

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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## NOTES AND NOTICES

### Information and Sundry Items

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PROFESSIONAL jealousy is a wicked, unchristian thing. It can have no place in a well-disciplined secular army, else it would spell

#### THE RUINOUS EFFECT OF PROFESSIONAL JEALOUSY

ruin and defeat to the organization. Yet it is just as ruinous in the army of the Lord, where too often it shows its ugly head. It leads the man who cannot or does not write to pick to pieces the product of the man who does; it leads the evangelist who is having but ordinary success to thrust petulantly at those who, putting forth extraordinary effort, have larger results; it leads musicians without the distinct gift of composition to criticize those who have it to a degree recognized by non-Adventist professionals; it leads teachers who are virtually marking time to attack covertly others who are really making a contribution in the field of church history, prophetic exposition, scientific corroboration of Scripture, or archeological confirmation of the Old Testament; it leads periodicals to make sweeping claims in derogation of all others in the literary field; it causes rivalry and struggle for place among publishing houses, colleges, and sanitariums; it causes conference organizations to indulge in feelings of superiority in respect to loyalty, orthodoxy, evangelism, missionary activity, or monetary support of the cause. Yet these, each and all, are unseemly, and really unchristian. We should rejoice in every forward move, every achievement, and every worth-while contribution made by another. Jealousy is small, mean, sinister. It is ruinous wherever it gains the ascendancy. It should be rebuked whenever it raises its ugly head. Better still, it should vanish from our midst through the upsurge of altruistic love that puts the cause of God and its advancement above all sordid personal, group, conference, or institutional rivalry. May God implant such love in all our hearts!

¶ We tend, in these days of specialization, to put our thinking into compartments, and to confine our study to segregated fields of our particular interests. Herein lies a danger. We need to study truth as a whole, and to evaluate every particular item by its relation to its entire range.

¶ If ever the young men of this movement needed our prayers and our friendly interest and counsels, they do now. Countries in eight of our world divisions are locked in combat—facing military service. There is a major work for us to do.

¶ C. E. WALKER, lay evangelist in Albany, New York, raises the question: "I wonder why more current Catholic quotations regarding the Sabbath question are not used by our ministers, instead of those dating from works long since out of print?" He encloses a clipping from the *Evangelist*, an official Catholic newspaper covering the capital area of New York State. Perhaps other workers can supply us with similar local clippings that would be of value and interest to fellow workers. The item referred to appears in the question box, and is partly in answer to the query, "Would you kindly submit your advice in connection with the following question: Is it a mortal sin for a Roman Catholic to eat meat deliberately on Friday?" The latter portion of the reply appears as follows:

"The Catholics who allege there is no sin in eating meat on Friday because Christ did not mention it, if they care to be logical, should go to church on Saturday, not Sunday. The commandments of God oblige us to 'keep holy the Sabbath day,' not Sunday. It is evident that Christ taught the necessity of penance and mortification for sin. He indicated that we should fast. Now, the commandments of the church enacted by the authority of the church prescribe the time and manner in which a divine law more or less general and indeterminate is to be observed as is the case of the precept obliging the faithful to receive holy communion during the paschal season and to go to confession at least once a year. The same is true of the law of abstinence on Friday. Your Catholic friends should pay less attention to what they suppose to be intricate reasoning and more attention to obeying the laws of the church, which is the church of Jesus Christ."—*March 8.*

¶ An article in the *Chicago Tribune* of April 2, by the Reverend John Evans, quotes several paragraphs from an editorial in the *United States Baptist*, leading independent journal of the Baptist faith. The only way to avoid the issue of the religious question in the next election, states the editorial, is for President Roosevelt to cancel "the recent un-American appointment of an ambassador to the Vatican." Other pertinent statements, which show clearly the Baptist view, follow:

"The [religious] issue has been forced upon Baptists, and they are assured of the support of every other religious group dedicated to the American principle of separation of church and state," the editorial declares. "President Roosevelt injected the religious issue into the campaign when he appointed a stuffed-shirt ambassador to the Vatican."

"It will prove to be about the biggest boomerang any party has ever faced since 1928. Baptists are Baptists before they are Republicans or Democrats. They have been silent until silence is no longer possible. They must now resort to action which will guarantee the future adherence on the part of Washington to principles which brought this nation into existence."

"The people of this country are opposed fundamentally to Vatican representation. They will not be slapped in the face. The American people have a way of putting Washington in its place when that becomes necessary. The time has come for that to be done. Smoke screens will not hide the issue. Tolerance is not the issue. The issue is the Constitution of the United States."

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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

❧ An inescapable challenge confronts  
the remnant church today

## FACING THE FACTS WITH CANDOR

By LOUIS K. DICKSON, *President of the  
Southeastern California Conference*

*This searching message should be pondered by every worker in the advent movement. It should be taken individually to heart, our life, attitude, and emphasis being affected thereby. There should be no attempt to evade the searching analysis or the sound counsels here given.—EDITOR.*

IF ever the advent movement had its chance, it has its chance today. National and international conditions are demonstrating conclusively that human resources, standards, and policies at their best are not equal to the demands of these bewildering days. The remnant church is now challenged to demonstrate that God has bestowed His Spirit and power upon her, and that His power is fully equal to present-day demands. If this is not unmistakably evidenced in all the professed work of God now, the church will irrevocably lose her influence and her supreme opportunity to fulfill God's plan.

Other religions than Christianity have demonstrated the inadequacy of human resources in the present world dilemma. Nominal Christianity also has learned that despite increasing knowledge and more perfect machinery, greater skill and larger expenditure in religious ministry, more thought and culture in the churches, nothing avails to put adequate inward spirit and movement into the religious life of today.

Everywhere there is tentativeness, hesitation, and lack of initiative. Pathetic withdrawals, deplorable retrenchments, and timid compromises mark much of so-called Christian effort and missionary service.

Christianity has in many places become a synonym for compromise, when it ought to be a synonym of passion. Too often the nominal church has manifested itself as a cowardly adaptation, when it ought to be a cleansing force. An almost entire loss of backbone in religious thinking and service is marking the course of the church at large today—a decline

to a vague and embarrassing religion of subjectivism.

The religious leaders of the world are not altogether unconscious of the seriousness of the hour. They understand that these are critical days; that all is not well with the world, with the church, or with men. They see the whole world lying in open, pitiful need. This conviction is settling down on an ever-widening circle of leaders in religion as well as in other avenues of thought.

They desire most of all that the church shall be the all-potent influence controlling in every department of life, shaping policies, guiding industry, molding society, swaying commerce, commanding the loyal services of all intelligent persons, and banishing all unchristian forces.

But leaders also see that it is not so. And the reason for the tragic inadequacy in the face of the church's supreme opportunity is just as apparent as the unprecedented need itself. It is because, with all her equipment of wealth and machinery and popularity, with all her purity and culture, with all her prestige and persistence, there is not sufficient spiritual power in the church and in her ministry to make this effective. Of what avail is the most perfect organization, the most complete equipment, the most accurate knowledge, the most attractive service, if there be not sufficient dynamic within to make them effectual?

MY brethren in the advent ministry, we must steer the old ship of Zion away from such shoals, for she seems dangerously near them now. It is becoming ever more evident that we must steer past dependence on a history of the providential rise of a movement, past a wonderful organizationalism and institutionalism, mere pride of unanswerable theology, and press on until we find an adequate

dynamic by which the power of God becomes the power of every plan, organization, institution, and representative of this great second advent movement.

When the church does this, or endeavors wholeheartedly to do it, God will finish the work and cut it short in righteousness, and will accept every servant who will have part in such a program. A spiritual church, a spiritual ministry, has nothing to fear in these troublesome days. But we must organize for it. There must be orderly leadership to that end, that the present demand for inward spiritual certainty and for the possession of inward personal power may be met.

At such an hour as this—the supreme hour of crisis in the moral and spiritual history of the church and the world—let us as ministers of Christ make no mistake as to what we need, and what the church and the world need. Assuredly it is not more science, more knowledge, more machinery, more organization, or even more money, but a new spiritual power.

Our struggling church, growing weary with efforts and battles, with methods and mechanics, with figures and facts, with resolutions and programs, with goals and schemes, insistently and persistently calls for a new and greater spiritual power. Other needs, great as they are, sink into insignificance beside this urgent, vital need. The well-nigh lost apostolic spiritual impulse must be recovered. Nay, to merely recover that power which the apostolic church had is not enough. The church today must have a far mightier spiritual power in this day of complex demands, of multiplied problems, and of challenging needs than she has ever had in the past.

God is looking to this ministry to seek and recover that power. You and I must lead the church of God into that mightier spiritual experience. This is the most urgent and imperative problem facing the church and her ministry today. It cannot be evaded or ignored. We must face it frankly and honestly, and answer in terms that will appeal to the reason, convince the mind, and satisfy the heart of every believer in the advent movement.

How can this mighty spiritual impulse be recaptured and strengthened? It is obvious from the story of the transfiguration, that there came a time in His ministry when Christ felt the need of quickening and enriching the spiritual life of His disciples. Note, therefore, what He did.

He selected three outstanding personalities of the movement of which He was the leader, and took them "up into a mountain to pray." There were many other things He might have done, things in themselves of great value, but of secondary importance. He might have taken them up into a mountain to organize a forward movement, to programize an effective approach to their problem, or even to project

a budget or plan a campaign. But He did not.

He took them up into a mountain to pray, for the simple reason that He knew from His own experience that prayer was the only channel through which the needed quickening and enriching power could come. He knew from experience that prayer was the only source of inspiring vision, unfailing energy, unlimited patience, and spiritual awakening, which those disciples needed more than anything else, and which we need today more than anything else.

We, too, my brethren, must lead the disciples of today up into the mountain to pray, after we ourselves have found access to multiplied spiritual power and adequate spiritual ability through prayer. Let us not wait. This is our program. This is our hope, and the hope of the church in the completion of her work.



## Son of Man and Son of God

By FRANCIS M. BURG

Is this in truth the Son of God—  
This man in mean and lowly guise,  
The craftsman's son, of Nazareth?  
A man whom men despise?

In Jordan's yielding waves immersed,  
He hears from heaven His Father's voice:  
"My Son, 'tis My beloved Son,  
In whom I now rejoice."

Upon the mount again is heard,  
When He is wrapped in light divine,  
"This is My well-beloved Son,  
This Son of man is Mine."

"Art Thou, in truth, the Son of God?"  
Was asked of Him by taunting men.  
"Yea, thou hast said, 'tis that I am,"  
He calmly answered then.

And while He hangs upon the tree,  
We hear the bitter, taunting thrust:  
"If true Thou be the Son of God,  
Put now in Him your trust;  
Yea, look to Him, if it may be  
That He will now deliver you.  
Call ye on Him, Thou Son of God,  
And see what He will do."

The quaking earth makes mountains move,  
While lightning flashes rend the skies;  
The sun withdraws its shining while  
Man's suffering Saviour dies!  
What fear now grips the hearts of men  
Who thrust the cruel spear!  
With dread alarm they view the scene;  
Their hearts stand still with fear.  
"This truly was the Son of God!"—  
The cry from Roman guard was heard.  
From ashen lips in muffled tone,  
Now falls the dreadful word.

Someday the Son of man, the Son of God,  
In glorious power and majesty,  
Adown the blazing sky will come;  
And from His face will flee  
The men who smote the thorny crown,  
Whose thrust then drew His saving blood.  
They'll cry, "Ye mountains, hide us from  
The dreadful wrath of God."

College Place, Wash.

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# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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## RELIGIOUS EDUCATION FOR PRIMITIVE PEOPLES

By R. L. JONES, *Director of the  
Gitwe Mission Station, Africa*

GOOD teaching in any country or language calls for the presentation of ideas in clean-cut, salient, clearly expressed thought. In teaching religion to primitive peoples, this requirement is doubly important. When a teacher strips his lessons of the usual references to history, science, current literature, and world affairs, and when the clothing of ideas is restricted to the imagery of an isolated people, his thoughts must stand out in stark nakedness. This lack of mutual basic thinking and background in the lives of the foreign missionary and his people makes the task most difficult.

There is, in addition to these difficulties, a tendency toward carelessness in religious instruction to primitive peoples, owing to their uncritical nature. If lessons are not well adapted to the native mind and the instruction is artless, results are not immediately apparent. Foreign teachers may preach and teach the Bible for years without the preparation and careful attention necessary in presenting a message that will be well fitted to their people. If we remember, however, that the task that overshadows all else in the mission field is the building of an indigenous church, and that through our instruction in religious things we are providing the foundation and frame of the structure, we would be much more careful of the far-reaching results of our teaching.

There is need today for careful work in adapting religious education to primitive peoples. Time in research and study has been expended in finding the best way to teach various subjects in the mission field, and methods in Bible have not been neglected. But there is still an uncompleted task in the adaptation of religious education. Many of our lessons and methods are more suitable for European races, and the indigenous church suffers because of this today.

Wherever there is a native aptitude for rote memory work, there is a tendency to substitute a veneer of dates, places, names, and texts for a deep love of Bible study. The fault is not peculiar to Africa alone, for most backward peoples tend to mistake sophistication for education and have a facility for acquiring knowledge without making it a part of them. We have a duty to further develop methods and procedure that will mitigate this

tendency by engendering a deep spiritual experience through love for religious study.

Some teachers have the faculty for creating such a love for a subject that their students continue its study throughout their lives. The teacher's natural ability, his personality, and his own personal interest in the subject have an influence in this accomplishment. But almost all teachers can attain a measure of success by a careful adaptation of good teaching procedure. We may not need to seek this skill in teaching all subjects, but we are duty-bound to acquire it as teachers and preachers of religion. We may overlook methods which cause boredom or distaste in some particular branch of learning, but we cannot judge lightly a teacher's failure to inspire a love for religious study. If the introduction to Bible study is crude and artless, the consequences are eternal, for the pupil who fails in religion fails in all. The responsibility of the teacher of religion, then, is the greatest in the world. Note the following statement:

"There should be most faithful teachers, who strive to make the students understand their lessons, not by explaining everything themselves but by letting the students explain thoroughly every passage which they read. . . . Thoughtful investigation and earnest, taxing study are required to comprehend it [the Bible]."—*Fundamentals of Christian Education*, p. 390.

### Knowing the People We Teach

Simple though the thought may seem, there is a whole field of research in the adaptation of our present methods so as to teach the love of the Bible. To adapt religious teaching to the needs of a people, we should know them well. How can we fit the instruction to an unknown people without first taking their measure? Let us take an example. In most animistic religions, there is no conception of the relation of morality and God's blessing. The fear of God as we know it is non-existent. A man may lie or steal, and his life in the hereafter is not supposed to be affected. The idea of accountability to a supreme God who deals with all mankind impartially according to moral law is foreign to most animistic peoples. Emphasis on the wages of sin has sometimes been minimized in an endeavor to preach the love of God.

Among primitive peoples a good course of instruction is needed on the inevitable consequence of sin. Along with the presentation

of God's eternal punishment of the wicked, we have as an example the end result of losing God's blessing in this life. There is a good series of lessons on the subject in the Old Testament. The blessing of God was real to the patriarchs. It could be bought and sold. It was almost tangible, palpable. An outline could well be supplied to those who are instructing in pulpit and classroom, particularly to native teachers, which would emphasize the fear of God as taught in the Old Testament. It would serve to stem apostasy and strengthen a weakness in the indigenous church.

A careful study of the people, then, particularly of their native religion, is necessary if we would adapt our teaching to meet the special needs of an indigenous church. Sometimes we fail to know other religions because we feel that the religion of Jesus Christ is superior, and that it would be encouraging iniquity to delve into Satan's counterfeits. However, without a sympathetic interest in a people's life, we lose a valuable contact with them. A man's religion will often reveal his character more than any other one thing. His early religious concepts will color his thinking throughout his life. We should know his background if we would change his religion to the way of life.

Much has been written of late in regard to adaptation of the good in African life and customs in the building of the indigenous church. Some of the ideas set forth are not consistent with Seventh-day Adventist teachings. Rebirth and conversion from old ways are fundamental among Fundamentalists. There is, however, a modicum of truth in the idea. Conversion does not completely obliterate early education, impressions, experiences, and relationships. Many of these former concepts can be used to the upbuilding of stronger Christians. There is, for instance, among most Africans a religious instinct that we can use to very good advantage. In his book, "In Witchbound Africa," F. H. Melland says:

"Religion is described as a habitual, all-pervading sense of dependence on, reverence for, and responsibility to, a higher power. This seems an admirable definition of native religion. All natives in their natural state live this belief: the belief in the omniscience and universal presence of the spirits."

In taking us to task for calling natives "heathen," when the definition of heathen is "one without the knowledge of God, and irreligious," the same author says, "Natives not only have a real religion, but in a way that cannot be said of European races, they live their religion. It is their life." In our ignorance of native religion, and by teaching with unadaptable methods, is there not danger that we will rob the natives of that concept which could be transformed into faith in the Living Presence—something often lacking among matter-of-fact Europeans?

The problem of adaptation of religious education to primitive peoples is made more diffi-

cult because of the many differences that exist in the religion, customs, and language of a comparatively kindred people. It is difficult for a leadership to unify methods so that there will be general progress throughout a mission organization. Unless some system can be devised, success in religious instruction must therefore be contingent upon the individual initiative and experience of local staffs. There is a possibility, however, that advance by the indigenous church as a whole can be made if a system of study and adaptation of procedure can be suggested.

The principles that underlie the problem can be made clear. A plan for the study of native religions will make the work of adaptation easier. With an outline in hand of principles that run through animism and the various religions that spring from it, the details that differ in each locality are easy to discern. Questionnaires that throw these details into relief are not hard to prepare, and help may be secured in directing investigation in any community. Generalized methods on how to deal with information thus received would further unify our efforts in this vital phase of our work. The very attempt at unity in this respect will serve to encourage interest, and it will also draw attention to the importance of adaptation of religious instruction to the needs of the indigenous church.

## The Advent Message to Moslems

By T. J. MICHAEL, *Secretary-Treasurer, Central European Division, Section II*

MANY of our missionaries are far better qualified to discuss this topic than I. But for many years I have been concerned regarding our work among Moslem people. I recognize this as being perhaps the greatest problem confronting our denomination. I am deeply convinced that when Jesus gave the command for His gospel to be preached in all the world, He intended that Moslem lands and peoples should be included. True, we have worked among Moslems and in Moslem lands for many years. It does seem, however, that results from our work do not indicate any material approach toward a completed task. And I have observed that the work in Moslem lands has not always been directed to or for Moslem people.

The line of least resistance has been followed in many cases. Although our missionaries in Moslem countries have built up churches, these churches have too often consisted of converts from among Christian minorities. They are not churches of converts from among Moslems. I have actually known missionaries who have worked for years in Moslem countries who have never preached a sermon to Moslems, nor indeed

tried to direct any of their activities toward Moslem people.

I fully recognize that the task of doing evangelistic work among Moslems is a peculiarly difficult one. Other missions have conducted work among Moslems longer than we have, and with very little greater results than we can show. Self-sacrificing men and women have worn themselves out in doing educational, medical, and social uplift work in these lands. Their work is much appreciated by the authorities in some cases, and by the people themselves in many cases. But these activities, noble though they are, are not building up a strong Christian church from among Moslem peoples.

It will be said that Jesus used these methods—He taught and He healed. But He also preached. And what is more important, He commanded us to “Go . . . and preach.” As a denomination, I believe we have been woefully negligent in the use of even these accessory methods of work in Moslem countries. Medical and educational work have been neglected, and that in spite of the fact that God has given to this people a health message second to none, which God has designated as the “entering wedge.” I believe that the task lying ahead of us would be easier of accomplishment had we, through the years, done more educational and medical work in Moslem lands.

But God has never indicated that the command to teach and to heal is to displace His very explicit command to us to “preach the gospel.” I recognize that to attempt to openly preach the advent message to Moslems is fraught with many difficulties, and possibly dangers. Some incidents could be cited which emphasize the dangers involved. We face, in some instances, antagonistic governments, or at least government officers. We face disinterest, and sometimes fanatical opposition. Truly the task is difficult and most perplexing. But the gospel has lost none of its power.

When the apostles went forth from Jerusalem to “preach the gospel,” they were confronted with conditions which were, in many respects, similar to those which evangelists in Moslem lands face now. They had to face the wrath of antagonistic governments, complete indifference on the part of some people, and fanatical opposition on the part of others. Some of the apostles became martyrs for the gospel they preached. History and tradition indicate that four of them were crucified, one was beheaded, one “flayed to death,” and others were tortured and killed in various ways. Paul’s experiences, as listed in 2 Corinthians 11:23-27, would seem to indicate that the preacher of the advent message in Moslem lands need expect no more difficult experiences than were encountered by the apostles and early missionaries of the Christian church.

But it was under those very conditions of persecutions and great hardships that the church grew and prospered. The messengers of the cross “went forth, and preached everywhere,” and marvelous were the results! Is it too much to believe that if the advent message is preached with the same fervor, accompanied by the Holy Spirit, we can expect even greater results than were seen in those days?

Church history thrills us with the record of many throughout the Dark Ages who counted not their lives dear, that they, like Paul, might finish their course with joy, “to testify the gospel of the grace of God.” They continued preaching the gospel in the face of dangers and a bitterness of persecution that are difficult adequately to apprehend.

By reviewing the history of modern missions, we see that our own missionaries and native workers in some Catholic lands have faced death, and have suffered as did the missionaries of the early Christian church and of the Dark Ages. But fearlessly, with a courage born of the realization that this gospel of the kingdom must be preached, they *preached* this message, and thousands of bitter enemies of the truth have been won into the remnant church. Can it be that what is needed to win large numbers of Moslems into the remnant church is more preaching—more fearless, courageous, evangelistic preaching of the message which contains “the blessed hope,” even for the inhabitants of those lands? Can it be that the messengers heralding the Lord’s soon return need to be more “reckless for Christ”?

THE Foreign Missions Conference of North America has recently formed a committee whose duties shall be to specialize in promoting the interests of work for Moslems. I had the privilege of meeting with this committee a few weeks ago. Men and women were present who had given the best years of their lives to Moslem work. Several denominations were represented, and among the delegates were some who are recognized throughout the world as experts on things pertaining to Christian endeavor among Moslem peoples. They very freely admitted that they felt that they were representing the most perplexing problem which faces the Christian church today. Some of them admitted that, in a large measure, Christianity has failed in its approach to Moslems. They confessed that the results which had hitherto been attained were such as to justify the Christian church in being ashamed.

On the part of some, there was manifest the hesitancy and the fear which seem to grow upon workers who labor in those difficult fields. One man who had labored for many years in a Moslem country declined to write an article for a certain magazine, because he feared the consequences if that ar-

ticle should be read in the country in which he worked! I was impressed most of all, however, with a remark made by one whose name is almost a household word among those interested in work for Moslems. He said, in effect:

"I believe the time has come when we should simply, but fearlessly, *preach* the gospel to the Moslems. We have spent too much time on accessory methods, and woefully too little on what we have been commanded to do."

