

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

Vol. 12, No. 4



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NOTES AND NOTICES

Information and Sundry Items

POOR, bewildered, disillusioned humanity is being carried along by forces over which it has no control, toward a goal of which it has

CUSTODIANS OF LIGHT

no knowledge, and one which is veiled in darkness, mystery, and fear. It cringes before an unknown future. It cannot understand the *why* of it all. It longs for some ray of light and hope "amid the encircling gloom." It listens for a voice of certainty in the midst of baffling agitation and uncertainty. It yearns for something sure and steadfast in the swirling flux of world affairs. It strains its eyes for assurance of a place of safety in which to hide from the coming storm. This is preeminently our hour of opportunity, and our day of duty and of destiny. To us great light has been given—not only floodlights on the intent of the times, but inerrant knowledge as to the outcome, and the sole place of safety for a distraught humanity. And of us, much is rightfully expected. The incomparable Spirit of prophecy depictions of the times, and its utterances on the assured meaning of the prophetic word, bring to us that quiet confidence and holy joy not to be found in any other religious communion on earth. Only in Catholicism is there any comparable offering of pretended certainty. But in that faith is found the misleading certainty of human tradition and churchly custodianship of perverted belief and custom, in contrast with the inspired light shed by the Holy Spirit through the instrument of God's choice in this remnant of time. Envious is our lot, and blessed our position, while at the same time fearful is our responsibility. We are custodians of heaven's light for earth's last hour. Do our messages adequately reveal it?

¶ WE urge all conference organizations and institutions to notify publishers of THE MINISTRY (Review and Herald, Takoma Park, D.C.) of all changes of address among their employed workers, so that THE MINISTRY list may be kept up to date. This will ensure year-round delivery of every issue to each worker.

¶ COMMENDATION is due the Southern Union Conference for generous endeavor to make its field "Reading Course-minded," in the phraseology of the president, J. K. Jones. This is the second year the union organization has borne one third of the cost, and the local conference one third, for all workers desiring to enroll in the Ministerial Reading Course—leaving the remaining one third for the individual worker. A very high enrollment has resulted in the union, with gratifying benefits.

¶ THE annual report of the book department manager of the Review and Herald Publishing Association—distributors of the Ministerial Reading Course for the Association—gives the encouraging figure 1,559 as the total number of 1938 Reading Course sets distributed. This is a gratifying gain over 1937, and includes the English course only. French, German, Spanish, and other languages are in addition. Let 1939 see an even greater service rendered, through the largest distribution and united study endeavor in our history.

¶ CERTAIN of Mrs. White's early words were misunderstood or misapplied, so that she had to correct false impressions, due to form of expression, in subsequent statements or supplements. It would manifestly be a violation of all sound ethical procedure for any one to insist upon the early misconception when a corrected statement has been supplied by the author of the words. Even the apostle Paul found some of his earlier expressions misunderstood and misapplied, and in another epistle (Second Thessalonians) he corrected the earlier misconception. Let men beware of doing any violence to the Spirit of truth.

¶ THE January *Catholic Digest* lists the results of a survey of Catholic broadcasting in the United States, made by the National Council of Catholic Men. According to this survey, there is a total of 590 Catholic programs on the air, carried by 655 or more purely commercial stations. In addition to these, there are four broadcasting stations owned and controlled by Catholics. Among the secular stations carrying broadcasts, the following programs are listed: The Catholic Hour on 71 stations; the Columbia Church of the Air on 54; Call to Youth on 45; Father Coughlin on 27; Catholic Truth on 8; The Rosary Hour on 5; a "live" (not transcribed) Ave Maria program on 16; a transcribed Ave Maria program on 134; six local "live" programs on 114 stations; "Wings Over the World" (transcribed) on 84; and "Little Talks About God" (transcribed) on 17 stations.

¶ HERE is good news, and important news, too. Evangelist J. L. Shuler, who has just conducted the first class to be offered in evangelistic methods at the Theological Seminary, here at headquarters, during the winter quarter now ended, has just been added to the permanent seminary faculty. He will conduct classes in evangelism during each summer and winter quarter. The initiation of this course is one of the major advances in the seminary program, and will, we are confident, draw a large number of enterprising workers both from North American conferences and from overseas divisions for this recurring six-week period of study. Enthusiastic reactions come from the twenty-two members of the charter

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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

PITTSBURGH EVANGELISTIC COUNCIL

Columbia Union Papers, Addresses, and Discussions

COLUMBIA UNION'S EPOCHAL COUNCIL

By L. H. KING, *President,
West Pennsylvania Conference*

This highly practical and stimulative council, reported by MINISTRY request, resulted in a wealth of valuable papers and discussions, many of which will be shared with our readers. Two of these appear in this issue, and others will follow from month to month throughout the year. Virtually all ministers, both ordained and licensed, and all Bible workers, of the Columbia Union, and the senior theological students of Washington Missionary College, had the privilege of hearing these presentations orally, in a unique council divorced from all conference business or other interests. It was one of the most profitable investments of time and money ever made by the union. The forward impetus in evangelistic emphasis and endeavor is bound to be felt throughout this field, which has one of the greatest evangelistic tasks in the North American Division. Never will the occasion be forgotten, especially by the younger workers. We are happy to be able to share the papers with our readers.

—EDITOR.

THE 1939 evangelistic council of the Columbia Union Conference stands as the most important institute on practical evangelism ever sponsored by the union. Appropriately timed and fitting into the needs of a loud cry in Adventist evangelism, the council moved into the spotlight of union-wide interest when H. J. Detwiler, president of the union, greeted several hundred evangelists and related workers in the well-appointed Gold Room of the Fort Pitt Hotel, at eight-thirty Tuesday morning, January 10. A fund of information, covering in wide sweep every essential phase of practical and effective evangelism, was presented in the well-prepared papers and discussions of experienced workers. The great underlying theme, "How to Win Souls for Christ," permeated every presentation.

Before swinging into the rapid stride of the three-day session, M. N. Campbell, president of the North American Division, ably expounded the serious and practical lessons found in the text, "They made me the keeper

of the vineyards, but mine own vineyard have I not kept." No more appropriate passage of Scripture could have been chosen than this text from the Song of Solomon. This hour was the beginning of a constructive and helpful series of services conducted by Elder Campbell each day of the council.

It can very properly be observed that really distinguished service was rendered by those prepared to speak on specialized topics. L. E. Froom, editor of THE MINISTRY, thrilled a large audience as he illuminated the path of truth, even from early beginnings, with proofs of ancient verity drawn from a great reservoir of irrefutable evidences gathered from the Old World and the New. Many photographs and photostats stirred the interest of the workers. Seventh-day Adventists are indeed the true Fundamentalists of the last days. B. G. Wilkinson, president of Washington Missionary College, was very effective in his treatment of fundamentals at a similar meeting. All of those present were given a deeper appreciation of the precious gift of the Spirit of prophecy, as nuggets of gold were brought forth from "The Great Controversy." The trail of truth and of its noble heralds was traced through early struggles with foes in the wilderness. All were impelled to esteem the oracles of God as worthy of complete confidence.

No less penetrating and valuable were the several presentations of J. L. Shuler, Southern Union evangelist; R. L. Boothby, union evangelist; M. R. Coon, of Ohio; and Lindsay Semmens, dean of the School of Theology, Washington Missionary College. Papers brimming over with applied principles of evangelism were presented by the local conference presidents, by the secretaries of the

union staff, and by men from each of the conferences.

The treatment given the important subject, "Getting Decisions," by Elder Shuler and others, is worthy of special mention. Step by step these experienced workmen led the assembly to the conclusion that God has given this cause complete instruction on the delicate work of persuading interested persons actually to cross the line. From the choice of sermon topics in logical sequence, down through various minutiae to the final signing of cards, the way was explained. We are verily amazed at the remarkable guidance God has given this people for finishing the proclamation of the gospel message. R. L. Boothby and M. R. Coon not only presented pertinent, enlightening facts in treating "Large and Small Efforts," but also made most earnest pleas for a larger faith, in expecting an influx of thousands into the remnant church where hundreds are now received. In support of this plea, an excerpt worthy of emphasis was cited:

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, Vol. IX, p. 189.

No similar convention in my recollection maintained such fervent interest by the whole body in attendance for three solid days. Papers on "Radio Preaching," "Building and Holding an Interest," "Establishing New Believers," "When to Baptize," "Lay Evangelism," "Divergent Movements," and other subjects of equal importance, approximated the sum of wisdom in soul-winning paraphernalia. Elder Detwiler ably marshaled the conclusive facts of record in each of the seven conferences and the union as a whole, with reference to previous accomplishments and to present tremendous needs of the 27,000,000 souls who populate the Columbia Union. Most impressive was the pull upon the hearts of many stalwart workers for God as posters disclosed in one typical conference more than three hundred cities and towns of from 1,000 to 10,000 population without a single Seventh-day Adventist church. There are more than 300,000 people to one Seventh-day Adventist minister in one conference, as well as whole counties in which we have no representative.

Rejoicing Over Results

When evangelists from the various conferences reported the results of efforts during the past year, a wave of rejoicing and praise to God swept over the gathering. And rightfully so. It is indeed wonderful to record groups of souls ranging from twenty or twenty-five to several hundred, as the fruits of small and large evangelistic meetings. The Columbia Union is pressing toward the 20,000-membership mark. Gratifying as is this record of performance, it was impossible to conceal the

heart burden of the workers as the union president laid bare the task which remains in the carrying of the gospel message to the millions in our territory. Many silent prayers, pleading for a spiritual anointing to measure up to the requirements of the hour, ascended to God.

C. S. Longacre, of the General Conference Religious Liberty Department, outlined in masterly fashion the dangerous trend of restricted civil and religious rights. His appeal met with unanimous response. F. D. Nichol and M. E. Munger, of the Review and Herald Publishing Association, who spoke with reference to our publications, contributed to the success of the program. The music of the council was under the direction of R. S. Fries, of the Chesapeake Conference. Mr. and Mrs. John Hickman, Earl Robbins, E. F. Koch, Lois Veach, Harry Gray, Leslie Mansell, S. R. Haynes, and H. R. Veach contributed to this part of the program either by leading or by giving special numbers. Elder Fries also gave a practical demonstration on how to conduct an evangelistic song service, using illustrated hymns.

Council Appointments Complete

Many favorable comments were heard concerning the presence of the senior theological students of Washington Missionary College. These young men appreciated the opportunity of receiving the instruction of the council, which will greatly assist them in their ministerial careers after graduation. The class is representative, and a credit to the department and institution. The union secretary-treasurer, W. B. Mohr, and his assistants on the reception committee, were continually in evidence as they ministered to the needs of the gathering. The appointments were complete, the program moved smoothly from beginning to end, and the stenographic help was faithful and efficient. None who attended will fail to remember such essential principles as:

"Successful evangelism depends on getting into the homes and hearts of the people."

"Public evangelism, stripped of personal visitation and labors, tends to defeat and disaster."

"You can't make Seventh-day Adventists out of new people in three weeks."

"God has promised much more than we have received. Expect thousands where there are now only hundreds."

"Practice what you preach."

A rousing service, with every seat occupied, featured the final meeting. J. L. Shuler presented his "Trial by Jury," on the change of the Sabbath. It was a wonderful season. No fitter conclusion to this brief recital of abundant blessings thankfully received could be expressed than the words of Elder Campbell: "We had some very wonderful thoughts brought out. I would urge upon all union conferences the importance of holding meetings like this. This gathering has been a blessing to every one."

SUCCESSFUL FOLLOW-UP WORK

By ROBERT L. BOOTHBY,
Columbia Union Evangelist

CROWDS alone do not necessarily spell success for an evangelistic campaign. In the final analysis, success must be measured by souls won for the kingdom of God. Therefore it is not enough merely to attract people to the meetings, but methods must be set in operation that will bring listeners to an acceptance of the faith. Public meetings make possible the presentation of the truth to hundreds, yes, thousands, at the same time. These people must then be sought out in their individual homes, and workers trained to deal wisely with souls must bring personal help to them.

CHARTING THE INTEREST.—Of first importance in the program of personal work is the securing of names and addresses. There are many ways of obtaining names. When I first move into a city, I like to have one of my Bible workers make a chart giving the names of all Seventh-day Adventist church members in the city. Under each family head I have listed the names of any husbands or wives or young people who are not in the faith, with comments on their attitude toward the church and the message. On this chart I also have listed the names of nonmembers attending Sabbath school or church services. Information of this nature may be obtained by comparing the Sabbath school class records with the church-membership list. Also on this chart I endeavor to have listed the names of those who are known to be backsliders from the truth. This furnishes a list of names for early work in the campaign.

Then every Sunday evening, beginning with the first Sunday service, and occasionally on Friday nights, I pass out cards to all in attendance at the evangelistic meetings, with the promise that free literature will be sent to all those who sign their names and addresses on the card. Hundreds of names can be secured in this way.

MINGLING WITH PEOPLE.—I instruct every worker in the campaign to mingle with the people and tactfully learn the names and addresses of people in the congregation. It is quite easy for a worker to engage in conversation with those who attend the meetings, and at the close of the conversation suggest that he will see that the sermon of the evening is mailed to them. Such a procedure makes it easy and natural to get this information without people signing their names. Many people who later accept the truth and become faithful Adventists never sign a card.

Another means of securing names is for members who possess tact and ability to sit beside strangers in the meetings, and become ac-

quainted. This method must be followed with caution, however. Members who lack wisdom in carrying on such work might discourage a stranger's attendance.

OTHER WAYS OF GATHERING NAMES.—As the campaign workers are visiting in the homes, if they are alert, they can secure many new names. In many homes in which they are visiting, they are told of neighbors, friends, or relatives who are attending the meetings. These names should all be written down after the worker leaves the home. I always shake hands with as many of the crowd as possible when they leave, and become acquainted with many in this way. It is a good plan to instruct the members of the church to hand to one of the workers on Sabbath a list of neighbors and acquaintances whom they know to be attending the meetings. If the radio is used in connection with the campaign, many names will come in through this avenue.

ALL NAMES REPORTED TO EVANGELIST.—No matter how obtained, all names of people attending the meetings should be reported to the evangelist and placed on the regular campaign list. Even though a worker reporting a name still visits that person, the evangelist should also have a record of it. This makes for thorough organization, keeps the evangelist informed concerning any and all interest attached to the meetings, and also gives him a full understanding of the work being done by each member of the campaign company.

WORKERS' MEETINGS.—Every Monday morning a workers' meeting should be held. After time is spent in prayer, new names should be allocated to the responsibility of assistants, and a report received from every worker concerning every name under his supervision. This keeps the evangelist informed of the developing interest of those who are being visited. It also provides an interchange of information received by the workers. One worker may receive some very helpful information concerning a name being carried by a fellow worker. This meeting affords a wonderful training for the workers. Those of lesser experience are enabled to learn how those of more ripened experience deal with varying circumstances. Oftentimes the evangelist, out of his breadth of experience, can offer suggestions on a given name that will shed light on how to work for other names.

PERSONAL WORK BY EVANGELIST.—After the interest has developed so that individuals are making decisions, I like the plan of asking workers to make a list of those giving promise of decision, and then appointing a day or days

when the evangelist can visit in these homes with each worker. The prestige of the evangelist may help in securing a decision. Thus the evangelist may learn of any peculiarities of prospective new members and intelligently lead them into preparation for baptism and church membership. The importance of visiting by the minister is set forth in the Spirit of prophecy:

"When a minister has preached a sermon, his work has but just begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility."—*Acts of the Apostles*, p. 363.

"Teaching the Scriptures, praying in families,—this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal efforts."—*Testimonies*, Vol. VI, p. 76.

There is a twofold reason why the minister should be a personal worker. First, it is only in this way that he is able to bring many of his listeners to a decision. Second, I doubt that the minister who has not come close to his people in personal service will be able to understand the art of coming close to them when in the pulpit. I cannot too strongly urge upon young men the fact that if they wish to be a success, they must learn to do personal work, and that their ministry should provide a certain period of time for this phase of work. Many a preacher who was a good orator and who mastered a powerful delivery failed as a soul winner because he neglected visiting in the homes of the people.

PERSONAL WORK BY ASSISTANTS.—I have a very fixed conviction that all members of the campaign company should do earnest personal work. If they have not acquired the art of doing personal work, then they should learn how to do it. I remember a young woman accomplished in music who was connected with an evangelistic company. She somehow thought that her only duty was to play the piano, and that she had no responsibility when it came to visiting the people. Perhaps it is needless to say her services were not long in demand. Of course, in speaking of the pianist, I speak of regular workers. I have no reference to the wife of a minister or the wife of a singing evangelist who is given a small remuneration for part-time work as pianist. The more each worker, regardless of such an one's designated work, learns to be a soul winner, thus contributing his or her part in producing the fruitage of the campaign, the more valuable will be that worker's services to the cause, and the more indispensable to the work. Yes, and the richer will be the blessing.

FOLLOW-UP WORK.—We usually allot a certain territory or territories to the workers, and, as names come in, they become responsible for those in their assigned territory. They should continue to visit the people after baptism. Those newly come to the faith must be closely

watched, for they will meet with perplexities, and there will be those who will endeavor to confuse them in their belief. Follow-up work is very important. Every new convert should be in a Sabbath school class under a competent teacher. It is preferable that the teacher be the pastor or the Bible worker. At least it should be some one who has had some real experience in soul winning and knows how to deal tenderly with new members.

RELATION OF PASTOR TO CAMPAIGN.—If the evangelist is to move on to another city, then there should be a pastor for the church, and he should be there through the campaign, entering actively into the soul-winning program. Thus will he become well ingratiated into the hearts of the new believers, and the evangelist will not be missed so much when he goes. If several hundred accept the truth, then I recommend that at least one Bible worker for every one hundred new believers continue on after the campaign. With all the other campaigns and church duties that befall the pastor, it is a question whether he will find time to care properly for the new believers without the added help of one or more Bible workers.

CARE FOR BABES IN TRUTH.—Much is said about believers' leaving the faith. And oftentimes the evangelist is accused of careless work. I, for one, have a burning desire to learn how to present every person more perfectly to Christ. But I believe that our heaviest losses come from lack of provision to follow up the work, rather than from untimely or improper births into the message.

Sometimes it is almost a survival of the fittest. Those most able to endure trials without help usually endure, while those who are weak and in need of encouragement are left to languish while the pastor and the church are busy caring for other necessary routine duties in the church. Remember, new converts may have a real conversion, but they are still babes. The Bible recognizes that each new convert must go through a process of growth. No child was ever born into the world a full-grown man or woman, and no soul is born into the kingdom of God fully developed in Christian steadfastness. Make proper provision to care for those newly come to the faith by supplying some one with time to work and a love for their souls, and our losses will be much less.

PUTTING MEMBERS TO WORK.—A strong missionary program of distributing literature and giving Bible studies should follow a campaign. This puts all the members to work. We are told through the Spirit of prophecy, "Every one who is added to the ranks by conversion is to be assigned his post of duty."—*Id.*, Vol. VII, p. 30. The message has brought a thrill to the new convert. If he is now enlisted in service to win others, there will be renewed thrills when he sees them made to rejoice by the reception of a message that

brought joy to his own heart. Moreover, such a program of missionary endeavor rightly molds new converts, so that they become active, working church members.

"Because the church members have not been properly instructed by those whom God has placed as overseers, many are slothful servants. . . . They expect to be tended like sick children. This condition of weakness must not continue."—*Id.*, Vol. VI, pp. 434, 435.

AUGMENTING THE EFFORT.—I consider a strong program for follow-up work to include Sunday and Friday night meetings in the church or some other suitable place, and an arrangement for several cottage meetings on a specified night of the week. The number of meetings will be determined by the size of the city, the membership, and the program of literature distribution. In the cottage meetings, an older member capable of giving interesting Bible studies can be made the leader, and some one of musical ability can be asked to lead the singing. The membership of the church can be assigned to certain cottage meetings, and the territory surrounding the place of meeting can be so districted that they can make systematic visits, giving out literature and inviting the neighbors to the meetings.

