

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

Vol. 12, No. 10



October, 1939

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Announcing the 1940 Ministerial Reading Course

Published and printed monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Takoma Park, Washington, D.C., U.S.A. 15c a copy. \$1.50 a year. Add 35c for yearly subscriptions to countries requiring extra postage. Entered as second-class matter December 19, 1927, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

NOTES AND NOTICES

Information and Sundry Items

WE rightly demand much of those who minister to the body. We require of the one to whom we entrust our persons in medical care

ADEQUATE TRAINING FOR OUR MINISTERS

or surgical aid, an expert knowledge of biology, histology, physics, chemistry, anatomy, physiology, morphology, embryology, bacteriology, hygiene, and pathology—together with allied chemical courses. We expect him to have studied each of these multifarious subjects as an expert scientist. And few would contend that the standard required is too high. But what of the physician to the soul, whose ministrations tell for *eternity*, as well as for time? Are our requirements regarding the minister's training as comprehensive and exacting as the supreme importance and seriousness of his calling demands? Is the mighty plan of redemption really studied as a "science," as it is described in the language of inspiration? Is the full range of knowledge of things celestial and terrestrial given its rightful and requisite place in our ministerial training curricula?—God, creation, the universe, moral beings (including man), the moral law, sin, rebellion, war, ejection, the fall of man, the plan of redemption and righteousness through Christ, His incarnation, ministry, sacrifice, death, resurrection, and ascension, the consequent relationships between man and God and between man and man, divine revelation of truth, human government, the church, doctrines, prophecies, promises and spiritual provisions, conflict over the law, the climax of sin and apostasy, the judgment, second advent, destruction of all rebellion, and the universe recovered to its pristine holiness. Lo! these are but part of the obvious requirements, together with history, science, and languages—Biblical, ancient, and modern—and historic and systematic theology. We need adequately trained men for these momentous times.

☞ SPECIAL attention is called to the important announcement of the Reading Course books for 1940, beginning on page 23. We would urge the importance of this united-study plan for the forthcoming year. Operative not only among English-reading workers, approximately a dozen non-English courses are now available in the leading languages of the various overseas divisions. Appropriate selections from the required volumes appearing in this issue will serve as "samples" to whet the appetite for possession of complete volumes. The electives, tabulated on page 26, cover a wide range of interests that should meet virtually every need. Join now!

☞ THE Music Committee charged with the selection of compositions for the "Special Songs of the Message" series has just chosen seven new gems—solos, duets, trios, and a quartet—from six denominational composers, to constitute "Group No. 2." This new eight-page special will be released if the circulation of "Group No. 1" warrants publishing the second in the series. Use them in your meetings, and encourage their sale among our workers, institutions, and people. Highly favorable comments have come from the field in general, and musicians in particular. Secure through your local Book and Bible House.

☞ ATTENTION of all workers resident outside North America is directed to the letter from the officers of the General Conference which appears on page 22. It was sent personally on August 4 to all North American workers, and appeared in the *Review and Herald* of August 17, thus reaching our laity. It is reproduced here so that all overseas workers may receive its important message.

☞ THE cumulative evidence of "here a phrase" and "there a suggestion" is often as powerful and conclusive to a widely read investigator, who has scrutinized every bit of evidence, as would have been some full declarative statement that never was written. Assent to this principle is vital to successful work in source lines.

☞ WILL our preconceptions of the method by which the accomplishment of history will fulfill the final scenes of Daniel 11 and Revelation 17, 18, keep us from perceiving the actual process of fulfillment? The prehistoric outline has been clearly blocked out before us, that "when it is come to pass" we may know. History is the master interpreter of prophecy, and the recognition of its accomplishment is contemporary with the fulfilling events. Let us keep our eyes open and our minds alert to the momentous events before us.

New Hymnal Assuming Form

☞ THE new Adventist hymnal, in process of development for the last two and one-half years, under the direction of a large central committee, with its several special subcommittees, is rapidly assuming its final form. The task has been a huge one, and the long, painstaking toil that it has entailed has reached greater magnitude than most of our workers will ever realize. It has been brought along, step by step, by the paralleling work of the several interrelated committees, and the joint results have now been integrated by the two appointed music editors, and the full group of selections has just been chosen by the central committee. This involved careful examination and final decision upon the 660 individual selections. Literary editing of the new manuscript

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The Ministry

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AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

WIDEN YOUR INTELLECTUAL HORIZON

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

THE roll of those preachers who "give every flying moment something to keep in store," is long and illustrious. No man will ever be the preacher he might be unless he annually does some mental tiptoeing under the inspiration and guidance of those mentors in books who have the power to enrich his preaching style and add to the content of his sermons. Then will come forth, not beauty and vitality alone, but, what is more important, flashes of that prophetic fire which characterized the early preaching of the advent message, and which brings an incandescent glow to the mind of speaker and hearer alike. Any preacher is doomed to a fruitless mediocrity, if somehow or other he does not organize his time and abilities around a carefully laid plan for reading books that meet his practical needs, and enrich his total powers.

We need not be limited in our personalities as we oftentimes are in our material possessions. We may covet our neighbor's land, but he may not wish to sell it, or we may not have the wherewithal to buy it. But in our personalities we are circumscribed only by the depth and breadth of our power to interpret and utilize what we can bring within our focus. No one's possessions in the intellectual realm can be limited by those of another, and the sharing of these possessions with others enhances them for the sharer.

Altogether too many are going up and down this well-read world with literary luggage so meager that it is hardly worth mentioning. Scarcely a day passes on which an eye of scorn does not fall on some detail of their literary destitution. No minister who is indifferent to his moral obligation to be intelligent concerning the trends of his own times, to keep in touch with the main current of thought life and to do his share toward directing its course, can work effectively for those who look to him for spiritual leadership. Reading is not a mere amusement with which to pass time. Wholesome reading is meat and drink, full of calories and

vitamins. It is a tonic and a stimulus. Even to the sick it is not an opiate, but a blood transfusion of that precious lifeblood of master spirits of which Milton speaks.

Nor is reading merely an escape or a crutch for the mentally lame who read only to avoid the necessity of thinking for themselves. Of course, books may be both a crutch and an escape. But if rightly and intelligently approached, they will be an escape *to*—not an escape *from*—the realities of life. Thought-provocative books lead to a wider source of realities—the experience of others. They are not an escape from life, but an escape from dull, narrow, routine thinking. Right reading not only provides information, but it frees and develops the imagination, stimulates a fuller and deeper appreciation of nature and life, and brings recreation and rest into otherwise weary hours. In studying good literature, one finds his whole being expanded, and in this way he experiences a richer and more abundant intellectual life.

It is the reader's business to discover the author's method and purpose, and to evaluate what he has to offer. If he cannot accept it, that author's book is not for him. Instead, he should search until he finds an author who talks to him as a friend, in language he can understand.

Proper Reader Attitudes

I do not mean that you must always agree with the author. But you must be willing to go to meet the author, rather than to insist that he come to meet your point of view. If the person who wrote the book is not wiser than you, then you need not read it. If he be wiser, he may think differently from you in many respects. As a reader of his books, you should be friendly, trustful, attentive, and respectful. Otherwise, you are discourteous to the author, making fair judgment difficult by failing to enter into his thoughts, which you must of necessity do before you can rightly evaluate

them. This is granting, of course, that the book itself is worthy. If the value is not in the book, then you cannot find it there even though you are friendly, and your attitude is satisfactory.

If you are too ready to say, "That is exactly what I think," the author has not taught you anything. He has merely expressed your own ideas for you. A better book for you is the one that makes you say, "I never thought of that before, and yet I see that it may be true." In other words, the writer who *starts* ideas in your mental processes does more for you than the one who merely *injects* ideas.

If you are reading for facts, look for them and pigeonhole them in your mind or notebook for future use. If you are reading to gain courage, inspiration, or new interests, read receptively and sympathetically, allowing the great teachers to tell you of their own desires and ambitions, and to share their experiences with you. Read wholeheartedly, with enthusiasm, and with the determination to get all the information, beauty, and inspiration out of the book that the author has put into it. Then you will read, not to lose yourself, but to find yourself—not to kill time, but to keep every moment more vitally alive. Such reading will lead you to place greater value on mental riches.

Kindled Through Another's Flame

And such reading, instead of being a monotonous substitute for something else to do, becomes most interesting and vital. Motivated reading—reading with a purpose—means reading with interest. And what is thus read remains in the mind as nothing else does. Interest is one of the strongest factors that makes for fixation in memory. It is an inexpensive tool, and contributes greatly to efficiency of thinking on the part of any public speaker by supplying more materials with which to think. I have read that before Byron began to write he usually read for half an hour. The thought of some great writer kindled him into a creative glow, even as a match kindles upon a flame. Alone, man is often as an unlighted candle, but a good book stimulates his mind and rouses each faculty to its most vigorous life. There is an Arabian proverb which says, "A fig tree looking on a fig tree becomes fruitful."

One should read to test the value of his own judgment and the soundness of his ideas, or to give courage to his convictions. The fact that he has thought or imagined a thing, does not necessarily prove it to be of value or make it true. I am not suggesting that if one sees a thing in print it must be so. But I do believe that if one has an idea and learns that others who have given it years of study have reached the same conclusion, there is at least a possibility that that idea has some value.

It is not necessary further to describe the

vitalizing power of books in the intellectual and spiritual life and resources of the modern minister. This vitalizing power will greatly aid him in making contact with the listening world. Perhaps nothing—next to the power of the Holy Spirit—is more needed by the average minister than inclination, taste, judgment, and persistency in the use of books. The imperative need of reading profitably and with due regard to economy of time and daily work is recognized by all those whose pulpit gifts have been richly varied in intellectual acumen and sermonic style. A contemporary religious leader writes:

"You ask about my habits of study. I try to do as much studying as I can. There is an enormous amount of material for the intelligent and thoughtful person in the ministry to read in these days. For one thing, there are the old precious sources with which to remain familiar, and, in addition, there is a vast amount of contemporaneous literature. I try to make it a rule never to go through a day without reading and studying something worth while. No matter how hard the day may have been, if, late at night, I find I have gone through the day without reading or studying, I devote from eleven to twelve-thirty or one in the morning to study of something of permanent value, even though I have to arise as early as I usually do the following morning.

"I think it is a great mistake for men in the ministry not to be students. Most of us cannot be scholars in the technical sense—I mean creative scholars—but we can be students, and we cannot really be helpful thinkers and teachers unless we know and are familiar with the best things that are being said and done in the world."—*American Preachers of Today*, pp. 67, 68.

Another—a well-known Methodist preacher, writer, missionary, and bishop—rises at four o'clock in the morning and reads till six. He reads everywhere—on trains, in waiting rooms, on street corners while waiting for a car or bus—but seldom uses library books or borrowed books. A book, to mean anything to him, must be his own or his wife's, for he writes all over the margins and flyleaves. His book bill is larger than his grocery bill.

In the introduction to his recently published autobiography, Dr. William Lyon Phelps declares that the best thing ever said about heaven in the Bible is that there is no night there. He writes:

"I have always wished—and now that I am old, I wish it with tenfold intensity—that sleep were not necessary. If it were physically possible, and my eyes would permit, I should like to spend all the daylight in work and play, and read all night."

Let us avail ourselves of this richest possession of our inheritance—the recorded experience of others. If we choose wisely from among this vast array of records, we may fraternize with great minds, and become citizens of the world and of all times. Through reading we may acquire an understanding not only of our physical universe, but of the trends of the time intellectually, morally, and spiritually. Thus we shall acquire that understanding of human nature needed for adequate orientation in our changing modern world.

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

¶ The Sabbath issue reached its crisis hour at Council of Trent

PROTESTANTISM BETRAYS BASIC PREMISE

By ROBERT LEO ODOM, *Editor, El Centinela, Cristobal, Canal Zone*

ON April 19, 1529, the Christian princes of Germany presented their famous protest at the Diet of Spires. It was one of the greatest pronouncements ever made in behalf of the Reformation of the sixteenth century. From it the name "Protestant" was derived, by which the reformed churches are called. The principles contained in this celebrated protest are said to "constitute the very essence of Protestantism."—*History of the Reformation, D'Aubigne, Vol. IV, bk. 13, ch. 6.* And the fundamental principle of the Reformation is stated by the same author in this famous paragraph:

"We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God."—*Ibid.*

The Bible, and the Bible only, was held as the sole rule of doctrine and duty. The Reformation's fundamental teaching was that the authority of the Holy Scriptures is above that of ecclesiastical tradition. Romanism, on the contrary, held that the authority of its church, as assumed by the bishop of Rome, is above the authority of God's written word when there is a disagreement between papal tradition and the laws of Holy Scripture. The position of the papists at the time of this stand of the Protestant Reformers is well illustrated by the arguments of Doctor Eck, the Roman Catholic Goliath appointed to defend the Church of Rome against the attacks of Luther and his companions. The Duke of Bavaria asked Doctor Eck and his colleagues, "But, after all, can you refute by sound reasons the [Augsburg] Confession made by the elector [of Saxony] and his allies?"

"With the writings of the apostles and prophets—No!" replied Eck; "but with those of the Fathers and of the councils—Yes!"—*Id., bk. 14, ch. 8.*

As long as Protestantism stood firmly upon this fundamental premise—that of the Holy Scripture's being the sole rule of faith and

duty—its position was invulnerable. However, the Protestant Reformation was brought to a very crucial test on this very point. All the ingenuity of Roman sophistry was hurled against the Gibraltar of Protestantism, and finally a breach was found in the apparently impregnable stronghold. Doctor Eck presented to the Reformers this problem:

"If, however, the [Roman] church has had power to change the Sabbath of the Bible into Sunday and to command Sundaykeeping, why should it not have also this power concerning other days, many of which are based on the Scriptures—such as Christmas, circumcision of the heart, three kings, etc.? If you omit the latter, and turn from the [Roman] church to the Scriptures alone, then you must keep the Sabbath with the Jews, which has been kept from the beginning of the world."—*Enchiridion, pp. 78, 79 (1533 ed.).*

Melanchthon, the learned coadjutor of Luther, was not ignorant on this point. Commenting on Daniel 7:25, he described the Roman bishopric thus:

"He changeth the tymes and laws that any of the sixe worke dayes commanded of God, will make them unholy and idle days when he lyst, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saturday into Sundaye. . . . They have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts."—*Exposition of Daniel the Prophete, by George Joye, p. 119 (1545).*

Carlstadt, one of the leading men of the Reformation, believed that the Sabbath should be kept. According to Doctor Sears, "Carlstadt held to the divine authority of the Sabbath from the Old Testament."—*Life of Luther, p. 402.* And in our own writings, J. N. Andrews quotes Carlstadt thus: "Concerning Sunday one feels uneasy because men have instituted it."—*History of the Sabbath, p. 604.* Luther himself said of the views of Carlstadt: "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept holy."—*Life of Martin Luther in Pictures, p. 147.*

Diet to Discuss Differences

On June 20, 1530, the Diet of Augsburg was formally opened with representatives of the Protestant and Roman groups present to discuss their differences.

"Melancthon, in consultation with Luther, who for prudential reasons was not invited to Augsburg, but kept within reach at Coburg, presented the Lutheran creed in its most conciliatory form (Augsburg Confession) in German and Latin. This statement was read before the Diet on June 25."—"A Manual of Church History," Vol. 2, by A. H. Newman, p. 104, (1932 ed.).

Among other things, the Augsburg Confession itself said:

"Besides these things, there is a controversy as to whether bishops or pastors have the power to institute ceremonies in the church, and to make laws concerning meats, holidays, and degrees, or orders of ministers, and so forth. They that ascribe this power to bishops allege this testimony in support of it: 'I have yet many things to say unto you, but ye cannot bear them now; but when that Spirit of truth shall come, He shall teach you all truth.' John 16:12, 13. They also allege the examples of the apostles, who commanded to abstain from blood, and that which was strangled. Acts 15:29. They allege the changing of the Sabbath into the Lord's day [Sunday], contrary, as it seemeth, to the decalogue; and they have no example more in their mouths than the change of the Sabbath. They will needs have the power to be very great, because it hath done away with a precept of the decalogue."—"The Library of Original Sources," edited by Oliver J. Thatcher, Vol. V, pp. 173, 174, University Research Extension Company, Milwaukee, 1907.

Shrank From Sabbath Reform

The Reformers, finding the custom of Sunday observance widely accepted by the masses of the people, did not care to attempt a reformation at this point. They tried, as best they could, to justify their Sundaykeeping with one pretext or another. Nevertheless, it was very plainly evident that on this point they betrayed their fundamental premise of using the Bible, and the Bible only, as the rule of faith and duty.

Luther, in a sermon delivered at Torgau in 1544, declared: "Since our Lord has come we have liberty, if Sabbath or Sunday do not please us, to take Monday or another day of the week and make a Sunday out of it."—"Erlanger Augsburg," ch. 17. In the Augsburg Confession it was also said: "Furthermore, the three oldest ordinances in the church, i.e., the high fast days, etc., Sunday observance, and the like, which have been invented for the sake of good order, unity, and peace, etc., such we observe gladly."—Article 28.

Zwingle, according to Hessey, said: "It is lawful, and permitted to each church, when necessity urges (as is usual to be done in harvesttime), to transfer the solemnity and rest of the Lord's day, or Sabbath, to some other day."—"Bampton Lectures," p. 352 (1866 ed.). And Calvin says, in his "Institutes": "Yet I do not lay so much stress on the septenary number that I would oblige the church to an invariable adherence to it."—Book 2, ch. 8, sec. 34.

Much more might be said on this point, but the very practice of Protestantism to this day in keeping Sunday as a holy day instead of God's holy Sabbath, and this without any authority of the Holy Scriptures, but rather on

the teaching of ecclesiastical tradition, is proof enough that Protestantism has not been faithful to its fundamental principle that the Bible only is to be accepted as a rule of faith and duty.

When the rupture between Romanism and the Reformation became so wide that it was impossible to heal it, the papal party conceived the idea of a Counter Reformation, which was attempted by Hadrian VI, bishop of Rome, 1521-23. But it was not until 1541 that the plan was definitely launched. "The chief means that were used by the Counter Reformation from this time onward were the Council of Trent, the Society of Jesus, and the Inquisition."—"A Manual of Church History," by Newman, Vol. 2, p. 354.

The Council of Trent convened in March, 1545. But the proceedings went on slowly, and with interruptions, until 1561, ending in 1564. From the very beginning, the council tried to find a good argument to substantiate a condemnation of the Protestant principle of the Bible only as the rule of doctrine and duty. A large, influential group in the Roman church stood for abandonment of the doctrine of "Scripture and tradition" together, affirming that the Roman church ought to stand on the Scriptures only. This view was maintained so strongly in the council, that the pope's legates really wrote to the Bishop of Rome, saying that there was a strong tendency to set aside tradition altogether and make Scripture the sole standard of appeal. After sixteen sessions of the Council of Trent had been held, and while the contending factions were at loggerheads on this question, Gasper del Fosso, archbishop of Rheggio, turned the tide in favor of tradition, in the opening speech of the seventeenth session on January 18, 1562. He said:

"Such is the condition of the heretics today that they appeal to no other matter more than that they, under the pretense of the word of God, overthrow the [Roman] church; as though the [Roman] church, which is the body of Christ, could be opposed to this word, or the head to the body. Yea, the authority of the [Roman] church is most gloriously set forth by the Scriptures; for while on the one hand she recommends the same, declares them divine, offers them to us to read, explains them faithfully in doubtful passages, and condemns whatever is contrary to them; on the other hand, the legal precepts of the Lord contained in them have ceased by virtue of the same authority. The Sabbath, the most glorious day in the law, has been changed into the Lord's day. . . . This and other similar matters have not ceased by virtue of Christ's teaching (for He says He came to fulfill the law, not to destroy it), but they have been changed by virtue of the authority of the [Roman] church. Should this authority cease (which would surely please the heretics), who would then witness for truth, and confound the obstinacy of the heretics?"—"Sacrosancta Concilia," Labbei and Cossartii, Vol. 14, cols. 1252-1254, Paris, 1672; also "Amplissima Collectio Conciliorum," by Mansi, Vol. 33, cols. 529, 530, Paris and Leipzig, 1902.

Commenting on this speech, Pietro Soave Polano wrote thus:

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The Ministry, October, 1939

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

BEAUTY AND ORDERLINESS IN WORSHIP

By B. P. HOFFMAN, S.D.A.
Theological Seminary

A FEW practices that are quite common, but that decidedly detract from the beauty and orderliness of group worship, might well be mentioned, not in the spirit of unkind criticism, but in the hope that these suggestions will be helpful to those who sincerely desire to improve the quality of our public services, and thus make them more fruitful toward winning and holding those who worship in spirit and in truth.