At a council of Seventh-day Adventist workers in Egypt last year one of the missionaries made this statement: "Where all other missions have failed (in their work for Moslems), He is now ordering His people to the front." I believe this missionary hit the nail on the head. All missions, on their own admission, have failed to measure up to the great commission given by Christ to "preach the gospel." We, too, have followed their example, and I believe that God is now calling upon Seventh-day Adventist missionaries in Moslem lands to demonstrate to the world that "this gospel of the kingdom" is indeed "the power of God unto salvation" to large numbers of those who now are devoted followers of the prophet Mohammed.

As I contemplate this great problem with which God's people must wrestle and which we must solve before the coming of Jesus, I am greatly comforted by the prophecy of Isaiah 60. The Lord promises a time when "the forces of the Gentiles shall come unto thee." The word "forces" suggests a large number. And verses 6 and 7 very definitely justify us in believing that multitudes "shall come to thy light" from among those who dwell in the lands of the camel.

In 1 Corinthians 1:20 Paul significantly asks, "Where is the wise? where is the scribe? where is the disputer of this world?" In connection with work for Moslems there has been much manifesting of wisdom, much learned writing on the problems and perplexities of the work, and more disputing, possibly, than anywhere else in the world. In fact, many have felt that only by conducting successful public disputes with Moslems could their hearts be reached and won to Christ. But Paul goes on to say, "We preach Christ crucified." And in verse 21 he claims that God has resolved to save souls by the "sheer folly" of preaching. Would to God that there might be manifested by God's servants in Moslem lands more of this "sheer folly" of preaching! It does appear as folly to many. But since we have not solved the problem by any other method, shall we not give God's method a chance? We do not attempt to deny the difficulties, nor even the dangers. They do exist in a very real way. But listen to these encouraging words:

"When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory

of His name."—"Testimonies," Vol. VIII, p. 12.  
"Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty."—*Id.*, p. 10.

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## REALM OF RESEARCH

### Historical and Scientific Findings

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## The Bible and Archeology—No. 3

### Life After Death

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

THE question of what happens after death has been an intriguing one throughout the history of the world. From the day Adam looked on the still form of his first-born son, down to the present moment, man has asked, "Is death merely a vestibule, as it were, to a continued existence? Or, when the hand of the grim reaper closes the door on existence in this cold world of sorrow, toil, and care, is that the end of it all?" The Spirit of prophecy indicates that this is one of the three most important subjects for us as a people to study at this time.

"The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The subjects of the Sabbath, the nature of man, and the testimony of Jesus, are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times. But the mass of mankind despise the truths of God's word and prefer fables. 2 Thess. 2:10, 11. . . . The most licentious and corrupt are highly flattered by these satanic spirits, which they believe to be the spirits of their dead friends, and they are vainly puffed up in their fleshly minds."—"Testimonies," Vol. I, p. 300.

In these days when man is being stirred by a strange spiritual hunger, when he is being disillusioned regarding his own ability to find the elixir of life, when he is reaching blindly for some form of spiritual leadership, what is more simple than to see him respond to the satanic suggestion that regardless of how he lives now, his life, as an immortal soul, will continue indefinitely, leading him to an existence constantly more worth while? If the nature and destiny of man is listed as the second most important topic for study, perhaps it would be wise as a matter of orientation to see what we can find concerning the attitude of primitive man on this topic.

History is always repeating itself. Therefore in the various concepts of this question during the early centuries there may be found helpful suggestions, first, as to the reasonableness of the Bible concept, and second, as to the spurious delusions to be expected as the controversy between good and evil reaches its climax. Only a very small percentage of

earth's inhabitants count themselves to be atheists. Religious feeling of some kind is found to be inherent in the heart of man. W. M. Dixon, professor of English Literature in the University of Glasgow, speaking of this subject, recently said:

"If in the denial of any renewal of life beyond the grave, we do not virtually deny all life's present values, I do not know where to find a more resolute denial of them."—*"The Human Situation,"* p. 425.

It has been shown in previous articles that the Bible account is correct which speaks of the fall of man through the deceit of the evil one and the growth of a degraded conception of God that led to polytheism. Even so, here it will be shown that the Biblical conception of life after death has been corrupted till it virtually destroys the purpose for which this earthly life has existed; that is, as a period in which man may deliberately choose the character he desires, and thus his destiny.

It is interesting to note that none of the archeological remains found in the Near East indicate a belief that life was necessarily terminated by death. In Babylonian thought, consciousness after death survived in a subterranean place called Aralu, where all the dead were gathered without distinction. There they lay in a state of languishing inactivity under the stern guardianship of Erishkigal—Ruler of the Great Place. Death was looked upon as a malevolent spirit who brought them to Aralu, where they were beyond the concern of the gods, food for their existence being supplied by their living friends. The warrior slain on the field of battle and properly buried, was thought to fare sumptuously; but the ordinary individual, forgotten by his living friends, had to subsist on food thrown out in the gutter. No differentiation was made between good and evil. There was no hope of leaving Aralu except at the special intervention of Marduk, who had been granted the power of restoring the dead to life. Such views remained practically constant throughout all periods of Babylonian and Assyrian history. (See Morris Jastrow, "Hebrew and Babylonian Traditions," pp. 196-253.)

As early as the fourth dynasty in Egypt, differentiation was made between body (khat), soul (ba), and spirit (khu). While the physical body did not leave the tomb, the Egyptians thought of the soul and spirit as passing from the body and dwelling with the beatified. A fifth-dynasty inscription reads: "The soul to heaven, the body to earth." The preservation of the body was thought necessary for the welfare of the *ka* or one's second self, and for the development of a new body. As Isis protected the body of Osiris by formulas given her by the great spirit Thoth, the dead were protected by inscriptions on their coffins, or by amulets, etc., that would have the same effect as the words of Thoth if accompanied by certain symbolical ceremonies and prayers

all done in harmony with priestly ordinances. These assisted the body in becoming a Sahu, or spiritual body which had the ability to pass out of the tomb and dwell with the gods.

In one of the pyramid inscriptions, Unas of the fifth dynasty says he rises as a *ba* in the form of the god who feedeth on his fathers and mothers. He became stronger than the god, the first-born of all the first-born, having the wisdom of every god, his existence becoming everlasting, feeding on the gods and devouring men. Having reached the Elysian Fields, he planned to transform his hair, mouth, ears, nose, eyes, and others of his members into the counterparts of some god, till he could say: "There is no member of my body which is not the member of a god. The god Thoth shielded my body altogether, and I am Ra day by day." (See E. A. Wallis Budge, "Egyptian Religion," pp. 166-198.) How easy it was for one who during his lifetime here on earth coveted power and adoration, to yield to the satanic suggestion of exaltation! It all sounds strangely familiar to the boast made by the evil one himself:

"I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

THE spirit and thought of primitive man may be studied today among some of the native tribes of the South Seas who have been cut off from the rest of the world by geographical barriers. J. G. Frazer, in his book, "The Belief in Immortality" (Macmillan, 1913), has made a very careful study of these races, and finds it fundamentally true that there is a universal belief in existence in a disembodied state, with unabated or even greatly increased powers for good or evil. Many believe that there is a place of sojourn common to both good and bad where the dead live, and from which they may visit members of the living for purposes of help or hindrance. This very belief is in many cases the cause of intertribal warfare, appeasing the angry ghosts of friends who have been bewitched by members of other tribes.

Among many tribes differentiation is made between the aristocracy and the common people, but not between the good and the bad. The leaders in this life were to be the leaders in the life to come, and to have the opportunity of returning to the land of the living by night, and giving instruction through dreams. Among a very few of the islands in Micronesia it was found that the destiny of the soul depended on its world conduct, while in others it depended upon the spirit's ability to slip by the watchman through phenomenal ability at dancing!

Thus is clearly seen the attempt of Satan to draw the attention of mankind away from belief in regeneration and turning away from

sin, to that of the old adage that "might makes right;" that destiny is determined by one's prowess as a soldier; that heaven is a place where the conqueror becomes supreme, and eternal in existence. It is but the gradual unfolding in unbroken continuity of the germ of evil planted in the hearts of Adam and Eve, "Ye shall not surely die," but "shall be as gods, knowing good and evil." The grave, a place of quiet, undisturbed rest, where the child of God awaits the call of the Life-giver, has been turned into a purgatory, a place where women, children, and cowards are roasted and fed to the demons guarding the place of no return, an abysmal region where man's trickery and deceit may possibly make way for him to be reincarnated in some animal or plant life, and thus avoid total extinction. It is all salvation by the works one does, usually in demonstration of personal prowess.

As Israel set before the world the revelations of God concerning His desire for the people of the earth, the priests of the various polytheistic religions in contact with Israel changed the tenets of their religion to be as near like the true as possible, and still reject the salvation offered by Christ. When Israel was given the sanctuary service with all of its types representing Christ in His various capacities, Egypt was proclaiming Osiris as the god of the dead, before whom every soul had to appear in judgment and have his heart weighed against the feather of truth. Before forty-two judges the soul had to make its declaration of good deeds, and demonstrate that he had become an Osiris here on earth. For unless this was done, he could not dwell with Osiris in the hereafter. By his own sheer strength had he done all these things, and so was now fit to associate with the gods. The grace and assistance of a higher power did not enter into the question.

Today we face a disillusioned world, tired of strife and turmoil, gravely questioning the future. The Spirit of God is pleading for the last time with the hearts of men, as Satan is preparing his last delusions which will lead, if possible, the very elect into his net. Archeology and ethnology have shown how far amiss the thoughts of man's heart have led him. By a proper understanding of the state of the dead and of the life hereafter, many a soul may yet be redeemed from the bondage and fear that naturally grip his heart as he faces the uncertain future. May we be channels of light and courage in such an hour as this.

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¶ So long as we live and work in this imperfect world, just so long will we have to work with imperfect people. Idealism is lovely, yes, essential. But in this realistically finite world we must reckon with marked human limitations. In fact, we all have them ourselves.

## Vatican Peace Objectives

By H. L. RUDY, *President, Central European Division, Section II*

HOW significant are the first words of George Seldes' recent book, "The Catholic Crisis:" "The Roman Catholic Church is fighting in many places for its very life, frequently with the help of Fascist and reactionary allies." Vatican peace moves during recent European upheavals have consistently pointed in the direction of the "Fascintern." This was true in Ethiopia, in the Austrian Anschluss, in Spain, and in Albania. The present peace moves of the Pope, so closely followed by President Roosevelt, are latent with the same reactionary possibilities. The *Methodist Watchman-Examiner* in the issue of March 7, has published a remarkable analysis of a possible "Vatican-made Peace," which merits the closest study. Note the force of its argument:

"We doubt the capacity of the Vatican to make peace. It has not a very good record as a peace-maker. The World War of 1914-18 was not brought to an end by the Vatican. We know of no occasion when it has been able to restrain nations from going to war within the last 150 years. But supposing such a thing as a Vatican-initiated peace were possible, would we as American Christians want it? When we look at the record of Vatican diplomacy in recent years, we are disturbed with reasonable suspicion as to whether the peace we might gain would not be infinitely worse than the war that would be settled.

"We make that statement with the following facts in mind. (1) The Vatican is wholly reactionary. We do not forget the recent Spanish debacle when a newborn republic was crushed and all its institutional liberties were obliterated. The part played by the Vatican in this twentieth-century betrayal of an oppressed people's lawful attainment of freedom is too recent to be ignored. The papal blessing was pronounced on General Franco, and his installation as Spain's dictator was hailed by cardinals, bishops, and priests. (2) The Vatican has revealed more appreciation of dictatorships than of democracies. For years the papal diplomats have endorsed the oppressive rule of Mussolini in Italy. They fostered the ecclesiastical tyranny of Poland under that nation's dictators. They have expressed satisfaction with corporate Portugal, where a man holds a liberal idea at the peril of his life. When Austria was under Dollfuss it was known as a Catholic dictatorship. When the plebescite was held in that unfortunate country to confirm the rule of Adolph Hitler, the Catholic clergy took an active part counseling the faithful to vote 'Yes.' (3) The political philosophy of the Vatican is an ecclesiastical totalitarianism. We have not space to quote Catholic writers who argue that the function of the church is to furnish controlling guidance for labor, repression for social dissenters and radicals, direction of the people's education and pleasures, control of economics, and the cultivation of privilege with a view to ultimate domination in all democracies."

A Vatican-made peace cannot be anything else than has been so clearly characterized in the foregoing statement. The whole course of Roman Catholic policy in recent years has turned reactionary. Although the Catholic Church uses glib phrases in support of democracy, the Vatican is definitely nondemocratic in its actions.

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## PROVIDING A HOUSE OF WORSHIP

By T. J. KROEGER, *Pastor,  
Galesburg, Illinois*

IT is clear from Luke 14:20-30, that one thing of primary importance to consider in building is to *count the cost*. Therefore, certain definite things must be given careful and thoughtful consideration when one plans to build a house of worship. These are: (1) The need for a house of worship; (2) the kind and size of building needed; (3) the list of materials and labor needed to complete the structure, and their cost; (4) methods of keeping the cost of construction within the estimate, in order to erect the building free from debt; and (5) the General Conference regulation governing the building of churches.

1. NEED FOR HOUSE OF WORSHIP.—The messenger of the Lord emphasizes the need for suitable houses of worship for our congregations. (See "Gospel Workers," pp. 431, 435; "Testimonies," Vol. V, p. 465.) According to the plain, simple statements in these citations, we must conclude that "houses of worship" are an imperative need wherever this truth is preached and people yield their hearts to God. Many who thus yield and accept our truth are accustomed to churches which are beautiful and comfortable. When they discover that we do not have a house of worship in their city or town, and that the evangelist is planning to leave the city without arranging definitely for a church home, there is a strong temptation for them to return to their former meeting place. We must not be remiss in our duty in this matter. It is hardly necessary to say more about the need of establishing and owning our own church buildings. Where we have to rent another church or hold services in homes, it is not conducive to having strong, spiritual congregations.

2. KIND AND SIZE OF BUILDING NEEDED.—The kind of building; that is, whether frame, brick, or stone, will be determined very largely by the cost of labor, and what materials are common or easily accessible in the city or town in which the building is to be erected. We must build good, substantial houses of worship, and avoid the gaudy and extravagant. Our buildings are to represent the faith we profess. A sturdy, plain building of simple architecture will speak for the plain, positive, practical belief of those who worship within. The size of the building should be governed by the size of the city or town, or that portion of it which the church is to serve. Plan the

building large enough so that there will be room for growth.

3. MATERIALS AND LABOR NEEDED.—The first step is to have a blueprint or a pencil sketch made of the plan. Then list the necessary material from the basement to the roof. Re-check the materials so that no item will be overlooked. Then present these lists to the various dealers for estimates: Lumber, to the lumber company; plastering, to the plastering contractor, etc. When these prices are received, add to them an equal amount of dollars and cents to cover the cost of labor. If skilled labor is used, it will equal the cost of material. Perhaps these figures will stagger a small congregation and cause the members to feel unable to proceed further because of their inability to raise such a vast sum with so few members. However, there is a way, as we learn when we consider the fourth step. This is particularly vital for a small company.

4. KEEPING COSTS WITHIN ESTIMATE.—There are several ways to reduce the original cost and still have the desired church home. First, appoint someone to look for good used material. This may be found in a used-lumber yard, or on a lot where a building is being wrecked. The material should be carefully examined to determine whether it is what is needed. If it is, an effort should be made to secure it as reasonably as possible. Second, find men who will help with the construction work by giving their services without charge for a day or a week. Many times enough volunteer help can be obtained in this way to provide a large share of the labor on the building. I know of a small church of ten members that saved approximately four hundred dollars on the material alone, and a number of men offered their services free for carpenter work, plastering, painting, and electrical work. In this way it was possible for them to have a church home.

5. GENERAL CONFERENCE REGULATION.—At the 1938 Autumn Council, definite action was taken regarding the erection of church buildings, large or small. Heretofore, a small, inexpensive building could be erected by having the sanction of the local conference alone, but this is no longer the case. It was decided that any project which cost more than \$250 and not exceeding \$1,000 must be approved by the union conference committee as well as by the

local conference. Projects which cost more than \$1,000 must have the approval of the General Conference, in addition to that of the local and union conferences. Also, in the purchase or building of church properties, 75 per cent of the entire cost of the building, including initial furnishings, must be in hand in cash, and satisfactory provision made for the remaining 25 per cent before commitments may be made or building operations commenced.

One thing that should be strictly adhered to is the pay-as-you-go method. May each pastor be diligent and thrifty in arising to build houses of worship where they are needed. But always remember the admonition of Holy Writ to first sit down and count the cost.

## Organizing for a Campaign

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

I BELIEVE we should secure the best hall or theater possible in the city where we labor. Let us no longer be content to work in a corner, unknown and unseen. Let us not merit this reproach of Mrs. White's:

"The work in England might now be much farther advanced than it is if our brethren, at the beginning of the work there, had not tried to work in so cheap a way. If they had hired good halls, and carried forward the work as though we had great truths, which would surely be victorious, they would have had greater success. God would have the work started in such a way that the first impressions given shall be, as far as they go, the very best that can be made."—"Gospel Workers," p. 462.

Some perhaps will ask: "But are we not limited by our budget?" Yes, but our faith and vision and courage can be absolutely illimitable! Speaking of certain meetings held here in Europe, Mrs. White further says:

"The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice. Thus by their lack of faith our laborers sometimes make the work very hard for themselves."

"I am convinced that we might have had a good hearing if our brethren had secured a suitable hall to accommodate the people. But they did not expect much, and therefore did not receive much. We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement, or in a small hall that will seat only a hundred persons."—"Historical Sketches," p. 200.

"There is a fearfulness to venture out and run risks in this great work, fearing that the expenditure of means would not bring returns. . . . God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them will not be of advantage at this time to forward the truth of God."—*The True Missionary*, January, 1874.

Some questions will guide in the right choice of a hall. Regarding its *accessibility*—Is it centrally situated? Is it on the main road? Is it well served by tram or bus routes? As to *suitability*—Has it a good reputation? Is

it comfortably seated? Has it a good platform? Is it well lighted? Regarding *popularity*—Are the principal local events staged there? Is it a well-recognized gathering place?

When engaging halls, it is well to get a written, signed agreement from the proprietors, so as to avoid disappointment later. As far as is possible, make sure of secondary halls before the campaign begins. It is important that the midweek, Sabbath, and later Sunday night meeting halls be as near as possible to the primary theater or hall. For this reason it is generally found best to use a town hall at the beginning, as there are usually smaller halls in the same building which can be used for follow-up meetings.

If the utmost degree of success is to be achieved, there must be cordial relations between workers. There must be a good team spirit. "In loving sympathy and confidence," says Mrs. White, "God's workers are to unite with one another."—"Gospel Workers," p. 484. It is a real joy to work with workers possessed of such a spirit. The weekly workers' meeting affords the best opportunity to foster this good spirit. At these meetings we must plan the work of each assistant, giving each a definite district in which to visit. Here we are to discuss the development of the interest, week by week, and pray through our problems.

In the average-sized campaign, a suitable staff would be one Bible worker and a young man to assist the evangelist, though some preachers prefer two Bible workers, as they

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## Evangelistic Chalk Talks—No. 2

By ALBERT N. SHAFER, *Gospel Cartoonist,*  
*Binghamton, N.Y.*

DID you try your hand at presenting Chalk Talk No. 1, "The Key to Failure," to your congregation? It looked very simple, didn't it? And if you were an experienced artist, no doubt it was very simple. If it was a new experience for you, you probably found it difficult to make the lines come out just right. But take courage. One does not especially need to be artistically talented to give chalk talks, after he has learned a few of the "tricks." Those who will carefully follow out the instructions in this article, and give time to practicing, will very soon be able to give chalk talks acceptably to almost any congregation.

It is said that that which completely occupies the mind for any length of time is never forgotten. That is why chalk talking is so effective and makes such lasting impressions. When the speaker takes up a piece of chalk and begins to draw, the listeners forget everything else. Attention and interest are virtually

one hundred per cent. A five or ten minute chalk talk preceding the meetings in a tent or hall effort is one of the very best ways of getting an attendance. Of course the first row or two will be children, but children make the best kind of advertising. They are good "sales talkers." More than one child has been led to give his heart to Jesus in just such an effort.

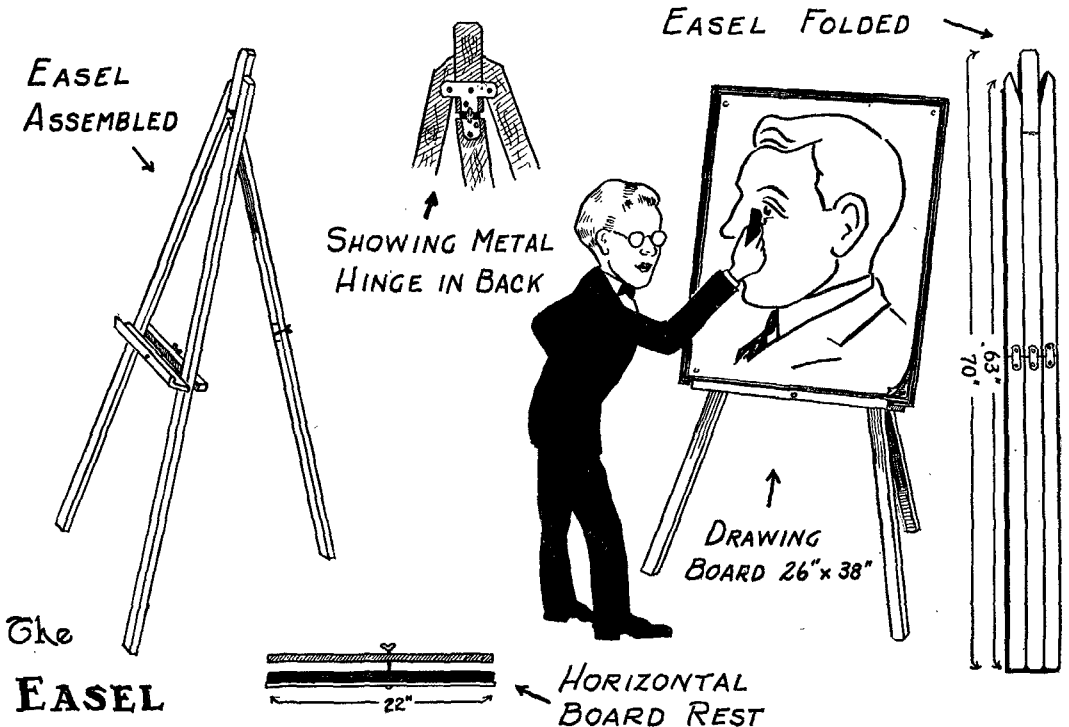
Now, you are anxious to get started. The first thing to be considered is materials. I pass on to you what my experience has shown to be best for me. In the first place, a blackboard is not ideal. It has many disadvantages, and some chalk talks are quite impossible on a blackboard. Large sheets of newspaper stock work very well. One can get these sheets in the 24 x 36 inch size from almost any printer for about a half cent a sheet. These sheets can then be attached to the drawing board, cut from heavy plywood. Cut the board at least 26 x 38 inches to allow a margin around the sheet, as shown in illustration. Attach sheets with thumbtacks.

