

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 14, No. 10

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NOTES AND NOTICES

Information and Sundry Items

As an inseparable corollary to the All-Out-for-Evangelism movement that is gathering increasing momentum, we need a central

EVANGELISTIC EQUIPMENT MUST NOW BE SUPPLIED production and distribution arrangement to supply our

growing army of evangelists with diversified and representative equipment needed in their work—evangelistic cuts for handbills and newspapers, billboard posters and window cards, auto-bumper ad strips, ti-pi rubber type mats and cuts, diversified prophetic charts, cut-out prophetic symbols, stereopticon slides, et cetera.

The hour has manifestly come for this advance move. The growing need must be met. The present feeble individual efforts should be pooled and strengthened. Anything less will fail to meet the need of tomorrow. The experimental stage is past. Sample equipment of this sort has already been developed, and is used and appreciated. But the scope is too limited, and the service uncertain. This should now be stabilized. And not only should standard equipment be available for immediate delivery, but these facilities should be available for special orders to meet individual needs, such as large items of equipment for city work.

When we ask our men to move forward in the battle for truth, we must supply them with adequate, serviceable weapons, and with reliable and always available ammunition. Such working equipment, be it remembered, would serve not only our ministers, Bible workers, ministerial interns, and theological students in training, but that large host of lay preachers whom we ask to launch out into more intensive and continuous evangelistic endeavor. This movement has the talent, the equipment, and the means to bring this supply service about. Let us now co-ordinate these individual efforts. The Lord expects us to apply farsighted vision to our present and future needs, and to meet them in an adequate way.

☞ HE is not abandoning a fundamental of the faith who finds it necessary to readjust a faulty or incomplete detail of early prophetic interpretation upon which the Spirit of prophecy is silent, and upon which supplemental light has clearly been given.

☞ CALL not that research which is simply a hunt to sustain a preconceived opinion. Truth is not the goal of such a quest.

☞ THE trouble with much of our study, and even some so-called scholarly research, is often its superficiality. Purporting to be deep, it is

sometimes shallow. Supposed to be comprehensive, it is often but partial, incomplete, and one-sided. Attempting to compass the world's concepts and contributions, it often misses the determining testimony of which the world is unaware, because the world's study has not followed in the lines that God has revealed or marked out through the Spirit of prophecy. Thorough, full-rounded, reverent study is needed today.

Announcement Deferred

THE annual announcement of the Ministerial Reading Course is customarily made in the October *MINISTRY*, so that all overseas divisions may join with us in beginning this united study endeavor by the first of the New Year. This year, however, two factors have made it both unnecessary and really impossible to announce the 1942 Course until the November issue of *THE MINISTRY*. The first reason is that present world conditions prevent certain of our overseas divisions from participating with us this year. Thus the time element does not press. The second, and really determinative, factor, is that the convening this spring of the General Conference, with the election of officers to all General Conference posts, made it inadvisable for the Ministerial Association leadership of the former administration to complete the 1942 Reading Course arrangements before the Conference. As soon, therefore, as the new Association leaders were chosen for this quadrennial period, plans were immediately completed for submission of manuscripts to the new and enlarged Ministerial Association Advisory Council, which body makes the final decision on the Reading Course choices. This Council, in turn, was not appointed until July 24, 1941.

All four required volumes of the 1942 Reading Course are being published especially for the new course. They are written by able men who have long worked upon their preparation. It was therefore impossible to publicize them—with illustrative cuts showing appearance and exact title, the club price, and all other information involved—in time for the October *MINISTRY*. Accordingly, the November issue, mailed October 15, will contain the full information.

This much can be appropriately said, however, as an appetizer—that this new course is one of the strongest and most helpful ever submitted to the field. It should prove an exceptional blessing and stimulus to our entire worker body. It includes the full group of addresses given at the Evangelistic Council and Ministerial Association meetings, as well as the two special Bible workers' meetings at the recent General Conference. A rich treat is in store. Watch for this information in the November *MINISTRY*.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY.



Official Organ of the Ministerial Association of
Seventh-day Adventists

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☞ A "Zamzam" passenger relates an experience after leaving the ill-fated ship.

WITNESSING UNDER EMERGENCY CONDITIONS

By HELEN M. HYATT, *Teacher,
Helderberg College, South Africa*

AFTER the "Zamzam" was shelled and sunk in the South Atlantic, the passengers were taken by a devious route to Europe. There the United States consuls had to wrestle with the problem of their repatriation.

It was impossible to obtain passage for the entire group to sail back to America together, as ships from Lisbon were all booked long in advance. So we returned in small groups on several vessels, and some by Clipper.

It was my lot to sail on the Portuguese ship "Mouzinho," with twenty-five other women, all but one of whom were missionaries. This boat had been chartered by the Friends' Society of Philadelphia to bring Jewish refugees to the United States. It was so crowded that many passengers—men, women, and children—had to sleep on the decks. Fifty women were accommodated in one hold, and in another one hundred sixteen children between the ages of six and sixteen had bunks.

In all they were a sorry-looking group, showing signs of the horrors of the last three years—undernourished, distrustful, and afraid. Many had been in concentration camps. Their plight excited our pity. "Is there anything that we can do to help these poor people?" we asked ourselves.

The French doctor who had charge of the children was happy to have classes arranged for them, and soon one could hear their childish voices singing "The Star-Spangled Banner," "Jesus Loves Me," and other songs. Conversation classes in English were also conducted for them.

The adults crowded into the room and were so interested in what was being done for the children that they really hindered the work. So I volunteered to teach the adult group. So

many came that the room was filled. They were so eager for the classes, and asked so many questions, that it was hard to get away from them. When I went on deck, I was surrounded by these unfortunate people, who told their sad stories, and asked advice which I felt powerless to give.

In our classes I undertook to teach the words and sentences that I had needed most when I found myself in a land in which the language was entirely strange to me. We talked about customs peculiar to America, about transportation and travel, what to do at the docks, how to get food, especially at the cafeteria and the automat, and how to handle American money.

One day we had an arithmetic lesson. I took coins to the class, and we discussed their values and purchasing power. Then I called attention to the words, "In God We Trust." I told the story of America—the coming of the Pilgrim Fathers to find freedom to worship God as they chose, and liberty to think, speak, and live their own lives. I told them that America is a Christian nation, and I tried to point out to them that none but Christian nations were opening their doors to receive the world's refugees.

I reminded them that someone had said, "The God of our fathers has failed us, our country has failed us; now we must find a new country and start again to build a new home and a new life."

Then I said, "God has not failed you, but you have not approached Him in the right way. When our Lord Jesus was on earth, He said, 'I am the way.' I have never known anyone to fail to find God if he approached by the way of Christ." I urged them to accept Christ and find peace with God, and become good citizens of the United States.

When Sunday came, the other missionary women asked that I conduct their Protestant service. I felt that I could not do it. I am not a public speaker—just a schoolteacher—but I was strongly impressed to accept. I had prayed to be used in some way, and felt that I must not refuse whatever openings my heavenly Father made for me.

I had no outline of texts or study prepared, but I did have a copy of "Steps to Christ." I read and reread the first chapters and tried to present the simple gospel story in the beautiful way it is given in that little book. The Lord helped. The large room was crowded with attentive listeners. In closing, I asked our choir to sing the chorus, "Come into my heart, Lord Jesus."

The audience was composed entirely of Jews and missionaries of other societies. When the service ended, they flocked round to shake hands and to express their appreciation of the message. Several asked to what church I belonged. They were free to say that they were no longer Orthodox Jews, and that they were seeking a new religion in their new home. God only knows the result of our efforts, and we leave the matter with Him.

When we met for our last class, I reminded them that we really did not know one another. I asked them to introduce themselves to me, to tell where they had come from, their occupation, where they were going, and why. I was astonished to find that my class consisted almost entirely of professional men and women. There were doctors of medicine, law, and philosophy, professors from the leading universities and medical colleges of Europe. I am glad that I did not know this before. I would not have dared to try to teach them. But they had been so eager to attend the classes and so appreciative of my efforts, that no man-fearing thought had entered my mind.

Their need was our opportunity. It was a most encouraging experience and came just when I needed it, too. For I was much disappointed and almost low-spirited over having to turn back when we were so near Africa. At times I wondered whether God had anything still for me in His service. I was greatly cheered as a result of the work for these Jewish refugees. I believe there is a work to be done for these people by our churches, especially in the large cities. They have indeed come through great tribulation, and their hearts are easily touched by kindness just now. Let us capitalize on the opportunity. Delay will be fatal. Others will reap the harvest that might have been ours.



☞ Too many preachers are more anxious to impress their congregation than to help them; too many prayers are exhibitions of fine phrasing rather than appeals to God.—*Channing Pollock.*

Watchman! What of Your Vision?

By JOHN F. WRIGHT, *Vice-President of the General Conference*

WATCHMAN, what of your vision? What a heart-searching, soul-stirring question! How tremendously pregnant with meaning! It grips the mind. It challenges the attention. Never has there been an hour when it was so weighty in its import. Sincerely pondering it for a moment in all its magnitude, we may well give it a personal application. For instance, *just what is your vision?* What is your perspective?

What is your outlook, as, together with your fellow workers, you face the unfinished task before us? How much does your vision encompass? How does it measure up with the requirements made upon the church by the divine commission? It is well to pause and think. Just think it through calmly, soberly, definitely, and see how you check up.

There is but one answer to this vital question. It is this—*one's vision must be heaven born.* It must take in all that the heavenly vision takes in, and that is simply this: God's great missionary charter of Christ's kingdom is the gospel commission. It bears the divine credentials. It forms the Lord's charge to His church. Such a charge is world wide in its scope. It is all-inclusive in its undertaking. It embraces every nation, kindred, tongue, and people. In the formation of this plan, the Lord made no exceptions. And obviously, the church is granted no license to make any.

Vision to Embrace World Field

This being true, we may rightly conclude, and that without hesitation, that the vision of each individual disciple of the Lord Jesus must embrace the whole world field. Not only must such a vision be possessed, but it must be kept unobstructed and clear. It can never, with safety, be dimmed, narrowed, circumscribed, or localized, except at grave loss.

Then, too, let it ever be remembered that the vision of such a world missionary program is the lifeblood of the church. Verily, it is the spiritual soul of the individual worker. Experience has taught the various Christian bodies in every age that when such a vision predominated and motivated their every religious activity, the spiritual status of both minister and lay member was such as shook the world and paralyzed the powers of darkness. But when that vision dimmed, when it did not embrace the world field, love waned, spiritual vigor lagged, and the fires of evangelism went out. How tragic, then, to lose that vision!

The danger which lurks everywhere today is that the vision of some will become circumscribed. How sad, and yet how true it is, that many a worker in the service of God can

see the need of only the territory over which he may preside. Naturally, it is incumbent upon each one to foster strongly, carefully, and wisely, the interests of the field over which he may have been appointed steward. But if his conception of the work includes no more than this, if his vision leads him to see only the need of one section of the great harvest field, he certainly misses the mark, and will fail to achieve all that the Master may properly expect of him when He returns to take an account of his stewardship. Such a restricted view, if widespread among the ministry or the laity, would bring chaos to the body of Christ, and completely paralyze its world-wide missionary program.

Ours Is a World-Wide Undertaking

Truly, then, the call of the hour is a world-wide vision. It is the only safe and satisfactory vision. We are admonished to lift up our eyes and behold the ripened field of earth everywhere. We must face more earnestly the great unfinished task. It is a world-wide undertaking which claims our attention. Our vision must take it all in. This is no time or place for a narrow, limited vision. No! No! A thousand times NO! Indeed, the gravity of the problem before us demands such a vision, individually as well as collectively. We cannot and we dare not transfer our obligation to a future generation. One of long and tried missionary endeavor has made this observation:

"On the present basis of missionary effort, probably one third of the people of the world will die without hearing the gospel of the kingdom. To the colossal dimensions of the task and its staggering, intensive difficulties, the new difficulties which have entered into the situation" we must give heed. "We study the difficulties carefully, but we do not take counsel of them. A true soldier does not reckon up the costs involved; he carries out the orders. A true Christian does not figure out the possibilities of success; he does his duty. This generation of Christians must not base its program on the difficulties. It must meet its obvious responsibility. An impossible task? Well, if it is, the glory of its accomplishment will be all the greater."—*The Call of a World Task*, by J. Lowell Murray, p. 132.

O that somehow we might catch the vision! Indeed, it is a task which is colossal in its dimensions. It is overwhelming in its magnitude. It is an undertaking which is staggering with intensive difficulties. No one will deny this. However, this same writer goes on to suggest that instead of the difficulties' being the real cause of our lack of progress and advance, it is rather our lack of vision, and the fact that we have not laid hold of our possessions in spiritual things as we ought. This, he implies, has been the real hindrance to advancement. Right in this connection Mr. Murray continues:

"We have not possessed our possessions. While the years of the Christian Era have gone by, God has been waiting to be honored by the faith of a

generation that would call upon Him for really large outpourings of His power. Our fault has been that we have limited God by the trifling dimension of our undertakings, by our failure to appropriate more than a meager supply of superhuman resources that are unlocked to the faith of human agents, and our unreadiness to throw ourselves into the ministry of intercession in the world's behalf."—*Id.*, p. 155.

In other words, he attacks the problem specifically by asserting that it is our lack of faith and vision which has so retarded the complete and speedy evangelization of the world in this generation. This is strong reproof; yet it is worthy of our most earnest consideration. If we but catch the vision as it really is, we will see millions dying without hope of salvation, millions still bound in the chains of heathenism and superstition, millions groping in midnight darkness, millions crying for the message with which we have been entrusted.

Doors of opportunity are now open which may soon close to us forever. If we could but catch a vision of the situation and need as it really is, how our souls would be stirred! And it will require just such a vision as this on the part of every worker to complete the task in this generation. "The evangelization of this world in this generation! Let a man drive that stake and tie his soul to it, and there will be reality to his religion."—*Id.*, p. 132.

This, then, is the vision that we need. Truly the hour is late. The night certainly draws on apace, when no man can work. "If other influence will not hold back until a future day, we dare not hold back our Christianity for a later generation to carry into all the world."—*Id.*, p. 142. This task, though a staggering one, is, thank God, not a hopeless one. "This is the only generation we can reach. But we can reach it and all of it, with the Spirit and message of Jesus Christ."—*Id.*, p. 161.

Then may not our ardent supplication to the throne of divine grace be: O God, help us to gain this larger, broader vision; help us to keep it clear and undimmed, and then through the enablings of divine providence, give us the power, the devotion, and the consecration, as well as the strength, to complete the task and to complete it quickly!

SHARE METHODS WITH OTHERS

❏ EVANGELISTIC workers who have developed a particular method of work that has proved particularly effective are cordially invited by the Ministerial Association to share such methods with their fellow workmen through the columns of *THE MINISTRY*. Write them out and send to the editor. Where you share one method of your own, you will receive ten others through this worker medium. Test it out for yourself.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

¶ A polemical study of a recent attack on the Sabbath

SABBATH OR SUNDAY—A REVIEW

By W. E. HOWELL, *Secretary to the General Conference President, Takoma Park, D. C.*

IN a leaflet entitled "Twelve Reasons for Observing Sunday as a Sabbath,"* Guy Fitch Phelps, the author, exhibits a striking example of cant and illogical sequence in a vaunted effort to demolish the foundations of the true Sabbath, but in reality knocks out all the man-made props from under the Sunday institution. Even a casual reading of the tract reveals that every one of the twelve propositions set forth is a thrust at the true Sabbath, while not one of them gives a reason for keeping Sunday. Note his twelve arguments:

REASON 1. "The names of days have nothing to do with the matter. Sunday, Monday, Tuesday, or Friday could be selected as a Sabbath, and if preceded by six days of labor, would be a complete and sane fulfillment of the Sabbath law."

Down, therefore, goes the first prop under Sunday! Any day would do.

REASON 2. "It remains to be proved whether the days of Eden were periods of time or days of twenty-four hours' length, . . . [therefore] the debate for a septenary week of days is very unsound."

Down goes "the first day of the week" prop under Sunday, for there is no cycle of seven days, and hence no first day!

REASON 3. "There is no evidence, Scriptural or otherwise, that God commanded Adam to observe the Sabbath, or that he ever adapted himself to a seven-day week."

Down goes the Sunday prop that the original Sabbath was Jewish and was changed to the Christian Sabbath—when the creation Sabbath was never commanded to the progenitor of the Jews!

REASON 4. "There is not a trace of evidence, secular or divine, that anyone from Adam to the flood ever observed the Sabbath."

Down goes another prop under the change of a Sabbath that never was observed from its origin!

REASON 5. "Nor is there any proof in existence that anyone observed the Sabbath from Noah to Abraham, or from Abraham to Moses, nor is there any proof that the Jews since Moses have observed an unbroken succession of Sabbaths."

Down goes the prop under Sunday that it became the Christian Sabbath in honor of

Christ's resurrection, and took the place of the Jewish Sabbath, which was never kept by the Jews before Moses, and the identity of which the Jews have lost trace of since Moses!

REASON 5. "There is no evidence in existence that either Saturday or Sunday as now observed is in chronological order with the days spoken of in Matthew 28:1."

Down goes another prop under Sunday, that it commemorates the resurrection day of Matthew 28:1, since we have lost its identity in our reckoning!

REASON 7. "Those who contend for a given day to the exclusion of all others, must prove an unbroken succession of Sabbaths from Adam to the present. . . . This is impossible, as everyone knows."

Down goes the man-made prop under Sunday, the so-called Christian Sabbath, that replaces the creation, or Jewish, Sabbath; for no one knows when either one comes!

REASON 8. "There is no Scriptural authority for observing any certain day of the week as a Sabbath. If the present Sunday is not in the true order of the first Sabbath upon which Christ rose from the dead, there is no harm done."

Down goes the creaking prop that Sunday is any Christian memorial at all, for it can fall on any day anyone may choose, and "there is no harm done"!

REASON 9. "Jesus avoided all fanatical attitudes toward the Sabbath, . . . the fanaticism which hangs human destiny on observing times and seasons."

Down goes the prop that there is any virtue at all in the keeping of Sunday as a Sabbath, for that would be the fanatical observance of a time or a season!

REASON 10. "It is impossible to observe any given day, by whatever name, at all times, at the same time, in all places on a round world."

Down goes another prop in the impossibility of keeping Sunday at all on a round world. No day can be kept!

REASON 11. "Since no one knows where the Infinite established the original day line, or how many times it has been changed in human history, it follows that those who contend for a given day as a Sabbath can never be certain of their case, because they cannot know where the first day line was fixed."

Down goes the next to the last prop for the observance of Sunday at all as a Sabbath. The week cannot be identified!

*Board of Temperance, Prohibition, and Public Morals, Methodist Episcopal Church, Washington, D. C.

REASON 12. "In every place where we read 'first day of the week,' in the Greek it is either 'Sabbath' or 'Sabbaths,' and . . . therefore Matthew 28:1 when interpreted means 'in the end of the Sabbaths (Jewish) as it began to dawn toward the first of the Sabbaths (Christian), came Mary Magdalene,' etc."

And this, after all the foregoing arguments that no one knew which was the Jewish Sabbath or the first day of the week, since no unbroken succession of weeks or days could be traced from either Adam's time or the time of Christ, till now! Such is the culmination to this self-contradictory series of so-called "reasons for observing Sunday as a Sabbath"—an unscholarly, untenable, threadbare argument, brought forth in a long-drawn comment on all the passages in the New Testament that mention it.

The zealous champion gets himself into an inextricable tangle, after making the resurrection day the "first of the Sabbaths," (1) by making the disciples come together to break bread when Paul preached till midnight, "on the first of the Sabbaths" not less than twenty-five years after the resurrection day; (2) by making Paul instruct the believers in 59 A. D. to lay by their gifts on the first Sabbath; and then (3) by losing heart and summing it up by saying that "in six other places [in the phrase] 'first day of the week' [the word *week*] is Sabbaths, in the plural," and of course, therefore, the first of the Sabbaths in every instance!

