

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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THIS MONTH

MESSAGES FROM OUR LEADERS	3
Watching God's Road Signs	
VITAL "TESTIMONY" COUNSELS	4
Words of Counsel to Ministers—Navies Sunk and Millions Slain	
CHALLENGE OF A WORLD TASK	5
Lamaism, Satan's Great Counterfeit—Frontier Evangelistic Methods— Evangelism in the Far East	
THE PULPIT AND THE STUDY	9
The Preacher in His Pulpit—Concerning the Atonement	
A MORE EFFECTUAL MINISTRY	13
Radio, Matchless Method of Contact—Evangelism Without Money— Upholding Church Standards—Larger Lay Evangelism	
THE WORKER'S STUDY LIFE	17
Lending Library Overseas—"The Illustration in Sermon, Address, Conversation, and Teaching" (book review)—"In the Steps of St. Paul" (book review)	
THE LARGER OUTLOOK	19
"The Foolishness of Preaching"	
EDITORIAL KEYNOTES	21
The Text Daniel 12:4 Commonly Misapplied—Neglect Not the Weightier Matters	
BIBLE WORKERS' INTERCHANGE	22
Continual Study Imperative	
THE REALM OF RESEARCH	23
The Bible and Archeology: Did Monotheism Evolve From Polytheism?	
THE MEDICAL MISSIONARY	27
Guard Health as Sacredly as Character—Our Medical Work From 1866-1896—Medical Work in Old Mexico—The Question of Miraculous Healing—Offend Not in One Point—Association Notes	
THE ASSOCIATION FORUM	35
Two Unfortunate Practices—Humor in Preaching—Telephone Calls to Secure Listeners	
COLLEGE MINISTERIAL SEMINARS	36
Thorough Training at Union	
MUSIC OF THE MESSAGE	39
Song Leaders and Tempo	
KINDLY CORRECTIVES	40
Brevity, Thou Art a Jewel!	

NOTES AND NOTICES

Information and Sundry Items

At times we are strangely inconsistent and wantonly extravagant with our man power. We compass earth and sea to make converts

WANTON WASTAGE OF MAN POWER

to the faith; yet at the same time we so relate ourselves, in instances, to men of talent and training that we estrange and lose them—and all so needlessly. Where there is clear apostasy, our course and responsibility is likewise clear. But sometimes a situation of this kind arises: A teacher, a preacher, or a physician, loyal to the real fundamentals of the faith, holds an individual view upon some secondary matter which is different from the views of some of his brethren. Some persons may be in a strategic position to bring pressure upon him to conform to their views. Unable to meet his faulty logic with sounder logic, unprepared to meet vulnerable positions with really conclusive arguments and evidence, and to set his faulty thinking straight by incontrovertibly sound reasoning, they unwisely seek through pressure to change or suppress these possibly wrong minor views. They at times become harsh, and insist upon surrender to an authoritarian declaration. But they forget that a victory achieved by force of authority or the power of position, which does not rest upon incontestible reasoning, logic, fact, and truth, is a false victory, creates but a mocking mirage of stability, and is dishonoring to truth. Recourse to sarcasm, unsound argument, or unreasonable assertion, always and only alienates. It never convinces nor wins. Such a method is a travesty upon truth, an estranger between brethren, and an enemy of this message.

☛ THIS welcome word comes from W. H. Anderson, Ministerial Association Secretary for the Southern African Division: "We are receiving a good response from the field for the 1940 Ministerial Reading Course. No one has as yet refused to enroll. Again we will make an earnest effort to get a hundred per cent enrollment. We had a little more than 99 per cent last year, but perfection is our aim."

☛ It is gratifying to hear college presidents, conference presidents, physicians, teachers, and other leaders effectually giving a message in gospel song. This is an ideal blending of talents, and is often even more effective than when rendered by a professional musician. Singers, allow not your talent to escape.

☛ THAT many of our earnest native converts, rescued from the darkening blight of heathenism, will go into the kingdom of God before

some of us in favored lands, is the conviction of not a few who know both groups. There is a simple faith, an earnestness, and a sacrifice on the part of these recruits in unenlightened lands that shames the rest of us. This should startle us. Too many of us are sitting "at ease in Zion," going through the motions, but are not really gripped by the compulsive power of profound conviction.

☛ THERE is a type of mind that will be more concerned over a split infinitive than over the fundamental values of the content of an article or an entire issue of a journal, or of a sermon in oral presentation. Such an attitude of mind, such a basis of appraisal, is regrettable. Nevertheless we have to reckon with it. And to avoid such stones of stumbling, which perhaps needlessly, yet nevertheless definitely, cause offense, we should be as accurate and winsome as possible in our form of presentation.

☛ MANY of us are playing at ministry. We are content to do a day's work and let it go at that. Instead, we should be studying, praying, planning how to accomplish more and larger things for God. Contentment with things as they are is the enemy of things as they ought to be.

☛ WHAT kind of spectacles are we peering through—rosy, blue, blurred, or clear? Are they fitted to our vision, or do they distort the picture? It is imperative for us to have a clear, balanced vision. The twist of perspective through prejudice, for example, distorts the entire view.

☛ WHEN workers' costly cars are paraded before our people, many of whom are in difficult circumstances, does not the influence of this display shrivel the stream of offerings that sustain those workers?

☛ LET us avoid the grandiose style of speaking, and feed the flock from "a low manger." The little ones will starve for want of food if they must crane their necks to reach a lofty crib.

☛ THE Walla Walla College School of Theology has a total enrollment of 81—38 freshmen, 20 sophomores, 14 juniors, and 9 seniors. As to organization and field work, Dean F. M. Burg writes:

"The junior and senior students are organized into a group known as the Forum, and their object is research into and free discussion of the more weighty theological questions and problems relating to the ultimate aims of the School of Theology. They are making considerable use of THE MINISTRY in their work. The freshmen and sophomores are in a group called the Theological Tyros, under the general direction of Elder Dalrymple. This group gets instruction and drill in sermon delivery, etc. As a laboratory in the class in Homiletics I and II, the students are meeting with churches on week ends, and those of the upper-division classes are conducting Sunday-night meetings for the public in several communities."

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Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

WATCHING GOD'S ROAD SIGNS

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

MANY human highways have an almost perfect system of informative signals. They are painted on the road or set up along the way. These signs not only state definite things such as speed limits, route numbers, distances, and directions, but they also warn of sharp curves, weak bridges, and other perils. Road signs are made to be seen and obeyed, and failure to heed them often means instant death. The more difficult and dangerous the road, the more closely should every signal be watched and followed.

The Lord has given His remnant church very definite spiritual road signs. The Bible prophecies are waymarks along our journey. These divine danger signals are explained in full detail through the Spirit of prophecy, especially in "The Great Controversy." If we would have spiritual discernment to see the pitfalls in the path of the advent people to deceive if possible even the very elect, we must diligently study that book again. Many in the past have read it as a narrative. Today we need to dig from it principles, or better still, solutions, of the deepest problems of our day. This year, 1940, every Adventist minister on earth should work his way through this book again, and also help our members not merely to read, but to understand the book.

We are in the early months of a momentous year of fate, and the military and material forces will not be the greatest. They never are. Today three insidious dangers, both mental and moral, threaten God's children. One is the present stupendous propaganda through press, radio, pulpit, school, and other means. Never before has mankind been exposed to such large-scale deceptive efforts to change its thinking to suit a false faith.

New issues and doctrines are daily arising which deceive millions. This constitutes the second peril. Questions that involve the worship of race or state have come to the front. These are really a camouflaged attack on individual moral rights and duties; that is, on the divine life in human hearts. A third peril

today lies in the new ideas concerning God and morality. These undermine the very fundamentals of the Scriptures, but are taught in such a way as to attract the multitudes. Liberty is exalted in words, but destroyed in fact. Peace is glorified, although made impossible. Men are told to believe in God by the very teachers who would rob us of all faith in Him.

These issues and attitudes of whatever kind are clearly pointed out in "The Great Controversy." Thus chapter 1, on "The Destruction of Jerusalem," sets forth the danger of rejecting light, and gives most precious principles on the perils of nationalism, racial fanaticism, and ecclesiastical domination. The Jews and the first advent were a type of modern Christianity and the second advent. Chapter 29, on "The Origin of Evil," is unique not only in Adventist literature, but in all religious reading. Many today speak of the universal origin of certain principles. They call it "*Weltanschauung*"—the beginning development and eternal results of moral relationships. No one can understand these things as they need to be understood without studying chapter 29 and the two following chapters of "The Great Controversy."

Chapter 35 is on the "Aims of the Papacy." Here are set forth many great truths now forgotten. It is made very plain that the great menace of our time is not atheism or some new form of government, but the mounting power of the Papacy, now posing as the great prince of peace. We have found even among Adventists some who fail to see that the great opponent of true Christianity in our age is Rome.

Finally, the last seven chapters of the book are of unusual value to the remnant church at this time. They should be studied and restudied. They set forth issues and answer questions, the very existence of which none of us even dreamed of ten years ago. The days before us are full of peril, and we will never find the road if we neglect the road signs.

VITAL "TESTIMONY" COUNSELS

Reprinted From Former Periodical Articles

Words of Counsel to Ministers

"He hath made My mouth like a sharp sword; in the shadow of His hand hath He hid Me, and made Me a polished shaft; in His quiver hath He hid Me; and said unto Me, Thou art My servant, O Israel, in whom I will be glorified. . . . Is it a light thing that Thou shouldst be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the ends of the earth."

THIS is the word of the Lord to those who are engaged in the ministry of His word. They are in His special service, and they are not to esteem this as a light thing. Proportionate to their position of trust should be their sense of responsibility and devotion. Cheap, common talk, and light, trifling behavior should not be tolerated. Their highest desire should be to offer Christ perfect service. The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers. . . . [See also "Testimonies to Ministers," pp. 318, 176.]

Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness.

It is of the utmost importance that ministers set a right example. If they follow lax, loose principles, their example is quoted by those who are doing wrong, as a vindication of their course. The whole synagogue of Satan is watching for defects in the lives of God's representatives, and the most is made of every defect.

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own soul, but to pursue a course that will cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a terrible thought, and yet it is possible. With what earnestness, then, we should guard our thoughts, our words, our habits, our dispositions. God calls for personal holiness. Only by revealing the character of Christ

can we cooperate with Him in saving souls.

God's ministers cannot be too careful that their actions do not contradict their words. A consistent life alone will command respect. If our practice harmonizes with our teaching, our words will have effect; but a piety that is not based upon practice is as salt without savor. It is of no use for us to strive to inculcate principles which we do not conscientiously practice.

Do not try to work in your own strength; for then the angels of God stand back, leaving you to carry on the warfare alone. Our preparation to meet opponents or to minister to the people must be obtained from the throne of grace. Here we see and acknowledge our own incompetence, and receive the divine efficiency. The Holy Spirit takes the things of God, and shows them to us, leading us into all truth, and giving us the faith that works by love and purifies the soul.

My brethren, in His great mercy and love God has given you great light, and Christ says to you, "Freely ye have received, freely give." Let the light bestowed on you shine forth to those in darkness. Let us rejoice and be glad that Christ has not only given us His word, but has given us also the spirit of wisdom and revelation in the knowledge of God, and that in His strength we may be more than conquerors.

Christ is saying, "Come unto Me. To Me belong right counsel and sound judgment. I have understanding and strength for you." By faith we must rest in Christ, remembering the words of one who was inspired of God to write, "Thy gentleness hath made me great."

—Please turn to page 46

Navies Sunk and Millions Slain

THE tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides.

Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel.

The end is near, probation is closing. Oh, let us seek God while He may be found, call upon Him while He is near! The prophet says: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."—Ellen G. White, in *Signs of the Times*, April 21, 1890.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

❧ The origin of Buddhism, the mother of Lamaism

LAMAISM—SATAN'S GREAT COUNTERFEIT—No. 1

By OTTO H. CHRISTENSEN, *Director of
the Sai Pei Mission, China*

THERE is probably no other heathen religion on earth that comes as near to counterfeiting Bible religion, and yet is as far from the truth and the true God, as is Tibetan and Mongolian Lamaism. To understand the origin of Lamaism and its nature, it is necessary first to glance at the leading features of Buddhism, which had its origin in India, and "arose as a revolt against the one-sided development of contemporary religion and ethics, the caste debasement of man, and the materializing of God."—*The Buddhism of Tibet, or Lamaism,* by L. A. Waddell, p. 7, Cambridge, 1934.

Siddhartha Gautama, or Sakyamuni, the founder of Buddhism, appeared as an original thinker and teacher in India between the fourth and fifth century B.C., and died some time before Alexander the Great entered India on his great conquest. Seeing the degrading thralldom of caste and the priestly tyranny of the Brahmins, and trying to escape from an existence involved with the sorrows of this life, he left his estate, wife, child, and home to become an ascetic. He later reappeared after his retirement of severe austerities and penance, confident that he had discovered the secrets of deliverance from sorrow, and carried his so-called good tidings of truth from town to town. Gautama's tolerant creed of universal benevolence won many converts and developed a brotherhood of monks. However, for a hundred years or more he had little renown, and was considered by those in authority as only one of the many ascetics and religious leaders of his time. At no time did he himself pose as a god, and seemingly none of his followers thought of him as more than a holy man and their spiritual leader. Approximately one hundred years after Gautama's death, about 250 B.C., Waddell tells us this concerning Buddhism:

"It was vigorously propagated by the great Emperor Asoka, the Constantine of Buddhism, who, adopting it as his state religion, zealously spread it throughout his own vast empire, and sent many missionaries into adjoining lands to diffuse the faith. Thus it was transported to Burma, Siam, Ceylon, and other islands on the south, to Nepal and the countries to the north of India, Kashmir, Bactria, Afghanistan, etc."—*Id.*, p. 8.

However, though surrounded by Buddhist countries, not until 640 A.D. did Tibet receive its first Buddhism, and not until the twelfth century did Buddhism enter Mongolia. In the meantime Buddhism had undergone many changes in form in India, and Buddha, as the central figure, soon became invested with supernatural and legendary attributes. Satan, perceiving his opportunity of developing a religion almost impregnable to Christianity, soon had many supernatural similarities to Christ inculcated into the legends of Buddha.

Buddhism Compared With Christianity

Alice Getty, in her books, notes four comparisons of Buddha to Christ: (1) He descended from high heaven to earth, but in the form of a white elephant; (2) He entered into the body of his mother, Maya, by the right side, without causing her any pain; (3) Ten months later he reappeared from his mother's body, but with human aspect; (4) As a child he revealed supernatural powers, so that he astonished his masters by reciting all that they desired to teach him and more. ("The Gods of Northern Buddhism," p. xviii, Oxford, 1914.)

Like Christianity, Buddhism also has ten commandments, although they are not all exactly the same, nor as comprehensive. However, several are the same, and they form a point of contact in introducing Christianity. The Buddhist commandments contain the following prohibitions: (1) Do not take life; (2) Do not steal; (3) Refrain from unlawful sexual intercourse (for monks, from all sexual intercourse); (4) Do not tell lies; (5) Do not drink intoxicating liquors; (6) Do not take food except at certain specified times; (7) Do not take part in dancing, music, performances, and similar pleasures; (8) Do not adorn the body with flowers, or use perfumes and unguents; (9) Do not sleep on any high or wide bed; (10) Do not possess gold or silver. (*Id.*, p. xxv.)

These commandments more definitely apply to Southern, or original, Buddhism, but Northern Buddhists also have prohibitions against ten sins, grouped as follows: three sins of the body—murder, theft, adultery; four sins of speech—lying, calumny, insult, idle talk; three

sins of thought—hatred, covetousness, dogmatic error. These are, of course, constantly broken, and herein is an opportunity to show how Christ gives us power through His grace to keep the commandments of God. To their ten commandments add the practical creed of Buddhism, and you have a striking similarity to Christianity, with the exception of a different god. Thus you have one of the reasons for the difficulty of convincing a Buddhist of his need of Christianity. That we may see its similarity, I quote the creed from Henry Prinsep:

"1st. To take refuge only with Buddha. 2nd. To form in the mind the resolution to aim at the highest degree of perfection, and so to be united with the supreme intelligence. 3rd. To humble oneself before Boodh, and to adore him. 4th. To make offering of things pleasing to the six senses. 5th. To glorify Boodh by music, and by hymns, and by praise of his person, doctrine, and love of mankind, of his perfections, or attributes, and of his acts for the benefit of animated beings. 6th. To confess one's sins with a contrite heart, to ask forgiveness of them, and to repent truly, with a resolution not to commit such afterwards. 7th. To rejoice in the moral merit and perfections of animated beings and to wish that they may obtain beatitude. 8th. To pray and exhort existing holy men to turn the wheels of religion, that the world may long benefit by their teaching."—*Tibet, Tartary, and Mongolia, Their Social and Political Condition and the Religion of Boodh as There Existing*, pp. 176, 177. London, 1852.

Commenting on this creed, Prinsep says, "Persuade the Boodhist that Christ fulfills his idea of a perfect Boodh, and let the name of our Saviour be substituted for Boodh, in the above creed, and the Boodhist creed will approximate closely to that of a perfect Christian."—*Id.*, p. 177.

Even though Buddha himself expressly condemned idolatry and sacerdotalism, yet about the first century these practices were introduced into Buddhism, and the worship of Buddha's image began. One of the earliest forms given to the metaphysical Buddhas was Amitabha, the Buddha of Boundless Light, a sun myth incorporated from the early patrons of Mahayana Buddhism, who were sun worshippers. Thus sun worship in this form was incorporated into Buddhism and Lamaism, and the first day of the week in Tibetan and Mongolian is also known as *Adia edor*, or Sun day.

The Origin of Lamaism

When the time arrived that Buddhism, in the form of Lamaism, was introduced into Tibet, it had already gone through a series of distortions. The form of Buddhism that became prevalent in Tibet as Lamaism again underwent remarkable changes as it was curiously incorporated with Tibetan mythology and spirit worship. In spite of this, it still preserves much of the loftier philosophy and ethics of the system taught by Buddha himself. The worker for these people does well to acquaint himself with these loftier ideals, as through them he may approach and appeal to them on partially common ground. The edu-

cated, especially, will recognize these principles, many of which are worthy of consideration, even though they have been buried in the rubbish, superstition, and demonology of Lamaism.

In the seventh century A.D., a warlike king of Tibet, and later his son, constantly harassed the western border of China, so that the Chinese emperor of the T'ang dynasty was glad to come to terms, and gave to the son the Princess Wench'eng in marriage. He had previously married a daughter of the Nepal king. Both of these wives were Buddhists, and they persuaded him to send to India for a teacher. However, Buddhism made but little progress until a century later, when a powerful ascendant to the throne sent for the renowned wizard of Tantrik Buddhism of North India.

This wizard of lama, named Padma-sambhava, is said to have delivered the land from the bondage and terror of malignant demons by the superior power of his magic and occult powers. He vanquished all the chief devils of the land, sparing most of them when they consented to support his religion, while he in return guaranteed their worship and keep. Thus Satanic demons, in all their power, became the supporters of this debased religion. Truly, in dealing with Lamaism "we wrestle not against flesh and blood." This wizard was deified and is now celebrated in every temple in Mongolia as the "Second Buddha," the "Lotus Flowered One," the "Saviour of a Suffering World." His name is incorporated into the ever-present prayer of "Om! Mani Padma! Hum!" which literally means, "Om! the Jewel in the Lotus! Hum!"—"Om" and "Hum" being given various meanings.

"Told by the fingers on the never absent rosary, and muttered with the lips on the crowded market or crossing the lonely plain; morning, noon, and night; at birth or in death, and on all occasions, the same almost inarticulate cry for deliverance goes up, in Mongolia as in Tibet, from a race held fast in sin and Satan's bondage."—*The Call and Challenge of Mongolia*, by Reginald W. Sturt, p. 10. Glasgow.

Lamaism's prayers, its one sacred language (Tibetan), its ritual, hierarchy, saints, priestly orders and discipline, masses for the sick, rosaries, dress, hats, and cowls, cold hells and hot hells (purgatory), festivals and holy days, holy water, prayers and sacrifices for the dead, confessions and penances, and its eucharist, all are remarkably similar to Romanism—truly the mystery of iniquity in pagan form. In support of this, note Prinsep again:

"There is in Boodhism no perpetuity of punishment in a place of torments, but the regeneration in inferior animals is not very dissimilar to the purgatory of Catholics, as was remarked by Father Grueber; and the Devas, or gods, of the different heavens, are of the same class with angels and saints."—*Tibet, Tartary, and Mongolia*, pp. 148, 149.

"But independently of the similarity of doctrine, of ritual, and of institutions, we find that Boodhism has run in the East a very analagous course with Romanism in the West."—*Id.*, p. 173.

—To be concluded in May
The Ministry, April, 1940

Frontier Evangelistic Methods

By W. R. ANDERSON, Ministerial Assn.
Secretary, Southern African Division

JUST recently the brethren asked me to hold an evangelistic effort in Southern Rhodesia, and give practical instruction to some of their native evangelists as to how to carry on the work. It has been very difficult to get our native evangelists to continue their efforts longer than two weeks. They find it hard to understand the necessity of staying by their work until the people are fully instructed.

