

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

THIS distinctive advent movement—specifically known as the third angel's message—had its birth in America, with English as its mother tongue. Gathering

form and force, it sent its first missionaries overseas to

shores foreign to America. Thus the expression "foreign," came into denominational parlance relative to such endeavor. These early gospel emissaries abroad labored first among Europeans, and then among heathen peoples speaking "foreign" tongues in these other lands. Our work has now grown in countries outside of America until the decided majority of our membership and worker group is at present overseas. And this is the way it should be in an expanding world movement. Various European and other countries as well now constitute home bases of stalwart supply in missionary man power and financial support.

The day has passed, therefore, when in the nomenclature of this message, brethren from lands outside of America are "foreign" in this movement. If as individual citizens of other lands they are foreigners to Americans, Americans are as truly and legitimately foreigners to them. But in the church and its councils all are brethren, and none are "strangers or foreigners." Let us substitute the term "overseas divisions," for "foreign divisions"—for want of a better word. Narrow provincialism and nationalism must pass from our thinking and our phrasings. We have a mighty *world mission task* for pagan peoples in heathen lands, but let us not call our brethren from overseas the "foreign" delegates in our church councils and conferences. The world aspect of this movement, and the unity of all nationalities in the spiritual oneness of this world-embracing message, must ever be kept in the forefront.

MONTH by month THE MINISTRY list mounts. There was a net increase of 321 subscriptions in November, chiefly from college theological students subscribing for the current school year. And now the clubs and single subscriptions from the new Medical Missionary Association group are making their appearance. The printing order for January was 11,301.

THE human-interest element personalizes and gives zest to all our work. For instance, today's mail (December 12), brought thirteen Ministerial Reading Course enrollment cards, distributed by groups as follows: 1 conference president; 1 Bible teacher; 1 evangelist, 2 pas-

tors; 2 Bible workers; 1 departmental secretary; 1 singing evangelist; 1 lay evangelist; 1 licensed minister; 1 theological student. This very diversity is in itself of interest and of value. We are passing all previous united-study records. Keep them coming!

WE uniformly place with the author credit line, in all MINISTRY articles, the official position or classification of the writer, together with his location or the organization with which he is connected. This fosters friendly acquaintance and understanding between workers, gives knowledge of present locations, and adds the human-interest touch to the cold type of the article.

ADVERTISEMENTS in THE MINISTRY are restricted to items appropriate to such a journal. Many items that could easily be secured would not be carried under any circumstances. Certain advertising we would like cannot be got because the circulation of a religious journal compares unfavorably with the huge circulation of secular journals. And some corporations stipulate in their articles of incorporation that no advertising shall be carried in denominational journals. Our readers are urged to mention THE MINISTRY in purchasing or making inquiry concerning the items advertised in these columns.

DON'T fail to read the Sabbath-morning sermon by Elder W. H. Branson given at the Battle Creek Autumn Council, found in the *Review* of December 16. It is one of the most moving presentations of progress, opportunity, and challenge to the Seventh-day Adventist program appearing in print in many a day. India's revolutionary change of front toward Christian missions is not only an astonishment, but is indeed a modern miracle. We as workers should be thoroughly informed on every such major mission development.

WORKERS should bear in mind that the important book, "The Abiding Gift of Prophecy," by the late A. G. Daniells, has now been translated into the German and published by the Pacific Press Publishing Association, Brookfield, Ill. Church members who read German should be urged by our workers to secure this valuable treatise in their mother tongue. It will prove a real asset.

ENGLISH is obviously the international language of this advent movement. The complete and original printings of the Spirit of prophecy are all in English. Such official church papers as the *Review and Herald*, *Sabbath School Worker*, *Church Officers' Gazette*, and MINISTRY, are in English, as are the leading standard books of the movement and the annual Ministerial Reading Course books in their original form and phrasing. The General Conference and Autumn Council reports

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The Ministry

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Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

☞ A searchingly candid expression
of youth's rightful expectation.

WHAT YOUTH EXPECTS OF OUR MINISTRY

"They are searching not for imperfections on which to feed, but for positive realities by which to live."

In the correspondence coming to my desk are many interesting letters. Among them sometimes are communications of such a nature that I feel constrained to share them with others. Recently such a letter was received. It was written by a young man who is already bearing important responsibilities as a worker in the cause. He speaks for the youth of this movement. What he says should be of value to every minister, leader, and worker, whatever his particular work or in whatever department he serves. It is reproduced in part herewith. We should earnestly strive to get the point of view of the youth of this advent movement. To succeed in this will help us to be more understanding, more sympathetic, and more helpful in our contacts with them. It is indeed challenging to be told that the young people are looking to their leaders "for loyalty, sincerity, and frankness. They are looking for practical and vital godliness and spirituality. They are looking for a wholehearted acceptance of God's revealed will and plan." God forbid that they shall have to look in vain to the life and example of any worker or leader! May God help us all so to live and practice the essentials of practical godliness that we may be safe guides for the young people of this movement.—J. L. MCELHANY.

THE Spirit of prophecy says that there are young men among us who are watching our leaders in responsible positions. I suppose I am one of those young men. I, too, have been watching eagerly, yearningly, anxiously, almost intensely—not for flaws or mistakes, but for evidence of the moving of the Holy Spirit upon the hearts and in the work and plans of the leaders of God's people.

"Young people who are sincere in their religious life are deeply serious. They insist on reality. When they see truth, they expect proportionate holiness. In spite of what our forefathers thought about it, youth is a time of rather balanced vision and consistency. Young people study the laws of science in their textbooks, and then go into the laboratory expecting certain results from their experiments. And, too, they study the Textbook of Religion, and then go out into the labora-

tory of life expecting results. It is for this reason that many young men today are earnestly watching our leaders and ministers.

"As a young man, I speak in behalf of our youth. I know that there are many young people in this denomination who are watching with eager, longing eyes for men of God in whose words and in whose lives is manifest the practical religion of Jesus Christ. They sit at the feet of such men and hang upon their words. These young people are anxiously watching to see how our leading men will relate themselves to the principles and standards of truth, when issues arise. They are watching to see what positions the shepherds of the flock will take. *It isn't to criticize that they watch.* Youth is not looking for mistakes; it is looking for virtue. The young people of whom I write are not searching for imperfections on which to feed, but for positive realities by which to live. By the discovery of inconsistency, they are not gratified—they are hurt. Over unsoundness, they do not gloat—they suffer.

"Leaders often misunderstand young people. I have known of instances in which young people went to a worker, earnestly desiring help, and because they insisted on reality, and perhaps in an effort to make themselves understood gave expression to their disappointments, the worker would take the defensive and charge our youth with possessing a wrong spirit and having a burden to reform the church. Oh, pathetic misunderstanding! Nothing could be farther removed from the motives of youth in their normal pursuit of religious verities.

"I grant that occasionally there are young people to be found who possess a critical spirit and have a false burden; but this is not normal

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AUTUMN COUNCIL HIGHLIGHTS

Matters of Moment to All Workers

TRUE REVIVAL AND REFORMATION

By F. M. WILCOX, Editor,
Review and Herald

Solemn and timely was the devotional hour led by Elder Wilcox at the Battle Creek Autumn Council. It was a message of rebuke and entreaty, a call to repentance, making a deep impression upon all present. A portion is here reproduced. By authorizing action of the General Conference Committee, the entire address is being printed in leaflet form for distribution among our world force of workers. If you fail to receive a copy, place a request with your employing conference, institution, or mission, and you will be supplied.—EDITOR.

MAY I mention some of the dangers threatening the church? Many are putting afar off the coming of the Lord. They are saying by their lives, if not by word, "My Lord delayeth His coming."

Some are treating not only with indifference, but with unbelief and even contempt, the instruction that has come to us in the writings of the Spirit of prophecy.

Some, even leaders in local churches, are patrons of the theater and the movie. The radio in the homes of many of our people has become an agency of great evil, bringing within the sacred precincts of the family life the spirit of jazz, not alone in music, but in lectures and theatricals. Questionable popular lectures and theatrical moving pictures are even brought into some of our institutions, thus breaking down in many minds conscientious objections to attendance at the world's play-houses.

The Sabbath, in the lives of many Seventh-day Adventists, is a day for social visiting and pleasure. And some are even accorded membership in our churches who continue to devote the Sabbath to their usual weekly employment.

The popular bathing resort is another one of Satan's agencies in these last days whereby morals are being corrupted, even in the lives of members of our own church. Card parties and private dances among select groups are invading the homes of some of our people.

The slimy trail of impurity may be traced in the lives of some even who should be high examples of virtue and integrity. Many are readers of fiction, with its sex appeal so demoralizing to purity of heart. We have members in our churches who in the matter of marriage and divorce are living in plain violation of the seventh commandment.

The world is making a strong bid for the

youth of our denomination. The daily contact that some of our young people make with the world in the way of employment, attendance at worldly schools, and in social life, brings to them constant temptations of a peculiarly fascinating character. The situation which requires our teachers to go to some of the great universities for advanced degrees, will always be a menace to our schools and a constant danger to the denomination.

The sin of extravagance, of lavish spending, is seen in many lives and homes. Many are becoming self-centered in their interests, and the appeal of gospel needs is growing dim in their ears. There is danger that the spirit of extravagance will intrude itself into the administration of our conference and institutional work.

The tendency to colonize in our leading institutional centers is a growing source of danger, and is accentuated by the lack of church housing facilities found in many places. Will our believers scatter of their own accord, to give the gospel to those who know it not, or will they settle "on their lees" until persecution does to them what it did to the early believers centering in Jerusalem? Heaven wants no modern Jerusalem centers among Seventh-day Adventists.

Remnant Israel has indeed sinned, strayed far from God, departed from the simplicity of the gospel, and wandered into worldliness. The spirit of covetousness has taken possession of many hearts, and tens of thousands of dollars are squandered in speculation. Scores are lost in the mazes of worldly pleasure. They have turned their backs upon Canaan, and are retreating toward Egypt. There are found in many of our churches those who have a name to live, and yet are dead in trespasses and sins. Their names are upon the church books, and they go through a formal service; but the oil of grace has leaked out of their hearts, and they are as widely separated from the saving knowledge of Christ as the open sinner.

Why do I point out these evils existing in the church? Is it because Seventh-day Adventists are sinners above all men? Is it because our church ranks lower in the scale of spirituality and Christian living than other denominations? Far from it. Probably no

church body in the world possesses a higher grade of communicants than those in our own church. But God has given to us great light. We believe in Christ's soon coming, and are preparing to meet Him. In view of this, our responsibility is correspondingly greater, and our standard of Christian living and experience should be correspondingly higher. Heaven rightly expects more of us.

There is needed a call to repentance. There is need for a revival and reformation in the remnant church, and we as ministers of Christ, as shepherds of the flock, should recognize this need. And only as we do recognize it and call the church up to a higher plane of Christian living and back to a higher standard of righteousness, shall we be true to our sacred trust.

Shepherds of the Flock

But in this call which we extend to the rank and file of the church, we must be sure that we ourselves are living examples of the message we proclaim. If our preaching is not exemplified in our own lives, our words will fall as a lifeless message upon the ears of our hearers.

To be more specific and to emphasize my thought, let me inquire, If we ourselves are not careful in the observance of the Sabbath, how can we preach true Sabbath reform to our churches?

If we ourselves are careless in our social activities, if we attend worldly parties of pleasure, even though they are given in the homes of our leading church members, how can we cry out against this evil?

If we ourselves use the writings of the Spirit of prophecy only as an argument to promote some feature of church work in which we are particularly interested, and disregard those writings in relation to other questions, how can we make our course of conduct appear consistent to those who look to us for leadership?

If by lavish living, if by satisfying our every desire in house building and home furnishings, in costly apparel and expensive automobiles, we apparently place little value on money, how can we call our people to simple living, strict economy, and sacrificial giving in support of the work of God?

If we knowingly solemnize marriages between men and women divorced for other than Bible reasons, because, perhaps, they are our personal friends, how can we in our preaching uphold the sacredness of the marriage relationship?

How can we cry out against impurity and the lowered moral standards of this sinful age, unless we ourselves who bear the vessels of the Lord are pure and uncontaminated?

I raise these questions because they are vital for me and for you to consider. If I exhort you, I exhort myself as well. If any of you have failed in meeting God's standard of

leadership, I have failed more greatly than have you. It is not for us to act the part of prophets of doom. The situation is not such, I hope, as to demand that we act the role of Jeremiah of old. If so, we should mingle with our instruction the hope and cheer of Isaiah's messages to Israel. But we cannot afford to close our eyes to actual conditions which need correction. God expects us as His watchmen to sound the alarm when danger threatens the church, to speak His word faithfully in warning the flock when they stray from the fold of the True Shepherd. Otherwise, God will count us unfaithful to our sacred trust, and will charge to our account the loss of souls resulting from our neglect. I am glad to believe that the very large majority of our ministers exemplify the principles of this message in their own hearts and lives. A few unfaithful watchmen may bring defeats to Israel today, as did falsehearted Achan at the siege of Ai.

God has endowed us with a high commission; He has entrusted us with a great and solemn message. It is the message of His soon coming, and the preparation of a people to meet Him when He comes. We must never let the advent hope die out of our own hearts. We should never yield to the suggestion of the enemy that we cease emphasizing the nearness of the Lord's return.

If we lose the spirit of this message out of our hearts, then our preaching will become tame and lifeless. When we cease to proclaim the peculiar doctrines which belong to this advent movement, which created the advent people, then we have no logical right or claim to an existence as a separate denomination.

Losses in Membership—No. 2

*By H. T. ELLIOTT, Associate Secretary
of the General Conference*

DELINQUENCIES OF CHURCH LEADERS.—Another cause of undue loss of membership may be found in the experience of the workers or church officers. Unfortunate delinquencies on the part of ministers are made the excuse on the part of weak church members and young people for delinquencies on their own part or for abandonment of the church. A minister who borrows money, does not meet his obligations, and fails to respond to letters of inquiry regarding his debts, is a source of annoyance, and a discouragement, not only to the one from whom the money is borrowed, but to the weaker members of the church as well. Other delinquencies of various kinds might be cited. Sometimes the attitude of a worker or a church officer toward members is felt by an individual member in such a way as to cause him to leave the fold.

UNDUE EMPHASIS ON FINANCIAL GOALS.—

A wrong emphasis on the monetary program of the church sometimes leads members to request their names to be dropped because they feel that they cannot keep up with the goals. If the money matters of the church are presented on a goal basis and in the spirit of a drive or a campaign, the effect is not good. The mission program of the church must be presented on a spiritual basis. I have known of cases where mothers refused to allow their children to join the church, when they desired to become members, because they felt that the emphasis given to each individual's bearing his part of the financial goals was so strong they did not feel able to meet it.

In this connection let me suggest that church members who are regular subscribers to the *Review and Herald* receive such an enlarged vision of the world's need and our work that the appeals for funds do not come to them as being for invisible, unknown projects. If they are readers of the *Review*, they are made familiar with the needs of the work and the opportunities for progress, and their hearts warm to every appeal for funds.

EMPLOYMENT PROBLEMS.—The problem of employment is a serious one for Sabbathkeepers in this industrial age. A lack of proper employment, or a lack of careful guidance in Sabbathkeeping in their employment, sometimes leaves members where they must choose between a livelihood and their faith. It is in such situations as this that they need the careful help of experienced church members and ministers to keep them from feeling that they are unable to meet the situation.

NEGATIVE RECREATIONAL GUIDANCE.—Lack of efficient guidance in recreational and social activities of youth is a source of loss in membership. Young people, and sometimes older church members, left without guidance, find their association and pleasures with friends of mammon, and before we know it they adopt worldly standards and practices. One leading worker for youth has said that we lose more through lack of proper guidance in these lines than we do through lack of indoctrination before people become church members.

Failure to give young people full information and sound reasons in dealing with the negative phases of religion always contributes to weakness in some of these things. To denounce card playing, dancing, and theater attendance without making clear to youth the dangers of engaging in such amusements, leaves them unprepared to meet the appeals of their worldly friends, and unprepared in their own minds to defend the church position. Sometimes too much is made of the negative side of religion. If the church lays its emphasis on the things it forbids, and not on the things it commends, the youth will pass the church by.

DECREASED ATTENDANCE IN OUR SCHOOLS.—

There should be a stronger emphasis upon getting our young people under the influence of Christian training. The facts revealed by the statistics given at the recent Educational Convention should cause serious thinking on the part of every worker and church officer. The fact that in the past fourteen years there has been a grave decrease in the proportionate attendance of our children and youth in our church schools and academies ought at once to create a new and energetic program in behalf of Christian education. Have we lost sight of the instruction in the Spirit of prophecy that wherever there are as many as six children there should be a church school? Are our church members in the stress and strain of modern conditions being permitted to excuse themselves too easily for not having their children under Christian training? Do we as workers and executives give up with little effort our work for *our own* children and youth, while endeavoring at the same time to carry on a strong evangelistic program for people outside the church?

As Professor Weaver pointed out at Blue Ridge, we made a gain of 45 per cent during the ten-year period from 1925-26 to 1935-36 in church membership, but there was a gain of only 8 per cent in church-school enrollment during that same period. In other words, we enrolled 5,834 less children in our church schools in 1935-36 than we would have enrolled had we maintained the ratio of school attendance to church membership that obtained in 1925-26. Similar conditions exist with regard to students of academic age.

According to statistics gathered a few years ago by the young people's department, only 34 per cent of our young people over fourteen years of age are in *any* school. More than 77 per cent of our youth over fifteen are not in our own schools, and less than 45 per cent of the children of fourteen and under are in church school. In other words, over half of our children are receiving other ideals than those of the church as the basis and spirit of their education.

LACK OF MASCULINE LEADERSHIP.—Other causes of loss in membership might be given, but I will suggest only one more: A lack in most of our churches of masculine leadership for the men. In some places the missionary activities, Sabbath school work, and young people's work are not given a leadership that will appeal to the men, especially young men, as virile and red-blooded, and in too many places nonessentials are permitted to obscure the larger issues. Our young men seeking solid, positive leadership that is unafraid to venture for God, are sometimes led to feel that they will find it elsewhere than in the church.

A review of the causes of our losses in
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THE CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

DEBTORS TO ALL MANKIND

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

AFTER Saul of Tarsus met Jesus on the Damascus road and was "called to be an apostle" to the Gentiles, he began to realize how great was the responsibility that rested upon him. God had said to him, "I will send thee far hence unto the Gentiles." Now Paul, like Peter, had always looked upon those of other nations as unworthy of the notice of those who were Jews; yet since the call was from God, he decided that he would not be "disobedient unto the heavenly vision." He would undertake this new work with the same spirit of devotion and fervor that had formerly characterized his persecution of the church.

In his letter to the Romans he declared, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." How, we may inquire, did Paul become indebted to these peoples of varied nationalities and intelligence? What did he owe them? Paul's debt was not primarily to the Greeks, barbarians, Jews, or Romans, but to Christ. Christ had saved him from sin and eternal death, and he owed to Him his all. He had been "bought with a price," even the blood of Jesus; and his life, his talents, his all, now belonged to Him. He was no longer his own.

But how was Paul to pay his debt of gratitude? Christ had already ascended from the earth and no longer walked and talked with men in visible form. It was not Paul's to break the alabaster box and anoint his Lord with costly perfumes. It was not his even to wash his Master's feet as had Mary, or to minister to His physical needs as did Martha. How gladly would he have done all these things had the opportunity presented itself, but Jesus no longer required such service. One thing, however, remained to be done. "Ye have the poor always with you," said Jesus. And He declared that service rendered to those who were lost, hungry, naked, thirsty, sick, etc., would be counted as having been rendered to Him. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:40.