Down goes the whole structure of man-made props for Sunday in a reverberating crash—twelve so-called reasons for not keeping the creation Sabbath, and not one reason for "observing Sunday as a Sabbath"!

WHEN we look for the reason why a professed teacher of the people would take these self-stultifying positions in advocating the observance of Sunday, the most charitable thing one can say is that he bases it all on the untenable thesis that "the law of the Sabbath is fulfilled by dedicating a SEVENTH PART OF TIME [caps his] for holy purposes." In support of this view he actually says, "We are commanded to keep THE [sic] seventh day; that is, the day following six days of labor. The ten commandments state just that, and no more." To be sure they do! But what is the "just that"? *The* is a definite article, and prefixed to "seventh day" must mean a definite seventh day, whereas the writer makes it indefinite by writing his title "Twelve Reasons for Observing Sunday as a Sabbath," and by inculcating the same idea all through his discussion. For example: "Sunday, Monday, Tuesday, or Friday could be selected as a Sabbath." Truly a sabbath such a day would be, but not *the* Sabbath called for in the Scriptures.

Let us look at a few typical passages in the Bible. In the first mention of the seventh day

of rest in Genesis 2:2, the Hebrew supports the English translation by actually using the definite article *the* when it says, "On *the* seventh day God ended His work," and, "He rested on *the* seventh day from all His work," and, "God blessed *the* seventh day, and sanctified it: because that in it He had rested from all His work." Very definite indeed all this—ended on, rested on, blessed, and sanctified *the* seventh day.

That God's doing these four things on the seventh day of creation really constituted it *the* Sabbath day, is seen clearly in the original Hebrew in a more basic sense than appears in the translation. The word "rested" in both the second and third verses, is the verbal form of the word Sabbath, and if we had such a word in English, it could properly read, "He *Sabbathed* on the seventh day." We can only conclude that the establishment of the Sabbath on the seventh day was as definite an act of creation as was the making of man in the image of God on the sixth day, or the making of two great lights on the fourth day. The one was a physical creation, the other a spiritual creation; but the one was as real, as enduring, as unchangeable, and as definite as the other.

The first place in the Scripture where the Sabbath is definitely mentioned as such in our translation is in Exodus 16:23, where Moses on the sixth day said to Israel (literally), "Tomorrow . . . Sabbath-holy unto God." No article is used here, as the obvious purpose is to emphasize the character of the day in distinction from the six preceding days. Verse 25 reads, "For [it is] Sabbath today unto God." No article here, since the great purpose in the first definite mention of the Sabbath in these two verses is to lay emphasis on its distinctive nature.

Look for a moment at the Sabbath commandment. What do we find? "Remember *the* Sabbath day," literally "day of *the* Sabbath." Again, "Six days shalt thou labor, . . . but day seven is Sabbath unto Lord thy God," (literal rendering). No article is used here before "Sabbath," since it is a generic term (term of *kind*) to distinguish the character of the seventh day from that of a workday. In other words, to the mind of God the seventh day is Sabbath in contrast to a labor day. But again in verse 11, God "rested day *the* seventh," and "the Lord blessed day *the* Sabbath." Thus both the day and its character are made very definite indeed by the use of the definite article.

The author of the Sunday leaflet, however, limits the article *the* in "the seventh day" to its technical use in a series of numbers, as the fifth, the sixth, the seventh day, while in its use in "*the* Sabbath" he reduces it to *a*, even in his title, for the obvious purpose of trying to make it appear that *any* seventh day will suffice for the Sabbath, as he repeatedly says. Such are the inconsistencies of error.

SIDING in with evolutionists and higher critics, the defender of Sunday has no conviction that the seven days of creation were twenty-four hours in length, but may have been long periods of time, and that therefore all contention that the weekly cycle originated at creation is baseless. Strange and inconsistent that he accepts the weekly cycle in the fourth commandment which cites creation week as its origin, and commands the keeping of the seventh day because God kept it and set it apart as a holy day as the last act of creation. If the original Sabbath was a long period of time, Sunday as the seventh part of time for which he contends, must be kept as a sabbath for a long period of time also.

As to there being no "evidence," "not a trace of evidence," nor "any proof" that Adam was ever commanded to keep the Sabbath, or that anyone ever observed it from Adam to Moses, it is passing strange from that viewpoint that the fourth commandment, engraved in stone by the finger of God and delivered by Moses to the children of Israel at Sinai, should cite the resting of God on the seventh day of creation and His setting the day apart for holy use, as the very reasons why Israel was commanded to remember to keep it holy.

Likewise, it is the "merest presumption," as the author expresses it, to assume that the "Lord God walking in the garden in the cool of the day" in His daily communion with Adam, did not instruct him to keep and honor the Sabbath of creation made for his benefit, as well as to dress and keep the garden He had created. For what other purpose could God have set apart the seventh day from the other six and made it holy? All the rest of creation was made for man, and Jesus told the Pharisees

—Please turn to page 44

Tithing (Sermon Outline)

By F. W. DETAMORE, *Evangelist,*
Kansas City, Missouri

INITIAL TEXT: Luke 16:10, 11, 13

I. \$ AND † CONFUSED.

1. God trusts us according to our honesty in dealing with Him.
2. Luke 12:13, 15. Young man who saw commercial value of Christianity.
3. 1 Cor. 15:19. Christians miserable; have forgotten future hope.
 - a. Listen to most conversations—talking profits, not prophecy.
 - b. Bank accounts and shroud do not go together, no pockets in shrouds. Better a pauper with Christ than a millionaire without Him.
4. Many join popular churches for business, not salvation. Dentist who joined large church—more members, more teeth.

II. LIST YOUR BILLS AND DEBTS.

1. Rent, groceries, refrigerator, doctor, insurance, furniture, gas, etc.
2. One bill left out! Mal. 3:8-10.
3. Luke 12:18-20. The man who forgot he was in partnership with God. His tombstone reads: "Dearly Beloved by All." But the record in heaven is: "He Died a Fool." (Picture man's avaricious plan for expanding business; then retiring in license and leisure; some night sudden death.)
4. God gives power to get wealth. Deut. 8:11, 12, 17, 18.
5. Only one heartbeat between you and eternity; God, who gives life, sustains it.

III. PRINCIPLES OF TITHING.

1. Old and New Testament agree. Lev. 27:30; Matt. 23:23; 1 Cor. 9:13, 14.
2. Heb. 6:20; 7:1, 2; Gen. 14:18-20. Melchizedek type of Christ's ministry.
3. Mal. 3:10, 11. A blessed partnership. You supply one tenth in labor; He supplies nine tenths in blessing.
4. Would you try to cheat Him out of His one tenth? Would you rob your Father? Would you steal from the Judge who tries every case?
5. The silver and gold "is Mine." Haggai 2:8; Ps. 24:1.
6. People who neglect God never profit in personal business. Haggai 1:6, 7, 9, 10.
7. You can't afford *not* to tithe. The 90 per cent goes farther than the 100.
8. People often say: "I'll tithe after bills are caught up." What if house owner would say, "I'll pay my taxes when everything else is caught up"?
9. Relate any outstanding experience regarding miraculous blessings received through faithfulness in tithing.

IV. INSURANCE FOR ETERNITY.

1. Many are careful to see that house, car, and life insurance do not lapse. But what about soul insurance?
2. Principle of Christ—*Give, not get.* Acts 20:35.
 - a. He made no money out of Christianity.
 - b. Tithe not to enrich individual pastor; rather a living wage to each, and a great overflow to carry gospel to other communities and countries.
3. Paul's sacrifice. 2 Cor. 11:25-28.
4. *Never, never* let material things cheat out of *eternal.* Matt. 16:26.
5. "Ye cannot serve God and mammon." Luke 16:13.
6. Relate any fitting experience of an individual who has clung to business and money getting to the exclusion of God, and had his life cut short in sin.

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

HITTITES IN BIBLE AND HISTORY

By M. I. FAYARD, *Editor, El Atalaya,*
Buenos Aires Publishing House

THERE are many reasons why modern historians assume a very different attitude toward the Bible from the attitude maintained a few decades ago. These reasons might be epitomized in this brief statement: Archeology has brought to light many tangible proofs of the historicity of the Bible records.

All Seventh-day Adventist workers are aware of this. But there is a special joy in finding a confession of the fact in the writings of men who may be considered the successors to those who, with Jean Astruc, laid the foundations for "higher criticism." And this is just what one is able to find when he reads the principal books that have been written on the Hittites during the last few years.

The Hittites are mentioned more than forty times in the Bible. Twice we are told that Heth, their father, was a son of Canaan, one of the four sons of Ham. From the picture the Genesis narrative presents, at least one tribe of the Hittites was established in the land of Canaan in the time of Abraham, and this patriarch bought a property from them near Hebron. Later, one of Isaac's sons, Esau, married Hittite wives. When Israel went up to conquer the Promised Land, the Hittites were among the peoples that the Lord promised to drive out. The language of some passages would seem to give to the Hittites more importance than is given the other Canaanitish populations, and to make them a great power.

EVEN if the Hittites seem to have taken an important part in the confederation that opposed Joshua, which suffered a tremendous blow at Hazor, they do not seem to have been entirely destroyed, as the Hittites are frequently mentioned in the subsequent history of Israel. We find that David had Hittite soldiers in his army, before and after his accession to the throne. Under Solomon, the remains of the Hittites and other Canaanites were finally subjected to tribute or bond service. But we are also told that Solomon and his company of merchants carried on an immense trade with "the kings of the Hittites" and "the kings of Syria," especially in horses from Egypt.

In spite of all that the Bible has to say about the Hittites, "scarcely a generation ago, . . . many scholars claimed that the Hittites were

but a mythical race of people. . . . We are told that Abraham bought the cave of Machpelah from a Hittite, that Esau took Hittite women. . . . In spite of these and a score of other references to the Hittites, the scholars continued to assert that if such a people ever existed, they were merely a small tribe of Palestine occupying but a village or two."—"The Bible and the Spade," *Edgar J. Banks, p. 97.*

But "the spade of the explorers has brought this forgotten nation to light." And as the discoveries have revealed the place it had in ancient history, the attitude of historians has changed. This change is well illustrated by the following lines taken from a French authority on Hittite questions: "The Hittites were, since long ago, known to the Bible, but they were considered as one of the many small peoples that occupied the land of Canaan before the Israelites' arrival, and it had never been thought of to take advantage of the importance ascribed to them by the Old Testament."—"La Civilization des Hittites et des Mitaniens," *Georges Contenau, p. 14. Paris, 1934.* From the same authority, we quote further:

"It is hard to understand, when we weigh the mass of documents concerning the Hatti [Hittites], how their true importance may have been mistaken, and how they may have been for so long lowered to the rank of one of these small peoples that we see swarming in ancient history. For, if the Assyrians and the Bible reveal to us the Hittites of the first millennium, the Egyptians, thanks to their monuments, the Amarna letters, and the Bible, allow us to go up to the Hittites of the great epoch, those of the second millennium B. C.

"These informations lacked the direct source, the one that could be furnished by the Hittites themselves; the excavations at Boghaskeui have brought it."—*Id., p. 22.*

According to Contenau, "the Bible alludes to Hittites of two different periods: those of the second millennium, of whom Israel spoke from hearsay, and those of the first millennium, whom they knew well."—*Id., p. 18.*

It would seem that this statement might be corrected in that Israel's acquaintance with the Hittites of the second millennium was firsthand and not by hearsay. Even the Hittites of the third millennium may have been known to at least the great ancestor of Israel—Abraham.

For, as far as we can judge, the Hittites' history, as presented by Contenau and others, extends over parts of three millennia before

Christ. To the Hittites of the first millennium belong "the kings of the Hittites" who dealt with Solomon (about 900 B. C.). They formed a confederation of Mitanni-Hittite princes long after the destruction (c. 1200) of the empire that centered around Hattusas, now Boghaskeui. In fact, the remains of that empire in the form of a Syrian confederation, held Assyria in check until the battle of Carchemish in 717 B. C. Contenau himself says that Assyrian documents speak year after year of "struggles against some of the Hittite confederates, when it is not against a coalition of them all."

For example, Adad-nirari III (811-783 B. C.), grandson of Shalmanezzer II, says in one of his inscriptions: "On the west of the Euphrates I subjugated the land of Khatti." Tiglathpileser III (745-727) "did not rest until he had brought all the Hittite and Semitic countries . . . under his sway. This took him three years, from 734-732."—*Historian's History of the World*, Vol. I, pp. 389, 390, 393. The same work mentions how "in the year 717 Sargon had to suppress a dangerous rising. Pisiris, the Hittite prince of Carchemish, which was one of the keys to the West, attempted . . . to make himself independent. But his city was taken, the majority of his subjects carried off," and that was the end of any Hittite opposition to Assyria. (Page 398.)

This makes clear who the Hittites of the first millennium were. Now let us see who those of the second millennium were. They also are now well known to history. They appear in the Amarna letters, and from these letters and from the records found in many places, but specially at Boghaskeui, site of their capital Hattusas, they appear to have been a strong empire. This empire came to its peak under Suppiluliuma (1390-1351 B. C.), and extending its domination over the Mitanni in northern Syria and Canaan, maintained the balance of power between Egypt and Assyria for more than a century.

"With Suppiluliuma, the 'new empire' makes its entrance, on an equal footing, among the states that constituted then the civilized world, presenting itself at the same time as the bulwark of this world against northwestern barbarism."—*Le problème hittite*, Eugène, Cavaignac, p. 39. Paris, 1936.

"There is even a century—from 1360 to about 1260 B. C.—when it is the Hittite kingdom, and not the Egyptian court that becomes the political center of the Oriental world; the point where intrigues are tangled and untangled, where forces oppose and balance each other under the impulse and supervision of chiefs of state vigorous and resolute."—Berr, Henri, in *Preface to "Les Hittites."* Delaporte, Louis J. Paris, 1936.

All of this, referring to the Hittites of the second millennium, or second Hittite empire, would suffice to justify the importance ascribed to them by the Bible. But history has also pushed back the veil that hid the facts about the Hittites of the third millennium, and from

what we already know about them, the Bible has been vindicated.

Cavaignac mentions "the conquerors of what we call 'the old Hittite empire'" and says that "they had been but barbarians." These barbarians seem to have grafted themselves on an older Hittite stock, and to have taken their civilization and their name to evolve the "new empire" that culminated with Suppiluliuma.

This first empire of Hatti, that centered around Hattusas, the ruins of which are found at Boghaskeui, near Angora, the capital of present Turkey, reached a high degree of civilization around 2000 B. C. But this empire, of Indo-European origin, as were the barbarians who submerged them, possibly in connection with the Hyksos wave that conquered Egypt later, had no more right to bear the name of Hittites than the second or new empire. The true Hatti were an older people, who occupied the region of Hattusas and very likely were descendants of Heth, as the Bible says.

Here is what Contenau says about this old empire, also called the Nesians, because the language they spoke flourished especially in the region round what was later Nyssa in Asia Minor: "What is interesting is the fact that the scribes of the old Indo-European empire have reserved the name 'Hittite' for the language of those who occupied the country before them. These Hatti are then the true Hittites, . . . and the Nesians who under the name of Hittites have made this people famous, had no right to bear the name. However, conforming to usage, besides the Hittites or Nesians (Indo-Europeans), we will call the Hatti Proto-Hittites, as does Mr. Forrer, to distinguish them."—*Id.*, p. 35.

IN his book "Les Hittites," Delaporte states that "Cuny, Petersen, and Sturtevant have emitted recently the opinion that Hittite and Tokharian [a language of the Kentum group spoken in Chinese Turkistan until 700 B. C.] are only 'languages very near the Indo-European (and more archaic), although independent and relatively akin to the Hamito-Semitic.'"—*Pages 302, 303.*

If even before the old Hittite or Nesian empire was founded in Anatolia, there were a people bearing the name of Hatti and speaking a language with Hamito-Semitic affinities, it stands to reason that Abraham could well find people of the same stock in Canaan, or even a ramification of the old empire that also bore the name of Hittites. In every one of its essential details, therefore, the truthfulness of the Bible record is established. As one writer says:

"The discovery and decipherment of the ancient records of the Hittites form one of the most notable achievements of recent archaeology; and the facts discovered (though not always the theories built upon

—Please turn to page 46

The Ministry, October, 1941

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

☞ The pastor's responsibility for the social problems of the flock

I. THE PASTOR AND THE HOME

By ARTHUR W. SPALDING, *Secretary of the Home Commission*

Our pastors are fortunate in having this series of three studies on "The Pastor and the Home." Writing for THE MINISTRY after twenty years of intensive study in this field of his specialty, Professor Spalding has summed up in succinct and practical form the problem, the solution, and the means of help. The appended bibliography at the close of the series is invaluable. We bespeak a careful study of these timely counsels.—EDITORS.

WHY trouble the pastor with the social problems of the flock? Because the pastor is a physician of souls. He is constantly confronted with the problems of his flock—spiritual problems, educational problems, social problems. All these combine in any situation—in the family, in society, in the church; and among his people the pastor either is appealed to, or, uninvited, recognizes the need of his services to solve the problems. He cannot be rid of the trouble by ignoring its causes, or by turning his back upon it, or by neglecting its cure. Evil must be eradicated, if its results are to be effaced; but knowledge, wisdom, tact, and love must be the instruments of healing. Let us trouble the pastor to face his social problems squarely, and then to find the means of their solution.

Prominent among the pastor's social problems are the unhappy conditions often evolved in home relations. A man and a woman poorly trained in childhood and youth for social adjustment, enter marriage, sometimes so ill-advisedly that wreckage seems almost certain. If they survive its initial storms, they bring into existence children for whose care and training they are quite unfitted, and the church, the school, and other community agencies are burdened with antisocial characters.

Spiritual life cannot flourish under such conditions, and the pastor, in seeking the uplift of his people, is confronted with the social causes of church deficiency and weakness. He has to deal with the conditions created by divided homes, by homes lax in discipline, by incompetency, by improvidence, by intemperance, by immorality. He cannot leave these sources of corruption untouched and do his duty or succeed in his mission. Christ heals sick souls by destroying sin and by pouring in His own life of righteousness. The pastor, who is the

minister of that life, must be intelligent as to causes and effects, and skillful in the administration of remedies.

But the pastor's social problems are not all negative, not all vexatious. There are problems of affirmative interpretation, of teaching, of construction. He has to build, that he may not have to destroy. It is better far to build lives in righteousness than to have first to tear down in order to replace. And it is possible, in great degree, to avoid the necessity of correction if we begin with the beginning of life to build aright. "The gospel is a wonderful simplifier of life's problems," and the gospel, which is the means for "the restoration and uplifting of humanity, begins in the home."—*Ministry of Healing*, pp. 363, 349.

That pastor does well who regards as his first parishioners the babes in the cradle, and who preaches the gospel to them through teaching their parents to live the gospel. Such teaching involves not merely exhortation, but training. And training demands, first, knowledge; second, skills; third, teaching methods. Can there be any question that the home is a legitimate field for the pastor to enter and work? Listen to instruction from an inspired source:

"In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*Testimonies*, Vol. VI, p. 354.

"In the formation of character, no other influences count so much as the influence of the home."—*Education*, p. 283.

"The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349.

"The minister's duties lie around him, nigh and afar off; but his first duty is to his children. He should not become so engrossed with his outside duties as to neglect the instruction which his children need. He may look upon his home duties as of lesser importance; but in reality they lie at the very foundation of the well-being of individuals and of society. To a large degree the happiness of men and women and the success of the church depend upon home influence. Eternal interests are involved in the proper discharge of the everyday duties of life. The world is not so much in need of great minds, as of good men, who are a blessing in their homes."—*Gospel Workers*, p. 204.

"Ministers should be educators who understand and appreciate the needs of humanity."—*Testimonies*, Vol. VI, p. 302.

"A minister may enjoy sermonizing; for it is the

pleasant part of the work, and is comparatively easy; but no minister should be measured by his ability as a speaker. The harder part comes after he leaves the desk, in watering the seed sown. The interest awakened should be followed up by personal labor,—visiting, . . . teaching, . . . praying with families.”—*Id.*, Vol. V, p. 255.