I told the brethren that I did not want any equipment or any facilities better than what our African brethren would have when they went out to do the same kind of work. We located our camp about fifteen miles from the Lower Gwelo Mission, in a native reserve. With axes we cut the brush, and then we built a windbreak, or kraal, where the congregation could sit under the shade of the trees during the preaching service. We set a few forked sticks with poles across them as seats for the men, and covered the ground with grass for the women to sit on. Near by we built two little grass huts. I lived in one of them, and in the other the four native evangelists made their abode.

My equipment was a Bible, two cooking pots, a camp table, and a camp chair. I rolled two logs into my hut and put a bedding of grass eighteen inches deep between them, and thus made an acceptable mattress. This I covered with my blankets. Then I hung up a mosquito net, and my bed was complete. In one corner of the hut we put in some shelves made from small sticks tied together with bark. There I kept my books, shaving kit, and toilet articles. In another corner I put shelves on which we kept our cooking pots, plates, knives, forks, and food supplies. I secured milk from a native chief near by, and from one of our brethren who lived about five miles away. The natives were very good to bring me eggs, pumpkins, peanuts, corn meal, and other supplies such as they had. Once a week when the post arrived I received carrots, turnips, and a few other vegetables from the mission fifteen miles away.

The people told us that they could come to meetings better in the middle of the day than in the evening. Each morning from nine until ten I had a workers' meeting. At half-past eleven we started our song service, led first by one of the native pastors, and then by another. Each man led the music for a week. We selected hymns that would correspond in a measure with the subject to be presented that day. Our song service continued for a half to three quarters of an hour before the preaching service began. Then I spoke to the people for half an hour. After that I took time to answer questions on Bible

topics that they wanted to have answered.

We visited in the villages each afternoon from two to six. One pastor took the villages to the west of our encampment, another went across the river and visited villages to the north, another went to the east, and another went to the south. There were three near-by villages in which I did my visiting; so I did not have so far to walk. I had another meeting with the workers from seven to eight in the evenings, when they reported their results.

At the end of the two weeks, when the natives would ordinarily have closed their work, two had accepted the message. At the end of the third week, fifteen more had joined us. At the end of the fourth week, thirty-eight more had taken their stand, and during the last two days of the effort, twenty-nine more joined the classes to prepare for baptism.

I believe that if it had been possible for us to continue the effort another week, we would have passed the one-hundred mark in conversions. One of those who accepted the truth was the leading witch doctor in that part of the country. This demonstrated to the satisfaction of the men working with me that we should stay by our work long enough to lead the people into the message. Those who have come forward will receive two years' instruction in the hearers' and probationers' classes. After that, if they have been faithful, they will be taken into the church.

Evangelism in the Far East

By V. T. ARMSTRONG, President of the
Far Eastern Division

PUBLIC evangelism has proved to be the most important and successful means of winning converts to the remnant church. Conditions in the countries of the Far East necessitate a variety of methods, adapted to the customs and conditions of the respective fields. In some localities it is difficult to secure permission to hold public religious meetings. Another difficulty is to find suitable places for meetings within the scope of the limited mission budget. Halls are often not obtainable.

Tents are being used in some sections to good advantage during that portion of the year when the weather is most favorable. The damp climate, heavy rains, and typhoons make tents impracticable in many places for the greater part of the year. When tents are used, it is often difficult to secure a vacant lot in a central location. Even after a lot is found, the owner may be reluctant to lease it for Christian meetings because of the prejudice of his neighbors. Then, too, he must be cautious, for in some Oriental countries permission to pitch a tent or erect a mat shed on leased land gives certain rights to the occupant that makes it exceedingly difficult for the owner to get possession of his land again. It may take him

months, and cost him considerable to force the tenant to give up his "squatters' rights."

Unless our meetings are held in places where the people have some Christian background, it is generally necessary for the worker to spend much time preparing the field before he conducts the public effort. Visiting from door to door, using our papers and books, talking with the people regarding current events, and, where possible, giving Bible studies, are methods that can be used. Suggestions that will help the people physically, and literature on health topics, usually appeal. All this personal effort takes time and much hard work. Fortunately, our staff of colporteurs is increasing, and they do much of this pioneer work as they cover the field with literature. Much has been done to bring out a more attractive literature during recent years, and a better variety is increasingly available as more and more of our books are translated, or new ones are written by men in the field.

The daily paper and the radio are doing much to inform the native peoples of the Far East of world events, and to awaken in the minds of the masses a desire to know more about what other peoples are doing and thinking. Great changes have come in recent years, and more and more the need for public evangelism is being emphasized throughout the fields. We have secured the privilege of broadcasting from a Manila station. These programs are very well received, not only in the Philippine Islands, but they reach into other sections of the division as well. Aside from the Philippines, the broadcasting stations in our field are quite restrictive, and thus far we have not been able to arrange for time on the air. No doubt the radio will yet be the means of reaching the masses in countries where illiteracy is so prevalent, and the people cannot read the literature we distribute.

Perhaps the cheapest and most effective method of advertising is by picture. A lantern and a few slides are a real help to the public evangelist in drawing a crowd. Christian music, which appeals so much in some places, is not so effective in the Orient, except where the people have been educated to appreciate music. Our greatest need is for trained indigenous evangelists. While there are difficulties to encounter as we plan evangelistic meetings in the Far East, men of vision, training, and determination will make a way, and will find ample opportunities.

In fields where the workers have had the privilege of attending our own schools, the question is not so acute. In fields where the work is young and the converts have had little opportunity to receive education or field training, there the need is greatest. The foreign missionary's first task in such fields is to gather the most promising converts, and by instruction and personal example lead them into successful methods of evangelism. If the

missionary himself does not properly evaluate public evangelism, he will not give the indigenous workers who are developing under his leadership a clear vision of the importance of preaching.

In cities where there is a large English-speaking population, efforts much like those conducted in America and Europe can be successfully conducted. There are places in the Orient where the foreign evangelist can successfully hold public efforts in tabernacles erected for the purpose. With him there should be associated a corps of national workers who would benefit by this kind of training, and who could later go out to carry on just such meetings themselves. I believe we could do much by this method to train evangelists in many sections of our territory, and raise up strong churches in many of the cities of the Orient. Public evangelism will doubtless be one of the most successful ways of sounding the message in these lands. It demands more consideration than has been given it in the past.



INCREASING ONE'S VOCABULARY.—In reading, or in listening to others, we hit upon a word which is new to us, and we get a vague, nebulous idea of what it means. But since we do not know the word's true meaning, we are unable to use it ourselves. When we heard it, or saw it, we pretended to ourselves that we understood it, or guessed at it. But since it was not actually understood, it remains useless to us. Our verbal fluency has not benefited one iota since we have not added the meaning of the word to our brain.

It is poor practice to skip a new word when we come across it. We should instead *skip to the dictionary and find out the meaning of the word.* We should use the dictionary on an average of seven times a day to keep building up our word fluency, and the mental understanding and enrichment which comes from this power.

Rudyard Kipling's chief recreation was reading the dictionary. Psychologists do not recommend this for everyone, but they do recommend the daily use of a dictionary to enable you to understand what you read or hear.

The five-and-ten-cent stores sell small pocket dictionaries which will give the key to most of the new words we come across in ordinary life. The serious student of his own brain-power development should invest in a ten-dollar dictionary.

Looking up the new word in the dictionary is only one third of the steps in building word fluency. *The second step is to master the pronunciation of the word.* Here is where the more expensive dictionary gives more help. And we should also help ourselves by saying the word aloud.

There are many persons who know the meanings of words they dare not use because they are not certain how to pronounce them. Result—their verbal fluency still limps along. But practicing the word's pronunciation seven times gives confidence in using it—and the repetition helps fix it in memory as a permanent part of our brain-power machinery.

But you can't be sure until the third step is taken. *This is to use the word in your speech seven times during the first twenty-four hours after you have started to add it to your vocabulary.* The dictionary will give you the meaning of the word and its pronunciation. The use of the word comes through practice.

Knowing words—and the average adult should know 11,000 of them—is a means to an end. Words should not be worshiped for themselves.—*Your Life.*

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

THE PREACHER IN HIS PULPIT

By W. A. DESSAIN, *Pastor, North Shore Church, Chicago, Illinois*

THE externals of preaching often spoil a good sermon. An unsound program for church service, one that is unbalanced or too long, will kill a minister's best efforts. A forceful message poorly delivered is weaker than a poor message well given. Those who brush aside the externals of pulpit science as being of little consequence are usually those who could double their effectiveness with better technique. Essentials to pulpit work are neatness in dress and general appearance, a burning zeal to give a stirring message, and a thorough knowledge of the subject by previous study, organization, and prayer. No preacher is ready to feed the flock without this preparation.

I have observed that a minister of good organizing ability plans the general program for his Sabbath service long before the time comes for him to step onto the platform with his local elders. The hymns are chosen in accordance with the subject for the day. The announcements have been sorted and arranged in the order to be given. Those who are to read the Scripture and offer prayer have been notified in ample time. Each one has been given his appointed task, and there is no frantic, last-minute salvaging of time and resources. As the minister steps from the vestry with his elders, their deportment should be sober and dignified. They kneel and commune with the Holy Spirit. This prayer should be brief, not more than half a minute. As they rise, the organist strikes the chord for the doxology, the congregation rises, and following the singing of the doxology, one of the elders steps to the pulpit and offers the invocation.

After the congregation is seated, the minister reads the announcements in a clear, distinct voice. Never should they exceed ten minutes in time. The minister who wears out his congregation preaching about his announcements invariably kills his sermon. Much time can be saved by using a weekly church bulletin. Following the announcements, one of the elders announces the opening hymn. It is well to give the title, and then repeat the number. Our churches are comprised of many who do not hear well, or whose attention is elsewhere. These will be saved both embarrassment and distress by proper announcing of the hymn.

Following this hymn, either the pastor or one of the elders announces the Scripture lesson to be read. A selected group of Bible verses read responsively is usually a pleasing form of Scripture lesson. The general prayer then follows by the one previously appointed. It should be the result of careful thought, given in a clear voice, and not a jumble of random thoughts. Brevity should be the rule, three minutes being sufficiently long. The second hymn or a number by the choir follows, and this should be a forerunner of the sermon in every sense. There can be no finer introduction to a sermon than a hymn that dovetails into the topic.

Sermon the Apex of Church Service

The sermon is generally considered the apex of the church service, and here the minister should be at his best. What the scalpel is to the surgeon, the brush to the artist, the chisel to the sculptor, the pen to the writer—the manners, the delivery, and the voice are to the minister. With the abuse or neglect of any one of these, he soon slips into the category of the boorish and the mediocre.

The sermon should be short. The more it is studied, the more briefly it can be given. Half an hour to thirty-five minutes is a good length for the average sermon. The minister who chooses to close his sermon while his congregation wishes him to continue will not wear out rapidly. It is an excellent plan to rotate the types of sermons. There is the sermon of information, the sermon of exhortation, the sermon of reproof, the sermon of doctrine, the stimulating sermon, and the ever-profitable Bible-study type. Let the spiritual diet be varied according to the need. As Lamson says, "Place the fodder high enough so that the tallest may reach it with a little stooping, and low enough so that the tenderest lambs will be within reach of it." Quoting from John Wesley: "Remember, my young fellow ministers, although it is your privilege to walk and talk with the great, yet it is to the common people that you preach. Do not lose the common touch nor ever talk like a book."

When stories are used, they should be told smoothly, briefly, and accurately. Nothing so palls on the ears of the hearers as listening to a minister attempt to tell a story which he does not know well, or which he tells incor-

rectly. As for rebukes from the pulpit, be very chary of them. The pastor should rule out of his preaching all that savors of the personal or that is controversial.

A humble, quiet dignity is a great embellishment to the pulpit. Pompousness usually gets its own reward. Henry Ward Beecher once invited a young man from a near-by theological seminary to occupy his pulpit at the Plymouth Church in Brooklyn. Immediately the young man swelled with pride. He purposed that his would be a sermon that men would never forget. He would give an overwhelming sermon, possibly worthy of a successor to the great Beecher. Accordingly, the following Sunday morning he climbed into the tall pulpit in Plymouth Church and in a high voice filled with pride read his text. To his horror he could not remember the title of his sermon. So he read his text again. He noticed that the floor was spinning, and he had a queer weakness about the knees. There being nothing else to do, he read the text for the third time. Then, shamefaced and humiliated, and in a very crestfallen manner, he slowly stepped down from the tall pulpit and left the room defeated. Thereupon Doctor Beecher stepped behind the desk and in a very kindly voice said, "If our young friend had gone up in the same spirit as he went down, he could have gone down in the same spirit as he went up." Then he proceeded to preach the sermon for the day.

Few men are clever with gestures. It is better to use none at all than to use them poorly. It is said of William Jennings Bryan that he was almost statuesque while speaking. Yet for years the country rang with his oratory, and huge crowds were held spell-bound by the pulpit magic of The Commoner. Talmage's greatest gesture was a smile. Samuel Cuyler usually spoke with his hands linked behind his back to avoid any superfluous gestures.

Mannerisms always detract from the message given in the pulpit. Stuffing the hands in the coat pockets, hooking the thumbs in the trouser pockets, leaning lazily on the desk, thumping the Bible, crossing the arms, clearing the throat too often, folding and unfolding a handkerchief or a sheet of paper, toying with a watch chain, buttoning and unbuttoning the coat every five minutes, gripping the coat lapels, are distracting mannerisms that should be dropped. They clutter and hamper, and detract from impressive delivery. All ministers should avoid them.

As to the voice, happy is the preacher who has a rich one. It is not a powerful voice that should be sought in public speaking, for much shouting and ranting often leave an audience exhausted. Most men shout when they have the least to say. The medium to strive for in preaching is a voice with elasticity, musical cadence, and sonorous qualities, one that rises

and falls gracefully and naturally without assuming a sing-song tone. No doubt there are great preachers with poor voices, but they would surely double their effectiveness with a greater degree of tone control. The careful speaker is never a "one-gear" speaker; that is, he will adapt his tone and volume to the size of the room in which he is speaking. There are few things more distressing than a speaker whose voice is too strong for the room, or one whose voice does not reach the rear seats. A preacher should ever be on guard not to drop the voice so low that enunciation becomes a mere jumble, or to raise it to a strained pitch.

The model speaker does not talk about closing his sermon. He closes, puts the period behind what he has said, and sits down. The Sabbath service should begin and end on time. To carry out this plan requires cooperation on the part of the Sabbath school superintendent, the home missionary leader, and the choir. The closing song should be a reiteration of the main thought of the sermon. This will clinch in the minds of the hearers what they have just heard. The benediction should be a benediction, and not a prayer. Two or three sentences dwelling on the goodness of God and our need of his sustaining power should suffice. This done, I like the plan of having the congregation seated for a moment in silent prayer while the minister takes his place at the door to shake hands with his flock. This gives a splendid touch of orderliness to the close of the Sabbath service.

Spirit of Prophecy in Efforts—2

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

II. Seven Bible Tests of a True Prophet

1. Physical condition. Dan. 10:17. Cite signed statements in "Great Second Advent Movement," pages 204-211.
2. Predictions fulfilled. Jer. 28:9. Select incidents from the many given in "Divine Predictions Fulfilled," "The Abiding Gift of Prophecy," and "Great Second Advent Movement."
3. The "acid test"—must agree with law of God. Isa. 8:20. Read "Early Writings," pp. 32, 33. Cite "The Great Controversy," chapter "God's Law Immutable."
4. Builds up the church. Eph. 4:8, 11-13. Examples:
 - a. Publishing work. Tell vision of 1848. ("Life Sketches," p. 125.) Tell story of development of publishing work, including latest statistics. (See "Spirit of Prophecy in the Advent Movement," pp. 72-77.)
 - b. Educational work. Tell story of the development of this department, guided by

the prophetic gift. (See "Divine Predictions," pp. 317-322; "Spirit of Prophecy in the Advent Movement," pp. 78-82.) Tell story of Avondale. ("Abiding Gift of Prophecy," pp. 308-321; "Life Sketches," pp. 343-478.) Show copies of Ellen G. White books on this subject: "Education," "Fundamentals of Christian Education," and "Counsels to Teachers, Parents, and Students."

- c. Medical work. Tell of first vision on health reform, given in 1863. The call for a health institute. Later visions led to world-wide chain of medical missionary centers. Tell wonderful story of the purchase of Loma Linda and the founding of our medical college. (See "Abiding Gift of Prophecy," pp. 354-362; "Divine Predictions," pp. 164-170, 297-306, 348-365; "Great Second Advent Movement," pp. 358-360; "Spirit of Prophecy in the Advent Movement," pp. 83-91.) Show Ellen G. White books on health: "Ministry of Healing," "Counsels on Health," "Medical Ministry," and "Counsels on Diet and Foods."
5. Warns of dangers, points out sin. 2 Kings 6:8-12. A few incidents available which illustrate this point may be related. See books given as source material under 4.
6. Guides to Bible, not away from it. John 16:13; 17:17. Read "The Great Controversy," page 595. Show how all the Ellen G. White books exalt the Bible and magnify its teachings.
7. Exalts Christ. 1 John 4:1, 2. Following the teachings of a true prophet leads to the experience of the indwelling Christ. Show Ellen G. White books, "Steps to Christ," "The Desire of Ages," etc. Tell your own experience—what these books have meant to you. "Here I find Jesus. I recognize His voice, speaking to my heart." Invite all to "taste" for themselves. Give opportunity to examine books, on the platform and at the bookstand. Take names of those who wish to borrow a book from the circulating library of Ellen G. White books.

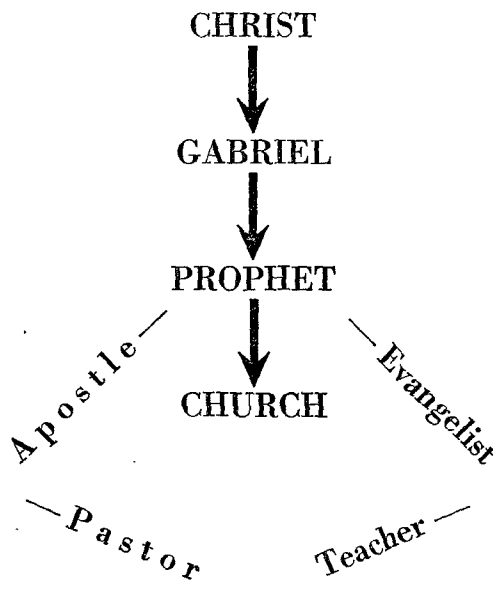
III. "Do Angels Appear in Our Day?"

1. Introduction. Short study on angels in general, their origin, nature, work, power, etc. Show their intimate connection with the plan of salvation and the sanctuary service. Heb. 1:14; Dan. 7:9, 10.
2. Gabriel, a special messenger. Stands in God's presence, next to throne. Luke 1:19. Sent to show glad tidings. Sent by Christ, who calls him "Mine angel." Rev. 22:16. Appears to the prophets. Rev. 22:8, 9. Since the message he brings is from Christ, it is called "the testimony of Jesus." Rev. 19:10.

Examples of his appearance to prophet. Dan. 8:9.

The channel of light—Christ to Gabriel, to prophet, to church. Rev. 1:1-4. (See chart.)

3. Thank God, the Bible promises this wonderful channel of light to the last church. Rev. 12:17, Acts 2:17, 18.
4. Summarizing of call of Ellen Harmon in 1844.



Rough sketch of chart used in evangelistic sermons and baptismal classes to show the five major gifts of the Spirit (Eph. 4:8, 11-13), and the channel of light direct from Christ through the Spirit of prophecy.

Concerning the Atonement

By J. E. FULTON, *President pro tem of the Hawaiian Mission*

SEVENTH-DAY ADVENTIST ministers are frequently accused of overlooking the great finished work of Christ at the cross, and of misplacing the emphasis on the work of Christ in the heavenly sanctuary. But the fact is that Seventh-day Adventists have a balanced view. We do not overlook the work of Christ on the cross, for we can each say with the poet:

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime."

Seventh-day Adventists look back to the types in the earthly sanctuary, and set forth the fact that the shedding of the blood was not the sum total of atonement. It was the beginning, the providing of the blood of the

atonement. But the priest had a work to perform after the shedding of the blood, and that also is called the atonement. All this is figurative of the work of Christ. At the cross there was provided the blood of ministration and atonement. It is heartening to note that some very eminent Bible teachers outside the ranks of Seventh-day Adventists hold somewhat the same view. We set forth two excerpts which may prove helpful:

"Christ, our great High Priest, has entered into the holy of holies by His own blood. Until He comes forth at the second advent, how can we be assured that His sacrifice for us is accepted? We could not be, unless He had sent out One from His presence to make known this fact to us. And this is precisely what He has done in the gift of the Holy Ghost. 'Who being the brightness of His glory,' Heb. 1:3. There He will remain throughout the whole duration of the great Day of Atonement, which extends from ascension to advent. But in order that the church may have immediate assurance of acceptance with the Father, through His righteous servant, He sends forth the Paraclete to certify the fact; and the presence of the Spirit in the midst of the church is proof positive of the presence of Jesus in the midst of the throne; as is said by Peter on the day of Pentecost: 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear.'" —*Ministry of the Spirit*, by A. J. Gordon, p. 193. American Baptist Publications Society, Philadelphia.