When Paul understood this great truth, he declared, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome

also." Rom. 1:15. He was ready to go anywhere and everywhere, to become all things to all men, in order that by all means he might save some. He was paying his debt to Jesus Christ. He turned his back upon every fond ambition of his former life. What he once loved he now hated. The fact that he was a Hebrew of the Hebrews, a judge in Israel, and that he had been brought up at the feet of Gamaliel, he now counts as "mere refuse" (Weymouth) as compared with his new-found knowledge of Christ and the privilege of working for Him. He gladly took up the task given him by Jesus of Nazareth. He responded to the call to Macedonia. He traveled hither and yon—wherever he felt there was need for his services. In his labors both for those at home and for those in foreign lands, he suffered bitter persecution, was stoned, beaten with rods, reduced to penury and want, chained, and imprisoned. And yet so consecrated was he to his task, that these things counted as nothing to him. Said he, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

Unprecedented Opportunities Confront

Upon visiting his alleged prison cell, which still may be seen in Rome, I tried to visualize him there, a pauper and a prisoner, forsaken and alone, and wondered whether at times he had been discouraged and had felt that the sacrifice he had made for the lost and needy had been too great. Then it seemed to me that I saw a smile break over his furrowed face and heard him exultantly say, "I have fought a good fight." No, he still had the spirit of a soldier of Christ. He had finished his course. He had paid his debt, and now he had the blessed assurance that a crown of righteousness had been laid up for him, which the Lord would give him at His appearing.

The church of Christ today stands in the same relationship to the great gospel commission as did the apostle to the Gentiles. We also are debtors to every nation which is in need of the gospel. The Macedonian call is still sounding. In fact, the situation in mission lands is the most challenging we have ever faced. The most urgent appeals for help that have ever come from the heathen world

are today being poured into the ears of our missionaries in almost every field. Our force of workers is altogether too small properly to care for a rapidly expanding work. Many are working beyond their strength and are breaking under the strain.

During the depression our foreign workers were held in check in all fields because of restricted budgets. They had to respond to most appeals by saying, "Wait, wait." But the work would not wait. It has marched far beyond the remotest outposts, and in many places is almost getting out of hand. Our workers simply cannot hold back any longer. They must advance, and care for the hundreds of new interests that are springing up everywhere, as if from the ground. One young missionary tells of nine villages in one district of Central Africa—where the people built chapels, schoolhouses, and homes for workers, and planted gardens for the use of workers' families—waiting, waiting for years as they called for some one to come and teach them the gospel.

The following letter from a paramount chieftain in East Africa, is typical of hundreds of such appeals that are constantly coming to our foreign workers in many lands.

"I am asking you about your mission. I need your mission very much in my land, to teach my people and my children the words of the living God. I am glad to hear that you like my country and think of building a mission here. Please do not change your mind. You who are God's people, remember my people who are crying for the message of God. Do not fail us, but bring the things of God to my people this year. We hope you will come quickly. We will always be looking down the path for your coming."

Recently in a section of Central Africa, seven headmen from a tribe entirely untouched by missionary effort, attended one of our meetings. Before leaving, they said to our missionary, "Today we have heard God's words for the first time, and they have told us that His Son is coming again. But we are not ready to meet Him. Our people are not ready. We have no one to teach us of Him. What will happen to us if He comes before we have the opportunity to prepare for His coming?" Nor are these isolated cases.

"All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light. . . . Many are on the very verge of the kingdom waiting only to be gathered in."—*Testimonies*, Vol. VI, p. 71.

"Among all nations, kindreds, and tongues, He [God] sees men and women who are praying for light and knowledge. Their souls are unsatisfied. Long have they fed on ashes."—*Prophets and Kings*, p. 376.

"Many of the honest in heart are gasping for a breath of life from heaven."—*Testimonies*, Vol. IX, p. 110.

These Macedonian calls, these prayers and tears and inquiries that are thus wafted from the ends of earth, constitute a mighty challenge to the church of Christ. It is in our hands that He has placed the bread of life for the perishing millions of earth, and to us

the commission comes ringing down through the ages, "Go ye, . . . and teach all nations." If we respond to the call, we shall have a rich reward. If we are unwilling to make the necessary sacrifice in order to send them the light, their blood will be required at our hands. What a sacred trust! What a solemn responsibility!

Brethren in the ministry, we must arouse the church in the homelands to a fuller realization of our responsibility to the work of God in mission lands! The millions who are now calling for help cannot hear without preachers, and preachers cannot go and preach except they be sent. Surely God has not stirred up in the hearts of the heathen a longing for light and truth, only to mock them. No, it is His purpose that the church shall respond to these appeals and step into every opening providence.

In a little while the work of the gospel will close. A voice from the throne will declare, "It is finished." All over the earth the cry will be heard, "The harvest is past, the summer is ended, and we are not saved!" At that time, whose will be the responsibility for those who are lost, but who might have been saved had the light been sent to them while probation lingered? How shall we answer before God if we have shown an indifference to the cries for the bread and water of life? Let us make sure that our debt is paid. Let us lead the church into an experience of sacrifice and service for the lost such as the great apostle experienced. Thus we, like Paul, shall one day receive the crown of righteousness that fadeth not away.

"O Master of the waking world,
Who hast the nations in Thy heart,—
The heart that broke and bled to send
God's love to earth's remotest part,—
Show us anew in Calvary
The wondrous power that makes men free.

"On every side the walls are down,
The gates swing wide in every land,
The restless tribes and races feel
The pressure of thy pierced hand.
The way is in the sea and air,
Thy world is open everywhere.

"We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The peoples hunger for Thee, Lord,
The isles are waiting for Thy word.

"Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding power,
In lands where shadows hide the light,
Await a new creative hour.
O mighty God, set us aflame
To show the glories of Thy name.

"O Church of God! Awake! Awake!
The waking world is calling thee.
Lift up thine eyes! Hear thou once more
The challenge of humanity!
O Christ, we come! Our all we bring,
To serve our world and Thee, our King."

—Frank Mason North.

Imparting a World Vision—No. 2

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

IMPARTING a world vision means more than stimulating an interest in missions. It means creating in others an unbiased, intelligent, sympathetic fellow feeling with mankind in general. It means imparting a knowledge of world needs, both spiritual and material. It means promoting faith in the untold possibilities of men and women, even the lowest, through Christ. It means viewing the worth of a soul in the light of eternity. It means also an understanding of humane, hygienic, pleasant living conditions in this world. It means a true love for the brotherhood of man, with liberty and equality for all. Let me now suggest some principles through which we may aid our students in attaining this broad Bible view of the human family.

First, we should discourage in our students a narrow, bigoted conception of race or nation. Love for country and loyalty to government are to be stressed, but not the false nationalism of pride and hatred which has brought the world to its present perplexity. Second, we must lead our students away from blind political party slavery, from class or caste distinction, from pride of sex, from everything that restricts and dims their view of the dignity and worth of a soul without respect to race, language, church, or nation. There is need today of remembering Christ's teaching, "All ye are brethren;" and the American ideal as expressed by one of our best poets: "Before man made us citizens, great nature made us men." Third, there is not a country in Europe where some of the people are not planning to leave their native land. The United States alone has no emigration. We should encourage our students to travel abroad, and in a few cases, to take studies across the seas. The world is full of new ideas, and we all need to keep abreast of real, up-to-date, world-wide thinking. Our students ought to become more humanity-minded.

God's eternal purpose of love in the brotherhood of man should be carefully studied. Rightly understood, this will make both teachers and students truly mission-minded. Today the entire Adventist Church needs to become mission-minded as never before. Since missions is one of the foundation stones in our Christian educational system, I will mention some things which might help to give our American students an intelligent understanding of, and a deeper love for, foreign missions.

1. More books and journals on missions in our libraries, including some from other countries such as Great Britain, Australia, India, and France.

2. Better-planned foreign mission bands and stronger ministerial-seminar activities.

3. An annual series of well-prepared lecture courses on missions overseas, including three lectures on the true philosophy of missions.

4. Systematic courses of study on the origin, progress, present status, and problems of foreign missions.

5. Bible teachers and other instructors with a background of foreign mission experience.

6. Whenever advisable, college presidents and even department heads should visit our mission fields. May I suggest that they stay at least two months in actual mission work in fields where malaria, amoebic dysentery, tsetse fly, yaws, leprosy, and a few other realities of actual mission life are found. Just to see a new country or visit museums has little value. We need to get a taste of the real thing.

7. Several of our mature teachers should accept a call as permanent missionaries. I would like to see each college in America give to foreign missions one of its best-trained men, possibly one with a university degree, though that isn't necessarily included in the term, "best trained." In its very beginning, Union College released its Bible teacher, Prof. J. C. Rogers, for mission work in South Africa. He is still in Africa. His going out had a profound influence on us students. Two years later, C. H. Parker left for the South Seas. A host have followed, but Professor Rogers set the pace.

Counteract Encroaching Indifference

If we are to send the everlasting gospel to all mankind in this generation, good training schools with a virile mission spirit and program are urgently needed. Other special reasons make this necessary. For example, all about us there is a strong and growing objection to missions. The racialism of our day is a bitter foe of foreign missions. Economic, political, and military forces are arraying themselves against missions. Modernism has no heart for missions overseas. Yet it is not so much this opposition that is to be feared as the great indifference in the popular home-base churches today which have largely turned their backs on missions. When missions started, the zeal and sacrifice at home and the passion for souls abroad knew no bounds. Today we observe a great change. Many doubt the need or value of missions. Missions have even been investigated by special committees of worldly, skeptical laymen—and condemned. Americans give less than two thirds of a cent a week per capita to missions.

Adventists need to beware lest this indifference come into our own ranks. The church at home needs missions abroad. A church that doesn't have an interest in foreign missions is doomed. The future of Seventh-day Adventism rests on foreign missions. There is nothing that will bring blessing and grace and permanence to a church as will an active for-

eign mission interest. Today we are greatly in need of a revival of mission vision in all our churches and schools. We should pray for such a true understanding of missions born of love for Jesus that we may all become mission-minded. Our teachers of science, history, language, and above all, our Bible teachers, need this vision. As students ask them what they should plan to do, our teachers should lead those under their charge to think anew of the mission fields. Spiritual leanness in this respect will bring the world into our schools. Students should be helped to see foreign missions, not as an adventure or as a career, but as a great open door of sacrificial service.

World conditions at this time are a great challenge to the church—the challenge of open doors about to close. But we cannot realize this fully without a distinct world vision. Said Jesus, “Lift up your eyes, and look on the fields.” When we thus survey mankind, we see millions of youth born since the World War, devoid of religion, but full of false philosophy, false thinking, and false objectives. Does not God call our Adventist young people to bring to these youth a living Christ? Further, we see multitudes in all lands longing for God. Never was there such a seeking for the gospel of Christ in Moslem, heathen, atheistic, and Catholic lands as there is now. Our response to the challenge of misguided modern youth, of open doors rapidly closing, and of a world sinking, yet calling for Jesus, should be a mighty, genuine, enduring revival of mission zeal, mission studies, mission planning, mission sacrifice, and mission activity in all our schools and in every church.

And so we bring to this educational council the request that you revive and strengthen the mission spirit and vision of our young people. Make our schools truly mission-minded. We bring this request to the college presidents and the Bible teachers, as well as the teachers of history, science, mathematics, and other subjects. We bring it to the deans of women in our schools, for they have a mighty influence for good over the students. Help us get our most talented young women out into foreign work. And, might I say it once again—our great need today is not so much for knowledge as for thinking. And not even so much for thinking as for a real world vision. Or as the divine message says—we need a “spiritual vision touched by the finger of God.”

Capitalize Mohammedan Beliefs

By L. B. MERSHON, Former
Missionary to Borneo

AFTER more than twenty years of labor in Mohammedan fields, I have come to the conclusion that many of us have approached the followers of the green-robed prophet from the wrong angle. The Moham-

medan has almost always been approached from the argumentative side. This is the easiest but most futile way. It is also the one that the Mohammedan welcomes, for he both likes to fight for his religion, and expects to fight for it. He is ready always to battle for his beliefs, whether by material weapons or in a war of words. It is true of all Orientals, that though one may win a football contest by a score of twenty to one, if he loses in the inevitable battle of words over the game, the loser may become the real winner, because the two cannot be separated. Physically, one team may be the winner, but if the word battle be lost, it loses everything.

Knowing this characteristic of the followers of Islam, we do well to seek for points of agreement, and to stress these, eliminating the arguments over differences until their confidence has been gained in us and our work. By dint of much questioning, as well as quiet talks with Mohammedan *hadjis*, *imams*, and old men in the southern portion of the Far Eastern Division, we have found many points of greater or less similarity to Christianity. These are not all found in books concerning Mohammedanism, because the writers of such books have not had the background of belief in the special truths of our message to enable them to observe and note such beliefs, which are handed down chiefly in oral form, though some are in commentaries on the Koran. The Koran itself does not disclose all these things. The points to follow, which I have here placed together, have been hard to get, and have been gathered but slowly, here and there, through the years.

Points of Marked Similarity

Mohammedans believe in Christ—not as a Saviour, of course, but as a great prophet. They believe it was the intention of the Jews to crucify Christ, but by a miraculous intervention of God another was substituted on the cross. They believe Christ ascended to heaven, perhaps without dying. They believe that Messiah will return to the earth; that He will destroy the false messiah (Satan); and all evil, at His appearing; that Messiah will make it possible for all the good to ascend to heaven. They believe that the false messiah will come to the earth with great power; that he will work miracles; and that he will stir up evil for forty days (similar to the period after probation closes), at the end of which time, Messiah will appear to destroy Satan and all evil.

They believe there will be a special company at the end of time, who will have special privileges in heaven. They have a vague idea about a resurrection. They believe in all the prophets from Adam to Christ,—and of course in others besides,—and also believe their writings. They distinguish between clean and unclean meats. They believe, at least theo-

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THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

ORIGIN OF THE PAPAL SUNDAY—No. 1

The Ecclesiastico-Historical Phase

By WILLIAM G. WIRTH, *Professor,
College of Medical Evangelists*

From a personal letter by the author, we take the liberty of abstracting the following sentences which throw light upon the spirit and intent of these excellent articles: "This is by no means a complete presentation. I have meant it to be suggestive and stimulative of further study along this line. Many are too content with superficial proofs, such as Constantine's law and a few other ecclesiastical happenings, to set forth the change of the day. There is vastly more to this question than is ordinarily conceived by our men."—EDITOR.

WE read in 1 Peter 3:15 that we ought to be able to give "a reason" for our faith to "every man that asketh,"—a "reason," we take it, that is both sound and accurate, one that is adequate to explain the given doctrine. Since Seventh-day Adventists hold to the seventh-day, Biblical Sabbath as one of their cardinal beliefs, superficial statements regarding its change are not sufficient to satisfy either the world or ourselves. When we maintain that prophecy indicates that the Papacy changed the day of rest, we should know in what sense this is true,—the background out of which this papal ratification of Sunday, *not origination*, sprang.

When we approach the prophetic study of this question, we are struck by a significant trio of predictions which reveal the ecclesiastico-historic aspect of the change. The first aspect is found in Acts 20:28ff. Here Paul was making a serious appeal because he thought he was speaking to the Ephesian elders for the last time. Because of this, he would naturally impart to them his fears of future dangers to the church. These dangers were to be crystallized in the appearance of the great apostasy. Paul's inspired certainty of this ecclesiastical menace is witnessed by his emphatic "I know" (Greek *ego*). What made the matter more painful to the apostle was that this falling away from gospel truth was to emanate from "among your own selves," from the "bishops" ("overseers" in the King James Version).

Paul's choice of the word "bishops" in this connection is freighted with ecclesiastical meaning, and demands that we pause to elucidate a bit. In apostolic times the church leadership was of a simple kind, that of either elders (*presbyteroi*) or bishops (*episcopoi*). "Elder"

and "bishop" were absolutely synonymous terms, as shown in this very chapter of Acts, verses 17 and 28. Below the elders or bishops were the deacons (see Acts 7). It was never intended in the divine order that there should be any distinction between elder and bishop. Both were to be of equal rank and office in the church. However, after apostolic times, when Christianity became more popular, an ominous distinction did begin to manifest itself between these two offices. The bishop took higher rank than the presbyter, or elder, and the church leadership was contained in the *episcopoi* and not in the *presbyteroi*.

Episcopal Summit of Power

Human pride, human ambition, which is always the germ seed of apostasy, was beginning to appear. Logically this pride and ambition led not only to un-Biblical ecclesiastical organization, but to un-Biblical teachings on the part of various bishops; and so Paul's "perverse things" came to fulfillment. The result of all this focused in the endeavor of certain bishops to "draw away the disciples after them." One has to have only a superficial acquaintance with church history in post-apostolic times to see how truly Paul's words met striking fulfillment. Those times furnish a shameful record of ambitious prelates, the bishops of this place and that striving for the mastery through the championing of "perverse things" in teaching, or the "drawing away" after them of followers in ecclesiastical authority. In such struggle of ambition and pride, it is not difficult to see how the bishops over the more important churches in the more important cities prevailed over their ecclesiastical brothers placed in less fortunate geographical centers. Of all the centers, Rome as the capital of the empire stood supreme politically. Hence, the bishop of the church in Rome came to stand supreme ecclesiastically.

If Acts 20 gives us the general *episcopal* background of the apostasy, just as certainly does 2 Thessalonians 2:1ff. give us the *second* phase, the particular *papal* setup of the apostasy. Indeed, we must have the *episcopoi* before we can have the *papae*. When it is realized that

the Thessalonian letters are generally conceded by scholars to be the first of the New Testament writings, is it not again significant that Paul should in these first writings dwell on the coming apostasy? In a word, the apostle affirms that the falling away will be headed by one man,—“the man of sin,” or, better, “of lawlessness.” This “lawlessness” quite logically proceeded from a wrong emphasis on church organization, as previously shown in Acts 20.

The episcopal theory of church polity, in the very nature of the case, makes the church, and not the Bible, the center of authority. It is here, let it be unflinchingly noted, that we have the striking difference between the Papacy and Protestantism. The true Protestant *locus* of authority is in the Word; the papal is in the church. If the church is to prevail, it has, of course, the right and prerogative of making its own ecclesiastical laws, which the canonical laws of the Papacy abundantly prove. It is in this sense, profoundly, that the apostasy is “the mystery of lawlessness.” This “lawless” element is further indicated by Paul here in 2 Thessalonians through the sitting of “the man of sin” in the temple of God. With inspired accuracy Paul uses for “sitteth,” *kathisai*, the very word from which *ex cathedra* comes, when it is indicated that the pope speaks infallibly on church doctrine and practice.

Domination and Persecution Follow

Having attained the summit, in 2 Thessalonians 2, of ecclesiastical power, Daniel 7—the third phase—presents the *domination* and *persecution* as the resultant of this assumption of power. The climb to the pinnacle through the Arian controversy and other channels did remove the “three horns” of opposition,—Vandals, Ostrogoths, and Lombards. The halcyon days of Gregory VII, Innocent III, and Boniface VIII are too well known to need comment. The domination came, and the Papacy did indeed enter into its *veni, vidi, vici*. All too disastrously did the medieval religious non-conformists feel the might of the papal *vici* in persecution.

With all things in its ecclesiastical grasp, with effective influence politically, the stage was all set for the endeavor to “change the times and the law” (not “laws” as erroneously given in the King James Version). Having developed into the grand compromise with paganism, and securing legislative strength through its canonical laws, the apostasy would naturally throw its support behind the “venerable day of the sun.” The early Christian centuries were ripe for just that Sunday sponsoring by the apostate Christian church. The more crude sun worship of pre-Christian times had become sublimated in the refined sun worship of Mithraism, which had come into the West from the more philo-

sophical East. Since Mithraism made the Roman emperor its divine reflection or king, of course the Roman emperors were glad to espouse its cause. Mithraism had its *Sebaste* (the days venerated for the emperor); why, contended the apostate Christians, should not Christianity have its days, venerated for the Lord Jesus? So it was that the first day of the week, the day of the sun, became *kuriakê*, the Lord’s day. Later, when the Roman Empire became definitely Christian, *kuriakê* (the Lord’s day), replaced the expression “sun’s day” as the name for the first day of the week for all who spoke Greek or Latin.

In passing, this explains why today in Greece, Sunday is still called *kuriakê*; in Spain it is called *domingo* (Lord’s day), and in France *dimanche* (Lord’s day)—the word in these respective Romance languages being but variations of the Latin *dies dominica* (Lord’s day). Interestingly enough, in Northern European countries, which did not fall directly under the imperial influence, the words used for the first day of the week have retained the distinctive sun influence, and so we have, in English, Sunday; in German, *Sonntag*; in Sweden, *Sondag*.