Thus the new members are at once enlisted in service. Such a program affords opportunity to show them how to work, and continues the spirit of evangelism which has reached a crest during the campaign. I believe no evangelist should be satisfied merely to bring in a certain number of souls during a campaign, but should direct the church militant into winning souls and finishing the work of God in the city or community. The few hundred won in a campaign should be but the first fruitage. Hundreds of others should be brought in by proper organization and follow-up work.

The Small Effort Essential

By J. L. SHULER, *Southern Union Evangelist*

TWO mistaken concepts are reacting unfavorably against the holding of small evangelistic efforts. First, there is a growing tendency to regard evangelism as work for a few specialists, who apparently have been endowed with a special gift for winning souls to the Lord. This is a wrong concept. The great commission, as recorded in Matthew 28:19, 20, reveals evangelism to be the work that Jesus Christ assigned to all His followers, and it is the only work that He assigned to them.

John Wesley once said to his preachers: "Your business is not to preach so many times, and to take care of this and that society, but to save as many souls as you can." It is by winning souls that the preacher furnishes the full proof of his ministry. This is what Paul evidently meant when he admonished Timothy,

a pastor: "Do the work of an evangelist, make full proof of thy ministry." The apostle was not advising Timothy to leave the churches placed under his care, and to travel into new fields to hold evangelistic meetings. But he was advising him to make his pastoral work evangelistic. He was to win souls in these churches while caring for them as their pastor. A pastor can make full proof of his ministry only as he is a soul winner.

Second, there is an ever-increasing trend toward the holding of big efforts. Let no minister conclude in his own mind that if he cannot hold efforts which involve the spending of plenty of money and the help of a large corps of helpers, there is no use for him to do anything. Let us forever keep such reasoning as this out of our minds. Every man should do what he can to win souls wherever he may be.

As a rule, men are entrusted with large efforts only as they show themselves successful in small efforts. The way into larger evangelism is usually by the route of faithfulness and fruitfulness in small efforts. If we cannot preach the message in Symphony Hall or some other mammoth auditorium, we can preach it in a schoolhouse. We can always conduct cottage meetings and community Bible schools. I verily believe that the minister who will conduct three or four community Bible schools—in each of which forty or fifty people are enrolled and taken through the course of systematic study in this message—will baptize as many converts as are baptized from the average public effort, and perhaps more.

We must remember that success in evangelism is not something that pertains only to a large effort which brings in several hundred souls. I hold that the young intern evangelist who can go into a new town where there are no members and raise up a new church of twenty or twenty-five, is holding an effort which is just as successful in its sphere as that of a city evangelist who brings in seventy-five or a hundred from a city effort where there is a large church.

In a large city church there are always some on the border line who can be gathered in quite easily. Then there are the children and young people of Adventist families who can be gathered in. A church of three hundred to five hundred members ought to have a normal growth of twenty-five or thirty new members a year from the Sabbath school and church school and souls won by the laity, without the pastor's holding any special evangelistic effort.

Heaven is interested in the small effort. God has chosen the weak things of the world to confound the things which are mighty, and the foolish things of the world to confuse the wise. It is written large all through the Book of God that if you will take what you have at hand and use it for God, the Lord will give the victory. When Moses was called to lead a forward movement in God's work, he was

somewhat hesitant about launching out. But God said, "What is that in thine hand?" It was just a rod or stick taken from the bushes by the wayside in the wilderness of Midian. But God took what Moses had, and as he yielded himself to God, this rod was used to open the way for the deliverance of Israel from the bondage of heathen darkness.

Gideon took an army of only three hundred men, without weapons, with nothing but pitchers and burning torches, and routed a vast host of the enemy. Samson took the jawbone of a beast of burden and slew a thousand of the foe. Ordinarily, none would choose that kind of instrument as a weapon of war. But he took what was at hand. A young lad named David overcame the great giant Goliath by using what he had—a sling and a few smooth stones.

Christ held a small effort at Jacob's well in Samaria with a fallen woman as His only hearer. But look at the great number of conversions that came from that small effort. A preacher in England had just one boy for his audience one rainy Sunday. He preached as earnestly as if there had been an audience of five hundred. That boy became the great Charles H. Spurgeon. Do small efforts pay? These illustrations all prove the value of the small effort. Do not wait until you can hold a large effort, but do what you can where you are with what you have in hand.

Nearly all divine programs have begun in a small way. The kingdom of heaven is compared to a mustard seed and not to a coconut. The evangelist in a small effort has the advantage of being able to do a more thorough work for his converts than the evangelist could possibly do in a large effort where he is dealing with such large numbers. So the losses from small efforts will be and should be of smaller percentage than those from large efforts. Let us hold more small efforts. A few may hold large efforts, but let all the rest be holding what efforts they can wherever they may be.

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

Basic Missionary Principles

By MRS. BOTHILDE MILLER, *Pioneer
Bible Worker in China*

IT is now more than thirty years since I arrived in China. The experiences of overseas service have been many and varied, but I realize more and more, as the days go by, that all things work together for good to those who love God. The most important thing for a missionary is that he have his life hid in Christ; and daily he must realize His power to hide all defects of character. If we as

missionaries lead double lives, people are bound to know it. The Chinese as a people are keen character readers, I have found.

As missionaries, we must give up the thought of seeking to teach the Chinese our "superior" European or American ways and methods. We are not to Westernize, but to Christianize. When living in their land, we want to learn their ways and methods—and many of them are admirable. I have learned to appreciate the culture that even the poorer classes possess. If we are to be successful, we should live and associate with the people, sharing their joys and sorrows. I always remember one statement Elder I. H. Evans often made to us workers while he was in China: "We must love these people into the kingdom of God."

After you gain entrance into their homes, even if they do not give much response, do not give up too quickly. Present them daily before God. Some of our most solid members seemed impossible to reach at first. But after years of effort, they took their stand, and have since become real home missionaries. We must not be in a hurry to enter their names upon the church records. Be sure they have first been entered upon the books of heaven. After all, we are not working for appearances in the sight of men, but that our work may stand the test in the day of judgment.

I believe our inquirers should have a heart knowledge of Jesus' life and death and resurrection, and a clear concept of the sanctuary and its service, the prophecies, tithing, and real Sabbathkeeping. We must teach them to support their native church. In the Central Shanghai church, we stand on the principle that new believers should pay tithe a few months before baptism. The Chinese people, if properly instructed, are glad to pay their tithes and offerings. I believe one great difficulty is that we workers have so little faith.

Years ago I went to a mission station in a northern province. Our evangelist there told me he had a large number ready for baptism. I asked him whether they had been paying tithe. He said no, that he had been dreading to present that subject for fear they would not feel able to accept it. I told him he was depriving them of one of God's precious promises, and advised him to be of good courage in presenting this subject before the people were baptized. I left the station, and in a short time he wrote me a letter telling how gladly the people paid their tithe. May God help our evangelists and Bible women (Bible workers) overseas to have courage and faith. When we fail, I feel sure it is not the fault of the people, but largely the lack of instruction on the part of our workers.

I have found that many of the higher classes are opening their doors to this message. We as missionaries must reach out after such. It takes much time and a great deal of waiting, but these souls are very precious.

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

CHRISTIAN EVIDENCES IN EVANGELISM

By W. L. EMMERSON, *Editor,*
British Present Truth

WRITING to the Corinthian church, the apostle Paul expresses his determination to be "all things to all men" that he might by all means save some. Therein he lays down a principle which is vital to effective gospel ministry. He realized that although the gospel is everlasting and unchangeable, his presentation of it must be adapted to meet the varying needs and conditions of men. His epistles show how, by inspiration, he was enabled to do this. The epistle he sent to Rome was eminently suited to the legal minds of the Roman church, while to the Corinthians and Ephesians, who were familiar with the "mystery cults" of Delphi and Eleusis, he expounded the "mysteries" of Christ.

That the other disciples recognized the same principle is evident from a study of the Gospels. Matthew, writing to the Jews, demonstrates how the Old Testament prophecies, with which they were so familiar, are fulfilled in Jesus of Nazareth. Luke, penning his Gospel for the philosophical Greek, sets out to convince Theophilus by the evidence of facts that Jesus was different from other men. John begins with the "Logos," or "Word," a conception well known to both Jew and Greek as the principle of order in the universe, which shows that Jesus is the incarnate Logos.

In like manner, if our ministry is to be effective, we must adapt our methods of presentation to the mental and spiritual outlook of the generation in which we live. The most prominent characteristic of our time is a skepticism of everything handed down from the past, whether political theory, economic law, or religious dogma. There was a time when a "Thus saith the Lord" from the pages of Holy Writ was accepted as authoritative. Today, however, the Bible is no longer regarded as a revelation of the thoughts of God, but as a compendium of man's thoughts, often very primitive, about God.

Consequently, however apt the preacher may be in quoting chapter and verse for his message, he will not secure conviction until he has changed his hearers' whole attitude toward the Bible and its teachings. He must be able to give a *reason* for the hope that is within him before he can communicate that hope to a skeptical generation. In order to clear away

these intellectual difficulties of the modern mind, the preacher today must invoke the *evidential method of approach*. He will seek, in his early contacts with his congregation, to show that the modern view is the result of an imperfect knowledge of the Bible and hasty deductions from the facts, and that whenever the Bible can be put to the test, it is in harmony with true science.

EVIDENCE OF PROPHECY.—The fulfillment of prophecy remains one of the most valuable of Christian evidences. The preacher can effectively draw attention to predictions of Bible prophets written two or three thousand years ago, and show how they have been fulfilled with the most marvelous precision at exactly the time specified. As it is generally recognized that the human mind cannot penetrate the future with any degree of certainty, the conclusion is inevitable that the prophecies of the Bible are of divine and not of human origin, and through the evidence of Bible prophecy many a skeptic has been led to accept the Scriptures as the inspired word of God.

BIBLE AND SCIENCE.—In the same way, other evidential lines of approach may be used to dispel doubt and inspire belief in the divine origin of the Bible. It is commonly believed that the Bible account of the origin as well as of the miracles recorded in the Sacred Word is at variance with the "assured results" of modern science, and that in consequence it is unacceptable to the modern mind. It now appears, however, that the hasty conclusions of the destructive critics of the last century are one after another being negated by the latest findings in the realm of science.

The crude materialism which explained everything in terms of chemistry and physics is no longer accepted by leading scientists, who now recognize that the universe must have been originated by a First Cause outside of itself. The doctrine of biological evolution, so triumphantly invoked to repudiate the early chapters of Genesis, is no longer regarded as a foregone conclusion.

Life only from preexistent life, and the undeviating reproduction of species "after their kind," are two other principles laid down in the Scriptures which are entirely in harmony with scientific facts. Similarly, the theory of re-

ligious evolution from magic, through polytheism, to the worship of one God, is now shown to be entirely out of harmony with modern anthropology, scientists now supporting the Bible view that monotheism was man's first religion.

These facts, which demonstrate the scientific accuracy of the Bible, may be convincingly used in clearing away intellectual difficulties from many minds.

VOICES FROM THE DUST.—Perhaps the most thrilling confirmations of the trustworthiness of the Bible are those which have been provided during the past century by Biblical archeology. A few decades ago the critic could brush aside the stories of Abraham and of Ur of the Chaldees as myths, and the believer could adduce no evidence outside the Bible to contradict him. The critics could pour scorn upon the fate of Sodom and Gomorrah and laugh at the idea that Jericho's walls fell flat, and the Christian's only reply was that he accepted by faith the accuracy of the record.

In the providence of God, however, the new science of archeology is now placing in our hands a mass of facts, which vindicate in a most remarkable way the trustworthiness of Bible history, geography, and chronology. Ur has been found, and its buried treasures have been uncovered by Leonard Woolley. The five kings of Genesis 14, led by Amraphel, have been identified in contemporary records. Sodom and Gomorrah, we are told by Melvin Grove Kyle, were destroyed by fire; and Jericho's walls, according to Professor Garstang, did fall flat.

The stories of Joseph and Moses, of the Exodus and the conquest of Canaan, have been substantiated by the records of ancient Egypt, while the contacts of Israel with Babylonia and Assyria are abundantly confirmed from contemporary documents of these nations. The much-abused geography of the Acts of the Apostles, to mention only one New Testament item, turns out to be more accurate than that of the Greek and Roman geographers.

The trustworthiness of the Bible records now stands in most striking contrast with the historical records of Babylon, Egypt, Greece, and Rome. Again, therefore, the conclusion cannot be resisted that the Bible is different, not in degree, but in kind, from other books, and a foundation is laid for recognition of its real character.

LIMITATIONS OF CHRISTIAN EVIDENCE.—As they deal only with the intellect, Christian evidences are, of course, not a substitute for the exposition of the gospel which wins the heart and constrains the will. The gospel must ultimately be apprehended by faith, and no amount of evidence will commend Christianity to one who is determined not to believe. On the other hand, Christian evidences can and do remove real intellectual difficulties imposed upon the

mind by a skeptical age, and they are able to lead the unbeliever to the threshold of faith. They show that the Christian is not a victim of blind credulity against the evidence of his senses. They demonstrate, on the contrary, that faith is eminently reasonable, and in harmony with recent scientific investigations.

APPLICATION TO EVANGELISM.—From these considerations we adduce several principles which the preacher should observe in the application of Christian evidences to the work of evangelism.

1. As an approach to the Bible peculiarly suited to an age of doubt, subjects like "Can We Believe the Bible?" "Creation or Evolution?" and "Voices From the Dust," may profitably be introduced early in an evangelistic campaign. Some have run whole efforts on evidential lines, with considerable success.

2. Christian evidences lend themselves to treatment as stereopticon, or lantern, lectures, and often help to hold a congregation which is beginning to thin out as a result of the presentation of testing truths.

3. Whatever your subject, be sure that you master your facts and state them accurately, or you may expose yourself to valid criticism of hearers who are well versed in the theories you are attempting to refute.

4. On the other hand, do not imagine that a mastery of facts will best be revealed by a liberal use of technical language. Remember that your congregation is not a scientific society, and that you must simplify your presentation so that the humblest may easily follow you.

5. Though you seek to destroy false conceptions, make your presentation positive rather than negative. Let the final impression be that the Bible is right, rather than that the critic is wrong.

6. Finally, never ridicule the unbeliever. His difficulties may be real and sincere, and he will be repelled rather than convinced if you adopt a scornful attitude toward him. Ever keep in mind the advice of the apostle Peter, and however devastating your argument, advance it with meekness and godly fear.

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Forward!

By JESSIE WILMORE MURTON

ARISE, O Israel! The token lifts
And moves! Strike camp! Gird on your swords
and stand!
This is God's hour! The cloud of glory hangs
Above the borders of the Promised Land!

Fear not, O Israel! Though high above
You frown the fortified walls of Jericho,
And heathen giants hold the borderland,
Jehovah God is mightier than the foe!

Make haste, O Israel! To slumber now
Is ruin! See! The waves of Jordan thin
And sunder! Overhead the pillared fire
Moves forward, forward! *We are going in!*

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

PROPER APPROACH TO THE HINDU MIND

By L. G. MOOKERJEE, Bible Instructor,
South India Training School

The editorial policy of THE MINISTRY calls for articles from national workers in the different divisions who will represent the viewpoint of the people among whom we work in this world-encompassing movement. Pastor Mookerjee, whose forefathers were Hindus of the Brahman or sacerdotal caste, has now thirty-seven years of faithful service in India to his credit. He writes with an intimate understanding of Indian viewpoints, customs, and problems. The development of such efficient workers indigenous to the various lands of earth is a cheering omen of progress.—EDITOR.

WE in India are confronted with the Herculean task of giving the message to the 370,000,000 Indians (one fifth of the world population) who remain in their homeland. But our hearts also go out to the two million Indians who are widely scattered among the countries of the earth outside their native country. Three quarters of a million Indians are to be found in the island of Ceylon, a third of a million in the Federated Malay States, over a hundred thousand each in Mauritius, South Africa, Straits Settlements, Trinidad, and British Guiana, and lesser numbers in other countries.

How will this large number of Indians who live beyond the boundaries of their native land, as well as those who live in India, receive the message for this time? What steps are being taken to carry the news of a soon-coming Saviour to this sea of humanity? Beyond the confines of India, in some places like Fiji, Ceylon, and Trinidad, special efforts are being conducted for Indians, but for the most part, little or nothing is being done.

The great majority of Indian people are Hindus, and their religion is Hinduism. A few extracts from various sources will tell something of the origin and history of this people and their religion.

"The words 'Hindu' and 'Hinduism' . . . are entirely of foreign origin. In ancient times, when the Persians and Greeks invaded India, they came across a river in the northwest of India which was called in Sanskrit, 'Sindhu' [the Indus of modern geography], but in Zend and in Greek, 'Hindu.' Consequently, those who inhabited the banks of the 'Sindhu,' or Indus, were named by the Greeks and Persians 'Hindus' and their land 'Hindustan' [place of the Hindus]."—*India and Her People*, by Swami Abhedananda, p. 50.

"The prevailing religion of India may be compared to a vast mosaic, inlaid with every kind of religious idea and every form of worship which the human mind can possibly conceive."—*Id.*, p. 51.

The definition of Hinduism given in the General Census Report of India, 1911, is as follows:

"Hinduism is a complex congeries of creeds and doctrines. It shelters within its portals monotheists, polytheists, and pantheists; persons who propitiate their deity by all manner of bloody sacrifices, and persons who will not only kill no living creature, but who must not even use the word 'cut'; those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion."—*General Census Report of India, 1911*, p. 2.

The Hindu religion is known among Hindus as Arya-Dharma (the religion of the Aryans), or Sanātana-Dharma, which means that religion which lasts throughout eternity. Hindus believe in the shastras (sacred books), and in avatar (divine incarnation). They also believe in the caste system. "The word 'caste,'" says Sir Henry Risley, "comes from the Portuguese adventurers who followed Vasco da Gama to the west coast of India. The word is derived from the Latin *castus*, and implies purity of breed."—*The Peoples of India*, p. 66. Ramesh Chandra Dutt says: "The very word '*varna*' (color), which in later Sanskrit indicates caste, is used in the Rig Veda to distinguish the Aryans and the non-Aryans."—*Civilization in Ancient India*, Vol. I, p. 65.

"The Hindus possess an ancient civilization. . . . When Western peoples were in the depth of barbarism, India enjoyed in certain areas a unique civilization of its own."—*Presentation of Christianity to Hindus*, p. 17.

Type of Worker Needed

Success in working for Hindus depends largely upon one's attitude toward those for whom he labors. Some well-meaning and seemingly able missionaries have failed because they have not understood the people or gained their confidence and affection. Uncouth, uncultured missionaries might better remain at home than go to such a cultured, refined nation to give the gospel. While I was teaching pastoral-training classes, using "Gospel Workers" and "Testimonies to Ministers" as textbooks, I fully realized why the pen of inspiration has written so many statements in those books in regard to the advisability of being courteous and well-mannered. In my opinion, next to the power of the Holy Spirit, genuine Christian politeness goes far-

ther toward converting Hindus to Christianity than anything else. Napoleon's often-quoted words might profitably be called to mind again:

"Jesus Christ was more than man. Alexander, Caesar, Charlemagne, and myself founded great empires. But upon what did we found them? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him."—*The Epiphany, Feb. 28, 1920, p. 34.*

A statement found in the book, "Presentation of Christianity to Hindus," is urgently true:

"Another key word to the situation in India is sympathy. The king-emperor of India, after his visit to that land in 1911-12, declared to his British subjects upon his return to England that sympathy on the part of the British toward the people of India was the greatest need of the day."—*Page 47.*

The highest spiritual goal of Hinduism is union with the supreme soul (*Paramatman*). Those who give themselves wholly to religion withdraw from practical life. Asceticism appeals to Hindu minds, and thus they expect a guru (spiritual teacher) to lead a simple life of sacrifice. One who takes upon himself the responsibility of presenting Christianity to Hindus would do well to live a simple life such as the Master lived.