"Redemption is not complete until the second coming of the Lord. The apostles think of salvation in three different ways: sometimes with reference to the past, as a fact already assured at the moment of belief in the Lord Jesus Christ; sometimes with reference to the present, as a process still going on; and sometimes with reference to the future, as an act yet to be accomplished. In this last sense Paul uses the word when he says, 'Now is our salvation nearer than when we [first] believed' (Rom. 13:11); and Peter also, in the phrase, 'kept by the power of God through faith unto salvation ready to be revealed in the last time.' 1 Peter 1:5. Our Lord refers to the same thing when, after telling the disciples about the signs of His coming, He adds, 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.' Luke 21:28. One of the most complete types of the history of redemption is to be found in the ceremonies of the Day of Atonement. It was an essential part of the work of the high priest on that day that he should come forth from within the veil, and laying aside his linen garments, reappear to bless the waiting congregation. Our great High Priest is now within the veil. He has offered the atoning sacrifice on the altar of Calvary, and with the merit of that sacrifice He has gone in to appear in the presence of God for us. But the great day of atonement is not yet closed. When His work within the veil is ended, He shall come forth, arrayed again in His garments of glory and beauty, for the final blessing of His waiting people. 'Having been once offered to bear the sins of many, He shall appear a second time, apart from sin, to them that wait for Him, unto salvation.'" —*Fundamentals*, John MacNichol, Vol. 6, chap. 8.

And George C. Needham, in his book entitled, "Preach the Word," speaking of Christ, says:

"Having made atonement, He is now presenting it within the veil. There He presents the results of that finished work in the presence of God on our behalf. Thus reconciliation is effected between God and the believing sinner. This, then, is my plea: 'O God, I am a sinner; Christ died for me, and has

taken His own blood into heaven, and having respect to that blood Thou dost accept me.'" —Page 191.

While what any man may say is not set forth as proof on Biblical subjects, it is nevertheless heartening to know that holy men in other communions, after independent study, arrive at the same conclusion that Seventh-day Adventists do regarding the atonement's being carried on in heaven under the priesthood of Christ, and not all finished at the cross.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

FOOT LAMPS.—For many years archeologists kept digging up in Bible lands what seemed to be tiny lamps. Many of them found their way into museums, but no one could explain how these lamps were used. Attached to the bottom were three rings—one large one in the center, and two small ones on either side. The lamps were rounding on the bottom, so there was no way to place them on a table or flat surface, nor were there any rings on top by which they might be suspended from above. That they were lamps, there could be no question, for there on the top was a spout for the wick. Therefore these lamps were a great mystery. A few years ago the late Dr. Melvin Grover Kyle deciphered some tablets on which were references to "foot lamps." Like a flash it came to Doctor Kyle that these tiny lamps were worn on the feet. The large ring fitted over one of the toes while a cord attached to one small ring went around the foot and tied into the other. Doubtless this is what suggested to David the thought: "Thy Word is a lamp unto my feet, and a light unto my path." —*The Banner*.

MIRRORED SINS.—A Negro evangelist exhorted a weeping audience, with fists milling, to clean living. In front of the platform in the African Methodist Church a casket was piled high with flowers. The evangelist told of the horrors of hell, and there were not a few hysterical cries from his listeners. The newspaper announcement said that the service was to be a funeral. Over the coffin the evangelist chanted no eulogy. The dead man had committed every sin. He was wicked, and therefore he would go into eternal torment. When the sermon was finished, the audience was invited to file past the casket and take one final look at this horrible sinner. Each man and woman peered into the casket. The casket was empty! *A mirror in the bottom reflected the face of every person who stared.* —*Earnest Worker*.

LIFE'S MUSIC.—Many of India's carpets are made by prisoners in the great jail at Poona. An English paper, speaking of this country's carpet output, said that the weaving was really done to music. The designs are handed down from one generation to another, and the instructions for their making are in a script that looks not unlike a sheet of music. Indeed it is more than a mere accidental resemblance, for each carpet has a sort of tune of its own. The thousands of threads are stretched on a great wooden frame, and behind it on a long bench sit the workers. The master in charge reads the instructions for each stitch in a strange, chanting tone, each color having its own particular note. The story makes us think of our life web. We are all weavers, and day by day we work in the threads—now dark, now bright—that are to go into the finished pattern. But blessed are they who feel sure that there is a pattern, who hear and trust the directing Voice and so learn to weave the threads to music. —*Sunday School Times*.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

RADIO—MATCHLESS METHOD OF CONTACT

By G. A. CALKINS, *President of the Pacific Union Conference*

OUR experience in the Pacific Union has demonstrated the fact that broadcasting the message by radio is one of the greatest and most prolific sources of contact, not only with the rank and file of the people, but with people in the upper strata of society as well, who oftentimes would not be reached by a public effort no matter where it was conducted. For over three years now the Pacific Union Conference has been conducting radio work over a network of sixteen stations, known as the Mutual System. This network covers the States of California and Arizona. We have received scores and scores of letters from people of means and standing in the different cities of California, who have expressed themselves very definitely in appreciation of the work that is being done.

Elder H. M. S. Richards is the one in charge of the work. He does the broadcasting under the name, "Voice of Prophecy." Associated with him are Elder and Mrs. Howard Curran, and a male quartet called the King's Heralds. The office work is in the charge of Brother Clarence Mattison, with two or three helpers. We have a regular Voice of Prophecy office. We turned over our union committee room to this radio work for an office about three years ago, and it is used exclusively for that.

An annual budget covers the broadcast time, salaries, and mailing expense incident to the sending of personal letters, general letters, and literature. This amounts to approximately \$40,000 annually. Three of the California conferences make a yearly appropriation of \$1,600 each, and one makes an appropriation of \$2,100. With the appropriations made by the local conferences and the union conference appropriation, together with the donations received from the broadcasts, the budget was more than balanced this past year. Thirty thousand of the forty thousand dollars needed is returned through donations received from the public, and the returns are growing steadily.

In return for this, the conferences are given the services of the Voice of Prophecy company to conduct a public effort yearly in rotation while carrying on their regular radio program. These efforts have been very productive in souls won to the truth. In one effort held in Lodi, 260 were baptized. In an effort just recently closed in North Holly-

wood, more than 100 were baptized. Last fall an effort in Phoenix netted well above 150. These efforts are held continuously, and there are usually about three major efforts a year.

The broadcasts are held twice a week, on Sunday. The first is a fifteen-minute broadcast in the morning, from 9:00 to 9:15. The evening broadcast is for thirty minutes, from 9:15 to 9:45. It immediately follows the nine o'clock news broadcast on the same station, and is the best period obtainable. Our files show literally thousands and thousands of letters from people who express their appreciation for the spiritual help which they have received from this broadcast. Hundreds of backslidden Adventists have been reclaimed, and others have found their way into regular membership in our churches as a result of this first contact with the truth by hearing it preached over the air.

The announcing is all done under the name of the Voice of Prophecy. Names of individuals do not enter into it at all. The correspondence is usually just signed, "The Voice of Prophecy." We have the name copyrighted. Elder Richards makes announcements every Sunday, usually at the nine o'clock broadcast in the morning. He makes mention of the meeting which he himself is holding, and invites the people to attend. He also announces other evangelistic efforts being held, recommending to the listeners living in each section to visit the meetings being conducted there. He thus advertises the meetings of other evangelists scattered all through the States of California and Arizona.

Recently the owner of a large station, not located in California and not a member of the Mutual System, voluntarily told the manager of the Mutual System that he considered the Voice of Prophecy program the finest religious program being released from any station. Elder Richards fully covers the message in his broadcasts. He preaches it just as straight as he would preach it from the pulpit, omitting only a few questions that are of a controversial nature, such as the mark of the beast and similar topics. These he announces in a guarded way, inviting the people to come to his tabernacle when he will preach on that particular subject. He preaches fully on the Sabbath question and the state of the dead.

Recently I received a registered letter from Brother Mattison, enclosing several documents from an organization known as the Broadcast Listeners' Association of America, Inc., with offices in Los Angeles, Hollywood, New York, Washington, Detroit, Chicago, St. Louis, Kansas City, Portland, and San Francisco. I understand that this organization has between thirty and forty thousand members located in different parts of the States. Their purpose is to listen to different types of broadcasts, give counsel where counsel should be given, and then at certain times take a poll of their membership as to the most outstanding program being broadcast in the different classes. One document that I received is a signed copy of a set of resolutions adopted on January 2, 1940. This has to do with the Blue Ribbon Award and Certificate of Merit (see cut) awarded to the Voice of Prophecy, after a poll of their entire membership as to the most outstanding continuous religious program broadcast anywhere in the United States during the year 1939. It read:

RESOLUTION

BROADCAST LISTENERS' ASSOCIATION OF AMERICA

January 2, 1940—Los Angeles

WHEREAS, there is a definite move on the part of the Broadcast Listeners' Association of America, Inc., its membership and radio listeners in general, to combat off-color radio programs and to suppress such programs that tend to glorify crime and the criminal; and,

WHEREAS, the membership of the Broadcast Listeners' Association of America, Inc., have gone on record for the encouragement of programs of a religious nature; and,

WHEREAS, the attention of this committee has been called to the radio program known as the "VOICE OF PROPHECY" released over a network of Mutual Broadcasting System stations, on the Pacific coast; and,

WHEREAS, after due investigation and reviewing the program "Voice of Prophecy" for the required time as set forth in the rules covering the awarding of our CERTIFICATE of MERIT to programs of the religious type:

NOW, THEREFORE, IT IS HEREBY ORDERED, that the radio program "VOICE OF PROPHECY" and its narrator, Dr. H. M. S. Richards, be AWARDED the CERTIFICATE of MERIT and SEAL OF APPROVAL for the year 1940, for programs of its class.

BROADCAST LISTENERS' ASSOCIATION
OF AMERICA

[Signed] OLIVER M. HICKEY,
Chairman, National Radio Award
Committee

[Signed] JACK PACHER,
Managing Director of B.L.A. of A.
and Radio Board of Review

The foregoing resolution was adopted by the Radio Board of Review and the National Radio Award Committee, Broadcast Listeners' Association of America, Inc., January 2, 1940, and is entered in the minutes of said board and committee.

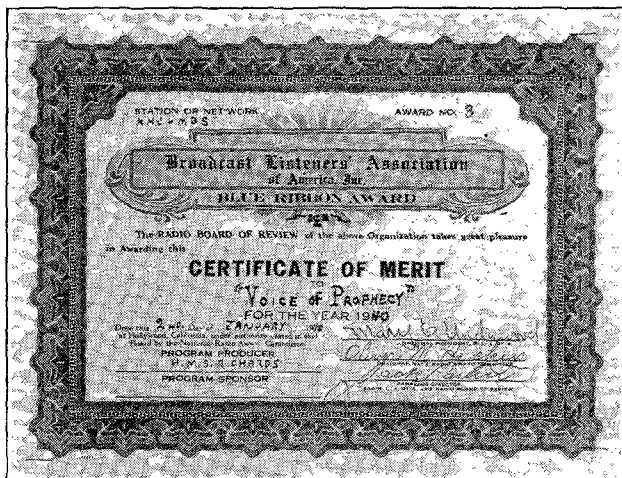
In a letter signed by Mr. Oliver M. Hickey, executive secretary, he states that in addition to the Certificate of Merit, they have also issued a citation for outstanding service in the interests of radio listeners. This award and citation came as a distinct surprise to us, but naturally we feel thankful to the Lord that the programs given by the Voice of Prophecy were of such high quality as to attract the attention of an organization like the Broadcast Listeners' Association of America. It demonstrates beyond any question that the programs given from week to week are dignified, and yet are simple and helpful, and that they reach the ears and hearts of many thinking men and women within the radius of the broadcast.

Evangelism Without Money

By J. C. POUND, President of the
Arkansas-Louisiana Conference

FORTY evangelistic efforts at a total cost of one hundred dollars to the conference, is perhaps a bit unusual. But this was the record established by workers in the Arkansas-Louisiana Conference during the year 1939, and more souls were won to the message than during any other year in this territory. In writing of this experience we desire it to be clearly understood that we have no desire to place a premium on our poverty. However, if our earnest endeavor to evangelize our field, in spite of serious handicaps, proves an inspiration to others who are forced to operate upon limited budgets, we shall be happy indeed.

The territory of our conference is approximately 700 miles long and 300 miles wide. Its 2,500 members (including 640 colored) belong to forty-five churches, widely scattered throughout the field. Our tithe income is



small, reaching the peak sum of \$42,000 last year. In former years our laborers have been so few that while we were building up the work in one place, other churches were sadly neglected. Such losses resulted as to practically offset all our gains. We concluded that if we were ever to finish the work of God in our field we would be obliged to build in all sections simultaneously. We then added several more laborers to our force of field workers, and assigned to each man a definite district.

When we added this sorely needed manpower, we found that our evangelistic budget, when stripped of everything but the absolute necessities of conference operation, would allow only one hundred dollars to be spent during the whole year. Instead of being discouraged with this situation, we launched into the heaviest program of evangelism that we had ever before undertaken. We counseled together and determined that within the year we would conduct in every church a revival, evangelistic in nature, of at least two weeks' duration. Each district leader was to carry out this arrangement for the churches under his care. In many places such a meeting had not been held in years. Our believers were thrilled with the prospect of such conference cooperation with their labors, and faithfully did their part.

In pursuance of our plan, these evangelistic services were in most cases conducted in our church buildings. Thus the overhead expense was small. The advertising usually consisted of a card announcement, one side of which set forth the place and the date of the meeting, while the other side listed the full number of subjects to be presented. This same information was, in some instances, published in the local newspaper as a display advertisement. The members of each church, however, furnished our strongest appeal in reaching the public. They prepared the way by a systematic distribution of literature, and then carried the announcement to the people, asking them to come to the meetings. This personal appeal by our members to the people in whom they were especially interested brought results. In most of the meetings held, the number attending has been equal to the average tent or hall effort attendance in our section of the field.

Our expenditures were held down to a very low figure—from fifteen to fifty dollars for each effort. The freewill offerings received night after night in almost every case equaled or exceeded the sum expended. Knowing from the start that our efforts had to be self-supporting, we planned accordingly, and God greatly added His blessing in providing for our needs. We consider many of these efforts to have accomplished equal results with those in which considerable money has at other times been spent.

Although our records for the year are not yet complete, we know that more souls have been baptized into our churches than in any preceding year in our history. We are also confident that the number of apostasies from the truth will show a decline as compared with other years. Through recent contact with many of our churches throughout the field, I find a greater spirit of courage and loyalty possessing our membership than I have witnessed before. Our tithe has considerably increased over the peak income of last year. It has been a strenuous program for every worker, including the president of the conference. I spent eighteen weeks of the year in this work of evangelism. But if our bodies have been worn, our spirits have been refreshed.

In the future, we hope for larger sums that we can build into our budgets, but we are determined to obey the commission "Go ye," even though we must enter upon our labors as empty-handed as did the early disciples of Jesus. The Lord is just as able today as in the long ago to take the little we have and with His blessing make it meet the needs of a multitude. This experience has given to us an enlargement of faith and courage as we wrestle with the budget for 1940.

Upholding Church Standards

By M. R. BAILEY, *Pastor,*
Rockford, Illinois

GOD is calling His people from the plane of low standards to the heights of perfection and holiness. In their ministry for souls, conference workers should ever maintain high spiritual standards. We should never attempt to establish our own standards, but should always teach and lead candidates for baptism, as well as church members, to obey the standards of God's Holy Word. Various methods may be employed to win souls, but only those which establish members in the church of heaven should be used.

STANDARDS FOR CANDIDATES FOR BAPTISM.—We may count baptisms, but God counts souls sealed for His kingdom. Time is a great factor in the work of God. He could have created the earth in less time than six days, but He thought it best to wait until the sixth day to finish His work. It takes time to establish converts in the message. I am convinced that instead of baptizing candidates too quickly, it is far better to wait until they show by their lives that they have been born again. They should give evidence to the church that they desire to live in harmony with the spiritual standards of the denomination.

Over a period of three years fifty-one were accepted as members of a church. Three years later twenty-eight were dropped for apostasy. One was teaching for the Shepherd's Rod,

twelve more were under question, and several should have been dropped. Some were very young. Only a very few were in good standing. I have seen similar conditions in other churches. This leads me to quote from the "Testimonies": "There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them."—*Vol. VI, p. 91.*

I know that some will say that if we wait too long our candidates will never join the church. This may be true. However, if they come in with evil habits, it will take a long time for the church to overcome their influence. Eventually the church must follow the Bible instruction in dealing with members of such low standards, who are not, and possibly never have been, converted to the truth. The growth of a sound vine, even though slow, is far better than the rapid growth of a decaying vine, for the time of reaping will surely come.

SPIRITUAL STANDARDS FOR CHURCH MEMBERS.—Spiritual standards of the church can be upheld by feeding and caring for the flock. We hear much today about a balanced diet. Great care should similarly be exercised in selecting the proper food for our churches. This food should not only be of the best, but should be adapted to these trying times. It should be so prepared that even the lambs may eat. When the church partakes of a well-balanced diet, we can expect a spiritual growth. For years I held baptismal classes in a small room, or during the Sabbath school. Now I hold my classes with the church as a whole, for I find that the members of the church also need this instruction. Many of our church members have lost sight of our standards and have forgotten their baptismal vows. They need to be reminded of these great truths.

During a recent month I devoted three Sabbaths to the baptismal class. It was held during the regular services of the church. It is true that several left the meeting while I was talking about things which they were doing, but several more saw their need and resolved in their hearts to stop using tobacco, drinking liquor, and going to the theater. They also decided to keep the Sabbath again and pay an honest tithe. On the third Sabbath I knew that all would remain to see the baptism; so I reviewed all the standards for the benefit of those who left the first Sabbath. Thus all may know the spiritual standards of the Seventh-day Adventist Church. I have never seen a baptism help a church as this one did. If we are to uphold the spiritual standards, we must preach them.

LOW STANDARDS OF CHURCH MEMBERS.—If there are members in our churches who do not live up to the spiritual standards of the church, and refuse to heed the voice of the church, I feel that they should be dropped

from the body. We should always follow the Bible instruction in dealing with such members. We should never drop members before every effort has been made to save them. For nearly two years we have been working with some of our members who have been drinking and using tobacco and snuff. Not until this last month were some of them dropped. When we see no change after earnest labor, and recognize that these members are influencing others by their example, then we should drop them. We must prune the vine if we expect it to bear fruit. We should protect our churches and endeavor to present them faultless before the throne of God.

Larger Lay Evangelism

By JEFF HICKMAN, Lay Evangelist,
Stearns, Kentucky

Our workers should ponder this portrayal of an ardent lay evangelist who sells automobiles for a living, but whose spare time is enthusiastically devoted to the saving of souls through direct personal effort and by proxy—paying the salary of a regular conference worker. As is well known, Brother Hickman has saved thousands of dollars for our workers on their automobile purchases. There may be businessmen in other communities who could similarly be enlisted in a program of personal work and financial backing that would bring a host of souls into the message. Look over the possibilities in your community. Ask large things of our businessmen. Have you faith in great things? You may be astonished at some of the large responses.—Editor.

MY missionary work locally is perhaps out of the usual order. First, I offered to pay the Kentucky-Tennessee Conference one half the salary of a minister if they would locate him here at Stearns, to work for my own relatives and neighbors and the people of this community. They sent H. D. Colburn. Besides paying half of his salary, I have spent several hundred dollars to further advance the work. He has been here two years, and an entire church has been raised up at Cave Creek, in the northern part of the county. The joy unspeakable of seeing souls saved more than compensates for the rather heavy expenditure.

This was in territory where an interest was created through my former colporteur work. I worked ten years as a colporteur, and scattered tens of thousands of dollars' worth of our literature. An old "Bible Readings" figured very strongly in creating a small interest in the Cave Creek community, which Brother Colburn and I followed up. As we presented the studies, the people would look at one another, shake their heads, and say, "That is what 'the book' says." After a few studies, we asked what they meant by this allusion to "the book," and came to find out that what they referred to was an old worn-out copy of "Bible Readings" that I had sold seventeen years before. It had been passed around in that rural community. We raised

up a church there, helped them with the building program, and today they are housed in their own Seventh-day Adventist church building, happy in the truth.

A further outworking of Brother Colburn's work in this vicinity is that many of my relatives have taken their stand. We are starting to build a new church building here in Stearns, that will be a credit to the work locally. I conduct many Bible studies in near-by homes, and am elder of the church, Sabbath school superintendent, and a member of the local conference committee. I have made arrangements with R. E. Crawford, home missionary secretary of the Georgia-Cumberland Conference, to cover my local county with the Bible Study League (the Good News program), billing me for the expense. I desire to find every interested soul in this part of the country, and propose to enlarge my work along this line in the future. I also have in mind to put on another worker at my own expense, to further the work still more in eastern Kentucky.

Perhaps my most important work has been to fully acquaint with the message men of high position in the automobile companies which I represent. Every time I go into the factories I search out the officials, give them literature, and sit down and talk to them about—not cars, but the advent truth. You would be surprised if you could hear some of my experiences with them. My friendship with these men and their friendliness to the message is a bright spot with me. I circulate "Prophecy Speaks" and other literature among them by the armload, and talk to them about the meaning of world conditions and the close proximity of the coming of the Lord. And believe it or not, they are more than stirred that a backwoodsman like me should talk to them personally about their need of a Saviour. There is opportunity for many of our lay businessmen to follow similar plans. Let us enlarge our service for the Master.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Lending Library Overseas

By F. G. CLIFFORD, *Department Secretary,
South African Union Conference*

WE do not have the good public libraries in South Africa which are to be found in Europe and America, and many of our brethren work in small towns where there are no public libraries. It is true also that most of our ministers do not have sufficient funds to procure a large number of books. Personally I have felt for a considerable time

that as workers we are in grave danger of rusting mentally while we wear out physically. I mentioned the idea to one or two of our brethren in the union office, and they immediately saw light in the plan. The matter was then placed before the union committee, and although some of the brethren were lukewarm, others were enthusiastic.