Historical Setup of the Day

Coming to the direct historical setup of Sunday as the substitute for the Biblical seventh-day Sabbath, by the middle of the second century after Christ we find Ignatius, one of the early church fathers, speaking of Christians’ observing the first day of the week as the “Lord’s day.” The apocryphal Epistle of Barnabas, of about the same time, attaches special holiness to Sunday as, significantly, the “eighth day.” It would be wrong to deduce from this that the seventh-day Sabbath was abolished. The “Apostolic Constitutions,” for example, clearly show that for about three hundred years after Christ both the seventh-day Sabbath and the first-day Sunday were kept as holy days. Not until about the close of the eighth century was Sunday termed the Sabbath in any distinctive sense. Even up to the time of the Reformation, Sunday was not generally kept particularly as a rest day, but it had more or less the character of the Continental Sunday in Europe today—a day of recreation. Some may be surprised to know that the Scotch Reformer, John Knox, played bowls on Sunday. The “blue law” psychology connected with Sunday observance came out of the Puritanic spirit which cropped forth from the Reformation.

As is well known, the first official Sunday law, which gave the day of the sun political, ecclesiastical, and social sanction, was that of Constantine in 321, which applied to urban communities. Issued for the purpose of winning to his side both pagans and Christians in his progressive control of the Empire, Con-

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ARCHEOLOGY'S CONTRIBUTION TO FAITH—No. 2

By LYNN H. WOOD, *Professor,
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THE advisability of using tree rings as found in the charred portions of beams in archeological ruins is at present beginning to be discussed; and even beads, which are now being studied at the Field Museum in Chicago, are found to have enough different types, forms, and sizes to play their part in checking other chronological information. In 1890, the work of Sir Flinders Petrie in Palestine suggested the value of using pottery, but very little was done along this line until after the World War, when much was published to assist in its proper classification. The type, size, shape, material, construction, and decoration of the humble clay vessel, and the fact that every broken potsherd has been left undisturbed through the ages wherever it fell, all show that such an artifact* can become one of the most active agents in checking chronological data.

Although the study of pottery started in Palestine, it has during the last decade been adopted all over the Near East, and soon it will be a standard means of checking inscriptional data. Before the war a fair amount of work was done in Palestine, but the fanatical opposition of the Arabs was a constant hindrance. Immediately after the war, however, legal steps were taken, establishing a Department of Antiquities. American, British, and

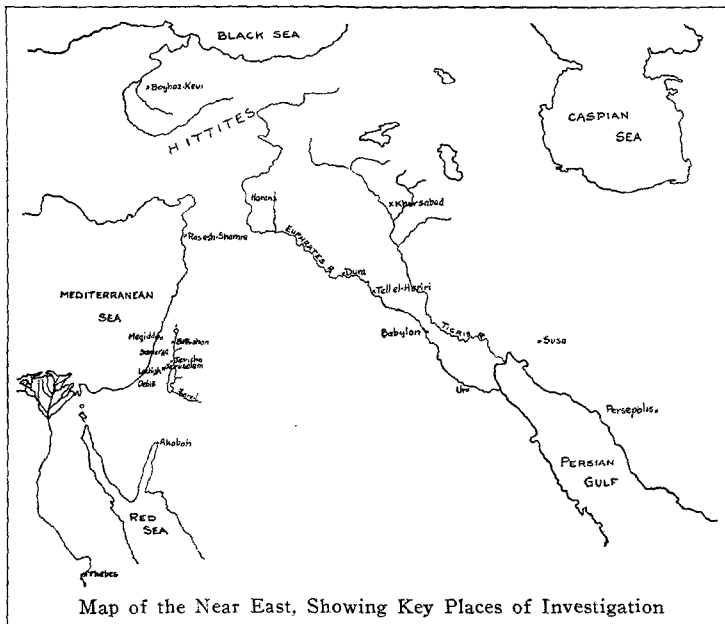
French schools of archeology, various universities, and private foundations cooperated with the Palestine government in a very definite scientific study of places of historical importance. Rockefeller gave Jerusalem a million-dollar antiquities museum in which to house the findings. Excavations have been carried on with precision in such major places as Jerusalem, Jericho, Lachish, Debir, Shechem, Samaria, Bethel, Mizpah, Ai, Beth-shen, and Megiddo, which have resulted in much of definite value to the Biblical scholar and historian.

Value of Ras esh-Shamra Tablets

In Syria, the excavation carried on from 1929 at Ras esh-Shamra has been of tremendous importance. The tablets found here reveal a culture, dating from about the middle of the second millenium, into which Israel was projected and against which the prophets fought. The understanding of the cultus of Baal and the relation of the king to this cultus furnishes the background for a much clearer definition of God's message to His chosen people to come out of this idolatry and make Christ their Messiah. Many scholars have thought of Messianism as a late innovation at the time of and after the exile, but the Ras esh-Shamra tablets show a culture indicating that the very roots of Messianism went back to a period long before that.

It was only a few years ago that critics declared Biblical references to the kings of the Hittites to be false, but since 1928 much has been done in Asia Minor in the search for information relative to these sons of Heth. The northern capital of the Hittite nation, called Boghaz-Keui, was situated near the Halys River, not far from the Black Sea. Just before the World War, some twenty thousand cuneiform tablets in a strange tongue were found. This language was deciphered by Hrozny in 1915, and a great deal of reconstruction has been carried on since. Their historical records, laws, and mythological material throw many side lights on the Bible.

In Persia, Herzfeld has, since 1931, discovered the palaces of Darius and



Map of the Near East, Showing Key Places of Investigation

Xerxes in Persepolis, and made a remarkable find in the processional staircase which was lined with sculptures depicting tribute bearers from the then-known world. In a small room opening off this stairway, there were discovered some thirty thousand tablets written in the latest-known phase of Elamite. When deciphered and published, these should throw a tremendous amount of light on the problem of postexilic Judaism.

Reconstruction of the Alphabet

In Egypt, the reconstruction of the hieroglyphic language has made possible a close comparison between the words in common use there during the time of Israel's bondage and the terms used in the Hebrew of the pentateuch. Idioms used indicate that the author of the pentateuch was not only familiar with Egyptian customs, but was writing to a people who were acquainted with these customs. All this would indicate a far earlier date of authorship than that proposed by the critics, who have for years tried to put it not earlier than the eighth century B.C. The study given to the Ras esh-Shamra material has just recently demonstrated that the first conception of an alphabet came about during the early part of the second millennium through a Semitic workman at the Egyptian mines in Sinai who made use of Egyptian signs to represent sounds in his native language, and that this early alphabet was soon used in inscriptions found in Canaan. Thus the trends of archeological inquiry are all toward a confirmation of a Mosiac authorship of the early portions of Scripture.

What attitudes do these ancient inscriptions assume toward the Biblical stories of the creation, flood, patriarchal age, Egyptian bondage, exodus, conquest of Canaan, etc.? It would not be possible in a short paper like this to take up each point separately, but prominent archeologists are recording the convictions of their souls that the Bible is well able to stand its ground and that the trends are all toward the verification of its story. No less a personage than Magoffin, onetime president of the Archeological Institute of America, said as far back as 1929:

"Archeology has converted both laity and clergy. No longer do they fear that archeological investigation will overturn Biblical statements. Thus far the finds have confirmed them or opened confirmatory possibilities."—*"Magic Spades,"* p. 82.

And the brilliant English archeologist, Sayce, has enlarged upon this idea by stating:

"Where philology has failed, archeology has come to our help. The needful comparison of the Old Testament record with something else than itself has been afforded by the discoveries which have been made of recent years in Egypt and Babylonia and other parts of the ancient East, . . . and the result of the test has on the whole been in favor of tradition and against the doctrines of the newer critical school. . . . The historian may safely disregard the philological theory of Hexateuchal criticism and treat the books

of the Pentateuch from a wholly different point of view."—*"Early History of the Hebrews,"* pp. 110, 111.

And even as late as 1936, Albright, who has spent years in Palestine as the director of the American School of Oriental Research, expressed his conviction when speaking of the cosmogonies of the various nations as compared with that of Genesis, by stating:

"It is not, therefore, surprising that it stands comparison with ephemeral modern cosmogonies so well that it will endure, we confidently believe, long after they have perished."—*"Recent Discoveries in Bible Lands,"* p. 23.

Not alone in the Near East, but throughout the great divisions of the world, in almost every country, stories of a great destruction by water have been found. The Babylonian epic is by far the closest parallel to the Genesis story—referring to the transgression of man, a favored family charged with the building of a boat, universal destruction by water, preservation of both animal and plant seed, landing on a mountain, sending out birds, worship of the survivors, and divine favor shown those who were saved. But in forty other accounts from widely separated portions of the earth came stories emphasizing the building of a means of protection,—usually a boat,—the destruction of the world by means of water, and the saving of human seed.

After studying the confusion of racial and national strains in the ancient Near East, Albright feels that "the table of nations (Genesis 10) remains an astonishingly accurate document."—*Recent Discoveries in Bible Lands,* p. 25. The Biblical date of Abraham and the historicity of Genesis 14 have been scoffed at for decades, but most recent finds have compelled the synchronization of these events. This will demand a restudy of the date of the exodus as advocated by many scholars who place it in the thirteenth century, making Merneptah the Pharaoh of the exodus and telescoping the period of the judges into a few years.

Inscriptional Evidence of Biblical Stories

Excavations in Palestine, together with business documents from the fifth century B.C. and the contemporaneous Aramaic papyri found in Elephantine and reedited by Cowley in 1923, are throwing a great deal of light on the events of the sixth and fifth centuries B.C. These deal with preexilic and postexilic events in such a way as to be of material worth to sincere students of prophecy.

The so-called Zeno papyri, the documents of a high official under Ptolemy Philadelphus (285-246), were discovered by natives in the Fayum district in Egypt during the war. Many of these, published by Edgar of the Cairo Museum, together with excavations in Palestine, principally at Beth-zur and Tell Sandahannah, and contemporary numismatic discoveries, are most interesting sources of

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A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

INSTRUCTION OF BAPTISMAL CANDIDATES*

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

I HAVE been asked to discuss in this presidents' council the question, "Is it safe to baptize those who have accepted the Sabbath only, with the expectation that they will later accept other points of the faith?" The assignment of such a topic leads to the conclusion that a question has been raised regarding such a course. Evidently there are those who have been baptizing people who are only partly instructed in present truth, which is merely another way of saying that some have been baptizing people not ready to be baptized. And the question is brought up for discussion here.

Such a question is timely. If such a procedure as baptizing people before they are ready for baptism—baptizing them before they are fully instructed—should be permitted to continue, the very structure of the church would be weakened. Such a practice, instead of being a help, is decidedly a hindrance to this cause. And both conference and church leaders should see to it that it is neither countenanced nor continued.

Only those who are *Christians* should be baptized. Only those who are *intelligent* Christians should go forward in this sacred ordinance. Only those who are *fully instructed* Seventh-day Adventist Christians should be accepted as candidates for immersion by Seventh-day Adventist ministers.

Baptism is the door of entrance into the Christian church. And no person should be received into the church until he has been fully instructed in the fundamentals of Christian truth, and is thus prepared to be an intelligent member of the body of Christ. He should be fully taught, he should fully accept, and he should fully practice, the truth for this time. Only then is he ready for baptism.

Prerequisites to Baptism

The great gospel commission specifies certain things as necessary in the experience of new converts before they are ready for baptism.

1. The first of these is set forth by Matthew: "Go ye . . . and *teach*" (28:19, 20). *Teaching* comes *before* baptism. No person is a fit subject for baptism, therefore, until

that person has been *taught* the truth of the gospel.

2. The next prerequisite of baptism is found in Mark's statement of the gospel commission: "He that *believeth* and is baptized shall be saved" (16:16). Not only must the convert be thoroughly taught the truth of the gospel, but he should *believe* it, before he is baptized. That is, he should *accept* what he has been taught. And acceptance involves *practice* of the thing believed. The convert must put into practice his belief of that in which he has been instructed. It is not enough to *know* the truth. He must *do* it, *live* it, *practice* it, *follow* it. Only then is he ready for baptism.

3. A third requisite to baptism is set forth by Peter in this text: "*Repent*, and be baptized every one of you." Acts 2:38. Repentance, then, is necessary before a person is a fit candidate for baptism. Repentance is a *turning away from wrong* and a *turning to right*; a renunciation of sin and a practicing of righteousness; a *putting off* of the old man and a *putting on* of Christ.

It is obvious, therefore, that no person is ready for baptism in connection with God's message for today unless and until he is taught the full truth for today, accepts it, practices it, turns from his sin and his errors, and gives himself to Jesus Christ in full surrender to do His will completely, in the light of the truth he has been taught. Consequently, the quickest way to deal with the question under discussion, "Is it safe to baptize those who have accepted the Sabbath only?" would be to put it into one emphatic, positive, resounding negative, and say, "NO, it is not safe."

It is never safe to receive *any one* into the church until he is fully informed regarding every point of the faith. Those who have heard only the truth regarding the Sabbath, even though they have decided to obey it, are not ready to be baptized and brought into the Seventh-day Adventist Church until they learn all the other truths the church teaches. This is true because of some very important considerations. As has been pointed out, baptism is the door of entrance into the church. The church is an organization having a very definite body of belief and teaching, and no one should be brought into it until he is fully ac-

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quainted with all that it believes and teaches, and is in harmony therewith.

It is not fair either to the church or to the new member to open the door of the church to him until he is intelligent as to what this will mean to him in practice and conduct. It is altogether possible that an individual may recognize and acknowledge the truth regarding the Sabbath, and plan on keeping it, and yet not recognize or acknowledge some other phase of the church's teaching. He should hear all, believe all, accept all, and begin to practice all the teaching of the faith before he receives baptism. It is no advantage to the church to receive members who are lacking in the knowledge of its teachings. They bring into the church elements of weakness, not of strength. And it is strength the church needs, not merely members.

Spirit of Prophecy Instruction

We have some very pointed instruction from the gift of prophecy on this matter of thorough instruction's being given to prospective church members. I direct attention to this statement in the "Testimonies:"

"The minister's work is but just begun when he has presented the truth from the pulpit. He is then to become acquainted with his hearers. . . . They should be carefully and tenderly led and educated as pupils in school. Many have to unlearn theories which have been engrafted into their lives. As they become convinced that they have been in error concerning Bible subjects, they are thrown into perplexity and doubt. They need the tenderest sympathy and the most judicious help; they should be carefully instructed; they should be prayed for and prayed with, watched and guarded with the kindest solicitude."—*Vol. IV, p. 263.*

Faithful work in this matter of instructing new converts for church membership is further emphasized in "Testimonies," Volume V, in this way:

"The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be worldlings in conduct while they are Christians in name. Heretofore they were Satan's subjects; henceforth they are to be subjects of Christ. The life must testify to the change of leaders. Public opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required in order to put on a form of godliness, and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian's path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and his disciples trod,—the path of humility, self-denial, and sacrifice."—*Page 172.*

Dealing with the question of thorough preparation on the part of candidates for baptism, the servant of the Lord has also written in "Testimonies," Volume VI:

"There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, 'I believe,' but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience. The line of demarcation will be plain and distinct between those who love God and keep His commandments, and those who love Him not and disregard His precepts."—*Pages 91, 92.*

And the degree of knowledge to which the candidate is to be carried by the minister instructing him for baptism is set forth in these words:

"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism, there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism. . . . The knowledge of God and of Jesus Christ, expressed in character, is an exaltation above everything that is esteemed in earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ by baptism shall possess. And it is the duty of God's servants to set before these souls the privilege of their high calling in Christ Jesus."—*Id., pp. 95-97.*

From this it is made plain that the path of safety is taken in our preparation of members for the church only when we thoroughly instruct each one in *all* the doctrines and teachings of the church, before opening the door for their admission as baptized members. If we would take greater care to guard the entrance of the church, we would not suffer such severe losses in members' apostatizing and leaving the church. Converts who are well grounded in the faith are not those who are leaving the faith.

Evangelistic Bible Hour

By FREDERICK SCHWINDT, *Evangelist,*
Walla Walla, Washington

WE usually start the Bible hour in the second week of a series, and have it thereafter in connection with each lecture. By this time the audience has been stirred by the appealing truths given, and many will gladly come to a supplemental Bible study. As many as six hundred people have come

out on the first night of the Bible hour. Before opposition has had a chance to develop, people are eager to find more truth and willing to join in these Bible studies.

The time for this Bible study is from seven to seven-thirty each evening. This seems to be a good time to get people out, and it often holds some for the main lecture who otherwise might not attend, and vice versa. I conduct these studies myself. It brings extra burden upon me, but at the same time it gives opportunity to make personal contacts and better to arrange my subjects to meet the needs of those who attend the lectures. People are more interested in coming to the Bible hour if the evangelist himself conducts it. They feel that they are acquainted with him and that he is their friend.

My reason for conducting the Bible hour is fourfold. *First*, it brings me into close touch with those who are deeply interested in the truths presented. People who enjoy hearing the studies given in lecture form will gladly come to the Bible study. Here they feel free to express their reactions to the claims of the message. Here they will speak their minds on points of difference or agreement. Many questions come to them which must be answered before they will accept. Care must be exercised, however, in answering questions. We must know the true attitude of the questioner, and avoid arguments. I try to clear up all delicate questions either at the home of the questioner, or in a small circle of people. The Bible hour serves as a point of contact.

Second, the Bible hour is a fruitful means of acquainting the people with the Word of God. At this time they feel free to bring their Bibles and to read from them, thereby becoming informed on points of the message. It is surprising how few people outside our church know the first principles of the Bible. When they bring their Bibles and read the texts themselves, they are much easier led into this message than they are without this experience. There is no better place for this than in the Bible hour.

Third, the Bible hour prepares interested people for testing truths. I usually study our cardinal points with the people during this hour, and by the time I present our distinctive, separating truths to the public, many of my Bible-hour attendants have started to keep the Sabbath. I also use the Bible hour to prepare new believers for baptism and church fellowship. I know of no better way to get them alone and go over all the points of truth.

Fourth, the Bible hour enables the Bible workers to get acquainted with interested people, and to learn how they can best help them in their homes. This hour furnishes contacts for them as well as for the evangelist, and they can see how to connect their outlines with the studies given during the Bible hour.

The final results of the Bible hour will not

be known until the time of the harvest. However, I do know this, that in my past two efforts at Pittsburgh and Walla Walla, at least fifty per cent of those who attended the Bible studies accepted the message. The Bible hour truly helps save souls.

Hasty Baptisms Unwise

By O. D. CARDEY, *Evangelist,*
Albany, New York

BAPTISM is a most sacred ordinance. It is the door into the Christian church, a memorial of the death, burial, and resurrection of our Lord. It is an outward experience that is indicative of a fundamental change which has taken possession of the life. In short, baptism really stands for conversion and the new birth. Surely when a candidate enters into this hallowed experience, he should know what it means before he takes the step, and should not be rushed into it hastily.

In my evangelistic efforts, I usually present the Sabbath question on the fifth or sixth Sunday night in a series when meetings are held but two or three nights a week. People do not immediately begin to keep the Sabbath after its presentation. Some may come to the Sabbath services right away, but I have learned that it frequently takes an additional four or six weeks of steady preaching and visiting before they really begin to obey the fourth commandment.

After about four or five months of presenting the doctrinal truths of the message under this plan, the candidates then begin to understand thoroughly with whom and with what they are uniting, and what it really means to belong to this movement and become a part of it. People do not usually accept the tithing system and start to pay their tithe until they are well established in Sabbathkeeping. The health phase is readily accepted, too, by those who have been keeping the Sabbath for a few weeks. When we tell them they should stop using tobacco, stop drinking tea and coffee, and observe the other points of the health message, they readily and gladly take heed, because a good foundation has been laid. Also they are ready to accept the Spirit of prophecy, and do what the Lord wants them to do in order to be prepared for His soon coming.