“We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world.”—*Id.*, Vol. VI, pp. 32, 33.

“The work that lies next to our church members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. Oh, where are the fathers and mothers in Israel? . . . God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril. The lambs of the flock must be fed.”—“*Counsels to Teachers*,” p. 42.

“The people will seldom rise higher than their minister.”—“*Gospel Workers*,” p. 342.

If the church members are to do this work that lies next to them, they must be led by their pastor. He must do the work that lies next to him. And what is that? To convert the heathen on the other side of the world? To relieve the necessities of the stricken in war or famine-desolated areas? To preach the third angel’s message to unconverted multitudes? To maintain the liberties guaranteed by the Constitution? All these are component and worthy parts of his ministry, for “all branches of the work belong to the ministers.”—“*Testimonies*,” Vol. V, p. 375. There may be a hundred duties that belong to the pastor. He must be interested in and support the Sabbath school, literature distribution, Harvest Ingathering, medical service, Dorcas Society, relief of the poor, Bible teaching, lecturing and preaching. But the work that lies next to him, as to all his people, is to become interested in our children and youth in their homes, and in the parents who make those homes, that there may be schools of righteousness out of which these children and youth shall come forth messengers for the King of kings.

This demands definite attention, intense study, constant effort, increase of power and skill. If we had saved and trained all the children given to Seventh-day Adventist parents through the last century, how much greater and more effective would our ministry now be! “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!”—“*Education*,” p. 271.

This leadership and teaching by the pastor covers a wide field, and yet reduced to its essence it is very simple. It resides first in his example and the example of his wife. They must be all things that they would have their people be. Their home is to be the example for all the homes of their people, in love, in discipline, in order, in purposeful program, in main-

tenance of the principles of health, in social ideals and control, in teaching in all lines according to the pattern laid down by the Bible and the Spirit of prophecy. This is a great goal, a tremendous requirement, on the one hand made difficult by the minister’s preoccupation with numerous outside interests, but on the other hand made easier by the training, the consecration, and the consequent self-discipline that the pastor and his wife must have had to be acceptable ministers of God. Let the pastor’s family be an example of the perfect Christian life, and the half of his work is done. (1 Tim. 3:2-7, 11.)

The other half of his work will be done in the active teaching of love. This does not mean a nebulous pietistic sentimentalism. Love is not merely sentiment, neither is it the relation so often made common and base in human experience. God is love, and love is of God. Love is the deepest, the highest, the holiest subject in heaven and earth. It will be the central science studied through eternity, and its study and practice now are indispensable to Christian life. Its existence in human lives and its application to human ideals, attitudes, and activities make the greatest subject ever presented for human study.

The pastor needs not only to preach love, he needs to translate it into the experience of the church. Human love is an investment of divine love, and only as the pure love of God operates in the lives of husbands and wives, fathers and mothers, brethren and sisters, church members, and through them in children and youth, can there be a sincere Christian experience and success of the church.

The love of God is an unselfish love. The devil’s distortion of it is self-love, from which springs rivalry. The world in great part, lacking the love of God, has for its greatest incentive rivalry, competition, contest. “The world is too much with us,” and unless the pastor and his helpers are on guard, the world’s motivating power—rivalry—will creep into the activities of the church.

Is there rivalry between classes of the Sabbath school? Is the Harvest Ingathering campaign conducted as a contest between rival bands? Does the church school employ competitive devices to arouse ambition? Do competitive games and sports comprise the recreative life of the children and youth? Is there jealousy, backbiting, gossip, heart burnings, envy, feuding, because of individual or group rivalries? All this is opposed to the spirit of Christ.

Rivalry is a cancer that will eat the heart out of home, school, society, and church. Rivalry is forbidden by Christ and by all His spokesmen. (Mark 9:33-37; 10:35-45; 1 Cor. 10:12; Gal. 5:19, 20; James 3:14-16; “*Education*,” pp. 225, 226; “*Testimonies*,” Vol. V, pp. 236-248; “*Gospel Workers*,” pp. 483-485.)

The remedy is love. The pastor, as the leader and teacher of his flock, needs to grasp more and more fully the great science and the mighty power of love. He must eliminate rivalry. He must set love to work. He must find ways of inculcating it in the home life, and from that source it will permeate all the church. Here indeed is the basic work demanded in building the home; for the home is founded by love, and can thrive only under the exercise of love. And as the home is, so is the church.

In part, the pastor may teach through public address. He should not fail to devote some of his preaching to the ideals of Christian home making and child training. These ideals must come from his heart and life; but he will find them succinctly stated in the Testimonies, particularly in the section on the home in "Ministry of Healing," and in more detail in "Counsels to Teachers, Parents, and Students," in "Education," and in other works of Ellen G. White. He will find them amplified in the books of the Christian Home Series: "Makers of the Home," "All About the Baby," "Through Early Childhood," "Growing Boys and Girls," and "The Days of Youth." With his wife he should familiarize himself with these teachings, live them in the home, and thus be able to translate them to his people.

But the pastor will find that lecture and exhortation fill only a part of the need. There is required for parenthood a training as specific and intensive as for the ministry, or teaching, or medicine, or nursing, or business. Read "Education," pages 275, 276; "Counsels to Teachers," pages 107-118. The church is obligated to furnish this training for parents, and the church has responded to the obligation. Whether this school for parents shall function in every church depends primarily upon the initiative and support of the pastor. Next month we turn to the means for accomplishing this.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

There Are Other and Better Words

By J. H. RHOADS, *Department Secretary, South Dakota Conference*

IF the word "great" were suddenly stricken from the English language, I wonder if we preachers could continue our exhortations! The word is a good and legitimate one, but is it not quite evident that it is being monotonously overworked? "Wonderful" perhaps runs a close second in the puny repertoire of many preachers' sermonic adjectives.

A builder might struggle through a construction project with only a hammer and a

saw, but we would hesitate to call him a carpenter. How much more substantial and attractive his product would be if besides the hammer and the saw his equipment included a miter box, squares, screwdrivers, brace and bits, nail sets, gouges, gauges, chisels, planes, drawknives, etc., along with his blueprints.

Even so a minister may "get by" with a few standard descriptive words, but his speech will be commonplace, clumsy, unartistic, and inaccurate, and consequently unarresting and ineffectual. It will be sloppy and shoddy unless it is trued and made accurate by a careful and discriminating selection of synonyms. There is a wealth of beauty and picturesqueness in the language of one who is meticulously selective in the choosing of his descriptive words.

I have compiled a list of nouns which occur frequently in the public language of our ministry, and prefaced each with adjectives which seem much more fitting and exact than the hackneyed "great" which is used far too often. There are numerous other adjectives which, if used, would give a delicate fineness to the entire word picture. Perhaps the ones presented below may not be applicable in every usage, but the list will at least suggest a variety of expression.

populous cities
 invincible power
 tremendous energy
 challenging faith
 indomitable courage
 unparalleled opportunity
 buoyant hope
 contagious enthusiasm
 stupendous hour
 unutterable joy
 unspeakable longing
 irretrievable disaster
 unswerving loyalty
 implicit confidence
 disastrous calamity
 irreparable loss
 unfathomable love
 glorious recompense
 dynamic action
 colorful procession
 epochal era
 scholarly address
 majestic dignity
 arrogant pomp
 bewitching beauty
 imperturbable peace
 comprehensive purpose

magnificent accomplishment
 profound humility
 palatial mansions
 abounding assurance
 graphic view
 unflagging perseverance
 implacable enemies
 exalted aspirations
 abundant pardon
 imperative need
 stupendous events
 compelling influence
 consuming zeal
 masterly skill
 comprehensive collection
 outstanding personality
 bewildering confusion
 poignant grief
 gigantic undertakings
 sublime impulse
 ignominious defeat
 appalling neglect
 rapturous consummation
 dogged determination

If we would be interesting preachers, we must be accurate speakers. Accuracy demands an enlargement and expansiveness of vocabulary. Words must make pictures, or congregations will sleep. The attention of an audi-

ence can be gained and held if words portray an attractive mental panorama. Well-chosen words can lift thought out of the drabness of commonality, giving it pungency and zest. By this simple expedient, dead and inanimate things can be vivified, and made to move intriguingly before the mind in concise and colorful attractiveness.

To accomplish this, a speaker need not resort to unfamiliar and stilted language. In fact, he should carefully avoid the high-flung, bombastic style. There is a place for "two-bit" words, but they are confusing and superfluous in the desk. Nevertheless, there are thousands of infrequently used, yet understandable words which public speakers might use with most pleasing effect if they would put forth the effort to bring them within the scope of their speaking vocabularies.

God has given to us, that we might convey it to others, a message supreme in its importance, universal in its comprehensiveness, incontrovertible in its evidences, impelling in its power, replete in its consolation, and transcendently glorious in its consummation! Surely the harbingers of such holy and exalted tidings should be possessed of an ardent acquisitiveness in their search for the choicest language facilities, that they might be "enriched by Him, in all utterance."

Use Simple, Direct Words

By J. L. SHULER, *Instructor in Evangelism, S. D. A. Theological Seminary*

TOO many of us lose sight of a valuable principle on speaking and writing found in Volume V of the "Testimonies:" "Your success is in your simplicity."—Page 667: Some evangelists talk over the heads of their audience. They seemingly never use a short word if they can think of a long one. They never resort to a little word if they can muster up a "big" one. I do not depreciate the value of possessing a large vocabulary. That is a fine achievement. A minister should be constantly adding new words to his vocabulary, and he is handicapped if he has to repeat the same word over and over because of his limitations.

It is said that Shakespeare was master of nearly twenty thousand words, and Milton of about thirteen thousand. These are two of the most honored names in English literature. But what about the preacher's Textbook? I am told that the whole King James Version of the Bible contains only six thousand words—not a half of Milton's vocabulary, nor a third of Shakespeare's. Short words are the strong words; they explode like bullets. The average word in the English Bible, including even proper names, is composed of less than five letters. Leave out the proper names, and the average word would not even have four letters.

In the beloved twenty-third psalm there are 119 words, 95 of which are of only one syllable. In the sermon on the mount, more than 80 per cent are words of but one syllable. In the English translation of the ten commandments, on which are based all law, there are 319 words, of which 259 are words of one syllable, and only 60 are of two or more syllables. In Lincoln's Gettysburg Address, one of the greatest orations ever given, there are 266 words. Of these, 194 words are of but one syllable, 53 of two syllables, and only 19 of three or more syllables. Food for thought is contained in these figures. Will not our discourses accomplish more if our words are on the order of these immortal documents? We read:

"Jesus did not use long and difficult words in His discourses; He used plain language, adapted to the minds of the common people. He went no farther into the subject He was expounding than they were able to follow Him."—*Gospel Workers*, p. 169.



The Need of the Hour

By EDWARD J. URQUHART

THE need of the hour is men,
Big men, to God as true
As the Pole Star to earth
The ages through;

Big men who point to God
As needle to the pole;
Who dare all things to lose
To gain the goal;

Men Spirit-filled and strong,
Afraid of nought but sin;
By single passion held—
To fight to win;

Men worthy of a truth
As great as the demand;
Men fit in this fell hour
God's stead to stand;

Men who dare to stake
All on a single throw,
When right and truth go down
Before the foe;

Men big enough to stand
Alone and fearless quite
Before a thousand foes
In mortal fight;

Big men whom God can use
And match against this hour,
And trust with every gift,
Baptize with power;

Men big enough to claim
Relationship with God,
Lowly enough to serve
Men of the sod;

Big men, but humble men;
Men who can lead the way
Across this war-torn world
To endless day.

Manila, Philippine Islands.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

EVANGELISM IN CHRISTIAN EDUCATION

By L. A. SEMMENS, *Dean of Theology,
Washington Missionary College*

EVANGELISM in the program of Christian education may be compared to the proverbial scarlet thread that runs through all rope used in the British navy. Wherever you find Christian education, you must also find evangelism. Hence the outstanding objective in the college curriculum should be to evangelize every subject that is taught, or to use every subject that is taught to accomplish the purposes of evangelism. The mightiest appeal that Christian educators can make to their students is ever to keep the purpose before them that they are training to be evangelists. Evangelism in Christian education is the most sacred obligation, the noblest work, ever entrusted to any generation that has come upon the stage of action.

In its broadest, and even in its narrowest, sense, all Christian education worthy of the name must train men and women for gospel ministry. This in itself presupposes and supports an individual experimental knowledge in the things of God. In its very essence, Christian education is individualistic. What freedom, therefore, may be experienced by the student when he comes to meet the requirements of the curriculum in Christian education. This challenge is met as he intensifies his studies further, and enhances his efficiency, by using works written by the pen of inspiration as a text in learning methods of evangelism.

Such books as "Gospel Workers," "Testimonies to Ministers," "Christ's Object Lessons," and "Ministry of Healing" are without rivals. As the student studies these works, his soul is fired with a new determination to dedicate all his talents as never before, whether they be in English, business, science, education, or what not, to the service of God and humanity, and specifically to the requirements of the third angel's message, which is to go to all the world in this generation.

Tested by Seventh-day Adventist Principles

The principles found in these books give a perfect plan of organization, and reveal methods by which divine organization may be used to accomplish the purposes of heaven in behalf of mankind. The motivating power is also found in the divine principles of action therein enunciated. It is axiomatic and fundamental that if students are to be trained for the Sev-

enth-day Adventist ministry, they must be tested by Seventh-day Adventist principles. These principles are not found in works written by those who do not have Seventh-day Adventist objectives, for Seventh-day Adventist objectives are found in the Bible, and more specifically in the Spirit of prophecy. These latter were given as a gift to God's people that they might know the oracles of God, and be actuated and motivated by them in their preparation for service.

Such principles as these have been the goal of the theological students of Washington Missionary College. During the school year 1940-41 God has greatly blessed this department with eighteen graduates. The organization of their field work has been based on a plan similar to that of an ordinary conference. The young people in the three pastoral training classes have been divided into nine specific groups, and have held public efforts in nine different communities in the immediate vicinity of Washington, D. C.

Each group has been allowed a budget of \$75. With this amount it has prosecuted its work for the last eight months. The disbursement of these funds has devolved upon an executive committee from the group, with a treasurer who is responsible to the central treasurer at the college. Public meetings in the efforts have been held once or twice a week. Cottage meetings, Bible readings, cooking schools, and home-nursing classes have been formed in the communities in which the groups have worked. A department for the sale of literature has been connected with each effort, which has been effective in distributing books and papers. These have all played their part in the uppermost objective—soul winning.

Two senior young men have been placed in charge of the group, and have been the guiding lights in the direction that has been given the work in each effort. These efforts have become training schools. Connected with each have been two or more junior students, who, in their senior year, will lead in other efforts, or continue the ones already in progress. At the end of the school year the interest will be followed up by those who have been educated in this way as the year has progressed. There is, therefore, a continuity of student preachers who have been trained in the principles used

by those who have preceded them into the organized work. Such a feature is a stabilizing factor to the work the year round. This has led, in the last four and one-half years, to the organizing of one church of fifty-five members, with a branch Sabbath school of more than one hundred, and three companies. The financial returns to the conference from these various projects have been most gratifying. The new church alone, in its four years of operation, has brought into the local conference treasury about \$15,000. This is the outcome of an investment by the conference, in this particular project, of only \$282. We are looking forward to the time when the three companies can be organized into church bodies. This past school year it has been my privilege to baptize twenty-two candidates as a result of student efforts. These have been duly examined by the respective boards of the churches of which they expect to become members. There are at least thirty more candidates who are anticipating baptism in the very near future.

The young people from the college believe in doing thorough work. The health message that is peculiar to us as a people has been used very effectively in some difficult communities in which they have labored, to break down barriers of prejudice. One group that has been most productive in its results has used this method. It now has fourteen to twenty candidates ready for baptism. This effort has brought between \$400 and \$500 into the treasury.

This is evangelism in Christian education. It operates in two ways. The students receive an experience while they are going through school and learning how to win souls, and on the other hand they bring the evangelistic spirit into every department of the college. This is in harmony with the instruction that God has given in "Counsels to Teachers," page 431:

"The Bible teacher should be one who is able to teach the students how to present the truths of the word of God in a clear, winning manner in public, and how to do effective evangelistic work from house to house. It is essential that he be skillful in teaching those who have a desire to work for the Master, how to use wisely that which they have learned. He should instruct the students to approach the study of the Bible in the spirit of humility, to search its pages, not for proof to sustain human opinions, but with a sincere desire to know what God has said.

"Early in their experience our students should be taught to become Bible workers. Those who are consecrated and teachable may have success in active service for Christ while pursuing their courses of study. If they spend much time in prayer, if they humbly take counsel from their instructors, they will grow in a knowledge of how to work for souls. And when they go forth into the great harvest-field, they may with confidence pray, 'Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.' Ps. 90:17."

The sum total of evangelism in Christian education is thus described. It is wisdom, for the wise man said, "He that winneth souls is

wise." We are told again, "And with all thy getting get understanding." Prov. 4:7.

On Sabbath morning, April 26, our senior theological students took charge of two services held in the Sligo church, one at 9 o'clock and the other at eleven-thirty. The students reported on the progress of their field work. Their presentations, which were designed to educate the church members to a more definite ministry on their part in the salvation of souls, followed the evangelistic principles set forth in Christian education. These principles were set forth by four chosen speakers in each service, who were supported by the rest of their classmates in offering the prayers, furnishing the special music, and pronouncing the benediction. Thus were achieved two purposes—the young people gained an experience in the presentation of their themes, and the members of the church were much edified, blessed, and stimulated to further service by the good reports brought to them by the heritage of the church—its young people.

Dedication Sabbath for Theological Students

The following Sabbath, May 3, was dedication Sabbath for the theological department of Washington Missionary College. At the nine o'clock hour the young men marched into the pulpit. Immediately the ministers entered, led by D. E. Rebok, associate professor of Bible; L. A. Semmens, director of the Bible department; H. J. Detwiler, president of the Columbia Union Conference; L. E. Froom, secretary of the Ministerial Association of the General Conference; and C. J. Coon, pastor of the Sligo church.

After the invocation Elder Froom offered a prayer of dedication. Elder Detwiler led out with a stirring address, a charge to the young men regarding their responsibility at such an hour as this, and an appeal to the church for greater activity in service. The demands of the 'third angel's message were clearly presented, with a description of the experience necessary to the advancement of the objectives set forth by the three-fold message of Revelation 14:6-14. The sacredness of our responsibility in ministry was also given due emphasis. In all, it was a mighty challenge to the advent people to arise and finish the work.

After this appeal, the director of the theological department, on the recommendation of the faculty, and in behalf of the Columbia Union Conference, presented a ministerial license to each of the fourteen young people on the platform, naming in each case the field to which the various young men had been called to service. The others were summer-school graduates. Elder Rebok, in pronouncing the benediction, invoked the blessing of God on the group as a whole, and each one in particular. Thus ended one of the best dedicatory services for young people entering the min-

istry, that has been held in Washington Missionary College.

Later in the afternoon, in the Capital-Memorial church, the eighteen young men related their field experiences in brief, terse reports. Subsequent to this inspirational meeting, all went to the ground floor of the church, where it was my happy privilege to baptize thirty-one persons, twenty-two of whom were candidates from the various efforts. God was very near us in this service. Thus culminated, for the department of theology of Washington Missionary College, the heyday of the school year 1940-41, with the very definite results of evangelism in Christian education.

Walla Walla College

By J. I. ROBISON, Department of Theology,
Walla Walla College, Washington

TWO groups of seminar students at Walla Walla College have been doing field work during the past school year. The first, under the direction of V. C. Becraft, were divided into five companies, and conducted public efforts in small towns within a radius of twenty to ninety miles of the college. These students have developed some very good interests. As a result of the public effort in Dayton, Washington, ten have been baptized, and others are interested. In Hermiston, Oregon, an interest has developed as a result of the young men's work there that will call for a worker this summer to prepare a number for baptism. In other places there has been a good interest; and, above all, the young men in this group have been gaining an experience that they could never have got in the classroom alone.