One reason which caused some of us to feel concerned was a Bible workers' institute which was held some time ago. We called in a number of our best workers to give lectures upon various topics, and as we listened to the lectures, it was very apparent that some of our men were not keeping up to date with their information on current events. Certain historical statements which they made were not drawn from reliable sources, and could easily be held up to question by an opponent.

To assist our workers in this matter, the South African Union Conference cooperated with the local fields in building up a lending ministerial library, which is available to all our workers. The books are of educational, spiritual, and cultural value.

Every six months a duplicated list of available books, listing titles and authors, and giving a brief review of each volume, is sent out to the field. We add to this list from time to time, as new books are available. The funds for the books are provided proportionately by the union, local conferences, and mission fields. On the inside cover of each book we paste the following rules, or conditions governing the loan of the books:

1. Books will be on loan for a period of one month only.
2. Outgoing postage to the worker will be borne by the library, but return postage must be borne by the worker. No other charge will be made.
3. Only one book will be sent out to any worker at one time, which book must be returned before a further book can be obtained.
4. Books should not be marked and should be kept in as good condition as possible, care being taken to protect from injury when in transit through the post by returning them in the wrapper in which they are sent out.
5. In applying for books, a second and third choice should be listed in case the desired book is already out in the field.
6. All requests for books will be dealt with in rotation and should be addressed to:
MINISTERIAL LIBRARY
P. O. Box 468
Bloemfontein.
7. Books should not be passed on from one worker to another, but should be returned to the office. This is necessary to prevent books' becoming lost.

The response to the plan has not been as gratifying as we had hoped, but the returns indicate that the needs exist which gave rise to the plan. The majority of our requests come from our younger workers. The books are selected by a committee composed of the union officers and departmental secretaries. We receive suggestions from men in the field, as well as keeping a lookout for suitable books ourselves.

BOOK REVIEWS

The Illustration in Sermon, Address, Conversation, and Teaching, by B. Mathewson, Revell, New York City, 1936. 368 pages. Price, \$3.

These sentences, taken from the foreword of Mathewson's book, defend the existence of the work:

"Next in importance to the skillful manipulation of the question, the teacher's most valuable implement of instruction is the illustration. . . . It is difficult to get people to think at any time, especially about things with which they are not familiar. The fact that men are so woefully ignorant of matters pertaining to the spiritual realm, explains in a large degree why the instruction provided by preachers and teachers fails to hold the attention. It is simply beyond comprehension. Right here the illustration must come in and lead the sluggish mind from the familiar to the unknown."

Jesus was a master of the art of illustration. In His teaching, "the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar."—"Christ's Object Lessons," p. 17. Likewise, popular modern preachers, like Beecher, Moody, and Spurgeon, who have held audiences spellbound, have been masters of illustration. The Christian worker cannot afford to underestimate the value of the proper use of illustrations in his discourse.

This practical volume is a self-correcting course which covers the origin and use of illustrations. It is not a collection of illustrations, although it is replete with apt examples. Each chapter presents general matter which bears on the phase of the subject under discussion, followed by the specific principles and laws involved in the use of illustration in each. To this are added specific questions for study and comment on question material. Separate chapters consider the subject from the point of view of the, evangelistic talk, the mission talk, talking to boys and girls, conversation, etc. Especially helpful are chapters on the sources of illustrations, filing illustrations, gathering illustrations, and Christ's use of the illustration. A series of general illustration drills provides the student with a means for checking his own application of the principles presented by the author. The book is, as it purports to be, self-disciplinary. The author writes in his preface:

"Thirty-eight years of experience, study, teaching, and prayer have gone into the writing of this work. In this spirit of prayer I would send it on its way. May the Father use this book to increase the efficiency of Christian workers, everywhere."

In this reviewer's opinion, if the Christian worker can admit to his library only one book on the art of illustration, that book should be Mathewson's volume. It is doubtless the most inclusive and practical of the few books available in the field.

CHARLES E. WENIGER. [Professor of Speech, Pacific Union College.]

In the Steps of St. Paul, by Henry Vollam Morton. Dodd, Mead and Company, New York City, 1936. 499 pages. Price, \$2.50.

There has been no greater man since Christ than Paul the apostle. His influence has changed European history more, perhaps, than that of any other person. We admire his tearless stand against the Judaizers in the church, and his courageous self-defense in Caesarea before the governmental authorities. We sympathize with him as he writes from the Roman dungeon that he needs an overcoat, and that all have deserted him in his peril. Our heart goes out to him in his lonely death, regarding which not an authentic word was penned.

Yet we feel a bit disappointed as he visits Athens and Thessalonica and Rome, that Paul never wrote more about what he saw of Greek and Roman life; that he never once mentioned the beautiful Aegean Sea, the wonderful Acropolis, or the Roman Forum. We regret that he did not record the other thousand things which he saw, and about which we would like to know more.

H. V. Morton has made an extensive tour of the cities in which Paul labored and through which he passed. In his book he has described the actual conditions found there, the ruins of every place mentioned in the book of Acts and the Pauline epistles. In pleasing language he describes what exists today, and endeavors to picture what must have been the condition of these cities in Paul's day. Here is a sample paragraph from his book:

"Politicians of Western nations ought not to be eligible for election until they have traveled the ancient world. They should be made to see how easy it is for the constant sea of savagery, which flows forever round the small island of civilization, to break in and destroy. Asia Minor was once as highly organized as Europe is today: a land of large cities whose libraries and public monuments were so splendid that when we retrieve fragments of this lost world we think it worth while to build a museum to house them, as the Germans have housed in Berlin a fragment of Pergamum and Miletus. Yet a few centuries of occupation by a static race have seen the highest pillars fall to earth, have witnessed the destruction of aqueducts that carried life-giving water from afar, and have seen the silting up of harbors that once sheltered the proudest navies of the ancient world. I cannot understand how any traveler can stand unmoved at the graveside of the civilization from which our own world springs, or can see a Corinthian capital lying in the mud without feeling that such things hold a lesson and a warning, and perhaps a prophecy."—Pages 56, 57.

This book should be included in that smaller collection which the minister fingers lovingly, and which he refuses to part with when, on accepting a call, he selects from his library those books which are his permanent friends.

HENRY F. BROWN. [Departmental Secretary. Michigan Conference.]



In preaching, you cannot produce at the same time the impression that you are clever and that Christ is wonderful.—James Denney.

The Ministry, April, 1940

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

"THE FOOLISHNESS OF PREACHING"

By F. L. PETERSON, *Secretary of the General Conference Negro Department*

WE are told in the "Testimonies" that "God's appointed means of saving souls is through the 'foolishness of preaching.'"—*Testimonies*, Vol. V, p. 300. It seems strange that preaching should be so classified, especially when we consider the direct command of Christ to the disciples:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:15, 16, 20.

Paul spoke of the "foolishness of preaching" in his first epistle to the church at Corinth. Corinth was a Grecian city, an important commercial center during the early Christian Era, famous not only for its wealth and learning, but also for its licentiousness and vice. While at this city, Paul had personal contact with the learned men of that age, and to them Paul's preaching of truth seemed foolish. The wisdom of men had so darkened their carnal minds that they could not understand the wisdom of God. The scholastic training given to the Corinthians left God out of the realm of what was considered progressive knowledge. Paul discovered that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18. He therefore concluded:

"In the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:21, 25-27.

In our day there likewise has been a breaking away from the wisdom of God and a returning to the wisdom of man. But it is from the preacher of righteousness that the world is to receive the help that it needs. The preacher is a man called of God to minister the word of God to the people, and to make disciples for Him. His work is the highest and most sacred ever given to man. The field to which he has been called is not a profession. He who enters it must know that he has received his commission from God, and has been

charged by the Holy Spirit and the laying on of hands to stand as a watchman upon the walls of Zion.

Wherever the preacher is, he should have a strong and apprehending sense of the presence of God. Having received his charge from the divine Commander, he should at all times comport himself with soldierly habit and attitude. Daily, as he enters the lanes of poverty and sorrow and the alleys of despair, he should be an able minister of light and blessing. God's command is:

"Be ye clean, that bear the vessels of the Lord." Isa. 52:11. "Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." 2 Cor. 6:3-7.

THE preacher is to be more than an exhorter. He is Heaven's ambassador—an official representative on earth of the great God of the universe. The Scripture says, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. In his life and deportment, the preacher should exercise great care. He is to be a man of strength, courage, and conviction. His worthiest strength is that which is spiritual and moral. The message of God to him is:

"The subject of purity and propriety of deportment is one to which we must give heed. We must guard against the sins of this degenerate age. Let not Christ's ambassadors descend to trifling conversation, to familiarity with women, married or single. Let them keep their proper place with becoming dignity; yet at the same time they may be sociable, kind, and courteous to all. They must stand aloof from everything that savors of commonness and familiarity. This is forbidden ground, upon which it is unsafe to set the feet. Every word, every act, should tend to elevate, to refine, to ennoble. There is sin in thoughtlessness about such matters."—*Gospel Workers*, p. 125.

An old African once said, "A good example is the tallest kind of preaching." Of all men, the preacher must be an example to the believers. The preacher is an interpreter of God to men, and it is his business to "preach the Word." God has not chosen him to be a public lecturer; neither must his sermon be simply an

address. He has been called to preach. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" 1 Cor. 9:16. The chief task of the preacher is to preach. He has not been called to be the church treasurer, chorister, or janitor. He may succeed at these. But if he fails at preaching, he is a failure. Hezekiah in exhorting the Levites said: "My sons, be not negligent: for the Lord has chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense." 2 Chron. 29:11. The preacher should be a diligent student of the Bible, that he may rightly divide the word of truth. The messenger of the Lord has said:

"There is no need for weakness in the ministry. The message of truth that we bear is all-powerful. But many ministers do not put their minds to the task of studying the deep things of God. If these would have power in their service, obtaining an experience that will enable them to help others, they must overcome their indolent habits of thought. Let ministers put the whole heart into the task of searching the Scriptures, and a new power will come to them. A divine element unites with human effort when the soul reaches out after God; and the yearning heart may say, 'My soul, wait thou only upon God; for my expectation is from Him.'"—*Id.*, pp. 98, 99.

"Dullness in the pulpit is an unpardonable sin," says Dr. David Burrell. "A man with a message from the King of kings has no business to be dull." And David says: "The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119:130. The word of God is living, all-powerful, and illuminating. The preacher who goes before his congregation with the bright beams of the Sun of Righteousness shining into his heart will deliver a message full of light and hope and peace. His sermon will not only be gripping, but it will rouse his hearers to action. He will follow the command: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1.

THE preacher must ever bear in mind that noise is not preaching. There is a vast difference between the foolishness of preaching and foolish preaching. Someone has advised preachers to "put a shine in their eyes, tears in their voice, open their mouths, and leave the rest to God." Another has said: "Powder is not shot, thunder is not lightning. If you have lightning you can afford to thunder; but do not thunder out of an empty cloud." The Bible is the minister's textbook, and it contains the gospel story. The Holy Spirit is his teacher, and He is able to make him a light to the world, a voice full of wisdom and truth.

It should be the aim of the preacher to make his hearers understand the message which he has to present. No good can be accomplished by his message if those who listen do not understand him. Simplicity should therefore

be his motto. Truth is always simple. Jesus Christ, the greatest preacher of all time, and our great Exemplar, spoke in the language of the people, and even "the common people heard Him gladly," for "He went no farther into the subject He was expounding than they were able to follow."—*Id.*, p. 169.

If language is to be comprehended, it must be revealing. If the message that is to be delivered is to be convincing and convicting, the preaching must be intelligent. The preacher should never, however, seek to appear learned. A deacon once said of a preacher who sought in his sermon to display his knowledge of Hebrew and Greek: "The more he unfolded the more he covered it up." Seek clearness of expression, simplicity of manner, and humbleness of soul. Then your words will find their way into many hearts. A fine display of oratory is not preaching.

"There is need of greater earnestness. Time is fast passing, and men willing to work as Christ worked are needed. It is not enough to live a quiet, prayerful life. Meditation alone will not satisfy the need of the world. Religion is not to be a subjective influence in our lives. We are to be wide-awake, energetic, earnest Christians, filled with a desire to give others the truth."—*Id.*, p. 143.

When in the pulpit the minister should realize the solemn responsibility that rests upon him as he stands between the living and the dead, making known the things of God. The sermon hour is not an hour for entertainment. This is his opportunity to gain access to the hearts of the people and thereby make way for the reception of truth. He must be interesting and wide awake, filled with the energizing breath of the divine Spirit, if he would be heard. The message he bears should not be tame, and he must not be timorous.

A young preacher once said to Henry Ward Beecher: "I have two or three venerable men in my congregation who habitually sleep during the sermon. And other members have now caught the infection, so that a kind of sleeping sickness is troubling the whole church. What would you do about it?"

Beecher replied: "I would appoint a tactful committee for signs of drowsiness; and when they see anything of the sort, I would have them march up the middle aisle and wake up the preacher."

If you feel that God has called you to the high and holy office of preaching, then by earnest prayer and diligent study of God's word, go forth to be a preacher of righteousness. If you do not have the voice of the gospel soloist, do not try to sing solos, but preach the word. If you do not have all the fine equipment of the great evangelist, nevertheless do not hesitate to preach the word. Know that you have the unction of the Holy Spirit and a living connection with Him who has called you to the task, and through the "foolishness of preaching" God will use you to cause sinners to give their hearts to Him.



THE TEXT DANIEL 12:4 SOMEONE needs to call attention frankly to a common misapplication of Daniel 12:4—that indulged in by the majority of our preachers and writers, some thoughtlessly and some knowingly. This arises, innocently enough, because the phrasing of the text—"many shall run to and fro, and knowledge shall be increased"—very aptly portrays the marvelous increase of intellectual, scientific, and mechanical knowledge in these undeniably last days, and the unprecedented development of rapid transportation and world-encompassing communication facilities in this "time of the end" period.

These mechanical factors, as we all know, have their indispensable part in facilitating the rapid heralding of God's last message to the world of humanity. These material wonders are indeed the marvels of the age—and the end thereof is not yet. But, these are not the subject of the prophetic depiction in Daniel 12:4. The clear intent of the original, the inescapable point of the context, and the inspired comments of the Spirit of prophecy, all indicate that this refers to a running to and fro in the prophetic Word, a searching for and an understanding of its intent, and an increase in the knowledge of that Word. It refers to the great revival in prophetic interpretation under the simultaneous advent awakening of the nineteenth century, in both the Old World and the New, meeting its consummation in the distinctive threefold message.

Notwithstanding the common application of the text to intellectual and inventive knowledge, such is clearly unjustifiable and unsound. It is following the flair of the popular preacher in the nominal church who takes an expressive phrase of scripture as a keynote, but often one without any true application or actual relation to his theme, and in violation of all the principles of exegetical interpretation. This perversion of the intent of Scripture should not be followed by the heralds of the advent movement. Our expositions should always be sound and pertinent. The clear application in "The Great Controversy" is:

"That part of his [Daniel's] prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'"

"In that very Daniel, where it is said that the words were shut up to the time of the end (which was the case in his time), and that 'many shall run to and fro' (a Hebrew expression for observing and thinking upon the time), 'and knowledge' (regarding that time) 'shall be increased.' Dan. 12:4."—Pages 356, 360.

The increase of intellectual, scientific, and mechanical knowledge is one of the outstanding characteristics of these tremendous times. And along with its fostering of evil, it has been employed to extend the gospel to all mankind. But that is not the subject of discussion in Daniel 12:4. There is need for reform on this specific point, in the use of this text.

NEGLECT NOT THE WEIGHTIER MATTERS It is both proper and desirable that there should be precision of belief and of practice in the minor things—the tithing of the mint, the anise, and the cummin. One should have definite convictions on details of obligation and conduct, as well as on those larger principles that govern the very springs of life, and should live in conscientious accordance therewith.

But we should never forget the divinely recorded balance fixed by our Master between meticulous fidelity to external details, and those weightier matters—justice, mercy, and truth—which transcend all else. These comprehend the fundamentals of relationship to God and man, and are the standard by which God judges man.

The Jewish religious leaders placed emphasis upon the wrong things, because they were primarily concerned about those things. In their extravagant regard for the minutiae of ordinances clustered about the Sabbath, they missed the very spirit, blessing, and objective of the Sabbath, and were without rest from sin, for they had never experienced the recreative power of which it is the eternal sign and symbol. They were greatly agitated over the letter of Sabbathkeeping, while at the same time they were plotting against the life of the Lord of the Sabbath. And having contrived His murder, they were extremely solicitous about the bodies of the crucified remaining on the cross over the Sabbath. Yet they had brazenly murdered the Lamb of God, trampling mercy, mocking truth, and making a farce of justice.

Of course it is easy to see these fundamental inconsistencies and mistakes in the historic church of the old dispensation. But the Mas-

ter's principles are timeless in application. They preclude high profession coupled with some nullifying practice that crucifies a basic principle. Both the lesson and the underlying principle are worthy of prayerful study. We must not fail as they failed. L. E. F.

BIBLE WORKERS' INTERCHANGE

Methods, Experiences, and Problems

Continual Study Imperative

By ROSE E. BOOSE, *Bible Worker,*
Santa Ana, California

THE words, "Study to show thyself approved unto God," were penned by Paul to Timothy, as a last admonition to a coworker who was younger in years and in point of service. In the same epistle Paul further admonished his "dearly beloved son," "Continue . . . in the things which thou hast learned and hast been assured of." 2 Tim. 3:14, 15. It was not during the first part of Timothy's ministry that Paul sent the admonition to him to "study" and to "continue" in the word of God, for at the time of the writing of this epistle, Timothy had served about seventeen years in the gospel ministry. The aged apostle knew that the work of ministering to the spiritual needs of man demands constant application to the word of God, that there may be continuous growth in knowledge.

In order to meet God's approval, the Bible worker as well as the minister must fulfill God's charge. Christ commanded Peter, "Feed My lambs," and, "Feed My sheep." John 21:15-17. He commissioned those assembled on the mountain in Galilee, "Go ye therefore, and teach all nations." Matt. 28:19. He also charges us: "Feed the church of God, which He hath purchased with His own blood." Acts 20:28. "Preach the Word." 2 Tim. 4:2. "Feed the flock of God." 1 Peter 5:2. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

According to these texts it is evident that in order to be approved of God, the Bible worker is to study with the one objective in mind of gaining that which will in turn benefit the church, God's flock upon earth. In Ezekiel 34 God pronounces a curse upon the shepherds who feed themselves and not the flock of God. He further charges those shepherds with defiling the food and drink which they did not devour for themselves, so that it was not fit for the flock. The curse was pronounced, not because the shepherds fed themselves, but because they were selfish, and thought only of themselves and forgot to minister to the flock the good things which God had provided. If the flock is to be fed, it is

necessary for those entrusted with this responsibility to be filled with the Word, to pray over it, to meditate upon it, and to live with it until it becomes a very part of their being, before giving it to the flock.

In the days of the apostolic church, when the believers were being rapidly multiplied, the burdens and responsibilities of caring for large congregations consumed the time of the apostles to the extent that the ministry of the Word was neglected. Realizing the danger threatening the church as a result of this condition, they appointed other men to care for the detail service, and declared, "We will give ourselves continually to prayer, and to the ministry of the Word." Acts 6:4. That was the work to which Christ had called them, and if the apostles had continued serving tables, instead of ministering the Word, the Christian church would have died in its infancy. It is a fact in history that the decline of the Christian church came about because the ministry became absorbed in other things than that to which God had called them; namely, studying the Word, living with the Word, and ministering the Word to the flock of God, in order that they might grow from strength to strength.

In these days which are so filled with activity and duties which are proper in themselves, there is great danger that Bible workers and ministers will be drawn away from the things of first importance. Hours of precious time are occupied with routine things which others might do, and our ministry is impoverished because the time which should be given to the study of the Word has been given to other things. The church is undernourished, and the ministry is blamed.

There must be time for study and prayer and meditation on the things of God. Before we can see the beauty in the word of God, we must take time to get the glare of the world out of our eyes. We must take time to get the din and hurry of the world out of our ears before we can hear the voice of God speaking to the soul through His Word. We must take time to rightly approach unto the mercy seat and get into the very presence of God, where things take on their proper and relative values. We must take time to visit and pray with the flock of God in order that we may rightly divide the word of truth and give meat in due season, according to the needs of each individual member.

Each worker must adjust his program to meet this need. It is imperative that part of each day be given to this important phase of one's ministry. From time thus spent, the worker will come forth with calmness and assurance, braced for his God-given duties. The flock will feel this strength and will be conscious of a new power as the Word is spoken. And best of all, "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

THE BIBLE AND ARCHEOLOGY—No. 1

Did Monotheism Evolve From Polytheism?