As for chalks, the specially prepared "lecturer's crayons" are the best. These come in sticks three inches long, and either one-half inch or one inch square. They can be purchased in colors from art-supply stores. The half-inch size, which serves the average purpose very well, costs about five cents a stick, except for the red, which runs higher. If not obtainable where you live, they can be secured by writing to such places as T. S. Denison

& Co., Chicago; Devoe & Reynolds Art Supplies, Chicago and New York.

The Binney & Smith Company of New York puts out a black chalk in the regular school crayon that is soft enough to serve just about as well as the lecturer's crayon, and is, of course, much cheaper. Their other colors are also soft and vivid, and serve the purpose well. As for an easel, I have found the type illustrated about as serviceable as any for most occasions. Of course, if one is giving his demonstration in a large hall or a huge auditorium, he would need a much larger board, for professional chalk entertainers use boards as large as eight feet square. But the 24 x 36 inch sheet permits of drawings that will show well in our largest Adventist churches, if one uses the crayons recommended.

This easel is made of light-weight, substantial wood, and can be conveniently folded up to half its size as shown in the illustration. If a person is handy with tools, he can easily make his own. Or one may be purchased for about four dollars at the Devoe & Reynolds Art Supply Company, New York. The crosspiece supporting the board has a groove just wide enough for the board to set snugly in. This makes the board steady. The drawing board should not be fastened to the easel, for there are some chalk talks which call for the drawing to be quickly turned upside down. It is much easier to pick up the board and reverse it, than to reverse the paper. If the floor is polished and the easel slips about,



strips of inner tubing or sponge rubber can be stretched over the feet of the easel.

For those desirous of having their own books on chalk talking, I would recommend "Crayon and Character," by Bert Griswold, Meigs Publishing Company, Indianapolis, Indiana. This is made up entirely of spiritual and inspirational talks of the kind a gospel worker would want to use, and gives full instructions for beginners. Another helpful book is published by the Denison Company, entitled, "Chalk Talks for Sunday Schools," by Tarbell.

So much for materials. Now for the procedure of giving a demonstration. The instructions will be given as to beginners. Others will no doubt continue the methods which they have found best suited to them. In the first place, let me emphasize that you are a gospel worker. You are not posing as an artist. You are just a humble teacher of God's word. You need make no apologies for your drawing. However crude your art may look to you, the average congregation is not critical of this variety of art. Your drawing will serve its purpose—that of holding the attention while you put across a message. It is merely a means to an end.

And because it is a means to an end, the most important part is that end. In other words, the message is of more importance than the drawing, and should receive more thorough preparation. Be so full of your message that there will be no awkward pauses of silence while you are drawing. Keep talking as you draw. This will require practice.

#### Chalk Talk No. 2—The Man Who Finally Heard

In the quietness of your study, or your home, let us begin our preparation. Perhaps it is the junior sermon that you will choose in which to make your debut. If so, the talk chosen for Chalk Talk No. 2 will be a good one, "The Man Who Finally Heard," from the book "Crayon and Character."

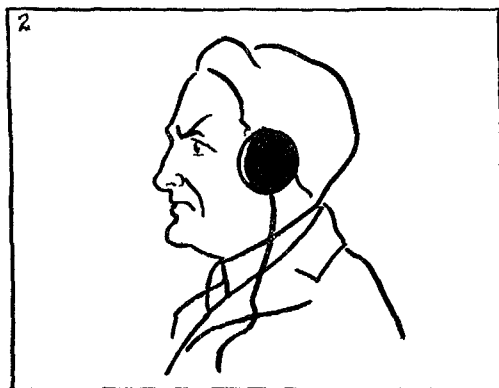
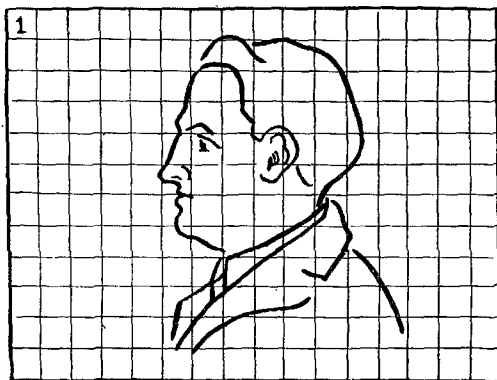
Tack half a dozen sheets, more or less, to the drawing board. This is to give a smooth drawing surface. In the illustration you will notice there are two scenes—the first showing a happy man; the second showing the final appearance of the drawing, a disillusioned and sad man. Scene 1 is divided into small squares, twelve by sixteen. Divide the large sheet into the same number of squares. Since the width of the drawing paper is twenty-four inches, your squares will be two inches on a side. This will allow a margin of two inches on each side. Make these squares ever so lightly with pencil, so that you can just see them to guide you in your preparation of the drawing.

What we want to do now is to lightly reproduce this drawing on the large sheet in pencil. And the following method makes it easy, whether you can draw or not, to get the

exact proportions. Choose a starting point. The top of the forehead is always a good place to begin. By counting squares you will notice that it begins at the bottom of the second square down and the seventh square over from the left. Find the corresponding square on the large sheet, and begin the drawing, drawing just what you see in one square at a time, and noticing just where the lines cross each square. Now, aren't you surprised to see how much of an artist you are?

If a great deal falls in one square, the thing to do is to subdivide such squares by quartering those where the details are finer. Some artists divide the squares with diagonals. You will notice that on newspaper stock, with an HB or No. 2 pencil, you can make your lines so that they are plainly visible to you as you draw, but cannot be distinguished by your congregation more than six feet away. If you find you have made your lines too heavy, tone them down with a soft eraser, such as a soap eraser. Now you can go before your audience with confidence, for you know just exactly where to make the lines. You have the picture all before you, but no one else knows it.

Some may object at this point and inquire, "Is this honorable?" In answer, it can be stated that this pencil outline is to the chalk talker what the sermon outline is to the min-



ister. The minister does not display his notes conspicuously. He may not need them, if his sermon is really prepared, but he has them there to give him confidence, and to assure proper sequence in his presentation. Few ministers do not have their outlines with them. And there are very few chalk artists, even of the experienced professionals, who do not have their drawings prepared beforehand.

You will find, at first, that even with the lines already made before you, it will not be the easiest thing in the world to make the finished drawing. It takes practice to be able to follow the line. It is somewhat like riding a bicycle for the first time—it goes every place but where you try to direct it. Take it easy at first. Speed comes with experience, but the slower you are, the more you will need to talk. Keep talking while you are drawing, just as you do while finding a text in your sermon. Incidentally, the notes for your talk can be written lightly on the drawing sheet also. With some old newspapers for sheets, practice making bold, steady lines. Avoid shaky or sketchy lines.

If you are to give your demonstration under artificial lighting, you will need to assure yourself beforehand that the light strikes your paper in such a way that you can see the lines plainly. A bright light directly upon your paper makes a glare in your eyes, and thus the lines become invisible. This creates an embarrassing situation, like having your sermon notes blown off the desk and out of the tent. It is best to have the light shining down from overhead, in a way that avoids shadows if possible.

Some may be puzzled as to how to keep the hands from becoming smeared and soiled with the chalk, and how to keep the fingernails from getting black. That unsightly black under the nails can be prevented by putting soap under them before you begin. Another way to keep the fingers clean is to wrap and paste a piece of paper around enough of the stick to protect the fingers. But perhaps the best way of all is to wear an unlined suede or kid glove on your drawing hand, or even wear a rubber glove. Professionals do this, and the audience seems to think nothing of it.

Now, are you ready to give your inspiring chalk talk about "The Man Who Finally Heard"? Really, the hardest part was done in the quietness of your own home. But if you still feel nervous about it, you can even complete the first scene at home and have it covered with another sheet until you are ready to uncover it. However, the assembled people like to see you do the drawing in their presence.

The story is about a certain businessman, who from his childhood was almost totally deaf. He suffered this handicap all through his adolescence and young manhood. And then one day a great change came. He could

hear again! (As you enlarge upon this introductory part of your story, you are drawing Scene 1.) What joy it was for him to be able to hear the voices of his loved ones, and the birds, and other sounds of nature! What brought about such a sudden change? It was a new invention, a disk with a diaphragm, which fitted over the ear like this (draw the earphone), gathering the sound waves, just as his natural eardrum was supposed to do.

Of course it made him very happy, but some friends noticed that a change was coming over him. (Add the lines to the mouth and eyebrow that change his expression to one of sadness.) When asked by his friends what had come over him, this was what he answered:

"I never knew, during those years when I could not hear the sound of people's voices, that those about me were so unkind to one another! Ever since my hearing was restored, I have been surprised, and pained, and shocked to hear the careless words—the harmful words—which people speak concerning even those whom they love. I have thought about it a great deal, and have made up my mind that people do not speak these words because they always mean what they say, but because they have grown into the habit of saying unkind things. Also I am shocked at hearing the profanity and the vulgarity all about me."

(From here the talk can be developed on the subject of kind words. Several Bible texts can be used. A talk on impure and suggestive language can also be developed. I like the conclusion given to this talk in the book, "Crayon and Character." "Do you know, I would rather see a boy with jam smeared all over his face than to hear a smutty remark from his lips? Yes—the jam wouldn't hurt him a bit, but the smut can't be washed off.")

## Advertising From an Airplane

By MITCHELL R. GARRETT, *Pastor,  
Birmingham, Alabama*

IN this age of increased scientific knowledge, we often speak of the marvelous inventions of the times, many of which are destined to play an increasingly important part in the heralding of God's last message to the world. The airplane has already been used in speeding our missionaries and supplies to their destinations, but we believe there is another way in which this machine can aid in gathering an audience to hear the solemn truths God has given us. With all the competition we encounter in gathering an audience, we must use every legitimate method at hand to arrest the attention of the masses. In this connection, note this statement from the Spirit of prophecy:

"The Lord has given some ministers the ability to gather and hold large congregations. This calls for the exercise of tact and skill. In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to

arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures."—*"Gospel Workers," pp. 345, 346.*

In a recent tent effort, C. F. Graves and I used a somewhat different method of advertising, which greatly helped in drawing unusually large audiences to our tent meetings. As far as we know, this method is without precedent in the history of the advent movement, and perhaps in the history of preaching.

We were having fairly good success in gathering an audience, using such usual methods as newspaper advertising and handbills. We also successfully used a public-address system attached to a car, with loud-speakers in the windows. Halfway through the effort, I conceived the idea of using a quicker and more effective method with amplifier and loud-speaker. I thought, If this works on a car, why would it not work faster and more effectively on an airplane? I approached a young businessman of the city who owned a plane, and who was a pilot. The young man was interested in my plan at once, and ready to try something different. To avoid any legal complications, we agreed that I should pay only the actual expense of the flight, which was a most reasonable sum for advertising.

We gave the plan a thorough workout over the airport before we began to advertise. The loud-speaker was securely strapped under the wing of the plane, and the portable microphone and amplifier were placed inside the cabin, an ordinary storage battery being used for power. With everything in working order we took to the air, playing records on the turntable, then making the announcements. From the first test the plan was a success.

We coordinated our handbill advertising with the airplane advertising by calling attention to the special plane that would be seen late Sunday afternoon. On the hour, Elder Graves and the pilot took off. Elder Graves announced the meetings in short sentences, calling attention to the special services at the big tent and giving the location and time of services. During the broadcast I drove my car around the city under the plane, watching the reaction of the people. In addition to the broadcasting of sacred music and announcements, miniature parachutes were scattered over the city. These parachutes can be ordered or made for three or four cents each. The parachutes required an anchor or weight of an ounce to bring them down. A merchant of the city gladly furnished the desired weights. To this weight was securely tied a brief announcement, which read something

like this: "Finder bring this parachute to the Bible Lyceum Tent tonight at seven-thirty, with two or more adults, and receive appropriate reward." For rewards we gave books and New Testaments. During the song service, we called for the parachutes, and they came pouring in at the hands of the boys and girls who had retrieved them.

Our first announcement from the plane was: "What is the mark of the beast? Hear Garrett at the Lyceum Tent tonight." With a stirring message like that coming from the sky, it is sufficient to say that the whole city was aroused. Up until this announcement was made, our usual Sunday night attendance was about 500. In response to this first airplane announcement, when the song service started that night more than a thousand people were sitting and standing, ready for the service. Thereafter we used this method every Sunday afternoon, and when weather was good we never had less than a thousand people. More than seventy-five were baptized as a result of this tent effort.

After several weeks of experimenting we found it best to gain about a thousand-foot elevation, cut motors back, and glide to about three hundred feet, announcing and dropping the parachutes while gliding. While gliding, short announcements like this are best: "Go to Bible Lyceum Tent near post office tonight." "Hear Evangelist Garrett at the Bible Lyceum tonight." "Seven last plagues soon to fall—subject at Bible Lyceum tonight." "Go to Bible Lyceum early tonight for a seat."

I give this word of caution to any who might care to use this advertising method. Ascertain from a local pilot whether any restrictions are operative against dropping handbills and pamphlets from the air. To my knowledge there are no legal barriers against announcing a gospel meeting from the air, provided there are no commercial announcements made. The pilot must be licensed to carry passengers.

This has proved to be a most successful and inexpensive method of gathering an audience. God has given us these inventions for a purpose. Why not use them to His glory?



☞ THE welfare of the cause as a whole transcends that of any component individual worker or group. It must be protected, safeguarded, and sustained. If an individual has lapsed into actual heresy in his teaching, or into immorality in his conduct, his case must be dealt with—firmly, justly, decisively, with earnest labor to save his soul. There can be no condoning of active subversion, no glossing over of iniquity, no matter how prominent or obscure the worker may be. The integrity of the cause transcends all personal feelings and sympathies.

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# THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

## Short, Intensive Campaigns

EDITOR, THE MINISTRY:

Last year we counseled with our conference president about a new method of work in our district. We decided to launch the Harvest Ingathering in our district immediately following camp meeting and to hold our evangelistic effort after the people returned from their summer vacations. This plan was purely an experiment for us, but the results proved most gratifying.

Immediately following camp meeting, we began to organize the churches for Ingathering work. Our plan was to employ a short, intensive campaign, finishing the work quickly, so that we could hold our effort before the hard winter months set in. This was a new plan for our people, and some met it with grave apprehension, but it was enthusiastically applauded by most of our membership. Fort Wayne, one of our larger churches, immediately resolved to be the first large church in the conference to reach its goal. This was something Fort Wayne had never done before. To some, the very thought was paralyzing. We organized the church into four large bands, each having a leader and assistants as well. In this manner, friendly rivalry could be fostered more definitely than in a number of smaller bands.

The result was nothing short of amazing. In two weeks the church had raised more money than during the whole campaign last year. Needless to say, this church reached its objective, raising more than twice as much money as was raised the previous year, and in only four and a half weeks. Even then the church did not stop working, but assisted other churches in the district in raising their goals, so that this district would be the first in the conference to reach its goal. This campaign has proved to us that placing the idea of a district program before our people, and stimulating the spirit of being not only the first church, but also the first district, to go over the top, is most successful. Summing up our approach to this task, I would list the following suggestions:

1. Spend much time with God first, asking for divine wisdom to know how best to approach individual district problems.

2. Cooperate throughout the year with every church, and then when you need their cooperation, it will be given most enthusiastically.

3. Start early, with a definite goal. Avoid giving the impression to even one member that your own soul is not burdened for the work. If you have no burden, don't start until you receive it on your knees.

4. The district leader must truly lead and not just direct. By this I mean, let the worker leave his home and go to every church in the district, staying with that church until the goal is reached. Let the church know that this is your plan, and the response will be marvelous. The leader's presence stimulates to greater activity. While with the churches I made it a practice to have a meeting every night. Of course this is an arduous program, but it is not nearly as difficult as prolonging a campaign that not only wearies your own soul, but also lessens the zeal of the church members.

5. Work closely with the church elder. Foster the spirit, "Your church will surely be first in the district, and consequently the first in the conference." Call a meeting and train the members for solicitation. Suggest that carrying paper money in the folder, along with the list of names, assists in getting the prospect to give his dollar.

6. Whenever possible, organize every church into bands, with enthusiastic leaders who enjoy the spirit of competition and have a burden for the work.

7. Continually urge the members to persevere, constantly stimulating the spirit of finishing the work quickly. Never entertain the thought of failure.

8. While out visiting the churches, avoid attending social gatherings or parties. Make the campaign deeply spiritual.

By following this program, we achieved every objective we had set for ourselves before the opening of the campaign. Our district finished first in the conference. This plan removed the dread of Harvest Ingathering, and everywhere our people are rejoicing. Truly our souls have been blessed, our hearts thrilled, and our Christian experience deepened. This campaign has meant more to us than any previous one.

MELVIN K. ECKENROTH. [Minister,  
Fort Wayne, Indiana.]

## Laborers Together With God

EDITOR, THE MINISTRY:

In "Testimonies to Ministers," we are told: "How little can men do in the work of saving souls, and yet how much through Christ, if they are imbued with His spirit!"—Page 144. Yet how often we, as ministers in the advent movement seek to do the work of soul winning in our own strength, or under fear of the "overseer." We forget the inspired words of Paul which state so emphatically, "We are laborers together with God." 1 Cor. 3:9. The American Revised Version puts it, "We are God's fellow workers."

This puts every true minister upon a high and exalted platform. This does not mean that the minister should feel exalted, but that he has been raised up from the mean places of earth to fellowship in the important work of soulsaving, working with God. We do not decry organization, nor would we desire to remove a pin from the divinely ordained structure of this movement; yet we must ever remember the counsel to us as ministers: "We are God's fellow workers."

We are to work in harmony with the counsel of the local, union, and division conferences, and the General Conference; but our bodies and souls are not owned by men. We are the purchased possession of God, bought at the sacrifice of His Son. It is because of this that we are "God's fellow workers." Being such, we should be working to please Him, not to do His will, working as Jesus would work, to learn of Him meekness, lowliness, and all the attributes that will make us more efficient in our soul winning. We are not to seek to please men or committees. It is not necessary to try to be a "good fellow" in order to obtain the approbation of the leaders. Politics in God's work certainly does not make us fellow workers with God. God is not looking for men who do just so much, enough to "get by," as the saying goes. He is looking for "fellow workers."

It is one man's opinion that if as ministers in this remnant body we would exalt the privilege of being God's fellow workers, if we would get our eyes off men, and put away from our minds the fear of men, we would be able to do a hundredfold more in hastening the coming of the Lord Jesus.

When Paul and Barnabas came to Jerusalem after a successful soul-winning campaign, they "declared all things that God had done *with them*." Acts 15:4. God had done great things *with them*. They had been used by Him. They labored, not independent of God, but *with God*. The disciples ever gave witness to the power of God working "with them" or "through them." So it should be today. When we see a mortal man having success in soul winning, we should not praise

the man. Rather we should praise God, who is using the man. When we lose sight of this fact—that it is God who doeth the works—then we lose our vision and fall away. Note another passage in "Testimonies to Ministers:—"

"Let your heart struggle and break for the longing it has for God, the living God. Let nothing divert your mind from the work of God to unimportant matters. With all your God-given energies work earnestly and prayerfully, calling upon the church to cooperate with you. Put no trust in yourself, but *rest in the assurance that God is the chief worker*. You are only His servant; and *your work is to voice His words*, 'We are laborers together with God.'"—Page 312.

WESLEY AMUNDSEN. [Home Missionary Secretary, Inter-American Division.]

## "When Ye Pray, Say . . ."

EDITOR, THE MINISTRY:

To paraphrase Keats: "A prayer of beauty is a joy forever." The tyranny of a stereotyped phraseology in pulpit prayers is too well known to need illustration. Too often, instead of inducting a congregation into spiritual devotion, public petitions are only a part of religious worship to be endured. Glibness is substituted for the eloquence of simplicity and sincerity, and a stock vocabulary flows forth with unconvincing familiarity.

A practice which contributes largely to reliance upon grooved expressions and patterned phrases is the custom of calling upon pulpit assistants to pray without giving them opportunity for a few moments of reflection and organization. Too commonly the service of public worship is assumed to center in the sermon, with all other features as routine adjuncts, needing no preparation. In contrast, how beautiful and rich is the experience of hearing a public prayer that has been planned in keeping with the theme to be discussed.

An analysis of the model prayer given to us by the Saviour reveals a logical procedure which may well be followed to correct the lack of coherence and unity which occurs in many public petitions. Recognition, aspiration, and dedication are discernible as progressive steps in the Lord's prayer: "Our Father" (recognition); "Thy will be done" (aspiration); "Give us . . . our daily bread," "Forgive us," "Lead us," "Deliver us" (dedication). Paul seemed to follow the same order in his Corinthian love letter: "And now abideth faith [recognition], hope [aspiration], charity [dedication], these three."

A prayer for a public congregation, built on this logical progression of thought and expressed in a diction rich with the sinewy strength of Scriptural allusion, rather than with the thinly worn garments of praise made up of stock epithets that have lost much of their original challenge, is a contrast peculiarly charming to the hearts of any group of wor-

shippers. I remember the warmth and beauty of the prayers of one of the pioneers of the advent movement who knew the value of poetic praise in public prayer. How thrilling it was to hear him in his aged simplicity, as he approached God in behalf of his people, with some lovely scrap of hymnody such as:

"O Thou to whom in ancient time  
The psalmist's sacred harp was strung,  
Whom kings adored in songs sublime  
And prophets praised with flowing tongue."

The art of praise can never exhaust itself on the glory, majesty, power, righteousness, mercy, and goodness of God. We rush into self-centered petitions without an appropriate approach to God, without recognizing His holiness or acknowledging His inspiration in our lives. If we would become exemplars of public prayer, we need to study the intercessory and penitential psalms of David, and note how objective they are.

A good pulpit prayer is specific rather than generalized: "Give us this day our daily bread." A reverent pulpit prayer will not contain reference to God as "you," nor use the vulgarisms of the street. A sensible pulpit prayer will not attempt to include the universe in its expressions of need. An effectual pulpit prayer "availeth much" in contributing to the beauty of public worship.

H. M. TIPPETT. [Professor of  
Literature, Emmanuel Missionary College.]

## Four Causes of Apostasies

EDITOR, THE MINISTRY:

Which kind of effort yields the most apostasies?—The large popular campaign, in which the crowds flock to hear the lecturer who can preach our message in a way that appeals to the masses. To illustrate. A first-class cinema, popular singers, and intensive visiting and advertising, create a certain amount of excitement, which leads to a large baptism. The surest way to produce a large number of apostasies is to allow an effort of this kind to "flop," and the enthusiasm to die down suddenly by moving the workers too soon. Another cause of apostasy is the same today as in the days of the apostle Paul—evil workers in the church. (See Jude 4.)

An evangelist may be successful in conducting a large effort in a small country town and have a good baptism. The majority of those baptized may belong to one church, or may be relatives, and they probably are all acquainted with one another. Should an evil worker come in to upset a new church of this kind, it is possible that the apostasy may be appallingly large. On the other hand, when a fruitful baptism is conducted in a large city, and the candidates are strangers to one another, having been drawn from all over the city, it is clear, if one should have a large

number of apostasies, that the people have not been fully instructed before baptism. They may have discovered something after baptism which they should have known before, and this has given them such a disappointment that they leave the church.