The other group has been conducting services in our churches in twelve communities in the States of Washington and Oregon. They hold Sabbath meetings, conduct Bible studies, distribute literature, and encourage the churches in missionary activities. It has been my privilege to visit nearly all these churches, and in every case our people have expressed deep appreciation of the help that these students have been able to give. I feel convinced that this type of field work is a fine training for our young men who plan to go into the ministry.



☞ LIVING and working with other men—with their blended strength and weakness—is one of the fine arts. We must learn to appreciate the strong qualities of men without being soured by their frailties and limitations. All of us have such weaknesses. We must extend to others the same charity that we so greatly need for ourselves.

The Ministry, October, 1941

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

Studies Under Language Handicap

By MYRNA C. LEE, R. N., *Bible Worker,*
White Memorial Hospital

NOT long ago I read an article entitled "Communion," which was the account of a man traveling on a train in France, just before this last war. As he sat reading his New Testament, he dozed off, and the book fell to the floor. Before he could pick it up, a Russian peasant woman had done so, and instead of handing it back, she started to turn the pages, obviously trying to discover what it might be.

Suddenly she stood up. Out of her hamper, carefully wedged on the rack above her seat, she took a thick leather book, worn with use. It was a Bible. Opening her Bible, she searched for a passage, and taking the man's Testament, compared the proper names and the numbers, finding the French text corresponding to her Russian text. Then, without letting go of the little book, and holding it out to him, she pointed to a word, questioning with her eyes. The word was "disciples," used at the beginning of the conversation between Jesus and the Samaritan woman. He nodded, and her face became bright.

Again she took the New Testament, and as before, first in the Russian Bible, then in the French text, sought another word. The word was "Saviour," and anxiously her eyes asked if Jesus was his Saviour. Again he nodded, and her face became illumined. Then he took the two books in his hands, and in the same way looked up the salutation of an epistle: "Grace be to you and peace from God our Father, and from the Lord Jesus Christ." When at length she comprehended these words, her features became more radiant than before.

This experience reminded me of one of my own with a young Japanese woman who was here at the White Memorial hospital for some time. It was quite evident that she had come from a cultured family. Her husband was a Buddhist, but she had accepted Christ through the influence of a Catholic friend. Although she spoke but little English, she made me understand her wish to know something concerning our beliefs; so I gave her a package of tracts in the Japanese language, which she carefully read, asking many questions.

In endeavoring to study with her, I experimented by using the same method used by the Russian peasant woman, and found it was not difficult for her to locate the texts in her Bible which I pointed out in mine. Thus we spent many interesting hours together.

One day a priest passing through the ward on his way to visit another patient saw us with our Bibles, and, knowing that she was a Catholic, left word at the office that she was not to be talked to along religious lines. When this was repeated to her, she said, "I must know other beliefs." That afternoon I saw her looking through the drawers where literature was kept, taking some back to her bed with a determined look upon her face.

She wrote poetry, some of which was printed in a Japanese paper. One day a Japanese Seventh-day Adventist was reading a poem of hers, and finding out that she was a patient at the White Memorial Hospital, he sent her a book concerning our truths which he had written. This man also called upon her. Thus we see that God had various ways of bringing the truth to this young woman with whom the priest did not wish us to study.

Suddenly her husband decided to send her back to Japan, and took her to a Buddhist temple where he had rooms. We called upon her there, and tried to bring her some word of comfort, because the future seemed dark and uncertain. She had often expressed a wish to become a nurse; so we gave her the address of our headquarters in Japan, hoping that she might get in contact with our people when she arrived in Japan. Although we have never heard from her, I feel sure that whatever her fate, the truths which she drank in so eagerly, remain alive in her heart.

Surely, "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

Men as Bible Workers*

By H. C. OLMSTEAD, District Pastor,
Northern California Conference

THERE has come to us as a people much instruction regarding the importance and value of giving Bible studies in the homes of the people. Throughout the years this has been an effective means of proclaiming the truth, and of leading many to accept the claims of God's last message. We are told in the "Testimonies," that many can be reached in no other way. (See Volume VI, pp. 78, 79.)

Thus far we have largely employed women as conference Bible workers, and they have done effective work. In Volume IX we are instructed to employ men also to do this type of work. (Page 128.) In this field of service there is urgent need for both women and men to teach the truth by personal contacts in the homes of the people, many of whom will never attend public services.

It seems evident if men, properly trained and efficient, could be employed to conduct cottage meetings, to give Bible readings, and to

labor in various proved lines of service, a larger proportion of men could be won to the truth than results when only women are employed as Bible workers. Some men have a prejudice against receiving instruction from women, and some women will not try to give studies to men. Here is a way to bring more men into our churches. The preponderance of men in our churches in many of the mission fields may be partially due to the exclusive employment of men as workers.

This need is universal, and it is hoped that hundreds of young men will eagerly respond to such an opportunity for service.

Men as Bible Workers*

By G. H. BOEHRIG, Bible Worker,
Cedar Rapids, Iowa

THERE are several advantages in using men as Bible workers in evangelistic efforts. From the very beginning of the effort, the Bible worker is before the eyes of those in attendance at the meetings. He is often seen on the platform with the evangelist, offering prayer, giving announcements, or assisting in other ways.

Thus, the people think of him as an associate minister. They feel that they know him, for he has been at the door to bid them farewell, and to invite them back again, and they gradually grow to have confidence in him. Consequently, when the worker calls upon interested ones, he receives a hearty welcome. Both homes and hearts are opened to his visits and Bible studies.

The interested man especially enjoys having one of his own sex call upon him to help him with his problems. He feels that this worker can understand his position, having, in many cases, struggled in the same way. This is especially true in regard to Sabbath observance and tobacco. A man is naturally reluctant to confide his troubles to a woman Bible worker. And the man's wife, looking upon the worker as a minister, feels free to talk to him also.

Even in this enlightened age, there are many people who are a little skeptical when it comes to having a woman study the Bible with them. They believe that spiritual things should be divulged by a minister.

There are untold opportunities for the Bible worker to improve his own work while associated with an older minister. He can observe the effect of all the work that is carried on, and can see what reaction comes to each attack made upon the prospect's former position. Thus by careful observation and notation, he will be able to carry on a much more aggressive campaign of his own because of this experience.

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*Duo discussion by a district pastor and an exponent of the theory.



DON'T DISGRACE EVANGELISTIC BROTHERHOOD

AT the very beginning of the greater evangelism advance, which is so heartily and generally approved throughout our worker ranks, it is well to pause a bit and seriously ponder the spirit and method of evangelism that God approves, that rightly represents this cause, that high-minded Adventist laymen will support, and that the great majority of our careful yet aggressive and successful gospel workers believe in and follow. It is likewise desirable to tarry a moment longer to think over in contrast, those methods which Heaven disapproves, which misrepresent our cause, and which our high-minded laity and worker body deplore and protest. Then we should deliberately and unitedly tread the path that God approves, and shun the one He condemns.

The vast majority of our evangelists lead exemplary lives. They conduct their public work on such a high plane as to reflect credit upon the cause whose credentials they bear, and whose moral and material support they receive. These men and women are wholesome in influence, and representative in method and personal conduct. But regrettably there are a few, comparatively, who resort to unrepresentative, sensational methods, distressing their ministerial brethren, and bringing discredit upon our common cause. They bring odium upon the fair name of this movement, as they flout the explicit instructions of the Spirit of prophecy, and thrust aside the counsels and protests of our appointed leaders. The favor of God cannot rest upon such practices. Such an attitude presents a serious obstacle to that united advance called for today. And it is a deterrent to the reception of God's supreme blessing, which He is waiting to bestow.

I

THIS worker journal represents the wholesome majority group of our workers. And it here gives voice to their abhorrence of the sensational, careless, unrepresentative methods of speech and conduct of these few. It protests against travesties that are a violation of the spirit of this message, that do violence to the canons of good taste, and that disappoint the rightful expectation of the public for exemplary ministerial conduct on the part of the public representatives of the highest, most

See Spirit of prophecy counsels on page 21.

searching message God ever committed to man.

Some of our evangelists seemingly seek to ape the sensational evangelists of the world. But this is wholly inconsistent. The evangelist of the world is a free lance. So we cannot with propriety copy him. Usually he represents no one but himself. He is not a spokesman for a world movement. To succeed, he must be popular. And to be popular, he resorts to methods of the world. He draws his support from his collections. Therefore the larger the crowd, the greater his income. If he wishes to play the buffoon, he can do so—if the local church or community likes it, or will tolerate it—for he is not accountable to an organized movement.

But with us, the situation is entirely different. We are a closely knit organization. The evangelist does not represent himself, but a world movement. He is supported from its central funds, not by his own offerings, be they large or small. The Adventist Church is held accountable for what he says and does. And by him, as its public representative, the church is judged. He is subject to the counsel and the discipline of the church. His moves are directed by the local conference committee, and his transfers are arranged through the General Conference Committee. He is not a free and independent lance. He is subject to his brethren.

II

OUR ministers must never forget their representative character, and their relationship to the church and to its entire ministry. The cheap, the tawdry, the bizarre, the trifling, the crude, the suggestive, and the gross are all in direct contradiction and opposition to the most exalted, the most solemn and spiritual, reformatory message ever sent from God to man. It must sanctify the life of the exponent, and elevate the level of all his representations and approaches. The expedients, stunts, and tricks of the world do not mix with the principles and practices of our church. Beelzebub and the Holy Spirit are never found working together. When one is in the ascendant, the other is absent. The evangelist must choose with which spirit he will align himself.

Protest is registered by our most representative evangelists against those periodic infractions of the clear, sound principles of evangelistic procedure. The voice of rebuke should

follow the flouting of the appeal and counsel of our leaders. The moral weight of worker disapproval should be felt by persistent infractors. The movement should not be disgraced and stigmatized by the parading of sacrificial goats on the sacred platform, dramatization of the nativity, simulation of the devil, and the like. These antics must be loathsome to God, and are certainly misrepresentative of His church. If some wish to resort to such, let them go to the vaudeville stage, where dramatic antics belong, and not degrade and disgrace the sacred platform by turning it into a show house. The principle is clear, and the issue is sharp and distinctive. The great majority stand clearly on the right side. Let us make it unanimous.

L. E. F.

PHENOMENAL CHARACTER OF SPIRIT OF PROPHECY

THE phenomenal character of the Spirit of prophecy, which can be explained only through an inspired origin, is impressively attested by a systematic survey of widely diversified and highly specialized fields of knowledge and instruction. Yet each reveals such vastness of concept, such comprehensiveness of treatment, such accuracy of detail, and such authoritative handling as could be expected only from a life specialist in each particular field, if it were of purely human origin.

Think of just a few of the multiple fields—prophetic interpretation, Biblical exposition, the vast range and philosophy of history, Biblical antiquities, Jewish customs, the basic principles of science, the fundamentals of education, the obligations of missions, the principles of health, the treatment of disease, dietetics, temperance, the home, parenthood, morals and ethics, finance, organization, and gospel music. A search through a hundred topics will yield really phenomenal results, providing wise guidance and rounded-out treatment in each.

Our greatest specialists in scores of diversified fields have made exhaustive study of the writings of the gift, each in his own field; and each has marveled at the grasp, the scope, the symmetry, the depth of knowledge, and the meticulous accuracy of statement revealed, as touching his own field. Yea, more, a vastness of concept and sweep of vision is revealed 'way beyond their own individual study. There is no other possible explanation save that of divine origin.

Favored, then, are the people blessed with such a gift! And solemnly accountable are we for heeding the counsels of that gift, for therein the Spirit of God speaks in guidance and direction, in warning and reproof, certifying the right and true, and exposing the false and misleading. Truly, the writings of the Spirit of prophecy are indited of God.

L. E. F.

RITUALISTIC TRENDS IN OUR CHURCH MUSIC IN our swing away from the careless, informal, and sometimes unrepresentative type of church music that too often has characterized our past, we must beware lest we swerve to the other extreme, and ape the ritualistic trends and vogues of nominal Protestantism. This, in turn, as is well known, is often patterned more or less after Catholic music, with its singing processions, recessionals, introits, responses, antiphonies, and the like. We quite properly give over the special music of the church to the choir, reserving only the opening and closing hymns for the congregation. But in some regrettable instances the ritualistic tendency has gone so far as to have the choir chant the offertory prayer and even the benediction, which is the clear prerogative and responsibility of the minister. Such is plainly a back-to-Babylon trend that needs not only to be watched, but to be rebuked.

There are influences seeking entrance into our music ranks that bode only ill. Returning from advanced study in the world's schools of music, a few of our musicians are introducing into our schools and churches the methods and vogues of worldly churches, including the aesthetic, messageless music characteristic of Babylon. If our pioneers could come back, and hear and see certain present developments, they would cry out in dismay. Such changes as are now taking place should be very carefully studied.

This journal is not opposed to choir robes as such. They are preferable to a motley array of colors. But with the robes, alas, often needlessly and wrongly, encroachments that are fraught with peril have been brought in. And if certain musicians had their way, adventism would gradually adopt the formalism and liturgy of the nominal churches about us, patterned after the conservatory instruction which has profoundly shaped their concepts.

Although there should be the closest co-operation between pastor and choir leader, and delegation of proper responsibility, nevertheless every portion of the worship of the church should remain in the ultimate control of the gospel ministry. The theory that the music of the church belongs to the professional musician, and should be controlled by him, is specious. Any such contention is fraught with inherent peril, and would be ruinous were it to prevail. We know of one case in which a church was split through such an attempt. And the end is not yet.

God holds the ministry definitely accountable for the conduct of the church, and for the purity and separateness of all phases of its worship. That is a responsibility that cannot be evaded or delegated. Here is a problem meriting the closest study, and a safeguarding course of action.

L. E. F.

VITAL "TESTIMONY" COUNSELS

Gem Statements From Spirit of Prophecy

Avoid Theatrical Display

I HAVE a message for those in charge of our work. Do not encourage the men who are to engage in this work to think that they must proclaim the solemn, sacred message in a theatrical style. Not one jot or tittle of anything theatrical is to be brought into our work. God's cause is to have a sacred, heavenly mold. Let everything connected with the giving of the message for this time bear the divine impress. Let nothing of a theatrical nature be permitted; for this would spoil the sacredness of the work.

"I am instructed that we shall meet with all kinds of experiences and that men will try to bring strange performances into the work of God. We have met such things in many places. In my very first labors, the message was given that all theatrical performances in connection with the preaching of present truth, were to be discouraged and forbidden. Men who thought they had a wonderful work to do sought to adopt a strange deportment and manifested oddities in bodily exercise. The light given me was, 'Give this no sanction.' These performances, which savored of the theatrical, were to have no place in the proclamation of the solemn messages entrusted to us.

"The enemy will watch closely, and will take every advantage of circumstances to degrade the truth by the introduction of undignified demonstrations. None of these demonstrations are to be encouraged. The precious truths given us are to be spoken in all solemnity and with sacred awe."—*Ellen G. White MS. 19, 1910.* (Quoted in "Methods of Labor," a mimeographed pamphlet of wide circulation.)

Not Excitement, but Solid Work

"Those who have the outpouring of the gospel of Christ which comes from the heart imbued by His Holy Spirit, will give light and comfort and hope to hearts that are hungering and thirsting for righteousness. It is not excitement we wish to create, but deep, earnest consideration that those who hear shall do solid work, real, sound, genuine work that will be enduring as eternity. We hunger not for excitement, for the sensational; the less we have of this, the better. The calm, earnest reasoning from the Scriptures is precious and fruitful. Here is the secret of success, in preaching a living personal Saviour in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the word of life."—*Ellen G. White Letter 102, 1894.* (Quoted in leaflet, "Preach the Word," pp. 3, 4.)

The Ministry, October, 1941

Preach the Truth With All Solemnity

"Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you hold meetings, not to charm their senses with music and other things, but to preach the truth in all its solemnity."—*"Gospel Workers," p. 356.*

"While they are to labor earnestly to interest the hearers, and to hold this interest, yet at the same time they must carefully guard against anything that borders on sensationalism."—*Id., p. 346.*

"God's servants in this age have been given most solemn truths to proclaim, and their actions and methods and plans must correspond to the importance of their message."—*Id., p. 356.*

Outward Display Not to Characterize Our Work

"In our efforts to reach the people, there is danger of adopting methods that will not produce the best results. Plans may be followed which seem to excite much interest for the time; but the effect proves that the work is not abiding. . . .

"There is danger of depending too much on outward display to attract the people. The mission of Christ was not conducted in this way. Outward display is not to characterize our work. We must not give the impression that we link amusement with the solemn work for this time. If the workers have a real love for souls, they may find more effective methods of labor. . . .

"Outward attraction and display encourage sensational ideas by which some of the workers may be spoiled for any effective service."—*Ellen G. White in General Conference Daily Bulletin, March 2, 1899.*

Work Without Theatrical Display

"How shall we carry on evangelistic work in large cities?—As you are carrying it on in —, without the parade that some who are deceiving their own souls, are inclined to think necessary. The truth that we have to proclaim is the most solemn truth ever entrusted to mortals, and it is to be proclaimed in a way that corresponds to its solemnity and importance. There is to be attached to it no fantastic display. Such display meets the minds of some, but how few are really convicted and converted by a fanciful blending of display with the proclamation of the solemn gospel message for this time. The display counterworks the impression made by the gospel message."

"Our success will depend on carrying forward the work in the simplicity in which Christ carried it forward, without any theatrical display."

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A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

OPERATING A CHURCH ON A BUDGET

By J. W. OSBORN, *Pastor, West Central Church, Chicago, Illinois*

ALAYMAN makes this declaration in the *Presbyterian Banner*: "If I were a minister, I would not expect to be responsible for raising the finances of the church. I would expect the laymen to take full responsibility for that. I should expect them to realize that if they looked to me to bring them the best in the pulpit and out among the people, they could not expect me to run the business side of the church as well." It is quite evident that the author of this quotation has made a few pertinent observations, for it is true that too many gospel ministers use precious time in performing the financial duties of the church, which could just as well be carried forward by laymen, and in some cases even more efficiently.

This does not imply that the minister must dissociate himself entirely from the financial aspect of church activity. It does mean that instead of having his hands full of this important item, he will use only his finger tips. It is the duty of the minister to place this responsibility on the laity, but not before he has presented to them a workable plan of operation.

It is generally recognized that operating a church on a budget is the most acceptable method. Included in this plan are three divisions: (1) Ways and means of preparing a budget; (2) ways and means of raising pledges to cover the amount of the budget; (3) ways and means of making the budget "operate."

1. Preparing the Church Budget

At the monthly church board meeting, held in October, one of the major items of consideration should be the choice of a budget committee. The reason for suggesting this early date is to give the committee ample time to consider their problems thoroughly and report to the board in November. Usually five members are sufficient to make up this committee. If the pastor is not chosen, he must act in ex officio capacity. Included in the personnel should be the treasurer and the head deacon, inasmuch as they have the most to do with the business affairs of the church. Members who have a fair degree of business capability are also chosen from the congregation. It must be remembered that the work of this committee is advisory only.

The budget committee surveys the expendi-

tures and income of the present year. This study is made practical by the treasurer's detailed report, which includes the expenditures for each item of the budget month by month for the first ten months of the current year. Consideration is then given to the amount that was pledged for the year, the number who pledged, the number who have paid the full amount of their pledges to date, the number who have paid a part of their pledges, and the number who have paid nothing. This may seem to be too detailed a report to expect of a lay treasurer, but the use of a treasurer's simplified filing system makes it an easy matter for the treasurer quickly to accumulate this information. (Sample forms and instructions appear later in this article.)

With this report in hand, the committee proceeds to revise the budget. It is the duty of the committee to advise any cut which will not be injurious to the operation of the church. All items that can be struck from the budget are eliminated. If it is found necessary to add items, this is done. Having completed this work, the committee discusses ways and means of raising the money which the budget shows to be necessary. It then presents the new budget, together with its recommendations, to the church board.