In the words of Dr. John R. Mott, "We are summoned to expose men and women more fully to the living Christ. He will make His own impression, a transforming, enduring impression. Let us get people exposed to Christ."—*"Findings of the Conferences," Leopoldville, 1934, p. 5.* And Mrs. White says: "Christ is sitting for His portrait in every disciple."—*"The Desire of Ages," p. 827.* As I work among high-class, educated Hindus, the Bible text which I find quoted by the Hindus above all other texts in favor of Christianity, is the first saying of Jesus on the cross, "Father, forgive them; for they know not what they do." The life of Jesus appeals to the Hindu mind. His example, His love to man, His sacrifice in man's behalf, His sermon on the mount—these draw Hindu hearts.

The Hindus believe in *purnavatar* (full, or the most complete, incarnation; that is, God becoming a human being), and *ardhavatar* (half incarnation, that is, God becoming a small god). They believe that their Krishna comes as near Christ as any of their incarnations. The Hindus, including Swami Vivekananda and Mahatma Gandhi, believe God has taken upon Himself many avatars (incarnations) since the creation of the world. The Hindu avatar, Sree Krishna, author of "Bhagavad Geeta," or Song Celestial, says:

"Whenever virtue subsides and immorality prevails, then I body myself forth; and whenever thou findest a great soul of immense power and purity struggling to raise humanity, know that he is born of my splendor, that I am there working through him."

Mr. Gandhi is also of the same opinion: "I cannot see him [Jesus Christ] on the solitary throne, because I believe God has been

incarnate again and again." Again, stress should be made here that "he [Sree Krishna] is regarded by all the Hindus as the Saviour of mankind in the same way as Christ is in Christendom."—*"India and Her People," p. 59.*

Intensive studies in archeology which corroborates the Scriptures, delving into the prophecies of the Bible, comparing them with secular history, will prove the authenticity of the Scriptures to educated Hindus, and will interest them in regard to the inspiration of the word of God. After some such effective contact is accomplished, a study of the first three chapters of the book of Genesis will bring in the story of creation, the fall, and redemption. These studies will eventually lead to the subject of Christ's being the only incarnation. —*To be concluded in May*

VITAL "TESTIMONY" COUNSELS

Reprinted From Former Periodical Articles

Disciplining the Mind

THE true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction.

Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the word of God diligently for subjects that will instruct the ignorant, and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure house of His word, things new and old.

Your experience should not be ten, twenty, or thirty years old, but you should have a daily, living experience, that you may be able to give to each his portion of meat in due season. Look forward, not backward. Never be obliged to tug at your memory in order to relate some past experience. What does that amount to today to you or to others? While you treasure all that is good in your past experience, you want a brighter, fresher experience as you pass along.

Do not boast of what you have done in the past, but show what you can do now. Let your works and not your words praise you. Prove the promise of God that "those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring fruit in old age; and they shall be fat and flourishing; to show that the Lord is upright: He is my rock, and there is no unrighteousness in Him."

Keep your heart and mind young by continuous exercise. If you have the quickening grace of Christ to energize your movements, you will put earnestness into your sermons. Your subject will be clear and well defined in your mind. You will not be lengthy in your remarks; neither will you speak hesitatingly, as though you did not yourself believe what you were saying. You must overcome slow hesitation, and undecided, sluggish movements, and learn to be minutemen.

The subjects which many of our ministers present before the people are not half as connected and as clear and strong in argument as they should be. They profess to be teachers of the Word, but they sadly neglect to search the Scriptures for themselves. They are content to use the arguments which are prepared in pamphlets and books, and which others have labored earnestly to search out; but they are not willing to tax their minds to study them out for themselves.

In order to make full proof of their ministry, those who open the word of God to others should search the Scriptures diligently. They should not be content to use other men's thoughts, but should dig for truth as for hid treasures. While it is perfectly right to gather ideas from other minds, they should not be satisfied to take those ideas and repeat them in a poll-parrot manner. Make these ideas your own, brethren; frame the arguments yourselves, from your own study and research. Do not borrow the productions of other men's brains and pens, and recite them as a lesson; but make the most of the talents, the brain power, that God has given you.

Those who teach the Word should not shun mental discipline. Every worker, or company of workers, should by persevering effort establish such rules and regulations as will lead to the formation of correct habits of thought and action. Such a training is necessary not only for the young men, but for the older workers, in order that their ministry may be free from mistakes, and their sermons be clear, accurate, and convincing.

Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it.

Many of our young men might today be intellectual giants, had they not been content to reach a low level. Those who do not love to study, are ever in great danger of becoming dwarfs in spiritual and mental growth. They consider that they have a moderate under-

standing of Scripture subjects, and they cease to investigate, cease to plow deep that they may obtain all the treasures of knowledge possible. Instead of cultivating studious habits, they yield to inclination, and are content to skim the surface, without going with energy to the bottom of the question under consideration.

Those who have this superficial manner of study would not be prepared to meet an opponent in discussion should one oppose them. They penetrate only deep enough into a subject to meet the present emergency, and to conceal the real ignorance of their lazy minds. Gradually this course causes hesitancy, dwarfs the comprehension, and bars the way to successful effort.

Some of our ministers have a runaway of discourses which they use year after year, with little variation. The illustrations are the same, and the words are almost the same. Such persons have ceased to improve, ceased to be students. They think to prevent mental decrepitude by not taxing the mind with too much study. Mistaken idea! It is only by being taxed that the mind gains vigor and acuteness. It must work, or it will lose its strength; it must have fresh subjects to feed upon, or it will starve. Unless it is made to think regularly and systematically, it will surely lose its power to think.

Bible—the Source of Intellectual Culture

The perusal of works upon our faith, the reading of arguments from the pens of others, while an excellent and important practice, is not that which will give the mind the greatest strength. The Bible is the best book in the world for intellectual culture. The grand themes presented in it, the dignified simplicity with which these themes are handled, the light which it sheds upon the mysteries of heaven, bring strength and vigor to the understanding. The mind must be made to penetrate beneath the surface. This is compared to digging for the truth as for hid treasures.

There are those in the ministry who have been readers of the Bible all their lives, and who think themselves so well versed in its teachings that they do not need to study it. Here is where they mistake. To the diligent Bible student new light, new ideas, new gems of truth, will constantly appear, and be eagerly grasped. Even through eternal ages the truths of this wonderful book will continue to unfold.

Our ministers are too well satisfied with themselves. They need intellectual discipline. They seem to feel that their education is finished. But this is not the case; indeed, it will never be completed. Education is the work of a lifetime; and when this life ends, the same work will be carried forward in the future life. As they advance in years, many become worthless as preachers, and cease their labors, at the very time when their experience

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RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Report and appraisal of world missionary council held at Madras, India, December, 1938

INTERNATIONAL MISSIONARY CONFERENCE

By R. B. THURBER, *Editor, Oriental Watchman, India*

WITH all the dignity which crowns his commanding stature, his seventy-three years, and his long experience as a conspicuous Christian leader, Dr. John R. Mott, chairman of the International Missionary Council, delivered his masterly keynote address from memory, and impressed all who listened with the momentous issues the world faces and with the necessity for Christian equipment to face them bravely and successfully. "We have assembled at one of the most fateful moments in the life of mankind," he declared, "but we are not in despair." He stressed the central objective—"to present every man perfect in Christ"—and to that end the building up of the younger and older churches for the spreading of the Christian religion.

There could be no question about the clear call sounded for the converted and sanctified life as a prime necessity for doing something creative during the conference. But in these days when old Bible phrases have taken on new and strange meanings in the minds of many Christian leaders, one is not so sure that conversion and sanctification mean what they once did to Bible lovers. Throughout the conference the spirit of unity was emphasized, rather than organic unity of the churches. There was no attempt to do away with differences. The attempt was to discover how far the church is in agreement in faith and practice. That agreement was expressed in these words:

"In Jesus Christ, God has conquered the power of sin and death. Through His risen and living presence men become partakers with Him of eternal life. Through dedication to Him and fellowship with His sufferings, they have fellowship with God, and in the strength and joy of forgiveness, daily renewed at the foot of the cross, they are made more than conquerors over every evil."

As to the spiritual heritage of the church, the Madras conference declared:

"The church is called to bear courageous and unflinching witness to the will of the holy and compassionate God, to speak fearlessly against aggression, brutality, persecution, and wanton destruction of human life, and the torturing of human souls. She is called to succor and console all those in distress, while striving for the creation of a more

just society. Above all, her task is to preach the gospel of the compassion and pardon of God."

In all the utterances which have come from the conference, one is impressed with the profound seriousness with which these men and women of might in the churches are going about to find out why Christianity is not measuring up in power and accomplishment to the world's dire need at the present time. We are compelled to admire their sincerity, and their faith in the future. Since their avowed purpose in meeting was not so much action as it was study, perhaps we should not expect more of the conference than a statement of aims, a suggestion of methods, and an expression of hopes. The harvest from the discussions, which would no doubt fill a volume, will now be placed before the Christian churches of the world for planting and cultivation.

Reaction of Non-Christian World

It will doubtless be of interest to MINISTRY readers to know the reaction of non-Christian India to such a council. We have as groups the political nationalists, the social uplifters, the economic-betterment fraternities, and the communal, or religious, classes. To them this council was an invasion, a bold and unwarranted assumption. The religious and intellectual leaders of India believe that little or nothing can be added to the spiritual values of Indians from the outside, and especially not from the Christian West. To them Christianity has failed dismally. And when we keep in mind that unless "imported ideas" can contribute, with almost immediate effect, to the political freedom, economic welfare, and social and cultural benefit of the people, they are unwelcome to Indians, we can better understand such an attitude. An editorial in the *Indian* conversion and sanctification means what they watering.

"The World Christian Missionary Conference at Tambaram, Madras, has practically passed unnoticed in the Indian press. . . . Chiefly, the indifference of the press reflects the general feeling that Christianity has sadly failed in Europe, where, for over a millennium, it had the monopoly of the field under the aegis of the secular powers. To put it bluntly, it is

due to the feeling that Christianity, as expounded by Christian missions, has no spiritual content that may be of use to India and the world. Thirty years ago a conference like that at Tambaram would have created great interest in Indian intellectual and cultural circles. Today there is a widespread feeling of disillusionment in this country regarding the claims made, and in large part accepted, for Christianity. Many people feel more than disillusionment. They feel they have been deceived. The World War was a staggering blow to world Christianity. And what has followed has been even more devastating. A thousand years of Christian influence in Europe (and America which is spiritually and culturally yet an appendage of Europe) has had apparently very little effect on primitive human nature. Still the missionaries come to India to reclaim the heathen as if there was not worse than heathenism to reclaim in their own homelands. . . .

"In a word, Christianity in this country has ceased to be a challenge and has become an apology. Missions have done good work in their educational institutions and hospitals, but this has nothing to do with Christianity any more than the action of the good Samaritan was a proof of the truth of the Samaritan religion. The time is come for the old missionary system to be scrapped. Christianity stands as much in need of learning from non-Christian faiths as the latter have certainly to learn from it. The idea of fellowship of faiths has gained ground rapidly. In the struggle against the tendencies which threaten religion with destruction, it behooves all religions and religious-minded people to cooperate in establishing the supremacy of the spiritual over the temporal. The first step toward the rehabilitation of Christianity in India is to stop proselytizing."

We Adventists cannot but believe that the nominally Christian cause in India deserves all it gets in the foregoing appraisal and denunciation. In many missions, conversion has largely been given up, and the outcasts have been given the incentive of social and economic uplift alone as a reward for the acceptance of Christ. The whole purpose in, and force behind, true Christianity is misunderstood, not so much because of lack of comprehension on the part of the Indians, but because of an emasculated gospel which has been preached in late years and which cuts the very heart out of the Christian evangel.

We comment thus on the situation here in India, since we are persuaded that this miscomprehension of Christianity is not confined to India, but is prevalent in all non-Christian lands.

Reaction of Christian World

At this writing, we have not yet heard how the Christian world has reacted to the findings and pronouncements of the Madras conference. To us it was a disappointment. Seventh-day Adventists had no part in the council, and nondelegates were not allowed to attend. But for 464 delegates, representing 70 nations from all over the world, to come together at enormous expense, after ten years of preparatory surveys, to deplore that they had not accomplished a tithe of what they might have done for world betterment, to explore one another's opinions and the possibilities of unity, and to implore Christians everywhere to work together for world peace, seems to

be a gesture that is sure to lack results commensurate with the effort. We cannot imagine a conference of Careys, Judsons, Duffs, Patons, Morrisons, Livingstones, Martyns, and Hebers, being satisfied with the conclusions of the conference just past.

The conference gave the impression of working out a century-long plan of unity within and peace without which presages long years of agitation and education, taking ten years to do what the world is crying to have done in one. It spent precious time and well-equipped effort on the problem of the evolution of society; but what the world needs is regeneration of the human heart. Intermittent discussions were largely academic and exploratory. There was a feeling out for something just out of reach, yet quite beyond reach. There was a shaking of hands over differences, an agreeing to disagree and calling it unity. There was a declaring that doctrinal beliefs do not matter, that we are all rubbing shoulders at the same crossroads even though we are headed in many directions, and therefore the outlook is not so bad.

While saying all this, we fully sympathize with these men of missions in the intricate and baffling problems they had to face. They were imbued with the spirit of unity, yet they dared not come out strongly on certain world issues; for there were sincere delegates present from nations which are diametrically opposed in racial, religious, political, economic, and social beliefs. Under such circumstances it is so easy to yield to the temptation to make declarations with mental reservations, and to succumb to the fascination of well-rounded rhetorical phrases and the intoxication of words. We were disappointed, not because the conference put forth no constructive program, but because we had prayed for ringing affirmations of the one great need of saving men's souls through Jesus Christ.

Fundamentalism's Clear Gain

MODERNISM'S steadily increasing losses in the Fundamentalist-Modernist conflict, that has raged through recent decades, is attested by the Baptist *Watchman-Examiner* of November 17, 1938. Here is the assertion:

"The cause of the controversy waged between Fundamentalists and Modernists for nearly twenty years, is becoming more apparent as time passes. That it was not simply due to evil temper, jealousy, or bigotry is understandable. Grant that some evil-tempered bigots on both sides of the controversy have taken part in it, that would not account for the overwhelming numbers of sober, poised, intelligent, sweet-spirited men who, in the main, have carried on an intense but clarifying debate.

We are in the last stages of the struggle. Historic Christianity is steadily winning on all parts of the field of conflict. Destructive criticism of the Bible is passé. The Book of books comes unscathed out of the dust of conflict as the authoritative norm of Christian truth, faith, and practice. The glorious attributes of our Saviour, His superb human perfec-

tion, His unquestionable deity, His mighty works and incomparable truth, emerge as the only worthwhile habiliments of the Son of man. His name is now, more than ever, above every name. Those who would detract from the glory of Christ Jesus have no appreciable following today. The doctrinal explanation of the processes of our great salvation are still the abiding factors of our undiminished faith."

But along with these clear gains in the realm of the great Christian credentials, this same paper deplores the loss of popular interest in the doctrinal contact of the Christian faith. This antitheology trend has been fostered by the liberalistic school, so that the rising generation has little concept of doctrine. The journal then goes on to stress the need of a revival of doctrine, declaring:

"Academic circles are increasingly awakening to the idea that a nondoctrinal Christianity is a title without a body, a perilous structure without foundations, a tree that is dead because it has no roots."

The editorial closes with this plea:

"If we are to seek profound and permanent faith, we fail to see how we can have it apart from authoritarian Scripture, a theology which is all that the word implies—a true science of God, a well-defined concept of redemption, and a vitally understood and accepted Redeemer. If we are to undertake a widespread revival of the Christian faith, should we not return to the affirmation of the fundamental doctrines of Bible Christianity? Since the adventure of a nontheological Christianity has dismally failed, should we not all now return to the permanent values of historic Christianity?"

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Walla Walla College

THE School of Theology this year has made a number of important improvements under the capable leadership of its new dean, T. M. French. New courses have been offered, old courses have been altered, and field seminar work has been organized. This year the school is stressing the evangelistic type of field work instead of the pastoral, which has been emphasized in recent years. Five evangelistic efforts are being conducted by seniors of the school, with meetings every Sunday night. Each effort does its own advertising by use of handbills and posters, and the regular evangelistic subjects are presented in their usual order. Help in special music is obtained from the college.

This department of the school has recently purchased two portable projection machines and some color-film strips on prophetic and evangelistic subjects. Effective results have come from the use of these color films. The president of the Upper Columbia Conference has contributed a hundred new copies of "The Gospel in Song" for use in the meetings.

The juniors are doing pastoral work among the near-by churches each Sabbath. The freshman and the sophomore theological students are organized into a lower-division seminar, called the Theological Tyro. It is the purpose of this body to develop technique in public speaking. Elder G. Dalrymple is their supervisor. The upper-division organization includes the juniors and the seniors, and is called the Theological Forum. This forum is under the supervision of Elder French, and is doing research work on different Biblical subjects, passages, and doctrines. Methods of Biblical exegesis and historical research have been discussed and put into practical use.

STANLEY JOHNSON. [Theological Student.]

Pacific Union College

DURING the first semester of 1938-39 at Pacific Union College, and continuing through the second semester, three of us young men in the field-evangelism class have been carrying this last gospel message to the small town of Monticello. When the weather is fair, we can reach our place of meeting by the shorter road, which is 31 miles each way over the mountains, but when these roads are impassable, we must travel a distance of 58 miles each way, or 116 miles round trip, part of which is over a narrow, winding mountain road.

In meeting the many problems to be encountered, we find the timely suggestions, assistance, and constructive criticism of our instructor, E. H. Emmerson, very helpful. However, in order to make the course highly practical, we as student evangelists are expected, except in the most difficult cases, to meet and settle our own problems. Some of our problems are the systematic budgeting of all phases of our work in order to keep within our allotted financial resources, making arrangements for meeting places, planning advertisements, obtaining transportation, and of course planning all the services with their various important parts.

We always desire to come in contact with the people or visit them while giving out our advertising, but many times we have to mail it, and thus lose the opportunity of personal contact. Nevertheless, God is blessing. The interest is gradually growing, and the attendance has increased to thirty.

Another group of young men are beginning to hold meetings for the 265 men at the State Relief Administration camp located three miles from the college. Several others are planning to join the field-evangelism class the second semester. They are expecting to hold a series of meetings in another near-by valley. We pray that we may soon see the triumph of this glorious message in all the world.

FRANCIS RUDDLE. [Theological Student.]

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

Christ in Every Sermon—No. 2

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

IT is by the mighty argument of the cross that the Spirit will bring conviction to bear upon hearts.

"The mighty argument of the cross will convict of sin. The divine love of God for sinners, expressed in the gift of His Son to suffer shame and death that they might be ennobled and endowed with everlasting life, is the study of a lifetime. I ask you to study anew the cross of Christ. If all the proud and vainglorious, whose hearts are panting for the applause of men and for distinction above their fellows, could rightly estimate the value of the highest earthly glory in contrast with the value of the Son of God, rejected, despised, spit upon, by the very ones whom He came to redeem, how insignificant would appear all the honor that finite man can bestow."—*Testimonies*, Vol. IV, p. 375.