One other cause of apostasies is the failure to present in their proper spiritual light the many appeals that we have, thus causing new converts to feel that the financial strain of belonging to the advent church is heavy.

L. MURDOCH. [Minister,  
North England Conference.]

## "Sing the Last Stanza"

EDITOR, THE MINISTRY:

That "last stanza" habit! It seems that some ministers—and church elders, too—have become so accustomed to saying, "Sing the last stanza," that it has come to be a rather unpleasant and unnecessary habit. If a song is worth singing at all, why eliminate one or two stanzas in order to get to the last stanza? Is a minute so precious that it is really a serious loss of time to sing all the stanzas of a good hymn? Songs are usually written with a continuity of thought. To omit any one stanza, therefore, breaks into that continuity, and often the very most important thought of the hymn is omitted by jumping over one or more stanzas to get to that inevitable last stanza. If a hymn is not of sufficient importance to sing it all, then why not omit the song altogether?

I was never asked to sing a solo, or to become a member of a quartet, or even to join in a chorus. But I can read poetry, and it is very disappointing, if not annoying, to me, to hear ministers continually announcing, "Sing the last stanza, please." Thus the very heart of the song is often omitted.

This "last stanza" announcement becomes very wearying to people of finer sensibilities. I wonder if it is not a habit largely confined to Seventh-day Adventists. Perhaps we would do well to observe our fellow ministers of other churches. I do not remember hearing a minister of any other denomination ever cry out before the close of the song, "Sing the last stanza." If this has become a habit, my brethren, let us break ourselves of it, for it is distasteful, if not indeed irreverent and obnoxious. The last stanza should be the climax of the golden thread of thought of the hymn. But let it take its rightful place at the last, after all the other stanzas have been sung to the praise of God.

A. R. OGDEN. [President,  
Caribbean Union Conference.]

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The pen is mightier than the sword.—  
*Richelieu.*



## INDEPENDENT LITERATURE PRODUCTION

THE question arises, Why is there criticism and restriction upon the personal circulation of our evangelistic addresses among the people to whom they have been preached orally here in North America? Is this not simply jealousy on the part of our publishing houses and fear that it will cut off a few dollars of revenue? No, that is not the basic reason, as such counsel comes 'not primarily from our publishing houses, but from our most experienced executive leaders. There are far broader and more weighty reasons for this very proper attitude and consequent urge.

Fifty years ago, or even twenty-five, the world presented a vastly different picture from that of today for us workers in North America. We were then more or less isolated from other nations and continents. Communication and transportation were relatively slow and limited. The radio had not yet penetrated every home, giving instantaneous and simultaneous access to all. Air-mail and passenger service had not yet become generally operative. News agencies and governmental intelligence systems were much more limited in scope. And what men said or did in one section or country was restricted in circulation and influence.

Moreover, a half or even a quarter of a century ago, Seventh-day Adventists were far less prominent in the world's eye, much smaller numerically, and more constricted in operation. Much less attention was paid to what we said and did. But now all this is changed. A whisper breathed in one corner of the land reverberates through loud-speaker or press to the ends of the earth. Government operatives from the various nations are watching for any and every utterance that can be used to restrict unpopular truth—gathering, reporting, and filing for opportune use.

The effects of such changes upon a world-wide religious movement of unpopular character, opposed alike by the popular Protestant bodies and by world-wide Catholicism, need no elucidation, no draft upon the imagination.

Now, the independent issuance of printed or duplicated current sermons by the local evangelist, with obvious advantages of speed, pertinency, and freedom of utterance, are counterbalanced by the threefold peril of hastiness with its inevitable inaccuracy of state-

ment, tendency toward provincial outlook, and danger of involving one's brethren in the movement at large because of lack of proper protection by wide and experienced counsel.

Most independent duplications are characterized by mechanical faults—misspellings, grammatical inaccuracies, or other literary infelicities; misstatement of fact in the realm of history, science, astronomy, archeology, or doctrinal or prophetic exposition—and this in addition to the limitations and idiosyncrasies of the individual that are bound to obtrude themselves when a lone man releases his writings without the safeguarding of group scrutiny. Such productions do not, therefore, worthily represent this great movement. On the contrary, they often misrepresent and cheapen, by bringing in some peculiar view of the worker upon a detail that may spoil an otherwise excellent and helpful presentation. Any man's production is stronger in the end for having passed under the scrutiny of a competent group of peers, and gained their approval. And this is the established method of literature production in all our standard publishing houses.

Unwise references to certain world conditions or to nations we believe to be mentioned in prophecy, may jeopardize our entire cause both abroad and at home. By inadvertent, incautious statements from some individual worker, our entire work may be thwarted in whole sections of the world field, and as a consequence the foreign mission burden of that section may be thrown back on the home base, with all the resultant perplexities. This must not be. There must be supervision for the protection of all, for our cause is a unit, and our interests and responsibilities are now world wide in scope and world embracing in relationship. The seeming advantage and liberty of the individual must yield to the welfare and protection of the whole under the supervision of those who are placed where they can see the world field as a whole, and its integrated interests.

We cannot even exercise the freedom of discussion in political affairs enjoyed by other Protestant bodies, for they operate more as national groups. Their church papers, for example, are usually limited in circulation to just one section, or at least to one country, while our papers are national or international in scope. Not only are the repercussions greater,

because of our organizational arrangement, but we are also naturally held responsible denominationally for individual utterances, to a greater degree than in loosely organized churches. Evangelists of other churches are more or less independent in their relationships and expressions, and their denominations are not held accountable for their views to the degree to which our closely integrated and highly organized movement is held accountable for the utterances of our evangelists.

Neither should it be forgotten that our publishing houses are an integral part of our denominational setup and investment. Consequently any plan or procedure that would in the end jeopardize their welfare and cripple their allotted work, must become the subject of denominational concern, counsel, and action. All financial losses accruing must, in the end, be laid back upon the field. So the financial aspect ultimately affects us all.

Furthermore, our publishing houses are really the evangelist's best friend. From their presses rolls out a ceaseless stream of unsurpassed preparatory and follow-up literature in the form of tracts, periodicals, magazines, and books. These cover doctrine, prophecy, spiritual life, health, temperance, and religious liberty, as well as a score of other lines. If the evangelist does not find available just what he wishes, let him produce and submit for publication precisely what is needed, taking the same chances any other writer takes. If he has something worth while, it will be wanted and will be used. And it will be the stronger for going through the standard publishing-house procedure, being handled by book committee, book editor, proofreaders, et cetera.

These factors all conspire to create an entirely new set of working conditions today. Thus the freedom and usages of the past cannot be invoked as the criterion for today. We must adjust ourselves to a new, more important, and highly complicated era. Our most important days are just before us. We must pull together as never before. L. E. F.

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## EFFECTIVE ILLUSTRATIONS

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For Use in Sermon or Song

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**CONSCIENCE DEFINED.**—An Indian's definition of conscience, given by a missionary, is not only amusing but very significant: "*It is a little three-cornered thing inside of me. When I do wrong it turns round and hurts me very much. But if I keep on doing wrong, it will turn so much that the corners become worn off and it does not hurt me any more.*" —Samuel M. Zwemer, in *Moody Monthly*.

**JOURNEY'S END.**—In the Middle Ages, when noblemen employed fools, or jesters, to amuse them, a certain man gave his valuable cane to his fool and told him that when he could find a greater fool,

he should bring it back to him. In due time the nobleman came to die and said farewell to his jester. "Where is your lordship going?" asked the fool. "I am going to another world," was the reply. "And when shall you return?" "Oh, I am never to return." "No!" said the fool; "then has your lordship made any preparation for the journey?" "Alas! I have not."

"Then take back your cane," said the fool, "for never could there be folly so great as that!"—*Watchman-Examiner*.

**LOAVES AND FISHES.**—The Rev. T. P. Seibemann recently advertised "Seats Free" at Centenary Methodist Church, Dublin, Georgia. There was such a startling influx of worshippers that he took another look at his church notice. A letter was missing. It read, "Eats Free." There are still many who are more interested in the loaves and fishes than they are in the bread of life.—*Methodist Protestant Recorder*.

**MISPLACED EMPHASIS.**—This is to be the Christian's attitude toward worldliness. A man once said to D. L. Moody, "Now that I am converted, have I got to give up the world?"

"No," answered the levelheaded evangelist; "you haven't got to give up the world; if you give a good, ringing testimony for the Son of God, the world will give you up pretty quick; they won't want you around."—*Christian Herald*.

**ISOLATION'S CHILL.**—A certain pastor mourned over a backslider who had once been a regular attendant in his congregation. He went to the man's home and found him sitting before the open fire. Without saying a word, the minister took the tongs, lifted a glowing coal from the fire, and laid it aside on the hearthstone. In silence they watched it die out, whereupon the backslider exclaimed: "You needn't say a single word, sir; I'll be there next Sunday."—*Christian Register*.

**SOUL CONCERN.**—James Truslow Adams tells of a tribe of savages in the Amazon Valley who make it a practice when on a long trek to stop now and again in order to let their souls catch up with their bodies. That custom, says the noted historian, illustrates the plight in which a large part of the world is today. Mankind has so speeded up the process of living in this machine age that we have neglected our souls. We are better off in material things, but not spiritually better. Years ago Steinmetz, the scientist, and Woodrow Wilson, the statesman, warned the world of this danger. And nineteen centuries ago One who is greater than either urged humanity to consider what profit it would be to man if he should gain the whole world and lose his own soul. There is no need that we cease our efforts to make progress in the material world, but our greatest need is to have concern for the development of the soul.—*Christian Observer*.

**CORRECT LABEL.**—Dr. J. Wilbur Chapman told of a distinguished Methodist minister who preached on sin. He did not beat around the bush. He called sin "this abominable thing which God hates." One of his church officers afterward came to see and to talk with him in his study. He said to the minister: "Mr. Howard, we do not want you to talk as plainly as you do about sin, because if our boys and girls hear you talking so much about sin, they will more easily become sinners. Call it a mistake if you will, but do not speak so plainly about sin." The minister took down a small bottle and showed it to the visitor. It was a bottle of strychnine and was marked "Poison." He said: "I see what you want me to do. You want me to change the label. Suppose I take off this label of 'Poison' and put on some mild label, such as 'Essence of Peppermint.' Don't you see what happens? The milder you make the label, the more dangerous you make the poison."—W. S. Bowden, in *Moody Monthly*.

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# THE PULPIT AND THE STUDY

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Biblical Exposition and Homiletic Helps

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## THE TWO WITNESSES IN PROPHECY—No. 2

By JEAN VUILLEUMIER, *Veteran  
French Editor, Paris*

THE St. Bartholomew massacre began by the murder of Coligny. The historian, Samuel Smiles, continues:

"Firing was now heard in every quarter throughout Paris. The houses of the Huguenots, which had long been marked, were broken into, and men, women, and children were sabred or shot down. . . . The fugitives were slaughtered in the streets. . . . For three days the massacre continued. Corpses blocked the doorways; mutilated bodies lay in every lane and passage; and thousands were cast into the Seine, then swollen by a flood. . . . These dreadful events in the capital were almost immediately followed by similar deeds all over France. From fifteen to eighteen hundred persons were killed at Lyons, and the dwellers on the Rhone below that city were horrified by the sight of the dead bodies floating down the river. Six hundred were killed at Rouen, and many more at Dieppe and Havre. The numbers killed during the massacre throughout France have been variously estimated. Sully says 70,000 were slain, though other writers estimate the victims at 100,000."—*The Huguenots*, pp. 66, 67.

Who can deny that through these persecutions the Lord was a thousand times crucified by those who claimed to adore Him? The prophecy is explicit: "their Lord." But this was only a beginning.

HUGUENOT MARTYRDOM.—"One of the king's [Louis XIV] first acts, on assuming the supreme control of affairs, . . . was significant of his future policy with regard to the Huguenots. . . . His minister Louvois wrote to the governors throughout the provinces that 'his majesty will not suffer any person in his kingdom but those who were of his religion,' and orders were shortly after issued that Protestantism must cease to exist. . . . A series of edicts was accordingly published. . . . The kidnapping of Protestant children was actively set on foot. . . . Orders were issued to pull down the Protestant places of worship, and as many as eighty were shortly destroyed in one diocese."—*Id.*, pp. 139-142.

"In 1683, . . . the military executions began. Pity, terror, and anguish had by turns agitated the minds of the Protestants, until at length they were reduced to a state almost of despair. . . . All careers were closed against them, and Protestants of the working class were under the necessity of abjuring or starving. . . . There were massacres in the Viverais, and massacres in the Cévennes. . . . Cruelties followed all over France."—*Id.*, pp. 145-147.

Those of the Huguenots who had not left the kingdom were interdicted to emigrate, and the heads of families who were found attempting to emigrate were condemned to the galleys for life.

"To escape their tormentors, the reformed fled into the woods, the wilderness, and the caverns of the Pyrenees. They were pursued like wild beasts."—*Id.*, p. 148.

SUICIDE OF A GREAT NATION.—What fearful account the French nation, led by its clergy, was preparing itself to render by thus crucifying their Lord, will now be seen.

"The emigration gave a deathblow to several great branches of French industry. Hundreds of manufactories were closed, whole villages were depopulated, many large towns half deserted, and a large extent of land went altogether out of cultivation."—*Id.*, p. 169.

"With the great men of the first half of Louis XIV's reign, the intellectual greatness of France disappeared for nearly a century. The Act of Revocation of 1685 cut the history of his reign in two: everything before, nothing after. . . . The same barrenness fell upon literature. . . . With Pascal, a man as remarkable for his piety as for his genius, expired in 1662 the last free utterance of the Roman Catholic Church in France. . . . After this period, we seem to tread a dreary waste in French history. True loyalty became extinguished, and even patriotism seemed to have expired. Literature, science, and the arts almost died out, and there remained a silence almost as of the grave, broken only by the noise of the revelries at court, amid which there rose up, from time to time, the ominous wailings of the gaunt and famishing multitude. . . .

"The church in France had grown immensely rich by the property of the Protestants which was transferred to it, as well as by royal grants and private benefactions. So far as money went, it had the means and the power of doing all that it would in molding the mind and conscience of the French nation. The clergy held in their hands one fifth of the whole landed property of the whole country, estimated to be worth about £160,000,000; and attached to these lands were the serfs whom they continued to hold as such until the Revolution.

"And now let us see what was the outcome of the action of this church, so rich and so powerful. . . . The result was utter emptiness. . . . The church which had claimed and obtained the sole control of the religious education of France saw itself assailed by its own offspring—desperate, ignorant, and so ferocious that in some places they even seized the priests, and indecently scourged them in front of their own altars. . . .

"The corrupt, self-condemned institution became a target for the wit of Voltaire and the encyclopedic philosophy of Diderot. It was next assailed by the clubs of Marat, Danton, and Robespierre. Then the unfed, untaught, desperate victims of centuries of oppression and misguidance rose up almost as one man, and cried, 'Away with it'—*Ecrasez l'Infame* [Crush the wretch]. The churches were attacked and gutted, as those of the Huguenots had been a century before. The church bells were cast into cannon, the church plate coined into money; and at length Christianity itself was abolished by the Convention, who declared the supreme people to be the only God!

"The Roman Catholic clergy, who had so long witnessed the persecutions of the Huguenots, were now persecuted in their turn by their own flocks. Many of them were guillotined; others, chained together as the Huguenots had been, were sent prisoners to Rochelle and the Isle of Aix. As a body of

them passed through Limoges, on their way to the galleys, they encountered a procession of asses clothed in priests' dresses, a mitred sow marching at their head. Some 400 priests lay riding in Aix roads, where the Huguenot galley slaves had been before them. . . . Such was the real outcome of the Act of Revocation of Louis the Great—sans-culotism and the Reign of Terror! There was no longer the massacre and banishment of Huguenots, but there was the guillotining and banishment of the successors of the priests whom Louis had set up.” —*Id.*, pp. 342-347.

France had thus truly stumbled into the “abyss” of irreligion and anarchy dug by her own hands. And now the “plague” of dearth and famine is staring her in the face.

REIGN OF TERROR, AND THE DRAGONNADES.—“The great body of the people had become reduced to absolute destitution. They had no possession whatever but their misery. They were literally dying of hunger. The bishop of Chartres told Louis XV that in his diocese the men browsed like sheep. For want of food, they filled their stomachs with grass. The dragoons, who had before been employed to hunt down the Huguenots because of their attending religious meetings, were now employed on a different duty. They were stationed in the market places where meat was exposed for sale, to keep back the famishing people. In Paris alone, there were 200,000 beggars prowling about, with sallow faces, lank hair, and hung in rags.

“In 1789, crowds of them were seen hovering about the Palais Royal—spectral-looking men and starving women, delirious from fasting. Some were said not to have eaten for three whole days. The women wandered about like hungry lionesses, for they had children. One Foulon, a member of the king's council, on being told of the famine endured by the people, said—‘Wait till I am minister: I will make them eat hay; my horses eat it.’ The words were bitterly avenged. The hungry mob seized Foulon, hanged him *à la lanterne* [on the lamppost], and carried his head about the streets, his mouth filled with hay.

“From the provinces, news came that starving helots were everywhere rising, burning down the chateaus of the nobles, tearing up their title deeds, and destroying their crops. On these occasions, the church bells were rung by way of tocsin, and the population of the parish turned out to the work of destruction. Seventy-two chateaus were wrecked and burnt in the Maçonnais and Beaujolais alone, and the conflagration spread through Dauphiny, Alsace, and the Lyonnais—the very quarters from which the Huguenots had been so ferociously driven out a century before. . . .

“The dragonnades of the Huguenots became repeated in the noyades of the Royalists; and again Nancy, Lyons, Rouen, Bordeaux, Montauban, and numerous other places, witnessed a repetition of the cruelties of the preceding century. At Nantes, where the famous Edict of Toleration, afterward revoked, was proclaimed, the guillotine was worked until the headsman sank exhausted; and to hasten matters, a general fusillade in the plain of Saint Mauve followed, of men, women, and children.”—*Id.*, pp. 347-349.

At the end of the eighteenth century, the “beast,” that is, the French nation, having reached the bottom of the “abyss,” was now ready to “come up out of” it with a violence that shook the whole country like an “earthquake,” precipitating a throne that had stood for ten centuries.

“It fared still worse with Louis XVI and his beautiful queen Marie Antoinette. They were the most illustrious victims of the barbarous policy of Louis XIV. That monarch had sowed the wind, and they reaped the whirlwind. A mob of starving

men and women, the offspring of the great king, burst in upon Louis and his consort at Versailles, shouting, ‘Bread! bread!’ They were very different from the plumed and garlanded courtiers, accustomed to worship in these gilded salons, and by no means so obsequious. The royal family tried to escape, as the Huguenots had done before them, across the frontier into Germany. But in vain. The king's own highway was closed against him; and the fugitives were led back to Paris and the guillotine.

“We think we are justified in saying that, but for the persecution and expulsion of the Huguenots at the Revocation of the Edict of Nantes, in 1685, the Revolution of 1789 most probably never would have occurred. The Protestants supplied that enterprising and industrious middle class which gives stability to every state. Moreover, they furnished that virtuous and religious element in society without which a nation is but as so much chaff that is driven before the wind. *Faith in God and in good died out*; religion, as represented by the degenerate priesthood, fell into contempt; and the reign of materialism and atheism began. *Frightful distress at length culminated in revolution and anarchy!* . . . The imposture erected by the great Louis was assailed on all sides, and king, church, and nobility were at once swept away.” (Italics mine.)

“Never,” says Duruy, “had there been a larger number of prophets sounding the alarm of a more terrible upheaval.” Michelet adds: “When at the end of time, the Revolution burst out, it was an immense commotion . . . caused by untold, infinite influences working from the bottom of the ages.”—“*Histoire de la Révolution*,” Vol. I, p. 10.

### III. Final Onslaught on Bible (Rev. 11:7-13)

TWO WITNESSES PUT TO DEATH—BIBLE BURNED—RELIGION PROSCRIBED.—“When they shall have finished their [forbidden, proscribed] testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.” Verse 7.

On August 5, 1793, the republican calendar was adopted by a vote of the Convention. The Christian Era was abolished, and the weekly cycle replaced by the decade. The same year was called year II of the republic. On November 7 the worship of Reason was inaugurated at the Convention. During the following days, a crowd of priests, Protestant ministers, and Jewish rabbis publicly abjured their faith, bringing with them at the Convention the gold and silver ornaments of their churches.

On November 10, by decree the general Council of the Commune ordered the celebration of the worship of Reason at Notre Dame cathedral. On the evening of the same day, this ridiculous parody was repeated at the Convention, the deity being represented by an opera actress. The society of the museum entered the council hall bearing a burning book on top of a spike, shouting that the pious books of the Catholic Church “as well as the OLD AND NEW TESTAMENTS, had just expiated, in a great bonfire on the square of the Temple of Reason, all the foolery they had caused the human race to commit.” This stupid parody was propagated to all points of the country. On November 21 another im-

pious orgy took place at the Convention. Dubois, orator of a Deputation, exclaimed:

"Reason has won a great victory over fanaticism. A religion of error and blood has been annihilated. . . . During eighteen centuries, it has brought only evil into the world, and they called it divine! . . . The crusades against the Waldenses and the Albigenses, the massacre of the Saint Bartholomew—such are her work and her trophies. LET IT DISAPPEAR FROM THE FACE OF THE EARTH. . . . WE SWEAR (all present raising the hand) TO HAVE NO OTHER WORSHIP THAN THAT OF REASON, LIBERTY, EQUALITY, AND THE REPUBLIC."

The following unanimous shout rang from all parts of the building: "WE SWEAR TO IT! Long live the republic!" The speech and oath were greeted with universal joy.

"President Laloi answered the deputation: 'IN AN INSTANT, EIGHTEEN CENTURIES HAVE BEEN CONSIGNED TO OBLIVION. . . . THE ASSEMBLY ACCEPTS YOUR OATH IN THE NAME OF THE NATION.' All voices: 'WE SHALL KEEP IT.' One member asked that all the speeches and all the details of the proceedings be published and sent to all the departments. . . . All the propositions were passed and ordered."—*Le Moniteur Universel* (official journal), Nov. 22, 1793.

A letter from Rochefort, published in the same *Moniteur*, reported that from 5,000 to 6,000 so-called pious books had been destroyed in the same way. Similar scenes were repeated in all parts of the country. Among the mass of religious books consigned to the flames were *Bibles* and *New Testaments*. On November 23, following a violent speech from Chaumette, the Council passed the following decree:

"1st. LET ALL THE CHURCHES AND TEMPLES OF ALL RELIGIONS AND CULTS THAT HAVE EXISTED IN PARIS BE CLOSED AT ONCE; 2d. Let all priests or ministers of any cult whatsoever be considered as personally and individually responsible for any trouble arising of a religious character."

"*Their dead bodies lie in the street of the great city. . . . And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.*" Verse 9.