The church board, after hearing the report, carefully considers each item and makes any necessary revisions. The recommendation for ways and means of raising pledges is considered and adopted, if found to be practicable. All details are perfected for raising the budget, and are put into action as soon as the church body endorses them. Since it is the church body that is expected to pledge the money, it is important that the members be given a voice in discussing the budget. This may be done in a church business meeting.

The suggested budget may be printed on a blackboard or placed in the church bulletin, prior to the meeting for its discussion. A church business meeting is then announced to consider the budget. This procedure will make the way easier for raising the pledges; for the members have had a voice in the matter, and know why each item in the budget is necessary, and why the stipulated amounts were allotted to each item. Thus they come to have confidence in the budget.

2. Securing the Necessary Pledges

The work of preparing a budget having been completed, there still remains a month before the end of the year in which to secure the pledges to cover the budget. Many will not be present at the business meeting. Consequently, it is a good plan to send a mimeographed letter to all the church members. This will help pave the way for the work of the solicitors. The letter should have a strong spiritual tone. Though it must deal with business matters, it is the Lord's business, and the letter should be framed accordingly. [The wording of the letter used by Elder Osborn last year appears on page 26.—EDITOR.]

The privilege of assisting in the support of the house of the Lord should be stressed in this letter, and also the fact that our self-respect frowns upon enjoying what others are paying for. Furthermore, it should be made clear that every family can have a part, even though it be but a few cents each month. This is important. Few are the families in any church that are unable to give a small amount. Included in the letter also should be the amount pledged by the individual for the current year, the amount paid, and the balance due. The new and old budgets may be presented with any necessary comparisons or explanations. Finally, mention should be made of the fact that a solicitor will call, and that the individual should be ready to pledge the amount that the Holy Spirit prompts, after seeking the Lord in prayer.

Special emphasis should be placed upon a share-the-expense plan. Too often "pillars of the church" are permitted to carry the major burden. This has serious disadvantages. It is unfair to the remainder of the congregation; for they are then trained to let others pay

the bills they should share. These financial "pillars" may die, move away, or have their incomes considerably lessened.

A few days after the mimeograph letter has been sent out, the solicitors should be called together, given detailed instructions, and sent out in pairs. Lists of members whom they are to visit should be given to them. A definite time should be set in which the work is to be completed, preferably no longer than a week or two. To drag it out over a long period may result in failure in reaching the desired objective.

When the house-to-house canvass has been completed, the work is not yet done. Even though every home may have been visited, everyone may not have been contacted, because of some being away, illness in the home, or for some other reason. This makes organized follow-up visits necessary. They, too, should be limited to a short period of time. Reports on the work of raising pledges can be kept before the congregation through the church bulletin. The completion of the task should receive recognition by a commendatory word and an expression of appreciation by the pastor.

3. The Budget Plan in Operation

Having completed the first two steps, the most important work remains to be accomplished—that of keeping the plan in operation continuously throughout the year. A budget will never operate of itself. There are several methods that may be put into practice.

First, a monthly checkup may be made by the church board. The treasurer should submit an itemized report of the expenditures for the month. This is very easily done if he uses a folder filing system, having a folder for each

NAME _____		ADDRESS _____			QTR. _____		
WEEK	TITHE	H. I.	INVEST.		CHURCH EX.	CH. SCH.	
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							
11							
12							
13							
TOTAL							

item of the budget. (A file six inches by nine inches is a convenient size to meet these needs.) As money is expended, the voucher is dropped into its designated folder. At the end of the month it is not difficult for the treasurer to make a compilation from the folders and present his report. The amount expended can be compared with the amount budgeted for the month, and thus a close checkup is easily made. This system also makes it easy for the treasurer to produce a detailed report for the budget committee when it meets in the autumn.

Second, a quarterly checkup should be made of the income from the pledges. For this purpose it is of value to have an assistant treasurer. He can perform duties pertaining to the operation of the budget that cannot be expected of the treasurer. He can keep a special card file that will enable him to be in constant touch with the income from pledges. This may be done in the following way: At the close of each church service the assistant treasurer helps the treasurer check the money with the amount recorded on the envelopes. From these envelopes he then records the various amounts on 4 by 6 inch cards, similar to the one illustrated herewith. After making this entry, he returns the envelopes to the treasurer.

By making a weekly entry for each member, we have an accurate and complete record of all that each one turns in each Sabbath of each quarter. By looking at these cards, those concerned not only can be informed regarding the amount turned in for church expense, but if they desire to do so, they may tabulate amounts turned in for other purposes. From these cards, statements are made quarterly for those in arrears in the payment of their pledges. These are sent through the mail in the form of a "Kindly Reminder," as illustrated.

—Please turn to page 26

JUST A KINDLY REMINDER

May we kindly remind you that the payments listed below will be due as indicated. If the members of our congregation will pay their pledges on church expense promptly, we promise that there will be no urging for money from the desk for local needs.

NAME _____ QTR. _____

FUND	PLEDGE	AMT. PAID	BAL. DUE
CHURCH EXPENSE	\$10	\$10	
BUILDING FUND	\$25	\$15	\$10
(Etc.)			
TOTALS			

SUNDAY, March 16-7:30

1,000 YEARS

FROM NOW

A GLIMPSE THROUGH THE KEYHOLE OF BIBLE PROPHECY

LECTURE MUSIC

Gospel Crusaders
UTAH GRANGE HALL
101 Highway - South End Utah



Saturday, April 26. - 7:30

USA

In Bible Prophecy

You owe it to yourself and to your country to learn what the Bible predicts as to future events in the United States. Don't miss it!

Sunday, April 27. - 7:30

BIG PICTURE PROGRAM

Lectures Fully Illustrated with Screen Pictures

The HEAVENS ARE TELLING

Autonomous and other research workers have brought to light a wealth of amazing material. You will hardly believe your eyes!

GOSPEL CRUSADERS
101 HIGHWAY SOUTH OF TOWN
UTAH GRANGE HALL

SUNDAY, March 23-7:30

MARCI DI

GOSPEL CRUSA
We urge yo

The key-
tion marl
marching
clock dial
above art
"Ti-Pi" ft

"TI-PI" RUBBER PLATE

By T. HOUSEL J
Northern Calif

This form of impressive advertising was on display in the Ministerial Association exhibit in Polk Hall A, along with many other items to arrest the attention of the public. Because of its unique character, coupled with its inexpensiveness and simplicity, we arranged for this explanation to be given our MINISTRY readers. It is worth investigation by all forward-looking workers.—EDITORS.

A SUGGESTION for variety and attractiveness in handbills is always acceptable to the hard-pressed-for-something-new evangelist. "Ti-Pi" is a comparatively new product widely used in commercial advertising, and is particularly adapted to use in handbill and other evangelistic advertising. "Ti-Pi" is a mounted, ready-to-use rubber printing plate, which can be locked in the form along with ordinary type and cuts.

With a steady hand and a little imagination anyone can prepare simple and attractive cuts

TURKEY FALLS
WHAT THEN?

EVERYONE IS DOOMED!
YOU MUST learn of the startling events that will follow its downfall!

Prophecy Known--It Does not Guess
SATURDAY, MARCH 29, at 7:30

SPEL CRUSADERS
MEGAN GRANGE HALL • 101 Highway • South of Town
EVERYBODY WELCOME

Saturday, April 12, 7:30

WHAT IF JESUS SHOULD Not Come?

What would be the result of the coming of Bible Preachers should not be killed?

GOSPEL CRUSADERS
MEGAN GRANGE HALL
101 Highway South of town

EVERYONE WELCOME
FREE

OF THE TATOR

ERS-Ukiah Grange Hall
not miss this meeting

Saturday, April 19, -- 7:30



TEN MINUTES AFTER DEATH

Sunday, April 20, -- 7:30

Coming ... **SEVEN TERRIBLE PLAGUES**

These are two outstanding lectures of the series! Don't miss either of them!

GOSPEL CRUSADERS MEGAN GRANGE HALL

role, flag, ques-
giant letters,
soldiers, and
outlines shown
all made of
ber plate.

TYPES FOR HANDBILLS

EMISON, *Evangelist,*
ornia Conference

at a minimum cost. A block of "Ti-Pi," containing three square feet, costs about \$7.50—less than two cents a square inch. Thus a 4 by 6 inch cut will cost about forty-five cents—only a fraction of the usual cost for far smaller cuts.

In the cut that accompanies this article you will notice a few of the infinite variety of designs, unusual and striking types of lettering, and other ideas that may be carried out. All of them are simple and easy to make. In addition to these solid backgrounds and silhouettes, it is also possible to make fine line drawings by this method.

Of course, there are excellent rubber engravers to be found in most cities who do this work at a price that is under the cost of zinc etchings, but I have found that it takes very little time or money to learn to cut "Ti-Pi,"

and there is a great saving in being able to make your own cuts.

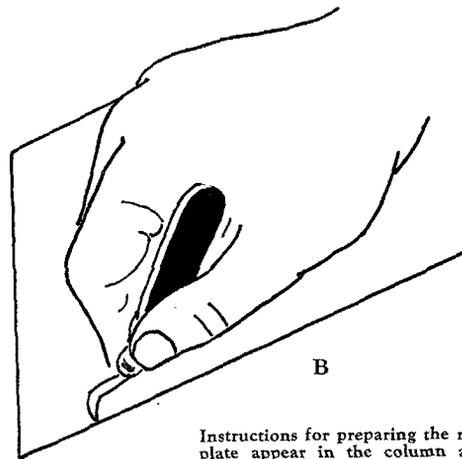
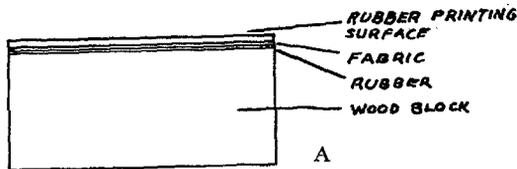
The cross section (Drawing A) shows the structure of "Ti-Pi." It is built like an automobile tire—a layer of rubber on two layers of fabric. Another thin layer of rubber binds the upper sections to the wooden block. "Ti-Pi" is exactly the same height as regular type.

The actual cutting process is simple. Only three tools are necessary: an angle-blade outlining knife; a straight cut-off knife; and needle-nosed stripping pliers. (These tools and "Ti-Pi" may be ordered from the American Type Founders Sales Corporation, 500 Howard Street, San Francisco, California.)

The outline of the cut to be made may be sketched on the rubber plate, in reverse, or may be transferred by using carbon paper. The angle-blade cutting knife is held in the hand as a pen or a pencil is held, and tilted slightly to the right. The hand is kept in this position, and the block is turned to cut at different angles. This allows the workman to see his outlines while cutting, and also leaves a slanting base to the outlines.

Outlines should be cut all the way down to the fabric, but the fabric should not be cut. On sharp curves it is best to make a shallow cut the first time, and make the second cut down to the fabric. Then the top ply of rubber is stripped off with the stripping pliers, leaving only the surface to be printed. (See Drawing B.) (Additional instructions may be had from the company on request.)

For ideas for handbill layouts, watch the newspapers, magazines, billboards, and other popular advertising media. Why not take ad-



Instructions for preparing the rubber plate appear in the column above.

vantage of some of the excellent layouts and ideas used by the country's leading advertising men and adapt them to our own use? We have not all had the advantage of an education in art and advertising, but many of us can make use of some of these simple means to make our advertising more effective.



Operating Church on Budget

(Continued from page 24)

Most members appreciate this businesslike method. It keeps them informed each quarter regarding their status. If a member does not receive a "Kindly Reminder," he knows that his pledge payments are up to date. There are some, however, who do not respond to this plan. It is necessary to call on them about two weeks after they receive the statement. Such a visit demands much tact and diplomacy, and those who do this work must be chosen carefully. Through experience it has been discovered that by means of the month-by-month checkup on expenditures on the part of the church board, and the quarterly checkup on income by the sending of statements to those in arrears, the budget system can be successfully operated.

Following is a copy of the letter concerning the church budget, sent out to my church members last year.

(LETTERHEAD)

November, 1939

To the Members of the _____ Church.

DEAR BRETHREN AND SISTERS:

The year 1939 is now almost a matter of history. As we reflect upon the goodness of God during the last twelve months, surely we can find much for which to be thankful. Though the trials of the past year may have been many, yet the blessings of God have been showered upon us even more abundantly.

With the ushering in of the new year, we are faced with responsibilities, new and old. Among these is that of helping to provide for the needs of the Lord's house. This is a responsibility that every member who has the welfare of God's work at heart will prayerfully consider. It is a matter in which you have the privilege of sharing, be it in a large or a small way.

Surely you will agree with me that each of us should have some part in contributing to our local financial needs. It is true that adverse financial conditions will hinder some from giving as largely as others. But I am wondering how many can conscientiously declare that they are unable to give at all. Few there be, if any, who cannot contribute so much as a penny a week toward the local expense.

I know you feel that it is right for all to have a part in the support of the house of God. First, because we feel a definite obligation to the Lord as faithful stewards; and second, because our self-respect frowns upon that attitude which will permit others to pay for that which we have a part in enjoying.

Therefore, I feel confident that you will take this matter to the Lord in prayer, asking Him to help you to know what amount you should give each month toward the 1940 budget. In order that you might more intelligently consider the matter, the treasurer states that you pledged \$_____ a month last year, which totals \$_____ for the year. You have paid \$_____ during 1939. If you feel that an error has been made in the above figures, would you kindly speak to Brother _____, the assistant treasurer?

You will find the budget for 1940 listed at the end of this letter. A finance committee spent many hours giving this budget careful consideration. It was submitted to the church board, which in turn spent nearly a whole evening considering it further. It was unanimously adopted after revision by the board and the church in business session. We trust that it meets with your personal approval, for every consideration was given to making the total as economical as possible.

Within a few days someone will call at your home to see you about your 1940 church budget pledge. You will then be given opportunity to sign a pledge sheet, placing on it the amount that the Holy Spirit has prompted you to pledge. In behalf of the church board, I remain

Most sincerely your brother in Christ,

[Signature] J. W. OSBORN.

Church Budget

	1939	1940
Lights	\$ 30.00	\$ 30.00
Fuel	120.00	120.00
Bulletin and stationery	35.00	25.00
*Teacher's salary	360.00	360.00
School equipment and upkeep	60.00	60.00
Janitor service	120.00	120.00
Janitor supplies	20.00	20.00
†Sabbath school supplies	100.00	100.00
Improvement and upkeep (general)	69.00	69.00
Water	10.00	10.00
Stenographic help	15.00	5.00
Insurance (fire and wind- storm)	16.00	16.00
Poor fund	30.00	19.00
Miscellaneous	15.00	15.00
	<hr/> \$1,000.00	<hr/> \$969.00

*Does not include the subsidy from the Illinois Conference.

†Does not include the cost of Sabbath School Lesson Quarterlies.



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

M. A. HOLLISTER, D. LOIS BURNETT, R.N.

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

EXTENT OF HEALTH EDUCATION NEEDED

In Two Parts—Part I

By H. W. VOLLMER, M.D., *Medical Secretary,
Pacific Union Conference*

THE everlasting gospel which is to be given to every nation, and kindred, and tongue, and people is to bring salvation of body, mind, and soul to all who will obey the divine precepts. What, then, is the purpose of health education in connection with our work of preaching this gospel to all the world? Is it to secure physical health only? I am sure we all agree that we must have a broader concept of the purpose and ultimate objective of the sound program of health education which God has committed to the remnant church, than merely the promotion of biologic living. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. We note the following from the messenger of the Lord:

"God's elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits pure. If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly. The Spirit of God should have perfect control, influencing every action.

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. . . .

"To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message. Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God Himself is man's instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform. He designs that the subject shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-enservating habits, to appreciate sacred truth."—*Counsels on Health*, pp. 20, 21.

Almost from the very beginning of the advent movement we were given light on the principles of healthful living. The term "gospel medical evangelism," or "medical missionary work," is a familiar one to Seventh-day Adventists. Medical missionary work, which includes the teaching of the principles of health

reform, is repeatedly spoken of in the Spirit of prophecy as the right arm of the third angel's message, and as such is to both serve and protect the body. "When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body."—*Id.*, p. 434.

In the ninety-first psalm we read of a time when it will be especially desirable and necessary to have more than human protection upon which to depend, but before we can claim the protection promised in this assuring psalm, we must as far as possible meet God's requirements by obedience to the laws He has given us, laws that pertain to both our physical and our spiritual welfare. We have these words of admonition to the church:

"The Lord will not work a miracle to preserve anyone in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given. By study of the human organism, we are to learn to correct what may be wrong in our habits, and which, if left uncorrected, would bring the sure result, disease and suffering, that make life a burden. The sincerity of our prayers can be proved only by the vigor of our endeavor to obey God's commandments."—*Id.*, p. 504.

"God has placed it in our power to obtain a knowledge of the laws of health. He has made it a duty to preserve our physical powers in the best possible condition, that we may render to Him acceptable service. Those who refuse to improve the light and knowledge that have been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. They are placing themselves where they will be exposed to the delusions of Satan."—*Id.*, p. 454.

Right Arm Will Both Serve and Protect

But note again the previous quotation which tells us that when health reform is given its proper place, it will both "serve and protect." We have noted how it will protect, and the following quotation tells us how it will serve: "Much of the prejudice that prevents the truth of the third angel's message from reaching the hearts of the people, might be removed if more

attention were given to health reform. When people become interested in this subject, the way is often prepared for the entrance of other truths. If they see that we are intelligent with regard to health, they will be more ready to believe that we are sound in Bible doctrines."—*Id.*, p. 452.

That the work of preaching the everlasting gospel is not complete unless we include the principles of healthful living is seen from the following counsel:

"Wherever the truth is proclaimed, instruction should be given in the preparation of healthful foods. God desires that in every place the people shall be taught to use wisely the products that can be easily obtained. Skillful teachers should show the people how to utilize to the very best advantage the products that they can raise or secure in their section of the country. Thus the poor, as well as those in better circumstances, can learn to live healthfully."—*Id.*, p. 475.

"Let them learn how to live healthfully, teaching to others what they have learned. Let them impart this knowledge as they would Bible instruction."—*Id.*, p. 478.

Furthermore we are to be diligent students and prepare ourselves for our work. "Those who teach the principles of health reform should be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling place, and over which He desires us to be faithful stewards. 'For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.'"—*Id.*, p. 479.

As a foundation for such preparation, it will be necessary for us to have a knowledge of physiology and hygiene. We are told that "a knowledge of physiology and hygiene should be the *basis* of all educational effort."—*"Education,"* p. 195. As ministers of the gospel, let us assume our responsibility.

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul.

"Thousands upon thousands know little of the wonderful body God has given them or of the care it should receive; and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony.

"There are precious blessings and a rich experi-

ence to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform."—*"Counsels on Health,"* p. 431.

We cannot shun our responsibility without marring God's work and lessening our efficiency. "As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God's word declares, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' 1 Cor. 10:31. The subject of temperance, in all its bearings, has an important place in the work of salvation."—*Id.*, p. 443.

It is within the power of all to obtain a practical knowledge of the principles of healthful living and medical missionary work. This wonderful knowledge is given us not alone for our personal benefit, but that we might be a blessing to others by imparting this knowledge.

The psalmist in his prayer craves for us God's mercy and blessing as follows: "God be merciful unto us, and bless us." But note that it is not for our personal benefit alone, but that it may result in an enlargement of God's kingdom, for he adds, "That Thy ways may be known upon earth, Thy saving health among all nations."

It is recorded that in the days when there was darkness in the land of Egypt, the children of Israel had light in their dwellings. In these days when again "darkness" covers the earth, "and gross darkness the people," the remnant church is called to "arise, shine; for thy light is come." Today the Lord is calling upon the members of the remnant church to again kindle a light in their dwellings.

Basis of All Educational Effort

How are we to begin this work? First of all, we recognize that the study of the Bible is fundamental to success in all of our endeavors. But next to the study of the Bible, the study of physiology and hygiene is stressed in the Spirit of prophecy more than any other subject. "A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, physiology should occupy the first place."—*Id.*, p. 38.