By L. H. WOOD, *Professor of Archeology,
S.D.A. Theological Seminary*

The witness of archeology to the verity of the Genesis account of primitive man, his early beliefs, his fall, etc., is destined to play an increasingly important part in disproving the hasty postulates of the higher critical evolutionist of a few decades back. We present three articles which should prove of material help to our workers and students as they meet this problem.—EDITOR.

The Bible and Archeology—No. 1

IRON brought from a great distance had been patiently worked into a sword fit to adorn the hand of Goliath as he strode before the Philistines day after day, defying the armies of the living God. So confident was he of success that he willingly pledged his tribesmen as servants to the people whose champion could master him. (1 Sam. 17: 9, 10.) He knew that Israel had not learned the trade of the smithy, and had been obliged to depend on the skill of their enemies to forge anything in iron. (1 Sam. 13:19-22.) David's reply to the challenge—"Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied"—well illustrates the manner in which the modern defenders of spiritual truth must approach the confident claims of higher critical scholarship, which depends on its own erudite philosophy to overthrow the plain statements of Scripture.

It was only a near-by stone in the trained hand of the shepherd boy that silenced the giant Goliath, who thought defeat impossible—silenced him on his own ground. And that sword, so carefully wrought to bring destruction to others, was turned against its maker. And today the stones from the ancient tells, or mounds, in the Near East—stone tablets which date back to the very beginning of Biblical history—are silencing those who, perhaps very conscientiously, have felt strong in their own wisdom to controvert Biblical statements—silencing them on their own ground, their claims being destroyed by the very arguments which have been so carefully forged against the Word of God. Unlimited faith in the Word and power of God, an efficient use of things close at hand, provided through His

providence, combined with an earnest humility and the realization that man is but an instrument in an eternal plan for the eradication of sin, will accomplish the seemingly impossible even today.

I

ONE of the most confident assertions of the higher critical school for many decades has been that the Hebrew religion was only a gradual evolution from crude naturism to the variant forms of monotheism. Their theory, in substance, is as follows. From naturism, or the worship of natural phenomena, such as the sky, earth, elements, etc., primitive man rose in his mental concepts to animism. Here, from the study of sleep, death, dreams, etc., he recognized the entities of body and spirit, and attributed this same dual nature to animals and plants. (One of the most enduring forms of animism was called totemism, under which families and clans, believing that they stood in a definite blood relationship to some particular species of animal, such as the fox, bear, etc., would not kill or eat the name-giving object of their kin, or intermarry under that totem. Under this head also came ancestor worship, which was simply the adoration of souls which, being released from the body, returned for purposes of good or ill.)

According to this general theory, animism in its various forms grew into polytheism, in which a species, rather than an individual, became deified, and the sky god, rain god, fire god, or earth goddess resulted. Out of polytheism came henotheism, or the appointing of one god in the pantheon as supreme for some period of time, and then ascribing to that one held supreme the attributes of the others. This, it is said, developed into monolatry—the worship of one god, but still with the belief in the existence of others perhaps as powerful. This at last grew into monotheism, that worship which recognizes one god over all and above all—the creator, giver, guardian, and upholder of the moral code, who is able to, and does, reward for good and punish for evil.

Contrary to this theory of the evolution of Hebrew religion, the Bible clearly indicates the character of the worship which was

actually established by God Himself after the fall, and it is well for the Christian worker in presenting the Scriptures to those who are confused by these evolutionary theories regarding religion, to stress the evidences from archeological and anthropological sources which disprove these hypotheses, and show the reasonableness of the Biblical record.

From the time of Jean Astruc, the French physician who in 1753 published his "Conjectures on Genesis" and became known as the "father of higher criticism," such men as Hume, Voltaire, Hegel, and Eichhorn delved into this new field of study. Their very intensity was perhaps a contributing factor to the desire created in men's hearts to visit the ancient sites, to discover, if possible, whether there were records to verify these hypotheses. For more than a century men necessarily reasoned subjectively—there was very little objective evidence to prove them either right or wrong. Then a few years after Botta, Layard, and others started their actual excavations, Darwin's theory of evolution was published and seemed to take the world by storm. At once there was pronounced growth of the idea that monotheism had evolved from polytheism, with Edward B. Tylor as one of its main proponents. In 1871 he stated in his book, "Primitive Culture:"

"Savage animism, both by what it has, and by what it wants, seems to represent the earlier system in which began the age-long course of the education of the world."—Page 323.

Though few in number, there were those who took issue with this theory from the start. There was, for instance, M. Adolphe Pictet who suggested that polytheism was preceded by a more simple system which arose from looking to some first cause as the creator of the world. ("Les Origins Indo-Europeans," Vol. II, p. 651 f.). About the same time in Germany, O. Pfeider championed the cause of monotheism by saying, "The preeminent position taken from the beginning by the sky god furnished a natural starting point for monotheism."—"Die Geschichte der Religion," Vol. II, pp. 47, 48. Such scholars did not get far with their statements, however, for scholarly thought seemed to be cast in a very definite evolutionary mold, and ridicule and ostracism were meted out to those who were unwilling to become gregarious in their utterances. Tylor's book, so thoughtful, smooth, and concise, maintained its place until the late nineties as a classic among students of the history of religion.

II

In the meanwhile, the problem of foreign missions engaged the attention of the church. One of the mission reports fell into the hands of the Scottish historian, Andrew Lang, who had at first accepted Tylor's theory. As a result of actual observation among primitive

JESUS "WENT A L



THE Inspired Record says of Jesus that "He went a little farther" during that night of anguish at Gethsemane. His companions were not willing to pay the price of vigil with their Leader during that one precious hour. But Jesus "went a little farther." Here is a summation, in a few words, of the life of our Great Shepherd. This was the way He lived, and the way He died.

Often it is recorded that "He departed into a solitary place," and there spent the night in communion with His Father. On those occasions, where were His companions, the future leaders of the church? From what we know of their lives, I believe we would not be far wrong in saying that perhaps they were at home sleeping. But Jesus "went a little farther."

A demon-possessed boy was brought by his father to the disciples one day. The sorrowing father explained his great need, and pleaded with them to cast out the evil spirit. We can imagine the disciples' embarrassment as the Pharisees mocked at their failure. But Jesus soon came to their rescue, and cast out the devil. Can we grasp the full meaning of the quiet little conversation that followed, and the mild rebuke that fell from the lips of Jesus: "This kind goeth not out but by prayer and fasting"? He had gone a little farther.

peoples through missionary activity, Lang changed his mind and challenged Tylor's hypothesis. Since then, for more than four decades, scholars have arraigned themselves on both sides of the controversy, until finally, through sheer weight of evidence from numerous sources, the accuracy of the Scriptural account has been substantiated to such an extent that numbers of archeologists of repute have taken their stand for belief in a primitive monotheism. After making a careful study of the problem, Lang was quite free in suggesting that polytheism was merely a degeneration of monotheism. Immediately he had to answer the question, "How could all mankind forget a pure religion?" Let him answer in his own words, for they are most interesting.

"That degeneration I would account for by the attractions which animism, when once developed, possessed for the naughty, natural man, 'the old Adam.' A moral creator in need of no gifts, and opposed to lust and mischief, will not help a man

LITTLE "FARTHER"

By F. W. STEUNENBERG, *District Leader,
Roseburg, Oregon*

He had accomplished that which it was the privilege of His disciples to do, had they been willing to pay the price of leadership.

We are happy to know that that experience of victory and power did come to them, but only after they, too, had gone a little farther. This has ever been the price of the blessing of leadership in the Christian movement. In these tremendous, climactic days in which we are privileged to live and labor, we, too, greatly need that "little farther" experience in our own lives.

As undershepherds in the great closing program, we must stand in the forefront, a little in advance of those we are endeavoring to lead. We must go a little farther in upholding the standards of the advent people. In matters of dress, recreation, and principles of healthful living, we and our families must take a stand of true leadership, or we are not worthy of the calling. In meditation, study, and prayer, in adherence to principle, and in the manifestation of a kindly and long-suffering spirit, our work will succeed or fail in proportion to our determination to rally and be an example of the believers.

May God grant us the consecration and power, that it may be said of each undershepherd as it was of the Great Shepherd, "He went a little farther."

with love spells, or with malevolent 'sendings' of disease by witchcraft; will not favor one man above his neighbor, or one tribe above its rivals, as a reward for sacrifice which he does not accept, or as constrained by charms which do not touch his omnipotence. Ghosts and ghost gods, on the other hand, in need of food and blood, afraid of spells and binding charms, are a corrupt, but to man a useful, constituency. Man, being what he is, was certain to go 'a whoring' after practically useful ghosts, ghost gods, and fetishes which he could keep in his wallet or 'medicine bag.' For these he was sure, in the long run, first to neglect his idea of his Creator; next, perhaps, to reckon Him as only one, if the highest, of the venal rabble of spirits or deities, and to sacrifice to Him as to them."—*"The Making of Religion," 1899, 3rd ed., pp. 257, 258.*

Though a recognized scholar and author of repute, Lang was ignored. Both specialists and editors of periodicals placed a literary boycott on one who dared to question the rationality of the mold into which thought had been cast for a quarter of a century. Three years later he wrote:

The Ministry, April, 1940

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

III

Soon the political events of the World War so engrossed men's thoughts that little was contributed to the discussion till after that upheaval. Then in 1922, C. B. Gray, in an article on "Hebrew Monotheism," published in the "Oxford Society of Historical Theology Proceedings," again asserted the evolutionary theory, stating that there were three stages to the development of Hebrew monotheism: (a) the stage reaching at least to the exile, when the Jewish people were divided into two groups—one polytheistic, worshiping God and other deities at the same time; and the other monolatrous, worshiping God but not denying the efficacy of the other gods; (b) the stage after the exile, including those believing in God as controlling the destinies of all nations, but not asserting the nonexistence of other gods; and (c) the third and last stage of definite monotheism.

Then Raffaele Pettazzoni, professor of History of Religion, University of Bologna, wrote a book, "God: the Formation and Development of Monotheism in the History of Religion," in which he took issue with the evolutionary hypothesis. In 1924 Paul Radin, professor of Anthropology at the University of California, lectured before the Jewish Historical Society of England on "Monotheism Among Primitive Peoples," warning scholars that "no progress will ever be achieved until scholars rid themselves once and for all of the curious notion that everything possesses an evolutionary history."

The next year, P. Wilhelm Schmidt, professor of Ethnology and Philology in the University of Vienna, began a systematic survey of the problem and published six volumes entitled "Der Ursprung der Gottesidee," in which he took up, one by one, the various theories advanced through the years, and concluded that the idea of God did not come by evolution, but by revelation. He profited by the studies of various races made by other scholars, and in 1931 published "The Origin and Growth of Religion," giving a résumé of his six-volume work. He found, in the study of such primitive races as the pygmies, the Tierra del Fuegians, the primitive bushmen of southeastern Australia, many of the peoples of the Arctic Circle, and well-nigh all the primitives of North America, that they all had such a strong belief in a supreme being that it could be called monotheistic.

In the Arctic Circle, for instance, this being was originally protector of the beasts, both wild and tame; and was everywhere good, having nothing to do with evil. Later, possibly owing to the influence of other cultures,

this god developed a solar or lunar character. But originally this was not the case. A number of the primitive people gave their supreme being neither wife nor children. In many cases he was supposed to have associated on friendly terms with man in the beginning, but later to have withdrawn and now to live in heaven. As to his form, many believe that he cannot be perceived by the senses, but that he has a personality which transcends all experience.

No image of this supreme being has been made except in those places where he had coalesced with the "First Father," or child of the sun. He is known by the name "Father" in every primitive culture area where he is appealed to. He is also known as "Creator," "He that is above," or "He that is in the sky." With the Yamana of Tierra del Fuego, he is known as *Watauinewa* (the Primeval), while among the Yohua Indians he is "The Giver." Among the Algonquians he is "The Great Manitou." A sort of eternity is ascribed to him. He existed before all and never dies; he supervises the acts and omissions of mankind, even to the perception of secret sins of thought. He is beneficent, glad to forgive sins, remits punishment on penitence and reformation. His only connection with evil is to abhor and punish it.

Where stress is laid on his moral rectitude, another being, the representative of evil, is opposed to him, meeting all his endeavors for good with protests and hindrances. This is not dualism, for the supreme being is always the stronger and the more important. No one can even distantly approach him in power, let alone excel him. He shows his power at its highest through creation. In many of the primitive cultures, man is made from clay, and caused to live by the breath of life or by his almighty word. ("The Origin and Growth of Religion," pp. 262-282.) In 1931 S. H. Langdon, the brilliant English archeologist, summed up his findings as follows:

"After long study of the Semitic and Sumerian sources, I have become convinced that totemism and demonology have nothing to do with the origin of Sumerian or Semitic religions. The former cannot be proved at all; the latter is a secondary aspect of them. I may fail to carry conviction in concluding that both in Sumerian and Semitic religions, monotheism preceded polytheism and belief in good and evil spirits. The evidence and reasons for this conclusion, so contrary to accepted and current views, have been set down with care and with the perception of adverse criticism. It is, I trust, the conclusion of knowledge and not of audacious pre-conception."—"Mythology of All Races," Vol. V, p. xxviii, Marshall Jones, Boston, 1931.

"I therefore reject the totemistic theory absolutely. Early Canaanitish and Hebrew religions are far beyond primitive totemism (if it ever existed among them) in the period when any definite information can be obtained about them. . . . All Semitic tribes appear to have started with a single tribal deity whom they regard as the divine creator of his people."—*Id.*, p. 11.

Page 26

IV

In this same connection, when describing the joint expedition at the ancient site of Kish in Babylonia, carried on by the Field Museum and Oxford University during the years 1923-1929, Henry Field says:

"If an earlier stage of this civilization could be studied by means of other older texts, such as the famous Kish tablet now in the Baghdad Museum, Professor Langdon thinks that the sole deity worshipped in the beginning would be An, the heaven god. In his opinion, the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism, and to widely spread belief in evil spirits. It is in a very true sense, the history of the fall of man."—"Field Museum of Natural History, Department of Anthropology Leaflet No. 28," pp. 13, 14, Chicago, 1929.

Note the words of W. C. Graham in his book, "The Prophets and Israel's Culture:"

"The supreme Reality of the universe is personal, and whoever sets himself in alignment with anti-personal and unmoral forces against that personal and personality producing power, will break himself against the universe itself."—Page 54.

It is indeed fascinating to see how man, reasoning from so-called "internal evidences," comes to conclusions so wide of the mark, and then how the records of the past uphold so specifically the teachings of the Scriptures. Truth always seems willing to bide its time, allowing the fanciful statements of scholars to create a desire for scientific investigation, that a skeptical and unbelieving world might know of the wise ministration of a loving heavenly Father in its behalf. How wonderful that those groping for something substantial can be pointed to the investigations of scientists authenticating the Biblical record of a divine Creator, and of the plan of His worship resulting from revelation; and that all the vagaries of other religions came only as a result of man's wandering away from God to thoughts of his own devising.

"When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21.



God's Miracle

By LOUISE C. KLEUSER

How God can gather round this truth,
From ev'ry kindred, land,
A people with one common aim,
Men cannot understand!

Though different far in thought and tongue,
In custom, dress, and way,
This message draws a fellowship;
"How can it be?" they say.

The message fits into each life,
Brings faith, works, purity;
And causes men from near and far,
To work in unity.

The world beholds this miracle,
Performed from day to day,
And marvels at the grace of God;
"How beautiful!" men say.

The Ministry, April, 1940



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

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

GUARD HEALTH AS SACREDLY AS CHARACTER

By V. J. JOHNS, *Head of Department of Bible, Loma Linda Division, C.M.E.*

OVERTAXING the delicate machinery of the human body to the point of nervous exhaustion is a transgression that exacts a full penalty of shattered nerves and weakened powers. "Workers" who are broken in health as a result of intemperance in living and working, and at a time when their matured wisdom in the knowledge of the Word should be of greatest value to the cause of God, are a standing rebuke to the ministers who fail to observe the principles of healthful living themselves while preaching a gospel of health to others.

We are accountable to God for the preservation of the body temple in the fullest measure of health possible, that our minds may be clear and our spiritual perceptions right. Yet how many there are who, because of repeated violations of the laws of health, pay the price of premature weakness. The cost is too great to be ignored—the loss of men in positions in which they are sorely needed, and the loss of sustentation money in the scores of middle-aged men who are "shelved" because of their own neglect.

But it is to the younger workers that the counsel of the Lord must be pressed home with renewed emphasis. For the breakdown that comes from unavoidable sickness, there is excuse; for the breakdown due to repeated violations of the laws of health, there is no excuse. Not even the overwhelming burdens of a busy worker's life of service will be accepted either by nature or by nature's God—the penalty of presumption must be paid in full.

The counsel to students and teachers, physicians and preachers, is plain, pointed, sound, and practical. The man in the twenties and thirties, apparently in the best of health, is the man who needs this counsel. The following suggestions are gleaned from "Medical Ministry" and other acceptable sources.

EXERCISE THE MUSCLES.—"Exercise is good." "God designs that all parts of the human machinery shall be worked." "Spend much time in outdoor work." Vigorous physical exercise will (1) strengthen the muscles, (2) encourage a proper circulation

of blood, (3) help to preserve the body from disease, (4) give a healthy outlet to the animal passions, keeping them in bounds, and (5) be a great help spiritually.

Boerhaave, a Dutch physician of the seventeenth century, noticed that hard-working people seldom suffered from indigestion, even after overfeeding. "I cannot help thinking," he said, "that most of our fashionable diseases might be cured mechanically instead of chemically by climbing a bitter wood tree, or cutting it down, if you please, rather than swallowing a decoction of its disgusting leaves."

Activity is the law of life. Lack of exercise clogs the vital machinery with waste material. A long walk, a good swim, vigorous work, stimulates the circulation, increases the appetite, aids the digestion, tones up the system, prolongs the life. You cannot exercise the muscles without affecting the nerves also. To steady the nerves, to strengthen the muscles, to develop the chest, to make flexible the spine, to give precision to bodily movements, promptness of action for emergencies, keenness of judgment in important decisions, clearness of mind, and stability of character—*exercise*. This command is to preachers, students, office workers, everybody—*Exercise, Exercise, EXERCISE, EXERCISE!!*

RELAXATION AND REST.—"Give yourself proper time to sleep." "They who sleep give nature time to build up and repair the wearing waste of the organism." "Many are ruining themselves physically, mentally, and morally by overdevotion to study." "The hours of study and recreation should be carefully regulated."

Two years ago an article appeared in the *Reader's Digest*, entitled "Take It Easy." Some sober facts were told by the writer. Stomach ulcers, in which tension and worry are causative factors, are cured by "relaxing." Emotional disturbances cause "three quarters of the cases of ulcerative colitis," according to Dr. Albert J. Sullivan of the Yale University School of Medicine. Learn to work easily. Cultivate the habit of *restful* attention. "Stand up and stretch after every half hour of

close eyework. Walk around. Get fresh air if you can."

Advice is easy to give, but difficult to follow. We whip up our tired nerves to meet our overcrowded committee appointments, our busy schedule of meetings. We must keep pace, so we think, with the speeded-up program of our twentieth century. Consequently there is insufficient time for meditation. No time for relaxation, but plenty of time to think it over—after the breakdown. Even Jesus, the Pattern Man, found it necessary to "come apart and rest awhile." These statements, gleaned from Section Four of "Medical Ministry" are all calculated to bring every student, teacher, and preacher into line with right habits of living.

"Students [yes, and teachers and preachers also] should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs, but on the abdominal muscles."

"Intemperance in study is a species of intoxication."

"The teachers themselves should give proper attention to the laws of health, that they may preserve

their own powers in the best possible condition, and by example as well as by precept, may exert a right influence on the pupils."

"There should be regular hours for working, regular hours for eating."

"Procure those articles of food that are the best for making steam to run the living machinery."

"The indulgence of appetite is the greatest evil with which we have to contend."

Regularity is so essential, and yet how few of us observe regularity in our habits of living! A hurried breakfast—or none at all—then off to class. A quick lunch, poorly prepared and hastily eaten, at inopportune moments. Hurrying here and there at the beck and call of anybody and everybody. Working late into the night. Relaxation becomes a forgotten art; recreation is never even thought of. This is the daily program of many who think themselves "health reformers." From one "campaign" into another, with no rest to ease the pain, is poor policy.

"You can do the very best home missionary work by taking care of God's temple." Do we believe that? Then let's determine to do it!

OUR MEDICAL WORK FROM 1866-1896—No. 5

Editorial Policies and Problems in Health Journalism

IT was not an easy task that was undertaken by such a small group of people—that of launching a health journal. Not many physicians in America were well qualified as compared to present standards. A number of our doctors who were on the staff of the Western Health Reform Institute, opened at Battle Creek in the year 1865, had had only the most limited preparation required in that day. It was indicative, however, of the foresight of those early leaders to note that Dr. H. S. Lay, the physician chosen to act as editor of our first health journal, the *Health Reformer*, was one who had had a background of scientific training, and had established himself as a recognized member of the profession. It must be remembered that Doctor Lay was already extremely busy as the medical superintendent of the pioneer Health Reform Institute, and it was evident after the first two numbers of the paper that he was unable to give to his editorial work the attention that such a publication required. It may be also that he lacked interest in literary fields, for few articles appeared from his own pen, and even his editorials, while scholarly and practical, were limited in number.