In the first place, it is hardly possible to overemphasize that those who are to minister in song, as well as those who minister in the desk, should be carefully selected because they have a life and character that is consistent with the sacredness of the house of worship. This is decidedly not the place for honoring or displaying musical talent as such, and there must be nothing that would suggest a parading of skill, without the spirit of worship. Who has not observed the effect of having someone brought forward to sing or render an instrumental selection, who, on the completion of the part, walked out of the church, leaving the impression that he or she was not interested in what was to follow?

Where a musical number is to be given by those who are strangers to the congregation, it might be proper to introduce them at the same time the announcement is made, but it hardly seems in keeping with the spirit of the services to use such expressions as: "So-and-so will now *favor* us with —," or "We will now be *avored* by —." Their part in the worship is no more of a favor than the prayers or the sermon. If any introduction is necessary, all that is in place is making known the identity, without attempts at compliment or flattery. In this connection, it might not be out of place to suggest that the utterance of "Amen" at the end of a musical selection should come only as a sincere, prayerful concurrence with the sentiment of the words sung, and not as a gesture of applause for the skill exhibited.

The practice of having the chorister or some other person beat time in congregational singing has been gaining ground in our churches of late, but the real need or desirability of this is very much questioned. In the largest churches, the playing of the organ is found to be a sufficient guide for orderly singing by

congregations of hundreds of worshippers. As a matter of fact, observation has shown that very few ever watch the one who is beating time. If anyone should feel the need of visible guidance, an occasional glance at the choir or song leader should be sufficient. Surely the bodily contortions sometimes seen—which might add interest to an informal community sing, or be necessary in a band or an orchestra where many varied instruments and parts must be directed and kept in balance—do not lend dignity and composure in worship, and are not needed where an organ can be used to keep the singing in unison. In a number of our churches, this manual leading of congregational singing has been eliminated without any loss, but rather with wholesome results.

Intrusions and Innovations

Another evil, which must be the fruit of the speed age into which we have come, is the practice of interrupting the singing of inspiring hymns by someone who is seemingly impatient to have the service terminated, and calls out unceremoniously, "Last stanza!" or its equivalent. Many who are singing with sincere attention to the sentiment very properly resent such uncalled-for intrusion into their devotions. The best hymns are written with a continuity of thought from verse to verse, the breaking of which means a loss in the sense. Singing should be engaged in with as much thought and sincerity as praying. What minister would want his public prayer broken into by a shout from the audience to omit a portion of the petition?

If there is need for shortening the program, better leave out a hymn or other musical number entirely. Or if a hymn is so written that a stanza can be omitted without loss, notification should be given before the singing begins. However, sufficient time can be found for the spiritual exercise and uplift that comes from thoughtful, unhurried singing of hymns in their entirety, if announcements, prayers, and sermons are kept within appropriate bounds of time.

The organist whose heart is in tune with the spirit of the service will be able to contribute much to the beauty and smoothness of its procedure by having in readiness appropriate

strains that can be played softly during moments of transition from one part of the service to another. This, however, must not be overdone to the point that it attracts attention to itself, and thus detracts from the central worship theme. The growing tendency to play instrumental music during the audible prayer should be discouraged. When the congregation is led in prayer by one who is addressing a petition to the Sovereign of the universe, whether in invocation, consecration of the offering, or in benediction, every other sound should cease. Be it done ever so well, any musical notes played at such a time are certain to distract attention from the prayer, and cause confusion of thought.

It will be seen that a well-coordinated music program in the church service will require planning and careful preparation. But if we expect the services to merit the attendance and support of our people, if we desire to make the services as fruitful as they might be in the preparation of souls for the hereafter, and if we desire to have heavenly intelligences rejoice in our worship, sincerity and carefulness should characterize our efforts, and we should not be content with mediocrity in our services.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Our New Church Hymnal

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

A NEW church hymnal is in the making! Indeed, the last hymns to be included are being chosen, and the completion of the task is actually in sight. On Sunday and Monday evening, July 16 and 17, about a hundred singers met in the Takoma Park Seventh-day Adventist church under new and strange circumstances. They had been invited to spend an hour singing new hymns, and were asked to register their approval or disapproval of each hymn, as it was sung, with reference to its inclusion in the forthcoming hymnal. These were significant meetings—perhaps the most significant thus far in the music history of this denomination. But before we speak further about these happy occasions, let us tell how it has all come about.

Since the publication of "Hymns and Tunes" in 1886, as almost every Seventh-day Adventist must know, this time-worn volume has been the authorized hymnal of the church. However, the book has generally fallen into disuse, and gradually its place has been taken by song and hymn collections of varying types. Consequently, for a long time it has been agreed

by many of our brethren that we need a new hymnal. The recognition of this fact and the desire to encourage the use of the best worship music in all our services led the General Conference of 1936 to recommend study of the need and advisability of publishing a new church hymnal. The committee of eighteen appointed to study the problem reviewed the question, and, in its report to the Fall Council of 1937, pointed out that "Christ in Song" and "Gospel in Song" had almost superseded "Hymns and Tunes" in our churches in North America, although these books contain a number of songs not suited to church worship.

Sensing the inadequacy of these and similar collections, the committee recommended the publication of a new hymnal, which should include the best songs in our older hymnals, together with a variety of new songs selected to suit the needs of the various services of the church and of the Sabbath school. The committee further recommended that this new hymnal should contain between six and seven hundred pages, sell for approximately \$1.50, and take the place of "Christ in Song."

The Fall Council accepted these recommendations, and the original committee proceeded to organize its work. Actual study of selections for the prospective volume was delegated to two working committees: (1) a committee on hymns in general (I. H. Evans, chairman, with sixteen other members), and (2) a committee on new music (C. L. Bond, chairman, L. E. Froom, M. E. Dawson, G. W. Greer, J. W. Osborn, and Miss Thelma Wellman, secretary). "Hymns and Tunes" and "Christ in Song" were adopted as a foundation for the new hymnal, plans for selecting old hymns and adding new ones were laid, the Review and Herald Publishing Association was chosen to publish the new hymnal, and the task gradually began to take form. Meanwhile, in response to Elder Evans' invitation published in the *Review and Herald* of February 4, 1937, suggestions and new hymns began to come in from our people the world round.

From week to week through the year 1938 the committees met and considered the trying problems of hymn selection. In March, Elder Bond reported that they had already examined more than five hundred new compositions. It seemed, however, that the work had just begun. New music kept pouring in. In November the chairman of the new music committee reported that they had tentatively selected 206 compositions, some in manuscript form, some from a compilation by H. B. Hannum, and some from other good hymnals. The difficulties of final choice were becoming more and more apparent. The extent of the problems involved led to the appointment of a small committee whose task was to reexamine the lists already submitted, and make further recommendations from other sources, such as "The British Advent Hymnal."

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A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

THE RADIO IN EVANGELISTIC EFFORTS

By ROBERT L. BOOTHBY, *Evangelist,*
Columbia Union Conference

THE radio is unquestionably one of the most wonderful achievements of man that have been devised in the providence of God for the accomplishment of the mighty work of warning the world of the imminence of His coming. In "Testimonies," Volume IX, page 109, we are admonished to "make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly." God wants us to make earnest use of the radio.

There are two methods that may be employed in preaching our message over the radio. One is to use the radio as a single instrument in conducting an evangelistic campaign. By this I mean that the radio would be employed independent of any public meetings. It is possible to conduct a strong evangelistic campaign entirely by radio—by preaching the truths of our message over the air, securing names by offers of copies of the sermons or other pieces of literature, or by some other means inducing listeners to send in their names, and then following up these names with personal visits in the homes. But I have been asked to discuss the practical use of the radio in connection with a series of evangelistic meetings in a public effort. So I will confine myself largely to this particular method of radio work. The radio can be made a great agency in publicizing a series of meetings. I have depended almost wholly in some campaigns upon the radio as a medium of advertising.

I

THE radio program should not be more than thirty minutes long, and fifteen minutes is quite acceptable. In a thirty-minute program, one should have about twelve minutes of good music, about thirteen minutes for a sermonette, and about five minutes for announcements of the meetings and asking for names by offering a piece of free literature. In a fifteen-minute program, I prefer to make the announcements after I have given the sermonette, rather than at the beginning of the program. In the thirty-minute period, I make the announcements both at the beginning and at the close. The repetition makes for emphasis. In a fifteen-minute program I devote three minutes to music, three minutes to announcements, and nine minutes to the sermon.

The sermonette should be intensely interesting. There are two reasons why this is very necessary. First, the value of your program as an advertising feature is determined by the number of your radio listeners. If you fail to have an interesting program, you will not have a large radio audience, and consequently the value of your program for advertising will be almost nil. There should be no dull moments on the program, no multiplying of empty words. The dials of radios are so easily turned that any listener may easily shut off your program if he finds it uninteresting, and thus fail to hear you announce your meetings. On the other hand you may have a new listener tune in in the very middle of your program or near the close. Your program should be such as to grip his attention immediately.

It is important that you have good music. Remember quality and not personality counts over the air. Insist on songs that have a heart appeal. Unless it is a song with a real message, I would rather the singer did not waste time that is costing real money, for we are paying for returns. I believe in using several illustrations in my radio sermonettes. These illustrations given rightly command the immediate interest of listeners. I do not believe that we should tell stories just to be telling them, but every illustration should force home to the listener, with compelling attention, some great message of truth. Jesus often used a series of parables to attract His listeners, and to send His message home with power.

II

WHEN using the radio in connection with a public effort, I do not give the Sabbath and other testing truths until I am nearing the close of my campaign. During my series of sermonettes, I am endeavoring to get as many listeners as possible, and to create a desire within them to attend the meetings. I like to dwell on the many aspects of salvation and the nearness of Christ's coming, until I come to the end of the series of meetings. The story of Jesus' coming has a great heart appeal and builds the audience in readiness to accept our message in its entirety. As I near the close of the campaign, when crowds are not the first consideration, but decisions to obey God's mes-

sage are of primary consequence, then I preach the Sabbath, the law, and other kindred truths over the radio. Some listeners will stop listening, but by this time I am sifting my listeners for the really interested ones.

There are some subjects that must not be given over the radio. Such subjects as "The Mark of the Beast," or "The Healing of the Papal Wound" would create bitterness on the part of many, and might cause you to lose your time on the air. You can announce these subjects under some attractive title, and present them in a public auditorium. Such a subject is received better when the listeners can see you, and have opportunity to see the spirit under which you deliver it.

I present the change of the Sabbath, but I do not speak of its having been changed by the Catholic Church. I show that the seventh day is the Sabbath in both the Old and the New Testaments, that Christ declared He never changed a jot or a tittle of the ten-commandment law, and therefore He has not changed the Sabbath from Saturday to Sunday. And since many thousands today are observing the first day of the week instead of the seventh, it is very evident that man has made a change. I also read statements by leading ministers who acknowledge that Christ has not changed the Sabbath. I show that Daniel 7:25 tells of a power that would change the law. Then I tell them I shall be glad to send them free literature that will make very plain who is represented by this little horn.

III

THE radio popularizes the preacher and gives the people a desire to hear him. Our aim must ever be to convert the people to the message and not to the minister. Nevertheless, we can never fully divorce the messenger and the message. Many people are first attracted to the meetings because they want to hear the speaker. Jesus said to the people who had gone to hear John preach:

"But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee." Matt. 11:8-10.

The people went out to see John, and when they saw John, they heard John's message. Many are first induced to hear the man, and then they hear God's message. The radio makes it possible for a man to go into a city as a stranger, and in a few weeks attract those who hunger for truth to attend his meetings. That is what I mean by saying the radio popularizes the preacher.

The radio will induce a constant stream of new attendants to the meetings, thus continually building new interest. The radio is very effective in drawing Catholics to our

meetings. Catholics, as we all know, are forbidden to attend Protestant meetings, and they fear that in doing so they will bring upon them great judgment. But in the heart of many a Catholic is a real pang of hunger for a knowledge of truth that will satisfy. There are many in Catholicism today who are as thirsty for a pure drink from the wells of salvation as was Martin Luther. Although at first they are slow to attend a Protestant meeting, they will listen to the radio where their priest can't see them. Our messages from the Bible coming into their homes over the air cultivate their hearts' interests, and they will finally get the courage to come to the meetings. I have seen this demonstrated many times.

IV

As to the most favorable time in the day for a broadcast, I will say that any time is better than no time. But personally I am always anxious to get a period somewhere between five and six in the evening, when broadcasting in connection with an effort. Most stations charge much higher rates after six o'clock; so the period just before then is valuable under the low rate. After advertising your meeting in the newspaper, you would be glad to ring the doorbell of every home and give a last-minute appeal to the people to attend your service, if it were possible. That is just what you are doing in broadcasting just before six. It is only an hour and a half or two hours before they should be sitting in their seats at the meeting place. Your message over the air has warmed their hearts, they have been led to sample the manna from heaven, their spiritual appetite has been quickened, and now you are telling them, in as appealing a way as your ability makes possible, where they can come and have their hungry souls fed.

Your sermonette should be interesting, soul stirring, full of life and hope. It should quicken the indifferent and bring a balm of solace to those in the slough of despond. It should convince all that you have something they need. The sermon should be well prepared. Remember, your audience does not see you. Your pleasing gestures, your magic smile, your attractive personality mean nothing over the air. People hear only what you say and how you say it. You must put into your words and voice and spirit that which will win. I prefer writing out my radio messages and reading them. Thus I can weigh my thoughts and choose my words, and consider the tone of my voice. There is one thing to which a speaker must in so doing closely adhere: make his message such a part of him that he will not seem to be reading it. Five broadcasts a week make for a successful program. It is best to have not less than three. But use the radio, even if you can use it only once a week.

How can you secure listeners to your program? If you put on a worth-while program, it will advertise itself and secure many listeners. It is easy to secure a large radio audience in connection with an evangelistic effort. On every announcement you put out for house-to-house distribution, advertise your radio broadcast. In every newspaper article and every paid display advertisement, mention your broadcast. Advertise your meetings over the radio, and advertise your radio broadcast in your meetings. Make the one help the other. I have found it helpful to get out a radio announcement in the form of a postal card with a blank place for the address. These can be given to church members and to those in attendance at the evangelistic meetings, to write in names and addresses on the cards, and send to their friends.

V

How shall we finance these broadcasts? It is very helpful when the conference can provide something in the budget for this. The evangelistic audience holds great potentialities for financing radio work. Calls may be made for those attending the effort to finance a broadcast. Sometimes I have the entire amount pledged by one person for a broadcast, with the promise that this broadcast be dedicated to his mother or a relative or friend. I have successfully used a dime folder, with proper announcement of the radio work printed on the outside, and slots on the inside into which dimes can be inserted.

You can also appeal to your radio listeners to send in money. Some radio stations will permit direct appeals over the air for money, and some have a policy contrary to this procedure. But by offering a written copy of your sermon or some other piece of literature, you can secure names, and then make a personal appeal by letter for money. I consider this appeal by letter the more successful and the least distasteful to a radio audience. Avoid making too much of money on your radio programs. The audience tires of hearing you continually asking for money. At the conclusion of one of my efforts, I sent a letter to my list of radio listeners, and was successful in raising several hundred dollars in this way.

VI

OUR opponents are busy misrepresenting us to prejudice the public against our work. They tell people that we don't believe in Christ as a Saviour—that we believe we are saved by keeping the law—that we don't believe in grace, and that we do not believe in being saved by the blood. The radio affords us a wonderful opportunity to preach Christ so that they will know these statements are untrue. In my recent Pittsburgh campaign, nearly every preacher falsely represented us and told his congregation not to come to our meetings.

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The Use of Films and Slides

By C. R. BONNEY, Minister,
South England Conference

IN my experience I have found that a film lecture will draw a crowd above the average number attending the meetings. Although it may be argued that some attend an illustrated lecture just for the pictures, we must bear in mind that there is opportunity for these same people to be impressed by the words of the evangelist. And too, their attendance is a source of encouragement because of the larger number. It is common knowledge that impressions made through the eye gate are deeper and therefore more lasting than those received through the ear gate. When films and slides are used, both channels play a part in sending home the vital truths of the word.

Often in conducting an effort it is necessary to repeat certain subjects for emphasis and for the benefit of those newly interested who were not in attendance at the earlier meetings. A film meets this situation admirably. The subject is thus dealt with in a different way, and truth is given further emphasis. Counter-attractions, which inevitably come during an evangelistic campaign at such holiday seasons as Christmas and Easter, often threaten us with smaller audiences. We should be equipped to meet this situation by having a topical film which would without doubt help to hold the audience, as well as attract those who attend places of worship on such occasions only.

Not all subjects lend themselves to the film or slide method, but prophetic lectures like Daniel 2, 7, and 8, the four horsemen of the Apocalypse, Christian evidences, and up-to-date signs of the times in pictorial form, may be made to live forever in the minds of the audience. The value of this method is quickly lowered if the speaker does not have it well organized, and does not use good equipment. He should have a good screen, in the right position, with a reliable lantern or projector-scope operated by one who understands the instrument.

It is certainly not advisable to keep the hall in complete darkness the whole time. The personal contact between speaker and listener is of great importance. As one of our evangelists has said, "It is the flash of the eye, brethren." When coming to an important phase of the subject which needs emphasizing, the lights could be raised to half power, so as not to dazzle the audience suddenly, thus allowing the speaker to enlarge his point by personal conviction or experience.

With the film slides, as with all other good things, too frequent use robs them of their appeal. The frequent use of the film for the midweek service should not be overlooked. Great care has to be taken when using films

from commercial firms to see that there is no doctrinal error portrayed in pictures. Finally, we must not let the film take the meeting. It is the evangelist who has to make the subject live.

Blotters in Advertising

By W. D. FRAZEE, *Evangelist,
New Orleans, Louisiana*

IN the preliminary advertising for our last effort, we prepared blotters, printed in two colors, announcing the series of meetings. These were distributed to the offices in the city by some of our representative sisters of the church.

We felt that this was a very pleasing method of advertising, as it offered something useful as well as a daily reminder of the meetings. A blotter is something that will not be refused, as handbills so frequently are, in office buildings.

The title on the blotter should be short and appealing and of a general nature, covering the message to be given during the series of lectures. Suggestive titles are: "The Message for This Hour," "Bible Prophecy Points the Way Out." The time and the place should stand out in bold type, not hidden by too much other printing. (Cut shown in blotter can be obtained from T. K. Martin, 8 Ash Avenue, Takoma Park, D.C.)

This plan can be enlarged by following it up in a few weeks with a fresh blotter of the same or different design, thus making another opportunity for extending an invitation to the meetings. One such blotter is reproduced herewith.

"Thy Speech Betrayeth Thee"

By A. N. ANDERSON, *Missionary,
Philippine Islands*

THERE are few books that contain so many proper names as the Holy Scriptures. Most of these come to us from the Hebrew, a language which is decidedly different from most modern tongues. Other linguistic origins of the thousands of names we read in the Bible are from the Greek, Latin, Persian, Aramaic (both Eastern and Western), Egyptian, and Canaanite, not to mention the many lesser ethnic sources.

As Anglicized, a large number of proper names are quite familiar to the English reader. But even with familiar names, glaring mistakes are all too frequent by otherwise well-educated persons who ought to know better. A speaker's influence for good is often greatly discounted or even nullified by those who judge him by his poor pronunciation. To the discriminating, inaccurate pronunciation on the part of a speaker betrays him as a person lacking culture.

In certain languages such as the Japanese, the problem of pronunciation is practically negligible. A fixed syllabary, rather than an alphabet, takes care of the varying sounds of all the words. But in English, the spelling is sadly lacking as a criterion. To those who have been struggling along, mispronouncing a host of names, simply because of bad habits due to laziness or to sheer ignorance, a great joy will be experienced by the humble, industrious use of a self-pronouncing Bible, or a dictionary. Brethren, let us take ourselves in hand.

Bible Prophecy Points

"The Way Out"

of the Present World Muddle

This Is Earth's Hour of Destiny. . . . The solution of its age-long problems—War, Disease, Poverty, Crime, Insecurity—is at hand. The evidence is so clear and convincing that you will rejoice in the bright prospects of the future.

Hear Willmonte Frazee

Every Sunday, Tuesday, Thursday, 8 p. m., Masonic Temple

Musical Program at 7:30 p.m.

Harding Hall



CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

THE BASIC PRINCIPLE OF MISSIONS

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

VITAL to the cause of foreign missions is the fact that in wide sections of the Christian church new conceptions are coming in concerning the basic nature of Christianity itself and concerning the genius of non-Christian religions. Many there are in Christian and even in mission circles who no longer look upon Christianity as the one true religion, who no longer believe that salvation comes alone through Christ, and who no longer think it necessary that non-Christian religions should be replaced by Christianity. All religions, we are told, are gropings toward God and are avenues to God, and as such are of value and are to be retained, leavening and modifying each other, all contributing to each other, and all merging at length into one universal religion.