The present tense used here seems to indicate the breathless amazement of true Christians at the ghastly spectacle of a nation, seized with a fit of impious rage, openly and officially defying God. In Europe and in America, believers rushed to their Bibles, and began to study the prophecies relating to the last days. Revivals took place, and a general conviction took hold of the people that the end of the world was at hand. Lavater, the Zurich preacher and poet, exclaimed: "O France! shall not thine example be a warning to us all!" To Burke, the English statesman, these events seemed an "ulcer threatening the corruption and decomposition of society." Believers in all nations were rising in defense of the sacred Book and of the worship of the true God.

"*They that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.*" Verse 10.

## BECOMING EXTRAOR

CARLYLE B. HAYNES,  
*President of the  
Michigan Conference,*  
says—

TO a young minister Paul wrote, "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." There is no vagueness in that. It is quite plain. There is no possibility of mistaking its logic. He that runs may read and understand. If a minister will take heed to himself and to the doctrine, and continue to do so until he dies or is translated, then he shall save himself and them that hear him. That is, he shall, in the best possible sense, be surely and widely successful, he shall accomplish the great object of his ministry, he shall be instrumental in saving many of those to whom he preaches, and he shall secure for himself a mansion in the everlasting kingdom.

Now multiply the result of a single devoted minister's work by the number of all the workers in the closing movement of the gospel. Everywhere there will then be success, advancement, efficiency, salvation, an abundant harvest of souls, with this vast and incalculable amount of talent enlisted and everlastingly pledged to the finishing of God's work among men. It would constitute an influence as strong as the breath of Omnipotence, such as no former age has ever witnessed, sweeping in every direction through the world.

Prayer—the prayer which prevails—would rise every day and night to reach the ear of God, constituting such a cloud of incense ever gathering, enlarging, deepening, and towering heavenward, as never before rolled up before the mercy seat. There would be an infinite faithfulness, an unwavering devotion, an intense energy, until nothing could withstand its mighty and unyielding influence. Heaven and earth would meet, God going before His people, His Spirit breathing holy whisperings.

The watchmen of God, forgetful of their petty differences, would see eye to eye, rejoicing in each other's labors and successes, joining hands for a single object, increasing and enlarging a hundredfold the mighty power of the churches. Great and effectual doors would open in every direction, with thousands and tens of thousands coming to a knowledge of the truth for today.

The work finished, the kingdoms of this world become the kingdom of our Lord and His Christ. The dominion of the kingdom under the whole heaven is given to the people of the saints of the Most High, whose king-

## DINARY MINISTERS

dom is an everlasting kingdom. The meek inherit the earth, and delight themselves in the abundance of peace, with none to hurt or destroy in all God's holy mountain. With such possibilities as these before us, with the strong admonitions and beseechings of God urging us onward, with His promises to strengthen and cheer us, who among us will fail to rise and strive for this great and glorious consummation? Who will not rather, with animated earnestness and zeal, fix his eye on the utmost efficiency possible? Turning away from all that heretofore has held him back, abandoning the pursuits which have weakened his efforts in God's holy cause, he will set his face to be such a man as God, through His good Spirit, can make him.

The Spirit of the Lord may be upon the minister of Christ today as it was upon his Master. And under the influence of this baptism, with deep and protracted searchings of the Scriptures, he will awake and stand erect, his soul rekindled, his heart warm with holy fire. He will feel a strong and divine compulsion urging him forward and upward. He will be ready to run through a troop and leap over a wall. He will be girded to chase a thousand. The past is forgotten, the goal is before him, and he presses toward the mark. His movements will be strong and spirited and definite; his step firm and elastic, his eye steady, his voice decided. He has become more than an ordinary man, for he is striking for a great object, one that absorbs his being. He has caught the spirit of the closing message and the last call of God. The "hand of the Lord" is upon him.

He will be rigidly parsimonious of his time. Hours and moments will be to him of more value than gold. He will be systematic. Each item will have its place, each hour its work. His diligence will be untiring and intense. He will give attendance to reading, to exhortation, to doctrine. He will make full proof of his ministry. He will meditate upon these things and will give himself wholly to them. He will preach the Word, and be instant in season and out of season.

The extraordinary minister of God will take Jesus as his supreme example. He will think of Him going through all the villages and cities, teaching and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people. He will also consider Paul, who ceased not to warn every man day and night with tears, and who fully preached the gospel of Christ from Jerusalem

—Please turn to page 46

On the other hand, the multitude of scoffers and reprobates in the same lands were jubilant, and felt encouraged in their rebellion against the God of heaven. Joseph de Maistre, a Catholic writer, spoke of the "ecstasy with which the German professors and the parasite scoundrels over all Europe were applauding to the Parisian aberration."

Thus, all social and moral barriers were broken down. Unbridled license reigned supreme. Family ties were torn to shreds. Society was tottering like a drunken man. The French nation was rushing toward destruction. Unknown to the Christian world, prophecy was being fulfilled in a startling manner.

—To be concluded in July

## Good Soldiers (Junior Sermon)

By ERNEST LLOYD, Editor of  
*Our Little Friend*

SOMEONE has said, "The nation moves forward on the feet of its children." This, of course, is obviously true of the church. And wise is the minister who makes it his habit to give a goodly portion of his time to the business of guiding the feet of boys and girls. A growing number of our ministers have a short junior sermon at the beginning of the eleven o'clock service Sabbath morning. And this, be assured, is always appreciated by both juniors and parents.

Ministers may find much helpful material for junior sermons in our *Church Officers' Gazette*, and frequently suggestions may be found for junior sermons on the back page of *Our Little Friend*. Murl Vance, of Pacific Union College, recently furnished a series of junior sermons to our children's paper, and copies may be had by addressing the editor. Seed thoughts may also be gathered through daily observation of the various forms of life all about us, and in current literature. A sample junior sermon follows. Since the subject of war occupies the thought of so many today, let us suggest a talk for the juniors on good soldiers.

### Outline Talk on "Good Soldiers"

INTRODUCTION: "Good soldiers of Jesus Christ." 2 Tim. 2:3. Many fine boys and girls all around the world are enlisted today in the Lord's winning army, the army that goes forth, not to harm people, but to save them! Let us see how we in this church may become "good soldiers of Jesus Christ," as Paul puts it. Since we have enlisted in Christ's army, what about a uniform? The governments of earth each have a distinctive uniform for their soldiers, you know. And our Lord also has a uniform for His soldiers.

I. THE UNIFORM OF CHRIST MUST BE WORN BY HIS SOLDIERS. This uniform is like the coat that Joseph wore, a garment of lovely

colors. These colors are the sweet graces that combine to make what we call "goodness." The uniform is the spirit of Jesus. What radiant colors shone out from His life! Note four of these colors:

a. *Christ was gentle to boys and girls.* He lovingly placed His hand upon their heads and blessed them. He was gentle to the widow of Nain. He was gentle to His disciples when they forsook Him. And He was gentle even to His enemies when they smote Him.

*Illustration:* A boy's arm was raised to throw a stone at a bird, but its sweet voice went on trilling forth delightful music, and soon the boy's arm was lowered, and the stone dropped to the ground. "Why didn't you throw the stone at the bird, my boy?" asked a man who was passing by. The answer was, "I couldn't, 'cause he sang so sweetly." And so, junior boys and girls, gentleness and kind words will very often save you harm, just as that sweet song saved the bird.

b. *Christ was sympathetic.* He felt all the people's sorrows and hardships, and helped them in every way He could. His tear fell into the grave of Lazarus, and His pitying eye looked sorrowfully upon the leper. Jesus was full of fellow feeling. In His human nature, He experienced the distresses of mankind. Let us be thankful that He came to experience our troubles, so that He might sympathize with us. Let us ask Him to make us kind and sympathetic one to another.

c. *Christ was unselfish.* He never spared Himself when good was to be done. His hands lifted the fallen, His voice spoke words of comfort, and His feet walked on errands of mercy. At the last He gave Himself on the cross for the world. We must not be like the sponge, taking all in and giving nothing out unless squeezed.

d. *Christ was trusting.* Jesus never faltered in His faith that God was with Him.

*Illustration:* As rowers in a boat turn their backs to the shore and trust the man at the helm, so should we believe and trust in the guidance of our heavenly Father, just as Jesus did.

These are only a few of the colors which go to make up the uniform of "goodness." The good soldiers of our Lord Jesus are those who wear this uniform.

2. THE COMMANDS OF JESUS MUST BE OBEYED. Obedience is one of the first lessons a soldier has to learn on entering the army. There are some noble instances of obedience to orders in the annals of military and naval service. (Illustrations may be supplied by minister.) And so, dear juniors, we are to learn to obey willingly and promptly. There are some who profess to be soldiers of our Lord who try to pick and choose which commands to obey, and which to reject. But such will never wear the victor's crown. Some soldiers serve only through fear of punish-

ment. These are the cowards who are the first to run away.

*Illustration:* "I wish I could mind God as my little dog minds me," said a young lad, looking thoughtfully at his shaggy pet. "He always looks so pleased to mind, and I don't." That boy made an honest confession. There are commands for the eyes not to look on evil; for the ears not to listen to falsehood and wrong; for the feet not to go in paths of the ungodly; for the lips to speak no guile; for the body to be kept pure; and for the soul to be undefiled. Blessed are the juniors who learn to obey these commands gladly.

3. CHRIST'S EXAMPLE IS TO BE IMITATED.—History tells us that once when a brave general was leading his men across the Alps, the way became blocked by ice and snow, and the soldiers became discouraged and began to despair. The general, seeing how matters stood, jumped off his horse, seized an ax, and began to work with all his energy. This roused the drooping spirits of the soldiers, and soon the way was opened for a passage. Now, Jesus, our great Captain, came down from heaven when the way to true freedom and salvation was blocked by man's sins and their terrible consequences. On the mountain of Calvary He broke down every barrier, and opened the way for man to eternal life.

"Good soldiers of Jesus Christ!" Juniors, we are here today in the army of the Lord to help Him carry His work through to a glorious triumph. Let us imitate the Captain of our salvation. Let us follow in His way, obey His commandments, stand loyally for Him day by day, and receive the victor's crown at the last. (Sing one stanza of "Onward, Christian Soldiers.")



## Habits of a Minister

ONE of our subscribers once sent us the following, with the suggestion that we might use it in our "joke columns:" "I wish you were here to give some hint to our pastor that he needs to get his clothes pressed, and put on a clean collar, and several other things that we can't say out loud. He is a good man, and can preach very good sermons; but—! And his wife is much the same."

We publish the item, but not in our "joke column," because, as we see it, it is no joke. It is pathetic! It has in it the elements of a tragedy! Here is a good man, an able preacher, who is making his people ashamed of him because of his slovenly and untidy appearance; who is discounting his work, handicapping his influence, and lessening the appeal and power of the gospel in the community by habits for which there is no possible excuse or palliation. We feel that the particular minister to whom reference is made is an exception, but in our ministry there ought to be no exceptions.

A minister must first of all be a gentleman; and soiled linen, grimy nails, and spotted and rumpled clothes are not the marks of a gentleman. It may not always be possible for him to be well dressed, but it will always be possible for him to be clean. Soap and water are cheap, and neatness in dress and person will cover a multitude of defects.—*Watchman-Examiner.*



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## AVOID NARROW VIEWS AND DEFICIENT DIETS\*—1

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

THE history of Christianity is filled with extremes, both fantastic and fanatical. Satan chooses to have it so, and those whom he cannot persuade to reject the word of God he delights to push over into such inconsistencies as will make the truths of God's word appear ridiculous. Most of these inconsistencies are based upon some one text, taken by itself or taken out of its logical setting without comparing it with other equally plain statements or with the only logical conclusions one can possibly draw from the blended mercy and justice of the Creator. And so we have the unscriptural doctrines of an eternally burning hell-fire, purgatory, the primacy of St. Peter, universal salvation, auricular confession, sharing, special garbs or manners and customs as distinguishing marks of church members, and many other faulty doctrines too numerous to mention.

Besides these extremes it is easy enough to find apparently contradictory statements in the Bible, if one is looking for them. One text says, "Answer a fool according to his folly," and another, "Answer not a fool according to his folly." God has not removed from His divine Word every occasion of stumbling. Even Christ is called "a stone of stumbling," and "a rock of offense." As in the Bible, so in the Testimonies, there are found some things hard to understand. As we cannot "by searching find out God," so there will always be some things we cannot fathom, either in this world or in the next. Nevertheless, God's word is a lamp unto our feet, and a light unto our path, and if we will to do His will, we shall know of the doctrine. We should seriously question those pronouncements which accept the Spirit of prophecy with reservations rather than with analytical study, sanctified judgment, and due comparison of all statements made on a given subject.

A young physician, when asked about certain statements on health in the "Testimonies," replied, "You must remember they were

written before the days of science." Another person, after mentioning to a minister how much spiritual benefit he had derived from "The Desire of Ages," asked the minister about something on health in the "Testimonies" that he did not understand. The minister replied, "I am glad you find 'The Desire of Ages' so helpful; just forget about the other." Thus some outwardly appear to accept the writings of the Spirit of prophecy, while they really reject whatever does not agree with their personal views.

This situation of disbelief on the one hand, and of fanatical extremes on the other, had to be dealt with years ago. But inasmuch as it still exists, it is profitable to give most careful and detailed study to the section of "Counsels on Diet and Foods" on "Extremes in Diet." The introduction to the section appeared in print in 1890 in the book, "Christian Temperance and Bible Hygiene." Some of the readers of this article may be among those for whom this just excuse is made for disbelief:

"When those who advocate hygienic reform carry the matter to extremes, people are not to blame if they become disgusted. . . . These extremists do more harm in a few months than they can undo in a lifetime. They are engaged in a work which Satan loves to see go on."—*Counsels on Diet and Foods*, pp. 195, 196.

Such extremists are divided into two classes. First, those who "adopted the reform because someone else did. They did not obtain a clear understanding of its principles for themselves." Second, "The other class take wrong views of the reform. They adopt too meager a diet. They subsist upon a poor quality of food, prepared without reference to the nourishment of the system. It is important that food be prepared with care, so that the appetite, when not perverted, can relish it."—*Id.*, p. 196. It is difficult to say which is the larger class. The second gather the more fanatical extremists, while attracting few who wish food to appeal to the taste. In the first class are those who do not study for themselves—those who follow blindly. And like the blind who are led by the blind, they fall into the ditch, either of ill-health or of apostasy, being carried about by every wind of doctrine.

\* This scientific discussion is to be read in connection with Section XI, "Extremes in Diet," pages 195-213 in "Counsels on Diet and Foods." It will appear in three installments.—EDITORS.

Those who have difficulty with certain foods or combinations, and who urge upon others the supposed principles of their own limitations, are next considered, but with the admonition, "No one should think himself a criterion for all. Not all can eat the same things. Foods that are palatable and wholesome to one person may be distasteful, and even harmful, to another."—*Id.*, p. 198. I am one of those who cannot eat strawberries without very annoying and painful results, but this is not because strawberries are unwholesome. It is merely because of my own personal peculiarity.

Some wish to set down rigid rules which they say all must adhere to. This is narrow, unscientific, and contrary to the counsel of the Spirit of prophecy. "It is impossible to make an unvarying rule to regulate everyone's habits."—*Id.*, p. 198. Healthful living does not consist mainly in prohibitions and restrictions, or in leaving something out of the diet, but chiefly in partaking freely of the bountiful supply of wholesome foods which God has provided. Too meager a diet, too limited a variety, or poorly prepared, unappetizing food, is not health reform.

Counsel is given regarding the unhealthfulness of partaking of a great variety of food at one meal and combining fruits and vegetables. This is particularly true for those whose digestion is not the most robust. Experience and abilities in the handling of foods differ markedly, and it is not possible or feasible to establish a rigid, unalterable rule for everybody, sick and well alike. The instruction is that "if the digestion is feeble," the use of fruit and vegetables at the same meal will often cause distress. (See "Counsels on Diet and Foods," p. 112.) In another place where this difficulty is mentioned, the admonition is directed definitely to a sick man of whom it is said, "I took notice of your diet. You eat too great a variety at one meal."—"Counsels on Diet and Foods," p. 113. There are some supposedly well people who must refrain from eating the very coarse vegetables with the readily fermentable fruits and fruit juices.

Of sick people there are very many who have abdominal distress because of the gas which forms when such combinations are made. These are mostly those who have irritable colons (so-called colitis), who have no acid in the stomach, or who have much gas and stomach distress because of gall-bladder disease. This gas and distress occurs in some individuals regardless of what is eaten, but it may be made worse by certain foods or combinations of food. Food combinations productive of gas are extremely variable with different individuals, so that no hard-and-fast rule can be applied to all. These "colonic lamenters" often follow the plan of leaving off one article of food after another until their

inadequate and unbalanced dietary results in deficiency disease and real colitis. Often these unreasonable prohibitions have been the first cause of the "lamentations of the colon."

The majority of well people have no difficulty with the use of fruit as dessert with a vegetable meal, and are even less likely to experience abdominal distress than when cakes, puddings, and other sweet desserts are used. Fruit is nature's dessert. Let each one make his own individual application, since this combination of fruits and vegetables may cause distress if the digestion is feeble.

—To be continued in July

## The Medical Missionary Doctor—4

### *Medical Evangelism in Fresno*

By MARVIN H. MOORE, M.D.,  
Fresno, California

IN the writings of the Spirit of prophecy we are told that medical training should greatly increase the ability of a worker in the vineyard of the Lord. This instruction helped to inspire me years ago to take the medical course. But after completing the course of study at the College of Medical Evangelists, and practicing my chosen profession for several years, I began to wonder where all the souls were that I had prepared for the heavenly Canaan. For a time I tried to convince myself that setting a good example, being conscientious in my work, holding a church office, and teaching a Sabbath school class should be all that was required of me.

After studying the instruction found in "Early Writings" and "The Great Controversy," my wife and I became convinced that the laymen of the Seventh-day Adventist Church are to arise, and, having sought God for a special experience, spread everywhere the loud cry of the third angel's message. There was born anew in our hearts, as medical missionary laymen, a determination to have a part in this work. In the practice of medicine during the last few years, I have been impressed that there are many honest people in this old world who are longing for the bread of life. The Christian physician many times wins the respect and confidence of such individuals. We decided nearly a year ago to watch for these hungry souls, and organize them into a Bible-study class.

Our plan of procedure has been a simple one. In the reception room of our office is a rack containing the *Signs of the Times*, as well as other truth-filled literature. A sign on the rack invites our patients to "Take One." We observe those who take religious papers or who otherwise seem interested in religious affairs, and at an opportune moment engage them in conversation in regard to the paper they may have taken or some point of Bible doctrine in which they seem interested. We

tell them that we enjoy the study of prophecy, and that, in fact, it is a hobby of ours.

We also tell them we have been startled by some of the tremendous events that are taking place in the world about us, fulfilling Bible prophecy, and indicating that we are living in the last hours of this world's history. Having raised a desire in the truth seeker to know more of the prophecies, we then tell of the prophecy class which meets once a week in our home. It is emphasized that this class is made up of various denominations, including both Catholics and Protestants. We describe the pictures and the Bible verses that are thrown on the wall during the study. The Spirit of God does the rest, and many ask if they may join the class. Usually those who do not ask to join seem pleased at an invitation to come.

Our class starts with a few words of welcome, followed by a special song, usually by someone from the church. Many have been glad to help us in this way. The song is followed by a prayer. Then comes the picture-roll study, with the roll obtained from the Mayse Studio at San Diego. Following the study, we have a second song, and then invite those present to enter into discussion and ask questions. Finally we serve our guests with a glass of fruit juice to help make the gathering as informal as possible.

I am indeed impressed as I see how the Spirit of God influences those who are honest in heart. I think of one member of our class, a fine type of woman, formerly a Catholic, who has been a leader in local clubwork. This woman was given a dream in which she saw One coming in the clouds of heaven. The dream was most impressive. Upon awakening she was tremendously impressed, and felt that some special meaning was attached to the dream. She told the dream to a neighbor, who said, "You must have dreamed of the second coming of Christ."

The woman then asked, "The second coming of Christ, what is that?" Since she was a Catholic, she had never heard of the second coming of Christ. From this time on she began to search the Bible and to read everything she could find on the subject. The Lord led her in various ways until one day, while nursing one of my patients, she asked to be permitted to join our Bible class. Each week she comes and brings her son and daughter. At a recent meeting we studied the mark of the beast, and this woman testified that she was not only going to join our church, but that she would never rest until all of her five children were acquainted with and had accepted this blessed truth.

I think of another woman who is surrounded by opposition to the Adventist faith. She was wavering as to whether she had found the true light. A few days ago, on Friday night, she also had a dream in which she sat

in church and heard a certain sermon. On Sabbath morning she felt impressed to come to our church, and there on the platform was the speaker of her dream. Soon he rose to speak, and she was startled to hear the sermon that she had heard in her dream. She is now convinced that God gave her this dream to strengthen her wavering faith.

Then there is the fine young pharmacist whom we first met last spring. He says that when we asked him to come to our cottage meeting, he did so the first time, to use his own words, "with my fingers crossed." Soon he was heard to say, "I would never go to a church, but I like to come over here." He missed only one study in several months. Now he is always seen in Sabbath school and church, and at prayer meeting. He was recently baptized into our church.

One day I noticed a woman at the office reading the *Signs of the Times*. We sent the *Signs* to her home. After a few weeks she asked me if I was sending her this paper. When I admitted that I was, she expressed her appreciation and stated that she always read the paper as soon as possible when it came. "After reading it, I take it to the neighbors," she said. "But I don't give it to them; I only lend it. And when the neighbors are through, I go and get it and give it to someone else." Needless to say, it was not difficult to get her to attend our class. For some time now she has been attending our church, and already she has a burden for her family to teach them the things she is learning.

THERE are many others of whom we could write, for truly God is blessing in this work. Three are now ready to enter the church, and several more are progressing rapidly. Following each class period we pass out literature to each member on the subject covered that evening, using the Family Bible Teacher. Most of our class review the subjects presented, and are thus established in the points they may have missed in the study of the evening.

As soon as the interested ones reach the climax of interest, and have lost any prejudice they may have had in regard to our faith, they are invited to my Sabbath school class. It is well known that those who learn to study God's word and regularly attend the Sabbath school do not apostatize. Those who have come to our studies have been grateful for the light we have been instrumental in giving them. At the last holiday season they surprised us by bringing us a floor light as a gift. With the gift was presented a verse expressing appreciation for the light of truth.

We are thankful for a small part in presenting the last warning message to the world. Our prayer is that many others, especially our Seventh-day Adventist physicians, may join in this work.

## OUR MEDICAL WORK FROM 1866-1896—No. 7

### *The Establishment of Our First Sanitarium*

PERHAPS no enterprise so revealed the faith and courage of the early pioneers as the establishment and development of our first sanitarium. This the brethren entered into with zeal. At the General Conference session of 1866, Ellen G. White had not only urged the delegates to accept the teaching of the health reform principles, but had also given instruction that there should be established with this people an institution for the care of the sick where these principles should be applied in practice. Within four months from the time of this instruction, plans were matured and sums of money pledged for the purpose. Thus it was that soon after the close of our Civil War, while the country was gathering itself together after the shock of conflict, what was known as the Health Reform Institute was opened in the autumn of 1866. Institutional work was begun in a very modest fashion. We quote from an early issue of the *Medical Missionary* magazine, which sums up the resources of that small beginning:

"A modest frame house was purchased, a private residence in a pleasant and healthful location on the higher grounds of Battle Creek, one of the growing cities of Michigan. Two doctors, two bath attendants, one nurse [untrained], three or four helpers, one patient, any amount of inconveniences, and a great deal of faith in the future of the institution and the principles on which it was founded."