Doctor Lay remained as editor only one year, and for the following two years the editorial responsibility was "under the supervision of a committee of twelve." For another two years the number composing this

committee was not designated in the journal. Records indicate that W. C. Gage was really the acting editor during this period of four or five years, although his name did not appear as such. It would appear that the committee of twelve may have been recreant in its responsibility, and what was everybody's business became no one's business, for serious criticism arose because of some of the teachings which appeared in the journal, and James White came to the rescue as the editor in March, 1871. Elder James White carried this responsibility until July, 1874, when Dr. J. H. Kellogg was made the editor in chief. In one of the editorials, which appeared regularly in each issue from the pen of Elder White, he stated that the editorial duties for the year previous had been carried largely by Doctor Kellogg. With the appointment of Doctor Kellogg as editor in chief, a stability was given in leadership that was much needed in that struggling period when the minds of strong leaders of this cause were engrossed with weightier matters than passing upon the details of health teaching which should appear in a health journal.

Not only was Doctor Kellogg well qualified as a physician, but he also possessed literary ability of a marked degree. We do find, however, that throughout this period of thirty years, men like Elders James White, D. T. Bourdeau, J. N. Loughborough, George I.

Butler, and many others, contributed many articles to the paper and often brought a weight of practical judgment to the subjects presented, when doctors began to theorize on matters which had, as the lay leaders thought, no scientifically proved foundation. A survey of the first twelve numbers reveals the fact that out of forty-five leading articles, not including editorials or reprints, only thirteen were contributed by physicians. Thirteen years later a survey of twelve numbers of *Good Health* indicates that out of thirty-eight leading articles, eighteen were written by physicians, a large number by the editor himself. The first editor, Doctor Lay, in endeavoring to allay the fears of the readers relative to the value of articles by nonprofessional writers, expressed the editorial policies in the second issue as follows: "To those, however, who must have the magic of an M.D. to inspire confidence, we would say that all of these articles are examined professionally and endorsed, before they are laid before the reader."

It might seem that such an assurance would guarantee that the material which went into this publication would always be conservative and would give guidance to persons who were seeking to find the right way in healthful living. A careful perusal of all the articles during those thirty years would indicate, however, that some of the soundest instruction, as measured by scientific knowledge today, came from the pens of the nonprofessional writers. Perhaps this was more evident because lay writers did not as frequently touch the controversial subjects in their articles, while the physicians were advancing into new fields in which knowledge was then incomplete. Scientific research has now shed much light on many of these subjects. Outside of the writings of Ellen G. White, there appeared no more able exponent of broad, sound, and balanced health teaching than Elder J. N. Loughborough. Elder Loughborough will be remembered as one of those early pioneers who had written a very useful textbook on the subject of physiology. No doubt the preparation of this text enabled him to evaluate sanely the many reform measures which zealous, but misguided, individuals were pushing upon the people of his day.

The word "reform," then, as now, seemed to imply debate, and though Elder James White had clearly enunciated the editorial policies in 1871, the *Health Reformer* continued to be the open forum for many years for the airing of conflicting opinions. This was good for those of scientific attitude, but unfortunately it led many of its readers to get a wrong understanding, especially when they relied on the word of the physician as conclusive evidence of the correctness of a writer's position.

An instance of such discussion during almost this entire period touches the question

of the use of salt as a part of the dietary needs of man. General magazines of the day had much to say on this subject, and we find that Doctors Thatcher Trall and J. H. Kellogg supported statements and wrote articles calling the readers' attention to salt as deleterious to the health of the individual, advising people either to discard it at once or to gradually eliminate it from their dietary. Even some of the most cautious writers indicated that salt was a poison to the system. Many of the early leaders in the message took issue on this subject, and in the May, June, and July issues of the *Health Reformer* of 1875, Elder George I. Butler wrote three masterly articles defending the use of salt in the diet. And even though the editorial comments which accompanied these articles sought to disprove the statements made, they stand forth today as clear, forceful, and comprehensive as they must have seemed to lay readers of the journal sixty-five years ago. It is to the credit of the editor of the *Health Reformer*, and it reveals the sportsmanship of those of opposing opinions in that day, when men said what they thought without many pleasing platitudes attached. We note that in introducing the subject "Is the Use of Salt Wholly Injurious?" by Elder Butler, the editor, Dr. J. H. Kellogg, who held a contrary view, made this statement:

"The author is one of our warmest friends, and with the exception of his skepticism on the salt question is a real health reformer, even according to our radical views. He thoroughly believes what he advocates, and the reader cannot fail to be interested in the vigorous and ingenious style in which he handles the subject."

It is probable that the clear-cut articles by Elder Butler helped to guide many into a sane use of this needful article of man's food. After writing extensively on the subject, Elder Butler states:

"We are willing to admit that many hurt themselves by using too much of it. So also they do by using too much of many useful articles. If its effect is evil, and only evil, then it should be classed with noxious articles like alcohol, opium, tobacco, tea, coffee, and stimulating spices, which, though varying in degree, yet are all useless and injurious. But we want considerable positive evidence on this point before we class salt with these."

He then added a statement which seemed to be the sound criteria by which many of those levelheaded leaders met the instances of extreme teaching which found their way into the *Reformer*.

"We want evidence that shall be clear even to those who cannot understand all the intricacies of medical science. Where the use of an agent is so extensive as salt, there certainly ought to be many illustrations of its pernicious character, if it be so hurtful as the *Reformer* teaches."

Again he says, "We know it is very easy to theorize, and fix things up very plausibly." We quote this discussion briefly to indicate that although the editorial policy of Doctor Lay stated that articles by lay people would be examined professionally, this perhaps only

gave the weight of professional opinion to the less logical editorial discussion which succeeded each of Elder Butler's articles. It would seem from a study of the journal that this tendency to discuss subjects of controversial nature was introduced in connection with a policy established the second year of the journal, when an independent department, under the direction of Dr. Thatcher Trall, not a member of the denomination, was given a prominent place in the journal. Elder James White later stated, as readers began seriously to question the scientific accuracy of some of Doctor Trall's teaching, that the editors of the *Reformer* were not responsible for the material in his department of five pages.

THE following year we find that Doctor Trall had been accorded a front-page place in the journal, and that nine pages were utilized by him. This coveted place was held for only nine numbers, when again his department was relegated to the sixth page of the journal. In an editorial in 1872 James White defended Doctor Trall, while at the same time not approving all that he had written in the journal. He chided the editorials supporting the doctor, stating that the great fault had been that while Doctor Trall's department was independent, and he was permitted to write what he wished, yet the writer of the editorials was at fault because he had supported him in his extreme positions on certain subjects, without at the same time practicing these reforms at his own table. None of these problems of extreme teaching would have arisen had the editorial policy enunciated by Elder James White as early as April, 1871, been followed in practice. In this early editorial, he wrote as follows:

"We shall avoid extremes, and come as near those who need reforming in their habits of life as possible, and yet be true to the principles of health reform. If we err at all, we prefer that it shall be on the side nearest the people, rather than on that farthest from them. Every reform, however important to the well-being of the race, seems fated to suffer more or less from extremists; and probably none has suffered more from this cause than the health reform."

He also stated, in an article, dated March, 1871, "As a people, Seventh-day Adventists have suffered from extreme positions taken by some of their number who have manifested more zeal than knowledge." Again he wrote, in enunciating the *Reformer's* editorial policy:

"It will not be satisfied with fighting it out with a few friends in defense of positions which are regarded by all the rest of the world as extremely absurd. It will rather stand in independent and bold defense of the broad principles of hygiene, and gather as many as possible upon this glorious platform."

It was no doubt through the efforts of Dr. J. H. Kellogg in consultation with the editor, Elder James White, that Doctor Trall's department was finally discontinued with the

December number of 1873. While Doctor Trall had previously, in his extensive published works, presented his subjects in expository form, he seemed to use more and more the argumentative style of presentation in the columns of the *Reformer*, and often chose subjects most controversial in nature. The use of pure sugar was one subject on which he took an extreme view. A controversy appeared in the columns of the journal between Doctor Trall and Doctor Kellogg on this point. This no doubt hastened the decision of the editor, Elder James White, to eliminate this troublesome department at the end of the current year.

Upon the death of Doctor Trall in 1877, the *Health Reformer* devoted a column in memory of him and his contributions in the field of health teaching. With the elimination of this department from the journal we find less criticism of the rank and file of the medical profession. However, it would seem that in their excessive use of drugs, the medical fraternity of the day did lay themselves open to serious criticism. In one of the early articles which appeared from the pen of Doctor Kellogg, in the September issue of 1873, entitled "A 'Regular' Kill," we find this indictment against the practicing physician:

"Every newspaper contains from one to a dozen or more accounts of murders, suicides, deaths by railroad accidents, boiler explosions, etc., etc. The number of deaths thus recorded is appalling; but notwithstanding the enormous total which a yearly summary would present, all of the causes of the deaths mentioned are insignificant in importance when compared with the pillbox and medicine chest of the 'regular' medical profession."

"Although 'killed by a physician' might be truthfully inscribed on fully five sixths of the tombstones of our cemeteries, it is quite rarely that the doctors get proper credit for their deeds."

The article then records the story which appeared in the *Chicago Times*, in which a doctor of that city, in endeavoring to cure a patient of rheumatism, had, during a period of eleven days, used excessive amounts of various poisonous drugs and pronounced the patient cured. As a result of hypodermic injections of morphine and belladonna to stupefy the nervous system, the patient apparently went to sleep and then suddenly ceased to breathe.

It must be recognized that the foregoing indictment expresses a personal view and perhaps a somewhat general attitude, but it is made without documentary proof and hardly represents true statistical facts. It is apparent, however, that much of this general discussion relative to the wrong practices of the rank and file of physicians by lay people, and also by leading physicians and instructors in leading medical schools, brought about changes which found reflection in the content of our own health journal. By the year 1879 it was thought best to change the title of the magazine from the *Health Reformer* to *Good Health, A Journal of Hygiene*. In support of

this change, the editor makes the following explanation in the last number of the journal of 1878.

"This number of the *Health Reformer* is the last which will appear under the old name. Hereafter the journal will be known as *Good Health*. Concerning the change, we offer this word of explanation: for the consolation of the thousands of old friends who have given the *Reformer* a hearty welcome once a month for the last twelve years, we wish to say emphatically, the change does not signify that the old journal has died, and that a new one is to spring up from its ashes. No, indeed. The *Health Reformer* is as fully alive as ever to the interests of the people in the direction of health. It has not died, and will not. Its vitality was never at a higher tide, and its constitution was never stronger. The proposed change is one of name only, not of identity. The journal goes right along as it has done heretofore, only under a different name.

"Why the change? Why not keep the old name? ask a half dozen correspondents to whom the old associations are dear. We answer, The age is a progressive one. The people, as well as the 'times,' are continually changing. What is good, wise, politic, and unobjectionable one day, is in all particulars the opposite the next. When the journal was first started, 'reform' was the watchword of progress. Today, through its connection with political intrigues, communism, and sundry other kindred movements, the word has been trampled in the dust and smirched with infamy and shame. Reform no longer means to the masses, progress, purity, advancement, exchange of error for truth; it means revolution, controversy, discord, the breaking up of pleasant associations, radicalism. To many it has become an opprobrious and obnoxious word. People are afraid of reforms. They are willing to be improved, to be educated, to have errors pointed out and new truths brought to their notice; but to be reformed, they are not so desirous.

"In view of these facts, and all observing minds will recognize them as such, it is evidently quite impolitic to present upon the very face and front of the journal a term so well calculated to prejudice the mind of the new investigator and to turn him away before he has made a careful examination, and so illy calculated to attract attention and encourage investigation.

"The character of the journal is to be the same. It has the same objects, and will continue to pursue the same methods in attaining the same, hoping to do so with ever-increasing success. With these explanations we trust our readers will prepare themselves to give to the journal in its new dress next month a hearty New Year's greeting, and join hands with us in one more year's earnest endeavor to alleviate the pains of suffering humanity, and elevate some portions of the human race upon a higher mental, moral, and physical plane."

Until the present time this journal, which has been published independent of the denomination since the first decade of this century, continues to be known as *Good Health*, and during all these years it has consistently maintained an editorial policy of bringing to the attention of the readers health teaching which has been a strong factor in molding the attitudes of people in the values of a vegetarian dietary.

From a historical angle it is important to note that another journal, known as the *Pacific Health Journal and Temperance Advocate*, began to be published by this denomination in the year 1885. This journal from the beginning was attractive and interesting and balanced in health teaching. It, too,

however, had problems in the securing of stable editorial leadership, and history repeated itself, for we find that this journal also had an era in which it was managed by a committee, without the editor's being named in its pages. It was finally stabilized by the appointment of Dr. G. H. Heald as the editor in chief in the year 1899. From this time on Doctor Heald gave to the *Pacific Health Journal* the careful editorial scrutiny which is needed in the success of any journalistic enterprise. In 1904, when the journal was transferred to Washington for publication, and the name was changed to *Life and Health*, Doctor Heald continued to give the same careful attention to the newly named journal which he had accorded to its predecessor. This same untiring, unremitting interest never wavered until ill-health incapacitated him a few years ago.

Today, another journal, *Health*, published by the Pacific Press, occupies an important place in this country along with *Life and Health*. As we view the world field and take cognizance of the high quality and sound scientific character of the large number of health journals which are now being published under denominational supervision, and compare the present volume of literature with the small, struggling beginning of those first thirty years, we cannot help but exclaim, "What hath God wrought?" In this endeavor, frail, erring human beings have had to learn through counsel and experience how to bring each task assigned nearer to perfection. There is much available evidence to show that our health publications have proved through the years to be invaluable in teaching the message of practical healthful living, and have been factors in extending a knowledge of the gospel of salvation in many quarters where other publications or efforts could not have gained an entrance. These reliable high-class health journals have done much to create a favorable attitude toward our medical institutions, and toward the interests of our cause in general.

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H. M. W. & K. L. J.

Medical Work in Old Mexico

By C. E. Moon, *Medical Secretary,*
Mexican Union Mission

FOR many years the medical work went slowly in old Mexico. It was not that no need existed, but it seemed that in the many calls for evangelistic work, in a field that was rapidly developing, the medical work was not given its proper place. The sanitarium which was begun in the city of Guada-

lajara in the early part of 1896 had to be closed and sold out. This was a heavy blow, for the medical work had begun to make a way for itself and was winning many friends.

With no doctors and no medical unit in this field, our work was carried on by only a few workers who had some medical training, and who appreciated this line of work as an entering wedge for the gospel truths. Finally, when Dr. L. S. Ritchie moved to Mexico, and received a license to practice in the country, our hearts were made glad with the thought that the time had come for this "right hand" of the message to move to the front and take its appointed place.

However, even before this event, we had built the Tacubaya Clinic and had done considerable medical missionary work for the sick and needy of that district. Mrs. Moon directed this endeavor for several years, and was followed by Brother and Sister Báez, who are still carrying on.

While Doctor Ritchie was in Mexico an extensive training work was carried on. At that time all the native workers were brought into Mexico City and given a six weeks' course in medical missionary work. These studies greatly increased the interest in the medical work, and the many trips into the wildest regions of Mexico which were made by the doctor, assisted by other workers, greatly added to this interest. Trips were made among the Totonacs, the Chicamecas, and the cliff dwellers of the great Sierra Madre Mountains (Tarahumare tribe). On these trips hundreds of people were treated, and many necessary operations were performed under the most primitive surroundings.

Within the last two years Dr. Raymundo Graza, a professor in the National School of Medicine at Monterrey, has joined our ranks. He has done a very remarkable work in the Monterrey Clinic, where he has faithfully carried on medical missionary work with the help of a group of some twenty nurses whom he has in training. The doctor has about eighty patients each clinic day, and has had to turn patients away at times, because there were so many.

Since the counsels of the Spirit of prophecy call for a still more extensive medical work, we are working to establish clinics in each local church, and to conduct home nursing classes wherever possible. We now have clinics built or under construction at Monterrey, Saltillo, Torreon, Durango, Rio Grande, Cuantla, Puebla, Vera Cruz, and many other places, with some thirty to fifty classes in home nursing started in various places in the republic.

A very interesting school for the home care of the sick is carried on in connection with our clinic and school in Tacubaya under the leadership of Brother A. G. Parfitt, with Alfonso Báez, a graduate nurse, as medical

instructor. It is planned this year to hold a medical missionary institute in Monterrey, calling in some of the most prominent laymen from all parts of the field. This will consist of a special three months' course, which will give the workers the advantage of practice in the clinic, in addition to the regular studies and practical instruction in giving simple water treatments. Several doctors and dentists will be called in to give special instruction. This institute will no doubt mark another epoch in the history of medical missionary work in old Mexico.

There is no doubt that the Lord is leading out in this work, as the time of trouble approaches. The Spirit of prophecy, in outlining our work, has said, "Every believer in this cause should have a part in this work." And again, "Every church should carry on this work in an active manner."

Surely the work will not be hindered at this time. We pray that there may be built up in old Mexico a place where young men and young women can receive a training in a medical institution of our own, under God-fearing doctors and nurses. Everything seems to be ripe for just such a work. We believe that the Lord will somehow open the way, and send us the means whereby we can build up this work and take our place in the great ranks of medical workers in this last movement to enlighten the world, and prepare men—body, soul, and spirit—to meet God.

Question of Miraculous Healing

By D. H. KRESS, M.D.,
Orlando, Florida

HUMAN nature has not changed since the time when these words were spoken by Jesus: "Except ye see signs and wonders, ye will not believe." John 4:48. Everywhere men and women were looking for signs and wonders, for something out of the ordinary, something which bordered on the miraculous, as evidence of Christ's divinity. Jesus performed many miracles, but never did He encourage the people to place confidence in Him as the Son of God merely because of His miracles. John says, "Many believed in His name, when they saw the miracles which He did. But Jesus did not commit Himself unto them." John 2:23, 24. Those whose dependence is in miracles are unstable, for what the miracles of one can do, the miracles of another can undo.

Addressing the class who were looking for signs and wonders as evidence of Christ's Messiahship, Jesus said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." It would appear from this that Satan, as a miracle worker, will reserve his crowning

deception until the gospel work on earth nears its close. At the time when the gospel is being proclaimed in all the world as a witness unto all nations, he will appear "as an angel of light," claiming to be Christ, and his ministers will appear as ministers of righteousness. Satan will be permitted to duplicate the miracles which Christ did when He was on earth.

All who are looking for signs and wonders will be in great danger of deception, for so closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the aid of the Holy Scriptures. The faith of Christian people must therefore not be in signs and wonders, but in God's word. See Luke 16:29-31; John 5:46, 47; 2 Peter 1:17-19; Psalms 119:105; Isaiah 8:20.

Naturally, one who is sick is anxious to get well as speedily as possible. This anxiety often leads men and women astray. It is the anxiety to get well quickly that is responsible for the rush to a theater or church when someone appears who claims to heal by the laying on of hands, by suggestion, or what not. We can easily see that should the devil himself appear, healing disease, he would obtain a following. The people would again say, as did the people of Samaria of Simon the sorcerer, "This man is the great power of God." Acts 8:10. He had "bewitched the people of Samaria, giving out that himself was some great one." However, Peter said to him, "Repent . . . of this thy wickedness;" "thy heart is not right in the sight of God."

Miracles, including acts of healing, will undoubtedly be wrought as the gospel work closes; but how is it possible to distinguish between the true and the false? Jesus came to "save His people from their sins." His burden was not to heal miraculously, but to bring men into harmony with God's law. His burden was to impart to all the divine nature, and thus fit them for service here and for a home in the hereafter. This should be the *one and only* objective in life. Anything that is an aid in bringing this about should be welcomed, even if it be sickness and suffering or some infirmity, as in the case of Paul, who thrice prayed the Lord that he might be relieved of it. The Lord heard Paul's prayer, but said to him, No, Paul, this infirmity is necessary for your salvation. When Paul recognized this, he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me; . . . for when I am weak, then am I strong." All was clear to him now. He said, "Lest I should be exalted above measure, . . . there was given to me a thorn in the flesh, the messenger of Satan to buffet me."

When one is in ill-health, it is quite natural to cry out, "Father, if it be possible, let this cup pass from Me." It is not wrong to present this request, but we must go a step far-

ther and submit to the One who sees the end from the beginning and knows what is best for us. We must be willing to say, "Nevertheless *not My will*, but Thine, be done." It is at this point of submission that angels are commissioned to strengthen and sustain us.

The fact that Christ instantly healed those who appealed to Him when He was on earth is no reason why ever after we should expect healing in the same manner. One time He stopped a funeral procession and resurrected a widow's only son and her only means of support. This was no evidence that ever after that we should expect funeral processions to be stopped on their way to cemeteries, and the dead raised to life. Jesus stood at the grave of Lazarus after he had been buried for four days and raised him to life. This was to give confidence that He was the Lifegiver. The time is coming when "all that are in the graves shall hear His voice, and shall come forth." Even sickness will be a thing of the past. *But that time is not now.*

JESUS multiplied the bread and the fishes. But this was not to be a routine affair ever after. Some followed Him because of the loaves and fishes, but God's original plan was that after that, as before, man should continue to till the soil and earn his bread by the sweat of his face. Jesus turned water into wine, but man was to continue to obtain wine as before by cultivating the soil. Jesus did not establish a new order of things. It is no denial of faith in divine healing to continue to make use of the simple agencies which God has provided, such as pure air and water, cleanliness, a proper diet, purity of life, in addition to a firm trust in God. It is no denial of faith to pray, "Give us this day our daily bread," and then roll up our sleeves and till the soil to obtain it. It is, in fact, an evidence of true faith. It is no denial of faith to pray for the sick and then intelligently make use of the simple agencies of nature in bringing about healthy action, "*for we are laborers together with God.*"

Furthermore, we are not to ignore the conditions for the maintenance of health. God has established certain physiological laws which regulate the harmonious function of the various systems of the human body. Living in harmony with these laws is an important feature in ensuring health. The operation of physical law is inexorable, and disregard leads to certain inevitable results. We are counseled in "Medical Ministry."