Could it be shown that there are ways of salvation other than that which Christianity has to offer, and should it be true that the various non-Christian religions of the world are true pathways leading to God and salvation, then it would not be nearly so vital a matter to give the gospel of Christ to all the world. If the whole system of missions is to be but a process of give and take, if the missionary forces are to set forth their teachings merely to add to and enrich the systems of belief which men already have and which they are to continue to retain, and if in this process Christianity itself is to absorb from other religions those tenets of faith and practice which it is their special province to give—then Christianity after all is not nearly so unique as we have thought it to be, nor is the giving of its message to others a matter of any special urgency.

If Christianity is but a common groping with others toward a light not yet seen, and is not what it was long supposed to be—the revealing to those in darkness of a light which heaven has given for the saving of men—then indeed are Christian missions bound to lose their distinctive force and character, and the past interest in missions will most certainly wane.

What, after all, is the nature of Christianity and of its distinctive message? And what is the nature of the many other religions scattered over the face of the world? If there is one thing that the Bible sets forth above

everything else, it is that it conveys a distinctive message from God to man, given for the purpose of calling man from sin and pointing out to him the way to eternal life. Throughout the ages God sent forth messengers to speak His words to men. These messengers bore the credentials of heaven, and the messages they delivered carried the power and authority of God. All are familiar with God's declarations to Moses, Isaiah, and Jeremiah, showing that they were truly His messengers. (See Ex. 3:14, 15; Isa. 61:1-3; Jer. 1:4-9.) And turning to Ezekiel, we find that half the chapters of his book open with the expression, "The word of the Lord came unto me, saying;" and the remaining chapters, with only one or two exceptions, indicate in their opening phrase that the Spirit of the Lord was upon him, that God was commanding him to prophesy, or that the Lord was leading him forth. In the New Testament we find similar testimony recorded concerning John (John 1:6, 7) and Paul (Rom. 1:1; Gal. 1:1).

Men of Bible Bore No Ordinary Message

The book of Revelation also shows the certainty of God's word and the folly of adding to it or taking away therefrom. (See Rev. 1:1-3; 22:17-19.) The men sent forth by God bore no ordinary message. They went forth as ambassadors for God, carrying the messages of Heaven. These messages were words of life, given for the saving of men, and were trifled with only at infinite peril. Of the greatest interest and importance, however, is the fact that God sent forth not only His servants, the apostles and prophets, but He also sent forth His only-begotten Son to speak to men the words of life and to offer Himself as a sacrifice for the salvation of men. (See John 3:16-18.) This Son who came to the world to bring men back to God was the One who had created heaven and earth. John 1:3, 10-12.

Read Matthew 1:21, 23 and Luke 2:10, 11 concerning the birth of Jesus; Matthew 3:16, 17 concerning His baptism; Matthew 16:16; 27:54 concerning His identity; Luke 1:32, 33 concerning His future glory and power. Still more explicit is the testimony of Jesus concerning Himself and His work. He says:

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for-

ever." John 6:51. "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." John 7:37, 38. "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." John 11:25, 26. "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

As Jesus was about to leave the earth and return to His Father in heaven, He gave to His disciples His last commission: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

It would be difficult for the word of God to be more explicit concerning the nature of Jesus and of His distinctive message and work. We are told that He was the Son of God and the Creator of the world; that He was sent into the world to become the Saviour of men; that those who believe on Him will have everlasting life and that those who refuse to believe will be condemned; that He has gone to prepare a place for us and will return to receive us unto Himself; that we are to go forth to all nations, teaching them to observe all things that Jesus commanded us, and that in the doing of this He will be with us, even to the end of the world.

Our commission has been given to us. What we are told to do is to go forth and give to the world the distinctive message that God has given us. Beyond that work the church has no commission whatever from its Lord. Beyond that, no commission is needed, and beyond that commission we dare not go. The message delivered to us was God's gospel message for the saving of the world. There is nothing that the world can add to that message, and there is nothing that we dare subtract. Coming to the world as Jesus did—the Son of God, the Creator and Sustainer of all things, the Judge of all mankind, the Saviour of the world, the Giver of everlasting life, the Lord who is to return to reign forever as King of kings and Lord of lords—He gave to man a gospel at once authoritative and complete for the saving of the lost, and it would but be the height of folly and presumption for any among earth's weak and erring mortals to attempt to tamper in any wise with His words of Heaven-inspired, eternal truth.

The message of Christianity is indeed God's message to man. It is the one message of vital

consequence to the world. That message was given for the saving of the world. Building thereon, we build upon a rock, and we may rear a structure that time or tide may never efface. Failing to build thereon, we but build upon a foundation of shifting sand, and we but rear a structure which will go down in ruin. The world is finding itself in such desperate straits today because it has chosen to disregard the message intended for its salvation. The one great outstanding need of all the world is for the pure, unadulterated message that God has revealed to man. May God grant that we may never allow ourselves to be drawn aside by any of the pleasing fables of men, but that we may continue to give His message in all its purity and power for the saving of the souls of men.

Strengthening Native Workers

By J. F. WRIGHT, *President, Southern African Division*

TODAY we have a goodly number of well-trying, devoted, ordained native ministers and evangelists in Africa. They have come up from pioneer days through the "school of hard knocks," not having been privileged in their youth to enjoy the benefits of Christian education such as is offered to the young men of the present generation. In not a few instances, these men have proved their worth, however, as splendid soul winners. God has richly blessed their labors, but they have often been limited in their sphere of usefulness, because their training for the work was meager. So it has become necessary to give very earnest study to how best to help this class of workers. Doubtless what we faced in South Africa in this connection has been faced in other fields, and our experience may prove helpful to others.

BIBLE SCHOOLS.—In some of the fields, Bible schools have been conducted annually, and in others they have had to alternate with the teachers' institutes, coming every other year. Naturally, the work attempted had to be of a simple character and very practical. Only the bare essentials could be covered. The time allotted ran anywhere from three to four weeks, or longer as conditions would permit. In an endeavor to unify this type of work undertaken in the various fields, our division Ministerial Association secretary some years ago worked out a special set of lessons for the purpose. Before placing these in the field for use, he had them reviewed by a number of our European missionaries experienced in native evangelism. They knew the need, and could thus be of great help in guiding the preparation of material for the Bible-school work. Among the essential points covered by the lessons, the following are thoroughly set forth:

1. Life and work of the gospel minister.
2. Self-improvement by way of the native Ministerial Reading Course.
3. How to conduct an effort.
4. How to approach people in the most tactful manner.
5. How to arrange and present the doctrines in the most simple, direct way.
6. How to prepare the sermon.
7. How to meet objections.
8. How to make a call for new converts.
9. How to bring people to a decision for Christ.
10. How to bind off the effort.
11. How to conduct the baptismal class.
12. How to carefully examine candidates for baptism.

In fact, the object aimed at throughout the entire institute was to cover the most outstanding essentials in a well-rounded-off effort and follow-up work. The question hour which was conducted each day gave the workers opportunity to set forth their perplexing questions for study and counsel. An attempt was made to keep the questions within the bounds of the work covered. Foolish and far-fetched questions were tactfully avoided. The time at best is always limited in these schools; hence time must not be wasted in discussing that which has no particular bearing upon the work in hand.

CONDUCTING FIELD EFFORTS.—Where the season of the year will permit and it can be arranged, the plan has been for native ministers and evangelists to go directly from the Bible school right into an effort of their own, or at least to assist in one. It has been found to be very advantageous to all concerned to follow such a course of action as this while everything is fresh in the mind, and the heart burns with a passion for souls. When this plan is followed, the work covered by the Bible school has been all the more successful in achieving the most results in winning souls.

Naturally, it must be added that this plan has required conducting several institutes in the various fields to gain anywhere near the desired end. At first the older men found it somewhat difficult to get down to hard study and grasp the work undertaken, but they persevered, and their attitude gave us courage to press on with new vigor. Today we find the men very eager for these annual gatherings where they can learn more efficient plans and methods under the wholesome instruction given. Really, it is most heartening to see how earnestly the men are striving to make good. Surely the time and expense is worth while. In fact, it is a consensus of opinion that this step is one of the most aggressive and fruitful we have taken in many years.

HOME-LIFE PROBLEMS.—In some cases it has been possible to invite some of the native ministers' wives to the Bible school. Where this can be arranged, a number of studies have been given on home life. These have touched upon the responsibilities of fathers and mothers in the home, the rearing of children, the

influence of a well-ordered home upon community life, and the duty of the wife as a coworker with her husband in service. In general, the women have responded most heartily to the instruction offered. As a result, they have returned to their homes to cooperate better with their husbands in the discharge of every effort put forth to uplift the native people and prepare them for a life in the home hereafter.

Assuredly, the more we can do to build up a capable, well-instructed native ministry in all mission lands, the greater strides we will make in pushing forward our world missionary program everywhere. Such a ministry will win more souls, and will help to bear the burdens more fully. Indeed, they will wield a tremendous power in helping us to complete the stupendous task that yet confronts the church of God in all lands.



SAVING INDIA THROUGH HER WOMEN.—“The Lord giveth the word: the women that publish the tidings are a great host.” Ps. 68:11. These words receive literal fulfillment today in the mission field. If you want to transform the nation, transform the mothers. If you desire to transform the mothers, transform the girls. If you want the girls, catch the children. The child, the girl, the wife, the mother, afford great opportunities of service for India. Save the women and so save the nation.—*By Anbu M. Azariah, Religious Digest, May, 1939.*

EASTERN SACRED BOOKS.—Here are some tremendous statements that were made by Sir Monier Monier-Williams when, in 1887 in Exeter Hall, London, he addressed a large gathering of missionaries about to leave for India and the East. He spoke on “The Sacred Books of the East,” on which subject he was the greatest living authority: “Those non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of light, but end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right-hand side—all by itself, all alone, and with a wide gap between. I would illustrate the absolutely unique character of the Bible by reminding you, first, where else do we read of a sinless Man who was ‘made sin’? Secondly, where else do we read of a dead and buried Man who is ‘Life’? It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concessions, but I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called sacred books of the East which severs the one from the other utterly, hopelessly and forever—not a mere rift which may be easily closed up, not a rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths; but a veritable gulf, which cannot be bridged over. . . . Go forth then, ye missionaries, in your Master’s name, . . . and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel. . . . Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsi, Confucianist, Buddhist, or Mohammedan, and that whoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by halfhearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock.”—*Sunday School Times, Sept. 17, 1938.*

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

EVANGELISTIC SERMONS FOR FOLLOW-UP WORK

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

THE Bible and the Testimonies have some pointed suggestions in answer to the question, What type of preaching is best suited to establishing new believers following an effort? Not every type of preaching will fit into the scheme of things to the best advantage in the Sabbaths that follow a city effort. There is, however, a type of preaching that will always adapt itself to follow-up work—the evangelistic sermon. Not every pastor knows how to preach evangelistic sermons. He may think that he does, but that makes it all the more difficult.

Preaching is an art that must be caught, and can scarcely be taught. Once a faulty method has been caught, it is next to impossible to get rid of it. The true evangelistic sermon is rather conversational in style. It is just talking with men and women about the dearest thing on earth. It is so important that one cannot speak in a tame and lifeless manner. It is a matter of life and death, and therefore must be uttered in such a manner that the listeners will know that they must do something about it. Years ago Nehemiah said: "They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8. And the Spirit of prophecy has given us this gem:

"In all our work, more attention should be given to the culture of the voice. We may have knowledge, but unless we know how to use the voice correctly, our work will be a failure. Unless we can clothe our ideas in appropriate language, of what avail is our education? Knowledge will be of little advantage to us unless we cultivate the talent of speech; but it is a wonderful power when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention."—*"Testimonies," Vol. VI, p. 380.*

Unfortunately many who have not been taught to use the voice properly have come to the erroneous conclusion that to command attention it is necessary to shout. According to some preachers, to speak with power is to make a great deal of noise. Who of us has not been greatly disturbed when at a camp meeting a preacher tries to substitute shouting for the power of a great message? Before the sermon ends, his voice is cracked, and the preacher goes home feeling that he has delivered a great sermon, because he has lost his voice. This is a sad commentary on one kind of preaching, but that is not the kind that succeeds in following up a large effort.

Stop to analyze the situation for a moment. The evangelist has cultivated a pleasing address. He has worked for years to gather the best materials to convince his audience. He has buttressed his sermon with fine illustrations, and has learned to offer an effective prayer. He has studied the very best methods of attracting the people, and under the spell of appealing music and a stirring sermon, souls are moved. By and by the message grips, and many decide to cast their lot with the advent people. Under the most favorable conditions they have been assured that they are taking their stand with God's remnant church, and that this message is the greatest thing in the world.

At that sublime pinnacle of interest, they leave the large tent or tabernacle to join the little church without the evangelist, the Bible worker, the evangelistic song leader, and the evangelistic setting.

Pastor's Sermons Contrasted With Evangelist's

Now the responsibility rests upon us local pastors. The pastor may be a good Christian, and a most sincere minister. But usually he cannot preach as effectively as the evangelist. The difference is too great, and many come to feel that perhaps they have been deluded about this message's being the greatest thing in the world. If it were, the pastor would be stirred about it, and would tell them so, just as the evangelist did. If it is not big enough to stir the pastor's soul, how can it stir the soul of the congregation? God must have sensed this situation, else He would not have sent us this counsel:

"I feel constrained to say that the labors of many of our ministers *lack power*. God is waiting to bestow it upon them, but they pass on from day to day, possessing only a cold, nominal faith, presenting the theory of the truth, but presenting it without that vital force, which comes from a connection with Heaven, and which sends the spoken words home to the hearts of men. They are half asleep, while all around them are souls perishing in darkness and error."—*"Gospel Workers," p. 35.*

It is obvious that power in preaching is of two kinds. One kind is the sincere expression of man himself—the power of deep conviction in the message he utters. Through the power of a voice trained to say what needs to be said in the most accurate, convincing, and forceful manner, the effect can be heightened by the fine use of words carefully selected

to reinforce the sincerity of the speaker. That is the thought expressed in the Testimonies.

"Knowledge will be of little advantage to us unless we cultivate the talent of speech; but it is a *wonderful power* when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention."—"Testimonies," Vol. VI, p. 380.

The other power is direct from God. Without the presence of the Spirit, no soul will be touched and no heart reborn. God is waiting to bestow such power on every minister. We need an unction from on high.

It needs to be said with emphasis that the pastor's sermons usually suffer by being contrasted with the evangelist's sermons. The pastor's sermon is too often mediocre. One obvious trouble with the mediocre sermon, even when harmless, is that it is uninteresting. It could as well be left unsaid. It produces the effect of emptiness and futility, largely because it establishes no connection with the real interests of the congregation. It takes for granted ways of thinking which are not in the minds of the people. It misses the vital concerns which are there, and in consequence uses a method of approach which does not function.

Even in a poorly endowed preacher, this state of affairs is unnecessary. No one who has any business to preach at all need preach uninteresting sermons. The fault generally lies, not in the essential quality of the minister's mind or character, but in faulty methods. He may have been wrongly trained, or he may have blundered into a faulty technique, or he may have never clearly seen what he should be trying to do in a sermon. Having no aim, he hits a target only by accident. Every sermon should have for its main business the solving of some problem—a vital, important problem, which is puzzling minds, burdening consciences, and distracting lives. And any sermon which tackles a real problem, throwing even a little light on it, and giving practical help to those who are trying to find their way, cannot be altogether uninteresting.

To endeavor to help people solve their spiritual problems is a sermon's only justifiable aim. The reason for preaching the sermon in the first place, and the inspiration for its method of approach and the organization of its material, should not be something outside the church or congregation, but something inside. Within a few minutes after a sermon has started, wide areas over the congregation ought to begin recognizing that the preacher is tackling something of vital concern to them. He is handling a question they are puzzled about, a way of living with which they have dangerously experimented, an experience that has bewildered them, a sin that has come perilously near to wrecking them, an ideal they have been trying to make real, or a need they have not known how to meet. One way

or another, they should see that he is engaged in a serious, practical endeavor to state fairly a problem which actually exists in their lives, throwing all the light of God's word upon it.

People often blindly sense that there is something wrong with a sermon, although they may not be able to analyze it. The text was good and the truth undeniable. The subject was well chosen and well developed. But for all that, nothing happened. The effect was flat. So far as the sermon was concerned, the congregation might as well have stayed at home. It may have been a "beautiful effort," but it did not influence human lives.

The reason for this can commonly be traced to one cause: the preacher started his sermon with the wrong end in view. He made it the exposition of a text or the elucidation of a subject, instead of a well-planned endeavor to help solve concrete problems in the lives of his congregation. He need not have had any other text or any different materials in his sermon, but if he had envisioned his object rightly, he would have arranged and massed the material differently. He would have gone into the sermon with the real interest of his congregation at heart, and would have found that the whole procedure kindled his own soul as well as those of his listeners.

Every problem the minister faces thus leads back to one basic question: How well does he understand the thoughts and the lives of his people? That he should know the gospel goes without saying. But he may know it ever so well and yet fail to get it within reaching distance of anyone unless he intimately understands people. Preaching is wrestling with individuals over questions of life and death. And until that vision of it commands the preacher's mind and method, eloquence will avail him little and theology not at all.

In answering the question, What type of preaching is best suited to establish new believers? I would say: The best type of preaching for this purpose is, first, evangelistic; and secondly, problem solving. If evangelistic preaching brought people in, it will also keep them in. The evangelist is constantly solving problems, both theological and spiritual. We pastors must continue to do just that thing, and as a result the losses will be few, and the congregation will be strong and healthy in Christ Jesus.

The Early and Latter Rain—No. 2

By MEADE MACGUIRE, *General Conference Field Secretary*

SOMETIMES the question is asked whether we have already seen the fulfillment of the promise of the latter rain, or whether it is still future. Surely a careful reading of the instruction given us will enable anyone to answer the question for himself. I quote from

one of the early messages describing the latter-rain experience.

"I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them. . . .

"Some I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and I saw them hasten to the assistance of those who were struggling with all their energies to resist the evil angels. . . . I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people. . . .

"Said the angel, 'List ye!' Soon I heard a voice that sounded like many musical instruments all in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred, joy. . . .

"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, but their numbers were immediately made up by others taking hold of the truth and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them. I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of it. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*Testimonies*, Vol. I, pp. 179-183. (See also *Id.*, pp. 187, 188.)

TWO or three thoughts from this excerpt may well be pondered: (1) There will be a mighty shaking among God's people caused by the straight testimony, or Laodicean message. (2) Those who heed the straight testimony, and cry mightily to God will obtain the victory, and will receive the latter rain. (3)

Those who do not prize the victory, and plead and agonize for it, drop out and are left in darkness.

Thus the emphasis is again upon the fact that only those who obtain the victory will receive the latter rain. It is repeatedly stated that each individual must make a definite preparation, if he is to receive the latter rain. Let us consider further the way in which that preparation is to be made.

"Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now."—*Testimonies to Ministers*, p. 507. (See also page 170.)

What an astonishing statement concerning the disciples! They had been associated intimately with Jesus for three and a half years. They had observed His prayer life, and at their request He had taught them to pray. Yet it required ten days to bring them to an understanding of what it meant to offer effectual prayer. From the urgent admonitions in the Scriptures and the Testimonies to "pray for the latter rain," we may gain some idea of its importance to us in these closing days of the world.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and Satanic deceptions, are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth."—*Testimonies*, Vol. V, p. 158.

"The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry."

Not only does the Lord tell us plainly the preparation that must be made under the ministration of the early rain in order that we may receive the latter rain, but He tells us that He is ready at any time to fulfill His promise, and that the latter rain will come when we reach the standard He requires.

"Today you are to give yourselves to God that He may make of you vessels unto honor, and meet for His service. Today you are to give yourself to God that you may be emptied of self, emptied of envy, jealousy, evil surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified, that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fall upon every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit."—*Mrs. E. G. White, in Review and Herald, March 22, 1892.*

Many statements setting forth the standard that all must reach might be quoted, but we shall take space for only one:

"Now, while our great High Priest is making the atonement for us, we should seek to become perfect

in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished by means of which his temptations assert their power. But Christ declared of Himself, 'The prince of this world cometh and hath nothing in Me.' Satan could find nothing in the Son of God that would enable him to gain the victory. *He had kept His Father's commandments, and there was no sin in Him* that Satan could use to his advantage. *This is the condition in which those must be found who shall stand in the time of trouble.*"—*The Great Controversy*, p. 623.

Perhaps the scripture text which we use most frequently in speaking of the latter rain is Joel 2:23.

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month."

It is said that twice a year much rain fell in Judea—in the beginning of the civil year, in our autumn, and half a year later, in the month of March, just preceding the beginning of the sacred year. Some understand from this that those who prepare for it receive the latter rain, and go out to give the loud cry. Those who then hear the message for the first time and accept it, will have the ministry of the former rain which "causes the seed to germinate." Thus the former rain will still be falling when the latter rain is poured out. It is significant that the earnest crying to God, the rending of the heart and not the garments, the weeping between the porch and the altar with supplication and intercession, precedes the falling of the latter rain as promised in Joel 2:23. In the past, some of our writers have commented upon the marginal reading of this verse. By putting the marginal reading into the text, we have the following:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you a teacher of righteousness, according to righteousness, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month."