Seven acres of ground were included in this purchase, and by the year 1871 the property consisted of fifteen acres of ground, with eight buildings, which included the residences of physicians, and provided accommodations for one hundred patients. During these early years there were many struggles. Although the institution was filled with the sick during the greater share of the time, it was soon realized that the income from patients was not sufficient to maintain the institution on a high plane of service, pay dividends to the stockholders as promised, and develop a plant to meet the needs of the increased patronage. The payment of shares pledged had come in very slowly. According to the record, only seventy shares (at \$25), amounting to \$1,750, had been paid on May 17, 1867. During that second year, under the crowded conditions, it was felt that every effort should be made to secure more contributions, in order to enlarge the facilities.

Doctor Lay, the superintendent, and his associates, had been able to operate the institution during the first year and pay a dividend of 10 per cent to the few stockholders to whom it was due. We find that the income in excess of expenditures up until 1875 varied each year from a deficit to a gain of five or six thousand dollars. Some felt there was need for further enlarging of the facil-

ities in order for the institution to succeed, and they set about in earnest to accomplish their purpose. Circulars were sent to churches and individuals throughout the entire country. In these circulars were appeals for financial help for the struggling Health Reform Institute. Subscriptions of stock were solicited at enthusiastic rally meetings of our churches throughout the country. During this early history every Seventh-day Adventist minister was not only requested, but expected, to act as an agent of the Health Reform Institute.

Unfortunately, in this appeal for funds definite assurance was given the contributors that this would be a safe investment, and under the management of careful and well-qualified brethren there should be given in a short time fair returns to the stockholders. But the relatively small charges paid by the patients and the large number of nonpaying Adventist patients admitted, together with the cost of operating such a medical institution, hardly warranted these assurances of personal gain. Elder James White was ill during the time this plan to further enlarge the facilities and plant was in progress, and the early directors did not have the benefit of his stable counsel. No doubt Elder J. N. Andrews and others who promoted with earnestness the development of the new undertaking did not realize the perplexity they would add to an already struggling enterprise by continuing to promise a fair return to the shareholders, each of whom would have votes equivalent to the number of shares held.

Upon the return of James White to his work, the pioneers began to realize that in their struggle to meet the financial situation which seemed to engulf them, it would be necessary to make different arrangements regarding the financing of the project. It was accordingly voted at the second annual meeting of the stockholders of the institution "to adopt the plan of disposing of our dividends for all coming time, as far as practical, to the directors of the institute for its charitable interests and purposes."

The matter of the transfer and rearrangement was left to the directors. To such an arrangement Elder White, who was again at the helm, gave his hearty support, and the messenger of the Lord gave them the assurance that this modified plan was more in harmony with the program of benevolence which should characterize the remnant people. That there were loyal believers in that day as today was evident, for letters soon appeared in the *Review and Herald* in which brethren renounced any claims to profits accruing from the stock which they held in the institute. Still other brethren who did not believe in

investing money in a profit-bearing plan now came to the rescue and desired to take non-dividend-bearing stock. In that way the managers were able to relieve those whose circumstances made it necessary for them to be reimbursed.

The unfortunate promises of profit, and the evident failure of the management to accomplish the purposes for which the funds were intended, brought great disappointment to the people in general, and much criticism on the early leaders. This was evidently a crisis in the life of the institution, for a statement which appeared the following year reads as follows:

"By bad management, during the period of Brother White's sickness, it [the Health Reform Institute] was nearly brought to ruin, and its design almost lost sight of. In consequence it has had to struggle with difficulties and embarrassments that have been almost fatal to its existence."

A reorganization of the board of directors during the early part of 1870 brought new courage and hope to the discouraged constituency. By the year 1872, the stockholders were rejoiced to hear that there was an excess of receipts over cost, to the amount of \$4,932.47. With this statement, which was published in the *Review* and *Herald* of September 10, 1872, appeared the following:

"We recognize in this unexampled prosperity, results which have been attained, under the providence of God, by the untiring efforts of Brother and Sister White and others while laboring in harmony with the light which God has given respecting the manner in which the institution should be managed."

Elder James White evidently recognized the importance of a well-qualified medical staff in the successful operation of the new institution. Doctor Lay had remained with the institution less than three years, and prior to 1876 the instability of the medical leadership of the institution was keenly felt. In the *Review* of October 19, 1876, Elder White wrote: "For more than five years we have been laying our plans that our Health Institute should have the benefits of the highest, most thoroughly educated and cultivated medical talent in the nation." He then announced that Dr. J. H. Kellogg, a graduate from the Bellevue Medical College of New York City and editor of the *Health Reformer*, would now take his place as physician in chief, and that Miss Kate Lindsay, M.D., a graduate from the medical school of the Michigan State University, would join him as a staff physician. We can feel something of Elder White's satisfaction and elation when he wrote in the *Review* of May 24, 1877:

"The Health Institute, under the charge of J. H. Kellogg, M.D., and his congenial associates, is prospering gloriously. When we have been urged to build during the past three or four years, we have objected on the ground that our buildings and facilities were equal to our doctors. Now that we have men of ability, refinement, and sterling sense, educated at the best medical schools on the continent,

we are ready to build. Not less than \$25,000 will be laid out in building the present summer."

We must not gather from this courageous report that the institute was a failure up to this time, for in late August, 1873 (several years earlier), James White gives the following statement of progress in the *Review*:

"Brother — reports seventy patients at the Institute, and that there are daily arrivals from all parts of the country. And not one fifth of these are



## Association Notes

WORD has come of a commendable project which is being fostered by Dr. W. B. Walters among his colleagues in the Takoma Park area of Washington, D.C. This group of doctors and dentists feel that many opportunities for presenting the Word to patients are lost because they are too busy in their practice, are hesitant in making an approach, or do not feel capable of doing so. The plan, which is being developed under the direction of the local pastor, is that this professional group shall support a Bible worker at their own expense. This worker is to make sunshine visits to those confined during long illnesses, to other patients as referred by the attending physician, and as opportunity presents itself is to present the message either by spoken word or by literature provided for that purpose. Tactful words of a religious nature spoken to these interested, needy souls should be productive of much good, and open the way for the further spread of the message among those attended by these S.D.A. physicians.

☛ FURTHER word from C. E. Moon, medical secretary of the Mexican Union Mission, states that Doctor Garza "has been doing wonderful service to the cause here in Monterrey, in our new 'Clinica,' treating some 5,000 people last year." It is indeed gratifying to know that we have a growing medical missionary work in Mexico.

☛ O. M. ANDERSON, of New Zealand, writes: "The medical missionary department is most interesting to me, as I was graduated from the Sydney Sanitarium at Wahroonga, New South Wales. I feel that health reform is a plank in our platform that our people do not appreciate as they ought, and wherever possible I take pleasure in bearing witness to its effectiveness in bringing about a state of health and happiness."

☛ REGRETTABLY, a line was misplaced in last month's Medical Missionary section, page 30. Elder Votaw's article, "A Spectacle Unto the World," was continued on page 46, but the line, "Please turn to page 46," was inadvertently placed with the historical article on "Our Medical Work From 1866-1896."

Seventh-day Adventists. The increasing confidence in the *Health Reformer*, the Health Institute, and the ability and integrity of our people in the management of such matters, is encouraging. And it is wonderful that the knowledge and influence of these should be so extensive, when we have advertised only in our own publications."

In the spring of 1877, additional buildings were added, which included a hospital unit, and the name was changed to the Medical and Surgical Sanitarium. In the *Health Reformer* for June of that year, this statement was made: "The present plan of conducting the institute makes the name Medical and Surgical Sanitarium more significant of its real character than the old name by which it has been known so long." Prior to this time surgical patients had been cared for, however. As early as 1867, there appeared in the *Health Reformer* and in our church papers, articles which placed emphasis on the fact that the institution was not wholly a water-cure institution. One of these articles stated:

"On the contrary, in an institution like ours, water is only one of the agencies used to aid nature in restoring the sick. Those who depend upon water alone in this great work, will often fail in their undertakings. . . . It is our aim, in conducting the Health Institute, to bring to our aid, in the treatment of disease, all the means which are calculated to ensure the safest and speediest possible cure."

With enlarged facilities and improvements in the service, the institution soon began to attract patients from every walk of life. The rates were raised to make them more commensurate with the service that was rendered the patient, and the burden of caring for non-paying Seventh-day Adventists was met by the endowment of beds for the use of the needy poor. Physicians were given assistance in qualifying for the particular work of the institution. "It is a disgrace to Seventh-day Adventists," wrote Elder James White in the *Review*, "to do a second-class job in anything."

An attempt was made about this time to institute a school of hygiene as a part of the activities of the institution, but it was not until 1884 that Dr. Kate Lindsay had persuaded the faculty to offer a course of instruction to the young men and women of the cause who desired a nurse's training. The school of nursing became the more successful enterprise, and hundreds of youth caught a new vision of service. From this time on, while there were still many perplexities, we find a steady improvement in the development of this pioneer institution. For the year 1887 it was able to report a net gain of \$41,347.69. No doubt a part of this could be attributed to the fact that student help had replaced many full-paid workers. Record of the educational program of that day indicates that up to the year 1895, students were carefully rotated through departments, and as long as Doctor Lindsay was a member of the staff, the vision of the need of well-prepared nurses was never subordinated. By the year 1896,

there had been established in various parts of the United States and other countries eleven institutions similar to the parent institution in Battle Creek. The Battle Creek Sanitarium was by now incorporated under the name of the Seventh-day Adventist Medical Missionary and Benevolent Association.

This association was reorganized by General Conference action, on March 19, 1893, to include all of the medical missionary and benevolent work of the denomination. In the charter setting forth the work of the Seventh-day Adventist Medical Missionary and Benevolent Association, it was stated that the object of this association was to manage hospitals and sanitariums for the sick poor and others, homes for orphan children and for the friendless and aged. And after enumerating a variety of medical missionary activities to be carried forward, including Christian help work, the charter adds these significant words, "independent of denominational or sectarian interests." The association was to consist of two bodies, the electoral body and an auxiliary body. The electoral body consisted of the then few members of the General Conference Committee, the presidents of conferences in the United States and foreign countries, and all persons contributing \$1,000 or more to the funds of the association. The auxiliary body was composed of subscribers and contributors of from \$5 to \$10 or more. These two bodies were to elect a board of nine trustees, who were to take charge of the several branches of the work which might be organized under its general supervision.

In 1896 the *Seventh-day Adventist Medical Missionary and Benevolent Association* entirely lost its identity, when the name was changed to the *International Medical Missionary and Benevolent Association*. This provision for separation of the work paved the way for the great misunderstandings and struggles which followed in the operation of our worldwide medical work. In this setting, therefore, we more fully understand the reasons for and the wisdom of such counsels as:

"Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head, they are to work unitedly in preparing the way for the coming of the Lord."

"The medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would soon become a strange medley of disorganized atoms. It would consume but not produce. Instead of acting as God's helping hand to forward His truth, it would sap the life and force from the church, and weaken the message. Conducted independently, it would not only consume talent and means needed in other lines, but in the very work of helping the helpless apart from the ministry of the Word, it would place men where they would scoff at Bible truth."

"The gospel ministry is needed to give permanence and stability to the medical missionary work and the ministry needs the medical missionary work to demonstrate the practical working of the gospel."

Such counsel and admonition are pertinent also for the work and workers today.

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

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#### CURRENT SCIENTIFIC COMMENTS

FROM a recent article by Walter C. Alvarez, M.D., come these interesting and significant statements about tooth trouble: "The sugar that is used today in

such large quantities does harm to teeth. . . . There is some evidence also that starchy food, when it sticks to the teeth, is likely to cause decay. . . . Another danger that arises when a man begins to eat large amounts of white bread and sugar is that these incomplete foods so satisfy his hunger that he loses interest in obtaining an adequate ration of the protective foods. The savage who hunts all day gets so hungry that when he finds food he gorges, and thus makes up in quantity for some of the deficiencies in the quality of the nutriment. His civilized brother, who sits all day in a swivel chair, needs so little that unless the foods are well chosen he can easily fail to get a good supply of some of the needed chemicals."—*Harper's Magazine*, October, 1939.

¶ McLESTER, in the 1939 Da Costa Foundation Oration, stresses the importance of subclinical nutritive deficiency, such as hypovitaminosis: "Subclinical states of nutritive failure hold greater interest for the average physician than do the outspoken deficiency diseases, both because they are more frequent, and because, without creating recognizable illness, they often destroy the patient's efficiency, impair his sense of well-being, and constitute a potent source of ill-health."—*J.A.M.A.*, 112: 210, May 27, 1939.

¶ "At best, our modern foods, being so highly processed and dressed up to tickle our aesthetic palates, are barely adequate in vitamin content to maintain a health balance under ordinary conditions, and when an extra demand is made, 'we can't take it.' In other words, our reserve is at a low point."—*Walker, Medical World*, 57:447.

¶ "AN individual should receive daily the normal supply of vitamins, but the average menu fails to provide them. Processing of foods is too generally gauged by the demand for finer taste, rather than on the nutritional worth of the product."—*Editorial comment, Modern Medicine*, October, 1939.

## West Nordic Union, Europe

FROM a recent report by C. M. Scott in the *Advent Survey*, organ of the Northern European Division, we glean some interesting facts regarding the scope of the medical work in an area in which medical interests have been prominent.

"We had then [1938] in the [West Nordic] Union eighty-six institutions, large and small: fifty-six in Denmark, twenty-six in Norway, and four in Iceland. The turnover of these institutions was about 3,000,000 kroner, of which there was given away in charitable work 116,000 kroner. The number of treatments was over 700,000. The workers employed, including the management, were 732. But to that figure should be added a considerable number who were engaged in medical work, although they were not connected with any institution. . . . All these would certainly bring the total up to double the figure given above.

"This means that from fifteen to twenty per cent of the membership in the union earn their living somehow in this line of service. From this follows a further conclusion, that the churches, conferences, and union draw a similar percentage of their income from the health work. So far as we are able to speak of the year 1939, we must say that it has been a good year; at least the smaller institutions have noticeably increased their turnover. Unfortunately this is not the case with our largest institution, Skodsborg Sanitarium, which has been sorely affected by the war. Our chief institution in Norway, the clinic in Oslo, has also not quite come up to the turnover of former years. Today, an increased turnover by no means indicates an increased net profit. However, when the complete reports are considered, definite progress is seen. . . .

"There is one side of our work which it is pleasing to recall; namely, the hygienic cookery and our health reform restaurants. We have five or six in the union, and one health food factory. We have done very little for this feature of the work, but there is undoubtedly a great field awaiting us if we only had people with the right training and a real interest in this work. The South Norway Conference has made decided advance in this department, in that for several months they have had a trained cook traveling among the churches, who has given instruction of a practical nature in healthful dietary and cooking. The interest has been very good.

"The denomination may well find cause for rejoicing in the increasing interest shown by the young people in preparing themselves for medical service. . . . This means much for the strengthening of the cause of God and the future work of our denomination.

"In spite of certain difficulties, we rely upon the assurances of the Spirit of prophecy that

this line of work will continue until the end. We pray that we may find right ways and means to go forward and labor in such a spirit that we may have a part among those whom the Lord can entrust with the blessings which He has promised His faithful people."

## Advancing Under Difficulties

By W. H. BRANSON, *Vice-President of the General Conference*

REGARDLESS of war or disaster, the work of giving God's message to the world must go on. The angel's flight through the midst of heaven is not to be hindered until the last tribe and nation of earth shall have been reached, and the solemn warning given. The failure of the church to finish its task while there was peace upon earth cannot in any wise alter the plans or purposes of God. These are as unchangeable as His nature, and must and will be carried out to the minutest detail. "My counsel shall stand," saith the Lord, "and I will do all of My pleasure."

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under the most discouraging, forbidding circumstances."—*"Testimonies," Vol. V, p. 463.*

A crisis among nations often makes the carrying on of God's work very trying and difficult for the workers, but the crisis cannot hinder its progress. Here and there a standard-bearer may fall. Occasionally some field may have to be temporarily abandoned. Many may suffer persecution, trial, and great privation. But God, in His own good time and way, turns even these things to His glory and the ultimate advancement of His cause. God knows no defeat. He who is at work in the world, warning men of coming judgment through the agency of His church, can make even the wrath of men to praise Him. He is not restricted by the efforts of men who try to hinder His efforts. Compared to Him and His power, the nations are but "as a drop of a bucket, . . . as the small dust of the balance."

During the past year we have seen many evidences that the mighty hand of God is over His work and His people in the China Division. During this period, great cities have been leveled to the ground through constant bombings from air raids. Some of our missionaries and national workers have been compelled to spend days and sometimes whole nights in subfreezing weather, sitting in open trenches or tunnels dug under the rock hills, in an effort to escape death at the hands of the bombers. They have witnessed destruction of life and property on every side, and yet the lives of practically all our staff have been spared. Many of our churches and a number of institutions have been entirely destroyed; lines of communication have been

cut; travel has become exceedingly difficult; thousands of our believers have abandoned their homes and followed the great migration into the deep interior of West China. And yet, notwithstanding all this, the cause of God continues to make progress, and to gain prestige and influence throughout the field.

When the war came, it found us with a large number of medical institutions located in sections that were early occupied by the invading army. Most of those who formerly patronized these institutions evacuated with the retiring army, and in many instances only the poor refugee class remained. Thousands of these were homeless and entirely without means of support. In their plight they turned to the missionaries for help and sustenance. In a number of places our medical institutions were entirely given over to the care of these poor unfortunates. With the aid of the Red Cross, who furnished us with rice, thousands have been temporarily housed and fed, and the sick have been cared for.

In one such refugee colony, some twenty thousand persons were housed and fed for many months. A large percentage of these no doubt would have died of hunger and privation had this help not been rendered. In another institution, some eleven thousand Yellow River flood refugees were fed from an improvised kitchen where men worked all night in an effort to cook enough food to feed five or six thousand a day. Tickets were supplied, and each person was permitted to come only every other day, at which time he was given all he could eat of boiled rice and wheat cooked together. Although one meal in two days was meager, yet it sustained life, and these poor sufferers were kept from perishing. During the time this humanitarian work was going on, evangelistic services were conducted, in an effort to bring the light of truth to those who were also receiving physical help.

The throwing open of our medical institutions to such benevolent work as this has brought our work into the limelight, and a profound impression for good has been made upon people of wealth and influence all over China. This is attested to by the fact that during the recent Harvest Ingathering campaign, notwithstanding the unfavorable economic condition of the country, many thousands of dollars were received in a very short period of time. In some instances, men came forward unsolicited, and offered large donations for the carrying forward of our work.

In many localities public evangelism has been possible, and a large number of strong efforts have been conducted with most encouraging results. Our colporteurs, though they have had to shift from place to place on account of the changing political situation, have continued to maintain good sales records.

—Please turn to page 47

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# KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

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## Is Debating Profitable?

By C. S. LONGACRE, *General Conference Religious Liberty Department*

BOTH the Scriptures and the Spirit of prophecy discourage debating as a means of winning souls to Christ and promulgating the gospel. The prophet Isaiah condemned the Jews for their love of debate. He said: "Behold, ye fast for strife and debate, and to smite with the fist of wickedness." Isa. 58:4. The apostle Paul says that the ungodly are "full of envy, murder, *debate*, deceit, malignity," etc., and "that they which commit such things are worthy of death." Rom. 1:29, 32. He further warns the Corinthian church against indulging in "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," etc. 2 Cor. 12:20. We are told through the Spirit of prophecy:

"Some ministers who have been long in the work of preaching present truth, have made great failures in their labors. They have educated themselves as combatants. They have studied out argumentative subjects for the object of discussion, and these subjects which they have prepared, they love to use. . . . Those who love to engage in discussion generally lose their spirituality. They do not trust in God as they should. They have the theory of the truth prepared to whip an opponent. The feelings of their own unsanctified hearts have prepared many sharp, close things to use as a snap to their whip to irritate and provoke their opponent. The Spirit of Christ has no part in this. While furnished with conclusive arguments, the debater soon thinks that he is strong enough to triumph over his opponent, and God is left out of the matter. Some of our ministers have made discussion their principal business. . . .

"Those who love to debate are unfitted for being pastors to the flock. They have trained their minds to meet opponents, and to say sarcastic things; and they cannot come down to meet hearts that are sorrowing, and need comforting. . . . Debating ministers are generally disqualified to help the flock where they most need help. Having neglected practical religion in their own hearts and lives, they cannot teach it to the flock. Unless there is an excitement, they do not know how to labor; they seem shorn of their strength."—*Testimonies*, Vol. III, pp. 215, 216.

There are times, however, when we may be unwittingly drawn into a debate. Some minister may challenge us to a public debate as we present the different points of our faith. Not to accept the challenge may be regarded as inability to defend the truth in the face of opposition; but note: "If anyone shall seek to draw the workers into debate or controversy on political or other questions, take no heed to either persuasion or challenge."—*Id.*, Vol. VI, p. 122. When we are challenged to debate the truth, and it is deemed advisable by the

brethren that the challenge be accepted, the Spirit of prophecy indicates how the debate should be conducted.

"Christ's way is the best way to meet our opponents. We strengthen their arguments when we repeat what they say. Keep always to the affirmative. It may be that the very man who is opposing you will carry your words home, and be converted to the sensible truth that has reached his understanding."

"I have often said to our brethren: 'Your opponents will make statements about your work that are false. Do not repeat their statements, but hold to your assertions of the living truth; and angels of God will open the way before you.' . . . Angels of God will put into your lips words that will reach the hearts of the opposers. If these men persist in pressing their way in, those who are of a sensible mind in the congregation will understand that yours is the higher standard. So speak that it will be known that Jesus Christ is speaking through you."—*Id.*, Vol. IX, pp. 148, 149.

We are told that the learned rabbis and doctors of the law engaged in a public debate with Stephen, but that "they were not able to resist the wisdom and the spirit by which he spake."

"He ably defended the truths that he advocated, and utterly defeated his opponents. To him was the promise fulfilled, 'Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.'"—*Acts of the Apostles*, pp. 91, 98.

## To Win May Mean to Lose

When the Sunday-law issue is discussed before legislative committees, it usually resolves itself into a debate between the defenders of the truth, and its opponents, and the legislative committee acts as a jury, hearing the evidence presented. On such occasions, if we expect to win, a great deal depends not only upon the arguments presented, but upon the spirit in which they are presented.