In all our preaching today we are to keep to these central things of the gospel:

"Oh that I could command language of sufficient force to make the impression I wish to make upon my fellow laborers in the gospel! My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest developments, if directed in the right channel. But there is too much exhibition of self in the discourses given. Christ crucified, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister of the gospel that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus magnified. The people will be so impressed with these all-absorbing subjects that they will talk of them and praise them, instead of praising the minister, the mere instrument. But if the people, while they praise the minister, have little interest in the word preached, he may know that the truth is not sanctifying his own soul. He does not speak to his hearers in such a manner that Jesus is honored, and His love magnified."—*Id.*, pp. 399, 400.

Even in our singing and praying, as well as in our sermons, this is to be the central thing:

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.' Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour."—*Gospel Workers*, p. 160.

We are admonished that this was the example set for us by the first apostles of Christ:

"Christ, the wisdom and power of God, was the theme of every discourse. His name—the only name

given under heaven whereby men can be saved—was by them exalted. As they proclaimed the completeness of Christ, the risen Saviour, their words moved hearts, and men and women were won to the gospel. Multitudes who had reviled the Saviour's name and despised His power, now confessed themselves disciples of the Crucified."—*Acts of the Apostles*, p. 594.

And we are encouraged to follow this example:

"Christ opened the Scriptures to His disciples, beginning at Moses and the prophets, and instructed them in all things concerning Himself, and also explained to them the prophecies. The apostles, in their preaching, went back to Adam's day, and brought their hearers down through prophetic history, and ended with Christ and Him crucified, calling upon sinners to repent and turn from their sins to God. The representatives of Christ in our day should follow their example, and in every discourse magnify Christ as the Exalted One, as all and in all."—*Testimonies*, Vol. IV, p. 401.

Indeed, this exalted theme is to be the center of all education, all teaching, all study:

"Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life."—*Id.*, Vol. VIII, p. 320.

And this is so because there is no other solution or explanation for any of the mysteries of life and death and destiny and eternity, than this: "The mystery of the cross explains all other mysteries."—*The Great Controversy*, p. 652.

Sole Purpose of Preaching

Only the work which Christ has done for us in salvation can be instrumental in the conversion of souls. Any willful suppression of this, any compromising statement of it, any distortion or neglect of it, dishonors the Holy Spirit, whose own special province is to guide men into all truth. He then withholds in whole or in part His quickening influence.

In this may be found an explanation of the fruitlessness of some ministers who may not even suspect that the root of failure lies in themselves. There are earnest, devoted, sincere, diligent ministers who are mourning over the obvious unfruitfulness of their work. But sincerity, earnestness, conscientiousness, and self-denial are utterly insufficient to produce the moral miracle of winning men to truth and salvation, especially if they are connected with a wrong or distorted standard of doctrine or practice.

The sole purpose of preaching is to *announce the word of reconciliation*. That is why we are ministers. There is no reason to appear before the people but this. And when we do appear before them, we may work upon their emo-

tions, their intellects, their wills, pleading with them to be reconciled to God. We may point out their danger, instruct them in the meaning of the prophecies, make plain to them the signs of the times, reason with them about their folly, convince them with our arguments. And they may listen to us, as to the sound of "a very lovely song of one that hath a pleasant voice, and can play well on an instrument."

But all this makes no abiding impression. The drunkard, the blasphemer, the worldling, the libertine—in short, the sinner—will not be turned from death to life by all of this. However, when all of this is so skillfully employed that it centers in the one purpose of lifting up the cross of Christ to men, then how gladly and eagerly the Spirit of Christ, acting in His own office, delighting to glorify the Lord, will unveil His blessed face, make known His truth, and send conviction to the honest heart.

It is in this way, and in this way only—the Spirit's almighty agency applying doctrine and truth to the heart—that sinners are won, that souls are saved, that believers live and grow and flourish. It is in this way that they become crucified to the world and the world to them. In this way they are led to separate themselves from the spirit of the world. In this way they are conformed to the image, and consecrated to the service of God. In this way strong conviction of the truth of the final message is brought to bear upon them. They are brought to participate in the Christian enterprise, and are "made meet to be partakers of the inheritance of the saints in light."

Isaac Watts, in alluding to the gifts of the classic sages and orators, endeavored to impress upon ministers the importance of adhering to gospel preaching:

"Were all these talents and excellences united in one man; and you were the person so richly endowed; and could you employ them all in every sermon you preached; yet you could have no reasonable hope to convert and save one soul, while you lay aside the glorious gospel of Christ, and leave it entirely out of your discourses. Let me proceed yet further and say—Had you the fullest acquaintance, that ever man acquired, with all the principles and duties of natural religion, both in its regards to God and your fellow creatures—had you the skill and the tongue of an angel to range all these in their fairest order, to place them in their fullest light, and to pronounce and represent the whole law of God with such force and splendor, as was done to the Israelites at Mt. Sinai; you might perhaps lay the consciences of men under deep conviction ('for by the law is the knowledge of sin'); but I am fully persuaded, you would never reconcile one soul to God, you would never change the heart of one sinner, nor bring him into the favor of God, nor fit him for the joys of heaven, without this blessed gospel which is committed to your hands.

"The great and glorious God is jealous of His own authority, and of the honor of His Son Jesus. Nor will He condescend to bless any other methods for obtaining so divine an end, than what He Himself has prescribed. Nor will His Holy Spirit, whose office is to glorify Christ, stoop to concur with any other sort of means for the saving of sinners, where the name and office of the Son, the only-appointed Saviour, are known, despised, and neglected. It is the gospel alone that is the power of God unto salva-

tion. If the prophets will not stand in His counsel, nor cause the people to hear His way, they will never be able to turn Israel from the iniquity of their ways, nor from the evil of their doings. . . . Unless, therefore, you have such a high esteem for the gospel of Christ, and such a sense of its divine worth and power, as to take it along with you in all your efforts to save souls, you had better lay down your ministry, and abandon your sacred profession; for you but spend your strength for nought, and waste your breath in empty declamation."—*"The Humble Endeavor for a Revival,"* pp. 30, 31, 38.

Does this mean that we are to abandon the preaching of the great Bible doctrines, and set aside the inculcation of the practical obligations of the church? Not at all. That would not be preaching Christ. No minister's public preaching is complete until he has presented both moral duties and Scriptural doctrines. No man ever preached more doctrines, or more practical Christian duties, than Paul. But it was always done upon the basis of Christ and Him crucified.

So, if a man has preached for a considerable time, and has accomplished little, it is altogether likely to be because of some fault, not in his hearers, but in him or in his sermons. It may be depended upon that the word of God has lost none of its power. It is still "powerful, and sharper than any two-edged sword." The Spirit of God is still able to reach hearts and convince of sin, of righteousness, and of judgment. The fault is not in these. Consider, then, where it may be.

Daniel's Gospel—No. 2

By F. M. BURG, Professor,
Walla Walla College

The Time of the Judgment

PREFATORY OBSERVATIONS:

1. Daniel's vision of chapter 8 was given to him in the year 538 B.C., two years after the vision of chapter 7, and shortly before the time for the release of the Jews from their seventy years' captivity.
2. The same historical ground is covered in this vision as in chapter 7, except that Babylon is now in the past, having fallen before the Medo-Persians in the year 538 B.C.
3. The time for the judgment, which is to determine the destiny of all men and nations, is not presented in chapter 7, this point being the chief objective of the prophecy of chapters 8 and 9.
1. THE RAM, THE HE-GOAT, AND THE LITTLE HORN of chapter 8 present the same history as is covered in chapter 7 by the symbols of the bear, the leopard, and the ten-horned beast. A review of this in its main details prepares one for the explanation and application of the great time period of the 2300 days of chapters 8 and 9. A review of the blasphemous and the persecuting work of the Papacy will be helpful.

2. THE TWENTY-THREE HUNDRED DAYS.

- a. "How long shall be the vision?" Chap. 8:13. The long period of papal domination and persecution of God's people called forth this question.
- b. "Unto two thousand and three hundred days," is the direct answer to the question asked. Verse 14.
- c. The angel Gabriel explained to Daniel the meaning of the ram and the he-goat (verses 20 and 21), and the specifications concerning the little horn make its application clear. But the "vision of the evening and morning" (the 2300 days) is explained after the prophet's most humble and earnest prayer relative to the restoration of his people and the rebuilding of their city. This was the opportune time for the angel's visit to explain this part of prophecy. Note chapter 8:25, 27, and chapter 9:1-19. Daniel's mind was especially exercised concerning the restoration of his people and the rebuilding of their city. So the angel's explanation of the vision of the days begins with that part of the long period relating to the Jews and the rebuilding of the city. It is clear, therefore, that the beginning of the seventy weeks, or 490 years, marks the beginning of the 2300-day period.
- d. The event which marks the beginning of this prophetic period is the command to restore and rebuild Jerusalem. Chap. 8:25. A comparison of the book of Ezra relative to the recorded decrees for rebuilding the city and the restoration of the Jewish nation, together with available historical data, definitely locates the time of this command in the year 457 B.C. This, then, is the date for the beginning of the seventy weeks and the 2300 days. From these premises, the termination of the long prophetic period of 2300 years is found to be the year 1844 A.D.

3. THE CLEANSING OF THE SANCTUARY.

- a. "Then shall the sanctuary be cleansed." Chap. 8:14. This is a reference to the time prophecy, at the end of which the sanctuary should be cleansed.
- b. *A sanctuary in heaven.* Heb. 8:1, 2. By comparison, refer to the sanctuary that was built by man. Ex. 25:8, etc.
- c. *Christ our High Priest* ministers in man's behalf in the sanctuary above. Heb. 8:1; 9:24. The type of this priestly ministry in heaven was the priestly services in the sanctuary on earth. Note Hebrews 9:6-15.
- d. *Cleansing of the sanctuary* involves the blotting out of sins. (See Acts 3:19-21; Heb. 9:25-28.) Through Christ alone guilty man may have redemption and the

remission of sins. Col. 1:13, 14; 2 Cor. 5:21; Acts 4:12. There is only one mediator between God and man—"the Man Christ Jesus." 1 Tim. 2:5; 1 John 2:1, 2. Through His intercession and the merits of His sacrifice for man, the sins of the impenitent are washed away and finally blotted out. Rev. 5:9; 1 Peter 1:18, 19; Ps. 103:12.

- e. *The ensuing judgment* determines the destiny of all men. Heb. 9:26-28; 2 Cor. 5:10; Rev. 20:12; Rev. 14:6, 7. The gospel appeals to all to seek and to find the way of salvation before the doors of mercy finally close and it is forever too late. Isa. 55:6, 7; Micah 7:18; Isa. 1:18.

—To be concluded in May

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

The Choir Rehearsal

By H. A. MILLER, *Instructor,*
Southern Junior College

WITH no endeavor to cover every detail of the rehearsal, it will still be profitable to discuss some of the things that should claim the director's attention. Efficiency, secured in the minimum of time, should be the goal of every director. Some one should be appointed as choir librarian who can arrive in sufficient time to have the music placed on the chairs. It should also be his responsibility to collect and arrange the music after rehearsal or rendition. A good librarian can be of great help.

Begin at the hour agreed upon. It is an imposition to those who come promptly to have to remain beyond closing time in order to get in a full hour. A kindly word privately spoken to the individuals who habitually come late will do much to minimize this annoying habit.

Always begin with prayer. Ask God to bless the period, to give you keen insight and deep musical feeling, to send angels to sing with you, to build up the weakness and make the organization more efficient, and to impress the proper interpretation of the songs upon your own hearts as well as upon the hearts of those who listen. Then your songs of prayer and praise will reach the "holy dwelling place" of God, "even unto heaven." 2 Chron. 30:27.

The director should have about three anthems to present at each practice. It is difficult to hold the interest if a whole period is spent on one selection. The time may be divided in this way: First take up a new anthem, using about fifteen minutes; then pick up the one that was newly tried the week before, spending about twenty minutes on it; round out the remainder of the hour on music which by this time has passed through the first two stages.

This will give each selection three weeks' practice. These short practice periods are much to be preferred to a long, tiresome drill, and they give opportunity for the members to practice their parts at home during the week.

Just how the drill upon new material should be conducted depends considerably upon the ability of the choir. It is unwise to have all four parts sing the words and music at prescribed tempo at first sight. Errors are easily made, but difficult to correct. Extreme carefulness should be used during the learning period. With the average choir, new music should be hummed through by soprano and alto, then by tenor and bass. Drill the parts separately, if necessary. Find logical stopping places, eight or sixteen measures apart. When this is correctly done, let the four parts hum together. Words should not be used until the humming method proves satisfactory. Under this plan there should be steady improvement as each moment passes. Short sections with several repetitions should bring good results.

Music may be briefly reviewed by humming all parts together, when it is taken up again the second week. Now the finer points may be drilled. Good diction, perfect step in word formation, dynamics, climaxes, fluctuation of tone intensity and tone succession, logical tempo, etc., should now be emphasized. Beware of mechanical perfection. There is a perfection of music that goes beyond mere exactness, regular recurring beats, and time precision. Art hates a straight line, and so does music. Mathematical accuracy is not sufficient. Just as the heart sometimes beats faster, sometimes slower, so music fluctuates with the rise and fall of emotional feeling. The strictly classical style is less emotional than other types of music, and therefore it adheres more closely to mathematical precision in the recurring beats.

IN most choir selections, the perfect repetition of notes of a given value will be uninteresting, dry, and meaningless. Nor should liberty of interpretation be abused. There is an artistic standard that cannot be explained in print, which a conductor must feel before he tries to lead his choir into it. This can best be gained by piano study, or by choir experience under a good conductor. After all, there is more than one way of singing a given choir selection correctly, but all paths must lead to the same goal of beauty and truth. Inasmuch as a composer is guided to his harmonic adaptation through the thought in the words, the interpreter, too, goes deepest who thinks first of the words. Here lies a secret in prying into the composer's intentions.

A third rehearsal of a particular song should include a review of points already drilled, with a view to attaining natural and easy expression. Step back some distance from your sing-

ers, listen to the balance of the parts, and try to detect through your ear what the artist seeks through his reducing glass. This device is used by an artist to get a distant view of his work at close range. Stand where you can test your tone quality and balance of parts as a whole.

It is well for you to study the selections carefully before presenting them for practice. Take the copies of music to be introduced, and mark the places for breath, particularly the questionable ones. Add other marks of expression desired. This will take time, but it will be worth while. A dictionary will be needed to find the correct pronunciation of words the sounds of which you may never have questioned until you found them in song. The exaggeration of words which becomes necessary in songs will frequently magnify a simple word to the point where you will wonder how to pronounce it. If these spots of diction are carefully checked beforehand, the choir will have evidence that they are getting something at each practice. As nearly as possible try to make the choir period a period of class study. Tell the members as many things as you can about the music under your study. This will build up interest and yield better choir work for the future.

Train your singers from the beginning to hold their music at a sufficient height so as to be able to see the director by a lift of the eye. Nodding heads back and forth from director to music is to be warned against. Insist upon getting the choir's eye, particularly at "entrances" and "cutoffs." These are two places where group singing may show raggedness. It takes an alert singer, one who watches both director and music, to make a first-class choir member. Oneness, perfect unity, is a powerful asset to any organization. Seek agreement and harmony of action in all choir activity, without attracting attention to behavior. Carelessness will make your choir offering weak, and a strict, formal action will produce stiffness. A fine balance of naturalness is effective and much to be desired.

Rising together as one at the conductor's signal, every singer's eyes on either the music or the conductor, paying strict attention to business, standing quietly in good posture, with an absence of facial contortions—these are of sufficient importance to be constantly checked. Nothing that reaches out, consciously or unconsciously, to distract the attention of those who listen should be permitted, because music, to be properly enjoyed, demands the entire attention. If you expect a congregation to listen wholeheartedly, you must give a whole-souled interpretation.

If the choir members have their attention called to the beauties of music and the appeal of the truth-filled poetry, they will soon see things by themselves that will arouse their latent powers of musical appreciation, and produce rich and meaningful choir offerings.



ADVENT SOURCE RESEARCH VALUES—No. 2

4. *Reveals Christendom's Apostasies as Direct Result of Tampered Advent Hope*

THE advent source findings reveal the fundamentally significant fact that the major apostasies of the Christian Era, first in Catholicism and then from Protestantism's early platform, are the direct and inevitable result of abandoning or tampering with the advent hope and its major involvements. The importance of this startling fact and basic principle of adjudging history merits further development and elucidation, for here are disclosed the inner meanings, motives, and implications back of the strange attitudes and fluctuations of the Christian church through the years.

Let us survey the Christian Era in swift chronological retrospect, noting the play and the counterplay of this principle. This we trace through seven progressive epochs. Starting with the apostolic age, we find already existent the A B C of all prophetic understanding—that Babylon, Medo-Persia, Grecia, and Rome were the four world powers of prophecy; that Rome, the fourth at that time, ruled the world, and after her division the wicked one would be revealed. The day in prophecy, symbolizing the year, was so applied to the seventy weeks, and a "time" was reckoned to be a year, but as yet was unapplied to the larger prophetic period. These fundamental understandings had been transferred from the Jews to the infant Christian church, whose vicissitudes had begun and were already working in Paul's day.

FIRST, we see the glorious early triumphs of the church during the *first three centuries*, while she was holding in essential purity to the personal, literal, premillennial return of Jesus as the goal and climax of the outline prophecies, which would be attended chronologically by the resurrection of the dead, the millennial period, and the destruction of the antichrist—thus marking her as a pilgrim and a stranger on earth, traveling toward the coming kingdom of her Lord at His advent.

SECOND, we witness her tragic apostasy, between the *third and fifth centuries*, as she abandoned belief in the literal resurrection at the advent, which in turn had been understood as introducing the millennial age at the close of the outline-prophecy periods. With heads fatally turned by the professed conversion of Constantine and the Christianizing of the

Roman Empire, a new, worldly church had, by the time of Augustine, asserted the millennial binding of Satan to have been inaugurated by the first instead of the second advent. Thus she revolutionized her entire previous concept of the character and manner of the establishment of the fifth kingdom, which was perverted to mean the then-present reign of the church. And the smiting of the "stone" was construed to be the extending of her borders by force. Thus was embodied, in germ, the terrible later persecutions of the Crusades and the Inquisition. No wonder the ages became dark, as the advent hope went into utter eclipse!

Then THIRD, through the medieval darkness, comes the progressive unveiling of the real character of the Papacy—first as head of the churches, then as lord of the nations, and finally, as it were, as another God on earth—extending progressively over centuries, from the *sixth to the thirteenth*, startlingly revealing the fulfilled prophetic picture. And this identification of antichrist became the great battle cry of the approaching Reformation.

FOURTH, during the Reformation, and even the pre-Reformation, period, or from the *fourteenth to the sixteenth centuries*, there came the recovery of the abandoned positions of pre-Augustinian times on the outline prophecies, but now brought up to the then-present fulfillment. The added principle of the prophetic year-day time measure was now applied generally to the 1260 years—also by some to the 2300—but without uniformity or certainty as yet to the precise time of beginning or ending. And the millennium was ultimately placed back in the future, introduced by the second advent and bounded again by the two resurrections, and introducing the kingdom of glory. Thus the five key factors determining the vicissitudes of the advent hope are once more seen in rightful, supporting relationship to this goal of the ages.

FIFTH, there appears the tragic counter-reformation, in the latter part of the *sixteenth century* and in the *seventeenth*, with its diverting systems of futurist and preterist prophetic interpretation, which were instrumental in effecting the second tragic breakdown of the advent hope, this time in post-Reformation churches, by shifting attention away from the

Papacy as the antichrist and challenging the year-day principle. Postmillennialism was also injected into Protestantism to further confuse and pervert.

SIXTH, as the French Revolution, at the end of the eighteenth century, draws on apace, the eyes of many are turned to infidelic France as the probable instrument to deliver the blow to end papal dominance. When this came to pass, there came with it a tremendous impetus in prophetic study, but with attention now chiefly centered on the 2300, instead of on the 1260, year period—the awakening coming simultaneously in the different nations and continents, and thus constituting far stronger evidence of divine origin than it would had it sprung from one source alone.