We repeat the quotation: "A knowledge of physiology and hygiene should be the basis of all educational effort."—*"Education,"* p. 195. The reason given for this is that "the health should be as faithfully guarded as the character." In "Fundamentals of Christian Education," page 147, it is stated even more emphatically that "the health should be as sacredly guarded as the character."

That health education must be begun early

is evidenced from this statement: "From the first dawn of reason, the human mind should become intelligent in regard to the physical structure."—*Medical Ministry*, p. 221.

"Parents should early seek to interest their children in the study of physiology, and should teach them its simpler principles. Teach them how best to preserve the physical, mental, and spiritual powers, and how to use their gifts so that their lives may bring blessing to one another, and honor to God. This knowledge is invaluable to the young. An education in the things that concern life and health is more important to them than a knowledge of many of the sciences taught in the schools."—*Ministry of Healing*, p. 385.

"Fathers and mothers, obtain all the help you can from the study of our books and publications. . . . Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body,—the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved."—*Counsels on Health*, p. 427.

The term "home church" may be applied to the family circle, and also to the local Seventh-day Adventist church. The benefits to the members of the family will be revealed in the spirit of the home church. What more interesting and important plan can be inaugurated in our homes than the study suggested in the foregoing quotations? Not only will the study of physiology and hygiene, correlated with the study of such books as "Ministry of Healing," which we are told "contains the wisdom of the Great Physician," bring great blessings to the homes, but these blessings will be reflected in the church and the community.

Always keep in mind that we are not to hide our light under a bushel, and that this light is given not only for our own salvation, but for the salvation of the world. Along with the study of "Ministry of Healing" we should include others of our books, such as "Counsels on Health," "Principles of Healthful Living," "Medical Ministry," and our health journals. Our work is to "educate, educate, educate." In other words, it is to extend outside the home to the church and the community. We are admonished to circulate our health publications.

"There should be more earnest efforts made to enlighten the people upon the great subject of health reform. Tracts of four, eight, twelve, sixteen, and more pages, containing pointed, well-written articles on this great question, should be scattered like the leaves of autumn."—*Id.*, p. 466.

"The people are in sad need of the light shining from the pages of our health books and journals. God desires to use these books and journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and social-purity reform, and will accomplish great good

in presenting these subjects in a proper manner and in their true light to the people."—*Id.*, pp. 479, 480.

—To be concluded in November

CURRENT SCIENTIFIC COMMENT

☞ **EXCESSIVE USE OF CANE SUGAR.**—The eating of white sugar, either cane or beet, in large amounts, may place a burden on the pancreas. The pancreas secretes a substance which is necessary to enable the body to use sugar as a fuel food. If the pancreas is impaired or injured, its ability to secrete insulin is also impaired, and the body loses its ability to burn sugar.

There is also evidence that excessive consumption of sugar may weaken the protective power of the liver and thereby cause numerous so-called bilious symptoms. Brown sugar has the same effect as white sugar. Eating sugar in excessive amounts may make one feel dull and bilious because of the above reasons. . . .

One pound of sugar provides 1,800 calories and nothing else. For this reason, the carbohydrate foods which we select should be those richest in vitamins and minerals, such as whole-wheat bread, oatmeal, vegetables, and fruits. . . . Because sugar is such a concentrated food, it has a tendency to sate the appetite for the more nutritional foods, and for this reason the maximum allowance of sugar for one day should not be more than two tablespoonfuls. —*Hygeia*, April, 1941, p. 324.

Factors Promoting Dental Caries

☞ It seems to be generally admitted that acids attack the teeth, but they do not do so all over the tooth, only at certain points where possibly carbohydrate residues remain and facilitate the production of lactic acid. It is possible that some of the nonimmune teeth have a rougher or weaker surface and one more easily penetrated.

Many of the students of the subject felt that sugar is the most caries-promoting constituent of the diet. Its presence favors the growth of lactic-acid-forming bacilli. Fosdick reported that the saliva of caries-susceptible persons can cause the conversion of sugar to lactic acid at a more rapid rate than does saliva from caries-immune persons. It was shown that lactic acid is produced not only by the acidophilus bacillus, but apparently this organism is helped by other organisms growing with it.

However, not all the investigators were in agreement on these points. There was no direct evidence to support the view that vitamin D is important in preventing caries. There was some evidence that a fat-rich diet may protect the teeth by leaving an oily film on them.—*American Journal of Digestive Diseases*, 8:28, January, 1941.

SELECTED SIMPLIFICATIONS OF NURSING ARTS

II. Simplifications for Home Use

By ELLEN VOGEL, R.N., Assistant Director, White Memorial School of Nursing, Los Angeles

I. The newspaper. This article has limitless possibilities. Its chief uses are: as protection from soil or contamination, and as receptacle for discarded materials.

1. Newspaper as surface covering.

The inside of a newspaper is relatively clean even though the remaining articles in a home may be most unfit for use. For this reason, the opened paper may serve (a) to hold clean articles brought by the nurse, (b) to cover any article of furniture to keep it clean, unscratched, dry, etc., (c) to cover a chair which is to receive infant's soiled clothing at the time of the bath, (d) to cover a chair used as a bedside stand during the bath.

2. Newspaper used as a bag.

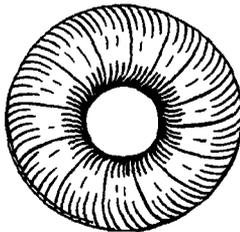
To receive any waste or discarded materials, as dressings, a newspaper may be folded into a bag. At least two thicknesses of paper are used. Proceed by five steps: (1) Fold newspaper in half by bringing top to lower edge. (2) Bring down open edge of half the paper to the first fold. (3) Turn the entire paper over, retaining the folds already made. (4) Crease in thirds by folding one third of paper from both sides toward the center. Tuck the left one-third fold in between the two layers of the right fold, so that the left fold is held securely there. (5) Turn the remaining upper half down. Open the bag by inserting the hand, thus pressing the sides apart. The bag should balance itself.

3. Newspaper used as a bedpan.

For emergency use only. Several thicknesses of paper may be rolled, the ends brought together and secured. This roll is placed over several thicknesses of newspaper, and these brought up over the roll and tucked under from the inside. (See Illustration I.) A more substantial yet simplified bedpan can be made by using a household basin with



I. Emergency Bedpan



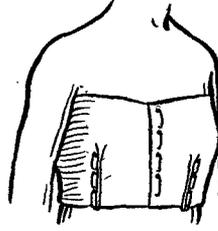
V. Pressure Ring

a pillow (protected by newspapers) under the small of the patient's back.

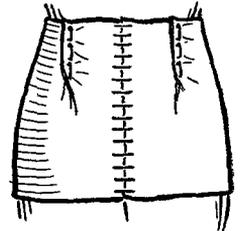
4. Newspaper as a bed protector.

At the time of delivery, several newspaper thicknesses may be used to cover the entire bed.

A protecting pad may be made by using several newspapers full size and covering these with old pillow slips.



II. (a) Breast Binder



(b) Abdominal Binder

II. Simple binders for home use.

1. Breast binder: A dish towel long enough to reach around the patient may be used. Two diapers pinned together may be utilized for the same purpose. Pins are adjusted to fit patient. (See Illustration II.)
2. Abdominal binder: Similar articles may be used for the abdominal binder, with the sides pinned to fit the patient according to illustration.

III. Cleansing bed bath.

1. Whatever the family has in the way of a basin, foot tub, or large kettle, may be used for the bath water.
2. The articles for the bath are assembled on a newspaper-covered chair. These articles include:
 - a. Bath water in basin, with washcloth.
 - b. Soap in any dish, as a saucer.
 - c. Nail file and scissors, or any fairly sharp instrument, which may be used for ridding the nails of the accumulation of dead skin and dirt.
 - d. Rubbing alcohol (if available). If the patient is old or chills easily, the alcohol bottle should be in the service room in a receptacle of hot water to remove the chill from it.
 - e. Toilet articles, if obtainable—as glass with toothbrush or substitute, and a small basin.
3. The sequence of the bath will need to be varied considerably, as beds in most homes are not hospital beds. To bring beds closer to the height of hospital



III. Back Rest Made of Chair VI. Rubber Draw Sheet

beds, blocks of wood with a small excavation in the center may be used.

4. Bath blankets: Since bath blankets are not usually found in homes, two bath towels may be used to drape each part in succession as it is bathed. The top bedclothes keep the patient warm and protected during the procedure.
5. Tongue depressors covered with gauze, or applicators, may be used to clean the patient's teeth if no toothbrush is available. If a tongue depressor is not available, a spoon wrapped with muslin will serve the purpose when the mouth must be pried open, as in a case of cerebral hemorrhage.

IV. Miscellaneous helpful devices.

1. Back rest: Use chair placed in the bed with the back of the upper part at the patient's lower spine, as in Illustration III. Adequate padding with pillows is needed.
2. Bed cradle: Heavy wire netting bent in the shape of a tunnel or covered bridge, having edges padded with old sheeting; or two coat hangers wired together if a narrow cradle is desired. (See illustration IV.)
3. Pressure rings. (a) Make a ring of cotton and cover with a bandage. (b) Stuff the leg of a white stocking with soft material and tie together or sew together in the shape of a ring. (c) Old rubber inner tubes may also be utilized. (Illustration V.)
4. Electric baker: Construct a funnel-shaped protector from cardboard, which may be secured with pins or clips, to go around the light bulb. A small round piece of cardboard should first be cut to fit around the fixture above the end of the globe, thus holding the funnel-shaped cardboard from the bulb. (Guard against burning either the patient or the bedding.)
5. Sandbags: Bricks may be wrapped in old muslin, or covered with an old stocking leg.

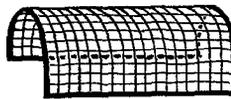
6. Lifting device for patient: A canvas sheet or several thicknesses of unbleached muslin sheeting may be made so that the piece is about 3 x 2 feet, with two hems at each end wide enough to put a strong, heavy stick through. Two nurses may then use this as a lifter at the buttock region, when the patient is unable to assist himself. Strongly constructed and stitched strips of muslin or sheeting may be fastened to various parts of the bed, so that the patient may pull himself into different positions.

7. Rubber draw sheet: When the family possesses only a small piece of rubber sheeting, pieces of heavy material, such as muslin, may be added at each end, so that these ends may be tucked securely under the mattress. (See Illustration VI.) When cost is prohibitive or for any reason rubber sheeting is unobtainable, oilcloth will serve the same purpose, provided it is intact.

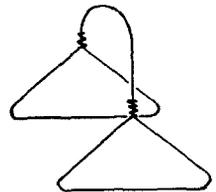
8. Icecap: If an ice bag is not available, a rubber glove may be filled with small pieces of ice, and secured with a rubber band by winding the rubber band tightly around the wrist part of the glove, then turning the wrist section down and winding the rubber band around once more. Bathing caps may be used in the same way. Those with drawstrings are especially suitable for this purpose. Inner tubes may also be used.

9. Hot-water bag: Bags of sand or salt may be heated. These bags should be covered with a firmly woven material to prevent escape of contents. Bricks heated in an oven and thoroughly wrapped are equally useful.

10. Emesis and sputum basins: A bowl of either metal or china may be used in case of vomiting. It should be kept only for this purpose, and should be



IV. (a) Bed Cradle, Made of Wire Netting



IV. (b) Bed Cradle; Made of Coat Hangers



VII. Carrying Bag With Bedpan Partially Inserted

boiled. Tin cans, such as coffee or shortening tins, with edges turned in for safety, are excellent, for they may be discarded when desired. Empty cold-cream jars or mayonnaise jars may be used for sputum cups.

11. Bedpan cover: A convenient cover for a bedpan is an ordinary heavy paper shopping bag. The bedpan is also protected from the floor and from any dust which settles. (See Illustration VII.)

—To be concluded in November

HEALTH MESSAGE IN PUBLIC MEETINGS

By MARY A. WALSH, *Bible Worker,*
New Jersey Conference

THE Spirit of prophecy is freighted with much instruction and counsel concerning the part health reform is to play in the giving of the third angel's message. Many are living under the impression that the subject of health reform is something apart from the giving of the gospel, but the following statement from the counsels to the church clearly indicate that the gospel as a whole includes the giving of the health message:

"The Lord has given instruction that the gospel is to be carried forward; and the gospel includes health reform in all its phases. Our work is to enlighten the world; for it is blind to the movements which are taking place, preparing the way for the plagues which God will permit to come upon the world. God's faithful watchmen must give the warning.

"Health reform is to stand out more prominently in the proclamation of the third angel's message. The principles of health reform are found in the word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—*Counsels on Diet and Foods*, p. 75.

For years it has been the practice in many of the evangelistic campaigns to leave health reform instruction until the last to be presented to those seeking admittance to the church, thus making it a side issue, as it were. But if the health message had been presented along with the doctrinal points of truth throughout the campaign, the candidates for church membership would then have understood that the health reform is an integral part of the third angel's message.

Since we are creatures of habit, it is rather difficult to adjust ourselves to a different program in a short time. When the candidate is informed only one week before he is to be baptized that he must give up the use of tea, coffee, tobacco, unclean meats, condiments, etc., it is truly an injustice wrought upon him. While some under God comprehend the importance of laying aside all these harmful habits, yet there are those who are slow to grasp all that it means, and even slower to adjust themselves to the new program of living. We must remember that it is impossible, in one study or one lecture, to present the health reform in all its phases. At the same time, it is utterly impossible for our hearers to fully understand the far-reach-

ing principles of health reform, as presented in the Bible and the Testimonies, in so short a time.

Instead of the presentation of health principles militating against the giving of the third angel's message, it should enable the hearers to discern more clearly other points of truth. Mrs. White says:

"He [God] designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enervating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory."—*Id.*, p. 70.

We may wonder why such a large proportion of the people who attend public efforts and listen to the stirring appeals given by the evangelists can remain so complacent and seemingly so indifferent to the entreaties of Heaven. The reason for this is quite discernible when we enter their homes and see their habits of living, particularly what they place on their tables. The messages given through the Spirit of prophecy make it clear that the one who is indulging in "health destroying, brain-enervating habits," is incapable of discerning sacred truth.

Because of this condition, which confronts me in practically every home I visit, and because of the statements made by Mrs. White that health reform is to be firmly linked with the ministry of the Word, I have been led to study ways and means by which this instruction can be carried out.

I have worked with evangelists who realized the importance of this subject and have requested me to conduct health talks and food demonstrations in connection with the public meetings which were being held. Whenever it was possible, I always availed myself of every opportunity to secure the services of a medical doctor, thus giving a dignity to the health reform. Realizing that more lasting impressions are made through the avenue of the eye than by the ear, I became interested in securing a stereopticon machine and in having slides made covering various subjects.

In the last effort with which I was connected, I had opportunity to conduct a class three evenings each week, for half an hour before the regular service began. One evening was de-

voted to questions and answers, another featured the book of Revelation, and still another was given to the study of health, which was given with the aid of my stereopticon machine. It was quite evident that the people were interested in the instruction given, as they were present at the appointed time, which was ten minutes past seven. Some were at first attracted to the meetings because of the health question, and, becoming interested, remained for the regular meeting which followed. Thus they were converted and embraced the message in its entirety.

It is a fact that there is a crying need among our own people for health education, and many of them are anxious to become intelligent on this question. These health lectures in our public meetings serve two purposes—to enlighten those without the fold and those within the church.



Association Notes

THE following interesting excerpts are taken from a letter just received from Dr. C. L. Dale, who is holding the fort, medically, in Shanghai: "We are endeavoring to carry on here at the Range Road clinic. Our patronage just about doubled during the spring months, so that now we run well up around ninety patients most of the time. We have a good representative group of all sorts of cases—medical, surgical, orthopedic, with some obstetric, pediatric, etc. The last three months have all shown gains, with about nine thousand local currency to the clear for the month of May. Doctor Worm, Jewish refugee member of our church, and Doctor Chen, one of our interns, are helping me. I keep quite busy, for I still have the entire pathology department at the school. I have found time to present two papers to the local medical society, and also am secretary of the Shanghai Medical Research group."

THE present is a golden opportunity to engage in the active promotion of the principles of healthful living. The mind of the public is stirred by the rather startling findings of the physicians in the examination of young men for the Selective Service, wherein only about fifty-eight out of one hundred registrants are found fit for military service. Surgeon General Farran of the U. S. Public Health Service is making clarion calls to America to awake and give serious thoughtful attention to building for health and sturdiness. Why not embrace this opportunity to teach the better way of life?

Our own people and the populace at large can be greatly benefited in this hour by being taught how to live for health—how to select an adequate diet within their income; how to

secure the nutritive essentials without meats and other high-priced foods; how to secure the vitamins in natural staple foodstuffs, and how to preserve the vitamins and mineral elements through proper preparation of the foods for the table.

We trust that all M. M. A. members will respond to the opportunities and needs of the hour.

Medical Work in South America

GOVERNMENT authorities and doctors in Iquitos are glad to learn that we soon will have a medical missionary boat on the Upper Amazon River and its branches, but they plead with us to open a clinic in Iquitos and send them nurses. The doctors have promised to guarantee the wages of two nurses. There are no trained nurses in that region, nor any clinic or hospital to which the doctors feel safe in taking their patients for surgery. They do have confidence in the Seventh-day Adventist medical work. The same is true in the Lake Titicaca Mission (Peru), where they call the Juliaca Clinic a godsend to that section of the country. This clinic is at times so overcrowded that they cannot accommodate all who apply for entrance.

It has been voted to give a nurses' course jointly in the Juliaca Clinic and the Chulumani (Bolivia) Hospital, but the Juliaca Clinic needs a nurses' home before it can enter upon this plan. This institution showed a gain in operations for 1940. The Chulumani Hospital, which has more room, showed a larger gain. Doctor Potts of the Juliaca Clinic and Doctor Floren of the Chulumani Hospital, and their helpers, are doing excellent work. The work of these institutions shows that they have the full confidence of the local communities: Government officials appreciate the medical work we are doing; they are friendly and co-operative.—*H. O. Olson, in the South American Bulletin, July, 1941.*



I WISH to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . .

It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus.—*"Counsels on Health," p. 533.*

TRUE OBJECTIVES OF INSTITUTIONAL WORK

By A. A. JASPERSON, *Business Manager, Mountain Sanitarium and Hospital, Fletcher, N. C.*

TO be successful, one must be efficient. But one can be efficient without being successful, in the truest sense. In view of this, it would be logical to discuss some of the objectives of institutional work. The first thing that should be emphasized is that a Christian sanitarium or hospital is a missionary endeavor, and a dispenser of light and truth in its rights. It is not just another means of making money to be used in other lines of missionary work.

In all God's endeavors to represent Himself rightly to humanity through righteous men, we find that there has been a close relationship between the healing of body and that of the soul. The temples the Hebrews were instructed to build were the only places the sick could turn to in their day. Out of the conception that there is a close relation between the care of human suffering and ministry to the sick soul has come our present-day sanitarium and hospital.

In the light of this broader view of institutional service it is necessary for us to give consideration to both the tangible and the intangible assets in working up our sanitarium trial balances. Most trial balances are concerned only with dollars and cents, and have no way of showing some of the real gains as recorded on the pages of the Master's ledger in heaven. In carrying on our work here on earth, our dispositions are visibly affected by the balance sheet. If the auditor has shown our financial condition to be in a fairly prosperous state, we are inclined to be pretty well satisfied; while if the red figures show up too brightly, we hunt about in our minds for excuses to justify the situation.

So, while reports from the business office are important, we must not rely entirely on them as conclusive evidence that an institution is successful or unsuccessful in the sight of God. We must also know whether the patients, who have entrusted their lives to our care, have received the full measure of care and attention they have a right to expect from a Christian institution. This service we should teach all our helpers to give in a wholehearted spirit, emphasizing that it does not consist only of ministry to the body, but should also point the way to the true Life-giver, who can bring peace to troubled hearts.