This is in harmony with the following statements from the Spirit of prophecy:

"The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. *This is the glory of God which closes the work of the third angel.*"—*Testimonies*, Vol. VI, p. 19.

"Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers*, p. 92.

The Lord has sent many appeals and admonitions for us to seek this experience.

The Ministry, October, 1939

"In obedience to the word of their Master, the disciples assembled in Jerusalem to wait for the fulfillment of God's promise. Here they spent ten days,—days of deep heart searching. They put away all differences, and drew close together in Christian fellowship. At the end of ten days the Lord fulfilled His promise by a wonderful outpouring of His Spirit."—*Testimonies*, Vol. VIII, p. 15.

"We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit should be poured out upon us from on high."—*Testimonies to Ministers*, p. 64.

Many more quotations bearing directly upon the subject of the early and latter rain could be quoted, but perhaps this is sufficient for our purpose. Regrettably it is possible to read important, and even startling, statements again and again without comprehending their significance. May the Lord help us to heed the instruction and conditions on which the latter rain will finally fall upon the true believers, so clearly and repeatedly set forth in the Spirit of prophecy.



No Other Gate

By the late MRS. L. D. AVERY-STUTTLE

THERE is no other gate, there's no other way,
Than one narrow gate that is open today;

Yet many are taking the highway so broad,
As an easier way to the mansions of God.
But woe to them all, be they youthful or old,
If they take the wrong path to the city of gold.

In days long ago, when with strong, mighty hand,
The Lord led His people to Canaan's fair land,
They pitched in the wilderness, lonely and bare,
And they builded the great tabernacle with care;
For Jehovah of Israel met with them there.

And there was the gate, leading into the place,
Where Jehovah of hosts veiled His glorious face;
Fit symbol of Christ with His beauty and grace;
For Christ is the Gate for His people today,
Though the "thief and the robber" seek some
other way.

Now Christ is the way, and the truth, and the light,
All other ways lead to the darkness of night;
But the way of the cross is so narrow and
straight
That the multitudes seek for an easier gate.

Gethsemane's garden was lonely and grim,
The heavens were black, and the shadows were dim,
But the Man in the garden endured it all,
The blackness and darkness, the blood and the
gall,
The cross, with its agony, horror, and woe,
The shame and the grief that no mortal may
know,—
That poor, sinful man might be pardoned and
blest,
And find the one Gate to that heavenly rest.

Then come with your sorrows, and come with your
sin,
For the Door will be open, that you may go in,
O haste now to knock at the beautiful Gate,
Lest probation be ended, and you be too late,
And you take up the sad lamentation at last,
"The summer is ended, the harvest is past!"



MORAL STANDARDS OF THE MINISTRY

SAD to record, the confidence of our people in the fundamental moral integrity of the ministry of the advent movement, as commonly enjoyed in the past, has been impaired by certain recent cases of iniquity. Perhaps the most serious aspect of this impairment is that respect for the ministry and its spiritual leadership has been brought down to a new low level because of these tragic circumstances. Our people wonder, and openly ask, "Who next, and where?" This does not augur well for the future.

The situation is therefore most serious, and demands immediate, resolute, and united corrective action, *for confidence in the purity of purpose and life of the ministry of this movement is foundational to the welfare and success of the remnant church and its appointed task.* People will not freely give of their means if they do not have confidence in the honesty and integrity of those who receive and disburse their funds. Neither will they respond to appeals for purity of life and spiritual advance if they do not have confidence in the fundamental sincerity and high personal character of those who make the appeals. Skepticism at this point is ruinous. We may therefore safely assert that the future spiritual welfare of this movement depends to a large degree upon the maintenance of the confidence of our people in the godly leadership of a consecrated ministry.

I

THE days of Lot and Sodom are verily in process of repetition before our eyes, as the Master clearly predicted. Vileness covers the earth, and looseness plagues the people. This deadly blight of moral perversion seeks with all the subtlety of iniquity to fasten itself upon humanity at large. From this assault, the remnant church is not exempt. In fact, the attack seems periodically to be concentrated upon our workers. This artful stratagem we must clearly recognize and successfully repulse, for failure at this point involves almost certain overthrow. We capitulate to the world's lowered standards and yield to the pressure of its careless conduct only at the price of ruin individually, and of infidelity to our mission as a body.

The very fact that iniquity should and could break out in the ranks of our ministry is itself alarming. It means that by some the bars have been seriously lowered, high principles for-

saken, and requisite standards of thought, word, and conduct so compromised that temptation can find a way of entry, and overthrow ensue. It means that by such the protecting safeguards have been flouted and forgotten. It means that these individuals have wandered far from the side of God and the counsels of His Word. But beyond all this it also means that these wrong trends and dangerous attitudes have not been sufficiently perceived, guarded against, reprimanded, and corrected by the ministerial body at large. Satan has stolen a march on us. Otherwise, the circumstances that have developed could not have happened.

Gravest of all, the situation indicates that with the transgressor, the revolting element of hypocrisy has relegated honor, righteousness, and prudence to the background. Such hypocrisy is the very antithesis of the basic truth, purity, and principle that the gospel minister is pledged to teach, defend, and exemplify. With such, sin has lost its exceeding sinfulness—which is the most fatal condition conceivable for an appointed, separated, consecrated shepherd of the flock. The lightness with which the careless view their own serious situation shows its ruinous effect on the conscience. Fearful will be the responsibility of those who have fallen, for some souls will surely stumble to perdition over such a betrayal of all that is justly and rightly expected of a Christian leader. God holds the ministry accountable above all others for a righteous and undeviatingly wholesome influence. We cannot trifle with Him or His requirements.

Moral delinquency, whether in grosser or lesser form, reveals an utter loss, or at least a confusion, of personal spiritual discernment, and constitutes a base public betrayal of ministerial trust. It discloses a tragic misconception that has made a fatal breach in the life. The very presence of this development should prove a chastening lesson for all the rest of us. It should humble us, and drive us all to our knees in most earnest reconsecration of heart and life. It should lead us all to intensive restudy of ministerial standards and principles, and to pleading most earnestly with God for the preservation of His workers and His people.

The world's seductive advances of flattery, adulation, and compromise, should be resolutely and rigidly rejected. The line of de-

marcation between the church and the world, which, with some, has become dim and partially obliterated, needs to be sharply redrawn and emphasized at this time. The barriers against the encroachment of earth's follies and infatuations need to be materially strengthened, heightened, and broadened. We have a serious work to do. We must concentrate upon it, both individually and collectively.

II

As to our individual relationship in these evil times, the gospel worker needs to take extraordinary precaution to protect his name and reputation, both for his own sake and for the sake of the cause of which he is an appointed public representative. This he must do, first of all, by purity of inner life, and then by unimpeachable outward conduct. High intrinsic character, purity of motive and purpose, and exalted ideals of righteousness and conduct are prime requisites for every representative of this cause. The presence of these qualities will instinctively direct one's steps in right paths and protect his life and reputation. The mind that is under the control of the Holy Spirit is invulnerable to the assaults of Satan. *That is the primary safeguard.* Above all other persons, the minister is to be a Christian gentleman under all circumstances, and in every place and condition. He is to be an example that any and all may rightly follow.

Second, there should be a deliberate and intelligent attitude of watchfulness and protective carefulness upon his part. He should beware of flattery and eschew adulation, which lifts up the heart and tends to engender carelessness. *He must avoid not only every thought of evil, but every appearance of evil*—and, of course, every word or act that is evil—or that can be so construed. *This is the second safeguard.* His words are to be pure and chaste. Never will a smutty story or a questionable joke or observation pass his lips. Impure words or acts never spring from or comport with a pure mind.

The Christian worker should guard all his contacts. Never should he allow himself to get into a situation in which the eye of suspicion and question can justly come upon him. Familiarity should be scrupulously avoided. *Proper reserve is the third great protective barrier.* This involves rigid care in the question of interviews or visits with those of the opposite sex while in the required and legitimate performance of ministerial duties as counselor and guide—for sometimes there are silly, designing women. Aggressions do not always come from the masculine side. The minister should therefore see that his interviews are protected by the presence of his wife, the Bible worker, or some other proper third person, or are perhaps held under such circumstances that the conferences take place in the view of others, or that they are other-

wise properly arranged and protected so that baseless stories cannot arise.

In his travels, he should avoid lodgings and localities that have a questionable reputation. Even if some errand be necessary and legitimate, he should, if possible, take the precaution of having some other reputable person with him. Never should curiosity lead him to stroll through the streets late at night in a section which has an evil name. One courts temptation only at gravest peril. He cannot expect divine protection if he is treading upon the devil's territory. It is best to stay in one's room at such times and under such circumstances. These cautions may seem like needless commonplaces or extreme attitudes. But upon careful thought they are seen to be sound and imperative. One cannot put his hand into the fire and not expect to be burned.

III

THE necessity of discussing this problem of moral lapse and indiscretions, of attitude and conduct unbecoming to a minister in our ranks, is most distasteful and humiliating. But the hour has manifestly come for candid words. We have fallen upon evil times. What the devil cannot accomplish by direct attack upon doctrine in order to bring about apostasy, deflection, and ruin, he seeks to accomplish by flank movements upon moral conduct—and he has succeeded, in several cases, to a tragic degree. It is incumbent upon us all to watch at this gateway as assiduously and effectually as at the other, for lapses here are even more ruinous upon the faith and confidence of our people than cases of flagrant doctrinal apostasy.

So far as the collective aspect is concerned, the vast majority of our ministers are true, high-minded men of unimpeachable moral character. But challenge has come, and a shadow has fallen upon the entire question of the ministerial standards of the body, because of the unseemly conduct of a few. The problem therefore affects us all. We must grip the situation. As a body we must deal with firmness, and act through our appointed organization channels without fear or favor with every case that arises. More than that we must, as far as is humanly possible, erect protective barriers that will prevent such cases from arising.

Ministerial carelessness at the vital point of moral life and example must not be tolerated, and when a minister is dismissed for such cause, it must be clearly known that he is out of the ministry for all time. Reinstatement is not a debatable question. That is a settled principle in this movement. A new and concerted effort must now be made by our entire ministry to restore shaken confidence in the moral integrity and standards of the gospel ministry of this movement. To this necessary task let us set our hands.

L. E. F.

MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

LIFTING HIGH THE STANDARDS

TO OUR MINISTERS AND OUR CONFERENCE
AND INSTITUTIONAL WORKERS.

Greetings:

The officers of the General Conference take this opportunity of addressing you upon a matter of great importance. We are living in a time of great spiritual and moral crisis. Of these times Jesus prophesied thus:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

Jesus illustrated His point by drawing a parallel between the days of Noah and Lot and the last days just previous to His coming. The moral conditions of those evil times were deplorable in the extreme. Just as Jesus predicted, we have come again into just such times. The world today is like another Sodom. The sins and loathsome practices of the antediluvians again prevail in the world. On every hand salacious exhibitions, insinuating and impure theatrical plays and motion pictures, low-class radio programs, so-called beauty contests vulgarly portraying the nudity of young women, mixed bathing in indecent costumes, and a flood of vile literature, contribute to the breaking down of moral restraints and standards.

These evils threaten even the life and spiritual well-being of the church. We know that the great body of our workers and believers are godly men and women of moral integrity. But some who have stood as shepherds of the flock have fallen before the temptations of these perilous times. We desire to sound a solemn warning against the intrusion of these evils into the church. We call upon the ministry and all our workers and members to turn away from every practice and association that tends toward laxity and indulgence. We exhort every worker and church member to keep himself free from moral contamination and from all tendencies in that direction, and to shun a careless, world-loving, easy manner of life that invites temptation and leads to wrongdoing.

We call upon all our workers and members in this cause, both men and women, to conform to the highest standards of rectitude and moral conduct, and to avoid all unbecoming and improper relationships. Let it be known everywhere that this denomination will not tolerate or condone any laxness in these matters on the part of those who as leaders or workers should be examples to the church and to the world. The highest spiritual and moral considerations should lead every worker to avoid even the appearance of evil.

When workers give evidence of carelessness in their conduct or live in a careless, world-loving way, or are continually surrounded by an atmosphere of suspicion, or fail to live up to the adopted standards of the church, they should be released from further service in the cause. It is the duty of conference committees and institutional boards to deal promptly with all cases involving failure in such matters. The church has a right to demand that every worker who serves this cause shall maintain all these standards in his life, or else give place to those who, in the fear of God, will endeavor to do so.

Workers who habitually maintain a liberal or worldly attitude in their general deportment and conduct toward denominational standards, thereby fail to give the spiritual leadership the church has a right to expect. Such workers should be encouraged to change their attitude on these fundamental questions, or seek other lines of employment. We appeal to all our workers to live a consistent example in all these particulars.

We also appeal to all our church members, believers, and young people to keep their lives and actions on a high plane of moral conduct in harmony with the well-known standards of the church. The time has come when there should be a clear line of distinction between those who serve the Lord and those who serve Him not. The church must guard faithfully its good name and reputation. The erring should always be dealt with in a Christlike manner, but there must be no compromise with sin. A clean church must be maintained. Let us "cleanse the camp" from all moral pollution. We call upon all to unite in carrying out such a worthy purpose.

GENERAL CONFERENCE OFFICERS.

J. L. McELHANY, *President*,

E. D. DICK, *Secretary*.

NEW 1940 READING COURSE

Now READY!

TIME'S relentless march has carried us forward another full year since the announcement of the present Ministerial Reading Course was made in the October, 1938, **MINISTRY**. And now we bring the awaited word concerning the selected volumes for the new 1940 course, which is ready for distribution.

Crowded and intensive have been these last twelve months. World conditions have grown more grave, international relationships more complicated, and freedom to labor more restricted in many places. Difficult conditions, long foretold—and therefore clearly anticipated—are here indeed. These came not as a surprise, but as the realization of a definite expectation. We are to consummate our work in the midst of this harrassing perplexity. We must relate ourselves accordingly, at the same time facing the future courageously, resolutely, and aggressively.

These are days that test the mettle of men, making imperative in our work greater skill, tact, and wisdom than have ever been called for before. And the situation will but intensify with the passage of time. Skilled gospel workmen are therefore needed, with trained minds, informed and balanced judgments, and a versatility in method adapted to the times. The weak, the timid, the fearful, and the unprepared will be increasingly ill at ease and increasingly out of place.

As never before, the denominationally sponsored *united study plan* for the full worker body of the movement—the twenty-sixth annual Ministerial Reading Course—is needed. And it will be welcomed by our workers, so they assure us. It is prepared to serve present pressing requirements. It is keyed to the “greater evangelism” note of the hour. It conforms to the requirements of careful

scholarship and research. As such, it constitutes one of the most practical and vital courses ever submitted in the operation of the plan. Specifically prepared for the worker force of the advent movement by specialists in their respective fields, and covering a diversified range, the new set compasses vital needs, as a glance at the titles discloses.

Fully two thousand English-reading workers should enroll within the next month or six weeks for this systematic reading endeavor. Significantly enough, our busiest leaders are our most faithful adherents to the plan, while some who most need its help unfortunately deprive themselves of its benefits. As never before, we need to draw together as a group through united study. We need to speak to the world with one voice, witnessing with increasing power and certainty in all our ministry. Simple allegiance to the great verities of the advent faith, greater effectiveness in its public propagation, and an ever clearer conception of its great essentials and objectives, with an increasing oneness in the midst of growing nationalism and racial consciousness, are imperative today. These books will prove invaluable aids to the grand objectives of the General Conference Ministerial Reading Course provision. These form the justification for our appeal for an ever-increasing enrollment, and are the reasons for confidence and enthusiasm in this time-tested plan.

Back of the new Reading Course lies a vast amount of toil. First, there is the initial arrangement with the writers; then, the painstaking production of the manuscripts; next, the submission of manuscripts to the Ministerial Association; after this, the appointing of competent reading com-

—Please turn to page 28



MINISTERIAL REVIEW

FOR



A Six-Point Unifier

1. For Intellectual Growth

Unless there is definite and continuous mental growth, one is bound to slip back while the bulk of the worker procession moves onward in its acquisitions. No worker in this great advent movement should ever permit such a tragedy to occur.

2. For United Advance

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

3. For Personal Improvement

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

The **DIVINE ART of PREACHING**
PUBLIC EVANGELISM

THE FAITH OF JESUS and
COMMANDMENTS of GOD

ORIGIN of SUNDAY OBSERVANCE
in the CHRISTIAN CHURCH

COUNSELS ON STEWARDSHIP
(A Compilation in Preparation)

A total of 1,248 pages at
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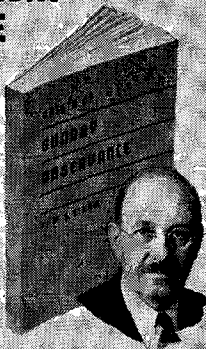
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The five required volumes as well
may be ordered from your—

BOOK AND BOARD
or the Review and Herald
Takoma Park, W.D.C.

ORIGIN OF SUNDAY OBSERVANCE

By Walter E. Straw,
of Emmanuel Missionary College

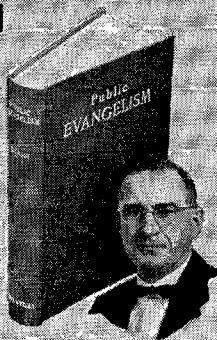
The first serious attempt to really trace the origin of Sunday observance as it crept into the early church. Presents satisfying evidence that Sunday had its origin in the Gnostic movement, as its two hotbeds—Alexandria and Rome—were the only places at that period where the Sabbath was not observed. Consideration is here given for the first time to the influence of the Jewish wars on the displacing of the Sabbath. A complete summary of all allusions to a Sunday sabbath by the Fathers through the first four centuries.



PUBLIC EVANGELISM

By John L. Shuler,
of the S. D. A. Theological Seminary

For the first time in the history of this movement there is offered to Seventh-day Adventist evangelists a detailed, step-by-step manual of instruction on how to conduct an evangelistic effort. Every worker will at once recognize the value of such a volume, and will want it in his library for reference, comparison, and suggestion, in order that he may broaden his work as a herald of present truth. Each worker who senses his divine call to help fulfill the great commission, will peruse this book with keenest interest.



THE DIVINE ART OF PREACHING

By C. B. Haynes,
President of the Michigan Conference

The author shares with the reader his thirty-four years of experience in the gospel ministry. Such themes are treated as the chief occupation of the minister, redeeming the time, a model sermon, the home, things to be saying and the speaking the making of a preacher chapter, "Growing Better Evangelism," the price of the book, be a great boon to make their ministry effective for Christ.

READING COURSE

1940

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Publishing Association
Washington, D.C.

4. For Spiritual Power

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

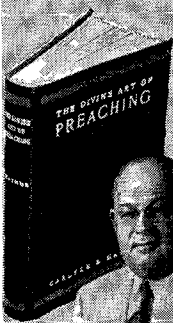
5. For Technical Efficiency

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

6. For Unified Study

The larger we grow and the more wide-spread our forces extend denominationally, the greater the need for systematic, unified, and repeated study of the great fundamentals of Adventism—lest we drift apart through individualistic trends.

T OF

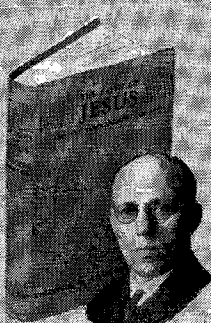


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voice, gesture,
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Evangelists and
worth the whole
his volume will
all who would
more full and

THE FAITH OF JESUS

By M. L. Andreasen,
of the S. D. A. Theo-
logical Seminary

The doctrines of Seventh-day Adventists are here set forth in the light of the teaching and practice of Jesus. In "the commandments of God, and the faith of Jesus," God has given us a slogan, and a banner to be displayed to the world. These few words describe the whole message that is to be given to the world at this time, and really constitute our creed. Jesus was the Master Teacher. We can do no better than to follow Him. All truth is comprehended in His life and teachings. A unique presentation, invaluable for every minister.



COUNSELS ON STEWARDSHIP

By Ellen G. White
(A Compilation
in Preparation)

Presents the question of Christian stewardship of means, with emphasis upon comprehensive aspects which are sometimes forgotten. Principally from articles which have appeared in the *Review and Herald* and other publications not generally available. Bibliography points to paralleling statements in accessible volumes. Besides the more familiar subjects of tithes and offerings, such aspects of stewardship as the dangers of covetousness, speculation and investments, wills and legacies, business integrity, and the like, are considered.



Electives, 1940 Reading Course

BETTER SPEECH

"Your Everyday Speech," William Norwood Brigrance, Whittlesey House, London and New York City, 1937, 230 pages, \$2.50.