SEVENTH and last, we are led to the nineteenth-century advent awakening which, first flourishing auspiciously in Europe, there lost its bearings and passed into eclipse, as the center of interest and influence shifted to North America where William Miller and his associates held the foreground of attention.

The story of the emergence, after the disappointment of 1844, of the threefold message of Revelation 14 is, of course, the goal of all our quest. Here the evidence is perhaps the sharpest, clearest, and most satisfying of all. Thus it is a chapter more familiar to us than those preceding, which cannot, or need not, be detailed for our purpose here. Suffice it to say, that its early limitations and misconceptions can all be traced to, and understood only in the light of, that background of common understanding and interpretation reaching back to Reformation times, as later investigators constantly studied and quoted from the Reformation writings. —Please turn to page 45

THE ASSOCIATION FORUM

Discussions on Methods and Problems

Private Interpretations of Prophecy

EDITOR, THE MINISTRY:

It will hardly be denied that Seventh-day Adventists stress the study of the prophetic portions of the Scriptures more than any other denomination today. When opponents have criticized the extensive use of the prophecies in our public preaching, we have replied that "the secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Deut. 29:29.

That we may expect to know the course of events before they occur is indicated by the words of Amos, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. Since God reveals through the prophets, and since "those

things which are revealed belong unto us," to fail to study the prophecies is to deny ourselves the knowledge God has offered.

Because much of prophecy is clothed in symbol, interpretation is important. Who shall set the standard and who shall fix the method? The Scriptures answer. Joseph, when called to tell the meaning of God-given dreams, said: "Do not interpretations belong to God?" Gen. 40:8. And Peter, emphasizing the reliability and credibility of Bible prophecy even above the witness of one's own eyesight, hastened to say that "no prophecy of the Scripture is of any private interpretation." In spite of this clear-cut declaration, we are sometimes amazed at the boldness with which our workers conceive an idea and then attempt to fit prophecy to it. Scores today are giving up their hope, not because God's prophecies have failed, but because some man's interpretation or prognostication has not come true.

More than twenty years ago, while holding meetings in a certain State capital, I invited a visiting minister to occupy my pulpit. The World War was on; so he spoke on "Armageddon." It was a stirring talk. The audience was much moved. But the preacher, in his enthusiasm, went beyond the Word. Probably none knew it or even suspected it at the time. But today when I visit that city, people ask me: "What is the matter? Those things of which Brother — spoke have not come to pass. Have we been misled? Have the prophecies failed?"

There is always present the temptation to make our sermons as forceful as possible. But is there not danger that we may place a "private interpretation" upon some prophetic utterance? Some of our workers remind us of Jonah. His message left no place for God to save men. A ruler and all his people "believed God, and proclaimed a fast;" a king "laid his robe from him, and covered him with sackcloth, and sat in ashes," and bade all, "Cry mightily unto God: yea, let them turn every one from his evil way." Jonah 3:5, 6, 8. The gracious Father heard the cry of repentance and spared Nineveh, forgiving its people; but Jonah was displeased, and angry as well.

We have met some preachers whose message is so positive, whose interpretation of prophecy is so complete in every little detail, that they are not only intolerant toward any other opinion than the one they hold, but they seem to leave God no chance to do anything except what they have said. To follow such a course in teaching the prophecies seems to me to run perilously near to what the Bible calls "private interpretation." And more, such interpretation is almost, if not altogether, *prophesying* rather than interpreting prophecy.

We would all do well not to run farther than God leads.

HEBER H. VOTAW. [General Conference
Religious Liberty Department.]

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Harnessing All Resources

By J. J. REISWIG, *President,
Oklahoma Conference*

ONE of the outstanding problems confronting a conference in these days of financial depression is that of carrying forward a progressive program of evangelism while trying to reduce the indebtedness on the conference and the institutions, and at the same time making provision for an operating fund. In a survey recently made in a few conferences, it was revealed that only 20 to 27 per cent of the tithe income was being spent directly on evangelistic work. It is, therefore, important that we give study to the question of evangelizing our fields on a limited budget.

Much, of course, depends on where the effort is to be conducted. In a large city, the cost will depend on whether it is desired to contact the population of the entire city, or whether the city is to be worked by sections. Much also depends on the evangelist himself and the amount he is able to raise by offerings. We have known of some efforts where the cost amounted to several thousand dollars, one-half of which the evangelist raised from the public. But in certain sections of the field the offerings are not nearly that much.

Where a conference has a limited budget, it has been found advisable to work the cities by sections. This minimizes advertising expense, reduces hall rent, and gives opportunity to carry on the effort with a small staff of workers. Although to work the entire city by this method may cost almost as much as would a large effort, it spreads the expense over a longer period, contacts more people, and usually produces larger results.

In working small towns, I would recommend a small, neat, portable tabernacle. In all cases where this has been tried, it has proved much more successful than a tent, or the kind of hall available. We have conducted several such efforts in Oklahoma which have cost the conference but \$100 to \$250 each. The total cost of one of these efforts, recently conducted in a town of about two thousand, was \$275. The offerings received amounted to \$89, leaving a balance of \$186 for the conference to provide. These tabernacles can be transported from one place to another without much expense, and if built properly, they will look just as neat after they have been reerected as they did the first time they were used. They can also be used in country efforts where all other expenses, such as advertising, are practically nil.

In larger cities where there is a strong church, it has been found advantageous for our churches to join with the conference in putting on evangelistic efforts. We have found the churches most willing to join in providing the budget for the effort on a fifty-fifty basis. Some of these efforts cost from \$1200 to \$1400, less the offerings that were received—which would ordinarily reduce the amount by about \$700. It seems to me that almost any conference could arrange for at least one or two such efforts where there are cities and churches large enough to call for that kind of effort.

Economical Meeting Places

In some sections of the field, schoolhouses can still be obtained for religious meetings. These will provide accommodations for a very economical effort. The advertising for such meetings usually requires only a nominal sum. An allowance of fifty to one hundred dollars for such efforts is all that is necessary, and in some cases they have been entirely self-supporting. In small towns, evangelistic efforts can sometimes be conducted quite successfully in our own church buildings. This would be true where there is no special prejudice against our organization.

We have found the public-address system quite helpful for advertising purposes in small cities and towns. It cuts down the advertising expense. We have also secured permission in some large cities to use this method of advertising occasionally, and have found it successful. While the car with the announcer drove down the street announcing the meetings, persons were stationed on both sides of the street to give out the handbills.

The lay preachers have set us a good example in carrying forward evangelistic efforts on a small budget. During some seasons of the year an arbor, neatly arranged and decorated, can be used successfully, particularly in the Southern States. One self-supporting evangelist, who received no financial aid from the conference, brought in about forty new members.

The year in which the Oklahoma conference had the largest accessions to the faith, we had only fourteen hundred dollars to devote to evangelistic efforts throughout the entire conference. This amount also had to pay the salaries of all assistants, such as choristers and Bible workers. Many of these people made real sacrifices in order to carry on their efforts, and every effort produced good results.

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The Pastor's Responsibility

By A. A. CONE, Pastor,
Providence, Rhode Island

UNDER the heaven-ordained regulations governing the religious life of ancient Israel, it was required that a priest who had committed a sin should bring an offering equal to that required when the whole congregation had sinned. Without doubt this requirement was designed to impress upon the minds of the leaders of the people the far-reaching influence of a single wrong act or example on their part. In accordance with this we have the following counsel to the remnant church and its leaders:

"Heaven is watching to see how those occupying positions of influence fulfill their stewardship. The demands upon them as stewards are measured by the extent of their influence."—*Testimonies*, Vol. VII, p. 282.

The attitude of the pastor toward any phase of the Lord's work is reflected in the attitude of the members of his flock. The pastor who is enthusiastic in his support of the Sabbath school, faithful in attendance, and fully co-operative in attaining all its objectives, invariably finds this same spirit manifested by the members of his flock.

"Others are affected by what I am and say and do. And these others also have their spheres of influence. So that a single act of mine may spread in widening circles through a nation of humanity."—*Channing*.

If the pastor is not wholehearted in his interest in the Sabbath school, if he finds excuses for attending infrequently, or not at all, his influence is sure to have a disastrous effect upon some of his members. These members, in turn, have an influence upon others, and soon the influence has spread in widening circles through the whole church.

Socrates is credited with saying, "Let him that would move the world first move himself." Every pastor realizes the value of the Sabbath school to his flock. He knows that as a stabilizing influence the Sabbath school is unexcelled, and he knows that as a means of educating the flock in the knowledge of the Word, it is unsurpassed. Therefore he is anxious that every member of his church be a member of the Sabbath school. But, according to Socrates, if he would move his membership, he must first move himself. By our example and influence, "we are either helping souls in the narrow path of holiness or we are a hindrance, a stumbling block to them, turning them out of the way."—*Testimonies*, Vol. II, p. 47. What a responsibility rests upon leaders of the flock of God!

Some one has well said, "The life of a faithful Christian man is a guide to Paradise." And that must be doubly true of a pastor. We believe that the Sabbath school is one of the most potent single agencies for helping men

THE WORKER'S RELATIONSHIPS

A Fourfold Discussion of

The Evangelist's Obligation

By J. L. SHULER, Southern
Union Evangelist

EVERY evangelist is primarily concerned with the accomplishment of two things—persuading the largest possible number of people to accept the truth, and keeping the largest possible number faithful to the end. After thirty years' experience in evangelism in various States, I find the Sabbath school to be one of the greatest factors in getting people to decide to follow the truth, and to stick to it afterward.

The first thing I do after presenting the Sabbath truth is to start a Sabbath school for the interested. It pays to start converts out faithfully attending Sabbath school *before* they are baptized. Then when they become church members, this important habit is already established, and they will not be numbered among the members missing from Sabbath school. The right time to begin getting converts to attend the Sabbath school is as soon as the Sabbath truth is presented to them.

I find that if I can get the interested ones to attend the Sabbath school, I am almost sure to baptize them a little later. If people do not attend the Sabbath services, then it is better never to baptize them. In fact, if those who profess to accept the Sabbath do not attend Sabbath school when it is possible to do so, that is evidence that they are not ready for baptism. Their conversion is not complete, because complete conversion to the truth includes regularity in attending Sabbath school.

The evangelist must emphasize the fact that

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and women to reach Paradise. How, then, can a minister of the gospel be a true guide to Paradise unless he, by word and example, guides his flock to the Sabbath school?

The environment surrounding both young and old among our membership today makes the influence of the Sabbath school more and more essential to salvation. As an asset to the pastor in establishing the members of his flock and providing for their spiritual welfare, the Sabbath school is unique. We are told, "As Satan's power increases, and his devices are multiplied, skill, aptness, and sharp generalship should be exercised by those in charge of the flock of God."—*Id.*, Vol. V, p. 71. Recognizing the great value of the Sabbath school, no wise general can fail to take advantage of the help and cooperation thus available.

P TO THE SABBATH SCHOOL

Opportunities and Duties

The President's Part

By E. K. SLADE, *President,*
North Pacific Union Conference

WHETHER we have believers, we have Sabbath schools. Our Sabbath school work is perhaps the best-organized department of our denominational work. Great improvements have been made through the years in developing a more efficient way of carrying on this most important work. A definite responsibility rests upon conference executives in relation to the Sabbath school work. From time to time we are reminded of the fact that the president of the conference is president also of the Sabbath school department. He is the executive head of all lines of work carried on in the conference. Naturally, he should be deeply concerned about the progress and state of the work to which he sustains so important a relationship.

Too many times it is taken for granted that the Sabbath school work is being cared for and every need is being supplied by those who have charge of the local Sabbath schools. Seemingly the president of the conference imposes great confidence in the secretary of this department, and leaves him or her to go ahead with very little help in the way of suggestion or direction. Our Sabbath schools need to be under constant supervision. There are always requirements for improvement. There is just as much need for study of this branch of the work on the part of the conference president and his committee as there is for study of the publishing work or the work of any other department.

It has been my privilege to see great improvement in fields in which the conference president has taken an active hand in helping to strengthen the Sabbath school work. In instances in which the executive of the conference took this responsibility seriously, the attendance was greatly improved, the Sabbath school offerings were brought up, and the effectiveness of the Sabbath school was strengthened. This is as it should be, for the Sabbath school work should be under the supervision of the conference president and his executive committee. The very fact that such supervision is given serves to awaken the Sabbath school leaders to better endeavor, for they realize that they are under observation and that the work of the Sabbath school is important enough to call for such attention.

I do not see how a conference president can be satisfied to see the attendance at Sabbath school seriously falling off in his conference without taking the matter in hand in a thor-

The Treasurer's Viewpoint

By J. B. FRANK, *Secretary-Treasurer,*
Greater New York Conference

ONE of the objectives of the Sabbath school is "Every church member a member of the Sabbath school"—not because we want to boast of a large enrollment, but because we are convinced that the Sabbath school is the greatest single factor in developing and retaining spiritual life in the individual believer. Every member needs the help the Sabbath school is intended to give. This applies to me just as strongly as it does to any other believer. I need the incentive to the daily study of the Scriptures, the blessed privilege of studying the Bible with others regularly, and the congenial association that it brings.

As a conference secretary-treasurer I evaluate the Sabbath school as indispensable in building up and maintaining our membership, and in financing our foreign mission program. By example and precept I want to do all I can to promote and strengthen this phase of the Lord's work; and I assume it to be the same with every conference secretary-treasurer.

In the course of his regular duties, the secretary-treasurer has occasion to visit many of the churches in his conference. He should never miss the opportunity of attending Sabbath school in this connection. He should be on time, be interested in any of the various exercises, and be prepared to take any part of the program. This is especially important when visiting the smaller churches where conference workers seldom attend. Such a program means faithful study of every week's lesson. It means being on the alert for suitable

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oughgoing way, making it a question for committee consideration and study, and calling for plans by which a trend in that direction might be corrected. If the conference president fails to check on Sabbath school contributions, allowing months and years to pass by without giving any attention to this important part of our Sabbath school work, he need not think it strange if the financial reports of the Sabbath schools in his conference are disappointing. I believe also that it is the duty of a conference president to be concerned about the efficiency of Sabbath school teachers and the development of a strong work in soul winning.

It is not enough for a conference president merely to make mention of the Sabbath schools in an annual report, or at the time of a conference session. In order for this branch of the work to be made prosperous in our conferences, it should receive the fostering and the fatherly care of the conference executive throughout the year, and it should be brought into the councils of the conference committee many times for study.

Literature Augments Results

By E. E. CRAVEN, *Superintendent of the Irish Mission*

THE pioneers of this movement were men of vision. They believed, with Martin Luther, that the gift of printing superseded the gift of tongues, and they wisely invested funds in the printed page. To show the immense value of the printed page, I quote from *Eastern Tidings*, a secular journal in Korea:

"Wisely and well has this mission [Seventh-day Adventist] seen beyond the more limited horizon that bounds most of us, and put emphasis on books, thus reaching a world where no missionary goes, a world that never comes to church, a world that is proud, and old, and distressed, and needs the light of hope as much as any. I propose that we take off our hats to Seventh-day Adventists, and make a deep bow. They have had more sense and vision than the rest of us. All other things pass away; the printed page alone remains."

"A Roman Catholic Cardinal is quoted as saying, 'Every Seventh-day Adventist is a Luther, and they with their pernicious literature are the worst enemies of the Catholic Church in the world, and the only true Protestants to be feared.'—April 15, 1933.

I am a profound believer in the literature ministry, and often think how thankful we should be for the printed page, which carries the message to quarters which the voice often fails to reach, and preserves the impressions of truth when the sound of human words has died away. True, leaden type will never take the place of the human voice, but we ought to be thankful for the blessed aid it renders.

"Literature can go everywhere. It knows no fear, never tires, can be multiplied without end by the press, can travel at little expense, needs no public room to tell its story. It can tell it in the kitchen, parlor, shop, factory, store, or railway train. It takes no note of scoffs, jeers, or taunts. No one can betray it into hasty expressions. It never quarrels, never loses its temper, never answers back. It sticks to its story, and can tell it over and over again."

What a thrilling history might be written concerning the power of literature. Richard Sibbs wrote a little tract entitled "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter, who, after reading it, was brought to Christ. He in turn wrote a "Call to the Unconverted." Among the thousands saved through this tract was Philip Doddridge, who wrote the "Rise and Progress of Religion in the Soul." This fell into the hands of William Wilberforce, the great emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote a "Practical View of Christianity," which fired the heart of Legh Richmond, and he wrote the "Dairyman's Daughter." Before 1849, as many as four million copies of this treatise were circulated, and it has testified for Christ in more than fifty different languages.

J. Hudson Taylor, founder of the China Inland Mission, was led to Christ by a tract. Thousands in this movement today are in the

church because of the printed page. Many use it and see results.

All our literature should be simple and tactfully written, and it would be well if all the texts were printed in full. We meet people today who do not possess a Bible, and many who possess Bibles are too indolent to look up the texts. A striking text makes an impression.

We have an excellent variety of tracts today. The tract list should be larger than it is at present. If we could have a greater variety, there would be no need for an evangelist to spend money on duplicators. Duplicated sermons should be dispensed with. We should be concerned about the unemployed members in our churches. I believe the literature ministry can solve this question for us. All cannot be colporteurs, but all can help to scatter the tracts and other literature which are available.

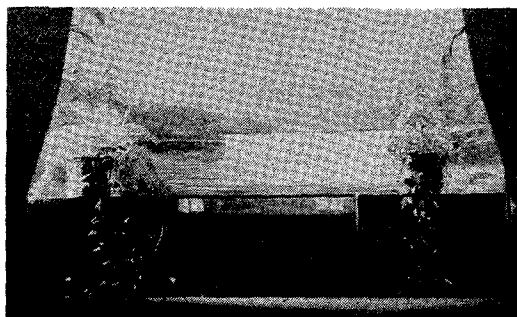
Unique Baptistry in Hawaii

By C. S. PROUT, *Superintendent of the Hawaiian Mission*

A UNIQUE and adequate baptistry has been constructed in the new Honolulu church. The candidates do not have to enter the church auditorium for baptism. The pulpit end of the church building is left open, as shown in the cut, and in this opening a baptistry with a glass front has been constructed from reenforced concrete. The baptistry stands above the rostrum about three feet. The glass front is painted green up to the water level, so that the form of the candidate beneath the water cannot be seen by the audience.

The baptistry itself is 18 feet long, 9 feet wide, and 4 feet deep. Back of this is an appropriate water scene, painted by an artist. The candidate enters from steps to the left, and by the time the audience sees him, he is almost down in the water. The minister baptizes him in front of this beautiful background, and the candidate leaves the font at the right, without the audience seeing him enter or leave.

Such a baptism makes an impressive scene. And with this type of structure it is possible to avoid much of the embarrassment which usually accompanies the rite when it is administered in old-fashioned baptistries.





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

THE CONQUEST OF THE PHYSICAL

By W. G. WIRTH, *Head of Bible Department,
College of Medical Evangelists*

ALTHOUGH man, through present civilization and its scientific and mechanical values, has learned much in quest of the physical world, this is not true as it concerns the physical well-being of man himself. He has discovered how to convey his body around from one place to another in comfort and convenience, with dispatch, ease, and efficiency. However, he has not found the way to control and direct his own bodily function with ease, and so we have dis-ease. He has not avoided internal bodily frictions, and so he has pain. He has not penetrated through to organic efficiency, and so he has illnesses of all kinds. The remark made about the people in Jesus' day, two thousand years ago, is still pertinent: "But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Matt. 9:36, A.R.V.