I announce the date of the baptismal service about six weeks in advance, and urge all who are interested to prepare. Then in almost every meeting that is held from that point on, I mention the date of the baptism and urge all of the candidates to pray earnestly concerning the matter and be ready on the assigned day. When the time comes for baptism, the candidates are fully prepared and ready for the sacred ordinance. About three weeks before baptism, I give each candidate a baptismal-vow certificate which fully comprehends every

important phase of our message. It reads as follows:

BAPTISMAL VOW

Believing that the Seventh-day Adventist Church is teaching the truth, I desire to become a member and attend its services whenever possible, doing all in my power to maintain its integrity and discountenancing every attempt to tarnish its name.

I *Covenant* To keep the commandments of God and the faith of Jesus, forsaking the world with its frivolities and amusements, taking Jesus as my divine Lord and Master, the Bible as my guide, and the Holy Spirit as my teacher and sanctifier;

To live the life of a Christian through God's enabling grace, to do all in my power to enlighten others with reference to the third angel's message, and to support this cause with my tithes and offerings;

To give heed to and reverence the instruction given through the Spirit of prophecy in the "Testimonies for the Church;"

To live to the best of my ability in accordance with the light God has given with reference to health reform and healthful dress, laying aside alcoholic liquors, tobacco, tea, coffee, and similar harmful indulgences;

To adhere to simplicity of attire, laying aside artificials and jewelry used purely for adornment.

Pastor Name
.....

After they have studied this vow and prayed over the matter, and we have gone over every point carefully with them, the candidates know what it means to be baptized and realize the responsibility resting upon them in joining the church. Thus, after a thorough preparation and the proper lapse of time, they will truly bury the old man of sin as they enter the watery grave, and rise to walk in newness of life.

Appropriate Funeral Services

By F. S. JACKSON, *Pastor,*
South Wales, Britain

THE service we conduct as we lay our dear ones to rest is of necessity special, and in many ways unique and completely set off from all ordinary ministrations. Because of this, very careful preparation is required of the one to whom this tender and delicate duty is allotted. It is especially a service which in the very nature of the case must be carried through with dignity and a deep impressiveness, if it is to mean anything at all to those who mourn and to those who gather to pay their last respects to the deceased.

The spirit of mere form and ceremony must be eliminated altogether at the funeral service (except of course in so far as national customs limit one's freedom of procedure), if the service is to partake of that vitality and freshness so necessary at such a time to lift those who mourn out of the despondency and grief that almost overwhelm. The funeral service should be as a shaft of warm sunlight penetrating the chilly darkness, bringing cheer, comfort, and guidance to sad and breaking hearts.

To assist in creating this friendly, helpful atmosphere, it is well therefore that the minister visit the bereaved in their homes before

the service, in order that he may pray with them and at the same time become acquainted with the necessary details of the life of the deceased. It is of course presupposed that as a general rule the person chosen to officiate at a funeral service is one who is reasonably well acquainted with the deceased. This will assist in giving reality to any special references to the deceased in the address to be delivered at the service.

It is manifestly impossible to give in this brief article a general outline of the funeral service which would apply in all countries, because funeral customs vary so widely. But the "Minister's Manual" as issued by the General Conference, and by many union and local conferences, contains a useful form of service and is a guide to the funeral program which may be readily adopted to meet national or local customs. Every minister should possess a copy of this manual.

IN general, however, we may say that funeral services should include the reading or recitation of suitable scriptures bearing on the nature of death, the certainty of the resurrection, and the second advent. It should be emphasized that quite often the funeral service affords a valuable opportunity for influencing those who may have been prejudiced against Seventh-day Adventists. But I hasten to add that this opportunity should never be abused by introducing controversial matters or hammering home certain truths over which some may have stumbled for the moment. This temptation—if such it be to some—should be shunned and overcome by Adventist ministers. Such action can only damage and wound and may even embitter. In any case it is entirely inappropriate and has no rightful place at such a sad and trying hour.

On the other hand, a goodly portion of those who make up an audience at a funeral may have heard little of the gospel and still less of the advent message. This fact should be pondered carefully by the minister and utilized to the full—not, let me repeat, to deepen prejudices, but to eradicate them. However, a funeral service is surely an occasion when "a word fitly spoken is like apples of gold in pictures of silver." And a minister's attitude and words then may be the means of winning to the truth relatives and friends of the deceased who have through their unhappy prejudices been far removed from every helpful contact with us.

I remember a recent case in point. A minister held an effort in a certain town, and among those who embraced the truth was one member of a certain family—the mother. The sons and daughters turned aside from it. Some months later the mother died. The family, out of respect to their parent's wish, invited the Seventh-day Adventist minister to conduct the funeral service. As a direct result of the

comfort and help received from a service, which, to use their own expression, was "different," the whole family became deeply interested in the truth and several of the most prejudiced ones accepted it! Undoubtedly the funeral service affords unusual ways of reaching and helping human souls with Christ's saving gospel.

Sometimes one may be called to conduct what may be termed an emergency funeral service. Let me explain. I remember a minister's being called on at a moment's notice to officiate at a funeral for a person who belonged to another denomination. He was simply hailed by a distracted man and told that his own minister had failed him and could not officiate. Would the Adventist minister step into the breach? There was a case of good-Samaritan work. The minister responded, even though it was very difficult to do so, on account of his own urgent appointments. It was well worth while, for the head of the household concerned followed up the advent faith and was baptized, because of the simple dignity and gospel fervency with which the advent minister conducted the service under the unusual circumstances.

THE relation of the service proper to the funeral procession, and of the cemetery chapel service to the actual interment, need hardly be dwelt upon here, as these are regulated in some measure by local circumstances. But the question of the fitness of things should be painstakingly worked out as local needs dictate. No detail of a funeral service should ever be dealt with in a slipshod manner or left to chance. The minister can help himself and all concerned by comparing notes with the undertaker beforehand, so that no hitch can possibly occur to mar the proceedings.

After the last rites at the graveside, a warm, sympathetic handshake should be extended to the mourners, thus binding off a service which should pulsate throughout with living light and tender sympathy. The minister's personality should at all times radiate the presence and compassion of Christ.

THE QUERY CORNER

Bible Questions and Worker Problems

"The Kings of the East"

Is it justifiable to apply "the East" of Revelation 16:12 to Japan?

AN interesting similarity in the signification of the Greek word for "East" and of the name or word "Japan," has led some to apply the word "East" in this passage to Japan, and to say that Japan is specifically mentioned in this prophecy. This coincidence is worthy of careful study. In the Authorized

Version the verse reads, "that the way of the kings of the East might be prepared." In the American Revised Version its more literal rendering reads, "that the way might be made ready for the kings that come from the sun rising" (with the word "come" supplied). The Greek itself for "east" in this passage has two words, *anatolè heliou*, or literally, "rising of sun," which the American Revised Version renders "sun rising." This identical phrase is used also in Revelation 7:2: "I saw another angel ascending from the east" (A.V.), and "I saw another angel ascend from the sun rising" (A.R.V.). In the other eight places (five in Matthew, two in Luke, and one in Revelation), the reading is simply *anatolè* (rising), or its plural *anatolai* (risings). In seven of these eight places, the Authorized Version renders it "east," and in the other one "dayspring."

These terms in New Testament Greek are in harmony with general Greek usage from the time of Homer (800 B.C.), who uses *anatolai helioi* in the Odyssey, down through the writings of Herodotus, Plato, Aristotle, Polybius, and Josephus, to the present day. *Anatolè* is simply the regular Greek way of saying "east," as *dusmè* (setting), is the regular way of saying "west." The Modern Greek version of the Bible uses the same. The Greeks called Asia Minor "Anatolia," because it lies to their east—where they saw the sun rise. The wise men came from the east—probably Mesopotamia or Persia—where the people of Palestine saw the sun rise. The people of Ohio call New England "down east." The people of Iowa call Ohio "east." The people of California call everything beyond the Rockies "the east." We Americans all, and Europeans generally, have our Near East and Far East. This is because the lands called "east" lie in the direction of the sun rising, as relates to those who call such lands "east."

Is it surprising, then, that the Chinese call Japan the Land of Sunrise? This they do in their name for Japan—*Jih Pun* or *Rih Ben* (sun rise), whence our word Japan. Also the Japanese themselves call their own country *Nippon* or *Nihon* (sunrise), and their empire, *Dai Nippon Teikoku*, (Great Sunrise Empire). To the Chinese the sun appears to rise in the direction of Japan, and the Japanese are glad to have it so understood. The Japanese conception of their country is symbolized on their flag with a picture of the full-orbed sun above the horizon.

It is clear, then, that "East" is a relative term, its application depending on the viewpoint of the observer or writer. When the prophet John mentions "the kings of the East," does he mean the kings of Japan, the so-called "Sunrise Kingdom," as the Chinese call her, and as she styles herself? If he does mean Japan, does he also mean in Revelation 7:2

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THE MINISTRY'S SOLEMN PLEDGE

THE constant stream of tributes to the helpfulness of THE MINISTRY coming from every division of the world field, together with expressions of approval for the editorial policy pursued, deeply impress and sober its editor, who takes his appointed responsibility very seriously. This journal, influencing as it does the personal thinking of our workers around the world circle and molding their public emphasis and methods,—so they themselves testify,—now reaches all the English-reading evangelistic workers in this movement. Portions of it, moreover, are translated regularly into other leading languages for those who do not read English. The steady growth of our movement overseas has resulted in a gradual shift of the preponderance of the worker body to divisions outside of North America, with 66 per cent of all workers now rendering their service in lands afar. Supplying the full English-reading portion of this group, as it does, THE MINISTRY has become peculiarly a world organ.

The faculties of our colleges and academies in America are now quite generally provided with this workers' magazine, and it has generous circulation among the theological students of the movement. And now, by approving and authorizing action of the 1937 Autumn Council, at Battle Creek, its circulation is extended to embrace the denomination's medical missionary group—another distinctive body, 2,500 strong. As the one professional journal of the movement, THE MINISTRY is now privileged to serve these three worker groups,—the ministerial, educational, and medical fraternities. This gives a grand total in circulation that is most gratifying.

This threefold body of readers in every land constitutes at once the most critical, yet appreciative, the most exacting, yet discerning, group in our ranks. Than these, no higher court of appraisal exists in the advent movement. Their endorsement, therefore, or their disapproval, must be taken as the ultimate evaluation. And to be called to serve such a body is one of the highest, but most exacting and sobering editorial privileges accorded by this movement.

Because of this, the editor never escapes from the solemn accountability to God for maintaining in these columns the highest of spiritual standards in a world of spiritual chaos; unswerving loyalty to the fundamental prin-

ciples of this divinely commissioned movement in a day of blurring vision; undeviating allegiance to our gigantic, unfinished world task, despite increasing national, racial, and class antagonisms; and sound, aggressive, representative ministerial methods as against sensational, unsound, and unrepresentative practices.

He is bound before God and this movement to maintain steadfast adherence in this journal to the immutably established verities of the prophetic, doctrinal, and spiritual truths committed unto our hands, and to a ceaseless search for added light thereupon—and that despite a certain stultifying reactionism on the part of some, and a leaning toward extremism and profitless speculation by others. In short, he is to produce a worker journal with definite conviction and a clear and constructive editorial policy, characterized by the more intimate discussions appropriate to such a medium. Thus is he to promote a sound, scholarly, spiritual, adequate, full-rounded, representative witness to the world, commensurate with our sacred call and worker commission as God's final gospel messengers to mankind. The task is a tremendous and humbling one.

Our chosen motto, written inseparably into the very name of this journal, is "For Greater Power and More Efficiency." To follow and to foster this high and holy objective, we pledge anew our every effort as we stand on the threshold of enlarged service to this movement, made possible now through this larger and more adequate medium—the editorial dream of years.

L. E. F.

DEVELOP MORE BIBLE WORKERS

AN efficient Bible worker materially augments the effectiveness and productiveness of the evangelist with whom she is associated. Indeed, a conference can scarcely make a more profitable investment than in well-trained, tactful Bible workers who labor unobtrusively in the homes of the people, patiently instructing, answering questions, affecting vital decisions, steadying the impetuous, encouraging the hesitant, helping the discouraged, and reclaiming the wayward to the paths of right. They do a particular work that no minister can possibly do. Their obvious value to the cause needs no elaboration here. Yet these quiet, faithful workers are often the first to be released and the last to be taken on, under the fluctuation of conference funds.

Some wonder why there are not more strong Bible workers available, or in service. There is really little mystery about it. The simple fact is, that the training of Bible workers has not been encouraged as it should have been by our conferences, nor are thorough Bible-worker courses offered in all of our colleges. Too low a standard has been tolerated in training and efficiency to challenge the best in our youth, and too little recognition and encouragement given when such are properly and competently trained. Too often has some good, earnest, but untrained sister near at hand been taken on in preference to the specific product of our schools.

As we have no uniform—or at least no unified—standards and expectations in requirements and methods of service for Bible workers, and as there is usually no opportunity or provision for them to get together in council for exchange of experience and discussion of problems at union or local workers' meetings, or even at camp meetings, there is small wonder that there is much haziness and confusion on many points pertaining to the Bible worker's relationship to the church, the ministry, and the conference. Consequently there cannot logically be much enthusiasm for a future in this field. This, together with uncertainty of continued employment, does not make for very definite appeal to young women of strength to give themselves without reserve to this noblest of all feminine callings.

Say what we will of the nuns in the Catholic church organization, the flower of Catholicism is drawn into these nunnish orders. And Bible work in the true church, which has been called into being specifically to meet the perversions of apostasy and to herald the truth in its purity, should draw the most talented, consecrated, forceful young women in our ranks. It should challenge our very best. Our colleges and our seminary should give adequate training for truly efficient, superior Bible work. Special Home Study Institute Bible worker courses should be encouraged. Our conferences should likewise recognize the value and indispensability of the rightly trained product, should strive to make Bible workers happy and contented in their work, and to give them a sense of security in such labor.

And our ministers in the field should treat them with consideration and sympathetic understanding, not making of them mere errand girls, or simply literature distributors and visitors, but recognizing and utilizing them as skilled teachers of the people in their homes, and valuable assistants in the public effort. Nor should the ministers take all the glory and credit for joint results in the ingathering of souls which God has given through united effort. It is time that we take the high calling of the Bible work more seriously. May this heaven-born work be given its rightful place!

L. E. F.

The Ministry, February, 1938

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Four Teams at Union College

IN addition to our regular student ministerial association meetings, with an average regular attendance of fifty, wherein a series of doctrinal sermons paralleling those in a series of meetings are given, four "teams" of theological students are holding meetings in surrounding towns near Lincoln, Nebraska. One young man has had very good attendance at his meetings—sometimes a hundred are present. Others are doing good work and are hoping for a harvest of souls.

TOM JENKINS. [Leader].

Southwestern Junior's Plan

WE have an active group who desire, by the help of God, to gain a preparation to better present this message to the world. Our seminar meetings are held every other Friday evening, and we have an attendance of thirty-five. Three students take part at each meeting, each discussing his assigned topic on a doctrinal subject. After the talks, Elder H. S. Miller, our sponsor, gives constructive criticisms, such as how to strengthen an argument, etc. Thus the entire group benefits from one person's experience.

Members of our seminar go with Elder Miller to Hillsboro, Texas, about thirty miles south of Keene, to conduct Sabbath services. One student is Sabbath school superintendent at Cleburn, five miles from our school; and another does a large part of the preaching there.

Our main object is to study better methods of preaching. We become accustomed to speaking in public and have our mistakes pointed out to us. Thus we hope to become prepared to take our places in the organized work and as leaders in home communities. We ask your prayers for the success of our seminar, that we may fulfill the purpose God has for each of us.

H. L. HAMPTON. [Leader.]

Aggressive Program at E.M.C.

THE ministerial seminar at Emmanuel Missionary College is well under way, and is enjoying a series of most interesting and constructive meetings. The group meets every Friday evening just before the vesper service. The speaker of the evening presents his subject, and when he is through, the floor is open for discussion in which all present are invited to take part. The discussion is in the form of constructive criticism and comments on the sermon and its organization and appeal, and sometimes upon the speaker him-

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THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

CATHOLICISM AND THE MODERN STATE

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

WITH the breakdown of the capitalist order during the past twenty years, the whole social structure of the modern world is undergoing a process of change invoking a new relation between society and the individual, and a new conception of the nature and function of the state. The tendency in Western states is toward economic nationalism. The people want state control of the economic situation—the state to safeguard the national standard of life and to regulate trade in the interests of the home producer. All this leads toward concentration of political forces, and toward national dictatorships. That is the exact explanation of the present German revolution.

The modern state in Continental Europe—and as it expands westward—brings with it the central idea of complete control of the whole human being, including religion. New spiritual ideals are being created to replace the secularism of Western society. The liberal Christianity of the past generation has been too colorless and dead to satisfy the needs of society. The new state is in search of a new faith. It demands some positive principle on which to base its action—some ideal which will arouse the enthusiasm of its supporters and secure the spiritual loyalty of its subjects. Christianity has long ceased to be the ruling faith of national culture, and the tendency of the new state is to look for inspiration elsewhere—to some secular substitute for religion.

Today, when liberalism and democracy are everywhere giving way to collectivism and totalitarianism, the significance of the change in secularized Western culture is being observed. The modern state, the world over, claims to dominate and control the whole life of society and of the individual. The old conceptions of the relation between church and state are no longer applicable to the new situation, and society is forced to reconsider the whole problem from this new standpoint.

The modern state lays important claims on the individual. This has come about largely through the following accepted policies: (a) universal compulsory education of children; (b) universal military education as practiced in Continental Europe, Japan, and other countries; and (c) the extension of economic con-

trol by the state. In each case the individual represents the central factor; and since both the state and the church hold important claims on the individual and these claims greatly overlap, it becomes self-evident that there must of necessity arise serious clashes between the two institutions. Here lies the primary cause for the existing war between the modern state and established religion.

Communism is avowedly hostile to religion. On the other hand, Fascism and Nazism are not consciously or intentionally hostile to religion, i.e., antireligious. In Italy and Austria much fuller recognition has been given to the place of religion in national life than was the case during democratic regime. In Soviet Russia, communism "is a religion and a culture in its own right." In Germany, the danger lies in the fact that National Socialism has a religion of its own which is not that of Christian orthodoxy. Attempts toward a national church have been made by National Socialists. Such a church is to be the servant of the state, for the new state will be universal and omniscient.

I

In the years of democratic postwar Europe it happened that the only surviving autocracy—the Roman Catholic Church—was discarded and abandoned in all secular states. But the danger of international disruption of recent years has brought about a changed situation.

Dean Inge, characterizing this situation in his book, "The Church in the World" (1927), states that, "the real strength of the Roman Church lies in its wonderful organization." He also declares: "It is quite possible that if international revolutionary conspiracies became really menacing, European civilization may find no other protection than the 'Black International,' round which all supporters of law and order may, in terror of general upheaval, gather themselves." "If this happens," the dean continues, "the church will once more have the support of the educated portion of society, and may even ally itself again with humanism and science and so recover from the blunders of the last four centuries."—*Pages 54, 55.*

It is a fact that the Roman Catholic Church is the only religious institution in the world

today that has been able to dictate terms to present dictatorships. Max Ascoli, formerly professor of jurisprudence in several Italian universities, gives vivid expression to this thought in *Foreign Affairs* for April, 1935:

"Catholic dynasties have disappeared in Central and Western Europe; new democratic orders have been tried in the countries where those dynasties ruled; and after a short lapse of time they too collapsed. The Center Party in Germany, the Popular Party in Italy are remembrances of the past; the Church herself consecrated their destruction. Yet the Catholic Church is so strong that she is able to make fanatical and all-pervasive dictatorships recognize her universal corporate entity. In representing Catholics who are subject to dictatorial rule, she enjoys the privilege of collective bargaining, which is denied to every other national or international group. The ease with which she gives up old policies, the cool manner in which she leaves accumulated experiences and hard-won advantages to destruction when the fight appears hopeless, the capacity to 'negotiate with the devil' as Pius XI put it—all this is a tremendous lesson to those inclined to identify a Catholic policy with the Catholic policy."—Page 441.

Turning to the relations between the Papacy and Fascist Italy, Mr. Ascoli continues:

"Direct relations between Fascist Italy and the Catholic Church should logically have brought about a clash. But the Fascist regime needed an unction, and the Catholic Church needed, in the interest of Christian Italy, to establish legal relations with the new political system. There are laws in hell as well as in heaven, and it is always possible to establish norms of coordination between two legal systems."—*Id.* p. 47.