If the committee members enter into the debate, as they frequently do, and begin to challenge our argument, we must use unusual tact in answering them. We must never make a frontal attack, even though we know we can win out in the argument. If a committee member makes a point in opposition to our argument, we must never tell him that he is all wrong, and proceed to refute his argument. To win out under such circumstances is to lose. It is far more tactful to say: "The honorable Senator is advancing an argument that upon its face is very plausible and deserves due consideration. But has the Senator taken into consideration the following facts?" Then make the point which offsets his argument. This counsel is given on how we ought to meet our opponents:

"It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters, there is great danger that they will not handle the word of God with fairness."—*"Testimonies," Vol. V, p. 708.*

To win favor in a debate it is absolutely necessary that the debater not only manifest a kind, Christlike spirit, but that he use fair methods, sound arguments, and honesty in all his arguments. He must never allow his temper to become ruffled when his opponent makes sharp thrusts. Composure and a sweet disposition will win out in the most bitter and vitriolic attacks from an opponent. The truth, simply and forcefully told in deep sincerity, will always win its way into the hearts of those who hear it.

In all discussions, the one who holds to the essential issue at stake and does not permit himself to be diverted by side issues, is sure to win a favorable decision from his audience. A clear-cut analysis of the question under discussion, and a simple presentation of the facts, going directly to the point, not allowing sarcasm, witticisms, or false charges to lead us to resort to similar tactics or countercharges, will as a rule convince the audience that we are on the right side and our opponents are on the wrong side.

It is very precarious to prepare your speech in advance when you enter a debate, or argue an issue before a legislative committee. All kinds of questions to divert you from your subject may be asked by those who oppose your views. You may not be permitted to make your speech without many interruptions. You must not show impatience at such annoying tactics on the part of committee members. They have a right to interrupt you at any time and the right to ask you all kinds of questions. You must always accede this right to committee members who conduct the hearing. With the utmost courtesy you must answer every question they ask, to the best of your ability, or acknowledge your inability to answer their questions. Therefore, while it is not prudent to prepare a set, fixed speech, it is absolutely necessary that you inform yourself so thoroughly upon every phase of the question under discussion that it is next to impossible to ask a question on that subject which you cannot answer. Unless you make this kind of preparation, you had better not go before a legislative committee of lawyers to discuss questions of law or legislation. If they know that you are not informed, it does not take them long to humiliate you by their questions. But if you know your subject, after they have asked a few questions, they will let you proceed without interruption.

As a rule, very little is accomplished when ministers of the gospel debate doctrinal topics with other ministers, unless both ministers are kind and courteous and manifest a Christian spirit toward each other with a sincere desire to discover the truth. Although debates are not desirable, yet if they are forced upon us, we should seek to capitalize the opportunity to win as many souls as possible to accept the truth. We should be prepared to detect the weaknesses and the fallacies in our opponents' argument, and to present the strongest possible case for the truth. I was once led into a debate by surprise, sprung on me by three Disciple (Christian) ministers. The Sabbath question was debated for three hours and resulted in eight converts.

God uses all kinds of means to advance the gospel. As Paul said:

"Some indeed preach Christ even of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: . . . whether in pretense, or in truth, Christ is preached; and I therein do rejoice." Phil. 1:15-18.

## Originality of Expression

THE more individuality of thought we use in writing, the more effective will be our presentation—up to a certain point. There is such a thing as too much originality in writing, which results in affectation, eccentricity, bizarreness, unorthodoxy, or even fanaticism. But we are not speaking of such extremes. Original work is much in demand. Something sparkling and fresh has a much better chance of receiving recognition than the "dreary drivel" we so often see in the form of rehashed, requoted, dull, or insipid material. "Why drug readers with inconsequential piffle?" asks one able editor. "There is plenty of that. Bring out something original, something diverting, something provocative."

When a writer presents an article for publication, it is reasonable for an editor to expect that he will present his own thoughts, and not copy a string of quotations from a book or magazine, throw them together with a connecting word or two of his own here and there, and call it an article. If he wishes to quote from various sources occasionally, to substantiate his point, well and good. But if he uses excessive quotations, the reader may as well go to the original source and read what is written.

Twice-told tales vex the ears of a drowsy man, according to Shakespeare. But "he who cuts his own firewood is twice warmed at his own fire." By producing something original and useful, you will experience one of the deepest joys in life, and at the same time live on and on in what you write. There are truly a fascination and a pardonable pride in

creating something on which your own personality is impressed.

However, do not be afraid to restate old ideas in new words. Even though Solomon once said there was nothing new under the sun, there are infinite possibilities in new arrangements of the old, in new relationships, new aspects, new interpretations, in presenting the usual in an unusual way. A new viewpoint, novelty of treatment, and originality of combination often make a new approach to an age-old situation.

### Use of Figures of Speech

Figures of speech are devices used to beautify and picturize language. When skillfully used, they lift language out of commonplace phrases into striking, arresting ways of expression. But amateurs should not try to handle figures of speech, as they may get into difficulty. Many a mixed metaphor, a misapplied or inappropriate figure of speech, has caused smiles in editorial offices. In some cases the figure is shifted to another setting, with ludicrous results. Confused figures of speech, or figures intermingled too closely with literal language, convey absurd, laughable meanings.

One example of an inconsistent wording in an attempt to use a figure of speech is found in the sentence: "He finally sailed into a safe harbor after encountering a rough and rocky road." The consistent wording would have been: "He finally sailed into a safe harbor after overcoming the difficulties of a very stormy path." John B. Opdycke gives another illustration, and this advice, in his book, "Get It Right:"

"In [the sentence] 'The Blankley branch office at York is once again tossed upon the waves, a sheep without a shepherd,' the meaning is evidently that the branch manager has left or has been discharged, and this situation has existed frequently before. But to refer to the branch office first as a ship, and then as a sheep, is quite incoherent."—Pages 91, 92. "Figures are not a necessity of expression. Many writers and speakers do not use them at all. But they are recommended for use when they can be kept apt and restrained, . . . to elucidate and ingratiate expression. Do not drag them in merely for ornament, or they will negative what you have to say. If your mind does not breed pictures in its thinking processes—if it does not feed thought with imagination and fancy—then do not try to make your expression figurative. Figures must be spontaneously thought of and applied; otherwise they are worse than useless."—Page 127.

The same advice might be given to some who try to write poetry. Too many would-be poets have not even mastered the mechanical rudiments of composition in verse. One should at least be acquainted with meter, feet, accent, etc., before he submits so-called poetry for publication. (See "When You Write Poetry," July, 1939, *MINISTRY*.)

The next article in this series on writing for publication is on "Collecting and Preserving Materials."

M. A. H.

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## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

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### Music in Worshipful Service

By B. P. HOFFMAN, Professor,  
Theological Seminary

AS early as records extend, music—both vocal and instrumental—seems to have had a large place in public worship. Though it be granted that in some types of worship music has been overemphasized and in others sadly perverted, every successful gospel worker has also discovered the great spiritual asset that consecrated and properly directed musical talent can be, both in the winning of souls and in the conduct of the worship of the church. The following is not written from the viewpoint of a musician, but of one who has some appreciation of what can be done to make the ministry of music more effective in worship, and one who feels keenly the need for improvement in this aspect of worship in many of our churches.

Speaking particularly with the Sabbath worship hour in mind (though much of what is said is applicable in large degree to any public religious service), it will generally be conceded that the central constituent of this service is the sermon. It follows, then, that all the other parts of the service should be planned and built around the sermon topic, with a view to unity of theme and singleness of objective, as far as possible. This calls for careful thought and preparation for each service, in which minister, choir leader, and organist will all need to cooperate. In churches of any size, with the fine talent usually available, it should be possible to have all of the music, hymns, instrumentals, and special numbers contribute toward—or at least be appropriate to—the central theme of the hour. Then such careful preparation and organization should be effected as will allow the service from beginning to end to proceed toward its objective with a minimum of interruptions, and without unnecessary intrusion of personalities or irrelevant matters.

A sympathetic choir, chorister, and organist can do much to enhance the beauty, order, and reverence that should characterize the worship of the saints. One of the most worshipful services which it has been my privilege to attend, was in a small rural church in which the only instrument was an inexpensive reed organ and the only musician was an elderly gentleman. But this devout brother, sensing his responsibility for the services and understanding how to use effectively the stops and bellows, by introducing appropriate preludes and interludes, and by able instrumental lead-

ing of the congregational singing, contributed much toward bringing a near cathedral-like atmosphere of reverential worship into the humble frame building.

The order of service will naturally be somewhat different and simpler in the smaller churches from that of the large city churches. But regardless of size, our congregations will be benefited by an order that shows carefulness of thought and coordination of parts. Some such plan as the following has been found very conducive to orderly procedure and effective utilization of the various functions of music.

1. **THE INSTRUMENTAL VOLUNTARY.**—A well-chosen voluntary reverently played during the interval between the Sabbath school and the church services serves to maintain quiet and to prepare the hearts of the worshipers for the services to follow.

2. **THE CHOIR'S CONTRIBUTION.**—The choir, which has assembled in an orderly manner, may sing some short prayerful call to worship which will announce the entrance of the ministers, who kneel for silent prayer during its closing measures and take their seats when the "Amen" has been sung. A very short response by the choir after the ministers are seated can also be made effective.

3. **RESTRICTED ANNOUNCEMENTS.**—The announcements, which should be reduced to a minimum and strictly limited to such as pertain to the church and are appropriate to sacred services, and any necessary introduction of visitors who may be taking public part in the services, might well be made at this point, before entering into the main body of the service, thus avoiding further interruption.

4. **OFFERTORY ARRANGEMENTS.**—The offering, as a concrete expression of gratitude, could well be made the first act of worship on the part of the congregation as a whole. If called for at this juncture, while the pastor is already on his feet, time can be saved and the unity of theme of the remaining parts of the service be strengthened. The deacons could well be seated on the front row in readiness to arise for the offertory prayer, after which the organ offertory is played during the passing of the plates.

5. **THE CONGREGATIONAL HYMN.**—If the hymn number has been displayed on a hymn board or printed bulletin, the organist can make a natural transition from the playing of the offertory into the hymn, unannounced. The congregation finds the place in the hymnal, and is ready to stand at the signal of the chorister, without the loss of time or further interruption caused by announcement of the number from the desk.

#### Order of Church Service

a. *Invocation* (unannounced). Congregation kneeling.

b. *Musical Number* (unannounced). Choir

number, solo, or other rendition, or second hymn by congregation.

c. *Sermon* (without further introduction or explanation).

d. *Closing Hymn* (not announced if number is posted).

e. *Benediction*, after which congregation remains standing, in silent devotion, while organ plays prayerful strain, or choir softly hums a similar strain.

f. *Postlude* by organ as worshipers quietly depart.

This order, of course, can be varied or modified to suit local needs and conditions, but serious thought should be given to remedying the slipshod, haphazard, perfunctory manner in which our sacred services are at times conducted.

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## THE QUERY CORNER

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### Bible Questions and Worker Problems

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#### Use of Evangelistic Cards\*

1. *How many different cards are there in the new series of evangelistic cards?* Twelve in all.

2. *What are these cards designed to accomplish for the evangelist?* They are a practical help to the evangelist in securing the cooperation of church members in his effort, in obtaining the names of the interested, in leading the people step by step into progressive, practical decisions preparatory to the full decision to obey all the message, to assist in checking them for baptism, etc.

3. *How many of each card will I need for my evangelistic effort?* The number needed would naturally be determined by the size of the effort and the interest aroused.

Card No. 1 is a questionnaire to be used in connection with systematic house-to-house distribution of literature to prepare the ground for the effort. This card is designed to gather out from the territory the names of those who are really interested in learning more about the truths of the Bible. You would need to order one card for each home to which the literature is to be distributed.

No. 2 is designed to secure the cooperation of our church members in praying for the effort, in distribution of preparatory literature for the opening of the effort, in giving money toward the effort, and in circulating the printed weekly announcements or program cards during the effort. You will need two of these cards for each member in the church

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\*In view of numerous questions concerning the new series of evangelistic cards, we asked Elder Shuler to answer these queries through the columns of THE MINISTRY for the benefit of our entire worker body.—EDITOR.

where the effort is to be conducted. We advise using this card in duplicate—one for the evangelist to retain, showing what each member will do to help in the effort, and one for each member to keep as a reminder of what he agrees to do.

No. 3 is designed to secure the names of the interested in the evangelist's audience from week to week. You ought to have about a third or a half as many of these cards as the number in attendance at your Sunday night meetings. For example, if your Sunday night audiences should average five hundred for ten Sunday nights (5,000 units), you ought to have at least two thousand No. 3 cards on hand when you begin your effort.

No. 4 is designed for keeping a systematic, progressive, week-by-week record on the name of each interested person. You will need a number of these cards equal to the total number of the names of interested people which you secure. However, we recommend making out these cards in duplicate—one to be kept in the file at the meeting place, the other to be used by the worker who calls on the interested person each week. In that case you should secure twice as many. In an effort with an attendance of five hundred, you would need from one thousand to fifteen hundred of these weekly report cards.

No. 5 is one on which the hearers write out their questions for the question-and-answer service, and their requests for special prayer. In the average effort you will need from one to two thousand of these cards.

No. 6 is the jury ballot card for use in conducting a "Who Changed the Sabbath?" jury trial. You will need as many of these cards as there are persons present on the Sunday night when you present the change of the Sabbath.

No. 7 is a decision card designed for use in connection with a general decision night for Christ in the early part of the effort before the Sabbath question is introduced. It contains three propositions, one of which is applicable to each individual in your audience. If there are three hundred present when you plan for this general-decision night, you would need three hundred of this card.

No. 8 is a decision card for Christ, designed for use by those who respond to altar calls or who go to the prayer room for aftermeetings. In the average effort you would need one or two hundred of these.

No. 9 is a decision card for the keeping of the Sabbath. The average effort would require one or two hundred cards.

No. 10 is a Christian temperance pledge for use in the presentation of Christian temperance. You would need three hundred of these in the average effort, where the Sunday audiences average five or six hundred.

No. 11 is a decision card to unite with the Seventh-day Adventist Church. You would

need one hundred of these in an effort of the aforementioned size.

No. 12 is a baptismal checkup card, containing the principles which set forth the standard for baptism and church membership. You would need as many of this card as of No. 11.

4. *Where may I secure these various cards?* Order them through your Book and Bible House.

5. *How much do they cost?* The price is \$3 a thousand. They come in packages of 100 each, and packages cannot be broken. But you can get a hundred each of ten different cards for \$3.

6. *Where can I obtain instruction on how to use these cards as aids in evangelism?* By studying chapters 2, 5, 6, 15, 20, and 23 of the new book, "Public Evangelism," in the 1940 Ministerial Reading Course.

J. L. SHULER. [Instructor in Evangelism, Theological Seminary.]

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## THE FIELD SAYS

Echoes From Our Letter Bag

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### Recruit in Our Colleges

EDITOR, THE MINISTRY:

I have a great desire to see the Bible work built up to a point of high efficiency, and to see many young women enter this important work of the Lord. I have a suggestion which I believe would help to bring this about. I feel that there is need of personal contact between the experienced Bible workers in the field and the students of our colleges. If this were made possible, it would be a great help in recruiting new Bible workers from the ranks of our student body.

Our conference presidents visit our schools often and make personal contacts with prospective ministers. The field missionary secretaries meet with prospective colporteurs about twice each year. Our medical institutions make contacts with students through doctors and nursing instructors. The educational secretaries do the same with the normal-department students. And the new recruits seen in all these lines testify to the value of this method of procedure. But so far as I know, there is no union conference that sends a Bible worker to our colleges to contact prospective Bible workers, and encourage them to enter the Bible work.

I believe that if each union conference would appoint one experienced Bible worker to visit the junior and senior colleges in its territory twice each year, we would see more Bible workers ready for the field and better prepared for their work. The first visit should be made early in the school year, in order to give the beginning Bible workers a vision of their

work, and enable them to study to better advantage. Then again near the close of the school year another visit should give further help. I have felt this need for a long time, and believe that it would be a step in the right direction, if undertaken.

ROSE E. BOOSE. [Bible Worker,  
Santa Ana, California.]

## Keep the Pulpit Tidy

EDITOR, THE MINISTRY:

As I go from place to place and from church to church in my ministry, I find that the pulpit is usually used as a depository for a multiformity of antiquated church, Sabbath school, and Y.P.M.V. supplies. Generally these ancient articles are in an unsightly jumble. And not seldom is the pulpit without a door, leaving this untidy scramble of papers, cans, books, envelopes, blanks, etc., open to the full view of the minister and elders who sit immediately behind the desk which has been dedicated to a very holy task. The minister is about to preach the pure word of God over this pulpit. He is trying to stay his mind on heavenly things. Does this untidy array immediately before him inspire or depress his mind?

On rare occasions when a minister of high position is scheduled to visit the church, its members give the pulpit a thorough cleaning. But do we not have the promise that the Lord Himself meets with us in His temple every week? If the Lord was so particular about the care of the sanctuary and its furniture, is He not particular about our care of the church and its furniture? Just as the ark was the most holy piece of furniture in the tabernacle, is not the pulpit the most holy article of furniture in the church?

Should not the pulpit over which we preach the word of God be kept clean and tidy inside and out? Recently when we were having a pulpit made for our new Beverly Road church here in Atlanta, I requested that the boards on the back be as securely nailed as those on the front. This was one pulpit that could not be made a catchall for everything.

A. C. GRIFFIN.

[Pastor, Atlanta, Georgia.]

## Supplement to the "Index"

FOURTEEN years ago the long-awaited for "Index to the Writings of Mrs. E. G. White" was announced as ready. The immediate heavy demand, together with the steady call for the volume, indicated its vital field of usefulness in thousands of Seventh-day Adventist offices and homes.

Some, without considering the involvements, have wished the "Index" might have been a concordance, but this would have thwarted the very purpose of its issuance—

that of making available in a single inexpensive volume, a combined reference work to the principal topics dealt with in the then available twenty-eight E. G. White books.

Since the issuance of the "Index" in 1926, six important E. G. White volumes have been published. Now, in order to provide a combined subject reference work to these books, arrangements have been made for the issuance of a "Supplement to the Index" which will be available to all who wish it as a separate publication, and will be bound in future editions of the "Index."

A few of our workers have brought to us, through the years, entries which they felt would enhance the usefulness of the "Index," should a revision ever be considered. No revision is contemplated, but in the issuance of the "Supplement," there is now afforded opportunity for the inclusion of a reasonable number of such reference entries to all the E. G. White books. If you have suggestions of this character, we request that they be sent at once to the office of the Ellen G. White Publications, General Conference, Takoma Park, D.C., so that they may be given consideration in connection with the preparation of the manuscript for the forthcoming "Supplement to the Index."

ARTHUR L. WHITE. [Secretary,  
Ellen G. White Publications.]

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## World-Wide Ministry Appreciation

GREATLY APPRECIATED.—"We greatly appreciate THE MINISTRY in this field. I have received letters recently from our conference presidents and leading evangelists expressing hearty appreciation for the help that comes to them from this magazine. I sent a questionnaire out to them, asking what suggestions they had to make for improvements in the paper. Everyone replied that so far as he was concerned, he had no criticisms or improvements to suggest, but that the magazine was giving him the greatly appreciated help he needed in his work."—W. H. ANDERSON, *Ministerial Association Secretary, Southern African Division.*

HIGH LITERARY STANDARD.—"We all, including my son and his wife, enjoy and often reread every copy of THE MINISTRY from cover to cover. It is full of good food and rich counsel. Often I have given expression to my belief that THE MINISTRY is on a high platform, and its literary standard is certainly not second to anything among our many publications."—D. A. PARSONS, *Minister, Vista, California.*

FILLS NEED.—"To my mind this minister of helpful messages—our very worth-while MINISTRY—going out to the ministers and near-ministers, fills a long-felt want of this denomination. My soul feeds on its monthly contents. May Heaven bless your continued efforts to the end that a strong ministry may be forthcoming."—J. D. REAVIS, *Minister, Florida Conference.*

CONTENTS DEVoured.—"I wish to express my appreciation for the monthly visit of your valuable paper, THE MINISTRY. How eagerly it is seized and its contents devoured by the workers on this side of the Atlantic. I have kept all my copies since the second half of 1928."—H. K. MUNSON, *Evangelist, Welsh Mission, England.*

**EVANGELISTIC MOLD.**—"Some very fine material has been coming out in THE MINISTRY recently. We have all enjoyed the strong evangelistic mold that is being given to the entire journal. We in the home missionary department appreciate whatever boost can be given to the lay-preaching program, because, in spite of anyone's beliefs, the Spirit of prophecy very definitely states that God will use our laymen in both a private and a public way to help finish the work. Whatever you can do to promote this thought among the ministers of the denomination will certainly hasten the finishing of the work."—PAUL C. CARDEY, *Home Missionary Secretary, Greater New York Conference.*

**READ COVER TO COVER.**—"I find THE MINISTRY is being more and more appreciated everywhere. Personally I can say that it is the one denominational paper I receive that is read from cover to cover with unflagging interest."—W. T. BARTLETT, *Ministerial Association Secretary, Northern European Division.*

**MONTHLY IMPROVEMENT.**—"THE MINISTRY continues to improve from month to month, and embodies the slogan, 'For greater power and more efficiency.'"—V. J. JOHNS, *Pastor, Loma Linda, California.*

**PERMANENT EQUIPMENT.**—"THE MINISTRY is forging its way into our hearts, and is, I believe, a permanent part of the Adventist minister's equipment. I appreciate it more and more. I have bound all my back numbers for more handy reference."—HENRY F. BROWN, *Departmental Secretary, Michigan Conference.*

**YOUTH'S APPRECIATION.**—"I take this opportunity to express my appreciation of THE MINISTRY. As one of the younger workers I find each month's issue filled from cover to cover with constructive aids to a better ministry. Especially do I appreciate the suggestions for more efficient evangelism. We need all the help we can get."—KENNETH H. WOOD, JR., *Fresno, California.*

**INVETERATE READER.**—"When THE MINISTRY was started I got the first number and have continued getting it until the present. I have appreciated it very much and on several occasions have sent it to some young men as they were entering the ministry, realizing that it was just the help they needed."—A. J. HAYSMEYER, *Minister, Medford, Massachusetts.*

**READ UNDER DIFFICULTIES.**—"THE MINISTRY is valued very highly by many of the workers in our division who can read English. One minister wrote me that he gets more help for his work from this paper than he gets from all other papers combined. Even those who have to work their way through the paper with a dictionary or two by their side are faithful and appreciative readers of its columns."—A. V. OLSON, *President, Southern European Division.*

**ATTORNEY'S EVALUATION.**—"I read THE MINISTRY with great pleasure. The constructive criticism it contains is good for us all. Its careful treatment of obscure and disputed passages is also interesting."—E. L. MAXWELL, *Attorney at Law, Mountain View, California.*

**OVERSEAS APPRECIATION.**—"Just a word of appreciation for your fine paper, THE MINISTRY. It is a most welcome visitor, and is read with much interest. We are certainly very fortunate in having this paper, so fine in appearance and excellent in contents. THE MINISTRY and the *Review* are two periodicals that we as a denomination ought to appreciate very highly. So far as I know, no religious denomination has anything that equals them."—ERIK ARNESEN, *Pastor, Oslo, Norway.*