But the Master of men did not forsake men in their need. He responded to the need, as we know, by actively and aggressively doing His mighty work of healing. He did not regard them with pitying scorn, and leave them to suffer because of their disregard of natural laws. Their pains became His pain; their suffering, His suffering; and their need of health became His concern for their health. He was "acquainted with sicknesses," as the American Revised Version renders Isaiah 53:3, 4. He sympathetically bore "our griefs and carried our sorrows."

It is this helping of men and women toward health restoration that must characterize the work of Seventh-day Adventists. The challenge and appeal of Christ, following the expression of His profound sympathy, is the demand upon God's people today. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." Matt. 9:37, 38, A.R.V.

"Today the same needs exist. The world is in need of workers who will labor as Christ did for the suffering and the sinful. There is indeed a multitude to be reached. The world is full of sickness, suffering, distress, and sin. It is full of those who need to be ministered unto,—the weak, the helpless, the ignorant, the degraded."—*Counsels on Health*, p. 13.

In conducting this health program for the masses, we as a people are called, first of all, to engage in health educational work to prevent disease before it fastens itself upon the suffering. This may not always be possible, of course, but by proper regard for health principles, much can be done to ward off sickness. Indulgence is one of the marked individual and social sins of our generation. Through intemperate habits in eating and drinking, bodily forces and functions are weakened and impaired. Were the harm done only to the physical nature, it would be bad enough; but as we know, what affects the body also affects the mind and the soul. Lawlessness, despair, even madness and insanity, often result from the vice of indulgence.

Blessed as we are with heavenly light in the proper care of the body, our duty is plain. Health instruction is needed by all classes, rich and poor, ignorant and learned. One of the singular things in this time of marked scientific efficiency and mechanical preciseness, is the utter carelessness which marks most people's attitude toward their own physical well-being. A man will be very anxious about the mechanical efficiency of his automobile, but surprisingly indifferent and negligent about the care of his own body. A woman will be much concerned relative to the expert running of her domestic mechanical appliances, and strangely thoughtless about the smooth operation of her own vital organs. In cases in which station in life would demand an essential regard for physical well-being, where we would expect intelligence enough to insist on it, we find it not.

"Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance be thus brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance."—*Id.*, pp. 15, 16.

Materialism has come down upon our world with devastating power. Men are given to

seeking, first, the things of this world. The things of God are plainly relegated to second or third place, so far as the vast majority are concerned. In the mad rush for possession and wealth, little attention is given to the care of the body. The dire results in heart and other organic diseases are all too evident. Neglect of proper functional safeguard is taking its high toll in nerve and mind impairment. How true is the picture shown to Mrs. White:

"The present enfeebled condition of the human family was presented before me. Every generation

has been growing weaker, and disease of every form afflicts the race. Thousands of poor mortals with deformed, sickly bodies, shattered nerves, and gloomy minds, are dragging out a miserable existence. Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would ere long be depopulated."—*Id.*, p. 18.

We as Seventh-day Adventists are called to do a great work in sound health reform. Let all our medical leaders rally to this call, and thus fulfill the Lord's will that many go forth to proclaim the gospel of salvation in its full setting—giving attention to the health of body, mind, and soul.

PRINCIPLES OF HEALTHFUL COOKERY*

By ESTHER L. GARDNER, *Dietitian,
College of Medical Evangelists*

WE are told in the Spirit of prophecy that there is a certain epitaph which could be appropriately placed over thousands and tens of thousands of graves: "Died—the victim of poor cookery." We are also told that it is "a sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery."—*Counsels on Diet and Foods*, p. 257. It is a recognized fact among those who have studied disease and its causes that more than half of the disease that afflicts the human population is due to eating unwholesome food. No one thing over which we have control exerts such a marked influence upon our physical welfare. Even our spiritual progress is impaired, because derangement of the physical body influences the mind and the soul.

Since food is so inseparably connected with our physical and spiritual well-being, what can be more deserving of our careful consideration and study? People have become so accustomed to eating for pleasure or merely to satisfy hunger, that little more than the attainment of these ends is thought of. The selection of foods best adapted to the building and maintaining of strong, healthy bodies as fit temples for pure and noble thoughts is either ignored or lightly considered. But "the Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers."—*Id.*, p. 251.

Food preparation should be approached scientifically. The scientific principles which underlie the preparation of healthful food should be well understood. The practical application of these principles will yield inestimable returns in health and enjoyment of life. God regards the science of healthful cookery one of value above all other sciences.

"The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work." "In order to learn how to cook, women should study, and then patiently reduce what they learn to practice. People are suffering because they will not take the trouble to do this."—*Id.*, pp. 251, 253.

Many cooks of long experience have become skilled in the art of combining ingredients and flavors to make palatable and attractive dishes, many of which are far from wholesome and nutritious. Food properly prepared should not only please the appetite, but should nourish the body. This requires skill on the part of the cook, and a knowledge of the food needs of the body and relative nutritional values.

The purpose of food is to promote growth, repair waste, supply energy, and regulate body processes. The nutritional elements in foods that do this are proteins, fats, carbohydrates, minerals, vitamins, and water. Much research has been done in the last thirty years to determine the amounts of these various constituents that the average person requires each day for optimal health, and suggestive standards have been set. Surveys of the eating habits of hundreds of American families reveal the fact that the American diet is decidedly below the recommended standards of optimum adequacy in many respects. Calcium and vitamins A, B, C, and G are generally regarded as the substances most frequently deficient. Clinical data also show a pronounced correlation between previous food habits of patients and incidence of degenerative disease. Dr. E. V. McCollum, of Johns Hopkins University, makes the following comment on the relation of food to health, and points out our greatest dietetic errors.

"We know that if the diet does not provide the right substances and in the right amounts, the physiological processes do not run smoothly and life does not last so long as when the system is supplied with proper food. Old age appears sooner than is necessary, and the body becomes prey to disease which

* Parallel discussion with Section XIV, "Healthful Cookery," in the book, *Counsels on Diet and Foods*.

might under more favorable conditions have been avoided."

"We are eating too much refined cereal products such as white flour, refined corn meal, polished rice and cereal breakfast foods, potatoes, and sugar, and not enough of the protective foods."

The "protective foods" are milk, fruits, and leafy vegetables. It is the preponderant use of the refined, devitalized food in our dietary, such as degerminated cereals and the excessive sweets, that is crowding out the foods containing the life-giving elements which God intended we should have. Scientific study and advice certainly emphasize the counsel given us long ago to "eat largely of fruit and vegetables." It becomes apparent that care needs to be exercised in the selection of food, but this is not enough. The preparation of food is of vital importance. Food values may be improved or impaired by cooking. Cooking is supposed to render most foods more digestible, but in this it often fails. Some foods are better eaten raw. Fresh fruits and vegetables are practically our only source of vitamin C, and this is easily destroyed in the cooking process unless protected by certain fruit acids. This illustrates the scientific basis upon which the following instruction is based.

"The Lord desires those living in countries where fresh fruit can be obtained during a large part of the year to awake to the blessing they have in this fruit. The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing." "It would be well for us to do less cooking and to eat more fruit in its natural state."—*"Counsels on Diet and Foods,"* p. 309.

Overcooking vegetables in large amounts of water results in mineral and vitamin losses. Vitamins B and C are soluble in water. Vegetables that have been pared and allowed to stand in water for several hours, or cooked in liberal amounts of water, will have 40-50 per cent of vitamin B removed in the water. Fruits and vegetables are one of our best sources of iron; therefore losses of this mineral in vegetable cookery becomes outstanding in significance. Losses of iron in cooking are reported in "Food Preparation," by Sweetman, as follows: Potatoes, 15 per cent; navy beans, 32 per cent; peas, 36 per cent; spinach, 43 per cent. The food value of juices in which vegetables are cooked should not be overlooked.

Applying intense heat to fat, as in frying, will cause chemical changes in the fat, with the formation of irritating substances. Complicated mixtures of many kinds of foods hinder digestion and are many times positively injurious.

"The large amount of cooking done is not at all necessary."—*"Counsels on Diet and Foods,"* p. 259. Food can be prepared "in a simple, healthful, and easy manner," if women will study to do it. "The serving of a great variety of dishes absorbs time, money, and taxing labor, without accomplishing any good."—*Id.*, p. 258.

We would do well to heed this instruction, for our stomachs, nerves, and pocketbooks

would be benefited by its application. Economy should be a constant watchword in every phase of food preparation. Overeating, one of the greatest of dietary sins, is encouraged by serving too great a variety of food at one meal, especially food that is highly flavored to tempt the appetite. What we eat unwisely or in excess of bodily needs is waste, as much as what we carelessly throw away. "Food [should] be prepared in the most natural and inexpensive manner."—*Ibid.* This by no means indicates that the diet need be impoverished. The instruction is to "learn how to cook with simplicity, and yet in a manner to secure the most palatable and healthful food."—*Id.*, p. 260.

Expenditure does not always ensure adequacy. Investigations of food expenditures in twenty college boarding houses managed without a dietitian showed that one or more minerals or vitamins were deficient in nearly all cases, and there was no parallel between the amount expended and the degree of adequacy. The five dietaries costing the most had more mineral deficiencies than the five costing the least. The investigators concluded that the deficiencies could have been met without increased cost if more careful selection had been practiced.

Rapid advance in the science of nutrition and foods in recent years has given us much information about diet. Marked improvements have been wrought in many respects, but we need a much more far-reaching application of this knowledge in everyday life. People are becoming more and more food-conscious. Nutritionists and economists are stressing the need of education in relative food values, which should increase the consumption of "protective foods." They are also trying to encourage home production and preservation of fruits and vegetables in rural areas. This harmonizes with the type of instruction given this people many years ago.

As a people, we have not appropriated all the blessings in store for us in carrying out the instruction we have received on the matter of selection and preparation of healthful food. May we no longer have the charge of indifference and neglect laid at our door. By voice and pen and daily living, may we encourage and promote this most important branch of education.

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THE UNIQUE PRINCE GEORGES CLINIC*

A Local Church Missionary Project

By RUTH CONARD, of the General
Conference Secretariat Department

I DON'T know much about Seventh-day Adventists, but if their religion is responsible for the good work they are doing at their clinic, I almost believe I'd like to be one of them." The speaker, a poorly dressed woman, had come to the drugstore with a prescription from the medical clinic operated by the Seventh-day Adventist church in Hyattsville, Maryland. Several members of the county welfare board were in the store and overheard the remark, and later, one of them, in relating the story to F. D. Nichol, the pastor of the Hyattsville church, smilingly observed that he agreed with the woman.

Many within the influence of this clinic now echo the feelings of this grateful woman. But there was a time when Seventh-day Adventists were not generally regarded with favor in the community. When, nearly eight years ago, a company of Review and Herald workers opened an effort in the little town of Hyattsville, five miles from Takoma Park, strong opposition was encountered. However, the Lord blessed the work, and in due course a company of converts, augmented by a group from the overcrowded churches in Takoma Park, were organized into a church.

At first the members met numerous rebuffs in their missionary efforts. Harvest Ingathering workers confronted many closed doors—and some slammed doors. During the depression, when there was need on every hand for Christian help work, the women from the church went one afternoon to the local welfare agency and offered their services, but were coolly informed that they were not needed. What to do? If the church members could not join forces with a relief organization already established, they could work independently.

"Medical missionary work," says the Spirit of prophecy, "is the pioneer work of the gospel."—*Medical Ministry*, p. 239. Medical welfare work—here was a line of endeavor not being pursued by any relief organization in the county. Perchance that was the service which the Lord would have the Hyattsville church undertake. Something to serve the physical needs of the destitute would provide a channel to minister to their spiritual needs also. So the idea of a clinic was conceived, as an avenue of service for a missionary church in the midst of a prejudiced community.

* This illuminating report was prepared upon MINISTRY request, for the stimulus it might prove to other city churches in surveying the possibilities of clinic work when proper medical collaboration can be secured from accessible Adventist physicians, dentists, nurses, and dietitians.—EDITOR.

Contacts were made with county health-board officers, and State and Federal welfare organizations. The project was studied over with the county medical society.

The Washington Sanitarium, five miles away, made the project possible from a professional standpoint by agreeing to furnish the services of one of their staff doctors. The location of the clinic was settled when a Catholic lawyer offered, rent free, the use of an unoccupied store building which he owned. He also donated a stove and miscellaneous pieces of furniture. The institution was to be named for the county in which it was situated—the Prince Georges Clinic. However, much more than a doctor, a location, and a name were necessary to start a clinic. The little brick store building bore faint resemblance to the clean, attractive, model medical unit which was the dream of the church members. Dust, dirt, and cobwebs were everywhere. Black streaks decorated the walls. Roaches scurried across the floor.

But the church members set to work. Carpenters built partitions; housewives made curtains; and everybody—church officers, Sabbath school officers, laymen and laywomen—scrubbed walls, washed windows, sprayed cracks with roach powder, and mopped floors. Rugs and furniture were retrieved from attics. Several pictures were secured for the waiting room, a meager selection of medical furniture and instruments was procured—and the Prince Georges Clinic was ready for business.

At one-thirty on Tuesday afternoon, February 21, 1933, the clinic opened its doors. A doctor, the supervisor, Mrs. T. K. Martin, and a receiving clerk were on duty. Would any patients come? Yes, some did. Only a few the first day. But it was a beginning. After that, the clinic was conducted regularly each Tuesday afternoon. The work proceeded slowly. It was found, however, that the clinic filled a very definite need, and gradually a regular clientele was built up. The location of the Prince Georges Clinic does not lend itself to the large patronage which a city clinic would have. It is situated in a suburban section, with a total population of about 20,000 within a radius of five miles.

A unique feature of the project is that the operation of the clinic, except for the services of the doctors, has from the first been carried entirely by the members of the Hyattsville church. The work has always been conducted in harmony with approved procedure for clinics. A registration card, including information as to name, age, family, and amount

of income, if any, is kept for each patient. Only applicants whose home situation shows them to be eligible for charity are received. A charge of twenty-five cents is made for each patient, though no one in need is turned away for lack of this. In fact, many are not able to pay anything, and are admitted free. No distinction is made as to race, color, or creed.

Several times during the first few years of the clinic, its location had to be changed. It encountered other setbacks. But gradually it became established. The State and county welfare agencies began to recognize the service it was rendering. Some of the very people who had formerly declined to accept the assistance of the sisters of the church in general welfare work, went out of their way to cooperate in the work of the clinic. Finally the Catholic lawyer who owned the store which first housed the clinic, and who had followed with interest its progress, offered to erect a building. Plans were drawn by the directors of the clinic. The finished job revealed a one-story red-brick structure. Across the front of the building is a large waiting room. In the rear are a doctor's office, a supervisor's office, a receiving room, two examining rooms, a dental office, and a utility room.

The patronage of the clinic has grown rapidly since it was moved into the new building. It is now open for general clinical work twice a week—on Tuesday morning and Thursday evening. At these times, the reception room is nearly always crowded. As many as forty patients are handled during one clinic period. Arrangements are made with the Washington Sanitarium, as the need arises, to take groups of patients from the clinic to the hospital for tonsillectomies. A nominal fee is charged. The opportunity thus afforded for this surgical work is highly appreciated. During 1937 forty-three tonsillectomies were performed as a result of this plan.

Almost from the first, the need of a dental clinic was apparent. As there was no Adventist dentist practicing near by, the aid of non-Adventist dentists was solicited, and those approached willingly agreed to give one morning of their time at recurring intervals for clinical work. Three dentists rotated regularly for a time, and now since two Adventist dentists have set up practice in a near-by town, they also have been glad to cooperate. After one busy dental-clinic period, the visiting clinician presented the supervisor with an almost complete set of dental instruments. They were from a retired dentist, who no longer needed them and wished the Prince Georges Clinic, of which he had heard favorable reports, to have them. This illustrates the kindly cooperation on the part of professional men not of our faith.

The clinic, with its admirable facilities, has become a center in the community for medical charity work. When the county and State

health officers visited the new building, they were enthusiastic in their commendation of it. Not long afterward, they requested the privilege of using the building one evening a week for a venereal clinic. They said that one of the greatest difficulties encountered in the fight against social diseases, which has recently been inaugurated throughout the country, is finding suitable places for conducting the clinics. The directors of the clinic were, of course, glad to accommodate them. Later, a similar provision was made for tuberculosis and orthopedic clinics. The social-service agencies of the county conduct their monthly business meetings in the clinic building. Making the building available in this manner for related activities has naturally helped to demonstrate to all the desire of Seventh-day Adventists to cooperate fully in philanthropic work.

The clinic has always been operated on sound financial principles. The expenditures have been kept within the limit of the donations and offerings received, and a careful record has been kept of all transactions. For the first few years the income, aside from the nominal fees charged the patients, was made up almost entirely of offerings received at the midweek prayer meetings of the Hyattsville church. Since the new building has been opened, the local conference, recognizing that the value of the clinic extends very definitely beyond the local church group, has gladly contributed a certain amount each month.

IN the fall of 1937, the Community Chest plans for Washington, D.C., were expanded to embrace the adjoining counties in a Greater Washington Community Chest drive. Prince Georges County was included in the plan. Several local businessmen encouraged the directors of the clinic to apply for assistance from the local unit of the Community Chest. The church board considered the suggestion very carefully, satisfied themselves that an appropriation from Community Chest funds would in no way limit Harvest Ingathering activities, and finally authorized the preparation of an estimate of the needs of the clinic.

By the time this estimate was finally in shape, the budget of Community Chest funds had already been made up. Nevertheless, the committee was so impressed with the story of the clinic that they revamped the budget and allotted \$1,200 to the Prince Georges Clinic for the year 1938. This welcome contribution has permitted considerable enlargement in the scope of the work. As a result of this affiliation with recognized welfare interests, the registration cards of the clinic have been revised so as to make them almost identical with those of the Central Admitting Bureau, in Washington, D.C., the office set up by the Community Chest for registering all applicants for medical welfare by hospitals and clinics of the city and its suburbs. Also, the

case records of our clinic are now cross-referenced with theirs.

Figures from the clinic records tell an interesting story. During 1933, the first year it was in operation, there were 501 patient visits. The next year, 586. The year 1935 was the depression year for the clinic. Part of that time it was located in improvised quarters in the back room of a public building, and the work was closed down entirely for two months of the summer. The total was only 348 patient visits. In June, 1936, the new red-brick clinic building was completed, and the number of visits for that year climbed to 717. In 1937, there were 1,661 patient visits. And 1938 gave evidence of making a substantial increase, with a record of 2,451 patient visits for the year.

The success of the Prince Georges Clinic has been due largely to the individual, unflinching sympathy and interest that has been given to each patient. The poor people who come, bring not only their physical ailments, but also the heartache that is inherent in every human breast. Just one illustration. A young girl was sent to the clinic by a welfare organization for various tests before entering a maternity home. She showed a bold front before the doctors, but after they had gone she stayed to talk with the supervisor, and a little kindly questioning showed her to be a heartbroken girl, paying the penalty of an unaccustomed drink or two. She was embittered when the name of God was mentioned. The supervisor talked quietly and sympathetically to her. Was she familiar with the loving sympathy of Jesus in His dealing with a case like hers? She said she knew very little about the Bible. However, when she heard the story of the woman taken in sin, and understood the meaning of the Saviour's reply to one such as she, "Neither do I condemn thee: go, and sin no more," she burst into tears, and found comfort in the tender words of the Friend of sinners.

Many more stories might be told of the solace brought to the poor sufferers who come to the clinic. A memorandum is kept of the number of patients, and the physical diseases treated, but only the record books of heaven can reveal the good accomplished in ministering to the sick at heart. To the Hyattsville church members, the clinic has truly proved an opening wedge into the favor of the people around them. In Harvest Ingathering solicitation, they find people more willing to give for the world-wide mission program of the denomination because they know of the good work being done locally by the Adventist clinic.