"The Church still is not a determining force in international events," the same writer concludes. But he adds:

"She is an organism capable of miraculous readjustments and transformations in the struggle to preserve herself. Her sphere of prestige is enormously broadened now that she can deal directly with sternly organized states while retaining all her connections with her citizens. She has ceased to be a potential federation of Catholic parties or of Catholic national groups. She is again the universal Church of Rome."—*Id.*, p. 455.

II

In order to effect an organization by means of which the Papacy can deal effectively with the new political situation, Pope Pius XI perfected the instrument known as "Catholic Action." In 1922, when Fascism came into power in Italy, Pius XI organized the "Azione Cattolica Italiana" in order to unify "the then loosely connected Catholic lay societies in Italy and to bring them more directly under his authority."

In addressing delegates from the Catholic University Students' Federation on September 8, 1924, Pius XI said:

"'Catholic Action,' while not partaking in politics as such, intends to teach Catholics the best way of making use of politics. It offers the training demanded by every profession. Those who want to do good in politics cannot escape the duty of a suitable preparation."—*Current History*, October, 1931, p. 30.

"Primarily, 'Catholic Action' as the term is used now," says the Catholic historian, Michael Williams, "may be described as both the in-

tensification and the more highly organized collective direction of the apostolic mission of the Church in the world, built upon the participation of the laity in the apostolate of the hierarchy."—"The Catholic Church in Action," 1934, p. 337.

Thus Catholicism is adjusting itself spiritually and organically to the new political situation. The dissolution of the multitudinous political parties of the democratic era helped to serve the purpose of Romanism. "The totalitarian state offered the opportunity for a totalitarian permeation by the Church. Christian principles could be made to irradiate in every sphere of life."

III

WHEN first organized in Italy, "Catholic Action" embraced eight organizations, which in turn comprehended many subsidiary bodies, including the Catholic Men's Federation, the Catholic Women's Federation, Catholic Young Men's Society, Catholic University Students' Federation, Board of Public Morals, and the Institute of Economic and Social Activities. The same organization has been extended to other countries of Europe and the world. It is indeed the "intensification and the more highly organized collective direction of the apostolic mission of the Church in the world." This means that the Catholic Church has organized a laymen's movement built upon "participation of the laity in the apostolate of the hierarchy." Books and periodicals explaining the unity of "Catholic Action" programs, in carrying on progressively and successfully the Catholic ideal throughout all the nations of earth, are now being used in Catholic schools and societies. Even in countries ruled by all-pervasive governments, the Catholic Church has been able to introduce this special type of propaganda material.

The Catholic Church is not only interested in conducting the rites and administering the sacraments; it is also vitally concerned in educating every member of its body in "the best way of making use of politics."

It might appear from the foregoing statements that Catholicism is marching straight toward assured victory. The ground may seem thoroughly prepared for her in present-day totalitarianism, which appears to be fertile soil in the thirst for universal power. Yet no one is quicker to realize and recognize the fact that victory is not assured than the Catholic Church itself. What Rome is sure of now is a definite revival in Catholicism. Says the eminent Catholic historian, Karl Adam: "We are seeing realized before us, irresistible, unconquerable, living might of the Catholic Church. . . . That is the vision that amid the desolation of the present, holds our gaze spell-bound. We discern the immortality, the vigorous life, the eternal youth of the old, original church."—"The Spirit of Catholicism," 1936, pp. 7, 8.

With vigor and youthfulness Catholicism is indeed addressing itself to modern political and social problems. The question arises, as Karl Adam has stated it: "What is the source of this strong life? And can the Church impart it, and will she impart it, to the dying Western world?"—*Id.*, p. 8.

Implications at Oxford—No. 2

By W. W. PRESCOTT, *Veteran Editor,
Takoma Park, D.C.*

THE thought of the church as a community, as set forth in the preceding article, has been further developed in the following extract:

"Unity is hopeless unless we can find a category which is large enough to contain the whole concrete reality which we call Christianity. The ecumenical movement has now supplied us with such a category. It is that of *community*. For the first time in the long story of Christian controversy, the conception of Christianity and the Christian church as a community came to the front at these conferences. . . . But though it flitted in and out of the discussion, the fact that it came into the conferences at all is an earnest of the time when it will be established as the generic and regulative Christian category.

"The task before the ecumenical movement is now primarily and inclusively that of exploring the implications of this concept of Christianity as community. It is within this concept, as I see it, that we shall find ground for the consummation of the ecumenical hope. . . . What, then, is the church? It cannot be defined in terms of itself as an institution, or of any of its features—faith, sacraments, liturgy, orders. It can only be defined in terms of a concept larger than itself. Such a concept is that of community—a supernational, superracial community, emerging in history and continuing in history. . . . Christianity is nothing less than a corporate community. Standing on that common ground, we may then attack all the questions that divide us, with hope of attaining a united Christendom."—*Charles Clayton Morrison, in "Christendom," Autumn, 1937, pp. 595, 596.*

This writer asks, "What then is the church?" In answering this question, he does not suggest that according to the Scriptures it is "the body of Christ,"—an organization in living union with Christ as its head,—but he gives a Modernistic definition, making it a purely human organization—"a community." In this conception, the Modernist seems to reveal the true spirit of his movement, which ignores sin and the atoning cross, and relies upon the human rather than the divine to restore the kingdom. But "the wisdom of this world is foolishness with God." 1 Cor. 3:19.

It will be distinctly apparent that in all the quotations which have been submitted, there is not a single text of Scripture used in support of the views advocated, and there is assuredly a reason for this. Both the *Federal Council Bulletin* and *Christendom* are representatives of Modernism in the church, and Modernism does not rely upon Scripture as an authority for faith or conduct. The feeling seems to be that the modern church has outgrown the primitive ideas of the church of the past and its work as presented by John

¶ We are to expound prophecy, not to project sensational predictions.

ASSUMING THE R

A. V. OLSON,
*President of the
Southern European
Division, ad-
monishes—*

IN a special sense, God has entrusted to the ministry of the advent movement the sacred work of expounding the prophecies of the Bible. This is particularly true in regard to prophecies relating to the last days. We are to interpret the events and movements that perplex and trouble the world in the light that shines from the prophetic page. Out of the writings of ancient seers, we are to bring light to men and women who are groping their way through the moral and spiritual darkness of this remnant hour.

Many recognize that God has given us great light through the medium of His prophetic word. All around the world men and women flock to our meeting places to hear our prophetic expositions, and multitudes purchase our books and papers for the same reason. Often men of learning and prominence, as well as the humbler, come to us privately to ascertain "what these things mean."

When we consider these facts, we must be profoundly impressed with the thought that the position occupied by the ministry of the advent movement is one of glorious privilege and grave responsibility. No grander or more exalted privilege could be ours than that of revealing to our fellow men the plans and purposes of God, and of explaining to bewildered, questioning minds the meaning of startling events taking place all about us. At the same time, we carry a fearful responsibility. Failure on our part correctly to understand, or clearly and forcefully to proclaim the vital, all-important truths of the great chains of Bible prophecy, may result in eternal loss of human souls. As spiritual guides, we must make sure that we ourselves understand the signs on the divinely planted guideposts.

In His infinite mercy and wisdom, God has already given us great light. He has guided us in the study of His Word to a clear understanding of many wonderful lines of prophetic truth. But this does not mean that we understand all the prophecies relating to our times. There is much hidden truth yet to be discovered. It behooves us, therefore, to search the sacred pages earnestly and prayerfully for more light and wisdom.

When presenting the prophecies, either by voice or pen, we must make sure that we are

ROLE OF PROPHET

not presenting our own private interpretation. From my experience in several parts of the world field, I know that our ministers are often tempted to forsake the role of expounder of revealed prophetic truth and assume the role of prophet.

During the World War, for instance, some declared—both from pulpit and press—that when the war finally closed and the representatives of the nations gathered in peace conference, a representative of the pope would be seated at the head of the table as chairman. But when the war ended, and the peace conference convened, no such representative was present. Some years ago, one of our men who had written articles from time to time for the public press on the "Eastern question" told a group of his friends that he would write no more on the subject. When asked why, he replied, "Because each time I predict what the Turk will do, he does something else!"

Such predictions as these, and others that could be mentioned, were not of divine, but of human, origin. Coming from men regarded as sober, serious-minded, well-informed servants of God, they were no doubt accepted by many as gospel truth. But unwarranted statements and predictions, such as these, do us infinitely more harm than good. At first they may startle and impress the hearers, but when people discover that what they heard was based on human prognostication instead of some divine prophetic utterance, they lose confidence, not only in the preacher, but also in the church he represents and in the great message he has been sent to preach. There may be times and circumstances in which we would be justified in saying that, in the light of what we know, it seems reasonable to suppose that a certain thing will occur. But never are we justified in advancing our own suppositions or ideas with the finality of divine authority.

As ministers of God, living and working in the closing days of earth's history, we cannot afford for one single moment to present human predictions and speculations instead of the clearly revealed truth of God's word. Our power and success depend on our fidelity to the great and glorious message which God has given us to proclaim to the world. This message contains the focused light of all ages, as well as special light for our own time, and is never in need of the pale, flickering light of a man-made lantern.

and Peter and Paul, and must now look to human philosophy to provide an interpretation which will satisfy the modern mind. But the near future will demonstrate the utter failure of this plan to provide a new Christianity.

IT seems that not all the delegates to the Oxford conference were satisfied with the prominence of the Modernistic spirit there revealed. This is suggested by a letter written August 18, 1937, by Dr. Bernard I. Bell and printed in the *New York Times*, in which he affirmed that there "were far too many Americans, some of whom seemed to have no theological qualifications whatever," and that "the results emphasized differences rather than agreements." He declared further that for himself "the most startling and laughable idea was the establishment of a continuation committee of sixty whereon the United States Federal Council of Churches was to appoint all twelve of the American members." He concluded by saying that "no one seemed quite happy over the conference except American 'liberal' Protestants.'"

It must be further noted that "one very significant criticism" was voiced in an editorial in *The Methodist Recorder* published in London, which reads thus:

"Oxford has talked much about the church, her duties as steward of the Word and sacraments, her task, and her faithfulness. What it has forgotten is the church of pardoned sinners rejoicing in their Saviour. The voice of joy, deliverance, triumph, would seem to have been almost dumb. Yet how can we Christians be true to the New Testament if the oil of joy has not replaced the garments of heaviness? Sin is there, facing us all; and we shall suffer shipwreck if we forget what Robert Browning called the primal truth of 'the corruption of man's heart.' But the gospel is not the good news that we are sinners—good news indeed!—but that, in Christ, we have redemption, forgiveness, and the power of the Holy Spirit. We can neither rightly preach the Word, nor duly receive and administer the sacraments, until we are knit together by sharing the experience of salvation and the new life that tramples on sin by the power that worketh in us."—Cited in the *Christian Advocate*, August 26, 1937.

In this editorial paragraph the right note is sounded. The conference seemed to ignore the real issue involved, and to seek the realization of human ideals by human methods. This is not the right path to the unity of the Spirit.

One section of the Oxford conference gave special consideration to the relation of the church to the state. In a "Message From the Oxford Conference to the Christian Churches," presented in the *Federal Council Bulletin* for September, 1937, the conclusions reached upon this important subject are thus stated:

"We recognize the state as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the state stands under His judgment. God is Himself the source of justice, of which the state is not lord, but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the state

is part of his loyalty to God and must never usurp the place of that primary and only absolute authority. The church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty, it must do it, whether or not the state consents; and the state on its side should recognize the duty and assure full liberty for its performance. The church can claim such liberty for itself only as it is also concerned for the rights and liberties of others."

From the same document I quote the pronouncement concerning war and peace:

"In consonance with its nature as true community, the church will call the nations to order their lives as members of the one family of God. The universal church surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war unqualified and unrestricted. War can only occur as a fruit and manifestation of sin. This truth is unaffected by any question of what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war."

This action and the further development of it in the same document are so general in their character as to have little, if any, effect upon the conduct of a professed Christian in time of actual war. It would seem that the real question was glossed over in generalities. After a somewhat general pronouncement concerning the duty of the church in the matter of education, there follows this significant statement:

"While the church is thus concerned with all education, it has, also, a special responsibility to realize its own understanding of the meaning and end of education in the relation of life to God. In education, as elsewhere, if God is not recognized, He is ignored. The church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the church must gird herself for the struggle."

Just what is meant by a Christian education is not stated, and how this Christian education is to be given is not suggested. Surely the state is not prepared to carry this responsibility, and the result of a non-Christian education under the direction of the state is now being realized in the prevalence of rationalism and secularism. A truly Christian education demands Christian teachers who use Christian textbooks, and who are supported by private funds rather than the state. Will the proposed community church provide such an education?

I bring to a close this necessarily brief consideration of the Oxford conference by presenting a paragraph from its action relating to "Changing the Economic Order:"

"Christians have a particular responsibility to make whatever contribution they can toward the transformation, and if necessary the thorough reconstruction, of the present economic and political system, through

their membership in political parties, trade unions, employers' organizations, and other groups."

It may not be advisable to say too much about this recommendation, but when we consider present conditions in the industrial world, with the constantly increasing number of strikes accompanied by violence and destruction of property, it does not promise much for the church to be urged to take a prominent part in such organizations. The place for Christians to work for those in trouble is in the church rather than in merely human organizations. All hope for betterment is found in union with Christ and His work for the suffering.

Transfer of White Estate—No. 2

By THE BOARD OF TRUSTEES of the
Ellen G. White Estate

NOW as we face the task of closing up the work of the White Estate at St. Helena, moving all the files and book properties to our denominational headquarters, and establishing the work there, it is proper that we should pause to consider what is involved in this move. Anticipating certain questions that some might ask regarding the discontinuance of the work at its original location in California and its removal to Takoma Park, we would make a brief statement.

Ellen G. White was chosen by the Lord to bear His messages of counsel, encouragement, instruction, and reproof to a people who are preparing to meet Him. The work of this people has grown, and we have now become a denomination carrying forward a world-wide enterprise. Considering the future location for the White Estate files and work, it seems an inevitable conclusion that the cause can best be served if they are so located as to be readily accessible to those appointed to carry the responsibility of our denominational leadership. And especially since the death of W. C. White, with his long years of experience, it is obvious that the work of the Estate can be carried forward most efficiently if it is possible to counsel frequently with denominational leaders of long experience who are familiar with world problems.

Estate Organization Unchanged

The removal of the files of the White Estate and its work from California to the east coast in no way changes the plan of organization which has been followed through the years. The Ellen G. White Estate will continue to function as a responsible organization, and it will be maintained financially on its own distinct budget as provided by the General Conference.

Its vaults and offices will still be under the
—Please turn to page 39

The Ministry, February, 1938



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

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

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

PRACTICAL PLANS FOR SERVICE

By H. M. WALTON, M.D., *Secretary,*
Gen. Conf. Medical Department

IT would be not only a keen disappointment but a grievous mistake if the ideals and objectives of this Association were not projected into the field in definite activity. It is in no sense our plan that this shall be a "paper" organization, for then it would surely die "a-borning." It is not our purpose to confine the message of these columns just to exhortation. Active voluntary participation in promoting the interests of the Association is made prominent in the enrollment pledge, which has been sent to our medical workers. We therefore expect the membership to join earnestly with us in seeking to realize the declared objectives of the Association.

I hardly need state that there are many opportunities for ministry open to the willing medical worker. One means of rendering a most helpful and needed service is close at hand in your local church. "There is a message regarding health reform to be borne in every church."—*Testimonies*, Vol. VI, p. 370. In many places, I am sure, there is opportunity for the formation of a "health study group," composed of the pastor, the church members, and their interested friends. The study of the principles of hygienic reform, as presented for example in "Ministry of Healing," is appropriate for all. Such a study could be made most interesting, would do much to promote proper physical habits, and prove to be a rich spiritual blessing to those who follow such a plan. Every medical worker who becomes a member of this organization should be a center of light in his or her sphere of influence, from which light there should radiate the rays of this blessed truth.

"The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given, publications will be multiplied. The principles of health reform will be received with favor; and many will be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time. Thus truth and righteousness will meet together."—*Testimonies*, Vol. VI, pp. 378, 379.

Another feature that members of this organ-

ization can promote is classwork in home nursing and health preservation. A good work has been done in the past, but we should have much more of it. Cooking classes, food demonstrations, first-aid procedure, and instruction in home care of the sick are greatly needed and are always well received.

Where there is opportunity, the conduction of health institutes for conference workers or laymen, or both, held in cooperation with the conference officials and the union or local medical secretaries, will be productive of much good. According to the Spirit of prophecy, gospel ministers are to "combine the presentation of the health question with all their labors in the churches."—*Testimonies*, Vol. VI, p. 376. Many of our ministers desire to learn how to present our health principles more intelligently and correctly. As medically trained workers, we should stand ready to assist such, giving them information, sources of authentic materials, helpful outlines, et cetera, that they may engage in this work.

"God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival on this subject; for God purposes to accomplish much through this agency."—*Medical Ministry*, p. 259.

Cannot members of the Association form bands for fostering and engaging in such practical medical missionary work? Are there not in every community unfortunate individuals who are ill, blind, crippled, or destitute, who might be ministered to in some way? "It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel."—*Id.*, p. 251.

There are many more other opportunities for service than I could mention here, but the important thing is that each one diligently search for local means of doing something, and *do it*.

"All should know how to eat and drink in order to preserve health. We are amid the closing scenes of this world's history; and there should be harmonious action in the ranks of Sabbathkeepers. Those who stand aloof from the great work of instructing the people upon this question, do not follow where the

Members will please send in suggestions and plans for work. These columns will be open

for your reports and experiences. We are counting on you to shoulder responsibility and to become burdened to see this enterprise succeed. United, we can do a mighty work.

A RATIONAL HEALTH MESSAGE

By H. W. MILLER, M.D., *Secretary,
Medical Department, China Division*

THE health reform program of this message should be presented through an array of facts abundantly proved by science, and a line of Scriptural evidence that fully substantiates the claims of the proponent. To deal with theories still in the process of experimentation, to quote personal experience as the basis for a certain diet, to draw upon a scripture taken out of its setting, or to make claims in excess of that which general experience, inspiration, and science will unquestionably prove, is to lose one's cause with the thoughtful, and to create inevitable prejudice in the minds of those who may be searching for light.

We should aim not so much to emphasize the *exclusions* from the diet, as to present the *inclusions* to be made in a new and better program, by which those interested in health betterment and a nondisease regime may find something to adopt or to add to the good they may already have, and thus enrich their dietary. Perhaps nothing brings the health message into trouble and disrepute more than merely to point out the many things that are harmful and disease producing and ask people to exclude from their dietary that which they have been accustomed to all their lives. They then find themselves limited to a very meager diet of foods that are insipid and unappetizing, as well as lacking in the nutrient elements required for health.

Seventh-day Adventists have a wonderful health program today, and are really the most favored people in all the world, with the blessings brought to them through the adoption of God's program for His people, in diet, temperance reform, and hygienic living. These principles are intended as an aid in fitting God's people for translation, and are for universal adoption by His church. We shall endeavor to review them in the light of facts abundantly substantiated by inspiration and science, to which general experience attests and with which it coincides. Since all science is but the unfolding of the laws of life and creation, together with the powers that appertain thereto, and since the Scriptures are a reliable revelation and explanation of those laws, they form the basis of all true investigation of the health program of mankind.

Generally speaking, the world views Seventh-day Adventists as having a program so restricting and demanding that the joy is taken

out of life. But just the opposite is intended by our Maker. Those who follow God's program are the happiest, the most contented, and the least conscience-troubled people in all the world. When any man or woman has his life illuminated with the truth-filled message of the advent people, the greatest fortune possible has come to him. God has always given to His people a better program than the nations around them have. He desires His children in all ages to be the "light of the world," the "salt of the earth."