BIBLICAL ARCHEOLOGY

"In the Steps of St. Paul," Henry Morton, Dodd, Mead, & Co., New York City, 1936, 499 pages, \$2.50.
 "In the Steps of the Master," Henry Morton, Dodd, Mead, & Co., New York City, 1934, 448 pages, \$3.
 "His Truth Endureth," James C. Muir, National Publishing Company, Philadelphia, 1937, 304 pages, \$2.50.
 "The Bible Comes Alive," Charles Marston, Revell, New York City, 302 pages and 31 plates, \$2.
 "The Havorford Symposium on Archeology and the Bible," 9 authors, American School of Oriental Research, New Haven, Conn., 1938, 245 pages, \$2.
 "They Wrote on Clay," Edward Chiera, University of Chicago Press, Chicago, 1938, 235 pages, \$3.

BIOGRAPHICAL SKETCHES

"American Preachers of Today," Edgar De Witt Jones, Bobbs-Merrill, Indianapolis, 1933, 317 pages, \$2.

CHRISTIAN EVIDENCES

"The New Testament and the Laws of Evidence," Harry Rimmer, Eerdmans, Grand Rapids, Mich., 1938, 119 pages, \$1.
 "Studies in the Book of Daniel," 2nd series, Robert Dick Wilson, Revell, New York City, 1938, 286 pages, \$2.50.

CHRISTIAN FUNDAMENTALS

"This Is the Way," I. H. Evans, Review and Herald, Takoma Park, D.C., 1939, 256 pages, \$2.
 "Perfect Freedom," an Introduction to Christian Ethics, by T. C. Hammond, Inter-Varsity Fellowship of Evangelical Unions, London, 430 pages, 5 shillings.

EDUCATION AND SOCIOLOGY

"The Rediscovery of Man," Henry Link, Macmillan, 1938, 257 pages, \$1.75.
 "The Philosophy of Christian Education," Herman Harrell Horne, Revell, New York City, 1937, 171 pages, \$1.50.
 "You Yourself," Anne Bryan McCall, Treasure Tower Publishing Company, Garrison-on-Hudson, New York City, 1936, 213 pages, \$2 (paper, \$1.35).
 "Teaching for Christian Living," Paul H. Vieth, Bethany Press, St. Louis, Mo., 3rd ed., 1929, 272 pages, \$1.50.
 "Religion, the Dynamic of Education," Walter M. Howlett, Harper, New York City, 1929, 172 pages, \$1.75.

DEVOTIONAL AND INSPIRATIONAL

"Christ Indwelling and Enthroned," J. Oswald Sanders, Marshall, Morgan, and Scott, London, 1939.
 "The More Abundant Life," F. M. Wilcox, Review and Herald, Takoma Park, D.C., 1939, 183 pages, \$1.75.
 "The Bible Four Hundred Years After 1538," G. Campbell Morgan, Revell, New York City, 1939, 159 pages, \$1.50.
 "The Wealth, Walk, and Warfare of the Christian," Ruth Paxson, Revell, New York City, 1939, 223 pages, \$1.50.
 "Where Is the Lord God of Elijah?" Enos K.

Cox, Bible Institute Colportage Association, Chicago, 1929, 127 pages, \$.75.

GOSPEL MUSICIAN

"Music in the History of the Western Church," Edward Dickinson, Scribners, New York City, 1902, 423 pages, \$3.
 "Stories of Popular Hymns," Kathleen Blanchard, Zondervan, Grand Rapids, Mich., 1939, 142 pages, \$1.
 "Hymnody: Past and Present," C. S. Phillips, Macmillan, New York City, 1937, 301 pages, \$3.60.

HOMILETIC HELPS

"The Illustration in Sermon, Address, Conversation, and Teaching," Lester B. Mathewson, Revell, London and New York City, 1936, 368 pages, \$3.
 "Grace in the New Testament," and "Love in the New Testament," James Moffatt, Harpers, New York City, \$3 each.
 "Preaching," G. Campbell Morgan, Revell, New York City, 1937, 90 pages, \$1.

MEDICAL MISSIONARY

"Principles of Healthful Living," by 16 leading S.D.A. medical workers, sponsored by General Conference Medical Department. Review and Herald, publishers. (In preparation.)

MISSIONARY ACTIVITIES

"Disciple Winners," Christian F. Reischer, Abingdon Press, New York City, 1930, 244 pages, \$1.50.

RELIGIOUS TRENDS

"Church and State on the European Continent," Adolph Keller, Epworth Press, London, 1936, 382 pages, \$2.50.
 "The War Against God," Sidney Dark and R. S. Essex, Abingdon Press, New York City, 1938, 301 pages, \$2.
 "Cross and Swastika," Arthur Frey, Macmillan, New York City, 1938, 224 pages, \$2.50.

TEMPERANCE QUESTION

"Alcohol: Its Effect on Man," Haven Emerson, M.D., Appleton-Century, New York City, 1934, 114 pages, \$1.

WORLD CONDITIONS

"Europe in the Fourth Dimension," V. Poliakov (Augur), Appleton-Century, New York City, 1939, 104 pages, \$1.25.
 "Palestine at the Cross Roads," by Ernest Main, George Allen and Unwin Ltd., London, 1937, 309 pages.
 "The World Since 1914," Walter C. Langsam, Macmillan, New York City, 3rd ed., 1936, 888 pages, \$3.75.
 "Inside Europe," John Gunther, Harper, New York City, 1938, 531 pages, \$3.50.
 "Inside Asia," John Gunther, Harper, New York City, 1939, 575 pages, \$3.
 "The Arab Awakening," George Antonius, Lippincott, New York City, 1939, 471 pages, \$3.

YOUTH PROBLEMS

"Problem Sermons for Young People," J. Theodore Mueller, Zondervan, Grand Rapids, Mich., 1939, 124 pages, \$1.
 "Understanding Youth," Roy A. Burkhardt, Abingdon Press, New York City, 1938, 176 pages, \$1.50.
 "Youth and Creative Living," Cynthia Pearl Maus, Harper, New York City, 1932, 167 pages, \$1.25.
 "The Art of Counseling," Rollo May, Cokesbury Press, Nashville, Tenn., 1939, 247 pages, \$2.
 "Youth Looks at Religion," by Arthur C. Wickenden, Harper, New York City, 1939, 212 pages, \$1.50.

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

TELEGRAPHIC ADDRESS
"GENERAL CONFERENCE"
WASHINGTON, D. C.

September 1, 1939

CABLE ADDRESS
"ADVENTISTS" WASHINGTON

Dear Fellow Workers:

The General Conference Ministerial Reading Course for 1940 has been selected and is being announced in this issue of the Ministry. This course has been chosen with great care. The writers of these volumes are all well-known workers in the cause. We believe that every earnest, progressive worker will gladly avail himself of this opportunity for adding to his store of knowledge the information that this new Reading Course will bring to him.

The preacher, of all people in the world, needs to have his mind stimulated, and to keep up to date in his plans and methods. Truth never changes. But it does expand and unfold. New conditions call for new and better ways of proclaiming the truth. The world needs to be aroused to the fact that the kingdom of God is at hand.

The messenger of the Lord has told us: "There is a vast amount of work to be done in proclaiming the truth for this time to those who are dead in trespasses and sins. Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them."

Every means for doing the work outlined above, for self-improvement, for more efficient work, for greater power in proclaiming the message of truth, should be eagerly grasped by every worker in this cause. We earnestly commend the 1940 Reading Course as one of the important means to this worthy end. We urge every worker to make an investment in self-improvement by enrolling in this course.

Yours for a more powerful ministry,

J. L. McElhany

President of the General Conference.

JLM/h



*A Message
to Our Workers*

Fresh from the presses, specifically prepared for the new 1940 course, touching aspects never before treated in this way, and just released to the field synchronously with this announcement, this set of all new books should constitute an invaluable supplement to every worker's library. You will never regret the investment of time and means. **Enroll Now.**

New 1940 Reading Course

(Continued from page 23)

mittees by the Association Advisory Council. This, in turn, is followed by the presentation of readers' reports to the council. Then comes the author's acceptance of the revisions called forth by reader criticisms. And finally, ultimate approval by the Advisory Council, followed by authorization by the General Conference Committee. Lastly comes the actual preparation of the books by the publishers.

And now we have come to the time of presentation of the new course to the field. There remains but one more step—*your response to this long background of preparation*. You cannot afford to miss the unique value of the set. You cannot afford to break rank and drop behind while your brethren march forward together in study. So we urge you either to sign the enrollment card that is sent

to you separately and individually, or to fill in the blank which appears below. Select your elective from the wide range of dependable suggestions on page 26. The titles have been secured from workers of wide and successful experience, and are assembled in this form for your convenience.

One additional suggestion is offered. Medical Missionary readers of *THE MINISTRY*, the Ministerial Association cordially invites you to enroll for the Reading Course. You will not regret it. It will strengthen your work. Choose your elective in harmony with your own special requirements. And our educators, who are likewise readers of this journal, we similarly urge to join the professional group of the movement in this united-study plan. It will prove to be an inspiration and a stimulus.

Let us all—ministerial, medical missionary, and educational workers—make 1940 a year of marked growth in our lives. L. E. F.

How to Enroll

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

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

CENTRAL EUROPEAN, Sec. 1: E. Gugel, Regensburgerstrasse 22 V, Berlin, W. 50, Germany.

CENTRAL EUROPEAN, Sec. 2: H. L. Rudy, General Conference, S.D.A., Takoma Park, Washington, D.C., U.S.A.

CHINA: W. E. Strickland, Box 145, Hong Kong, China.

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

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

SOUTH AMERICAN: H. O. Olson, Calle Pino 3801, Buenos Aires, Argentina, South America.

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

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

SOUTHERN EUROPEAN: A. V. Olson, Höheweg 17, Bern, Switzerland.

(Detach here)

In NORTH AMERICA,
mail to Association headquarters address.

In OVERSEAS DIVISIONS, send to division address as listed.

Enrollment Blank

FOR THE NEW 1940 MINISTERIAL READING COURSE

ASSOCIATION SECRETARY:

You may enroll my name for membership in the 1940 M.R.C.—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of *designated books* in accordance with instructions, and upon completion report to the Association secretary in the division in which I reside. I have

chosen as my *elective*, the following:

Name

Address

TESTIMONIALS ON THE READING COURSE

EVANGELIST'S SECOND READING.—"The 1939 set has been a good course. My books are heavily marked and ready for a second reading, in which the blank pages will be filled with my own special index of important material. The books will then become a real working part of my library."—H. M. S. RICHARDS, *Pacific Union Evangelist*.

UNION SUPERINTENDENT ENTHUSIASTIC.—"I need not make a lengthy report about the Reading Course books, but they certainly were an inspiration to me. Brother Evans' book on preaching is fine. I have been refreshed, and many times have paused to say, 'Really it means much to be a preacher.' Would to God that all our workers could read that book!"—H. G. STOEHR, *Superintendent, East Brazil Union Mission*.

BIBLE WORKER EVALUATION.—"I have just finished the Reading Course for 1939. The book 'Organization' is very timely and full of interest. It should be read by every Seventh-day Adventist. 'The Preacher and His Preaching' brought many things to light, that if heeded will produce a better ministry among us. I have greatly appreciated all the books this year."—ROSE E. BOOSE, *Bible Worker, Santa Ana, California*.

PHYSICIAN'S SINCERE ESTIMATE.—"Having followed the Ministerial Reading Course for a number of years, I have found it of great value in keeping a clearer spiritual vision. With the thickening atmosphere of delusive and entangling things of earth, those who must spend so much time as physicians must with the material and scientific affairs of professional life, surely need this help as much as many others, if not more. What can it profit a man if he reach the highest scientific professional attainment this world can offer, and lose his own soul vision, becoming entangled with the cares of this life, and forfeiting forever the privilege of entering the higher school of unending advancement, whose teacher is the Son of God Himself?"—G. K. ABBOTT, M.D., *Surgeon, St. Helena Sanitarium*.

SECRETARY-TREASURER TRIBUTE.—"I think the 1939 Ministerial Reading Course set is the finest that has been selected in many years. The book by Elder Evans should prove invaluable for use, not only by

ministers, but also by the lay preacher. I find that reading this book has helped me very much in my duties as a local church elder."—J. M. JANSEN, *Secretary-Treasurer, Alabama-Mississippi Conference*.

ENTIRE CONFERENCE ENROLLED.—"Every worker, both white and colored, in this conference, has placed an order for a complete set of the 1939 Ministerial Reading Course. I felt sure you would be interested to receive this report from the Carolinas."—H. E. LYSINGER, *President, Carolina Conference*.

DIVISION SECRETARY'S REPORT.—"At the workers' meeting in Chile and Uruguay I took up the matter of the Reading Courses, and all the workers who had not previously enrolled for 1939 did so. If we could meet with the different groups of workers in the early part of the year, or, better still, during the last months of the year, I believe we could enroll practically all the workers in the division for the respective Reading Courses."—H. O. OLSON, *Secretary, South American Division*.

PROFESSIONAL LAYMAN APPRECIATION.—"It seems that all the professional group of laymen should take THE MINISTRY, and follow the Reading Course. Doctors, teachers, nurses, etc., are missing much if they do not avail themselves of these two helps."—MRS. T. S. LACEY, *Instructor in French, Albany, Georgia, High School*.

PERMANENT LIBRARY ASSET.—"I herewith submit a brief reading report on the excellent course for the current year. It is with a degree of pride that I now add this fine set of books to those already assembled through our ministerial reading plan, which I have been following since 1918. Seldom in these years have I felt like parting with any of the books. A goodly number are special treasures that never cease to instruct and inspire as often as I get to review them."—W. F. MILLER, *Missionary, South American Division*.

MISSION LEADER'S APPROVAL.—"The Ministerial Reading Course for 1939 had a special appeal to workers in the Orient. The quality of the material and the variety of subjects covered in the reading courses year by year bear evidence to the care which is taken in the selection of the books."—K. H. WOOD, *Superintendent, Manchukuoan Union Mission*.

PROFITABLE FOR PROFESSIONAL GROUPS

Medical Missionary Boon

PERSONAL appreciation of the benefits derived from enrolling in the Ministerial Reading Course prompts me to call this matter to the attention of the medical group. Members of the Medical Missionary Association will find much of interest and personal profit by a careful reading of the selected books. A background of understanding and a wealth of information are to be gained that will bear upon the purposes and objectives of the Association. The interests of the medical workers have not been overlooked in selecting the volumes for this year, and in presenting a desirable list for elective reading. We trust a large number of our members will join in the Ministerial Reading Course for 1940.

H. M. WALTON, M.D. [Secretary,
General Conference Medical Department.]

The Ministry, October, 1939

Commended to Teachers

FOR some years past I have very zealously read all the required books in the Ministerial Reading Course, and at least three or four books from the suggested list of electives.

From the standpoint of one connected with our educational work, I have greatly appreciated the benefits received from this reading and study, and I believe that if all our college teachers would avail themselves of this privilege, it would not only bring pleasure and inspiration, but yield wonderful results as well.

I am glad for this opportunity to call the attention of our college teachers to this open door for the enrichment of their teaching, and am confident that the new course will be of exceptional value.

HARVEY A. MORRISON. [Secretary,
General Conference Dept. of Education.]

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GLIMPSSES OF THE 1940 OFFERINGS

"Teasers" That Will Make You Want to Read Each Volume in Full

Excerpts From "Origin of Sunday Observance"

PAUL'S TESTIMONY CONCLUSIVE.—"If Paul at the time of this trial [his last trial at Jerusalem] had abandoned the observance of the Sabbath altogether, the Jews surely would have had just ground . . . for accusing him of heresy, which they were then trying to do. But all through it there is never a word from them about the Sabbath. Rather, we hear Paul say, 'My manner of life from my youth . . . know all the Jews; . . . that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers.' 'Neither against the law of the Jews, neither against the temple, . . . have I offended anything at all.' . . . Now Paul never could have said that if he had abandoned altogether one of the most sacred observances of the Jews—the Sabbath."

INITIAL STATEMENT BY CLEMENT.—"The first authentic statement so far discovered in which the first day of the week is called the Lord's day is from Clement of Alexandria at the very close of the second century. He says, 'The Lord's day Plato prophetically speaks of in the tenth book of the Republic, in these words, "And when seven days had passed to each of them in the meadow, on the eighth day they set out and arrived in four days."'"

JEWISH WAR INFLUENCE.—"Following this, a great odium fell upon the Jews. . . . For this reason the Christians tried to make as great difference between themselves and the Jews as possible. And it was because of this that they were forced to change the leadership among the Christians at Jerusalem, which had been the headquarters of the church, from pro-Jew to pro-Gentile bishops. Following this there developed and extended a decided anti-Jewish feeling in the church, with an agitation for Christians to keep . . . from Jewish practices."

SUNDAY'S HEATHEN SOURCES.—"In studying the history of the church during the first century we find nothing that we can rely upon concerning the practice of Sunday observance at that time. And in the second century we find nothing from the writings of the men of Asia and the East about any practice of it there. The first ones who give us any clear and definite statements concerning it are the spurious Barnabas, Justin Martyr, Clement, and Origen. These are all from Alexandria, the center of Gnosticism. From here we find the practices coming into the church, and with them the recognition of Sunday."

Samples From "The Divine Art of Preaching"

► "Prayer imparts a mysterious power to a preacher's words. It makes them like golden chains to bind the hearts of men. Our hearers may not know where our great strength resides, but they will feel it as each sentence strikes like an electric shock through their souls. An unseen divine arm will cower with our arm, so that the sword we wield will cut through coats of mail of prejudice, and pierce even to the joints and marrow. The words we speak may be few, we may utter them stammeringly, but prayer will make them burn like coals of juniper, and they will fall like sparks of fire among dry stubble."

► "However profound we may be as reasoners, however mighty we may be as preachers, let us prefer to speak five words with our understanding, that we may teach others also, than to deliver an address of ten thousand words in either an unknown tongue or a style or manner not easily understood."

► "Affected elocution, all attempts at theatrical display, any putting on of emotion for the occasion, will be quickly detected, and will have the effect of disgusting those who are sincere. Preaching is not an exhibition. A painted fire may glare, but it will not warm. Pretended emotion, acted agitation, affected excitement, will not reach the heart. These only repel. They do not win or persuade. Preaching is not the work of the lungs, or mimicry of gesture, or the impulse of whipped-up emotion."

► "There is real danger today that we endeavor to provide more food for the understanding than for the heart. It is easier to substitute speculative fancies, ingenious theories, and brilliant word sketches for close application of plain truth to the conscience. Nothing will work such harm to the spirituality of the preacher as to give himself up to the preparation of men-pleasing contrivances rather than to occupy himself with a diligent waiting on God. Spiritual power in preaching which is calculated to win souls will be found in a union with Jesus Christ, and complete surrender to His will, rather than unique and arresting sensationalism."

► "It is always the message which is important, not the preacher. He should not advertise himself, or draw attention to himself, or in any way get between the people and the truth they should hear."

Theme of "The Faith of Jesus and the Commandments of God"

THE distinctive doctrines which Seventh-day Adventists hold and teach are summed up in "the commandments of God, and the faith of Jesus." Rev. 14:12. This "creed" is short, definite, and to the point, easily understandable, yet comprehensive. It takes in the Old as well as the New Testament, is solidly grounded in both the law and the gospel, and makes immediate appeal as a reasonable foundation for Christian faith and practice. It describes in a few words the whole message to be given to the world at this time. It includes the Sabbath, placing it with the other nine "words;" it comprehends "the faith of Jesus"—all that He taught and believed—including His present ministration in the sanctuary above; in fact, there is no doctrine which we hold that is not included in God's designation as given us in the "banner" of God. More and more will it increase in significance.

It is evident that if we can show that we are following the teaching of the Master in all that we do and teach, we are immediately placed on vantage ground. This will put others on the defensive and will call attention to the teachings of Jesus, rather than to Old Testament regulations which we are accused of following. We are thus appearing to the world as champions of the faith of the Master, and the stress is placed on genuine New Testament Christianity. Thus the tables are turned on our enemies, putting them on the defensive in regard to their teachings of the New Testament, and placing us solidly on Christ and His word.

If Seventh-day Adventists believe or practice *anything* that Jesus did not believe and practice, they not only should give up such a belief and practice, but they are willing to do so. But if it is true that we believe what Jesus believed, and that hence by inference other Christians should do the same, we are in possession of the greatest argument ever committed to a people. We have opportunity to call attention to the teachings of Jesus, and incidentally to the people who are given this work for this time. Greater opportunity has never been given any people, and we must not fail to take advantage of the situation, and thus place ourselves upon record as followers of the lowly Master. In thus making this phase of our belief prominent, we make it harder for men to oppose our work; for as it becomes known that we claim to have the original faith of Jesus, our opponents—and later our persecutors—will be put on the defensive as to what is the faith of Jesus. And in such a contest the truth will only shine the brighter.