This experiment in medical evangelism reveals anew what a local church can accomplish in undertaking the full responsibility of operating and financing a medical-welfare institution. It illustrates how a sanitarium can do medical missionary work without the necessity of assuming either the administrative or the financial responsibility. It demonstrates

the possibilities of securing assistance for local church charity projects, if they are carried on in an efficient, businesslike manner, from persons of other religious beliefs, and from established welfare agencies. And above all, it shows what a church body can do in co-operating with public philanthropic agencies, without in any way jeopardizing the distinctive principles of Seventh-day Adventists, but on the contrary, enhancing the standing of the denomination in the eyes of the public. In fact, the most definitely unique feature of the entire undertaking is that it has developed, through the years, into such a distinct factor in the county that when medical charity is mentioned in welfare circles, attention is naturally directed to the Prince Georges Clinic, conducted by Seventh-day Adventists.

HEALTH • EDUCATION EXPERIENCES

CHRISTIAN PSYCHOLOGY.—A few weeks ago an elderly woman came to our sanitarium. It fell to my lot to mark her menus, and from my first introduction I

observed that she was discouraged and badly in need of help. She had a very meager appetite, worried a great deal over her run-down condition, and was ever fearful that the foods she ate would give her trouble. Home conditions, which I did not fully understand, had a depressing effect upon her life. She had an invalid husband, and the cares and woes of life had so weighed her down that she was in the depths of despair.

My objective was to turn her mind to the One who understands our needs, and to help her trust in divine power. I knew that if she did this, her food would agree with her better, and, during her wakeful hours at night, she might think upon Jesus, our helper. How grateful she was that morning I knelt by her bedside and offered a petition in her behalf! I lent her a copy of "Mount of Blessing," for her to read when she was tempted to become discouraged.

Before she left the sanitarium, I read her the verse in the Bible which speaks of our light afflictions which are but for a moment, and pointed her mind to that better land where sin and suffering will be no more. I believe this patient really trusted in divine power when she left the sanitarium. Her digestion was much better, and I have hopes that from a few seed thoughts I tried to sow, a soul will be won to Christ.

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GERTRUDE GERATY.

[Senior Student of Nursing.]

Demonstration Health Talk

By MARIAN H. BOWERS, R.N., *Educational Director, Loma Linda School of Nursing*

SUBJECT: "Correct Breathing."

AIM: To develop a true appreciation for the marvelous phenomena of respiration. To teach a simple technique for correct breathing. To bring conviction of the necessity of becoming bathers of the 725,000,000 air sacs.

ILLUSTRATIVE MATERIAL: (1) Limewater experiment. Fill eight-ounce bottle two thirds full of limewater. Through drinking tube, breathe into the glass. The limewater will change to a milky white, depending upon the amount of carbon dioxide breathed into it. (2) Demonstrate fresh lung tissue, obtainable from any meat store. (3) Test the breathing technique of the individuals in the class. (4) Demonstrate correct breathing, and have return demonstration by members of the class. (6) Use of interesting data, such as number and size of air sacs; amount of lung contents changed with every breath; comparison of ordinary breathing with deep breathing; number of breaths a minute, day, hour, year; number of air baths an hour to the 2,000 square-foot surface of membrane (1,000); and comparison of capillary surface of lungs with body surface (almost 100 times).

Health-Talk Outline

INTRODUCTION: Breathing is the alpha and the omega of life. Good health depends on good blood, and "in order to have good blood, we must breathe well."—*Counsels on Health*, p. 59.

BODY OF TALK:

- A. Relation of proper breathing to health and education.
 1. Food God has provided for the lungs.
 2. Lungs deprived of air, like a hungry person deprived of food.
 3. Full, deep inspirations purify the blood.
 4. Teacher should see that the habit of deep breathing is established by pupils.
 5. Best means of controlling negative mental emotional conditions.
 6. Rhythmical, deep breathing clarifies the mental powers, invigorates and refreshes the whole body, soothes the nerves, tranquilizes the mind, stimulates the appetite, and promotes more perfect digestion.
 7. Cases of sudden fright, restlessness, and sleeplessness, reestablish the equalization of the circulation by controlled, rhythmical breathing.
- B. Brief discussion of anatomy and physiology.
 1. Upper respiratory passages and lungs.
 2. Muscles used in breathing.
 - a. More than seventy-five involved.
 - b. The diaphragm, chief muscle, and how it functions.

3. Definition of respiration.
4. Processes involved.
 - a. Breathing.
 - b. External respiration.
 - c. Internal respiration.
5. Control of breathing.
 - a. Nervous: voluntary, reflex.
 - b. Chemical: The carbon dioxide of the blood acts as a stimulus to the respiratory center. Carbon dioxide limits the voluntary control.
6. Principles involved in various altitudes.
7. Normal modified respiratory movements: coughing, sneezing, yawning, sighing, hiccoughing, snoring.
- C. The functions of breathing.
 1. To support life.
 2. Voice breathing for production of tone. (Requires the greatest amount of breath.)
 3. Both should be centered in the middle of the body.
- D. Faulty types of breathing.
 1. Interference of rhythm may be due to emotions, habits, nagging, superficial thinking.
 2. Weakness and sluggishness.
 - a. Caused by continual fatigue and depressed chests.
 - b. To lessen this fatigue, take a big yawn with a big stretch, in supine-position.
 3. Mouth breathing.
 4. Audible breathing. Labored breathing through a narrow aperture is injurious.
 5. Breathing too seldom.
 - a. Occurs in talking and reading.
 - b. A breath should be taken before each sentence.
 6. Collarbone breathing.
 - a. Lenox Brown, a throat specialist, found that in 5,000 cases of sore throat, those who had "ministers' sore throat" had this fault of breathing.
 - b. Detected by the movement in the shoulders.
 - c. Due to timidity and self-consciousness.
 - d. Causes congestion of the pharynx.
- E. Factors that inhibit correct breathing.
 1. Restrictions caused by clothing.
 2. Sedentary pursuits.
 3. Shallow breathing.
 4. Improper ventilation.
 5. Faulty body mechanics.
- F. General suggestions for correct breathing.
 1. With every breath, the chest should expand in all directions.
 2. The breath should enter through the nose, not the mouth.
 3. Breathing should be slow, deep, rhythmical, and without tenseness.
 4. The diaphragm and the abdominal muscles should be used, with emphasis on the use of the diaphragm.
- G. Technique of correct breathing.
 1. Inspiration: Hold the chest immobile, ex-

pand in all directions, pushing the diaphragm downward.

2. Expiration: Keep the chest high, contract the abdomen, pulling it toward the spine.

H. Exercises to develop deep breathing.

1. The exercises are to be taken in both reclining and standing positions. At the beginning, the exercises may be taken more easily in the reclining position, because the whole body is at rest. Not more than four or five minutes should be given to these exercises at any one time. Always breathe through the nose. These exercises taken four times a day, six to eight times each, for a period of four months, will produce marked results.

2. The exercises.

- a. Inhale and exhale deeply, slowly, and quietly 6 to 8 times. Hold the breath a moment before exhaling.
- b. Inhale slowly and deeply, hold a moment. Exhale slowly through a small lip opening (as in whistling) by sudden contraction of the abdominal muscles.
- c. Inhale quickly and deeply by sudden contraction of the diaphragm, holding a moment. Exhale slowly through the lip opening by gradual contraction on the abdominal muscles.
- d. Inhale and exhale quickly, increasing rapidly to a pant.

3. Time to take the exercises.

- a. Just before arising in the morning, in supine position.
- b. Middle of the forenoon.
- c. Middle of the afternoon.
- d. On retiring, in supine position.

I. Exercise to develop the diaphragm.

1. In standing position place a chair back so that it will just contact the body above the waistline.
2. Without taking a breath, push the chair away by expanding the lower ribs, and then relax.
3. Practice this twenty times, once or twice a day.

J. Exercise to direct breathing to the center of the body.

1. In reclining position, place both arms on the floor above the head.
2. From this position, take deep-breathing exercises.

SUMMARY: Rhythmical breathing is essential to good health. Blowing soap bubbles and playing wind instruments can play a valuable part in making correct technique a habit. The proper training of the voice under a well-qualified teacher also leads to controlled and correct technique. Swimming, so popular today, demands not only control in breathing, but a definite breathing technique. An authority on lifesaving says that many water casualties have been due to this lack. The proper technique can be obtained *without*

money, but not without price. The price is decision and systematic effort. Faithful effort in carrying out the simple exercises of controlled breathing will bring most gratifying results. Nature promises rich dividends. There is capital in those 725,000,000 air sacs. Therefore, breathe!

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Miao Door Opened

By D. R. WHITE, *Miao S.D.A. Mission, China*

IN February of 1937, I was appointed to open work in western Hunan among a new tribe of Miao, called the Dong Shan Miao. Arriving in Chiencheng I found that Pastor Ho had secured living quarters and a place for a chapel, but could find no kindly ear for the gospel. Any expression that had in it the term *Fu yin tang* (gospel hall) was against him, and any mention of the gospel only held him up to ridicule. The people would sing the hymn "Jesus Loves Me" up and down the streets in their drunken brawls, and would make mockery of any one who attempted to carry on gospel work.

After talking matters over with Pastor Ho, I said, "Let us change the meaning of this word for these people. *Let us treat their physical ills before we tell them about the gospel.*" And this we did. For seven weeks we did dispensary work there, working side by side, extracting teeth and doing whatever was needed to help the people. A number of leprosy cases came to us. There is dire need that something be done for leprosy in this section.

Soon our work created an interest among the officials of the hsien, and several of them called on us. One came with an abscessed tooth. He came every day for nearly two weeks, and I had the privilege of giving our first Bible study in that section to this young man.

We now have a large interest in Chiencheng. Pastor Ho reports progress that is highly gratifying. We solicit your prayers in behalf of these tribespeople of western Hunan, that there may be won here, as in other parts of the division field, a harvest for the kingdom of God.—*China Division Reporter, September, 1938.*

THE LARGER OUTLOOK

Principles, Perils, and Developments

An Imperative Investment

By I. H. EVANS,

General Conference Field Secretary

MOST people form an estimate of values on the basis of whether or not an item will pay. If a man is asked for a gift of time or money, which is part of his life, it is only proper to study the question from the viewpoint of profit and loss. If the plan outlined is the very best way to use that portion of life, then the investment is profitable. If there is a better, a more profitable way, then that is the one he should choose.

The General Conference in open session and in three consecutive Autumn Councils has recommended that the denomination establish a Theological Seminary where our younger ministers may be offered opportunity for advanced study in Biblical languages, Biblical interpretation, Biblical archeology, homiletics, evangelism, and related topics. This is not a new departure, or a breaking with the past, but an expansion of our denominational educational policy, which has ever been one of growth. Every year our schools have advanced in bettering their curricula. Increased requirements have been demanded of the student body, more thorough work has been required, and abler and better-trained faculties have been supplied—all to benefit the student.

Today most of our recruits to the ministry are drawn from the graduates of our colleges. This is a great advance over what once was possible among us. But in order to carry out the instruction that has come to us demanding a better-trained ministry, and in order to furnish advanced training to those who teach the young people in our academies and colleges, it has seemed to our leaders that the denomination should provide a seminary where strong young men who are called to the ministry may continue their study along special lines, so that they can meet not only the masses, but the educated, as able interpreters of the word of God.

In earlier days men could practice medicine after one year of study. They could be dentists by working with another dentist for a few months. They could start a law practice of their own by studying with some good law firm for a year or two. At that time the ministry was often filled with men of limited education.

Now all is different. A doctor today must have two years of college education; then he must spend four years on his medical education, and, before he is considered qualified to

practice medicine on his own responsibility, he is required to put in an intern year. A lawyer must complete fourteen grades, and then take a three to four year course in law. He is not permitted to practice law then until he has passed the bar examination. A minister of the popular denominations must secure a liberal education, and then take a three or four year course in some seminary before he is counted as qualified to preach.

All this is merely keeping step with the times in which we live. Ministers who speak in the name of the Lord should really be educated above all other professional men. The minister is usually a man of extended influence. He changes lives. He not only teaches people how to live on this earth, but he also seeks to prepare them for the life to come. Of all the work done by men for their fellows, nothing is so vitally important as the work of the minister. He must be trained for his work, since he is to be a teacher and a persuader of men. He fails in his work if men are not made better by his teaching.

Salvation the Highest of All Sciences

In order to teach acceptably, one must study and gain knowledge. This is especially true in spiritual things. How can one know how to teach the Bible and its doctrines without special training? No science deserves so close a study as the science of salvation, which is the highest of all sciences.

In order that our ministry may become more able in its work, the General Conference has started a seminary. During the five years it has been in operation, the seminary has been conducted in buildings not its own. At present the library facilities, for reading and research, are entirely inadequate for the demands upon them. A seminary needs library facilities of the highest order in the various branches taught. It is earnestly hoped that a suitable building may be provided for our seminary during the coming summer. Part of the funds are already in hand, but not enough to complete the building and furnish the classrooms. Therefore it is planned to take up a special offering on May 13 for the finishing and furnishing of the seminary building. Many important books ought to be added to the library, and shelves, tables, and chairs for the reading room must be supplied.

The unity of our world-wide work will be strengthened through the operation of this seminary. Missionaries sent to distant fields often spend some time there before sailing, or during their furlough period. This makes for unity of doctrine, and helps those who attend to preach the same truths. The May offering should be a liberal one, so that a second offering will not be necessary. We are confident that our people will support this school as they have supported every good work in former days. Soon our seminary will be of such help

that we will wonder how we ever carried on without it.

Will such an investment pay? Does it pay to have a part in every good, progressive movement? Will it pay in days to come for our workers to be able to say, "I helped build that seminary"? Will it not be good in days to come—should time last—when your own children are to enter the work, and are advised to attend the seminary for advanced training, for you to be able to tell them: "Mother and I helped to provide funds to erect and furnish that building"? Will it not bring joy for the young worker to be able to say: "I helped with my small donation to provide this building and this library. Now I am to enjoy its benefits"?

There is something in this idea of investment that has many angles. We have to reckon with time and eternity when we consider our profits and losses. Will it not pay rich dividends for each family, rich or poor, to do their part in every good work? Let each lend a hand to help at this time, and encourage other members to help. For the sake of the Seventh-day Adventist ministry at large, and for his own sake, let every worker lead out in securing the money to finish and equip our Theological Seminary.

Better Evangelistic Methods

By A. O. SAGE, *Evangelist,
Central California Conference*

WHEN I first learned that it would be possible for me to attend the winter quarter of our Theological Seminary, I began to plan what courses I would take. As I had been in the ministry for twelve years, and had held many evangelistic efforts, baptized hundreds of people, and observed the methods of preparation and approach of successful evangelists through the years, I did not feel the necessity of enrolling in the course offered in methods of evangelism. However, after arriving in Washington, D.C., and talking to President Kern and several of the students, I decided that I would enroll for the course.

After listening to the very first lesson as taught by J. L. Shuler, I realized that he had something of very great value for every man engaged in soulsaving work. I was deeply impressed with the many details in a successful evangelistic program, which Elder Shuler has carefully worked out. Step by step, the essential points necessary to a successful conclusion in an effort were considered. It was most interesting and helpful to study the technique which he has used in organization, before, during, and after a meeting in his large successful city efforts.

There was open and free discussion of the methods presented, and the methods used by the students were stated and discussed. Thus, all contributed to the success of the class. The

following points cover, in a brief way, the problems discussed:

1. Evangelism, or soulsaving, is the most important work in the world; and next to the matter of our personal preparation for heaven, it is the most vital consideration of all life.
2. Eight essential factors in preparation for a meeting:
 - a. Prayer.
 - b. Revival in the church, preceding meeting.
 - c. Distribution of literature to prepare ground.
 - d. Enlisting proper persons to provide special music and serve as ushers.
 - e. Rallying church members to unite and bring friends to the meetings.
 - f. Securing volunteers to distribute printed announcements each week.
 - g. Appropriate instruction to members regarding their conduct in the meetings.
 - h. Conducting a personal workers' training course.
3. Six factors of organization.
 - a. Organizing territory into districts.
 - b. Preparing and following an appropriate literature-distribution schedule.
 - c. Organizing the evangelistic company.
 - d. Securing names of interested people.
 - e. Providing for personal follow-up work with interested.
 - f. Arranging subjects in the order that will produce best results.

These topics were discussed point by point, and a detailed explanation was given. It was the emphasis placed on careful organization that caused me to realize that here was a class which presented something that I needed in my evangelistic work. Among other things of vital importance that were very carefully presented were:

1. Place of meeting, and guiding principles on location.
2. Meeting-place essentials.
3. Securing an attendance.
4. Effective advertising.
5. Use of radio.
6. Question-and-answer service.
7. Building and holding interest.
8. Financing the effort.
9. Presenting the Sabbath truth.
10. Principles and technique in securing decisions.
11. Preparation for baptism.
12. Establishing converts, and the follow up.

One very important factor presented by Elder Shuler was his method of presenting the Sabbath question through the medium of a "court trial" with a jury of twelve non-Adventists. He has worked this out very carefully, and as a result gets many decisions for the Sabbath in this particular meeting. Many printed helps were given to the class as they studied from day to day, which can be used in the future.

It is my opinion that Elder Shuler's program of methods to be used before, during, and after a meeting, merit the intensive study not only of all our interns, but also of those who have been ordained to the gospel ministry. I heartily recommend this course to all of our evangelists and ministers, and feel that they should make every attempt to attend the Theological Seminary, thus bringing to their own hearts a new call to study and a renewed vision of the work in these last days.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

BOOK REVIEWS

CHRIST AND THE HINDU HEART,* by J. E. Graefe, Revell, New York City, 1938. 155 pages. Price, \$1.50.

Written by one whose heart is warm and sympathetic in his relation to the people among whom he has lived and labored, the book "Christ and the Hindu Heart" approaches the subject with an appreciation of the need of the millions of Hindus for the knowledge of a living Christ, and with a sincere desire not only to make Him known, but to win hearts to a love of the divine Son of God. As a basis for his approach to his subject, the author uses the first epistle of John, together with the same apostle's lovable story of our Saviour's life among men as recorded in the fourth Gospel.

Even in this Western World, where Christian thought and ideals are interwoven into the warp and woof of daily living, it would be well for thoughtful Christian men and women to know the relationship of Christ to the great religious system of India, known to us as Hinduism. We are living in a day when naturalism—worship of the things of nature—is gaining a central place in Christian lands. This is basic in Hinduism also. Its gods are of the earth, earthly. Its people worship the creature, not the Creator. God is to them as He was to the Athenians of Paul's day, an unknown god. Vaguely they sense that He exists, but they know Him not.

* Elective, 1939 Ministerial Reading Course.

The whole Hindu system of religious thought is cold, hard, and physical. It is patterned after man with his sinful desires in control. God is in everything. Everything is an expression of God. Hence as man is born in the world, so he should remain, for he cannot change his estate, no matter how hard he tries. The author quotes Mr. Gandhi in relation to the teaching of modern Hinduism, if there is such a state in Hinduism:

"The Gita (the religious book that is the basic guide of the Hindus) has very wisely said that the performance of one's own religious duty is preferable to the carrying out of the religious duties of others. This religious duty, which we call by the untranslatable word, *dharma*, appears to me to include the environment wherein we were placed by God. It connotes our seeking to live in harmony with those birth conditions, and not rebelling against them or seeking to overpass their limitations for individualistic or selfish reasons."

There is no doubt as to his meaning. And it is to bring hope to those whose outlook is so hopeless, that Mr. Graefe has very sympathetically and helpfully written this treatise on "Christ and the Hindu Heart." He bases his presentation on John's beautiful statements in his Gospel and his epistles, and seeks therefrom to bring home to the intelligent Hindu an understanding of Christianity, and of the Christ. To the hopeless he seeks to bring hope in Christ. Into the seeming peace of lives hardened to resignation to blind fate, he seeks to bring the true peace of God.