"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can

—Please turn to page 46

Offend Not in One Point

SEVENTH-DAY ADVENTISTS are unpopular in some places, while in others they are heartily welcome. This unpopularity is largely due to the fact that we keep the seventh-day Sabbath and teach the need of observing it. We may sometimes wonder why some people are so antagonistic to this truth, as if it were a discovery of our own which we insisted upon inflicting upon them. Not infrequently opposers ask, "Why do you always talk of the Sabbath?" "Are there not plenty of good things to talk about in the Bible without always bringing up the Sabbath?" "Why do you disturb the people with such a doctrine?"

How familiar are these criticisms, and yet we believe that the Sabbath message is due the world at this time, and that the call for reform in Sabbath observance is part of the third angel's message. Therefore we do not cease to observe the Sabbath or to warn of the consequences of disobedience.

Another truth which we teach is almost wholly acceptable to the world; in fact, it is eagerly sought after. Yet, strange as it may seem, many of our members are indifferent toward this tenet of faith which the world accepts—health reform. We can almost hear some Seventh-day Adventists voicing their opposition at the mere mention of this subject by such expressions as these: "Here comes health reform." "All he can talk about is health reform." These and other forms of criticism are too frequently heard concerning the teaching of those truths which are fundamental principles of hygiene and healthful living, and which the Lord constituted a part of the message which is to prepare a people for His second coming.

Why wonder that the world is so disturbed by our teaching of the Sabbath truth, when we show our disturbance by our attitude toward the teaching of health reform? "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Rom. 2:21-23.

If I have a disobedient spirit toward one precept of the Lord's message, will this not, in the sight of heaven, be my real attitude toward every other precept, even though outwardly I may act differently? True, the law of the Sabbath is one law and the laws of health are another, and yet we are instructed:

"It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence. Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of

God. These include the laws of health."—"Counsels on Health," pp. 24, 25.

Another quotation which indicates the danger of taking the wrong attitude is found in the same book:

"Those who transgress the laws of God in their physical organism, will not be less slow to violate the law of God spoken from Sinai. Those who will not, after the light has come to them, eat and drink from principle, instead of being controlled by appetite, will not be tenacious in regard to being governed by principles in other things."—Page 39.

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; yet the Lord will not come to punish the transgressors of that law without first sending them a message of warning. Men and women cannot violate natural law by indulging depraved appetites and lustful passions, without violating the law of God. Therefore He has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which He has established in our very being."—Id., pp. 20, 21.



Association Notes

RECENTLY we reached by letter those of our medical group who had not yet taken advantage of the opportunity to join the Medical Missionary Association or to subscribe to *THE MINISTRY*. The response was gratifying, and we wish to thank each of you for your hearty support. Our records show, however, that a large percentage of our professional group still have not become members of the Association, or subscribers to *THE MINISTRY*. We believe that the majority of this number are fully in harmony with the principles of this program and the objectives of the Association. Their active support would be a source of great inspiration to us in our efforts, as we believe the reading of this journal would be a blessing to them. If you know of a colleague who is not receiving *THE MINISTRY*, why not extend your missionary program to include enrolling him as an active member of the M.M.A. and a regular reader of *THE MINISTRY*?

☛ A NUMBER of our readers will be particularly interested in the article from Elder C. E. Moon, in which he tells of renewed and enlarged activity in medical missionary work in the needy field of old Mexico. It is very gratifying to know of the establishment of a number of dispensaries, and of the large number of classes in home nursing for the benefit of our church membership. Doctor Graza, mentioned in the article, is a well-qualified physician, and an earnest Seventh-day Adventist. One of the medical projects to benefit from the Missions Extension Fund this year is the Monterrey Clinic.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

Two Unfortunate Practices

EDITOR, THE MINISTRY:

Every now and then something occurs to call to our attention the fact that here and there individuals and groups depart from the high principles that should actuate us as a people in the promotion of denominational objectives and ideals. Someone with great zeal and earnestness, without considering the ultimate results of the course taken, promotes an ideal that is in exact opposition to the goal toward which we are aiming. Two such transgressions have recently been called to the attention of the Sabbath School Department, which we would ask the active cooperation of the ministry in correcting, wherever they occur.

One is the unfortunate habit in some places of selling the Lesson Quarterly on the Sabbath, or making some such announcement as this: "The Lesson Quarterlies are here this morning. Anyone who wants a copy may take it from the pile on the table, but be sure to leave your nickel to pay for it." There is a better way. Distribute the quarterly to all adult members. Then encourage them to contribute weekly to the expense offering in the class, thus covering all Sabbath school expenses, including the Quarterlies and the supplies for the children's divisions.

Another unfortunate error, either of promoting or of administration, or both, is the practice of counting as regular class members only those who make their regular contribution to the mission funds, and regarding the others as visitors. Or perhaps the basis for exclusion is that some do not study their lesson every day. Let us here assure everyone that the Sabbath School Department does not encourage or countenance such policies. Instead, we say, Let everyone who will—whether he is able to give or not, whether he can find the time to study every day or must study when he can—join a Sabbath school class.

Naturally we hope that the time will come when everyone will be financially able to help finish the work, and also we hope that everyone will someday find it possible to make the Word his daily counselor and guide. To both of these objectives we are directed by the Word and by the Spirit of prophecy. The blessed man is he who meditates upon the law

"day and night." Ps. 1:2. The noble are said to be like those of Thessalonica who "searched the Scriptures daily." Acts 17:11. The cheerful giver is the one whom God loveth. 2 Cor. 9:7. And God would have each one give "as God hath prospered him." 1 Cor. 16:2. There are no other rules, no other standards. When the people of God love Him supremely, when with all their hearts they turn to the Lord, they will "covet toil, hardship, and sacrifice." It is on these bases that all our promotion must rest; but the decision as to how much each one shall do must be left to the individual without undue pressure.

Will not the ministry everywhere encourage more definite study of the word, and greater giving through the Sabbath school, on this broader, more appealing, Scriptural basis? These are the objectives of the Sabbath School Department of the General Conference, and we solicit your fullest cooperation. We are equally interested to see that everything of a commercial nature, even in the smallest things, shall be eliminated from the house of God, and from the time dedicated by His appointment for His worship.

S. A. WELLMAN. [General Conference
Sabbath School Department.]

Humor in Preaching

EDITOR, THE MINISTRY:

Seldom is a speech made today into which humor does not enter. In fact, a humorless address is usually unappreciated, for humor is the avenue to popular acclaim. Although a certain amount of humor may not be out of place in the pulpit, it should never be abused by uncharitable analogies. The minister's tongue is made to bless, and not offend a single soul. Moreover, a Christian's ear should never lend itself to that which the lips cannot consistently send forth.

Timely humor falls on the listener's ear like soothing balm, and captivates the heart. Rightly employed, humor will always be kind and considerate. Unlike wit, it does not cut and is never sharp. Genuine humor need not provoke a smile; yet there are times when even a hearty laugh may be appropriate. At such times, the smile of benevolent humor is a crowning grace. "When the Lord turned again the captivity of Zion, . . . then was our

mouth filled with laughter." A truly joyful laugh is inspiring, re-creating, and restful, whereas the boisterous laugh is never consistent with gentility. And the sarcastic laugh is wholly unchristian.

Far be it from any minister among us to stoop to any trick just to please the ears. Rather let us appeal to the finer senses of our auditors. And especially is it to be noted that amusement should never be the object of a speaker in any service of worship. No amount of success in drawing and holding an audience is justified unless the hearers are brought closer to God, and thus inspired to better living.

J. D. REAVIS,

[District Leader, Florida Conference.]

Telephone Calls to Secure Listeners

EDITOR, THE MINISTRY:

A little experiment tried out here in Atlanta is worthy of emulation in other sections of the field. During the effort conducted by J. L. Shuler, a special broadcast was being sent out over the airways on a certain Sunday. It is always a problem to know how to ensure getting a large listening audience for one broadcast. To do this it was decided to call every home in the city by phone.

One hundred twenty phones were used, over a period of about fifteen hours. The start was made Sabbath morning. Each participant was given several sheets from a phone book and told to call all day if possible. The number was called, and when someone answered, this announcement was made: "Be sure to tune in on WAGA Sunday at twelve-thirty. Subject: 'Why Christians Keep Sunday.'" Each person could average about fifty calls an hour, and around thirty-five thousand calls were thus made.

Sunday morning, beginning at nine, the work started again. The announcement was changed a bit, as follows: "Be sure to tune in on WAGA today at twelve-thirty. Subject: 'Why Christians Keep Sunday.'" As to results, only eternity can tell. The only indication available for checking was the number of replies by mail. They were altogether in excess of anything before, by many times. Such an effort could be put forth in connection with other campaigns in places where we have a large number of members who are willing to cooperate.

R. E. CRAWFORD, [Home Missionary Secretary, Georgia-Cumberland Conference.]



EYES are of incalculable importance. Remember that 85 per cent of all knowledge reaches the brain through them, that 80 per cent of all bodily activity is governed by them. —*American Magazine.*

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Thorough Training at Union

By F. H. Yost, *Department of Religion, Union College*

THE training of prospective ministers at Union College is not carried on through a school of theology, but in the department of religion, as one of the liberal arts departments of the college. A student who completes a course of study in this department receives the regular bachelor of arts degree. The first two years of study differ little from the first two years of other liberal arts courses, except that Greek is taught to meet the language requirement, with Hebrew as a recommended elective. All science, history, English, and other requirements are fully met.

The more professional parts of the training are administered mainly on the upper-division level, and include as requirements homiletics and field work, speech, psychology, and church history, in addition to the Biblical languages and the regular Bible requirements, which take the student through the entire Bible, the doctrines, and the prophets, especially Daniel and the Revelation. On the upper-division level there are Bible courses which are reserved for religion majors only, permitting intensive and professional instruction. It is the intent that those who are graduated from the department shall know thoroughly the word of God.

Counsel for students is definitely planned. Individuals are talked with, and advised frankly concerning their progress. A student registered in the department of religion is expected to follow a course of conduct that is fully in keeping with his declared objective, and if he does not, he is asked to consider himself no longer a member of the department until he has satisfied the administration of his worthiness.

A rating blank is used as a basis for much of the counseling. The items on this blank are checked by the faculty of the department of religion for each student during his junior year, and the student is advised of the findings. In the late fall of each year the rating blanks are gone over again for the seniors, a task in which the department of religion faculty is joined by the dean of men and the dean of women, the director of the placement bureau, and the instructor in speech. On the basis of these further findings, those who are to be graduated the following spring are recommended through the placement bureau to the conferences. Ordinarily, some ten to fifteen interns, Bible instructors, and Bible workers, are placed for gospel work each year in various conferences and academies.

UNION COLLEGE
Lincoln, Nebraska
Department of Religion

Date _____

Name _____

RATING BLANK

Below are qualities and abilities which need to be considered in recommending a candidate for the gospel ministry. It is suggested that each student check himself on these points. The instructors in the Department of Religion will be glad to give counsel.

QUALIFICATIONS	Superior Upper 10%	Good Upper 25%	Average Middle 50%	Poor Lower 25%
Character:				
Personal integrity				
Spiritual influence				
Attitude toward denominational standards				
Personality:				
Personal appearance				
Physical vigor				
Judgment				
Tact				
Sense of humor				
Sympathy				
Resourcefulness				
Cooperativeness				
Sociability				
Choice of associates				
Discreetness of relations with opposite sex				
Financial ability				
Estimate of growth and improvement				
Professional Qualifications:				
Acquaintance with and acceptance of denominational teachings				
Study ability				
Interest in college studies and work				
Effectiveness in personal work				
Ability to organize a sermon				
Ability to organize Bible study				
Effect of delivery on hearers				
Diction				
Ability as music conductor				
Teaching efficiency				
General leadership				
Interest in ministry as lifework				
Practical Experience: Months				
Trade or manual labor				
Campus activities				
Colporteur work				
Evangelistic service				
GENERAL ESTIMATE of aptitude for gospel ministry				

No student is recommended by the department to the field unless the faculty feels that he is reasonably well equipped spiritually and intellectually for the work contemplated, and has completed four years of training in the department. Every student to be recommended must have engaged in both colporteur work and definite field evangelism before graduation. All gain required pregraduate evangelistic experience by holding meetings during the school year under the direction of the department of religion, four or five series of meetings usually being held each semester. Experience is also acquired through the Student Ministerial Association, which conducts meetings of an evangelistic nature on the campus twice monthly, the speakers enjoying the benefit of suggestion from the audience

by means of cards of criticism handed in at the close of each meeting. Once or twice each year the association holds a week-end ministerial convention, on the model of the usual conference ministerial convention. This proves very instructive.

It is arranged to grant to each student graduating through the department of religion a ministerial certificate, provided that his spiritual history and his experience warrant it, and that he has satisfactorily passed, during the last semester of his college work, a comprehensive examination in the fields of study which were pursued in connection with his major. It is the objective of the department of religion to prepare a spiritual and well-trained ministry for the speedy finishing of the work committed to men by Christ.

STUDENT'S CARD OF CRITICISM

Date Speaker
Place Subject

SPEAKER'S ATTITUDE

Did he speak at....., to....., or with..... his audience?
Did he have eye contact with his audience? Yes..... No.....
Did his actions attract attention to himself?..... To his ideas?.....
Was he apologetic? Yes..... No..... In voice....., manner....., words?.....
Did he manifest positive conviction? Yes..... No..... In walk....., gesture....., voice?.....
Was his dress appropriate?.... Neat.... Untidy.... Foppish.... Inappropriate....
Did he reveal coldness?..... Harshness?..... Love?..... Sincerity?.....
Did he present his subject affirmatively?..... Negatively?.....
Was he prepared? Yes..... No..... Was he hindered by notes? Yes..... No.....
Was his material adapted to his audience? Yes..... No.....
Was his purpose to instruct....., convince....., move to action?.....
Did he adapt his speech to the time limit? Yes..... No.....

(OVER)

INTRODUCTION

Did he secure interest? Yes..... No..... Win confidence?..... Present central idea?.....
Was it excellent?..... Good?..... Fair?..... Poor?..... Too long?.....
Too short?.....

BODY OF SPEECH

Was the central idea plainly evident? Yes..... No.....
Did the speaker digress from the central idea? Yes..... No.....
Was each division plainly a subdivision? Yes..... No.....

PERSONAL ESTIMATE

The Speech—was it strong?..... Mediocre?..... Weak?..... Too long?.....
Too short?.....
The Speaker—was he interesting?..... Dull?..... Powerful?..... Fairly
powerful?..... Weak?..... Fluent?..... Hesitating?.....

Student Critic

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Song Leaders and Tempo

By PAUL O. CAMPBELL, *Evangelist,
Central California Conference*

ONE thing over which we as song leaders often stumble is tempo. A good song is often ruined by the wrong tempo. The tempo of a song may vary according to the occasion. A large congregation calls for a more deliberate tempo in hymn singing. Experienced leaders know that a song is better too slow than too fast. Next time there is a revival in your church, notice how the congregation sings, "Just As I Am." The song moves rather slowly, but it seems natural. A sure way to kill the spirit of the meeting would be to speed up a song during a revival. Worship should never seem hurried. Inexperience usually leads a song too fast. At first it will be a little difficult for the younger leaders to sense the truth on this question of tempo.

A song does not have to be fast to be alive, but when a leader wants a real spirit in his song service, he usually speeds up the tempo. Some of the people fail to keep up the pace, and finally give up trying. Others come in a little late on the accent, and that makes the song sound as if it is dragging, however fast the song may be moving. The leader hears that dragging tendency, and in his inexperience again speeds up the tempo, hoping to thus remedy the situation. However, he and the congregation are caught in a vicious circle. Interest in the singing fades, and the leader secretly blames the congregation (sometimes not so secretly), but the congregation cannot keep up. The leader heartily wishes that sometime he could find a group that could sing without dragging. He knows not that he himself is at fault.

Here is a suggestion on how to help prevent the dragging song service. First call attention to the words, and get all to say them distinctly. Now for a surprising experiment. After you have sung the song through two or three times, *cut the speed down half*. Add emphasis to the *accent*. Keep the song moving solidly, but very slowly. More will begin singing. The little children will be able to keep up. The grandmas will adjust their glasses and join in. All will take new interest. The song will grip the congregation, and the results will fascinate the leader.

The effect upon the congregation will be past expectation. A surprising solidity will come into the singing. It will move forward with an unbelievable, inevitable, conquering

zest, like a great army marching toward certain victory. After singing the song at half speed a few times, the tempo can be increased without losing the attention of the people or without diminishing the vitality of the song. Do not say that it cannot be done, but try it. It will bring a new, higher note of confidence into congregational singing—yes, a note of victory. We need that victory, young and old. Why not sing and be victorious?

Such a song service brings great pleasure to the song leader, and unconsciously it will have a tremendous psychological effect on the congregation. Men and women come to the meeting with all their preconceived ideas, all their prejudices, aversions, and dislikes. Many a man comes and dares anyone to change his ideas or convictions. Yet he will change if we can get him to invest. His interest will center in that in which he has invested. If he can be induced to spend a little time and effort in the song service, he will be interested in the whole service. Why? Because he has an investment in that meeting. It is his meeting.

Barriers are broken down between him and the speaker, even before the speaker begins. He does not realize it, but during the song service he has become more ready to hear, and to believe that which he hears. The Spirit of God begins to work. Minds are made receptive. When the last song is finished, the congregation settles down to listen. Already the folk are defending the speaker in their minds. The preacher does not have to prepare his hearers to receive the message, for their hearts are wide open. He launches into his subject, and pours forth the conviction of his heart. The message strikes home, and men are brought to decision.

Concentrate Efforts on a Few Songs

At an informal song service, as in an evangelistic meeting, there is considerable latitude given the song leader. Because of such freedom, he should be the more careful not to scatter and frustrate his efforts. Too many songs have such a tendency. Four or five songs are plenty for the usual song service. Better take only one and really digest it, than to use many carelessly and make no impression upon the congregation. Spend time on one. Go over the refrain several times until it can be sung without books. Sing the last phrase of the refrain several times in succession. Give special help to some special part, while the rest of the parts hum or sing softly. Encourage the altos and the tenors. Usually there are fewer of them, and a little encouragement will help.

Fasten the attention of the congregation upon the song. Get the folk to start on the very first word of each stanza. The beginning and the ending of a song are important. Put stress on good pronunciation. The con-

gregation should not feel that they are forced into a schoolroom for musical instruction, of course. Folk come to meeting for other reasons. Make the song service a time of relaxation, rather than a time of tension. Most congregations will gladly sing if they are understandingly led. Removing all obstacles is the task of the song leader. If he can do this pleasantly, he will be hailed by the congregation as a great song leader, when as a matter of fact he has merely *let* the congregation sing.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Brevity, Thou Art a Jewel!

LENGTHY speeches, lengthy articles, and lengthy prayers are usually tiresome. Life is short, and we must learn to condense and intensify our thoughts. Many writers are too voluminous. They wrap up one idea in so many words that it is almost smothered with verbosity. There is a multiplication of words, an inflation, a redundancy that is unnecessary and unwelcome. An editor was once cornered by a would-be contributor who wished to know why he could never break into print in this editor's journal. The editor replied, "Your stuff is so thin you can see through it."

Even boring exhortations are easily borne if short. "Tis better to be brief than tedious," says Shakespeare. "It is hideous to say nothing at great length," warns Spurgeon. And Robert Southey admonishes us: "Be brief, for it is with words as with sunbeams—the more they are condensed, the deeper they burn." Strive for compactness, directness, terseness in your writing. Briefly and concisely tell your story, condensing your thoughts and eliminating nonessentials. Let it not be said of your writings as it was of one man's speech: "As soon as he began speaking, I knew he would be going a long time. He had a circuitous-working-up-to-a-conclusion voice."

Give your readers the most possible in the least possible space, thus conserving their time. "That writer does the most who gives his readers the most knowledge and takes from them the least time."—C. C. Cotton.

A quotation from the Apocrypha reads: "Let thy speech be short, comprehending much in few words." And we find similar advice in the gospel of Matthew: "Use not vain repetitions." Notice the brevity of the Bible. How much is said in so few words in this, the Classic of the ages!

Some time ago an advertisement fell into my hands from which I gleaned a valuable extract. This is not quoted for advertising

purposes, but because it is so pertinent on the subject of brevity:

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

Lincoln's famous Gettysburg address contained only 267 words. A few words, if well chosen, can convey a world of meaning. The story is told of an editor, who, in returning a long manuscript, enclosed this terse note: "Boil it down; story of creation of world told in eighty words." It was said of the journalist, E. W. Howe:

"He never wrote an obscure line in his life. He was an enemy of what is known as lofty writing. He refused to soar. While others expanded their paragraphs until they were as fluffy as the beaten white of an egg, Howe served his thoughts in the fewest possible words. His essays were like hard-boiled eggs—compact and nutritious."