We therefore believe that God has providentially furnished us with the very slogan

that will appeal most to the world. This new book presents the truth in the light of what Jesus taught while on earth. It gives new luster to old truths, stimulates to further study, and constitutes a definite help to every preacher and teacher.

Resume of "Public Evangelism"

FOUR essentials for success in public evangelism are: (1) Effective advertising to secure an audience, (2) gathering from that audience the names of the interested, (3) successful methods for holding the audience for the time required to instruct them fully in the truth of God's message, and (4) following a technique that will lead the largest possible number to decide to accept the truth. There is help for every worker on these and other essentials in the new book on "Public Evangelism."

The chapter on "Preparation of Printed Advertisements" will show you by way of instruction and illustration how to make the four factors comprising effective advertisement work for the securing of an audience. In the chapter on "Methods of Advertising" you will find seven methods of free advertising and eighteen methods of paid advertising.

The chapter, "Securing the Names of the Interested," will tell you eight ways of securing names that may be followed up with personal work. In this same chapter you will find a plan whereby the names of the best prospects in the audience may be gathered after the Sabbath question has been presented.

On the topic, "Building and Holding the Interest," nine factors are set forth that every evangelist can use to build the interest from the beginning. Ten helpful suggestions are also listed on how to hold the interest for ten or twelve full weeks in a series of every-night meetings. The following paragraphs are a sample of the thirty-nine pages of helpful suggestions given on the question of securing decisions in an evangelistic effort:

"Decisions should be progressive in response to the successive truths as they are unfolded step by step in the meetings. Going ten miles on foot, when reduced to its simplest terms, is simply taking one step at a time, and keeping on till the destination is reached. Anyone who will keep on taking a step at a time will finally go ten miles. This principle must not be neglected in getting people to take that final step which means complete separation from the world, to walk with the remnant in the way of God's commandments.

"Many things can be accomplished when people are approached on a graduated scale, which could not otherwise be achieved. When a thing is especially hard to do, or seemingly just beyond one's power to perform, it is particularly helpful to approach it by easy steps. The evangelist must conform to this law in helping people to make the ultimate decision at the close of the effort, to surrender all to keep the commandments of God and the faith of Jesus. When there is a warm heart appeal on each successive point of truth from night to night, people are carried along step by step through the successive weeks of the effort to a full decision for God's message."



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

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

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

OVERLOADING THE LIVING MACHINE*

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

THERE is much misunderstanding of the causes of overeating. Certain classes of food, because of stimulating qualities, tempt to overeating and result in perverted appetite. These foods contain nutritional elements which are required in only minimal amounts, and which produce harm when taken in amounts above what "the living machinery requires," and especially if taken in "double the quantity" the "system requires."—"Counsels on Diet and Foods," pp. 132, 137. Among such foods are grain products (breads and cereals), eggs, cheese, and meats; also heavy protein legumes, such as beans and peanuts. The stimulating quality of these foods is in the protein. In the science of nutrition, this stimulating quality is spoken of as a specific dynamic effect. It is in proportion to the quantity of the protein as related to, that is, above, the protein requirements of "the living machine."

Meats have a greater stimulating effect than other high-protein foods. For example, Moore of Harvard found that a single meat meal such as a cat would eat, called forth extra heart work equivalent to three or four additional hours in twenty-four. The common practice of eating the higher protein foods in amounts above what the body needs for growth (building material) and for maintenance (repair material) is not a precaution of wisdom, but a factor productive of degeneration.

From the minimal body needs of 45 grams (for a man of 154 pounds) up to 60 grams (the Chittenden standard) or a little above, there is no evidence of harm if the diet is maintained in alkaline balance. In acid-ash preponderance, fatigue and slowly accumulating nitrogen, sulphur, and phosphorus wastes produce various degenerative changes if the protein intake is in excess of minimal body needs. More rapidly detectable damage from a protein intake of 60 to 120 grams becomes manifest in obvious ill-health at forty-five to

fifty-five years of age. This I have seen in thousands of sanitarium patients checked by diet history and blood-chemistry examinations, together with the findings in the cardiovascular-renal system. Mary Swartz Rose makes a significant comment on this subject:

"When protein is used as fuel, the nitrogen it contains is not an asset, but a liability, to be got rid of as speedily as possible. There is thus a maintenance requirement for protein, which continues throughout life and is independent of muscular activity."—"The Foundations of Nutrition," p. 127, 1938 ed.

When Protein Becomes a Liability

Any protein above the amount the body can use for growth and repair is used as fuel; that is, burned, with nitrogen, sulphur, and phosphorus wastes resulting. These wastes in the blood stream above a certain amount result in ultimate damage, with temporary disabilities occurring, such as fatigue, and lessened working capacity and endurance. The statement regarding protein's being "not an asset but a liability" when used as fuel, is an accurate scientific parallel to the Spirit of prophecy statements concerning eating "more than the living machinery requires" and "double the quantity . . . your system requires," coupled with the results specified as "hindering it in its work." These statements are certainly applicable to a protein intake above 70 grams, and especially up to 120 grams, which is actually "double the quantity . . . your system requires." Such an intake is not an uncommon practice with very large numbers of civilized peoples.

Eggs are to quite an extent similar in amino-acid composition to meat and are also of high protein content. They must be used with moderation. Cheese is likewise a food heavy in protein, of which one should not eat freely. A further reason for the need of much limitation in these foods of animal origin is explained by the researches of Newburgh and Marsh, H. B. Lewis, and A. C. Curtis, who have shown that of twelve common amino acids, two in large dosage were mildly harmful, and five produced serious kidney damage. They state that single doses of some amino

* Parallel scientific discussion to be read in connection with Section VII, "Overeating," in the book, "Counsels on Diet and Foods."

acids, too small to give microscopic evidence of injury, would cause the appearance of abnormal urine if repeated only a few times, and that it requires about twice as much to give unequivocal microscopic evidence of kidney damage as is needed to produce casts in the urine.

The fuel foods—starches and sugars—may also be eaten to excess, but chiefly when they are refined and the regulatory substances are removed. The foods in these classes are spoken of by Mrs. White as “rich and luxurious,” “the tempting dessert,” “every stimulating kind of food,” “meat, highly seasoned gravies, and various kinds of rich cakes and preserves.”—*Counsels on Diet and Foods*, pp. 138, 134, 188, 190.

As to the quantity of even good foods, “It is possible to eat immoderately, even of wholesome food. . . . Nearly all the members of the family eat more than the system requires.”—*Id.*, p. 131. Grain products are “perfectly wholesome;” yet even of whole-wheat bread or other whole-grain foods, such as oatmeal or corn bread, it is not only possible to overeat, but it is a rather common habit with some persons to partake of as high as nine slices of bread a day. Such large quantities of bread, cereals, and other grain products, require an amount of fruit and vegetables for acid-ash neutralization that it is impossible to consume. The physical results of overeating are described by such phrases as: “clogs the living machine;” “hinders it in its work;” “weakened and crippled;” “tired and weary feeling;” “faintness or languor.”—*Id.*, pp. 131, 132, 134.

Research Has Demonstrated Results

In order to appreciate the great practical importance of the statements made in regard to the results of overeating, let us turn to the researches which have demonstrated the various results specified.

OVEREATING OF HIGH-PROTEIN FOODS.—The weakening effects of protein in the diet in excess, hindering the body in its work, were shown by the researches of Russell H. Chittenden, of the Sheffield Scientific School of Yale University, with his professional, soldier, and athlete groups on both high and low protein rations. The fatiguing effects of this diet, with lessened endurance, have been shown by numerous long-distance running, walking, and swimming contests, which have frequently been won by vegetarians. Irving Fisher of Yale University, working with tests such as the ergograph, horizontal arm holding, etc., also showed the great superiority of vegetarians over meat eaters in endurance and foot pounds of work done.

The fatiguing effects upon the heart muscle have been shown by Dr. Alexis Carrel of the Rockefeller Institute, who worked with the chicken-embryo heart. Accumulated wastes produced conditions like senility; washing out

the wastes rejuvenated to active life at once. Though the work was done for an entirely different purpose, yet this informational by-product was so startling as to occasion emphasis by Carrel himself and also by Fisher and Fisk as a chief physiologic lesson of crucial health importance. In human physiology, this progressive accumulation of wastes is so widespread as to be noted by Jay E. Sharnberg as a rule of life, arithmetical in progression with the advancing years. It is due not to years as such, but to overeating of proteins with consequent accumulation of their wastes.

Because tea and coffee contain similar nitrogen wastes without protein nutriment, their use leads to the same fatiguing effects. The acid-ash wastes from excess protein foods—sulphur and phosphorus—have weakening and fatiguing results more or less in common with the nitrogen wastes, and in practice they are inseparable.

REFINED STARCHES AND SUGARS.—The clogging, tissue-damaging, disease-producing effects of refined carbohydrates would better be discussed in connection with Section XIX on “Desserts.” However, of confections, cakes, rich desserts, and puddings—all of which are deficient in certain vitamins needed for the healthy action of the nervous system and alert mental grasp—it should be said that vitamins B and G and nicotinic acid have been shown to have specific nerve-function effects. These are not alone valuable in the prevention of beriberi and pellagra, but are also useful in the prevention of neuritides, neurasthenia, neuroses, mental depression, melancholia, etc.

Thus, overeating of both heavy protein foods and refined carbohydrates in the form of confections and rich desserts, produces end results which are properly described by the terms “weakened,” “tired,” “weary,” “languor.” And technically the expression, “clogs the living machine,” applies to both classes in a very definite scientific sense.*

There is a remedy for overeating among intelligent and Christian people. It is plainly stated: “Were all men acquainted with the living, human machinery, they would not be guilty of doing this.”—*Id.*, p. 131. This means that we, as intelligent men and women, should become acquainted with the nutritional requirements of the body. To avoid overeating, we must know what damage results from eating food in excess of our requirements, and how much is excessive.

THE PROTECTIVE FOODS.—There are certain other classes of food of which there is little or no danger of overeating. They do not produce perversions of appetite. Their bulky nature, with a low protein, large water component, and soft cellulose structure, are non-

* See effects of lack of vitamin B on sugar oxidation, and lactic and pyruvic acids as given later in the discussion on Desserts.

stimulating, and they are not at all likely to do harm by any excess one could eat. These are protective foods—fruit, vegetables, and milk—that contain the larger amounts of the regulatory and protective substances. Vitamins and minerals are more largely found in this class. Regarding these regulatory substances, science has shown no harm from the largest amounts of vitamins and minerals such foods contain, or even from relatively high dosage of vitamin concentrates extracted from them.

On the contrary, some of these vitamins in amounts of 20 to 100 times the supposed body requirements give unusual protection against disease, infections, and various poisons. In some diseases, several thousand times the requirement of vitamins for the normal person produces spectacular recoveries. Among these are certain fractions of the B complex and vitamin C. Among minerals, calcium serves a unique purpose. Double the supposed body requirement for health and normalcy gives increased longevity and improvements in health and efficiency.

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A More Abundant Life

By E. TORAL SEAT, *Director of Medical-Evangelistic Work, C.M.E.*

IN his farewell appeal to the children of Israel, Moses said: "I have set before thee life and death, . . . therefore choose life." Deut. 30:19, R.V. Religion exists only in life. Moses taught it in the Old Testament. Christ taught it in the New, when He said He came to give life more abundantly. That which came into the world with Him was life, and the only way to secure it is to follow Him. Christ accepted life as it came and was victorious. His aim was to create a better world and to achieve things for God in companionship with God.

The physician strives to prolong life. The minister seeks to promote life. Both need the great Life-giver, for He it is "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Christ calls for a closer union between these two classes of workers in the recovery and maintenance of health, for He expects the physician as guardian of the

body to have tact to work for the salvation of the soul, and He expects the minister as guardian of the soul to be familiar with heaven's remedy to relieve bodily disease.

"Working intelligently for the recovery of body and soul from the result of sin, they [medical missionaries] will be true workers together with Christ, and will be instruments in His hands to show forth His praise and salvation."—"Medical Ministry," p. 195.

Christ has given us the great commission, and by having superb faith in humanity, He seeks to bring out the best in each of us. He sent out treacherous Iscariot to preach and to heal the sick, faithless Thomas, impetuous Peter, ambitious James and John, and all the others who afterward forsook Him. Today, even as then, He sends out all who will go to preach and heal the sick. His confidence in humanity still remains the same. However, the final results will be measured by our determination to keep faith with Christ by doing justly, loving mercy, and walking humbly before God.

The one man whom Christ condemned to "the place prepared for the devil" was not the agnostic, but the unprofitable servant. Carlyle says, "In each of us dwells a coward and a hero." The fear that we may be asked Bible questions we can't answer, or the fear that we may do the wrong thing, often causes us to hide our talents. However, the Lord has promised that as we unite evangelistic and medical work, we may expect to gather precious fruit.

Sensing the need to attempt something in a definite way for the patients of the White Memorial Clinic, the medical-evangelistic department of the College of Medical Evangelists has just finished a brief series of evangelistic meetings in Paulson Hall. Special evangelistic announcements, with a Bible study containing information on the advertised subjects, were given each patient as he visited the clinic. The meetings were conducted in the usual evangelistic manner—special music, followed by an illustrated lecture or symposium on Bible prophecy. All the sermons were presented by students of medicine from our medical college. The results were much better than had been anticipated or hoped for.

Not long ago my telephone rang, and a successful physician in Southern California said, "Elder, will you give my Bible class a study on archeology and the Bible, Monday night, at nine o'clock?"

I asked, "Aren't you mistaken in the hour? Isn't that too late for a Bible class?" He assured me that nine o'clock was the hour, and at that time, after office hours, it was his custom to conduct a Bible class for a group of his patients.

At the time appointed, I was surprised to find a large group of fine, intelligent people from all walks of life, gathered to study the Bible. After a forty-five-minute study, illus-

trated with stereopticon slides, I thought, Now the people are tired and will want to rush home. But they told me they were just started, and so we stayed for an hour longer, discussing Bible truths as we know them.

Perhaps it is a task for some doctors to make public speeches and carry on public medical evangelism. But every doctor can watch for opportunities to point his patients to the Lamb of God, who died that He might give life. Some of Christ's most effective sermons were given to a one-person audience. If we desire spiritual life ourselves, we must impart it to others.

"We must educate, educate, educate, pleasantly and intelligently. We must preach the truth, pray the truth, and live the truth, bringing it, with its gracious health-giving influences, within the reach of those who know it not. As the sick are brought into touch with the Life-giver, their faculties of mind and body will be renewed. But in order for this to be, they must practice self-denial, and be temperate in all things. Thus only can they be saved from physical and spiritual death, and restored to health."—*Id.*, p. 262.

When the human machinery moves in harmony with the life-giving arrangements of God as brought to light through the gospel, disease is overcome, and health springs forth speedily. Thus the life promised by the Great Physician will shine forth in its purity.

Preoperative and Postoperative Diets

ON the evening of April 18, in the Junior Amphitheater, Dr. George Thomason gave the closing address in a series of lectures by members of the staffs of the Loma Linda Sanitarium and White Memorial Hospital. He spoke to the joint group of intern dietitians and their supervisors on the importance and latest methods of preoperative and postoperative care. A report on his lecture, as given in "The Melting Pot," alumni organ of the School of Dietetics, follows:

"He reminded us that there used to be a time, not so long past, when it was thought best to almost starve a patient before surgery, and then to wash out what little food remained in the alimentary canal previous to the operation. The accepted trend now is very different. It is thought that just before surgery is a poor time to reduce a patient, for thus the liver and muscle glycogen is reduced greatly. These reserves are still further reduced by surgery itself, and the combined loss makes hypoglycemia and acidosis very imminent dangers. A high carbohydrate diet before surgery anticipates and largely prevents acidosis. It is well to give this carbohydrate in predigested or easily digested forms, such as in toast, gruels, pure stick candies, honey, and fruit juices. It is not always possible to have the patient under observation for very long before surgery, but in most cases it is possible to give him a light diet, easily digested, and rich in carbohydrate, the evening before surgery.

"The dietitian has greatest opportunity to control and influence the diet of the postsurgical patient. In many institutions this is her chief therapeutic duty. It is well to remember the physiological condition of the postsurgical patient when planning his diet. His digestive secretions are greatly in abeyance, due to surgical shock, either severe or mild. The mouth is dry, the gastric secretions are greatly lessened, and pancreatic activity lowered.

"For this reason it is obvious that the diet should be one calling for little action by digestive enzymes. It should consist largely of predigested carbohydrate, with very little fat or protein at the start. In some cases the stomach may reject all food for a time, and then intravenous glucose feedings are usually indicated. However, give the patient water, even if it is vomited, for it will wash out the stomach. Add fruit juices after water. Fruit juices contain a marvelous form of carbohydrate ready for use, and the acid in them stimulates digestive secretion, and acts as an alimentary disinfectant. And fruit juices contribute to blood alkalinity. Unmodified milk is a bit questionable to add next, but it can be well used in the form of buttermilk, or with some predigestant, as rennet added to make junket. Custards also form small, easily digested curds in the stomach.

"The dietitian's problem in the care of postsurgical patients is to maintain normal nutrition through a period of great metabolic disturbance due to fear and worry, trauma, modification to the type of patient whether obese or lean, and the type of surgery."

Dr. Thomason reviewed an experiment on dogs, which showed that a high carbohydrate diet before the administration of ether prevented the usual glycosuria following ether administration. This has been shown to be true in the case of human subjects also.

Establishing Cooking Schools

THE establishment of cooking schools constitutes a field of activity which should be greatly augmented. Upon this topic the Spirit of prophecy has given definite instruction:

"Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without use of flesh foods. . . .

"Much tact and discretion should be employed in preparing nourishing food to take the place of that which has formerly constituted the diet of those who are learning to be health reformers. . . . A diet lacking in the proper elements of nutrition brings reproach upon the cause of health reform. We are mortal and must supply ourselves with food that will give proper nourishment to the body."—*"Counsels on Health,"* p. 135.

We as Seventh-day Adventists ought to give to the world the knowledge which we have obtained through the Spirit of prophecy and scientific media. Not long ago our attention was called to an advertisement in the *Christian Herald* regarding the cooking schools which this organ was fostering. Others sense the fact that there is need for better cookery, even though they do not have the material which the Lord has provided us. We ought not to be so slow in giving this information to the public, as well as to our own people.

The school of dietetics of the College of Medical Evangelists recently conducted two classes—one at Loma Linda and the other at Paradise Valley. The instruction was based on a series of lessons prepared by the school of dietetics.

In Hollywood, California, a six weeks' cooking school was conducted by Miss Dorothea Van Gundy, with between forty and fifty in attendance. Classes were held both afternoon and evening in order to care for all who wished to attend. As a conclusion to their work, the class gave a church dinner to demonstrate some of the recipes given in the cooking class, selling tickets for twenty-five and thirty-five cents, the proceeds of which were to go to the Dorcas Society. As a result, the clubhouse where the dinner was served was crowded, and the dining room was filled almost four times in order to provide for the guests.

In the cooking school conducted at Boulder, Colorado, demonstrations were given from Monday through Thursday for two weeks. The sanitarium made provision for those who came. The management believed that by means of this school, the institution could acquaint the people not only with the principles of healthful diet, but with the sanitarium and the workers as well. At the first meeting, booklets of recipes for the foods prepared that day were distributed, and at each succeeding class period recipes to be added were given out. About one third of those attending were Adventist women. Some of the non-Adventist women were former patients, but for many this was the first contact with the sanitarium. The average attendance was 135, in spite of winter storms. Velma Cooper reports that the school was a real success, which benefited not only the guests of the institution, but those who conducted it as well.

Pearl M. Jenkins reports that class demonstrations were conducted in two series of health lectures in the Riverside church. Ten lectures were given, and from thirty to forty church members and townspeople were present each time. All expressed their appreciation of the demonstration samples of healthful cooking and the knowledge gained on how to build up the body's resistance to disease by right choice of foods.

At Perris, a neighboring town, the lectures were given as a feature each evening at an

effort held by the medical students. The first fifteen minutes was given to discussion of diet principles, and the remainder of the time to a consideration of spiritual food. From the interest shown in both the Riverside and the Perris meetings, we can see the definite possibilities of using our health message as a means of winning people to the truth.

M. A. H.

Medical Evangelism in New York

DR. JAMES J. SHORT, located in New York City, takes time out from his busy activities to cooperate with evangelistic efforts, as well as carry on personal lay evangelism. We quote from recent correspondence which tells briefly of Doctor Short's methods and results:

"When I help with an evangelistic effort, my usual method has been to give a short talk of about ten minutes on some health problem, and to answer written questions previously submitted by the audience. In giving a health talk, I always try to fortify my statements with scientific material from medical literature or from personal research. Especially am I careful to do this when dealing with controversial subjects such as alcohol and tobacco. This tends to prevent the lecture from being labeled 'propaganda,' which has come to signify biased information.