**100% BACKING.**—"I feel more and more, as time goes on, that THE MINISTRY is filling a place in our denominational literature that no other periodical holds. Surely THE MINISTRY is a justifiable, and

profitable investment for any conference or institutional organization. Our leaders are one hundred per cent back of THE MINISTRY, so far as the China Division is concerned. I am very much interested in 'Religious World Trends' and in the excerpts in each month's issue from the religious press. In these paragraphs you are supplying our workers with most valuable material. I hope that you can keep this section of your magazine strong. It is filling a real need."—JOHN OSS, *Editor, Chinese Signs of the Times.*

**PROFITABLE INVESTMENT.**—"Providing THE MINISTRY is a profitable investment for our conference. The candid discussions editorially on the various topics mentioned are desirable, and should, without question, be continued. The general features on evangelism, pastoral and Bible workers' methods, the world mission task and technique, the research section, the worker's study life, world trends, etc., are, I am sure, being carefully studied by our workers, and are of great assistance to them in their work."—A. F. TARR, *President, Southern African Union.*

**PHYSICIAN'S APPRECIATION.**—"For the last three years I have been a subscriber and reader of THE MINISTRY, and I must tell you of my personal appreciation of the fine work you are doing with that magazine."—HARRY W. PERRIN, M.D., *Lisbon, New Hampshire.*

**WIFE'S WORD.**—"I enjoy reading THE MINISTRY as much as my husband does."—MRS. F. W. STEUNBERG, *Minister's Wife, Gaston, Oregon.*

**INFLUENCES STUDENTS.**—"I appreciate THE MINISTRY, not only for myself, but for my students. From the discussions we have in class, I know that they are benefiting from it. In fact, in our field evangelism work every now and then I note things that are being done which I recognize are the results of the influence of this magazine."—E. H. EMMERSON, *Bible Instructor, Pacific Union College.*

**NEGRO GOOD WISHES.**—"May the Lord continue to bless the good work THE MINISTRY is doing."—F. S. KEITTS, *Colored Union Evangelist, Southern Union Conference.*

**COLLEGE ASSIGNMENTS.**—"Seldom a day passes but I make assignments to various articles in THE MINISTRY. Bound volumes of past years are available in the library, as well as the current numbers."—H. E. SNIDE, *Bible Teacher, Southern Junior College.*

**EVANGELISTIC NECESSITY.**—"THE MINISTRY, as a vehicle of constant inspiration, helpful suggestion, and large-visioned, aggressive evangelism, has been growing better and better through the years. Every wide-awake and successful worker must now consider it as an absolute necessity if he is to do his best work. The ministry of thousands is being enriched and strengthened by the stimulating counsel of this monthly visitor."—C. A. REEVES, *Evangelist, London.*

**INVALUABLE EXCHANGE.**—"I take a long list of magazines and periodicals, but I read THE MINISTRY more carefully than any of my other papers. Why? Because it deals with that vocation to which I am giving my life. I look to it for helpful suggestions that will enable me to be a better worker. In this journal I come in contact with the thought, experiences, and plans of my fellow workers in all parts of the world field. It gives me opportunity to benefit by their varied experiences and well-thought-out plans, developed through the years. Every worker has been endowed by the Holy Spirit with some special gift, and is able to perfect some certain plan to a greater degree than another worker. By interchange of ideas in THE MINISTRY, I gather and utilize these various methods in my own work. After all, it is the spirit of the worker body that determines the mold of this world-wide movement."—J. L. SHULER, *Instructor in Evangelism, Theological Seminary.*

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## THE RELIGIOUS PRESS

### Valuable Current Excerpts

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**WORLD'S LITERACY.**—Sixty-two per cent of the population of the world can neither read nor write. Three hundred and twenty-five million illiterates in India, three hundred million or more in China, and additional millions in other lands constitute one of the most difficult problems in social reconstruction known to our present day. When this problem is solved, many another closely related to it will be well on the way to solution. For example, indebtedness, poverty, ill health, low physical vitality, superstition, and fear all come trooping along at the heels of illiteracy. The illiterate can take advantage of but few of the facilities government and other agencies offer him for his own improvement. In the United States, life would be drab and desolate without the press and books; but in India, for example, 98 per cent of the women and about 95 per cent of the men can read neither newspapers nor books, bills of sale nor rental contracts, post office nor bank forms, railway tickets nor government and police rules, health measures nor traffic and travel regulations, aids for agricultural improvement, nor anything else.—*E. K. Higdon in the Christian Century*, April 10.

**CRIME PROBLEM.**—Homicides in the United States number 12,000 a year. The rate for 31 cities increased from 5.01 in 1900 to 10.7 in 1933 per 100,000. Major crimes now average 4,000 a day throughout the country. Murders per 100,000 of the population are said to be twice as numerous as in Italy, twenty times as numerous as in England, and thirty-six times as numerous as in Switzerland. About 40 per cent of the crime recorded by police is booked to people under twenty-five years of age. It is estimated that crime costs the nation, directly and indirectly, from sixteen to eighteen billion dollars a year.—*D. C. Macintosh in Religious Digest*, April.

**SEVENTY PER CENT AT WAR.**—According to figures compiled by the Swiss Press Bureau, nearly 70 per cent of the world's population is at war. Germany, including Slovakia and recently occupied territory of Poland, has 109,000,000 inhabitants. The British and French Empires together include a population of 653,000,000. Russia with 164,000,000 was at war with Finland, with only about 4,000,000. Japan and its allies, including Manchukuo, have 250,000,000 inhabitants, while China, the stubborn adversary of Japan, has a population of 300,000,000. Thus a total of 1,480,000,000 human beings, occupying nearly 36,000,000 square miles of the earth's surface, are now at war, while 613,000,000 people, occupying about 194,644,000 square miles of territory, are at peace. . . . And all this in the supposedly supercivilized twentieth century, and in a period when there is more machinery for peace, and doubtless more moral sentiment for peace, than at any other time.—*The Presbyterian*, March 28.

**WORLD'S CRISIS.**—Present-day conditions match the divine description given in the text and deepen our conviction that the coming of the Lord draweth near. The world is sorely perplexed, troubled, and bewildered socially, politically, industrially, economically, and religiously. Confusion, fear, uncertainty, restlessness, and apprehension are widespread, and they affect every nation of the earth. The newspapers, magazines, and other vehicles of expression convince us that thoughtful people are agreed upon at least three things:

*First*, that the world is in a condition of confusion and commotion such as it has not experienced before. *Secondly*, that the leaders of the various departments of thought are not able to provide a remedy

or lead us out of the plight into which we have come. They share the perplexity and suffer from the confusion and are literally "at their wits' end." *Thirdly*, that the church in general is impotent and apathetic, having fallen into a Laodicean state, with a "form of godliness but denying the power thereof." There is sufficient worldliness in the average church to satisfy the most worldly, and enough religion to make content the most religious, but not adequate spiritual power to meet the challenge of a distressed and troubled world.—*W. H. Rogers in Moody Monthly*, April.

**DOUAY REVISION.**—A committee of twenty Catholic scholars, under the chairmanship of Bishop O'Hara of Kansas City, has completed a four-year task of revising the Douay-Rheims Version of the New Testament. This is the version recommended for the use of English-speaking Roman Catholics. It is the first revision in 190 years.—*Christian Century*, March 27.

**YOUTH SPEAKS.**—School youngsters like us have a right to speak up when depression becomes the excuse for closing 20,000 schools, as it did between 1929 and 1935. It reduced school costs of course, by some four hundred million dollars, but at that very same time the nation's armaments budget went up five hundred million dollars! Did the wise boys think that there was no use in educating youngsters whose destined future was to be only cannon fodder? That's a happy thought, isn't it, to spend on making guns the money that you take away from educating youth, closing school doors against nearly a million school children!—*A High School Senior in Religious Digest*, April.

**APPOINTMENT WITHDRAWN.**—Objections to giving Bertrand Russell, distinguished British philosopher, a place on the faculty of City College, New York, came to a focus on Friday of last week when the city council by a 16-to-5 vote asked the board of higher education to withdraw its invitation to him. The objections were based on moral grounds. Professor Russell is charged with having defended adultery and with denying the existence of God.—*Zions Herald*, March 20.

**TOWARD A CONCORDAT.**—No one imagines that the Roman see will aim at a concordat with the United States such as that which existed in countries like Austria and Poland. The very use of the word "concordat" would no doubt be discreetly avoided. But there are more ways than one, even in a country like ours, to gain the advantages of a concordat, or some of them. . . . The time to resist the recognition of a papal nuncio and the dangers of an implied, indirect, or secret concordat in this country is right now. For the security of religious freedom and general tolerance the present legal status of all churches is the best, even for Catholics.—*Christian Century*, March 27.

**POLICE PREDICTION.**—Chief of Police Arthur C. Holmann of Los Angeles, California, told the police commission "it was his opinion that prohibition would come back unless the present liquor situation is changed. Whereas ten per cent of the police department was required to handle drunkenness in 1926, during prohibition, the record in 1939 under repeal, shows that sixty per cent of the department was engaged in the disposition of drunks."—*Religious Digest*, April.

**WHY PROTESTANTS PROTEST.**—A number of Protestant denominations and periodicals and a great many Protestant individuals have protested against the action of the President of the United States in sending Mr. Myron Taylor as his ambassador to the Pope of Rome. In return, these Protestants have been accused of being ignorant, intolerant, and bigoted by some newspapers and writers. The Roman Catholic Church is very strong in America,

and the Pope already exercises a great deal of spiritual power. We do not protest against his spiritual power over his American people, though it does seem passing strange that an Italian Pope in the city of Rome should exercise so great an influence in America. But we do protest against the recognition of his temporal power in America, for in so doing America recognizes a doctrine concerning the relation of church and state which is un-American—but more especially because we believe that the exercise of both spiritual and temporal power by the Pope puts religious liberty in jeopardy wherever both are exercised at the same time. Someone may say that this could not happen in America. The experiences of the last ten years ought to convince us that anything can happen in America that happens anywhere else in the world.—*Dr. Lingle, in Christian Observer, reprinted in Moody Monthly, April.*

**PRESS DOMINATION.**—The *Watchman-Examiner*, Baptist weekly, after speaking of the refusal of a Boston paper to print letters bearing on the Taylor appointment to the Vatican, says: "We are facing a really serious situation in this country because of the Roman Catholic domination of the metropolitan press. To say that it does not exist is ridiculous. The extreme position of the press may yet force a situation wherein Americans in self-defense will have to create their own medium for the frank discussion of public questions."—*Christian Century, April 10.*

**WAR'S COST.**—It is well to remember that fifty-nine cents of every dollar we pay in Federal taxes is spent by the United States for past wars and preparation for future wars. In the World War it cost \$33,700 to kill one man. Every year we are spending a quarter of a billion dollars for pensions to over half a million people. Your grandchildren will still be paying for the last war. The World

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War of 1917-18 has already cost the United States fifty billion dollars. President Coolidge estimated that it will yet cost fifty billion more.—H. E. Luccock, in *Zions Herald*, February 28.

**BIBLE CIRCULATION.**—Even the profound disturbances that have plunged most of the race into the gloom of war fail to prevent light from breaking through from the source of light. The victorious spread of the Bible in many lands has not noticeably slackened, as this brief compilation of facts shows: "In Germany, . . . in Japan, . . . in China, despite the strife and poverty of war; and in most foreign countries, sales and distribution of the Bible are higher than ever before, reports the American Bible Society. Japan's purchases increased by ten per cent, and China bought more complete copies than ever."—*Presbyterian*, February 22.

**PRAYER-MEETING DECLINE.**—The heart of a church is its place of prayer. If there is no place of prayer, or if the place of prayer be inadequate and weak, then no matter how enormous the church building may be, no matter how large the church membership, the church is a dying church. . . . Today we pass a church building of enormous structure on a Wednesday night and find it dark, having discarded the old-fashioned prayer meeting, and we see across the street hundreds going into a Christian Science church for a testimony meeting. We wonder whether it is not time for the church to look to its future. . . . We know that the old-fashioned prayer meeting is almost as extinct as the dinosaur and the one-hoss-shay. . . . Perhaps it has served its purpose. But prayer and the need of prayer is not extinct. Never was the world so greatly in need of prayer as now. And where can the world look for the prayer except in the churches?—*Christian Century* (Mod.), April 3.

**BIBLES IN CHINA.**—The Bible Societies have issued a pocket Bible for the Chinese soldiers similar to the one prepared by Oliver Cromwell for his Ironsides. The demand is so great that a fourth edition is being printed, and it is impossible to fill the orders. So imperative are these orders that Bibles are being sent by air mail 600 miles, then 1,500 miles to reach the soldiers behind the trenches.—*Religious Digest*, April.

**CONGO MISSIONS.**—Discrimination by the Belgian colonial government against Protestant missions and in favor of Roman Catholic missions in the Belgian Congo has long been a subject of deep feeling on the part of Protestant missionaries, but they have prudently refrained from saying much about it. Vast amounts of educational and medical work are carried on by the missions. The statistics show that the quantity of Protestant mission work in these fields greatly exceeds the Catholic, and such evidence as is available—never, to be sure, quite unbiased—indicates that it is at least not inferior in quality. Both receive aid from the government for the support of these social activities. But how much? In giving land for the schools, the government has allotted 10,000 acres to Protestant schools, 228,000 acres to Catholic schools. Financial grants for the Protestant institutions amount to 77,500 francs; the Catholic institutions receive 34,000,000 francs.—*Christian Century*, April 10.

**ADVICE ON PREACHING.**—In writing to a nephew who was entering the ministry, Hill said, "It is better to feed the appetite of the hungry than tickle the fancies of the whimsical. May you and I never be retailers of such whipt sillabub divinity. Better keep a cookshop for a healthy hunger than a confectioner's to regale the depraved appetite of the dainty. Good brown-bread preaching is the best after all. Sermons apparently designed to show off the preacher rather than the Master remind me of a hailstorm upon pantiles—they make a great deal of noise, but produce no impression. I don't like those mighty fine preachers who so beautifully round off

their sentences that they are sure to roll off the sinner's conscience."—*Church Management*, reprinted in *Religious Digest*, April.

**DESTINY-DETERMINING HOURS.**—In your ability to read, you possess a key that can unlock the storehouse of knowledge to anything. Are you making the best use of that asset—your ability to read? Is the man who can read but *doesn't*, any better off than the man who *can't* read?

You can pass through a long life of fourscore years and ten without being able to appreciate good music, or poetry, or the classics of literature; without knowing anything about science, or religion, or philosophy, and without ever having read a line that Aristotle wrote.

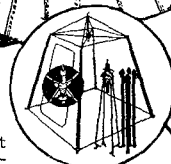
You can get along, in a fashion, without even being able to read. But, what discoveries—what richness of thought, of joy, of exultation, what ecstasies, thrills, triumphs, and possible accomplishments you are denying yourself!

*What would you think of a man driving a sixteen-cylinder car and poking along with only one cylinder working? Many of us do that very thing, and toward the end of life begin to feel that we haven't been given a square deal. Are not the hours we spend in improving ourselves truly our destiny-determining hours?* . . .

No individual, whether with a college education or without one, can ignore the impressiveness of the statement that the hours you spend in self-improvement, keeping up to date, enlarging your horizons of thought—are truly your destiny-determining hours. Growth stops the moment you stop this kind of effort. . . .

How can one add to one's vocabulary? Learn three new words a day. In a year's time you have added over a thousand new words, and anyone with a thousand new words at his command will not lack for a paying opportunity to use them. That is what time will do for you. . . .

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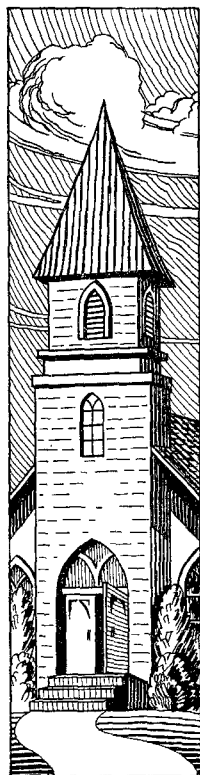
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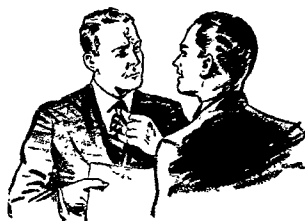
"Received your letter containing information regarding prices to churches on health foods. I have presented the money-raising projects to the churches, and they seem to be much interested. The Dorcas Society of the Wauchula church wishes to sponsor the sales in this district. We are planning to make 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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## **Becoming Extraordinary Ministers**

*(Continued from page 25)*

round about to Illyricum, reaching in a lifetime of amazing ministry Syria, Phenicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Caria, Lycia, Ionia, Lydia, Thrace, Macedonia, Thesalonica, and Achaia, besides the islands of Cyprus and Crete.

The examples of men of God in later times will move him to intense industry. He will think of Calvin, who, although his body was lean and worn and spent and wearied, nevertheless read no less than three divinity lectures every week of the year, and preached every day, every other week. Thus annually he delivered 156 lectures and 183 sermons, and kept it up year after year. Every Thursday he sat in the presbytery; every Friday he explained difficult texts to ministers, solving a thousand doubts and questions proposed to him by various churches and pastors. Over and above all these employments, he brought out some great volume on theology each year, and continued to drive his prodigious industry right into the very midst of his dying illness.

He will think also of Wesley, who, as a messenger of God's grace, traveled in every direction through the British Isles, preaching the unsearchable riches of Christ to multitudes; who studied, and labored, and prayed, to an extent doubtless unparalleled in the history of mankind; who continued his labors from the commencement of manhood until long after fourscore years had bleached to snowy whiteness his flowing locks; who, for more than half a century, rose at four in the morning, preached two to five times a day, and traveled annually over four thousand miles; who, in addition to all his travels and preaching, wrote what would require an ordinary lifetime to read; and who, by his indomitable industry, great talents, and sublime devotion, exerted upon the people of his time an influence far-reaching and incalculable.

As the minister of today thinks on such examples as these, considering the great work to be done and the few years in which it is to be accomplished, he will never, never be idle. Whatsoever his hands find to do, he will do it with his might.

## Organizing for a Campaign

(Continued from page 12)

can usually find easier access to the homes of the womenfolk than can a young man. In a larger campaign, a young man and two or more Bible workers are necessary. The young man assists on the platform and organizes the stewards, or ushers, and engages in Bible work during the weekdays. In large city evangelism, a young man who can lead a choir is an invaluable help. This matter of musical assistance needs to be given fuller study than it has yet received. It is well to make the congregation acquainted with the workers early in the campaign. I have made it a custom to introduce the workers from the platform.

If there is a local church in the neighborhood, the attitude of the evangelist toward the local membership should be expressed in the motto, "Mobilize to Evangelize." Long before the effort begins, he must kindle the flame of enthusiasm, so that the opening night finds the members in real soul-saving spirit. In churches where the members need to be aroused, we have found it an excellent plan to conduct a series of revival meetings for the church members before the campaign is launched. In this way we soon have the whole church praying earnestly for the success of the work. By careful thought and planning we can use the great majority of the membership in various ways, such as distributing announcements, singing in the choir, acting as stewards, and speaking at open-air meetings.

## Advancing Under Difficulties

(Continued from page 34)

Many thrilling tales of how God has miraculously led and protected them are continually pouring into our offices.

It is true, as predicted by the messenger of the Lord, that this work is being carried on in a terrible crisis, under the most discouraging, forbidding circumstances. Many of our missionaries and national workers are suffering untold hardships, and are constantly subjected to severe mental and nervous strain. Many have lost all their earthly possessions through air raids and looting. And yet the hand of God has sustained them, and His message has continued to gain influence and power.

No doubt when the present conflict is over, the remnant church will emerge with much greater influence and prestige than it ever enjoyed before in China. We feel that it will then be in a position to move forward under the leadership of the Holy Spirit to the completion of its task of warning China's four hundred millions of the coming judgment and the advent of our blessed Lord.



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**BOON!**—Inexpressible gratitude should fill our souls for the sure guidance vouchsafed us through the Spirit of prophecy writings. We are not left to grope in bewilderment and confusion as do others, struggling to choose between what is true and what is false. With all the specious reasoning rampant today, and the misleading corruptions of history, with the conflicting testimony of vaunted authorities swirling about us, we can, nevertheless, under these counsels, steer our course with certainty and head for the port we seek in confidence. Furthermore, it is doubtful whether anyone without these inspired counsels will escape confusion and digression from the true goal. Wreckage lies scattered over the rocks and shoals. The world is becoming more and more confused in its thinking and is departing farther and farther from the platform of heavenly principles and precepts. More and more we must stand alone—hated, despised, and rejected—because we refuse to accept the world's platform.

**CONCEPTS!**—A confusing and conflicting situation confronts the seeker after the facts of history in fulfillment of prophecy. Seemingly reliable authorities, of apparently equal eminence, make contradictory statements, one offsetting the other. Differing religious beliefs—Catholic or Protestant—or an absence of belief and differing philosophies of life all have a bearing upon what one seeks, and consequently upon what one finds! The historian without the divine philosophy of life does not always seek until he finds beneath the surface those more important facts or causes that have ever shaped the destiny of mankind through the ages.

**TRADITION!**—Never should we utter a chiding word against slavish adherence to the positions of the founding fathers of the Jewish, Roman Catholic, or Protestant faiths—if subservience to purely denominational tradition on the secondary details of prophetic interpretation characterizes our own course. The devotees of tradition virtually deny the postulate of ever-advancing light. They obviously seek not actual truth or the confirmation of truth, but simply the upholding of a position taken in the past, irrespective of its merit. Some of these positions were, moreover, but tentatively adopted at the moment, and at times with admittedly scanty study. The passage of time has, however,

ultimately given the force of venerability. Thus these details have become rigidly fixed on a purely authoritarian basis. The rugged outlines of this message are incontrovertible and immovable. This is truer than many are aware. But refusal to examine further the more comprehensive historic evidence now afforded on certain supplemental aspects, through greater fulfillment and decades of wider study, betrays an attitude of unreasoning allegiance to the past simply because it is past. Such an attitude is an indefensible denial of an otherwise uniform denominational emphasis on the necessity of seeking for and following every added ray of light that comes to men, and which we press with such telling force upon others with reference to the Sabbath, the nature of man, the sanctuary, etc. Consistency calls for the open mind and the advancing step.

**INFORMATION!**—Those who assume to speak for the denomination to representatives of the press should rightly represent the denominational view. Personal opinion and a penchant for publicity do not constitute authorization for the release of personal opinion to the world in the name of the church. We have duly appointed leaders and responsible committees whose responsibility it is to speak for the movement in any official or public way that commits the movement.

**SELFISHNESS!**—How very human we all are. While our whole worker body, is, of course, interested in general in the development of all phases of our world movement, nevertheless, when it comes to furthering the ends of the particular part with which we are connected—be it division, union, or local conference, special institution, particular department, periodical, district, church, or what not—most of us instinctively and sedulously seek to give it advantage over its "rivals" in the same field of endeavor, for we rest assured that virtually all others will press for a like advantage to advance the particular work for which they are accountable. That is why it is usually necessary to place unaffected neutrals on budget and similar committees and adjudicating commissions. We need a new sense of the oneness of this movement, the unity of all of its parts, and our mutual responsibility for the forwarding of all of its interests in an unselfish manner.

L. E. F.