So parallel are the operations of physical and spiritual laws that Christ used the former continually to make clear and forceful the explanation of the latter. We do well to keep in mind the fact that man, and all that pertains to him in environment, such as the air, the climate he dwells in, the soil and its products, are all the creation of the same God. We believe there is an interdependence between man and the things created for his use and sustenance. Disease and sickness are the result of departure from the program of God. Cure and prevention will be found in the adoption again of God's program, and His special blessing will be upon those thus conforming. Man cannot afford to be without one thing that God plans for him to have, and nothing is withheld from man by God, that would make him a happy, contented, useful, courageous being. To enter into this blessed state, mankind need not wait until this life is past; for Christ says of those who have learned to follow His program that they "shall receive manifold more in this present time, and in the world to come life everlasting." Luke 18:30.

Christ always has something better to replace that which is taken away. Those who adopt the rational health program of the advent people realize a great benefit and feel that they are the gainers thereby.



"WHATEVER individuals may think about the desirability of health education, we face a condition, not a theory. The public is eager for information about health. Quacks, faddists, racketeers, cranks, and those with something to sell are feeding this appetite. Unless there are enlightening forces, the public will be seriously misled, to its own detriment."

BASIC PRINCIPLES OF HEALTH TEACHING

No. 2—Avoid Overemphasis of Single Features of Health Message

LOCALIZED overdevelopment of any member of the human body is an unfortunate occurrence. Likewise, overemphasis of any single feature of the healthful-living program distorts and gives to the message an imbalance that is unfortunate. And thus authentic health principles are sometimes presented in a way that gives rise to prejudice and false opinions.

I am impressed not only by the scientific soundness of the principles of hygienic living as taught in the Spirit of prophecy, but also by the cautions given against extreme and narrow views. Fanaticism is never taught in this instruction to the church, but is injected by enthusiasts who, by their teaching, violate the very principles set forth in the Testimonies. The diet reform has gone through periods in which obviously the zeal and enthusiasm of some advocates of reform were ill-advised and their practices deleterious. The majority of our readers have at least heard of some of the fads that have marked periods of the past; for example, the graham-mush and peanut-butter eras. From my study of Testimony counsels on diet and foods, I am unable to find in them any justifiable basis for these or similar rather extreme positions held in temporary popularity.

I am confident that had it not been for the wise counsel of the Spirit of prophecy and the balance and conservatism given thereby to the health reform message, many fanatical views and fanciful notions would have come in to confuse and embarrass the church. The following quotation is a case in point, illustrating the way in which caution was given against perverted ideas and overemphasis of a single feature:

"Many have misinterpreted health reform and have received perverted ideas as to what constitutes right living. Some honestly think that a proper dietary consists largely of porridge. To eat largely of porridge would not ensure health to the digestive organs, because it is too much like a liquid."—*Youth's Instructor*, May 3, 1894.

Note likewise the wholesome moderation that was urged in respect to the use of nuts:

"I have been instructed that the nut foods are often used unwisely, that too large a proportion of nuts is used, that some nuts are not as wholesome as others. Almonds are preferable to peanuts; but peanuts, in limited quantities, may be used in connection with grains to make nourishing and digestible food."—*Testimonies*, Vol. VII, p. 134.

The Spirit of prophecy plainly teaches that where an ample supply and variety of food-stuffs is available, it is more healthful to abstain from eating flesh food. The dangers arising from meats are specifically given and warnings as to the moral effects of a flesh diet are clearly set forth. There is a tendency in

some quarters, however, to make the matter of a vegetarian dietary the sole feature of the health reform program. Individuals not infrequently state that they are strict health reformers, and give the one reason as conclusive proof of their claim, that they have not eaten meat for a certain number of years.

It should be pointed out, however, that a person, while abstaining from all flesh food, may at the same time be grossly violating other principles of hygienic reform. It is a matter of, This we ought to do, and not to leave the other undone. The principles of healthful living are broad, balanced, practical, and authentic. In a single sentence in "Ministry of Healing" we find many of the basic principles of hygiene that make for health and the well-being of the whole man—mind, body, and soul: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies."—Page 127. Not one of these is to be discarded as of little worth.

No single feature of hygienic reform is to be made sufficiently prominent to eclipse all other factors. The servant of the Lord urged sound, comprehensive principles that are to be thoroughly studied, heartily received, and intelligently observed.

"In order to preserve health, temperance in all things is necessary,—temperance in labor, temperance in eating and drinking. Our heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may know how to use with discretion the good things He has provided for them, and that by exercising temperance in early life, they may be sanctified through the truth."—*Christian Temperance and Bible Hygiene*, p. 52.

H. M. W.

Motive in Service

By MARTIN A. HOLLISTER, Associate Secretary, Medical Department

TRUE are the words that "a thoroughgoing Christian draws his motives of action from his deep heart love for his Master."—*Ministry of Healing*, p. 490. And, upspringing from the roots of this affection for Christ will come the fruitage of all unselfish service for one's fellows. Upon the worker for Christ then,—whether minister, teacher, physician, nurse, or of whatever calling,—there rests the necessity of exalting Jesus, else, instead of contemplating His love and lofty ideals, we shall fix our ambitions on the "things of this life."

"Without Me ye can do nothing," admonished Jesus. If, therefore, we are hoping to do something worth while for Him, it will be

only as He abides within—when His light, His love, and His characteristics, illuminate our own hearts and radiate to all who come into contact with us.

All too often the temptation comes to those engaged in the Master's service to fix their eyes upon financial earnings and show of affluence—the externals which are accepted as a badge or mark of the worldling. But whenever the badge of our distinction and separation from the world is hidden under these things, we lose the power of our real authority. It is not the power of oratory, the garb of the wealthy, or the degrees bestowed by men—not the popularity of position, prestige, or money, or the acclamation of our associates—that is to be our distinction, but "My spirit, saith the Lord of hosts."

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24.

The Invisible Uniform

I like the following statement by Dr. Arthur T. McCormack, expressed in his presidential address delivered before the American Public Health Association at their sixty-sixth annual meeting, New York City, October 7, 1937:

"I invite you, one and all, to join me in a consecration of ourselves in that spirit of service which the Great Master so nobly exemplified, remembering always that the Great Physician was also the Great

Teacher, the Great Social Worker, the Great Laborer, and the Great Humanitarian—one who considered nothing foreign to Him which affected in any regard the welfare and happiness of mankind. I invite you to wear with me an invisible uniform, yet one which, whether worn by us or by those engaged in the great allied services, will be universally recognized as the uniform of an army battling for humanity—that men may have sounder minds in sounder bodies and thus be enabled to labor, to reason, to live, and to produce, more happily, more effectively, and more abundantly."

I think that this statement regarding the "invisible uniform" should be kept uppermost in the mind of every Seventh-day Adventist physician and health worker. It is that unseen badge of distinction, that identification which should mark all our activities, and not those present ambitions which so frequently motivate not alone the medical profession, but other professions as well. I believe that these are the principles that Heaven would have us utilize in developing and promulgating the great principles of health reform—the representation and the direction of the great Master Teacher.

"It is not by inherent power that year by year the earth yields its bounties and continues its march around the sun. The hand of the Infinite One is perpetually at work in guiding this planet." In God "we live, and move, and have our being." "It is not in man that walketh to direct his steps."

These statements indicate how necessary it is that God should guide, and that His power should control. Then by this means we may be qualified to wear that "invisible uniform" to which the doctor refers, which truly identifies the thoroughgoing Christian.

DISPENSING SPIRITUAL AND PHYSICAL HEALTH

Successful Methods for Auxiliary Departments in Our Sanitariums

By ELIZABETH CHAPMAN, R.N., Supervisor,
Washington (D.C.) Sanitarium

HERE are some of the methods we have found helpful in the hydrotherapy department in creating greater interest on the part of patients in both physical and spiritual health subjects. A reading table in the waiting room, with attractive literature and comfortable chairs, lends interest to moments of waiting, and has often created a desire in the hearts of patients to become better acquainted with our gospel and health messages. Periodicals like the *Signs of the Times*, *Watchman*, *Health*, *Life and Health*, and our small paper-bound books, such as "Steps to Christ," "Alone With God," "Our Lord's Return," "The Marked Bible," "Prophecy Speaks," and "Cigarettes by One Who Knows," are supplied to the reader's table for distribution. With attractive cover and wealth of educational material, they seem to disappear like mist before the sunshine.

PROMISE BOX.—On our reading table stands a little box of promises, one hundred in num-

ber. The promises, neatly printed on slips of paper about three inches in length and one inch in width, are rolled and so closely packed together side by side in the container as to resemble an empty honeycomb. The cover bears the suggestion: "Read your message for today."

I shall take time to tell you of just one mission fulfilled through the promise box. Due to a prolonged illness, Miss W— spent many months in the sanitarium, and during this time became acquainted with and accepted the message for this time. A few weeks ago she was called upon to pass through one of the Gethsemane experiences that sometimes come to those who forsake all to follow Jesus. Her treatment hour passed by one day, and she did not come. Her nurse, knowing something of the patient's condition, decided to make an effort to persuade her to take the treatment.

She was impressed to go to the box of promises. Lifting her heart to God, she asked

that He would choose for her just the promise that would give the help that was needed at that time. Tears filled her eyes as she read the promise, which seemed to be a definite answer to prayer. Finding the patient in an attitude of dejection and discouragement, the nurse said to her, "Miss W—, the Lord has sent you a personal message this morning, and here it is in Joshua 1:5. 'I will be with thee. I will not leave thee nor forsake thee.'" After a short talk together, the patient's faith was revived, and through the sympathy and help of Christian physicians, nurses, and friends, Miss W— is now able to say with confidence, "I can never yield my faith, though I die for it."

In another instance, one of our students was still in the probationary period in the nursing course. She was learning to rub tired backs and smooth ruffled pillows for weary heads, but she longed for an opportunity to soothe tired hearts. One evening she expressed her sympathy to her patient by asking if she might pray with her. The patient refused her request. But the incident awakened a desire to know more of sanitarium principles where the nurses were willing to pray with their patients. She sought an opportunity to become better acquainted with the nurse, who a little later was able to arrange for Bible studies with the chaplain. As a result, the patient is now radiantly happy in her first love of the third angel's message.

POSTERS.—The use of attractive health posters is often helpful in impressing health messages. A poster near the drinking fountain reminds the patient of the counsel to drink water freely. Posters regarding proper diet can do much to teach the principles of eating for health. Attractive, ingenious devices for visual education can be worked out for display in the various departments in the sanitarium.

HEALTH SCRAPBOOK.—Again, a health scrapbook was contributed to the reading table by a patient who found it necessary to spend some time in the sanitarium. The attractive pictures and clippings from various sources bear messages of both physical and spiritual help, and are a constant source of interest both to patients and to nurses in the department. The looseleaf cover makes it possible to add to the supply of material from time to time.

COUNSEL CORNER.—The morning counsel corner is only a nurses' dressing room in a far corner of the hydrotherapy department, but many times that corner has become a center of inspiration to the supervisor. Here it is possible to come apart for a little heart-to-heart contact with the departmental group of nurses. Here a few minutes are devoted to silent prayer by each nurse for her own or other patients, followed by a group prayer, which is often the beautiful words found in "Ministry of Healing:" "Lord, help me to do my best. Teach me how to do better work. Give me

energy and cheerfulness. Help me to bring into my work the loving ministry of the Saviour."

These are a few of the methods we have found successful in bringing physical and spiritual healing to those who come to the hydrotherapy department.

Demonstration Health Talk—No. 2

By REBA C. WILLIAMS, R.N., School Nurse, Mt. Vernon Seminary

THE average person gets a little glow of pleasure when a public speaker agrees with, and elucidates, one of his pet theories. As a result, he will have confidence in the speaker. This is one important reason why in planning a series of health talks for



Association Notes

THE response thus far to the Medical Missionary Association plan is very gratifying. Each mail brings names of those enrolling and sending in subscriptions to THE MINISTRY. A considerable number have already written letters telling of their personal appreciation of the plan and their enthusiasm for it.

WE urge all members to subscribe to THE MINISTRY, for this journal is our medium of communication, and members not receiving the official organ will be quite out of touch with the organization. We are confident all will be well pleased with this enlarged journal and with the material in this special section that is devoted to the interests of the Medical Association. We solicit your counsel and suggestions regarding plans for our Association, and for material for this section that will be both interesting and helpful.

DR. Claude Steen, Fullerton, California, espoused the Association idea by being one of the first to enroll, and also by sending in subscriptions to THE MINISTRY for four others. Are there not other physicians who feel that it will be a good investment to provide this journal for their office nurse or some intern not well able to meet the subscription price?

IN a personal letter regarding the Medical Missionary Association, a prominent C.M.E. graduate returned his enrollment and subscription card and expressed a thought which we hope will be soberly pondered by each one individually: "I was disappointed in myself to find as I read over the platform of principles that I am in personal need of some of the reminders implied in the expressed purpose of this organization. I hope that the program planned will assist us medical workers in meeting our individual objectives as well as those of the group."

an evangelistic campaign, a wise nurse will talk on such topics as "Sunshine," "Fresh Air," "Vitamins," "Eyesight," or even "Foot Hygiene" before she discusses controversial subjects. When an audience is sure the nurse is entirely accurate and scientific on topics with which they are familiar, then she can easily lead them to new fields of thought. Be specific, accurate, and brief in presenting this fifteen-minute demonstration preceding the evangelist's sermon.

SUBJECT: "Foot Hygiene."

AIM: To learn how to keep feet comfortable (healthy).

DEMONSTRATION: Charts showing normal and abnormal feet. Brief exercises to strengthen arches, by child.

HEALTH-TALK OUTLINE

I. Introduction:

1. "Feet, the foundation of health."
2. Modern civilization responsible for tired feet.
 - a. Concrete sidewalks.
 - b. Automobile transportation.
 - c. Improper footwear.

II. Physiology of Feet (show charts):

1. Bones (26) arranged in best geometrical design.
2. Muscles hold bones as bowstring holds bow.

III. Care of Feet:

1. Cleanliness of feet and footwear.
2. Fitting of shoes and hosiery.

IV. Weak Arches—longitudinal and metatarsal (show charts):

1. Causes.
2. Symptoms.
3. Results.

V. Effects of High Heels:

1. On other parts of body and on posture.
2. On arches.

VI. Treatment:

1. Need of proper diagnosis of individual foot condition.
2. Exercises: Demonstrated by child standing on table.
3. Arch supports—when prescribed; their use and abuse.

"Beauty is not skin deep. It's two feet deep."

SOURCE MATERIAL

Metropolitan Life Insurance Company, "Foot Health" (free booklet), New York City.

Fisher & Fisk: "How to Live," nineteenth ed., Funk & Wagnalls, 354-360 Fourth Avenue, New York City.

Cantilever Charts: May be obtained free of charge from large stores selling Cantilever shoes.

The Question of Membership

The question has been asked, "Who may become members of the Medical Missionary Association?"

The plan of organization, as it appears in the January MINISTRY, states that,

"Membership in this organization shall be open to all Seventh-day Adventist physicians, dentists, graduate nurses and dietitians, and medical technicians who are church members in good and regular standing, who desire to join this Association, and who volunteer to assist and cooperate in teaching the health principles adopted by the denomination in a representative manner, and in promoting the interests of medical missionary work."

This Association has been formed in order to provide a means for enlisting the active, concerted cooperation of a large group of workers, qualified by training and experience to act as leaders in teaching and inspiring confidence in our denominational health principles. It is not our desire to rule out any one seeking membership, nor is it expected that health education be confined to members of the Association. On the other hand, I am sure all will understand that certain standards for the Association must be established and maintained.

The above-named groups who subscribe to the denominational health principles, are individuals who, because of their professional training and background, can work as a unit in fostering and promoting sound teaching of healthful living. A sincere effort is to be made to elevate the standards of health education in our ranks and to make it very practical, au-

MEDICAL MISSIONARY EXPERIENCE —NO. I

PRAYER CHANGES THINGS.—*Pointing heartsick and sin-sick men and women to the Man of Calvary is the great privilege and work of the true medical mis-*

sionary. The soul-winning nurse will recognize the fact that "some have more sin than fever, and some have more grief than pain." A certain patient came to the sanitarium for rest and treatment. She cried a great deal, and sometimes felt that life was altogether useless—though she tried not to show that things were so difficult for her. I happened to be working in the women's hydrotherapy department at the time and found that her name recurred on my list every night. So I became better acquainted with her. I heard some of her story, and I know that it was God who helped me to realize how much she needed Him as her comforter. I would quote reassuring texts to her, such as John 3:16. I also told her how God watches over all nature, even the sparrows, and that every child on earth is a part of His concern. Every night I prayed with her, and after a few nights she herself prayed. Some of us gave her Bible studies, and after she went home we continued to send her literature. While eternity alone will reveal the fruitage of our efforts, I do have the assurance that she left the sanitarium with a smile on her face and a prayer of thankfulness in her heart.

[A Senior Student Nurse.]

thentic, suited to the needs of all, and at the same time make the presentation of hygienic reform thoroughly representative and balanced.

It is hoped that members of this Association will ever hold themselves ready to assist and

cooperate with conference leaders, ministers, and church officers in every opportunity to forward the interests of health education, and that they will seek opportunities to present our truths before audiences not of our faith.

H. M. W.

PERSONNEL OF THE MEDICAL DEPARTMENT

Headquarters Office Address: Takoma Park, Washington, D.C.

OFFICERS

Secretary: H. M. Walton, M.D., Headquarters.
Associate Secretary: M. A. Hollister, Headquarters.
Associate Secretary: I. J. Woodman, 304 N. Boyle Ave., Los Angeles, Calif.
Associate Secretary for Nurses' Division: Kathryn L. Jensen, R.N., Headquarters.
Assistant Secretary for Medical Education: P. T. Magan, M.D., President of the College of Medical Evangelists, 304 N. Boyle Ave., Los Angeles, Calif.
Assistant Secretary for Institutions in Western United States: H. W. Vollmer, M.D., Sanitarium, California.
Assistant Secretary for Institutions in Eastern United States: W. A. Ruble, M.D., Melrose, Mass.

DIVISION SECRETARIES

Australasian: T. A. Sherwin, M.D., Warburton, Victoria, Australia.
Central European: L. E. Conradi, M.D., Sanitarium "Waldfriede," Alsenstrasse 99-109, Berlin-Zehlendorf-West, Germany.
China: H. W. Miller, M.D., Box 77, Hankow, China.
Far Eastern: H. W. Miller, M.D., Box 77, Hankow, China.
Northern European: Dr. A. Andersen, Sanitarium, Skodsborg, Denmark.
Southern African: A. N. Tonge, M.D.; Assistant, Miss E. Hinterleitner, R.N., Grove Avenue, Claremont, Cape Province, South Africa.
Southern Asia: G. A. Nelson, M.D., S.D.A. Mission, Surat, Bombay Presidency, India.
Southern European: Dr. J. Nussbaum, 49, Avenue de la Grande-Armée, Paris 16e, France.

UNION SECRETARIES

All union conference medical secretaries are members ex-officio. The following are the ones whose names we have to date:

W. A. Ruble, M.D., Atlantic Union.
H. G. Burden, M.D., Canadian Union.
H. A. Green, M.D., Central Union.
M. M. Hare, M.D., Pacific Union.
Veda S. Marsh, R.N., Southwestern Union.

OTHER MEMBERS

M. N. Campbell, Takoma Park, D.C.
Steven Rasmussen, Takoma Park, D.C.
A. W. Peterson, Takoma Park, D.C.
F. A. Stahl, Casilla 240, Iquitos, Peru, South America.
C. W. Harrison, M.D., Sydney Sanitarium, Wahroonga, N. S. W., Australia.
G. A. S. Madgwick, M.D., Gendia Mission, Kenya, via Kisumu, Kenya Colony, British East Africa.
D. H. Kress, M.D., Takoma Park, D.C.
F. M. Wilcox, Takoma Park, D.C.
H. A. Morrison, Takoma Park, D.C.
E. H. Risley, M.D., Dean of the College of Medical Evangelists, Loma Linda, Calif.

The editors of the denominational health journals in North America.