"I have also used health moving-picture films obtained from the New York State Department of Health. However, I believe the most successful presentations have been those which were extemporaneous in response to questions from the audience. It seems to me that closer interest is shown when the remarks pertain to the individual problems of the people present.

"It is difficult to evaluate the results from these brief presentations. My thought has been that one of its greatest values is to strengthen and support the evangelist by creating a general attitude of good will, and perhaps also by enhancing respect for his message. I believe it should always be understood by the audience that the physician is a believer in the same cause with the evangelist.

"My most recent effort in the field of lay evangelism was at Freeport, Long Island. Although I was introduced as a physician, it was emphasized that I was also a student of the Scriptures. There seemed to be a very definite interest in religious subjects by those who attended."

We would be happy to have more of our physicians report their experiences through our columns, for the encouragement of others engaged in what "Counsels on Health" defines as the appointed work of every gospel worker:

"Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it."—Page 390.

Health Talks for New Believers

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

IN connection with our follow-up meetings in Richmond, where over two hundred new believers were added to the church, we gave a series of health talks, on Wednesday evening after a short devotional service. We continued these for six months, for it is unreasonable to believe that new believers are going to have any real insight into our health message simply because they have heard the evangelist give *one* lecture on "How to Keep Well." There is too much involved in the field of healthful living which cannot be summed up in a single sermon. Years ago the Spirit of prophecy glorified this subject thus:

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul."—*Counsels on Health*, p. 437. (See also "Testimonies," Vol. VI, pp. 376, 377.)

The Bible with marked simplicity emphasizes the same truth by saying that we are "fearfully and wonderfully made." And Paul climaxes all by bringing to us the arresting fact that our bodies are the temple of the living God, and if anyone destroys that temple, him will God destroy.

An evangelist feels that he must spend three to six months, preaching nearly every night, in order to convict men and women concerning the salvation of their souls. But it may come as a surprise to some of us that the strength of the soul depends on the health of the body. No wonder Paul calls the body a temple and with apostolic authority admonishes us to care properly for this body which is the temple of His Spirit. Yet it is so easy for the minister to feel that his duty is to minister to the soul alone, and that the body lies in the province of the physician's ministry.

To entertain such false logic is serious. It robs the minister of one of the richest fields of knowledge and cripples his efficiency more than he realizes. But more than that, he is not true to his ministry, and is not feeding his flock a balanced diet. Therefore his congregation is going to suffer from malnutrition. And no matter how great a preacher he is, he will be confronted constantly with sick souls whose spiritual malady is as much physical as mental.

We ministers may wish to know the answer to the question: "In what is the mass of people most interested today?" The answer is found in Dale Carnegie's stimulating book, "How to Win Friends and Influence People." He lists the ten things in which people are most interested today, and the second largest common interest is health. But I am afraid most of us shy away from this field of thought

because we have made no preparation to deal successfully with it. Our courses of training for the ministry are meager, and when we are graduated from college, we are not entirely ready for the great work to which we have dedicated our lives. But we are unfair to ourselves and to the public whom we presume to serve if we do not prepare ourselves to deal with a problem that looms so large as does the problem of health.

People are hungry for information on health. Just look at your congregation, and see and know the suffering that is going on every day. Through years of ignorance, people have brought upon themselves untold physical suffering. But marvelous transformations can be wrought, if you love people and care enough for them to share their burdens, and teach them how to live. Realizing this, you can understand how the health lectures can become the most popular part of our follow-up work. The results here in Richmond have been most gratifying. The people have not been left confused, with a smattering of knowledge. We do not give them just enough to make fanatics of them. We give them enough knowledge upon which to base sound judgment. A little knowledge can be very dangerous, of course, but we must also remember that ignorance is not a virtue.

The health message rightly taught can become an effective instrument for reaching the needs of the congregation. It is not a matter of condemning the people because they use flesh foods and tea and coffee. It is strictly an educational problem. When we give them sufficient knowledge and background and literature, they will work out their own salvation in the matter of good health and religion.

However, this matter is so deeply individual that we must teach our people that they must not try to be "conscience" for their neighbors. They are to see that in health, and its relationship to salvation, each one must work out his own salvation with fear and trembling, or much harm may be done with the knowledge, or lack of knowledge, along this line. When a good sister decides to eat no more meat, she must not begin to force her convictions on all the rest of the family. She must be willing to give them the same opportunity that she has had in getting the matter clear in mind. It is a wrong approach to the problem to expect everyone else to do and see just as she does.

We must not force our ideas on anyone. We must educate. Unfortunately, almost every time a minister comes to deal with this most interesting field of thought, he finds some member who feels he must carry the burden of going to those who do not conform, misinterpreting a quotation from the Spirit of prophecy ("Counsels on Health," p. 450), and informing them that if they continue to eat meat they will not be translated. But when we take time to go into every phase of the

question, and finally get the people to see not only how wonderful the message is, but that it is a matter of education and that we are not to condemn anyone, but just keep on studying—then the light will have a chance to shine through.

The beauty of the health message is that it is rooted in scientific fact. "To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message."—*"Counsels on Health,"* p. 21. Many people will accept science when they will not accept the Bible. So we enter this field with scientific equipment. And when we have established the facts by science, we read the same thing to them from the Bible and the Spirit of prophecy.* There is no argument, and the health message becomes a powerful weapon to convince new believers of the remarkable inspiration of the Spirit of prophecy. In the end, we have a congregation facing life more intelligently.

These people are anxious to get hold of everything they can find to help them live so that they can claim vital health and also sense the nearness of God to them every moment, for they have now come to see that the body is actually the temple in which God dwells. There is nothing that so lifts one into the very atmosphere of heaven as the conviction that God is abiding in the very body He owns.

A fine relationship exists between our health message and the victorious life. We should not try to separate the eternal truth of "righteousness by faith" from the doctrine of healthful living. To do so is to deny a fundamental truth and prove that we do not know the gospel. Think seriously of Paul's statement that the body is the temple of the Holy Ghost which dwells in us. Then think of this gem from the book "Education:" "As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence."—*Page 255.* When one takes that statement seriously, he will want to know all he can know about the body temple, and how he can keep it spotlessly clean and pure. The body and the spirit are so completely interwoven that they cannot be separated.

* Believing that a suggested bibliography of source material will be helpful in connection with the article written by Elder Jensen, we have appended the following.—EDITOR.

White, "Ministry of Healing," "Counsels on Health," "Counsels on Diet and Foods."

Fisher and Fisk, "How to Live," 1938 edition, Yale University Press.

McCollum, "The Newer Knowledge of Nutrition," 1938 edition, Macmillan.

Rose, "The Foundations of Nutrition," 1938 edition, Macmillan.

Sherman, "Food and Health," 1938 edition, Macmillan.

Seventh-day Adventist health journals.

Material obtainable from State and National Health Departments.

Each night following the lecture, my wife, who is a dietitian, gave practical help and suggestions on how to prepare a healthful and enjoyable meal. And after the lectures were over, she conducted a cooking school for all who could attend. All this requires time and patience, but when we take time to lay a solid foundation for new believers, we can have the satisfaction that these dear people will grow stronger and stronger, and richer and richer in their Christian experience.



Association Notes

A HEARTY reception has been given plans for the M.M.A. in the Orient by our medical workers. Units of the Association have been formed wherever medical work is established. A substantial number of new names have thus been added to the membership. It is heartening to see this response, and it is a pleasure to welcome these earnest medical missionaries. In a number of instances there are English-reading national nurses in the Orient who have enrolled in the Association, and who would like to subscribe to *THE MINISTRY*, but to whom fifty cents gold is too large a sum to be spared from their meager salary. Are there members of the nurses' alumni associations who would like to assist in providing a fund to supply *THE MINISTRY* to such worthy Chinese, Japanese, or Filipino M.M.A. members?

¶ WORDS of appreciation have come from the field for the outlines and health-demonstration helps that have been contributed by nursing leaders to the columns of *THE MINISTRY*. We join again in hearty thanks for the many excellent articles provided. We feel, however, that there are many more among the medical fraternity who have much to contribute if they only would. We earnestly seek your help in actively promoting all the interests of the Association. The columns of our section are open to you. Please send your suggestions, requests, and reports of work being done. The entire membership will profit by your counsel, and derive benefit from your articles.

¶ ELDER and Mrs. F. H. Rahm recently transferred their field of labor from Fallon, Nevada, where they have been for the last three months, to Ogden, Utah. Previous to that, they spent six months in Salt Lake City, where eighty-four people were baptized as a result of their work. Mrs. Rahm says her schedule is three health lectures a week during each series of meetings. She is very enthusiastic about this work because of its help in the removal of prejudices—something highly desirable in an evangelistic effort.

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

A REASONABLE WORKING PROGRAM

A Bible Worker's Viewpoint

By MISS O. C. DAVIES, *Bible Worker,*
South England Conference

SURELY every Bible worker anticipates that her days will be busy ones, and her weeks filled with the work to which she has been called. How much joy and satisfaction one has in having much to do, in planning it well, and then doing it. It is good to be busy with the Lord's work. Whether engaged in church or campaign work, the Bible worker should seek to become an efficient worker, learning how to divide her days so that ample time is given to the work, and yet having sufficient time for rest and food. In a well-organized campaign, she will find that her strength will be taxed to the uttermost; so she should seek to direct her energies aright, planning her visiting in a methodical way, and successfully accomplishing her work.

It has been recommended that a Bible worker devote eight hours each day to her work. This may seem to some rather difficult, but if visiting is commenced at a certain time each morning, afternoon, and evening, with a good break for the midday and evening meals, it is quite possible. The hours suggested are nine-thirty to twelve-thirty in the morning, two to five in the afternoon, and seven to nine in the evening. This plan has been worked and proved satisfactory.

The amount of work done during a day or a week depends entirely on the kind of effort in progress. The visiting list grows as the campaign progresses, and possibly a Bible worker will find herself with quite a heavy list. This will not mean an easy week for her, but with careful thought, planning, and systematic visiting, it can be done. The first few weeks of an effort are of necessity very busy ones. As many of the visits become studies, the work becomes more intensive but not greatly lessened.

Choosing the morning hours for visiting, the afternoons and evenings for studies, a worker can give twelve or thirteen Bible studies each week, pay fifty or sixty visits, and also attend the midweek service of the effort. This is a full-time week for her, but not an unreasonable one. The Sabbath is not filled with visits or Bible studies, but has other duties for the Bible worker, such as teaching a Sabbath school class, conducting an afternoon children's

meeting, and giving attention to the young people's work.

The Bible worker should have time for relaxation. One full half day and evening each week should be hers entirely, besides the hours on Sunday until service time, and the hours after sunset on Friday and Saturday evenings. Let us labor together with an eye single to His glory, caring nought what others may think, but pushing forward together for the advancement of His truth in the earth and to win souls for His kingdom.

A Minister's Viewpoint

By W. MAUDSLEY, *Minister,*
North England Conference

THE motivating purpose of the Bible worker should be to attract new converts to the truth, to instruct them in all the essentials of the faith, and to prepare them for baptism. Afterward, so far as circumstances permit, she should guide these new members in taking part in the varied activities of the church.

The Bible worker's duties include giving Bible studies and public talks, leading the prayer meetings when desirable, teaching Sabbath school classes, conducting children's meetings, and leading out or assisting in the young people's meetings. She should also be able to take out a group of people in the Harvest Ingathering and literature work. Within moderation, unless aged, she may need to do some handbill distribution. She should be able to play the organ and give counsel to families in distress. Among her other duties, she should keep an accurate record of literature given out and studies held, and also special meetings missed by prospective members, so as to guard against persons' joining the church without thoroughly understanding our essential truths.

The Bible instructor's work for the day naturally divides itself into three sections—morning, afternoon, and evening. Under normal circumstances the morning might be used for reading, correspondence, personal items, and study for talks or Bible readings, etc. Afternoons might be spent in visiting, Bible studies, etc. The evenings should be reserved for attendance at meetings, cottage meetings, and visits. The program should be fixed at the beginning of each week, preferably at the workers' meeting, on Monday mornings. A

schedule is convenient for marking out the week's work, if the daily plan is carried out.

Finally, care should be taken that the worker's physical fitness be maintained. Proper diet, regular meals, and sufficient recreation are necessary to preserve the body in a normal condition. Regular habits are best, and all workers should arrange their work, whenever possible, so that at least one hour is free for dinner and the same for the evening meal.

At certain times the foregoing program may have to be upset, as for instance at the beginning of an effort. At that time for a few weeks, intensive visits, handbill distribution, etc., will interfere with the normal routine. In such cases the worker must be his or her own judge as to what items should be changed. In no case must spiritual needs be made subservient to a set program of hours of work.

THE FIELD SAYS

Echoes From Our Letter Bag

History Teaching Objectives

EDITOR, THE MINISTRY:

I am a missionary teacher to whom THE MINISTRY comes regularly, but I seldom express my appreciation for many of its timely and instructive articles. Especially have I appreciated those on the "Encroachments of Secularized History" which recently appeared.

There was a time when I was of the opinion that my business was to teach history for its sake alone. It has been some time now since I have discarded this mistaken view. I now teach my students history with a view to helping them in the formation of a perfect character. Expressing it another way, my prime objective is to save our young people. That gives it a broader aspect, which we might even call the evangelistic aspect. Surely we teachers, whether in the mission fields or not, are at one with our brethren, the ministry, in saving the souls of mankind. Although our task is primarily confined to an institution and the classroom, I cannot help viewing our work as being undershepherds of Him who said, "Feed My sheep." The same applies, whatever a man teaches.

I feel that if my task as a teacher is merely to pour so much historical material into the students' minds, and there my work is complete, I am a total, lamentable failure. Surely every Seventh-day Adventist teacher, no matter of what subject, whether at home or abroad, needs that larger vision of inculcating ideals that will bring spiritual fruitage in the lives of students. Certainly a Christian teacher should prepare his students, not only for this life, but also for the life to come.

FRANK E. MECKLING. [History Teacher, Helderberg College, Africa.]

THE LARGER OUTLOOK

Principles, Perils, and Developments

Bible Teaching in Our Schools—2

By ALFRED KRANZ, Bible Teacher,
Australasian Missionary College

CHRIST was the greatest teacher this world has ever seen. What, therefore, was His teaching method? The four Gospels may be regarded as providing us with the material and the method used by the Master Teacher in the training of Christian workers. His method deserves our study as the model for Christian teachers today. Let us notice seven leading elements which marked the work of the pattern Teacher.

1. His teaching was first of all *authoritative*. He spoke not as the scribes and Pharisees. Men marveled at Him because He taught as one having authority. His instruction possessed definiteness, born of a heart conviction that what He said was a "Thus saith the Lord." The same ring of certainty must mark our teaching. We must be impelled by a power of earnestness and certainty from within that will encourage belief and confidence by our students. So much teaching today is indefinite. It propounds, philosophizes, theorizes, and then leaves the hearer in mid-air. Such teaching can never send forth men and women who will lift up their voices like a trumpet with the warning message for the hour. As teachers of the Word, we must have something in our souls that we want to express.

2. Another characteristic of Christ's teaching was its marked *simplicity*. His language was pure and clear as an Alpine lake. He used no words that the common people could not understand. It was not necessary to consult a dictionary to understand His meaning. His arguments were in the plain, unadulterated speech of His hearers, free from extravagant ornamentation. He never seemed to be seeking to display His wisdom or to create an impression. And yet His lessons constitute the wonder gems of the ages, bringing forth beauty ever fresh to the admiring gaze of wondering mankind.

Our aim as Christian teachers is to make God's word plain. Some of the unintelligible nonsense that goes under the name of Christian teaching is disgusting. We hear it from the pulpit, in the Sabbath school, in the prayer meeting, in the classroom—high-sounding, philosophical, speculative talk, mere wordiness that obscures the few precious grains of truth in a heap of dry chaff, and the hungry sheep look up and are not fed. "It is a hideous gift," says Spurgeon, "to say nothing at great length." Let us remember that language is an

instrument to an end. The end is not to impress the hearers with our learnedness. The purest atmosphere is that which reveals the stars, not that which preaches itself.

3. Again, the teaching of Christ was *constructive*. True, it was necessary for Him to issue a stern condemnation to formalists and false teachers, and to give open rebuke to evil-doers, but His work was not to tear down. It was to build up. We must be careful not to bring an antagonistic, condemning spirit into our teaching of the Word. While it is no doubt necessary to know the tactics and teachings of opposers, that is only that we might know better how to present truth in a winning way. If the teacher manifests a biting, hard spirit toward others, the same spirit will be carried by the graduate into the field.

4. The teaching of Jesus was *illustrative*—so much so that it is said that nature is clothed with the parables of Jesus. He made the common things all around Him teach lessons of truth. The hills, the grass, the flowers, the fisherman with his net, the housewife with her dough—all served to make truth more intelligible and practical. Like the Master, the successful teacher will illustrate his lessons. The Holy Spirit will reveal to him “sermons in stones and books in brooks.” Illustration will add tremendously to the interest of his class. Who has not noticed the stimulating effect of an illustration upon a group of hearers! The Bible teacher should study how to use the blackboard, and should bring to his aid suitable charts, maps, and pictures. I would suggest that every Bible teacher, and every teacher, for that matter, take at least an elemental course in art.

5. We also would observe that the Master's method was *stimulative*. By that I mean He did not tell His hearers everything, but often He sought to stimulate them to discover for themselves. His questions, “What saith the Scriptures?” “How readest thou?” “Whose image and superscription is this?” drove the hearers to find truth for themselves. We are all aware of the fact that education is a drawing-out process. If we would produce Bible students who are thinkers and who know how to find the solution for their problems in the word of God, we should not rely upon the lecture method in our work. We must know that after a student leaves college, he will meet many questions which he has never heard in the Bible class. Blessed will be that student who has been taught how to solve problems for himself.

6. Furthermore, the teaching of Jesus was *practical*. He was no theorizer. His method was to press home every lesson of truth to the individual conscience. Scripture to Him was something to be lived rather than discussed, and He always connected His instruction with service. He fastened the gaze of His pupils on the whitening harvest field. He

sought to instill a vision of a mighty work to be accomplished. He considered the education of the mind of little value unless the feet were shod with the preparation of the gospel of peace. And His method in doing this was to lead His students into the field where they could be laborers together with Him. Oh, that we could do more of this definite practical field work with our students. Our congested programs afford far too little time when teachers and students can go forth to put into practice what they have been learning. We are instructed in “Counsels to Teachers:”

“It is not enough to fill the minds of the youth with lessons of deep importance; they must learn to impart what they have received. . . . It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired. . . . If a missionary spirit is encouraged, even if it takes some hours from the program of regular study, much of heaven's blessing will be given, provided there is more faith and spiritual zeal, more of a realization of what God will do.”—Pages 545, 546.

7. Once more, the teaching of Jesus was *sympathetic*. It had about it the influence of a mind that understood and a heart that loved. He looked at the souls of His hearers. He knew of the influences which had shaped their lives, and His sympathetic insight into human nature drew all men unto Him. He said, “I . . . know My sheep.” The lesson is for us, His undershepherds. The love of Christ must constrain us in all our work in and out of the classroom. We must learn to know our sheep. We must carry them upon our hearts as the high priest bore the names of the tribes of Israel upon the breastplate. And, like the high priest, we must bear their names into the audience chamber of God.

Blessed is that teacher whose students know that he bears their interests upon his heart. Great will be his influence for good in the molding of lives for God, and great will be his reward when “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”

This Business of Preaching

By CARLYLE B. HAYNES, *President,
Michigan Conference*

WHAT the church needs today is not merely more men in its pulpits, but better men, better preachers. It needs messengers of God, not merely servants of men; it needs the living incarnated Word, not merely the professional repetition of truth. The very noblest gifts, the highest talents, the richest equipment, the best training, is not too much for the minister of Christ.

And of the utmost importance, the church must have men who regard preaching as the

loftiest and most difficult art, who have the highest conceptions of its importance and dignity, who are not lazy or insincere or superficial, but who will drive themselves and hold themselves to the realization of all its possibilities.

The preacher who is to speak ably and well in public must labor hard at this business. Some few men may find it easy to *speak* in public, but no man finds it easy to *speak well* in public. There are, of course, occasions and circumstances which may rouse the mind into high action, and the result may be surprising displays of eloquence without much effort at preparation. But life is not made up of occasions of extraordinary excitement.

Every man who is determined to become an efficient and successful preacher must bid farewell to easy indulgence, resist all temptation to mental sloth, and make a covenant with labor as his portion and pleasure under the sun.

The business of choosing, and adapting, and arranging, and analyzing subjects of discourse; of comparing, correcting, polishing, and applying discourse itself; of so living and disciplining the heart as to keep one's self in the necessary mood and tone of mind for the enunciation and delivery of discourse—such is work not to be otherwise done by any man than by laborious and indefatigable application and persistence.