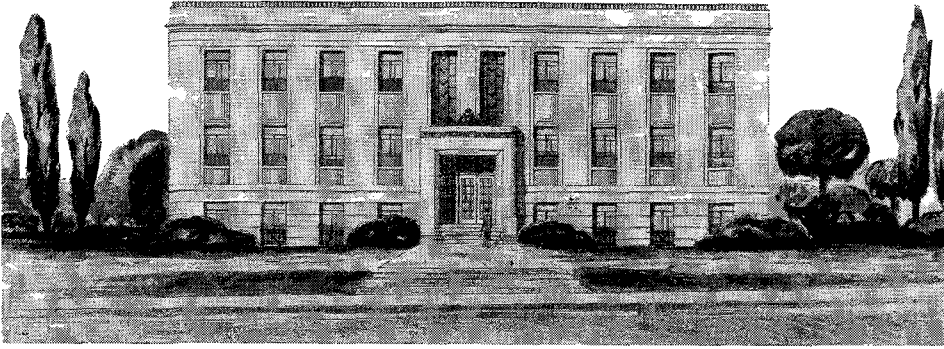
One way of securing brevity is to avoid needless repetition. Too many identical words are used twice or more in close proximity. It is sometimes permissible to repeat a word or a thought for emphasis, for amplification, for parallelism, or because there may be no other word to use. In such cases the author designedly does so, but too often repetitions come in because of carelessness or thoughtlessness. *That* is often repeated unnecessarily, as, "I think *that* when all is said *that* you will agree with me." An analysis of one sentence in an article under preparation showed that the word "*that*" occurred *five times*. In working it over, the sentence was broken up into two sentences with one "*that*" in each. Thus was produced a far better construction.

Repetition often occurs in phrases, sentences, and whole paragraphs, as well as in words. The same thought, sometimes in almost the same identical phrasing, will be found in two or more places in the same article. Repetition is more permissible and perhaps more necessary in speaking than in writing, in order to bring home an important point, for an audience has nothing to refer back to. But in writing, where space must be preserved, if a reader needs to review a certain thought, he can easily turn to the printed words and read it again.

Space is at a premium around most editorial offices, and if the writer does not eliminate needless repetition from his manuscript, the editors more than likely will. Perhaps it would be less painful if the writer would do this himself before sending off the manuscript.

The next article in this series on writing will be a discussion on the choice of words.

M. A. H.



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"This course in evangelism supplies tangible help for a longfelt need. The methods of instruction are sound, sane, and safe. The student is instructed in tried methods from the preparation of the territory with literature, on through, step by step, to the establishment of new converts in full church membership. Personally, I believe far greater results would be obtained by our evangelists if such a course were available to workers periodically during their entire ministry."—J. H. Roth, President, Kansas Conference.

SUMMER QUARTER, 1940, JUNE 4 TO AUGUST 26

For Seminary Bulletin and Application Blank, Address the
SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY, Takoma Park, Washington, D.C.

THE FIELD SAYS

Echoes From Our Letter Bag

Baptism for the Dead

EDITOR, THE MINISTRY:

Anent the fine article on "baptism for the dead" in the November, 1939, MINISTRY, the following footnote on 1 Corinthians 15:29 in the Emphatic Diaglott may be helpful:

"Clarke, after saying this is the most difficult passage in the New Testament, and quoting Matthew 20:22, 23; Mark 10:38; and Luke 12:50, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows: 'If there be no resurrection of the dead, those, who in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motives sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, involuntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection.'"

It should be kept in mind that this entire chapter has to do with answering those who denied the resurrection, and more especially the resurrection of Christ, which was the issue which had to be met in those times. The point which the apostle made by what he said in the text in question was simply this: If Christ were not raised, if there be no resurrection of the dead, then the act of baptism is entirely meaningless.

ALLEN WALKER, [Minister,
Okeechobee, Florida.]

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THE following poem, the author of which is unknown, is reproduced at the request of E. A. Moon, superintendent of the Malayan Union Mission, who writes: "Some time ago at a farewell gathering for missionaries here in Singapore, Claude Conard was present, and recited a poem which speaks of the hardships which are endured by the worker for God when he is called upon to travel and be away from home a great deal. The poem closes with the thought that soon the time is coming when we can throw away our suitcases, and will not have to travel any more. I am sure that it would be an encouragement to our workers who have to do so much traveling, using all means of transportation, to see this poem published."

SOMEDAY

"When the shadows of the evening
Come creeping up the hill;
When the wheels they cease turning,
And the hum dies at the mill;
When the toilers, in a hurry,
Scatter from the day's work done,
Then there's in my heart a longing,
For I want to be at home.

"When I sit beside the hearthstone
With strange faces all around;
When amid the friendly chatter
Not one voice familiar sounds;
When I hear the young folk singing
And the organ's cheery tone,
In my heart there's such a longing,
For I want to be at home.

"Someday, Lord, I'll end my traveling,
Up and down, and here and there,
Someday I will cease my going
Out and in and everywhere.
Someday I will buy my ticket
And I will check my baggage through
To the great Grand Central Station
In Jerusalem, the New.
Then I'll leave all extra luggage,
Yes, I'll throw my grips away—
Praise the Lord, my traveling's ended;
I'll be going home to stay."

✱ ✱ ✱

Pray On

By ROBERT HARE

PRAY on, dear heart, though clouds around thee
gather,
And shadows wrap the dim and distant hills;
Pray on, there is a God above who listens,
And moves the changing vision as He wills!

Life's destinies are all too great, too many,
Too weighty for a hand so weak as thine;
Pray on, and leave thy burden with its greatness,
To rest upon the hand that is divine!

Pray on, the weakness that besets thy spirit
Touches all things 'neath the burning sun;
Angelic messengers from highest heaven
Still watch, and noble victories may be won!

Pray on, pray on, dear heart, in grief or gladness,
For heaven and earth are joined by holy prayer:
Distance is nought to love that is eternal,
And Heaven still makes thy littleness its care!
New South Wales.

THE RELIGIOUS PRESS

Valuable Current Excerpts

INDIA'S PROBLEMS.—Basic in the Indian enigma is the fact that the 350,000,000 people scattered through half a million villages are too poor, too ignorant, and too miserable to take part in political life. The census of 1931 showed 84.4 out of every hundred men, and no fewer than 97 out of every hundred women, to be completely illiterate. Even now the total school-going population of British India is less than 15,000,000, or about 4 per cent of the population, whereas it should be above 20 per cent. The per capita income is less than \$25 a year. (In this country [U.S.A.] it is about \$750.) A third of the population is perpetually hungry, while the overwhelming majority does not know the meaning of a satisfactory meal.—*Christian Century*, February 7.

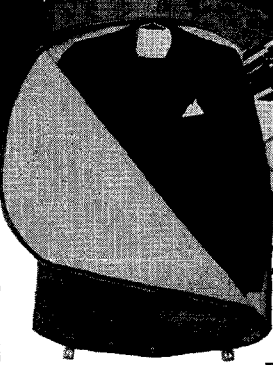
AMBASSADORIAL RANK.—In the Pontifical Directory for 1940, Myron C. Taylor is listed as "representative of His Excellency, the President of the United States of America, with the rank of ambassador."—*America (R.C.)*, February 3.

MORAL REARMAMENT.—The movement is just what it professes to be, moral rearmament. It is purely ethical. It moves a good way to the right from the purely secular. It uses the name of God as basic in its operation, but the name of the Lord Jesus Christ is not once mentioned, and no verse of Holy Scripture is quoted. While it is not in our thought to forbid them because they do not follow us, we, nevertheless, find it difficult to pray for a blessing upon a movement which so deliberately ignores the only channel through which blessing can come.—*The Presbyterian*, February 1.

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ecuted for sickroom, deaths, graduations, etc. Best work;
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SING SONGS OF THE MESSAGE, composed by our own
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Use them in the services of the church and its subsidiary
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vent source collection, two journals published immediately
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daigua, New York, by O. R. L. Crozier, Hiram Edson, and
Dr. F. B. Hahn.

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

POLAND'S RELIGIOUS AFFILIATIONS.—The
Orthodox Church of Poland has 4,500,000 members.
There are 100,000 Protestants, 5,000 Armenians, and
about 350,000 Roman Catholics.—*Religious Digest*,
February.

PRESUMPTIVE DECLARATIONS.—Some of
the eminent contributors, although but a few, make
a pointed religious appeal, and only one is definitely
Christian. Modern thought is thus arrayed against
Biblical truth. It believes that science has de-
throned Christianity, and it looks to men, not to
God, for the future's hope. . . . In the first place,
many of the contributors to "I Believe" have no
right to pronounce on religion. The fact that a
person is eminent as a novelist or a physician or an
explorer does not make him an authority on Scrip-
tural issues. Untold damage has been done by those
who have stepped out of role to speak on matters
of the soul. The apostle's assertion that "not many
wise men after the flesh, not many mighty, not many
noble," have been called to the simple Christian
truth is still a fact. Christianity is still a matter
of faith rather than a laboratory research and test-
tube investigation, and "blessed are they who have
not seen, and yet have believed!"—*The Presbyterian*,
Dec. 14, 1939.

1940 CENSUS.—The [U.S.] Census Bureau re-
fuses to include among the questions to be asked of
citizens in the forthcoming enumeration anything
relating to religious beliefs or connections. Con-
siderable pressure has been brought to bear to include
a query as to belief or disbelief in God, also one as
to denominational connection or preference. The
bureau decides, and probably rightly, that it is no
concern of the government whether its citizens em-
brace this or that form of religious faith.—*Christian
Century* (Mod.), January 10.

MINISTERS' SALARIES.—The salaries of the
clergy are not to be considered apart from the gen-
eral low income of the American people. A recent
report on national income by the United States
Government shows that one third of the families in
America have a net income of \$471. Sixty-one per
cent of American families received an income of
less than \$1,000; 93 per cent received less than
\$2,000; 1 per cent received \$5,000 or more. The
average Congregational-Christian salary was \$2,000.
That was more than 80 per cent of the families re-
ceived.—*A. E. Holt in Religious Digest*, February.

COMMUNISM DEFINED.—Communism is
grounded in dogmatic materialism. It assumes that
the core and essence of the world as a whole is
purely material, consisting of nothing but sheer
matter—soulless, impersonal, physicochemical par-
ticles or elements. Man, too, is no more than a
material entity. As such he is motivated above all
by sheer biological instincts and drives, and socially
by determinants of economic interests.—*Morris Gor-
din, in Religious Digest*, February.

FEDERAL COUNCIL APPROVAL?—The execu-
tive committee of the Federal Council of the
Churches of Christ in America, on Friday of last
week at its first meeting since President Roosevelt's
appointment of Myron C. Taylor as his personal re-
presentative at the Vatican, unanimously but quali-
fiedly gave its approval to the plan. In a carefully
prepared statement, the fifty representatives of the
twenty-two denominations which make up the Fed-
eral Council went on record as favoring the appoint-
ment so long as it remained "strictly temporary,
unofficial, and centrally concerned with efforts for
world peace." Should it "unfortunately prove a
steppingstone to a permanent diplomatic relation-
ship," however, the statement said, "we should feel
obliged in good conscience to oppose it as a violation
of the principle of separation of governmental func-
tion and religious function."—*Zions Herald* (M.E.),
January 31.

THE EMPTY PEW.—"I am an Empty Pew. I
vote for the world as against God. I deny the Bible,

I mock at the preached word of God. I rail at Christian brotherhood. I laugh at prayer. I break the fourth commandment. I am a witness to solemn vows broken. I advise men to eat, drink, and be merry, for tomorrow we die. I join my voice with every atheist and rebel against human and divine law. I am an Empty Pew. I am a grave in the midst of the congregation. Read my epitaph and be wise."—*First Presbyterian Bulletin*.

FREEDOM OF EXPRESSION.—More expression of honest difference of opinion is greatly needed among us. We are suffering on account of the lack of it. Not cantankerous and stubborn dialectic, but such expression of differences of opinion as would make for more intelligence among us, greater solidarity and effectiveness. Many of our assemblies are sterile for want of this most vital thing. Let us have free and open discussion, and let the cream rise to the top; the average man is intelligent enough to take the right side, if that side has had a chance to be heard. It may not come immediately, but truth is mighty and will prevail, if it has supporters. Truth has no power to rise without advocates.—*Watchman-Examiner*, Nov. 16, 1939.

JEWISH TALMUD.—One hears often of the Jewish Talmud, and meets it in his reading. Asked what the Talmud is, the answer is given by a Jewish authority that the Talmud is a loose-leaf compendium of doctrines, discussions, legal decisions, sanitary ordinances, ritualistic regulations, and maxims, together with witty sayings, interpretations, personal views, reminiscences, and homilies of about a thousand rabbis who lived and worked in various countries during the period of almost eight hundred years; who belonged to different strata of society, with differing degrees of education, different outlooks on life, and different conceptions of divine revelation.—*Religious Telescope*.



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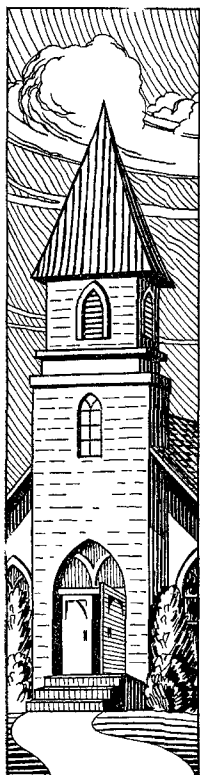
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The following are typical of the letters received regarding the sale of health foods by those who wish to raise money for church work.

"Your literature came to my attention the other day, and my wife and I decided to use Madison Foods as our means of promoting our church school and building fund. Enclosed is a check for —, payment on my first order. . . I am the conference minister here." **LOUIS B. REYNOLDS.**

"Desiring a good Investment Fund project, I decided that I would invest in some Madison Foods. Will you kindly send me some order blanks and all the necessary supplies? I am very eager to get started." **MRS. DAISY A. HARRIS.**

"Received your letter containing information regarding prices to churches on health foods. I have presented the money-raising projects to the churches, and they seem to be much interested. The Dorcas Society of the Wauchula church wishes to sponsor the sales in this district. We are planning to make the health message a definite part of our service here, using these foods as a part of that program, introducing them into the homes of all those who are interested. I believe that if the proper promotion is given, a very profitable little business may be carried on, the proceeds of which may be used for our church building fund and church indebtedness." **C. R. FRENCH.**

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LIFE AND HEALTH is an ardently Seventh-day Adventist health journal. The first reason for its publication is that it may promote the distinctive views of the denomination in matters of health, which include proper food, rational treatments, the use of drugs; and the important subject of mental health from the physical as well as the spiritual viewpoint. The journal is not written for morbidly sick people who are wondering what the source of their aches and pains may be, but chiefly for well people, who are enjoying their health and want to make sure that they keep well.

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Orders should be sent to the

BOOK AND BIBLE HOUSE

Question of Miraculous Healing

(Continued from page 33)

on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health. Those who will gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which are so recklessly periled. The cause has produced the effect."—Pages 13, 14.

God has in the past, and will in the future, heal miraculously in exceptional cases, but this is not designed to lead men to take the position that all healing should take place miraculously, and that making use of the agencies of nature is a denial of faith.

John the Baptist, the forerunner of Christ, "did no miracle." He preached repentance. He taught great reforms and urged obedience to them. He subsisted upon simple foods. *His message and work was to pave the way for the first advent of Christ.* While John did no miracles, Jesus said of him, "Among them that are born of women, there hath not risen a greater than John the Baptist." There were many who refused to receive John's message because it was unaccompanied by miracles. A similar message to that of John the Baptist's is to precede the second coming of Christ. Those whose faith is in miracles will reject it for the same reason that John's message was rejected, *because* it is not accompanied with miracles. These are in danger of being deceived, for there will be miracle workers who claim to be "the great power of God," who will bewitch the people as did Simon the sorcerer anciently. It can still be said, "Except ye see signs and wonders, ye will not believe."

✱ ✱ ✱

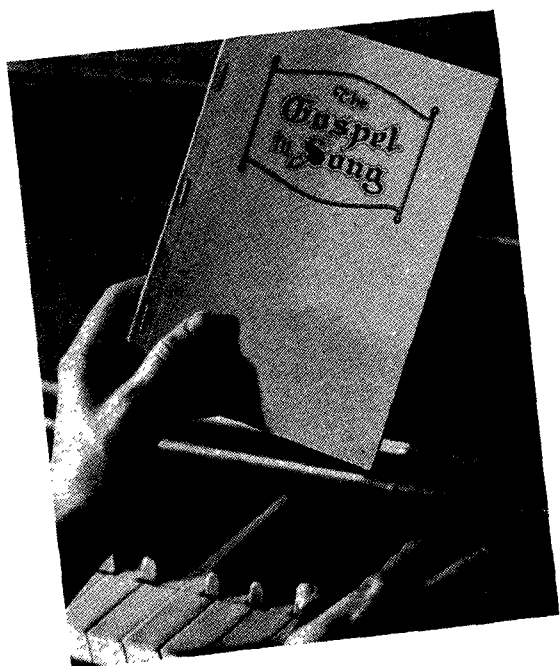
Words of Counsel to Ministers

(Continued from page 4)

Ask God to give you much of the oil of His grace. Carefully consider every word, whether it be written or spoken.

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—*Ellen G. White in Review and Herald, Dec. 22, 1904.*

GOSPEL IN SONG



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Successful
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What brings God closer than a favorite hymn sung softly alone or poured forth by a vast congregation?

SUCCESSFUL evangelists are using this book because it contains the old-time gospel songs that prepare the heart and mind for a sermon on the third angel's message. Here is a book designed to help people sing their way into our faith, and it is priced lower than any other collection of equal size and quality.

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CONSIDERATE!—Be kind to the veterans who bore the heat of the day, who toiled long without conveniences for a meager pittance. They pioneered the way for you and me that we might have comfortable cars and other conveniences and allowances. Be thoughtful of their feelings. Honor them for their work's sake. Let us who are younger venerate their gray hairs and consider their counsels. We may be more vigorous, more modern, more efficient (?), but we could not be where we are today were it not for their faithful building of the foundations. They toiled, sometimes without a college education, that we might have colleges to attend. Now we sit on boards and committees, while they work in less conspicuous places, or are, perhaps, on sustentation or retirement. Particularly is this true in the mission field. Many are broken from carrying the load. Again we say, be kind to our veteran workers. They are passing rapidly from among us, but their works do follow them.

DRIFT!—Whether we like to admit it or not, our tendency as a movement is toward laxity and drift. We have to pull against the current, lest we be carried off our course by currents of worldly conformity and compromise. Our danger does not lie in the overstrictness of the few, but in the laxity of the many in the matter of church standards and discipline. The manifest call of the hour is for a new stand for the right. And in this our ministers are inescapably responsible for the results.

JUDGING!—Do the clear principles and injunctions of the sermon on the mount apply to Seventh-day Adventist ministers? If they do, why are some so free to judge their brethren and castigate as heterodox those who do not chance to agree with their own particular personal ideas of orthodoxy on such secondaries as the Huns versus the Alamanni, the precise beginning of the last generation, a theory of inspiration not held by the body at large, certain future aspects of Daniel 11 and Revelation 17, et cetera? To arrogate to oneself the position of judge of one's brethren on the basis of such secondary or corollary points upon which there is no decisive denominational pronouncement or Spirit of prophecy counsel, is an act of presumption which betrays a personal egotism and an impertinence that not only violates the injunction on judging given in the

sermon on the mount and the Spirit of prophecy, but flaunts the very spirit and historic practice of this message. There is unity on the essentials. Wherein the church as a body has not felt free or clear to declare itself on *minor* matters, let not individuals presume to exercise the unappointed position of judge. Such are themselves judged by that very procedure, and their judgments rendered invalid.

EGOTISM!—The overwhelming egotism of some in our worker ranks would be amusing were it not so serious in its implications, as well as disgusting to the humble-minded. It is only the truth that gives eminence to any man in our organization. Let that truth slip out of his life and let him break away from the cause, and he lapses into the ranks of the mediocre. This has been demonstrated again and again. Men who have been powerful preachers, writers, teachers, or executives, have, with their severance from the movement that made them, lost their power and influence, often stepping into obscurity and even into economic straits. We cannot trifle with truth, or let inflated ego get the upper hand, without peril of disaster. Let God and truth be exalted, and self-seeking be abased. Our only safety lies in the path of humility.

HYPOCRISY!—Nothing is more odious to God and to the church, or more ruinous to personal character, than hypocrisy on the part of the Christian worker—indulging in carelessness and prayerlessness while professionally urging his flock on to a deeper spiritual life to which he himself is a stranger; patronizing the fleshpots of Egypt while professedly writing and speaking on vegetarianism as a vital part of health reform; flouting the reproofs of the Spirit of prophecy while appealing to others to heed its teachings in order to carry a desired point; taking an interest in the sports and follies of the world while theoretically urging separation from the world and its spirit; displaying frivolous jocularity and lightness while preaching the most sobering and searching message on earth; and personal carelessness while discoursing on the required separateness and spotlessness of the remnant church. Such hypocrisy is the shame of the church wherever it appears, and will prove the ruin of the indulger, if it is not repudiated and forsaken. Sincerity and genuineness are the paramount qualities of the Christian worker.

L. E. F.