Also, before we add up the final figures of our ledger, let us stop to think whether we have been fair to our helpers. Have we set them the example they have a right to expect from us in fair dealing and in Christian ideals? Have we been able to show our workers that the Lord can give us financial success without

bringing in the spirit of commercialism? Can we make it so clear to all who wait on the sick that we are children of the heavenly King, and that we have something to give even the richest of our patients, at least to the extent that we would belittle ourselves by accepting tips for services rendered?

Balancing accounts, therefore, does not record all the items that contribute to true success. We must also consider the audit of human life. One of the most searching tests of character of any man or woman is his or her care for human life, and to all who are concerned with human suffering is given the greatest of intangible rewards—that of seeing a satisfied patient happily restored to life and strength.

Computing a True Trial Balance

There are a number of activities connected with a Christian institution that do not always add up just right on our ledgers. These include the training of nurses, the giving of religious instruction to our patients, participation in public health education and other community activities. In general, we can only say that no attempt to cure our institutional financial ills or compute a true trial balance will be really successful unless it is based on the principles given by our Master and Saviour.

Attention should be called to one other essential factor in the successful operation of our institutions, and that is the *importance of maintaining good morale among our workers*. In our morale is reflected the zeal, spirit, hope, and confidence we put into our work. The morale of any sanitarium depends very largely upon the spirit back of the founding of that institution, and upon the kind of leadership experienced throughout the years. It also depends on the code of ethics we follow. There cannot be good morale in an institution without good co-operation among the workers. Maintaining high ideals of service develops morale, and so we must keep constantly before our associates the ideal that Christian service to the sick and injured is the prime object of sanitarium service. The tangible reward or financial gain should not be emphasized too much.

We all need more of the "Spirit that quickens," which is the motivating power that creates good morale. This spirit, while intangible, can be sensed. We are told by the Lord that if we will fully enter into His service, the earth will be lightened with His glory. And so, to the extent that we as institutional workers contribute to this wonderful end, can we count our work successful and efficient.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

◀ Guiding principles for choir directors

INTERPRETING "JUST ONE TOUCH"

By H. A. MILLER, *Professor of Music,
Southern Junior College*

THE song, "Just One Touch" ("Christ in Song," p. 18), lends itself readily to choir use, and has a great circle of friends. It has a strong appeal, for every churchgoer has some hope, even if it be but a flickering one, of reaching out and touching the Master during the Sabbath hour.

You will notice the two rhythms, one for the stanza and another for the chorus, but they are quite alike in character. When you can divide the upper numeral of the time signature by three, you have as many accents as there are three's in that number. This provides a smooth-flowing rhythm for the impressive stanza messages. The chorus also has two accents, the first on beat one, the second on beat three.

If you will read the poem with the accents according to the music, you will see how natural the rhythm of the music matches the poem. This is important to an easy and smooth expression in singing. Without it, the words become wooden and cumbersome, unimportant words receive too much attention, and important ones are robbed of what they need. This is bound to produce a stilted, stiff rendition.

Occasionally let the choir read the poem according to the rhythm of the music, just swinging along in a childlike style. They will receive much help on the "balance of power" among words. Usually short tones are unaccented ones. This is not always true; yet it is of quite common occurrence.

You will observe that the piano accompaniment is written much like a four-part song. In measure three, the upper voice on the bass clef is omitted. There is an error in part movement between measures three and four; still it is not very objectionable. Let the choir hum the parts of the piano accompaniment on all stanzas, just as though this were written for them. The tenor voice can be silent in measure three, picking it up again in measure four. If the tenor voice in bar 5 will hum a "g" instead of the second "f," the harmony will be improved. The tenor may be profitably brought out in this one bar. Let the choir observe the three rests in the stanza. As the solo rises and falls, see that the accompanying voices bear it up in their arms, as a vessel rides on the sea.

The first stanza may be sung as a solo, with the accompaniment hummed, as suggested before. The second stanza may easily be used as a duet by having the lower voice take tones a third below the solo voice, beginning on "d." Use the interval of a third for bars 1 and 2. Follow the upper part of the accompaniment for bars 3 and 4, holding the last "f," instead of taking the following "e." Then follow the tenor tones in bar 5 to the first note of bar 6, where the second voice can follow the solo voice down in thirds again through bar 6. Both voices can take the first three tones of bar 7 together, having the lower voice fall to "e" on beat 4, taking the logical tones that follow it in bar 8 on the middle clef. The second voice should repeat the word "divine" at the close of the stanza.

USE the third stanza as another solo. Omit stanza four. It does not break the thought, and the song will still be of sufficient length. Stanza five may be used as a five-part song by dividing the sopranos, having several take the solo part while the rest take the soprano in the accompaniment. When all voices sing on the last stanza, the rhythm of the accompanying voice part must take on that of the solo part.

Never permit the voice parts that are of harmonic importance to cover up the melody. See that a fine balance is maintained between them. The melody is the head to the musical body.

Make the chorus match the character of the stanza which preceded it. For instance, the solo voice of stanza one should be of lighter texture than that chosen for stanza three. The chorus should partake of this same character. Notice the highest note in the first two measures of the chorus—it is "d." Note the highest in the next two measures—it is "e." That of the next two is "f." This gradual climb gives a suggestion of climax, which is usually reached very near the close of a section, or the end of the piece. It will also be found after the climax that the melody will usually gradually fall to the close, with a natural subsiding of intensity.

The chorus, after stanza one, may be started softly and slowly, like the last phrase of the solo. The second phrase may have added

power. And the third phrase should reach the pinnacle, with a "hold" on the half note. Make a clean "cut off" at the peak of power, with a slight pause thereafter. For stanza two, the chorus may begin with a little more tone. The second phrase may be softer, and the third still softer, fading to a pianissimo on the half note. Use a very quiet ending. Have the accompanist play an interlude following stanza two. The last two measures of the chorus will serve this purpose.

A deep alto voice for a solo on stanza three will give the heavier quality desired to match the words. It is better not to use a male voice on any of the stanzas, because the poem is based upon the experience of a woman. Begin this chorus with medium power for phrase one, allowing the tone to diminish in the second measure. This will prepare bars 3 and 4 to be sung slower and much softer. Introduce the climax phrase softly, but with steady increase of power and slackening of pace. Close the chorus with diminishing tone, and retard. The chorus for the last stanza may be used like that of stanza one, with but this one change—sing the final phrase with power and dignity.

Carefulness in diction will do much to make this song beautiful and impressive. Beware of words that are apt to run together like "touch and," which are frequently sung "tu-chand." It is better to separate them than to coin a meaningless expression.

A few points on diction for the chorus may help to clear other places of doubt. Finish the word "touch," using a slight break between it and the next word. Insist on an "h" in "he." Let the choir speak "will list" several times, getting the final and initial "l's." A similar circumstance is found in "list to." You will likely discover a tendency to omit the "d" in "and be."

Vowels are sung, but most of the consonants are spoken, with the exception of "m," "n," and "ng." Consonants are noises. They interrupt the flow of tone on vowels; therefore they should be made as short as possible. In this way the blockade is of brief duration, and the tone is permitted to flow as smoothly as possible. Here lies the secret of good diction.

By printed word it is impossible to cover every point necessary for an impressive rendition. The director must give his personal touch to this bare outline, in order to make it live before his choir. It is only with the hope that this article may be the means of prying open the door to choir hymn offerings, that it is written.



☞ MANY of us err when we refer to the "verse" of a hymn. The word "verse" merely means a line of poetry. Next time when tempted, say the more correct "stanza," or if you feel very high-brow, make it "strophe."—*War Cry*.

New Evangelistic Songbook Needed

OUR new church hymnal was a real achievement, admirably supplying our church service needs. The next great crying musical need in our ranks is for an inexpensive evangelistic songbook, with a Bristol-board cover, for use in the expanding evangelism movement, so that our evangelists may have a suitable, inexpensive volume, and will not be tempted or driven to purchase from non-Adventist songbook publishers; whose products are largely devoid of any real Adventist message. The same careful, constructive safeguarding provision followed in the hymnal, should likewise obtain in making the evangelistic song selections, but this time through a committee of representative evangelists, experienced singing evangelists and pianists, denominational musicians with evangelistic contacts, and ministers of good musical judgment. The cream of existent evangelistic songs should be assembled, with chorus songs, appeal songs, new advent message songs from the best of our own composers, and a representative group of old favorite hymns that fill the evangelistic need. These should comprise the collection, and be competently edited. The task is not nearly so huge as that of the hymnal. When such a book is produced—and may it soon get under way—the evangelistic ministry of this movement will rise up and call those blessed who brought it to pass. Nor should this venture be a financial liability. In addition to the thousands of copies that would be provided by the various conferences, many evangelists will sell hundreds of such songbooks in a single campaign. Thus there would be a constant demand. This long-standing need should now be met.

L. E. F.

EFFECTIVE HYMN STORIES

"COME, THOU FOUNT OF EVERY BLESSING." —WE HAVE been told through the Spirit of prophecy that our words "have power to react on the character.

Men are influenced by their own words."—*"The Desire of Ages,"* p. 323.

The author of the hymn, "Come, Thou Fount of Every Blessing" ("Church Hymnal," p. 291), was reminded of the truth of the words by an unusual incident. Robert Robinson was learning the trade of barber and hairdresser in London, at the age of fourteen, when he heard George Whitefield preach. The boy was converted and studied to become a Methodist minister. Two years after taking his first pastorate at Mildenhall in Suffolk, one day in 1757, he sat musing on his past experiences. Joy anew welled up in his soul over his own conversion. It was then that he wrote:

"Come, Thou Fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me ever to adore Thee,
May I still Thy goodness prove.
While the hope of endless glory
Fills my heart with joy and love."

As the years passed, however, the minister Robinson somewhat forgot his earnest and joyful experience in the Lord, even to the point of being careless in his conduct. One day he was riding in a stagecoach, and was in a most frivolous state of mind. A refined Christian woman could not help speaking to him. She called his attention to this very hymn, little dreaming that he was the author. She herself loved the hymn and could not refrain from speaking a word for Jesus. Tears welled up in the unhappy man's eyes. Touched by the power of his own words reverberating in his ears, he confessed that he was the author of that hymn. "Madam," he said, "I would give a thousand worlds, if I had them, to enjoy the feelings I had then," and together they read his own words:

"O, to grace how great a debtor
Daily I'm constrained to be!
Let Thy goodness, like a fetter,
Bind me closer still to Thee.
Prone to wander, Lord, I feel it,
Prone to leave the God I love,
Here's my heart—O, take and seal it;
Seal it for Thy courts above."

We shall hope that he never again wandered—that the grace of God took his heart and sealed it for the courts above, even as this hymn has been the means of binding many closer to the goodness of God.

EMMA E. HOWELL.



Crippled Girl Overcomes Handicap

EVYLYN HERRALA was born without hands or feet on a small poverty-ridden farm in the Northwest. For the first ten years of her life she lived a miserable existence, shrinking from other children because of her handicap. After the death of Evelyn's mother, a kindly neighbor came forward and supervised her schooling. The little girl developed rapidly and seemed to have a great desire to study music, and especially to learn to play the slide trombone.

Most people would have said "impossible," but in Minneapolis, Minnesota, there lives a man who has taught many handicapped children how to play musical instruments. In fact, this talented teacher, Elmer Clingman, has organized and conducts a fifty-piece band comprised exclusively of crippled children—the only band of its kind in America!

So Mr. Clingman took Evelyn Herrala in charge, and, through painstaking effort, coupled with untiring work on the part of Evelyn, suc-



ceeded in making of her a first-class slide-trombone player. Now she does solo work as well as playing in the band, and is a great inspiration to all who hear her. She has developed into a brilliant scholar as well, and the students have voted her the "Most Likely to Succeed." To enable Evelyn to play the trombone, Mr. Clingman designed special equipment to enable her to hold the instrument, as you will notice in the photograph, which shows her playing a duet with Homer Rodeheaver, the well-known song leader and singing evangelist. —*Root-Mandabach, Chicago.*

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

The Challenge of the Emergency

WE Adventists may well ponder the concern of Baptists as they review their own present emergency situation. With our divine mandate, we may well be pondering, praying, and preparing for the day when brief surcease from the present world cataclysm will give final opportunity to finish our commission. The following extract is from the leading editorial in the *Watchman-Examiner* for July 17:

"We have been in a state of emergency for several years without recognizing it. The war crisis has only helped to bring it to light. The *Watchman-Examiner* has been doing its part to warn and inform our people of the emergency. Up to now, the response has been feeble in comparison to what could be done. Our educational work needs revision and reinforcement. Home and foreign missions require lifting out of the penurious condition they have been placed in by our people. Their opportunities were never greater, but few can be realized unless material support is vastly increased. The real emergency has not yet fallen upon us. It will come when God throws wide open the door to new responsibilities at the close of the war. No one can tell when this hour will come. We do know that we are not ready and, as yet, have only taken feeble steps in the direction of a limited readiness. Had we not better marshal our resources and people to a new program of Baptist world ministry and advance at once?"

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The Ministry

Divine Prophecy Lauded

NOT often do we read in the modern religious press a recognition and a tribute to divine prophecy, and a call to its greater study. This longing for prophetic light, growing in the hearts of tens of thousands, provides one of our greatest opportunities to shed our light in the surrounding darkness. Here is the statement in the July 17, Baptist *Watchman-Examiner*:

"It is not within the power of man to predict what is going to happen. He cannot find out things to come, but God has fully demonstrated His power to do so. The Bible contains abundant evidences of the omniscience of God. The Bible is the only book in the world that contains reliable predictions. They are the utterances of Jehovah. Prophecy is a most neglected department of revealed truth. Many so-called schools of the prophets (or seminaries) not only have no teaching in the prophecies of the Bible, but cast reflections upon them as though they were hallucinations. We are, however, encouraged by the fact that the number of schools recognizing the value of God's prophetic word is increasing. Far too long has this element of truth been left to every variety of self-appointed interpreters."

✱ ✱ ✱

Apologia

"JUST what editors do in a circumstance like this, I do not know," wrote one of our ablest teachers of journalism, in calling our attention to the erroneous insertion of the term, "by the late," before the name of one of our honored teachers, now retired. The excellent item in question, appearing in the August MINISTRY, was handed us by one of our experienced educators. Another worker saw it upon the editor's desk and, interested in the title, asked to borrow it. When it was returned, it bore the legend "by the late," and the editor accepted the correction without proper checkup. This is the candid story of how it found its way into print. Once after Mark Twain was shown a paper telling the story of his death, he dryly observed that he believed it was "greatly exaggerated." We, too, are glad that in this instance the implication of a demise was also greatly exaggerated. Abject apologies, Mrs. Alma E. McKibbin, for the error on our part. We are glad you are still in the land of the living!

✱ ✱ ✱

HE who urges and quotes the Spirit of prophecy writings when it supports positions he wishes to stress, but omits, sidesteps, or minimizes those counsels that condemn pet ideas, traits, or indulgences, is only using the gift as a convenience when it serves his purpose. Manipulations of this sort lack sincerity, and are unworthy of any profession of loyalty to the gift. Such an individual should not be surprised if his associates do not take seriously his protestations of loyalty to the Spirit of prophecy.

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"BE, YE ALSO READY."—A tourist in northern Italy walked along a highway and noticed a beautiful garden surrounding a large residence. He stepped in through the open gate and entered into conversation with the gardener who was diligently at work in the garden. He learned that the owner of the property had been away for many years.

"Do you hear from him while he is away?" asked the visitor.

"No," the gardener said, "I have had no communication from my master since he went away." The tourist was interested then to know how the gardener received his wages, if he never heard from his employer. The man explained that the master's agent in the near-by city sent him his wages regularly.

Still curious, the visitor asked, "Do you have any idea when your master will return?" And the gardener indicated that he did not know just when he would come. Glancing around at the result of the gardener's diligent and efficient labors, the visitor commended the faithful toiler: "You keep your garden as though you were expecting your master to return tomorrow."

The gardener looked earnestly at the visitor and responded, "No, not tomorrow, sir; today."

There is danger, in our thinking, of postponing the coming of the Lord. The admonition given to us by Jesus Himself is, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13. The garden of our hearts should be constantly kept in such a condition that the Master, whenever He comes, will say, "Well done, thou good and faithful servant."

T. J. MICHAEL.*

KNOWING THE SHEPHERD.—It is said that a distinguished actor and an aged minister met at a certain gathering. The actor was asked to give a recitation before the company, and at the minister's request he repeated the twenty-third psalm. Such was the beauty of his voice and the charm of his manner that at the conclusion, a subdued murmur of praise went around the room. The actor then invited the old minister to repeat the psalm. When the minister ended, there were tears in the eyes of many, for he had spoken out of his true experience with deep tenderness and true spiritual understanding. No one felt the difference more keenly than the great actor, who said, "I know the psalm, but you know the Shepherd."—*Religious Digest*. (Contributed by J. N. Anderson.*)

*Others are invited to contribute illustrations for this column.—EDITOR.

The Ministry, October, 1941

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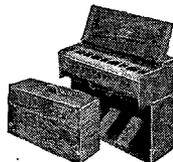
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THE RELIGIOUS PRESS

Valuable Current Excerpts

GOOD COUNSEL.—Do not try to make your church a place of entertainment. The theater, the circus, the baseball park, and the moving picture show can beat you at that game one hundred per cent. Make your church an outright, downright religious place, and people will be attracted to it. Moody's blunt pungency and Spurgeon's passionate appeals drew people away from so-called worldly amusements.—*Watchman-Examiner, July 31.*

MORAL SAG.—Are the ten commandments now obsolete? Are the ethical teachings of Jesus too old-fashioned for us? The moral sag of the American people in recent years presents a spectacle nothing less than tragic. Deep, compelling convictions are wanting in vast ranges of our modern life. "Everything goes," and we are urged by the cynics not to "get excited" over the questionable attitudes, habits, and customs of our contemporary civilization. We are "living in a new day," we are told. The principle of relativity in all moral action must be given serious consideration, and there are no binding absolutes like the imperatives of honesty and truth-telling. Such is the now familiar line of argument by which the easygoing moralists of our day rationalize our loose thinking and conduct.—*Zions Herald, July 23.*

NETHERLANDS INDIES.—The people in the Netherlands Indies (population 60,000,000) will soon be either Moslem or Christian. All other religious beliefs and practices are rapidly disappearing, according to Professor H. Kraemer. Another high au-

thority said recently that all the eastern half of the archipelago will almost certainly be Christian within a very few years if the present rate of progress in the work of the missions can be maintained.—*Christian Advocate, July 24.*

BEER BOOST.—*The Brewers Digest* for May, 1941, says: "One of the finest things that could have happened to the brewing industry was the insistence by high-ranking army officers to make beer available at Army camps. . . . The opportunity presented to the brewing industry by this measure is so obvious that it is superfluous to go into it in detail. . . . Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."—*Watchman-Examiner, July 31.*

CONSCIENTIOUS OBJECTORS.—The National Service Board for Religious Objectors finds in its total of 1,830 names some 88 religious denominations included. Among these the leading groups are: Mennonites 624, Brethren 225, Methodist 134, Quakers 130, Jehovah's Witnesses 124, non-affiliated 88, Presbyterians 53, Baptist 48, Church of Christ 33, Roman Catholic 29.—*The Presbyterian, July 24.*

PROTESTANTISM'S SURVIVAL.—The survival of any historic religion depends upon the effectiveness of its religious education program. Widespread Protestant religious illiteracy gives concern for the survival of historic Protestantism. A corollary to this is the fact that widespread Protestant illiteracy also gives concern for the survival of American democracy. This is true because the fundamental principles and interpretation of Protestantism (and of Judaism), are also those of democracy. Both are based upon faith in the value of the individual, . . . whose sovereignty is limited only by its social expression and by God who gave it. Therefore, the



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problem of Protestant religious education is also the problem of secular education in so far as the latter contributes to the making of citizens.—*W. D. Nietmann in Zions Herald, July 16.*

GODLESS LEAGUE DECLINING.—According to recent reports of the Russian press, the membership of the Militant Godless League has dropped from 5,000,000 to 2,000,000. It has actually gone out of existence in many places. Five antireligious societies, which had been used for instruction, have been closed because of poor attendance.—*Watchman-Examiner, July 31.*

ORTHODOX CATHOLIC REUNION.—Reunion of the 160,000,000 Greek and other Eastern Orthodox Christians of the world with the world's 400,000,000 Catholics was called for by Archbishop Cicognani, apostolic delegate to the United States, when he spoke on June 29 to the first diocesan eucharistic congress of the Eastern Rite Catholic churches in Chicago. Other than the recognition of the primacy of the Pope, the delegate cited only one other point of doctrine that separates the churches of the East from Rome: erroneous teaching . . . transubstantiation.—*America (R. C.), July 12.*

JAPANESE RECOGNITION.—The Roman Catholic Church of Japan was the first Christian body to receive full recognition by the ministry of education as approved and properly registered under the new laws governing all religious organizations. The Catholics are finding satisfaction in that the official recognition of the Roman Church as a needed factor in the molding of Japan's cultural life has come just as the four-hundredth anniversary of the first landing of Catholics (Portuguese) on Japanese soil is being celebrated in the island of Kyushu.—*Christian Century, July 16.*

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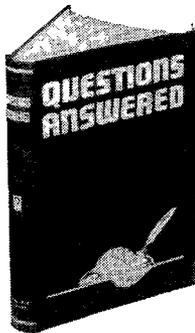
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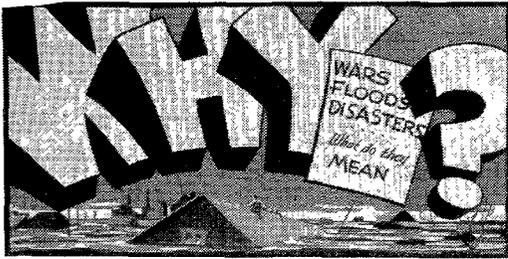
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SCRIPTURES IN 1,051 LANGUAGES.—Twelve languages have been newly captured for the Scriptures during 1940. or, at least, have entered our records for the first time.