NOTES AND NOTICES

Information and Sundry Items

(Continued from page 2)

hymns and of published hymns that have not heretofore appeared in our own books is the one remaining step prior to copyright negotiations and actual work by the publishers upon the book itself. Further word of progress will be given from time to time.

¶ DR. W. B. BROWN enumerates fourteen points in which the Bible supports foreign missions, as recorded in the *Watchman-Examiner* of June 29. "The Bible is a foreign missionary book, and Christianity is a foreign missionary religion," states the editorial introductory note. "The Christian world is indebted to Doctor Brown for these fourteen points."

1. Every book in the New Testament was written by a foreign missionary.

2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary's language.

9. The map of the early Christian world is the tracings of the missionary journeys of the apostles.

10. The problems which arose in the early church were largely questions of missionary procedure.

11. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

12. The only man among the twelve apostles who did not become a missionary became a traitor.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles, the missionary is the highest expression of the Christian life.

¶ We need to watch the formative steps in that great Protestant coalition which, "stretching hands across the gulf," will someday shortly clasp hands with Catholicism in an attempt to crush the little Sabbathkeeping remnant that will eventually stand alone as a barrier to religious unity. *Christendom* (summer quarter, 1939), reports that forty churches, that is, national churches, confessions, or denominations, in various nations, have officially joined the World Council of Churches. Others are expected to join soon. Those who have thus far committed themselves to membership are listed by countries, as follows:

AUSTRALIA: Presbyterian Church of Australia.
CANADA: Church of England in Canada; United Church of Canada.

CHINA: Church of Christ in China.
CZECHO-SLOVAKIA: Evangelical Church of Bohemian Brethren.

ESTHONIA: Evangelical Lutheran Church; Orthodox Church in Esthonia.

FINLAND: Evangelical Lutheran Church.

FRANCE: Eglise Réformée de France; Eglise Réformée d'Alsace et de Lorraine.

GERMANY: Old Catholic Church of Germany.

GREAT BRITAIN: Baptist Union of Great Britain and Ireland; The Salvation Army.

HOLLAND: Old Catholic Church of Holland.

INDIA: Federation of Evangelical Lutheran Churches in India; Mar Thoma Syrian Church of Malabar.

LATVIA: Orthodox Church in Latvia.

LITHUANIA: Reformed Church of Lithuania.

NETHERLANDS EAST INDIES: Protestant Church of the Netherlands East Indies.

POLAND: Evangelical Church of the Augsburgian Confession; United Evangelical Church; Polish National Catholic Church.

SWEDEN: Church of Sweden.

SWITZERLAND: Old Catholic Church of Switzerland.

UNITED STATES OF AMERICA: Baptist, Northern Convention; Baptist, Seventh Day; Congregational and Christian Churches; International Convention of the Disciples of Christ; Evangelical Church; United Lutheran Church in America; African Methodist Episcopal Church; Polish National Catholic Church of America; Rumanian Orthodox Episcopate in America; Evangelical and Reformed Church; Presbyterian Church in the United States of America (North); Presbyterian Church in the U.S. (South); United Presbyterian Church; Reformed Church in America; Syrian Antiochian Church of North America.

YUGOSLAVIA: Old Catholic Church of Yugoslavia.

THE RELIGIOUS PRESS

Valuable Current Excerpts

RELIGIOUS LIBERTY.—No church [in the U.S.] is favored by law above another. The other side of that proposition is that none is forced to exist, if it exists at all, under the disadvantage imposed by the superior legal status of another. None is forced into the back streets or forbidden to exhibit in its architecture or otherwise the symbols that would make it recognizably a church, as were the Protestant churches in Spain prior to 1931. None is placed in that position of inferiority which is occupied by every nonconformist body in a country that has a state church, as almost every country in Europe has. This equal treatment of the churches also is so universally acclaimed that to show that any proposed measure tends even slightly in the direction of the establishment of a favored sect would be enough to damn it. True, it is easy to quote papal pronouncements in recent years deploring the modern "liberal" policy of giving false religions equal treatment with that accorded to the "true church," and the identical Roman Catholic monsignor who joins in sponsoring this pamphlet on religious liberty could be quoted as arguing that, when conditions make it feasible, the state should favor the Catholic Church and permit only restricted liberty to others because "error has not the same rights as truth." But taking the American situation as it is, Catholics, Protestants, and Jews agree with the nonreligious half of the population that all churches should stand on an equal legal footing, as they do.—*Christian Century (Mod.)*, July 19.

AMERICAN CONTRIBUTIONS.—Contributions by religious, charitable, and other institutions in the United States to residents of foreign countries totaled \$40,000,000 in 1938, according to the Department of Commerce. This was an increase of \$5,000,000 over the 1937 contributions, with the gain being attributed to American response to distress in Europe and Asia. About 60 per cent of all foreign remittances for charitable purposes last year went to Asiatic countries, while 20 per cent went to Europe, 10 per cent to Africa, and the same amount to Latin America. Contributions through Jewish organizations, which went chiefly to Palestine, Poland, and Germany, rose from \$6,000,000 to \$8,000,000; Catholic and Protestant contributions aggregated \$20,000,000, or about the same as in the previous year. Nonsectarian, philanthropic, educational, and scientific agencies increased their offerings from \$6,000,000 to \$9,000,000.—*Religious Digest*, August.

PRESBYTERIAN INSIGHT.—"Vatican Circles See Early Tie With United States." That was the caption of an item in the daily press last week. The Holy See has never ceased its attempt to gain diplomatic standing at Washington and to have a representative of this country at the Vatican. Catholics in this country have been constantly maneuvering to bring this about. The papal nuncio would be the dean of the diplomatic corps, accorded first place at every function, and the Roman church would at last gain its long-sought objective of political prestige and power in this land where the separation of church and state has been one of our fundamental principles of freedom. I have many friends among the Catholics, men and women I highly respect, but I oppose this attempt of their church to dominate at Washington. If enough of us are aware of the menace to our religious liberties, we can prevent the beginnings of very serious trouble between Catholics and Protestants.—*A. B. McCormick, in the Presbyterian*, June 29.

COLLEGE LATITUDE.—In the social breakdown which has come with the advent of legalized alco-

holic beverages, the colleges of the country are passing through their period of temptation. National Advertising Service, Inc., New York, which represents 876 college newspapers, states that 101 of them now accept beer advertising and that 25 publish copy for hard liquors.—*Watchman-Examiner (Bapt.)*, June 29.

SWINGTIME DISTORTION.—The eternal issue attached to the gospel theme demands most careful treatment in its musical presentation. The rhythm of the original four-part musical score should not be distorted in any way. The rhythm in accompaniment must always conform to the rhythmic arrangement of the original song. Hence, any swingtime or exaggerated syncopation should be avoided.

Syncopated effects destroy the spiritual quality of music. Just as oil and water will not mix, so the abnormal rhythmic tendencies of modern popular music cannot be harnessed to any sacred theme. Syncopation is a temporary displacement of accent. The interpretation of all gospel music is largely determined by accent. This calls for more careful attention to the interpretation of gospel hymns and songs in every accompaniment.—*Robert Harkness, in the Sunday School Times*, Sept. 24, 1938.

WORLD RELIGIONS.—The total number of Christians in the world is estimated at about 685 to 700 million. . . . The largest Christian churches in the order of their membership are: Roman Catholic (360 million); Orthodoxy (145 million); Lutheran (84 million); Anglican (35 million); Methodist (15.4 million); Presbyterian (15.2 million); Reformed (15.2 million); Baptists (13 million); Congregationalists (2.5 million).

As regards the non-Christian religions, the I.C.P. U.S. statistics show that the two billion inhabiting the world are distributed as follows: 500 million in Europe, 250 million in the Americas, 150 million in Africa, 12 million in Australia, and over 1,050 million in Asia.

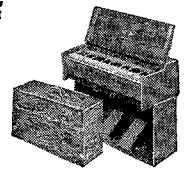
Mohammedism numbers 270 million (180 million of them in Asia, 74 million in Africa and 15 million in Europe); Hinduism numbers 250 million, Jewry 15 million, Buddhism (India, China, and Japan) 625 million. It is impossible to say how this last figure is made up. Shintoism is relatively scarce, since Japan numbers 70 million inhabitants belonging to various religions. Leaving out religions with few adherents, such as the Sikhs in India, there remains a total Christian population of 700 million. Membership of primitive polytheistic religions must be reckoned at 74 million, and Agnostics at about 75 million.—*W. B. Sharp in Current History*, June, 1938.

CATHOLIC EDUCATION.—Catholic education is not merely a teaching of religion. On the con-

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trary it must, as canon law dictates, inform the whole system of education as the soul informs the body and gives it life. Catholic parents are not free to choose any school they wish for their children. They must select a Catholic school. So important is this matter that church law denies the sacraments to those parents who refuse to give their children a complete Catholic education.—*Our Sunday Visitor* (R.C.), July 30.

RELIGIOUS BOOKS.—There were more books in the class of religion published in America in 1936 than in any other class, save fiction and juveniles. The number listed as religious was 684, twice as many as in the field of science, and more than in the fields of sociology and economics together. The demand for religious books is perennial and seems to be increasing yearly.—*Watchman-Examiner*, August 3.

RUMANIAN RELIGIOUS LIBERTY.—Rumania . . . still occupies an equivocal position on the question of religious freedom. Three months ago the premier declared that the principle of religious freedom would be honored in Rumania, and the Baptists, the largest unorthodox sect in that country, were specifically given permission to reopen their churches. This declaration was put into effect in the city of Bucharest, and Baptists around the world rejoiced at a seeming victory for religious liberty. But in the provinces local authorities continued to keep many churches padlocked, while children who refused to make the sign of the cross were held back in the schools. Now comes a decree from the Rumanian minister of cults outlawing seven of the smaller sects, but recognizing the right of Baptist, Seventh-day Adventist, and evangelical churches to practice their faith, provided they fulfill certain requirements. Among the requirements are that each local church must present a petition signed by at least fifty bona fide members; that all church properties must be listed with the government authorities; that churches must be at least two hundred yards apart; that all burial services held outside a church must be previously authorized; that all pastors must register with the cult ministry, must be not less than thirty years old, and must be in "good standing." It is obvious that there are enough technicalities here, especially under the last head, to guarantee that Rumanians will enjoy as much religious freedom as the state authorities want to grant and no more.—*Christian Century*, July 26.

WALDENSIAN STATUS.—Consequent upon the concordat concluded in 1929 between the state and the Vatican, the Waldensian Church not only has been "tolerated," but is formally recognized as the Protestant Church of Italy. The Waldensian ministers have now the right to solemnize marriages with civil powers, and they are allowed freely to fulfill the work of their ministry. A very important clause of the concordat was that the children must have religious teaching in the schools, and naturally the parents can specify the kind of religious teaching they desire that their children should have. . . . If the state is tolerant, the Vatican is not tolerant, and most of the priests of the Roman church do their best to raise difficulties for the Waldensian Church; but these very difficulties and this opposition serve to keep alive the faith of the Waldensian people.—*The Presbyterian*, July 13.

CHURCH MEMBERSHIP.—The membership of organized religious bodies in the United States has increased by almost one million persons during the past year, according to the 1939 edition of the Yearbook of American Churches, just published. The 1939 volume shows an inclusive church membership of 64,159,248 persons as against a previous total of 63,243,843, representing a gain of 915,414. The religious bodies and their latest membership figures are listed as follows: Protestant larger bodies, 35,835,828; Protestant smaller bodies, 1,629,827; Roman Catholic Church, 21,322,688; Jewish Congregations, 4,081,242; Eastern Orthodox (larger bodies), 992,043; Polish

National Catholic Church, 189,620; Eastern Separate body (Armenian Church), 108,000.—*Religious Digest*, August.

ANGLO-CATHOLIC AGITATION.—News of the pending concordat between the Episcopal and Presbyterian Churches in this country [U.S.A.] seems to be stirring up violent emotions in England. The *Church Times*, organ of the Anglo-Catholics, and Britain's most vigorous church weekly, believes that if the negotiations succeed, the united church should be excluded from the Anglican fellowship. "If the proposed concordat is ratified," it declares, "the Episcopal Church will make fundamental concessions concerning the character of the church and the value of its sacraments that will deprive it of any right to claim to be part of the church catholic and will hopelessly compromise the whole Anglican communion, if American bishops are permitted to attend next year's Lambeth conference."—*Christian Century* (Mod.), July 19.

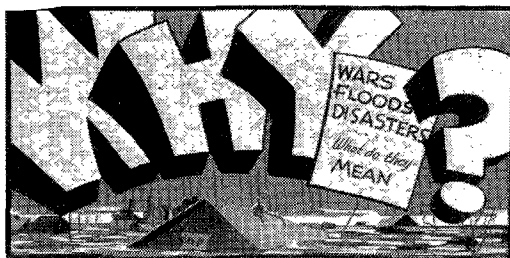
PAPAL BID.—Almost like an oft-repeated story is our insistence on the need of a neutral and a moral and a spiritual force to pacify the nations of Europe. Neither Germany nor Poland, not England or France or Italy, not all of the European nations together at a conference table can settle their respective claims, can quiet their mutual fears, can adjust their national ambitions. They will find no final solution through military domination and secure no lasting peace through bargaining diplomacy. Instead of following the red gleam of war that leaps from part to part of Europe, the nations should rather turn toward the white beam of peace that shines from the tiny state of Vatican City. Instead of leaders and prime ministers and premiers watching the moves of one another and matching words, they should listen to the paternal advice and the spiritual appeal of the Pope.—*America* (R. C.), July 22.

Our New Church Hymnal

(Continued from page 8)

Thus the work continued into the present year, until those eventful Sunday and Monday evenings in the Takoma Park church. C. L. Bond and G. W. Greer had been authorized to invite a list of singers to try the new hymns submitted for selection. H. B. Hannum was at the console of the organ. The A Cappella Choir of Washington Missionary College and the choir of the Takoma Park church formed the nucleus of the singers, and a number of interested auditors were scattered here and there about the church auditorium. After a few words of introduction and an earnest prayer, the pleasant task of singing and hearing new hymns for the first time began. The room was darkened, and the new hymns were projected on a screen in manuscript form. Nearly one hundred people joined in singing and registering straw votes. Frequently expressions of satisfaction were heard as singers and auditors discovered some new hymn of reverent worship, or a new song breathing the distinctive faith of Seventh-day Adventists.

Encouraged by the hearty response of those two evenings of trial, the committee has continued its work from day to day until the collection is almost complete. Music and



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- Workers need to inform themselves, and, in turn, to educate and reeducate our people regarding their individual responsibility to support, encourage, and boost the sanitarium idea, rather than mere hospitalization. There should be a "sanitarium spirit" as a part of the denominational spirit—a unity of purpose in working for the success of our God-given principles and sanitariums.
- Acquaint yourselves with the managerial problems, such as new laws, taxes, endowments, charity, inspections, wages, training-school requirements, et cetera, and learn how they affect the working policies of our sanitariums. Any manager will gladly explain the reasons for what seem to be high costs, and also how you may lessen your bill by a modest-priced room or by other less costly requirements.
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literary editors have also been faithfully at work in the endeavor to finish their tasks so that the goal of publishing the new hymnal before the next quadrennial General Conference session may be reached.

Everything possible is being done to make the hymnal attractive and usable. It will be easy to find a desired number, since a comprehensive topical index is included. There will be a section for use by choirs in our churches, and in this a number of sentences, invocations, offertories, and benedictions will be of interest. Some of the early advent hymns which breathe the spirit of the pioneers will be a valuable feature. Additional indexes which will aid the user of the hymnal are a first-line index, an index of composers and authors, a metrical, and an alphabetical index of tunes. A carefully chosen selection of scripture readings will enhance the value of this new volume.

Yes, a new church hymnal is in the making. Soon we shall rejoice to sing the grand old hymns of the church in the setting of a new book, while we discover here and there among its pages a collection of choice new hymns that will mean a rich contribution to our worship in song. A hearty "thank-you" to the tireless committees and to all contributors who have made this much-needed volume possible.

Protestantism Betrays Premise

(Continued from page 6)

"And Gaspar del Fosso, archbishop of Rheggio, made a sermon. His subject was the authority of the [Roman] church, the primacy of the pope, and the power of councils. He said, that the [Roman] church had as much authority as the word of God; that the [Roman] church hath changed the Sabbath, ordained by God, into Sunday."—*History of the Council of Trent*, book 6, p. 439, London, 1676.

This inconsistency on the part of Protestants is still held up before the world by Roman Catholics, the following statement being typical of many:

"It is in the tradition of the Christian church that we find definite authority for applying the prescriptions of the third commandment to our Sunday. Hence, those of our countrymen who claim to guide themselves by 'the Bible only,' and who reject ecclesiastical tradition unless backed by unmistakable Biblical testimonies, should by rights subscribe their names to that somewhat obscure sect known as 'Sabbatarians,' who, as Bible Christians, more logically retain the old day of rest, and occasionally get into trouble with the police when caught employing labor on Sundays. Moreover, the Bible Protestant has no 'warranty in Scripture' for convicting of sin those who, to his way of thinking, profane the sacredness of Sunday."—*Letters on Christian Doctrine*, by F. M. de Zulueta, S.J., Vol. I, p. 145, 10th ed., "revised in accordance with the new Codex of Canon Law," Burns, Oates, and Washbourne, Ltd., London, "Publishers to the Holy See."

Thus we see plainly the vulnerable heel of the Protestant Achilles exposed to the darts of the papal foe. At the same time this enemy recognizes that the Sabbathkeeper, by adhering

firmly to the Sabbath of the decalogue, "more logically" maintains the principle of the Bible, and the Bible only, as the rule of Christian faith and doctrine.



Radio in Evangelistic Efforts

(Continued from page 11)

These preachers said that we Seventh-day Adventists did not believe in the blood of Christ. Several of my listeners said this turned them against their preacher, for they had heard me preach the blood of Christ, and they knew their preacher misrepresented us. One radio preacher falsely accused us many times over the air, and several told me they never listened to his program again.

One woman who was baptized during the campaign said she had been forbidden by her minister to come. But she listened to our first radio program, and the message sounded so good to her, that she said, "I must go to the tabernacle." This experience has been duplicated many times in my work. I try to put forth the same earnest endeavor and appeal in my radio work that I would if I were sitting in the homes of the people, and it has a telling effect. We do not see the listeners, but the Spirit of God is carrying the message with conviction to their hearts.

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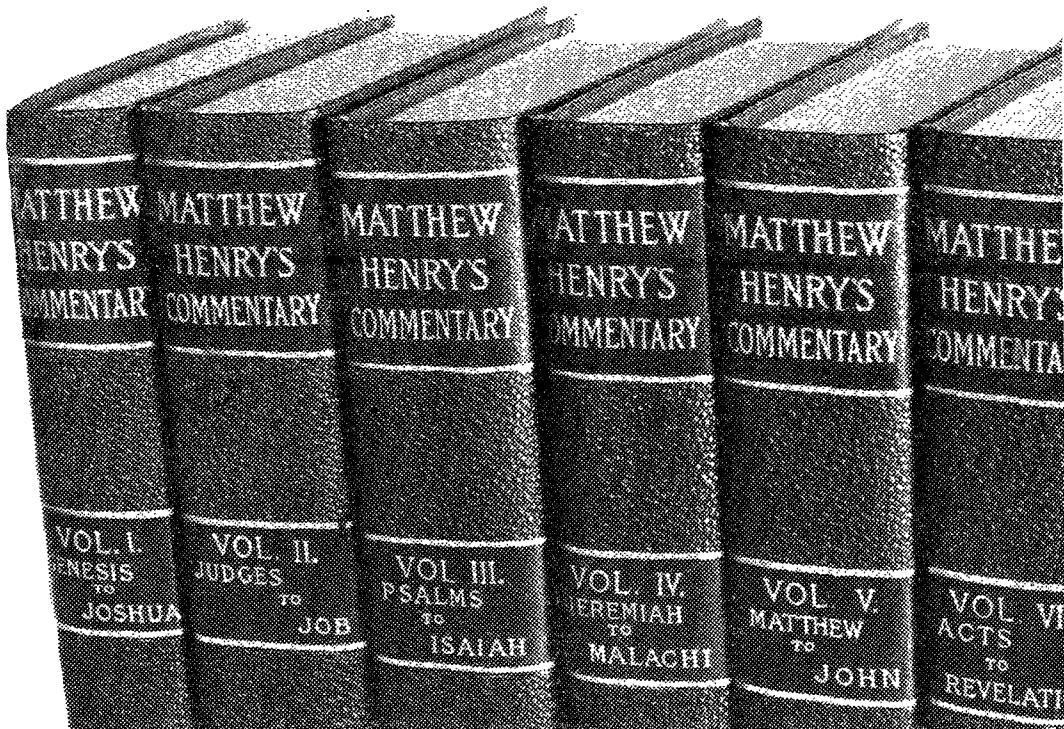
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