The medical superintendent, business manager, and superintendent of nurses in each regularly organized and denominationally recognized medical institution. The present personnel in denominationally owned sanitariums in America is as follows:

Boulder: H. A. Green, M.D. and Myron King, M.D.; R. J. Brown; Genevieve Hansen, R.N.
Florida: C. W. Lynn, M.D.; R. G. Bowen; Pearl Howington, R.N.
Glendale: A. E. Coyne, M.D.; L. V. Clark; Maud O'Neil, R.N.
Iowa: A. E. Gilbert, M.D.; H. J. Perkins; Ruby Barnett, R.N.
Loma Linda: A. D. Butterfield, M.D.; H. B. Thomas; Ethel J. Walder, R.N.
New England: W. A. Ruble, M.D.; E. L. Place; Edith F. Strand, R.N.
Paradise Valley: C. E. Nelson, M.D.; A. C. Larson; Helen N. Rice, R.N.
Porter: H. A. Green, M.D., and A. L. Moon, M.D.; R. J. Brown; Ann S. Hufford, R.N.
Portland: W. B. Holden, M.D.; R. W. Nelson; Frances Tautfest, R.N.
Rest Haven: H. G. Burden, M.D.; W. E. Perrin; Mrs. C. F. Courser, R.N.
Riverside: H. E. Ford.
St. Helena: H. W. Vollmer, M.D.; W. R. Bobst; Franke Cobban, R.N.
Walla Walla: P. W. Ochs; Wilda F. Lang, R.N.
Washington: R. A. Hare, M.D.; J. H. Nies; Metta Hudson, R.N.
White Memorial: O. B. Pratt, M.D.; G. H. Curtis; Martha E. Borg, R.N.

ADVISORY COMMITTEE OF THE MEDICAL MISSIONARY ASSOCIATION

The foregoing list, together with the following, are the members of the Advisory Council of the Medical Missionary Association, as appointed by action of the 1937 Autumn Council.

President of the General Conference: J. L. McElhany.

Secretary of the General Conference: E. D. Dick.
Editors of THE MINISTRY: L. E. Froom, J. L. McElhany, and I. H. Evans.

One Graduate Dietitian: Pearl Jenkins, M.S., Loma Linda, California.

One Dentist (to be appointed).

Two Physicians in Private Practice: G. K. Abbott, M.D., 215 W. Standley, Ukiah, Calif.; George Harding, M.D., Worthington, Ohio.

"Right Arm" in Conference Work

By F. H. ROBBINS, President,
Ohio Conference

THROUGHOUT the past fifteen years, doctors and nurses from the Washington Sanitarium have visited, over week ends, many of our churches in the large cities throughout the Columbia Union Conference. The meetings were announced in advance, and the people were always eager to hear the practical instruction given on the medical work.

In one church, the doctor and nurses visited the assembly on the Sabbath. Three years later a member of that church told me that the medical talk given by the doctor that day

had caused quite a number to adopt a balanced diet in their homes, and had influenced them to eliminate many hurtful articles of food. It had also resulted in their excluding flesh foods. The brother who told me of this experience seemed much encouraged and gratified over the progress which the members had made in spiritual lines and in healthful living. He dated the new life which had come into the church from the Sabbath on which that medical group had visited it.

Each year, as a result of the promotion of health principles, great good comes to our people in the camp meetings throughout the union. From the first meeting in the camp, inquiry is made by many concerning the doctors and nurses who will be present to give instruction and help. This ministry for the sick at our camp meetings has brought great relief to those suffering from physical ailments, and spiritual encouragement to our people.

For years, health classes and schools of cookery have also been conducted, which have paid large dividends to the work in this field. Several hundred have completed the work given in home-nursing classes. Only in eternity will be realized the good that has been accomplished by these self-supporting workers as a result of their going into the homes of neighbors and friends and ministering to them during their illnesses.

Truly the medical work is the entering wedge of evangelism into our cities, and the "right arm of the body." Not alone has this phase of the work been carried on for adults, but the children have had presented before them a practical program of health which grips their hearts and aids in the development of character. Sound bodies for our children mean future workers and missionaries for this cause who will be physically able to carry the heavy responsibilities that will come to them. And if the children are rightly trained in health principles, it will help to correct the wrong habits of the parents in the church.

I well recall the attitude of one church visited by a doctor and his wife and a group of nurses. The members of this church had become quite careless in the use of foods not in accordance with the principles of our message. I felt very anxious, while the doctor was speaking, as to the result of the meeting. As he brought out clearly and tactfully to the congregation that their mode of living and the use of certain foods was detrimental to their health, the Spirit of the Lord came into that service and touched their hearts in a wonderful way. At the close of the meeting they expressed gratitude for the message and promised to try to live up to the principles of healthful living. Some months later I made inquiry concerning them and learned that they had been true to their pledge.

The need for a sane, intelligent, balanced

health program, to be followed by our people, cannot be emphasized too strongly. Generally speaking, in this country as well as in many others, our people are living under favorable conditions which make it no hardship to put these principles into practice. Extremes are to be avoided, but surely there is need for reformation in the mode of living of many professed Seventh-day Adventists. Right doing makes for happiness and brings heaven's blessings in its train. Peace and joy are the ultimate aims in following the principles of right living.

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God heals, and the doctor takes the fees.—
Benjamin Franklin.

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CURRENT SCIENTIFIC NOTATIONS

THE following is taken from an article by our Dr. John E. Potts, of Walla Walla, Washington, appearing in the *Washington Tuberculosis Association*

Journal, for October, 1937. Doctor Potts quotes this summary from a report presented before the American Public Health Association by Dr. Livingston Farrand, president of Cornell University, discussing what the college student should know about health:

1. "He should have a knowledge of the physiological basis for sound health habits, such as regular and sufficient hours of sleep, right posture, suitable exercise, and proper elimination.
2. "He should know the types, amounts, and proportions of the various food elements essential to the proper nurture of his body.
3. "He should have an acquaintance with the principles of normal mental action and the conditions underlying the more common variations from normal state of mind.
4. "He should have a general understanding of the sex instinct—its stages of development, its normal expression, and the values and penalties attaching to it.
5. "He should have a knowledge of the factors determining infection and resistance and the principles of artificial immunization in the case of certain of the common infectious diseases.
6. "He should have enough knowledge of the causes and prevention of the degenerative diseases to offer a prospect of passing through middle life without a breakdown.
7. "He should know, and, therefore, be armed against, health hazards lurking in the environment, such as polluted water and milk supply, congestion in housing, poisonous dusts of certain industries, infected soil, etc.
8. "He should appreciate the necessity for frequent medical and dental examinations.
9. "He should have an intelligent basis for choosing wisely his medical and dental advisers, and for realizing that the modern practice of medicine is grounded on science and not on mystery, fancy, and tradition.
10. "He should have a knowledge of the important health problems facing the community, of the methods of attacking those problems, and of the results to be expected from intelligent community action in the public-health field."

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

LET US BE ACCURATE

Suggestions on Quoting, Verifying, and Crediting

By MERWIN R. THURBER, *Director of Proofroom, Review and Herald*

Writing for the press—both secular and denominational—is part of the gospel worker's recognized privilege and responsibility. He should, therefore, strive to excel in the form and content, in the thought and accuracy, of all manuscripts submitted for publication. This is essential both for one's own sake and for the fair name of the denomination we have the honor publicly to represent. We can and should improve our writing technique. To this end, we have invited suggestions from English teachers, proofreaders, and editors. Here follows one such "Kindly Corrective" that is worthy of careful perusal.

—EDITOR.

THE one feature of proofroom practice, more than any other, that puts us in touch with the inaccuracies of our fellow workers, is our habit of verifying all quotations from the Bible and the Spirit of prophecy, in addition to proper names and historical and literary allusions. When a writer quotes something that is capable of verification from the usual sources of information, we attempt to certify to the correctness of his statement. If he is right, we discover it. If he is wrong, we correct it.

Because of the frailties of humankind, we are forced to the conclusion that no one can copy any great amount of material with absolute accuracy. Practically no writer in this denomination gets even his Scripture quotations all correct. Because of this fact, our publishing houses spend, in the aggregate, thousands of dollars annually in verifying quoted matter submitted for publication.

Although a certain minimum margin of error is allowable, certainly the careless work that is evident in some manuscripts is inexcusable. For instance, in one book manuscript, many valuable hours were wasted because the author gave incorrect credits to his quotations; and since so much of his book was quoted from the Spirit of prophecy, the lost effort was a major item of expense in the publication of the book. As a matter of fact, if some of our writers were charged with the cost of the extra work involved by their carelessness, they might have to pay the publishers for handling the book instead of receiving remuneration for their work.

Quoting Spirit of Prophecy

Because we use the writings of the Spirit of prophecy so constantly, perhaps a word

about the ordinary pitfalls will be in order. When quoting from Mrs. E. G. White, be sure to copy her words exactly as they are printed, and give the name of the book or periodical where they may be found. If you quote from a book, give the page number; and if from a periodical, give the date and the page number. If there are several editions of a book extant, be sure to mention the one you are using.

A frequent error in citing credits is for a writer to give the *right page* number in the *wrong* book. One writer did this so much that we soon learned how to check up on his inaccuracies. Another prolific source of trouble is the habit some have of preparing material for publication from quotations in notebooks. Thus the possibilities of error are doubled because of the two copyings, and there is small wonder that so many mistakes are noted by those who check the quoted matter.

Another kindly warning concerning the use of Mrs. White's writings: Do not quote, repeat as authentic, or even give credence to a statement purporting to come from the pen of inspiration unless you are able to verify it from undeniably reliable sources. For a writer to introduce a quotation merely by saying, "We are told"—without giving any other reference—is really beyond the realm of good Adventist ethics. From a practical viewpoint, such a practice is very trying to the technical worker who must prepare the manuscript for the printer; and it is not pleasing to the publishers, who cannot assume the responsibility of circulating that which is open to question.

As to quoting from Mrs. White's published works, there is of course, no problem. The Index to her writings, which is available to all, cares for most needs. Materials from the unpublished manuscript files have been issued occasionally in loose-leaf form by the trustees of the White Estate, and are authentic as issued. The secretary of the board of trustees is always ready to look up any purported statement that our workers may need to have checked.

An invariable rule for Adventist writers should be, Never quote for publication from the Bible or Mrs. E. G. White on the strength of your own memory, and never quote even so much as a few words without giving a cor-

rect marginal notation for locating the material in an authentic source.

How to Verify

This difficulty concerning misquotation can be adequately cared for—in fact it is being cared for every day by the proofreading staffs of our publishing houses who painstakingly verify the quotations cited. Because of this practice, very few errors creep into our published works.

But those who write can greatly lessen the work of the copy editors if they will carry out the following practice: After an author has finished his work, let him do exactly what the copy editor must do with his manuscript,—go over the material and check all quotations, statements of fact, and proper names. In the case of longer quotations, let some member of the family hold the manuscript while the writer reads from the book or magazine cited. It is even well to verify from the Bible in this way, giving special attention to the punctuation, which must coincide with that in the Bible. Do not fail to indicate which version is being used, if it happens not to be one of the standard versions. Be sure, too, that the credits as well as the quotations are accurate. The help of some one else in this part of the work is bound to eliminate some of the errors, as it is natural for the one who has made a mistake to make the same mistake again.

This going over the copy on the part of the author will have another beneficial effect. More than likely, he will see where he can improve his wording and correct his grammar. Such effort is well worth while in personal development.

Style for Credit Reference

The giving of credit for every quoted expression presents a problem for those whose speech and writing are liberally sprinkled with the words of Scripture. Obviously, it would spoil the flow of language to introduce a Scripture reference every time a few words are quoted from the Bible, nor is this necessary. But, as mentioned before, for the benefit of those who work on the copy, please place the references in the margin. In this way accurate reproduction of the Scriptures will be assured with a minimum of effort. With the help of an exhaustive concordance, we can find anything in the Bible; but it takes time and money, which no author should ask the publishers to spend for him.

A good style for credits is as follows: For Bible references, give the book, chapter, and verse, thus: Luke 16:3. For book references, place the name of the book in quotes, preceded by a dash, and underline, thus:

—“The Desire of Ages,” pp. 237, 238.

—“Testimonies,” Vol. VI, p. 89 (volume number in Roman numerals).

Where two or more quotations from the

same work occur one after another with no other source quoted between, it is not necessary to repeat the full credit. The following abbreviations can then be used:

—Ibid. (The same book and page as the previous credit.)

—Id., p. 72. (The same book, but different page.)

—Id., Vol. V, p. 67. (The same work, but different volume and page.)

NOTES AND NOTICES

Information and Sundry Items

(Continued from page 2)

and addresses, the Year Book and statistical reports, the Sabbath school lessons in untranslated form as furnished to the divisions, are similarly in English. It is to the definite advantage, therefore, of all national workers in overseas divisions to learn to read English, even if they never have a speaking—much less a preaching—mastery of it. Overseas leaders and English-reading workers, encourage the nationals in your section to take up the personal study of English. Encourage them to read *THE MINISTRY* when they are able. This is in harmony with the recent Autumn Council action which recommends:

“That promising young men be given opportunity for the study of the English language, thus opening to all such the wealth of denominational literature in English, and, that wherever possible, this training in English be given in the national's own land.”

¶ **THE** misconception of current religionists concerning the identity of antichrist shows how far many have departed from the clear conceptions of Reformation days—as witness *Our Hope* in its Question Box of October, 1937.

Do you believe that the final antichrist will be a Jew? [Answer.] Certainly. He is the second beast of Revelation 13 and comes out of the earth (the land—Israel's land). The first beast is the same as the little horn in the seventh chapter of Daniel, who, possessed by satanic power, will bring about the restoration of the Roman Empire. He will be a Gentile. The two beasts of Revelation 13 are an apostate Gentile and an apostate Jew, and they will be the great leaders during the end of the age. . . .

Should we look for the antichrist now? [Answer.] No! The overoccupation with the coming man of sin, the speculation who he will be, is not a healthy spiritual condition for a Christian to be in. It is decidedly morbid. The true church will never meet nor see that man of sin, the son of perdition. We will not be on earth when that masterpiece of Satan is here.

¶ **SCORNING** the Fundamentalist contention of a fiat creation, the Methodist *Zion's Herald* (Nov. 10, 1937), in its editorial “Continuous Creation,” expounds its devastating theory of progressive revelation and creative evolution:

Today, respectable thinkers both in theology and philosophy and in science have discarded these childish views of God and His world. We have been

reading more of the Bible than the book of Genesis. And as we have studied the Book of books we have discovered the principle of progressive revelation, have come to see that men are ever struggling toward the truth and gaining, day by day, new insights into God's nature and His working. We come to the New Testament and to Christ, and our minds are enlarged. We meet a new kind of God, one who is near, one who is love, one who walks and talks with us in the midst of the common duties of everyday life, one who not only creates "in the beginning" but is continuously creating.

¶ R. S. COLBERT, chief of economics and sociology at the University of Wisconsin, writing on "The State of the Rural Church" (*Pulpit Digest*, November, 1937), declares Protestant membership decreases, and Roman Catholic and Jesuit membership increases, with the size of the city. Rural migration to the cities, so marked during the twenties, has markedly decreased, and the percentage of adult church membership in rural communities is only 50 per cent, as against 60 per cent of city adults. He also says that religious life in the country seems definitely to be on the decline over a large portion of the United States.

¶ THE predominance of fiction on the news-stands has led most of us to assume that this proportion obtains similarly in the bookshops. But *Current History* (October, 1937), featuring its book reviews, says editorially that non-fiction book titles have sprung from 6,279 in 1934, to 8,537 in 1936, and makes this rather astonishing statement which, with our emphasis upon colporteurism, we should capitalize:

More and more, America's reading tastes are swinging over to nonfiction books. The publishing figures for the last four years reflect this trend by showing consistent increases in the number of titles published in all classifications outside the field of fiction. And it seems certain that 1937 will surpass even the high total of nonfiction titles published during 1936.

¶ THE crucial situation projected by the predominant nationalism of the hour is recognized by all denominations, and its relationship to Christian principle clearly perceived. Thus the *Christian Advocate* (Nov. 5, 1937) says:

Nationalism is a kind of religion and is the strong and dangerous rival of Christianity. . . . Nationalism claims an infallibility which is antagonistic to the apostolic declaration, "We must obey God rather than men." It profits us nothing if we escape from papal infallibility only to fall into the infallibility of nationalism. . . . There are times when the demands of Christian faith are sufficiently clear in contradiction of some decree of government to make unavoidable not only criticism, but refusal to obey. Unconditional devotion, or worship, is for God alone; not for any human institution. To insist on this is a primary duty of the church, and may be at crucial times its paramount service to the common good. If we are to have a "living church," we must at all costs stand against any "totalitarian" interpretation of the state.

¶ THE Italian predominance in the Roman Catholic College of Cardinals is stated thus by the Methodist *Zion's Herald* (Nov. 24, 1937):

The college, however, remains as always, predominantly Italian. When the five new cardinals are

added, thirty-nine of the members will be Italians and thirty non-Italians. The *New York Times* significantly points out that South America, with a Roman Catholic population of 65,000,000 has two cardinals, and the United States, with 21,000,000 Roman Catholics, has four cardinals. Italy has only 40,000,000 Roman Catholics, and yet citizens of that kingdom have the determining voice and vote in formulating the policies of Roman Catholicism for the entire world.

¶ MODERNISM's blind groping is pathetic. Spiritualizing away the literal intent of the Word, and wresting the Scriptures to sustain its false concept of this present sinful earth's evolving into heaven through human effort, the *Christian Advocate* (Nov. 19, 1937) affords a case in point.

A recent writer says: "Jesus never had any use, nor has He use today, for a religion that looks on salvation as a selfish escape from a lost world, or on heaven as a final haven of rest for exiles here. We are coming to see more and more clearly that our Lord has set us here to make a heaven out of this earth. What else does it mean, what else can it mean—that petition, 'Thy will be done on earth as it is in heaven?'"

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The New Year

By ROBERT HARE

THE new year beckons with imperial hand,
Pointing to time's untrodden land,
Its measured moments with silent tread,
Count for the living and the dead.
Fronting this new year,—time as yet unseen,—
Love need not ask what might have been,
But with courage steadfast, firm, and true,
Life's duty path each day pursue,
Leaving the world of doubt to those who fear
To trust their God another year!

Facing the new year!—Say, what will it tell—
Visions all lost, or life lived well?
Oh, that the purpose ever may be mine,
To make this new year's life divine!
Then evermore let this be life's great creed—
To help a brother in his need,
Living to work, to watch, to love, and sing,
All to the honor of my King,
Waiting the dawning that is yet to be,
The glad new year of Jubilee!

New South Wales.

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Valuable Current Excerpts

DISPENSATIONALISM AGITATION.—The subject of dispensationalism has been looming large in the field of conservative Bible study. Conservative scholars and Bible students, whose belief in the Word of God and in the person and work of the Lord Jesus Christ cannot be questioned, are divided over the question whether the Bible teaches what is known as dispensationalism.—*Sunday School Times* (Fund.), Nov. 27, 1937.