There might have been more if it had not been for the delays in communication between the far corners of the world—which not only impeded the securing of data, but delayed the publication process of other new translations. It was also difficult to procure paper in various parts of the world, and in some cases printing was hindered by bombings. In spite of these difficulties, the number of languages in which some part of the Bible had been published up to January 1, 1941, was 1,051, according to the records at the Bible House. New Testaments appeared for the first time in five languages, and the whole Bible in one. The principal publishers are, of course, the various Bible Societies.—*Watchman-Examiner*, July 17.

OPPORTUNITY IN TURKEY.—Turkey, so much in the world news of late, is properly an object of Christian missionary labor. One paragraph in the *United Presbyterian*, summing up Turkey's present state of uncertainty, gives ample reason for most earnest efforts to evangelize that people:

"Professor Shekib-Bey, in an article prepared for the School of Religion in Athens, says that three things distinguish modern Turkey: First, it has completely broken with the past stagnancy of Islam and has set sail for new adventure. Second, it is looking forward courageously for changes and is ready to make progress at all cost. But, third, the Turkish mind has no goal, no direction, no ideal, in this adventure. The Turkish people are on trek; they have removed their tents, but where, nobody knows. Like all the nations of the East, religious life has been to them in the past, the rigid authority of absolute will; as a result they were turned against all religions. Conscience has been in slavery to custom and tradition, consequently it denied moral law. Now they are in a quandary as to a choice between pure freedom and the authority of moral law. They do not know how to combine these. What a large door this opens to Christian missionaries!—*The Presbyterian*, July 3.

SIGN SERMONS.—A "cathedral for deaf mutes" will be established soon at Cleveland, Ohio, in the building formerly used by St. Mark's Protestant Episcopal church. The report says that all sermons will be preached in the sign language.—*Watchman-Examiner*, August 7.

UNION RETARDED.—Church union has not progressed very fast between the Episcopal Church and the Presbyterian Church. Both bodies of people are studying the matter further. The Episcopalians are strong on "apostolic succession." The Presbyterians feel that their ministers are just as "apostolic" in their ordination as the ministers of the Episcopal Church. For our part, we cannot see what particular advantages would come from the union of these two bodies.—*Watchman-Examiner*, July 24.

JAPANESE CHURCH.—The conference to set up the new Japan Christian Church was held in June immediately following the return to Japan of

the Goodwill Delegation to America. Some thirty diverse Protestant denominations have been brought together, and will be organized temporarily in "ten blocs." The new church will be conservative in theology and congregational in policy. A superbloc organization will handle connectional matters such as missions, religious education, social welfare, and finance. The government has appointed Bishop Yoshimune Abe of the Methodist Church as director of the new organization of Christians in Japan.—*The Christian Advocate*, July 10.

CHURCH COLLEGES.—The *Educational News Bulletin*, published in Washington, D. C., well says: "The United States of America needs the product of the church and the educational institutions of the church. From these colleges have come presidents, governors, legislators, ministers, and leaders in all the vocations in greater proportion than from other schools. Without Christian leadership, America's future is doomed."—*Watchman-Examiner*, July 17.

MAJOR SOCIAL PROBLEM.—With 18,000 suicide deaths a year, and probably 100,000 more suicides that fail, self-destruction is a major social and medical problem in the United States, declares a statistician of the Metropolitan Life Insurance Company.—*Science News Letter*, July 19.

JAPANESE ROMANISM.—The Roman Catholic Church in Japan has been granted official government recognition under the recently enacted religious organizations law which bars foreigners from holding executive positions in the Japanese church and cuts off all financial help from abroad. The organization of the Japanese Catholic Church parallels that of the new united Church of Christ in Japan, which was established last month through the merger of forty Protestant denominations. Like the Protestant body,

the Catholic Church in Japan will be under the supervision of a native *torisha*, or governor, elected for a four-year term by the fifteen dioceses into which the church is divided. Under the terms of the religious organizations law the heads of the dioceses must also be native Japanese.—*Watchman-Examiner*, July 24.

CHURCHES OUTNUMBERED.—It is said that there are 210,000 churches in the United States and that there are 430,000 places licensed to sell alcoholic drinks. The shameful thing is that strong drink is served at receptions in tens of thousands of so-called Christian homes. Among us are poor, weak-kneed people who follow fashion rather than high moral ideals.—*Watchman-Examiner*, July 17.

PLOWSHARE MUNITIONS.—A century-old Canadian manufacturing company is doing an efficient job of beating plowshares into the tools of war. The factory is situated in an eastern Ontario town. Not even a crumbling foundation stone remains of the crude blacksmith shop which was the birthplace of the modern, sprawling industry which stands upon its site today.

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THE ENTERING WEDGE

The following statement is taken from a talk given by Mrs. E. G. White at a union conference session in Australia on Sabbath afternoon, July 22, 1899. It was in response to a direct question by someone regarding the connection of health foods with the school.

"We need to understand that God is in the health-reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility.

"The health-food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health-food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school." ("Counsels on Health," pp. 495, 496.)

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison College. A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or in their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

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They have devoted their lives to making things which stand as a symbol of peace. Now they are toiling as they never toiled before to produce a variety of the weapons of war.—*The Rouleau Enterprise, Saskatchewan, Canada, July 17.*

AMERICA'S RELIGIONS.—Forty-nine per cent, or nearly one half, of the nation's [U. S. A.] population are enrolled in 250 religious bodies, according to figures furnished by the 1941 edition of the Year-book of American Churches, just published under the auspices of the Federal Council of the Churches of Christ in America. Dr. Benson Y. Landis is the editor. The churches maintained the increased memberships of the last decade and even added slightly to the percentage. There were 64,501,594 members in the United States during the past year. They attended 244,319 churches. There are 21,284,455 members in the Roman Catholic Church, while 36,103,984 belong to Protestant bodies, among which the Methodist Church takes the numerical leadership with 7,377,487 members. Despite unification the Year-book shows that there are still nineteen varieties of Methodists in the United States although the new Methodist Church claims eighty-three per cent of all American Methodists.—*Zions Herald, July 2.*

CAODAISTIC RELIGION.—Caodaism is a combination religion including in its worship not only Buddha Confucius Lao-tse, but also Christ. Its leaders have taken quotations from many religious books including the Bible to make up their liturgy, and there is a spiritistic element in their cult. They use the ouija board. Pictures of the eye, the symbol of the "Great Intelligence," are sold to thousands for thirty-five cents, and are worshiped in the homes. It is a religion of ancestor worship and of ritual and robes, a formidable cult of 700,000 people in Cochin China, an enemy and competitor of Christian teaching.—*Watchman-Examiner, July 17.*

Sabbath or Sunday

(Continued from page 8)

specifically that "the Sabbath was made for man" also. Why make it for man and not instruct him to keep it?

It can be asserted without a quibble, too, that if the Jews of today were not certain that the seventh day of the week they now observe is the same as the original seventh day of creation and of the decalogue, they would be the first to cast it aside and observe the Sunday of Christendom with the Protestant and Catholic worlds.

In reference to the burden of proof being on seventh-day observers, that the weekly cycle has been preserved through the ages and with it the identical seventh day, the burden of proof is decidedly and unequivocally on the other horn of the dilemma. The weekly cycle has not only been sustained and observed throughout historical time, but is clearly upheld all through the Scriptures and confirmed by astronomy. The weekly cycle is still with us today, with its seven-day round, and if anyone questions what is and what has been within the memory of man and the records of history and the Bible, the burden of proof is decidedly on him to show it to be otherwise than it is.

In order to sustain his adopted theory of the

seventh part of time for Sabbathkeeping, Mr. Phelps avers that it would be folly to try "to prove an unbroken line of Sundays back to the resurrection," and that "no harm would be done" if we couldn't, since *any* day in the week is just as good as another for Sabbathkeeping. He therefore repudiates the time-honored teaching of Methodists and most other Protestants, that Sunday is observed as a sabbath in commemoration of the resurrection of Christ, and yet apparently the Methodist Episcopal Church has put its endorsement on his heresy.

Any effort of this writer or any other Sundaykeeper to show the impossibility of keeping a fixed Sabbath on a round world or on either side of the day line, is as suicidal to Sundaykeeping as to Sabbathkeeping. More than this, it is an affront to an all-wise Creator, who, when He made the Sabbath and commanded it to be kept, knew it was to be observed on a round world and on both sides of the day line. In all the record of Holy Scripture there is not the slightest hint of a seventh-part-of-time theory to help the Creator out of a dilemma, but there is abounding proof that a day is a day and not some evolutionary period of time, and that the seventh day is the definite seventh day of the weekly cycle that we all know, which has come down to us from creation as unchanged as the stars and as the Creator who formed it in the beginning.

The twelfth "reason" for the observance of Sunday as a sabbath—the one which the author calls his conclusive proof for Sundaykeeping (in spite of all the theories he has advanced in his eleven reasons why neither the true Sabbath nor Sunday can be identified or kept in a round world)—is the most conclusive proof of all that his arguments are illogical, incoherent, and self-contradictory. This twelfth reason is his unscholarly contention that in all the nine places in the New Testament where "first day of the week" is used in our translation, the true rendering should be "first of the Sabbaths," even though in some instances he is compelled to make the "first of the Sabbaths" occur twenty-five years after the resurrection day!

This farce, perpetrated on us by more than one scholar of otherwise good repute in our day, is absolutely untenable from the viewpoint of the Greek language in which the New Testament original is written, to say nothing of its theological unsoundness. The exposure of the farce is simple. The word "first" (either *mia* or *prote* in Greek) that occurs in the phrase "first day of the week," is without exception in the feminine form, while the word for "week" (*sabbaton*) is invariably in the neuter form. This makes it impossible to interpret "first" as "first Sabbath," which it must be if the phrase means "first of the Sabbaths." All unprejudiced Greek scholars know that the feminine *mia* or *prote* implies the feminine word "day" understood (as evidenced by the word "day" in

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the phrase), as is the common practice in Modern Greek today, and also that *sabbaton* when preceded by a numeral in the New Testament invariably means "week."

It is a crying pity that Protestants should thus fall helplessly into the hands of Roman Catholics, who frankly declare the truth that there is no Scriptural foundation for the keeping of Sunday, but that the Roman Catholic Church set the festival of Sunday along with other festivals which she has instituted, and that Protestants fondly accept her authority by observing Sunday contrary to the Scriptures. If Roman Catholics told the whole historic truth, they would say also that the Sunday festival was taken over bodily by them from the heathen "venerable day of the sun," as their chief festival in honor of the sun-god so widely worshiped almost from time immemorial.

Will not all conscientious Protestants quickly return to their fidelity to the Creator and His created Sabbath, which He created and made holy and set apart for us as His final act of creation in the beginning?



Hittites in Bible and History

(Continued from page 10)

those facts), concerning the Hittite Empire, and its associated peoples, have witnessed to the truthfulness of the Scripture references. Professor Garstang, in

his 1910 volume on 'The Land of the Hittites,' ranks the Scriptures as the most important of the sources for Hittite history. . . . For the nineteenth-century critics of the Bible, . . . the Biblical references to the Hittites demonstrated the ignorance of the Biblical writers. For the twentieth-century archaeologists, the same references constitute the Scriptures the most important of the sources for Hittite history."—*The Bible Triumphant*, C. Urquhart, p. 130. London, 1936.



Men as Bible Workers

(Continued from page 18)

I believe men Bible workers occupy a very important place in this denomination. Decisions for the message are made because the truth has been forcefully brought into the very life of the prospect. I believe a young man can most effectively build into the minds of his prospects the foundation of Bible doctrines that must be the bulwark to hold them in the message after the effort has closed.



Avoid Theatrical Display

(Continued from page 21)

"We are to keep as far from the theatrical and the extraordinary as Christ kept in His work."—*Ellen G. White Letter 53, 1904*. (Quoted in "Public Evangelism," pp. 105, 106.)

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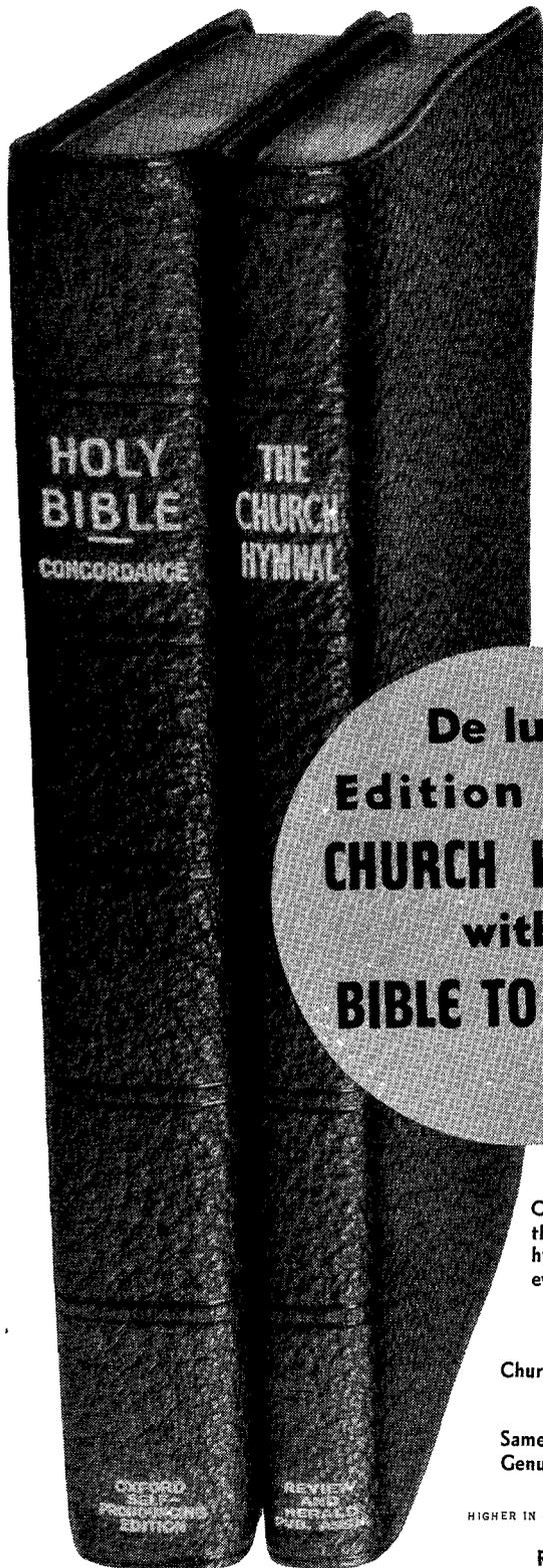
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RESTRAINT!—"Think things through," and, "Sleep over it," are two excellent bits of advice that, if followed, would forestall much difficulty and grief. Many of us are too quick-tempered, too hasty with our oral and written responses. If we would but wait a day or two before writing that sharp letter (even though it were richly deserved), or giving that biting answer, we would have fewer regrets. The "cooling off" principle of restraint is a sound, practical procedure for those whose relationships with others require tact, patience, and forbearance—wholly apart from the basic issue of personal Christian life and action. Unfailing kindness and courtesy made Christ what He was in His relationship to others.

BWARE!—Too often university-trained teachers speak depreciatively of soul winners who are without academic degrees, and who have never enjoyed extensive scholastic training in the fields of their own specialty. Such is unseemly. God's evaluation of men is often vastly different from ours. Christ was compelled to pass by the self-sufficient academics of His day and choose, as the founders of His church, humble, teachable men who became the foundation stones of His temple of truth. And God was compelled to pass by the degreed scholars of the early nineteenth century, and to lay His Spirit upon humble men whom He could teach and use. Even yet His choices seem strange to some. While certain men have gone forward with high academic training, those whom they criticize have often gone steadily on in successful soul winning—their critics having few souls, comparatively, to their credit. Beware of the academic superiority complex, based on the wisdom of this world! There is danger in these man-made standards of evaluation.

THRESHOLD!—They hinder the very cause they seek to advance who imply that the day of ministerial evangelism is passing, and soon merely lay evangelism will be the order of the day. That is untrue. Christ committed the care of the church and the propagation of the faith primarily into the hands of the ministry. And this provision will remain operative until the end. Lay evangelism is a vital part of God's great final program of evangelism, and should be increasingly so. But the ordained ministry stands as yet only on the threshold of its greatest opportunities and

achievements in public and group evangelism for God. Let none injure the cause and place of lay evangelism by injudicious claims and charges. We never advance our own cause by depreciating or tearing down that of others. We must move forward together, one supporting the other.

DANGEROUS!—The bigot has settled all doctrine and dogma to his own satisfaction, and is cocksure of his conclusions—which conclusions he would impose upon all others. The zealot would, in the ultimate, put on the rack or excommunicate from the church those who differ from his particular interpretations. This is the sort of spirit which made the inquisitors of old so effective. The flaming eye, and the frenzied instead of reasoned defense of truth, can easily be detected. Utmost sincerity and burning conviction are the usual accompaniments, but for such a tendency ever to gain right of way in our movement would spell ruin. Truth is not only always reasonable, but is ever consistent with reason. It always harmonizes with fact. It does not violate one principle while stressing another. It is not extreme on the one hand, nor is it loose in its allegiance on the other. It is not only in apparent harmony with certain Spirit of prophecy utterances, but it harmonizes with *all* that the Spirit of prophecy teaches. Its recourse is never to force. May God give us genuine soundness in the faith, its preservation, and its propagation.

EXEMPLIFY!—Evangelists have an unavoidable responsibility in seeing that their younger associates in public efforts—song leaders, pianists, Bible workers, etc.—deport themselves in harmony with the searching character of the judgment-hour message. This is a reform movement, and all its public heralds should exemplify its high principles and practices in dress, deportment, diet, conversation, recreation, and the like. Compromising standards and practices on the part of members of the evangelistic company are wholly incongruous. The evangelist's own personal life should, of course, be above reproach, and that of his workers should be in harmony with the clear and recognized principles of this message. No one needs to remain in the worker ranks if the standard is too high. But of those who desire to remain, these elemental principles of life and conduct are rightly expected by the church. L. E. F.