CHURCH ATTENDANCE.—I am frankly concerned about this matter of church attendance. Babson is not my Bible, but I have an uncomfortable conviction that he is telling us some wholesome truths in these days. A former district superintendent said to me not long ago that in his capacity as agent for one of our institutions he visits churches with which he was familiar as superintendent, and that the average Sunday-morning congregation is at least one

third less than it was not so many years ago. I am afraid his experience is not unique.—*R. H. Huse, in Zion's Herald (M.E.), Dec. 1, 1937.*

BIBLE NEGLECT.—It must be admitted that today we have lost much of that devotion to the Bible which was characteristic of our fathers. Ministers are not preaching it as they did; they are not studying it as devotedly. A very small per cent of laymen can be said to be reading it with any degree of regularity, and many of them seem to be proud of their ignorance of the Book that meant everything to our fathers.—*A. W. Fortune, in Christian Advocate (M.E. South), Dec. 10, 1937.*

FEVERISH CIVILIZATION.—We have created a feverish civilization which is too strong for us. In some countries it is devouring the liberty of the people and poisoning their health and is rapidly infecting the whole human family.—*George Sargent, in Pulpit Digest, December, 1937.*

BARTHIAN FOG.—The Achilles heel of Barthian theology is his doctrine of Scripture, especially of inspiration. The formation of the written word is a "paradox" in Barthian language. A paradox is a contradiction. The written word has a human and a divine element, which, according to Barth, are in contradiction. The human letter or writing is the human element, and as it is wholly human, and contradicts the divine, it is imperfect, and therefore an infallible word is impossible. Barth is willing to admit that the influx of the divine revelation to the prophet's mind is of God, and is infallible. But the efflux, resulting in the writing of the Word, is only human and faulty. All this is due to an inadequate view of inspiration, and a neglect of the testimony of the Scriptures, which are our only source of information.—*D. S. Clark, in the Presbyterian, Dec. 2, 1937.*

DECALOGUE APPRAISAL.—The poll of a group of students in an Eastern college [of the U.S.A.] on the ten commandments as valid rules of living has some value as an index to student appraisal of these ancient guides. Among 1,485 students voting, 219 turned down the command against adultery, and 201 did not accept the ninth, which guards the family integrity. The first three commandments received the largest negative vote, the poll giving 381, 282, and 291, respectively. Only twelve voted against the fourth commandment, while 21 opposed the fifth and 15 the sixth commandment. "Thou shalt not bear false witness" was denied by 33 students.—*Christian Advocate (M.E. South), Dec. 10, 1937.*

MACHINE AGE.—The scientific and machine age has brought with it a revolution which threatens to change the whole of human thinking. . . . For generations we have tried to separate economics from human values, politics from spiritual realities. Man has gained in those years on the scientific front, but he has lost valuable ground on the religious. He has made great progress in the technical organization of life, but he has failed to organize with the same success his spiritual life.—*S. E. G. Priestly, in Pulpit Digest, December, 1937.*

CATHOLIC TYRANNY.—Quebec is probably the most Roman Catholic portion of North America. The church can exercise its will there almost without hindrance. From the beginning, Premier Duplessis has regarded his campaign as a part of the world drive against communism inaugurated by the Pope. As his invasion of civil liberty has developed, his closest adviser and staunchest supporter has been the Roman Catholic cardinal. In other words, what is happening in Quebec discloses the extent of the governmental tyranny which the Roman Catholic Church, in a territory where it has unrestricted sway, is ready to approve as a means of opposing communism.—*Christian Century (Mod.), Nov. 24, 1937.*

LIBERTY'S ENCROACHMENTS.—People with little or no knowledge of history are unable to real-

ize what the rise of dictators and totalitarian states means to freedom of conscience, of speech, and of the press. Ferdinand M. Issermas has written in the *Christian Century*: "Here we have the new twentieth-century idolatry which seeks to supplant the worship of the one God of all humanity and obedience to His moral law, with the worship of a petty dictator of one nation and obedience to his will, which becomes the moral law. In such states, ethics based upon the sacredness of human personality have disappeared, and the interests of the states as conceived by the dictator are the norm of justice."—*The Presbyterian, Dec. 2, 1937.*

ASIA'S CONFLICT.—The present conflict will go on, perhaps with lulls and breathing spaces, until one of two things occurs,—until Japan gives up its dream of an expanded continental empire, or until China resigns itself to a position of subordination within the sphere of paramount Japanese political and economic influence.—*W. H. Chamberlin, in Current History, October, 1937.*

College Ministerial Seminars

(Continued from page 21)

self. When these comments are over, the faculty adviser of the group makes final suggestions.

Once a month a program of special interest is provided, such as a symposium, a "panel" discussion, an evening of music, or the like. These programs are participated in by all the members of the seminar.

A project receiving special emphasis at the present time is literature-distribution work. The seminar members are handing out literature in one particular town preparatory to an effort. Several numbers of *Present Truth* have been grouped into four sets. One set is delivered at a time, usually at intervals of two weeks. The same person who left the set returns, calls for the preceding set, and asks to leave the next in order. After all four sets have been left, requests for Bible study are encouraged. After several of these Bible studies have been completed, it is time for an effort, which is taken charge of by the theological students.

We have one effort under way at present. Two more will be launched soon. In the vicinity of the college there are twelve churches in which representatives of the seminar take charge of the Sabbath sermons. The membership of our organization is not a fixed or numbered list. The theological students are the nucleus of the membership. Our weekly attendance ranges between 150 and 200. The seminar as a group is very thankful for the privileges and experiences we have had.

GEORGE M. SCHRAM. [Leader.]

Comprehensive Plans at S.J.C.

THE ministerial seminar is active at Southern Junior College. During the first eight weeks of the school year all those who were interested in this work gathered in the boys' parlor each Friday evening and engaged in "practice preaching" on their fellow students.

The Ministry, February, 1938

Often these same sermons were later given to groups of interested listeners in the communities surrounding Collegedale. In order that the young women might have more opportunity to practice giving Bible studies, they have organized separately and meet under the experienced supervision of Mrs. F. O. Rathbun at the same time the seminar meets.

Five Sabbath schools are held each week in territory adjacent to the college, and in most of these places a preaching service follows. Many evening Bible studies are held. Usually a teacher or church member of experience directs the work, using student-preachers when possible. Occasionally a senior student of considerable experience is given charge of the work in a community. The aim is to develop initiative and the capacity for bearing responsibility. More than twenty of the students have shown their determination to make thorough preparation for active service by subscribing to *THE MINISTRY*. The interest is further indicated in that eleven students have begun the study of New Testament Greek—probably the greatest number ever to enroll for this subject in this school.

H. E. SNIDE. [Instructor.]

Threefold Objective at C.J.C.

OUR recently organized seminar meets every two weeks to take up three lines of study profitable for consideration: (1) the presentation of sermonettes; (2) the giving of Bible readings; and (3) the study of missions. In the last, we arouse the interest of the young people in foreign service by our study of the occupations, customs, and religions of the peoples of various mission fields. The location of the college makes it a little difficult to carry on certain lines of field work that would be profitable, but we are endeavoring to do what we can in other ways to strengthen and prepare the students for future work. Our ministerial group is subscribing for *THE MINISTRY*, and we purpose to make the best possible use of its contents in the instruction of these young people.

J. W. ROWLAND. [Instructor.]

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"The Kings of the East"

(Continued from page 19)

that he saw an angel ascending from Japan—a Japanese angel, forsooth? Shall we understand also that the wise men came from Japan, because the Japanese and Chinese call Japan the Land of the Rising Sun, and the wise men are said to come from the "sunrise," to give it literally?

These questions are not intended to be facetious, but only to lead us to look the original question squarely in the face,—“Is it justifiable to apply Revelation 16:12 to Japan?” The only reasonable inference from these con-

siderations would seem to be that John's phrase, “kings of the East,” should apply to the country *east of the Euphrates*, since the Euphrates is spoken of as drying up to clear the way for kings or powers east of that region. This might and probably will include Japan, and Japan might be prominent among the kings or the powers represented in the prophecy. But is it safe for us to literalize so much, or be so specific in interpreting particular features of a prophecy that has not yet been fulfilled? The East, or Orient, as it is called from the Latin derivation (also meaning a rising), has come to be so well established in general usage that when we use the term, it is understood that we mean China, Japan, India, and in fact the whole country from the Mediterranean to the Pacific. Why limit it to Japan? Would we not be wiser to watch intently the unfolding of this episode in prophecy, and wait to see who the “kings of the East” prove to be, “knowing this first, that no prophecy of the Scripture is of any private interpretation”? 2 Peter 1:20.

W. E. HOWELL.

[Professor of Greek, Theological Seminary.]

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Losses in Membership

(Continued from page 6)

church membership should lead us to a renewed consecration to the task of holding those whom the Lord has entrusted to our care. It is not from insufficient plans and recommendations that we suffer. Our weakness is rather through failure to carry the plans and recommendations into effect. Shall we not here rededicate ourselves to the task of building the spiritual life of our churches, so that these losses may be effectively stopped?

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Transfer of White Estate

(Continued from page 26)

control of the trustees, and its work will be carried on, as far as relationships are concerned, in the same manner in which it has been conducted while on the Pacific Coast. That is, it will be directed by its board of trustees, working in counsel and close cooperation with the leaders of our denominational work in matters of policy.

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Effect of Transfer on Work

The trustees, in counsel with the officers of the General Conference, have reached decisions calling for the execution of the principal tasks in progress and the work which was outlined and planned for early execution. At this writing it would seem that Elder White's death and the removal of the work and properties to Washington, D.C., will not seriously hamper these authorized lines of work in hand, which can be carried through without his assistance, aside from a few months' delay in their execution.

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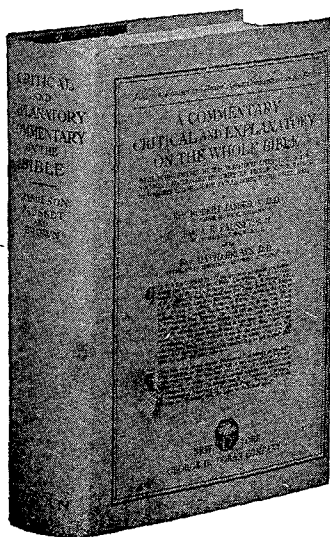
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(Continued from page 14)

In 1931, Sukenik found an inscription in the Russian Museum in Jerusalem written in the Aramaic script of Christ's day, saying: "Hither were brought the bones of Uzziah King of Judah—do not open!" It is not known from what mausoleum it was brought or on whose authority the transfer was made. He is continuing his researches of Aramaic and Greek inscriptions and will someday have some very interesting material on this period. In 1935 there was found a fragment of a temple sign, similar to the one now in the Museum at Constantinople, which warns against Gentiles' entering the enclosing screen around the temple on pain of death. In 1937, the American School of Oriental Research excavated a Nabataean temple site in the midst of the Wady Hesa, the Biblical brook Zered. Here, from the time of Christ, were uncovered statues and altars, which, when the full report is published, will greatly clarify the pagan cultus of Christ's day and enable us to discern the background of culture against which He placed His ministry of purity, healing, and teaching.



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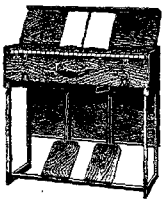
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Capitalize Mohammedan Beliefs

(Continued from page 10)

retically, in temperance. They believe the Sabbath was given by God in the beginning. Their word for Saturday is the word for Sabbath, day of the Sabbath, or rest. All this affords much common ground, not found in any other Christian body.

Without doubt, by careful questioning and quiet talks, one could learn of many more points of similarity, and thus be enabled to work for these people with a positive gospel, capitalizing similarities, rather than stressing a negative approach of differences. It is always to be remembered that getting information from suspicious peoples, such as the Malays and Moros, is attended with difficulty, and one must not seem too eager to press a point, or appear too inquisitive, lest he arouse suspicion and distrust, both for himself and his methods.

With all these favorable approaches afforded us as a people, we should be able to accomplish more than any other mission society. As a matter of facts, no society that fails to differentiate between clean and unclean foods has been able to win any of these peoples who are real Mohammedans. But we have won a number of the Moros within the last few years. The Moros call us "clean" Christians, and the other churches "unclean." They say they want to learn more of a religion which causes us to work disinterestedly for all peoples. This means that we must live our message before them. These Moros are reading, and desire to read in our lives God's message of love and peace to all men.

Receptive Attitude Developing

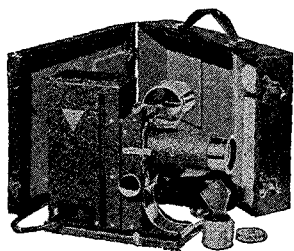
There is a movement on foot, among the Mohammedans of the Far East, which is taking them away from their old customs and beliefs. Moros have protected our workers from stone throwers, while they were holding open-air meetings. As a result of these meetings, a number of Moros have become interested in God's truth. Our church members have been assured that they would not be molested, while murders and thefts were taking place all round them, because word had come from high Moro authority that no Sabbath-keepers, or their belongings, were to be touched. To this day, so far as my knowledge goes, this has been observed. Not one of the Sabbathkeepers has been disturbed. In another district, Sabbathkeepers have been permitted to take up homesteads in a locality into which the Moros refused to allow any others to come. In the Malay States, where a few

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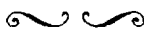
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years ago Mohammedans would not give anything toward our Ingathering work, many are now giving from ten to twenty-five dollars yearly to support our medical work.

Surely, with these avenues of favorable approach to the problem of Islam, we need to give more earnest study to wise ways of working for these peoples. The methods used will have to be different from those used in working for the peoples of other faiths. Just as, under God, successful methods of approach have been adopted for dealing with Catholics, Protestants, pagans, etc., may we not expect that better ways of working for these stalwart sons of Islam may be developed?

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Origin of the Papal Sunday

(Continued from page 12)

stantine's law was more a *negative* measure against the desecration of the *dies solis*, than a positive endeavor to assure the celebration of the *dies domini*. In 364, the provincial Council of Laodicea abolished seventh-day observance rather generally, though it did permit the Scriptural Sabbath to be a festival, or day of worship. Theodosius the Great did his part, in 386, to further strengthen Sunday observance by prohibiting all games in theater and circus and all legislation and litigation. In 538, the Council of Orleans completed the restrictions begun by Constantine, by forbidding rural work on the first day of the week. Sunday was firmly established as the general Christian day of worship by the Council of Macon in 585, which prohibited every kind of business to be carried on on Sunday.

—To be concluded in March

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What Youth Expects

(Continued from page 3)

youth. It is a youth warped out of its naturalness by some fanatical or eccentric personality with whom it has come in contact. (And by kindness and understanding and sympathetic direction, even these cases can usually be guided back into a normal state.)

"Normal young people are often cruelly misunderstood by those who should be the most sympathetic and understanding, but who have aged in spirit and live in a make-believe world. When young people go to such men because they have been wounded by the enemy, they go away with another and deeper wound. They are hurt; yet they say nothing. They keep watching, hoping, expecting. I believe the minister of God, vitalized by the Spirit of Christ, may and does maintain the vision of his youth. There is seen in his life, not only the freshness and frankness of youth, but also a ripened wisdom and a seasoned maturity,

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born of experience and growth. But many lose their contact with the living Christ, grow old in spirit, and become content with form and theory. And youth—watching, weighing, expecting—are disappointed.

"Let me say again, that there are young men among us who are watching to see how the leaders in Zion are lining themselves up. They are watching to see how those leaders are relating themselves to the great standards and ideals which God has bequeathed to the remnant church. They are looking for loyalty, sincerity, and frankness. They are looking for practical and vital godliness and spirituality. They are looking for a wholehearted acceptance of God's revealed will and plans. They watch—but in their eyes is not seen the harsh light of criticism; only the glow of yearning expectation.

"I shall not mention the impressions made by those leaders who are not what they ought to be. But I do thank God that there are men in positions of highest responsibility in the cause of God upon whom our youth can look and not be hurt. I thank God for the men at the head of the work who are true in their inmost souls to their sacred trust. God can depend upon such men—and the church can depend upon them—to lead the advent movement safely to the end, and to victory.

"I thought you would like to have the response of youth to your position as the leader of God's people. I am a normal young man, and I know the mind, the heart, the soul of the young people of the advent movement. I have told you what they would tell you if they could."



Q WHAT shall it profit a preacher if men and women praise him for his "lovely," "interesting," "illuminating," "stimulating," or "eloquent" sermons—but do not surrender their souls to the will of God and accept the truth presented?

Q THE Jesuit weekly *America* for November 27, 1937, refers to the sixteenth century as achieving its "title to fame" in "its fertility in corrupted English versions of the Bible"—citing Tyndale (1525), Coverdale (1535), "Matthew" (1537), and Cranmer (1539) as evidence.

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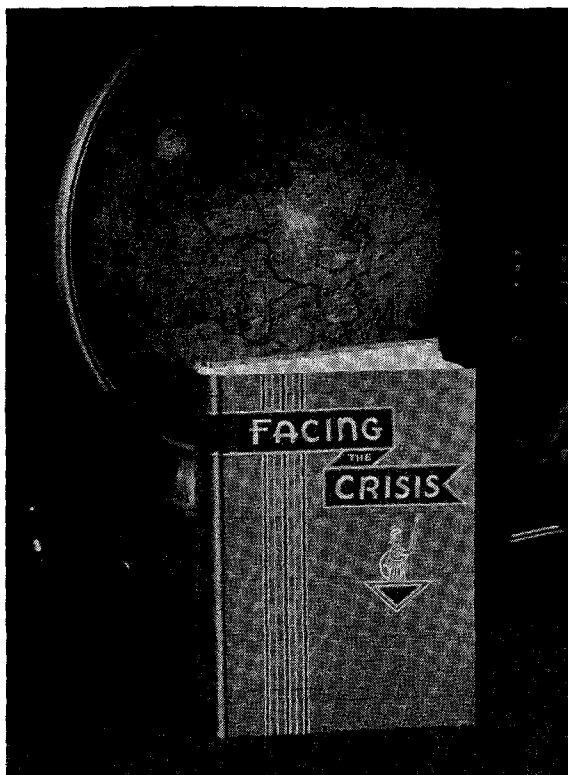
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REPUTATION!—The often unconscious urge to maintain or enhance one's reputation frequently leads to regrettable lengths and unfortunate results. It may be the reputation of being a successful evangelist, a shrewd financier, a sagacious counselor, an able executive, a ready writer, a fluent speaker, or a learned scholar. The consciousness of that reputation sometimes grows upon one until it profoundly affects his entire outlook, motives, and work. To live up to the reputation gained becomes an unwitting part of all he does, and sometimes supersedes that disinterested love to God and man that underlies all acceptable service for either. Such is the tyranny of a dominating reputation.

DISTINCT!—Ours is a movement—not merely a church—just as distinct and revolutionary in the religious world today as was the great Protestant Reformation of the sixteenth century. In fact, ours is but the completion of the arrested reformation of that time. But in the final reformation movement, there is involved not only the reaffirmation of all terms of the everlasting gospel, and the paralleling exposure of papal departures and corruptions, but exposure of apostate Protestantism as well. Our movement is consequently a thing apart and distinct from the entire professed Christian world about and in direct and inescapable conflict with all its compromises and deviations. Its divine commission is a restatement of the changeless gospel for a passing world, in the setting of the impending end of the age.

CHECK!—Every reform movement of history, after the passing of years, drifted from its founding platform and early principles. It has forgotten its originating purpose after it has grown to large proportions, and its founding fathers have passed out of the picture. A new generation with new leadership came into power who neither knew personally the struggles of the formative years, nor had inwrought into the very fiber of their beings the determining principles that made those founders giants in spiritual power. The tendency among us today is to modify our own founding principles and to accommodate ourselves to the changing standards about us. There is real peril here that must be countermet. We must check frequently with the old landmarks, lest we lose our bearings. We must not go the way of all others before us.

CONSUMMATION!—Has not the hour fully come to address ourselves as individuals, as groups, and as a people, to the one supreme objective of our existence as a movement on earth? We have been raised up for one purpose only. We have been called into being to be God's living appeal to mankind, His final witness on earth in the midst of universal apostasy and the abandonment of all spiritual truth and verity. We are now to finish the work God has given us to do. We are to prepare a people to be taken out of this collapsing world. Our charter, our constitution, and our by-laws are all set forth in Revelation 14. A tremendous and solemn responsibility is here disclosed, calling for discernment of the deep forces and movements behind a complex world situation with its swift crosscurrents and swirling eddies all about us. The hour has arrived for action commensurate with our commission.

LIMITATIONS!—He who knows the least about a given subject is often the most voluble and cocksure in his statements thereupon, turning from one intricate question to another with infinite ease. The specialist realizes the marked limitations of his knowledge even in the field of his specialty, and is particularly cautious in realms outside his specialization. His is the scientific attitude. But the superficialist rushes in where wise men fear to tread, making disappointing display of his ignorance. O that our workers would all be more modest about dispensing wisdom on every subject! We are not paragons of omniscience. There is no humiliation or loss of prestige in acknowledging one's limitations. The more men really know, the more careful and restrained are their public utterances. We know only in part; let us prophesy only in part. Dogmatism is not the earmark of wisdom.

GULLIBLE!—"The tragedy of gullibility" may appropriately denominate the willingness of some to take whatever others have taught just because they taught it, without personal investigation of and conviction by evidence. We need to scrutinize every point, for if true it will obviously stand every test; if there are weaknesses, they will be revealed and can be adjusted; and if there be mistaken details, the actuality can be substituted, thus harmonizing with all other truth. Such an attitude is at once both loyal and constructive, sane and Scriptural. L. E. F.