Written originally for Hindus of education, to meet their spiritual need by offering them a knowledge of the only One who can bring hope to human hearts, and the privilege of accepting Him, this book in its American edition gives to students and Christian workers of the Occident a knowledge of the conflict which is ever raging in the very center of naturalistic and pantheistic faith with its fatalistic philoso-

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phy and predetermined social life. And it also gives food for careful thought to those who must meet a school of religious and social thinking which is developing in these lands of the West, where naturalism is making heavy inroads, where social lines are rapidly changing, and where the problems of the East are becoming problems of our own, not merely the theories of a distant land.

Every person who goes into the Indian environment can read this book with real benefit. Every one here at home who desires to be conversant with world religious problems can study it with profit.

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

OUR FATHERS FAITH AND OURS, by David Schaff. Putnam, New York City, 1928. 680 pages. Price, \$4.50.

There is need today, on the part of all Christian workers, for a thorough understanding of the historical background of modern Christendom. Many who are familiar with the great classic, "History of the Reformation," by D'Aubigné, will deeply appreciate a study of "Our Fathers Faith and Ours," a scholarly and masterful analysis of the differences between Protestantism and Romanism. In the preface the author gives his purpose:

"To state the causes which led to the division of Western Christendom in the sixteenth century, and the distinctive differences of its two parts; to trace these differences back to their historical beginnings, and follow them through their development in the Middle Ages and in modern times; and to test them in the light of Scripture, history, and reason."

Part one discusses at length the conditions which led to the division of the church, as well as the motives and personalities of the Reformers, especially Luther. Part two treats of the controversy over doctrines and sacraments, the Scriptures and tradition, the church and its ministry or priesthood. The discussion of the teachings held in common by Protestants and Romanists, and the teachings on which they differ, comparing both with the teaching of the Scriptures, is illuminating indeed. The candid and fair analysis of the Papacy, with all its leading dogmas, and their origin and development, should enable one to understand and interpret the prophecies which apply to our time more intelligently and forcefully.

Part three deals with the social and moral questions involved in the division between the two great religious bodies. Many of the Romanist beliefs which are discussed are of practical interest today, such as religious freedom, church and state, education and state-supported schools, marriage, moral principles among the clergy, etc.

The reader may discover some points on which he would not agree with the author, as in his discussion of the Romanist "alleged necessity of tradition." Speaking of the

baptism of infants and the observance of the Lord's day, he states that "both customs may fairly be deduced from the Scriptures," but his arguments are far from convincing. I think our workers will find this book both interesting and profitable.

MEADE MACGUIRE.

[General Conference Field Secretary.]

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Our Conduct in the Pulpit

By R. S. JOYCE, *President of the South England Conference*

THE impressions formed by our pulpit conduct often determine the reception of the message. Offensive mannerisms create a needless prejudice. Among the determining factors may be considered the following:

USE OF THE VOICE.—I never cease to marvel at the lack of attention that has been accorded the cultivation of the voice. Most of us are unaware of our vocal defects. We do not hear our own voices as others hear them; so we cannot correct our own faults in voice production. Good, round, mellow voices carry conviction and persuasion, and hold the attention. The declamatory, affected tone should be avoided, and color and vivacity should be cultivated. The greater the variety of pitch in a voice, the better the speaker is able to adapt himself to all conditions. It should never be so high as to be uncontrollable, nor so low that it cannot be heard. A loud voice with poor articulation is not to be compared with a medium-strong voice with good articulation. Conversational voice is apt to be too low for an audience to hear.

POSTURE IN PRAYER.—Obviously both the congregation and those on the platform should kneel forward in all public prayer, unless asked to stand. Turning around in a congregation of any size seems most inappropriate. In silent prayer, which is for so short a time, we here in Britain have found it best for those on the platform to kneel forward, as the congregation bow their heads.

LENGTH OF PUBLIC PRAYERS.—Again and again we are told by the servant of the Lord that public prayers should be short. The ideal length is three minutes. Our Lord taught us how to pray, but the prayer He gave us is about the length of many of the *introductions* to our public prayers. We feel we have to pray in great detail and use impressive phrases, but we forget that vain repetitions are the mark of heathen prayers. If we addressed any other being with some of the intonations and

the repeated use of names which we weave into our prayers, those who heard us would be amazed, if not disgusted. In all extempore speech, we fail to notice the passage of time. Long prayers quench the devotional spirit, for the average worshiper does not maintain the spirit of fervor to such lengths.

MANNERISMS THAT PLEASE AND ANNOY.—There should be no deliberate use of uncouth movement, though every speaker should adopt attitudes natural to himself. Good mannerisms should give ease to both the speaker and the audience. Personally, I think the following are permissible: Walking a few paces to right or left; holding the desk at times; and possibly slipping one's hand into one's pocket. Those I find distracting are: Speaking without moving; gripping the lapels of the coat; too deliberate speech; dropping the voice at the end of sentences until the words are almost inaudible; pounding the Bible or desk (perhaps to keep the audience awake?); the use of the word "finally" more than once in a service, as it is often a very precious word to an audience; and the most objectionable—violent clearing of the throat.

LENGTH OF PUBLIC MEETINGS.—We preachers err in making extravagant demands on the attention of the hearers. We undo by overdoing. One hour is the ideal length for our usual services, with ten to fifteen minutes of community singing, or song service, before the sermon, where possible, but never after. During an evangelistic campaign, the Sunday-night meeting is usually longer, as the offering takes more time, and there should be a musical number. Then, too, the sermon often takes from forty-five to fifty minutes, as the subjects in the series are so vast in scope and importance.

ANNOUNCEMENTS.—Announcements should be arranged and written out before the speaker comes on the platform, so that there is no leaning over to make belated, whispered arrangements. All verbosity should be eliminated. The announcements should be given in the briefest sentences, the nicety of which makes them impressive. When time is wasted in giving announcements, it is evident that no previous preparation has been made.

REVERENT PREACHING.—Our posture and speech and mannerisms should all be controlled and reverent. But this need not cut down our enthusiasm. Nor will it cut out all sense of humor, which is, in fact, a requisite—not to provoke a laugh, but to be able occasionally to give some light shading to a somber background. We should not use expressions which will cause dismay or embarrassment to any in the audience. "That I might by all means save some" should be the fundamental purpose of our preaching.

THE QUERY CORNER

Bible Questions and Worker Problems

Use of "Professor"

There seems to be a wider use of the term "professor" among our own schools than is customary in non-Adventist institutions. Is there any rule to guide us as to when a person should be called professor?

Perhaps the statement is true that we use the title "professor" until, as a little girl said of the Grand Canyon, it is worn down to the fabric. Inexperienced instructors of elementary classes are often improperly called "professor" the same as are heads of college departments. Men who have retired from teaching many years ago and have worked in other lines since then, men who are just beginning their work in one of our church schools, academies, or colleges, and men who have given their lives to teaching and are now heads of college departments, are too frequently all addressed alike. This title has been used so widely and indiscriminately that a General Conference twenty years ago voted:

"That the use of the title 'professor' be discouraged except for heads of colleges and college departments, principals of twelve-grade academies who hold a college degree, and persons of equivalent attainments who have held such positions; also, we suggest that heads of colleges and academies may be properly called Mr. or either President or Principal, as the case may be."—*General Conference Session Minutes, 1918.*

Perhaps if this simple statement were followed in its true spirit, the situation could be relieved. Oftentimes it is a real distinction to be called "Mister," and the students in some of our greatest American universities address in that way their very learned teachers who hold many degrees, and who may be heads of departments.

Contrary to some too-oft-repeated and unfounded generalizations, our teachers are humble people and receive small compensation for their labors. But they do deserve respect, consistent with the scripture—"honor to whom honor" is due. It would make even the beginner feel better if the title "professor" were actually reserved for persons of proper academic rank. He would look forward to the time when the title would be the reward of many years of study and the sign of recognition by his colleagues of his training, experience, and position.

W. HOMER TEESDALE, [Associate Secretary, Department of Education.]



JUDICIAL detachment and judgment by principle is required in dealing with problems where personal friendships or prejudices would tend to bias.

THE RELIGIOUS PRESS

Valuable Current Excerpts

PAGAN SWAY.—History seems to be repeating itself, and the Christian movement today appears to be facing conditions strikingly similar to those that prevailed in the days of Nero. Totalitarian dominance has already achieved amazing power in the conquest of weak nations and bids fair to go on to even greater victories. Dictatorships are blatantly pagan, atheistic, everlastingly opposed in the very nature of the case to Christ and His gospel. It is in a world rapidly coming under the sway of the new paganism that the Christian way must be preached and taught. —*Zions Herald (M.E.)*, Nov. 23, 1938.

ARMAMENTS COSTS.—In 1937 the world spent three times as much on rearming as the amount spent annually in prewar years, as is shown by the "Armaments Yearbook" of the League of Nations. The amount is given at \$7,100,000,000 on the gold basis, or \$12,000,000,000, devaluated. These are minimum figures, with the amounts spent by some nations only guessed. Europe spent \$4,500,000,000, or 63.4 per cent of the total. The strength of the military establishments in 1937 has grown from six million to eight and one-half million men. Thus the nations drive on in their defensive programs. —*Watchman-Examiner (Bapt.)*, Nov. 3, 1938.

WIDENING BREACH.—The National Resources Committee has recently published a startling report. On 104 pages it analyzes the income of the 29,400,000 families in the United States, and shows that "14 per cent of all families received less than \$500 during the year studied; 42 per cent received less than \$1,000, 65 per cent less than \$1,500, and 87 per cent less than \$2,500." Above this \$2,500 figure, the report continues, "There were about 10 per cent with incomes up to \$5,000, about 2 per cent receiving between \$5,000 and \$10,000, and only 1 per cent with incomes of \$10,000 or more." The unequal distribution of wealth is further emphasized by the claim that the 42 per cent of the families (almost one-half) whose income is below \$1,000 annually receive less than 16 per cent of the total American family income, while the 3 per cent in the brackets of \$5,000 or more receive 21 per cent of the total. Even more graphic is

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the assertion that the 1 per cent of the families with annual incomes of \$10,000 or more enjoy 13 per cent of our total family income.

Perhaps the most disheartening aspect of all is the revelation that the lower third of the nation's families had an average annual net income of only \$471 during the test year of 1935-1936. Seventy per cent of this group were not on the Federal relief rolls! Claims of this kind, if correct, betray a disquieting situation. As the rich become richer and the poor poorer, the middle class disappears; and scores of examples from history reveal that such inequality in the distribution of wealth provides fertile and well-prepared soil for the seeds of dissension and revolution. —*Walther League Messenger (Luth.)*, November, 1938.

SPEECH AND PERSONALITY.—Speech is so definitely a part of personality that improvement of the one must go hand in hand with the other. If you want to be a better talker, a convincing speaker, an interesting conversationalist—have words at your ready command to express your exact shade of meaning. Gain confidence in your speaking ability by knowing that you possess adequate, descriptive, expressive language. At all times be earnest, honest, sincere, truthful, dignified. Know what you want to say, and know how to say it. Be dominated by the desire to communicate your thoughts. —*Correct English*, March, 1938.

STATE RELIGION.—What effect, if any, do the present tax policies of our Government have upon loyalty to our churches? At the recent New England conference on rural churches, Dr. Carl C. Zimmerman, professor of sociology at Harvard, gave this answer: "If the governments are going to be responsible for the family economy, they are going to claim most of the allegiance of the people. An overtaxed, or a relief, citizenry has neither the funds nor the inner motivating gratitude to build up or preserve strong churches. State relief means state religion. When Caesar becomes the source of maintenance he also wants the praise formerly accorded Jehovah." —*The Presbyterian*, January 5.

CHINESE DECISION.—General Chiang Kai-shek, through Madame Chiang, ordered it announced at a prayer meeting in Hankow, that the law forbidding compulsory religious education in the mission schools was rescinded. The announcement was greeted by the immediate audience, as it must be by all interested in Chinese education in China. In reaching this important decision, General Chiang is said to have been inspired by the dauntless courage and self-sacrifice of foreign missionaries who voluntarily remained at their posts to administer to the needs, physical as well as spiritual, of the Chinese subjected to merciless onslaught from modern machines of destruction. —*Christian Faith and Life (Fund.)*, January, 1939.

AMERICAN READING.—The survey of American reading habits conducted by the University of Chicago reveals that for millions in this country the reading of good literature is a lost art. According to the reports of Professor Guy Thomas Buswell, 30,000,000 Americans have never read a book. While nearly all adults read newspapers, 41 per cent read magazines. —*The Watchman-Examiner*, January 12.

DECEPTIVE OPTIMISM.—Nothing is more absurd than that deceptive, but popular, optimism which tries to ignore the base side of human life and refuses to recognize its cause. In contrast to this attitude is this passage by F. Townley Lord, in the *Christian World*:

"It is easy, from the comfort of our armchairs, to give ourselves to a vague optimism when we think of the human race, but how futile these dreamings become beside the passions and intrigues, the hatreds and ambitions, the glitter, the pageantry, the poverty of the vast panorama. Illusions, frenzies, hallucinations, cruelties, . . . these are with us still. It is time we came to grips with that pregnant monosyllable—sin." —*The Presbyterian*, Dec. 22, 1938.

CHRISTIAN COLLEGES.—“We have some fifty odd so-called Christian colleges in America, but perhaps we have not a single real Christian college.” Read that statement again, if you will. We—i. e., the Presbyterian Church in the U.S.A.—have some fifty-odd so-called Christian colleges in America, but perhaps we have not a single real Christian college. This is not said by some carping critic, some faultfinder with the Presbyterian Church, but by a man as high as any in the councils of his own church.—*Calvin Forum, in Christian Faith and Life (Fund.)*, January, 1939.

INDIA'S PROHIBITION.—Out of eleven ballots taken in five provinces in India, seven registered a majority for prohibition and polled 72 per cent of the votes cast. Popular education, united political action, and strongly developed public opinion are steadily widening the conviction against the evils of liquor. Prohibition surpassing the record of the United States or any other country in the world promises to succeed in India. From the Far East may yet come an example of social sobriety such as will put to shame our nation's tolerance of the evils of liquor. While Mohammedans, Buddhists, and Hindus have taken a strong position against alcohol, their most powerful allies from the West have been Christian missions and missionaries.—*The Watchman-Examiner (Bapt.)*, Dec. 1, 1938.

CLIMACTIC AGE.—Whatever else we may say of this age, it marks a great climax in history. Some inconceivable disaster or some wonderful change for the better can hardly be long delayed. The tension is too great to last. What the Christian attitude should be has been well stated by C. F. Yoder, of the Brethren Church: “It is given to us to witness some of the closing scenes of the greatest age in history. It is given to us to know the signs of the times and to rise above the confusion of the world and to see the white streamers on the eastern horizon as the coming of the Lord draweth nigh. It is no time to talk of separation from the world unless we separate from its unchristian methods as well as its sensual pleasures and fellowship.”—*The Presbyterian*, January 5.

GREEK REPRESSION.—The Greek dictatorship has issued a number of decrees designed to raise the prestige of the state religion (Greek Orthodox) to a level perhaps unknown in the recent history of that country. At the same time the activities of any and all “competing” religious organizations will be drastically curtailed. Under these laws, effective immediately, persons found proselytizing in behalf of any except the Greek Orthodox religion will be punishable by fines and from two to six months' imprisonment. Foreigners guilty of the same offense will be expelled. Publication of these decrees by the Ministry of Public Worship is the outcome of many recent indications of the government's disfavor of foreign religious practices. This spring, the Christian Science Church was forced to close its doors. Persons of the Jewish faith have been unwelcome. Recently some American Catholic priests—who, according to their own story, wished only to tour Greece—were barred. An American Protestant pastor was forbidden to land, after the ship's officer had given the nature of his profession. One of the decrees prohibits all literature containing opinions contrary to those held by the Holy Synod. Another compels school children to attend church on Sundays.—*Christian Faith and Life (Fund.)*, January, 1939.

PRESBYTERIAN DISAPPROVAL.—The theological climate in the Presbyterian Church in this area is indicated by actions taken at a recent meeting of the Synod of Colorado. The press reports that the synod unanimously adopted a resolution expressing “disapproval of the policy of the publication department of the Board of Christian Education of the Presbyterian Church in recommending, in advertising, and in promoting the circulation of such



UNFAILING PREDICTIONS

BY JAMES EARL SHULTZ

THE breakdown of civilization reveals itself in laxity of morals and in increasing crime. Last year the percentage of divorce as compared with that of marriages reached an all-time high. The cost of crime in America alone is said to have totaled \$15,000,000,000; and \$7,000,000,000 is said to have been spent on games of chance. Revolting crimes against little children held the center of the stage, while the country was battling with the question of frequent strikes. Now notice what the Spirit of prophecy had to say thirty years ago concerning present-day conditions:

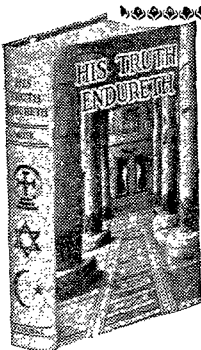
“The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails [italics ours].”—“*Selections From the Testimonies*,” book 3, p. 467.

No one can witness the parade of commercial photographs that passes an editor's desk, showing sex criminals who attack little children, and fail to be startled into a realization that here is a direct fulfillment of a definite though perhaps heretofore rather inexplicable statement which was made when such crimes were practically unknown. One more quotation, as we recall that the United States has during the last six years spent \$20,000,000,000 for the relief of poverty and the restoration of business:

“There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis.”—*Id.*, p. 468.



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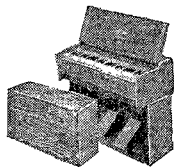


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books as those written by Rev. Harry Emerson Fosdick and Hall Caine. . . . The books contain many views of the authors which are directly contrary to the teaching of Scriptures and to the doctrinal standards of our church. . . . We deplore the influence of such books upon the minds of many of our people who are led to purchase the same by advertisements and recommendations of the board."—*Vere Loper in the Christian Century, (Mod.), Dec. 21, 1938.*

AMERICAN BUDDHISM.—*The Lutheran* recently published these figures respecting Buddhism in the United States: "In the United States there are 100 Buddhist temples. Recently the fortieth annual Buddhist convention in the United States was held in their largest temple, situated in San Francisco. Plans are contemplated for the erection of two other temples, one in New York, the other in Philadelphia. There is at present a complete setup for Buddhist worship in Philadelphia's Commercial Museum, thoroughly competent at a moment's notice for the performance of the Buddhist ritual. The Buddhists in the United States claim 50,000 Japanese members, also 2,000 white Americans, among whom there are fifty priests."—*Christian Faith and Life (Fund.), January, 1939.*

Notes and Notices

(Continued from page 2)

class, some of which will appear shortly in these columns. There should be fifty virile young preachers enrolled for next summer's six-week course, from July 15 to August 22, and a similar group next winter. Talk it over with your president. The time granted will repay any conference in more fruitful results. All able-bodied workers qualified to do graduate work, should make personal attendance at the seminary their goal, in either the summer or the winter quarter of the next year or two. Eminently practical, stimulative, and sound, this class, along with other invaluable standard courses, will prove one of the best investments that can possibly be made by any forward-looking worker. Make inquiry as to what it can offer for you.

L. E. F.

SECTION three from the findings of the International Missionary Conference at Madras, India, held December past, reveals the following startling facts on the unfinished task of the church. (See article, page 14.)

(1) There are regions where doors are closing to the gospel, and where many of the non-Christian peoples have become less open-minded to Christian influences. Reference is made to revivals within Buddhism, Hinduism, Islamism, and Shintoism. (2) There is more organized opposition to the Christian church than at any time within the last one hundred years. There is a real danger that if the work of the church is not intensified, the adverse movement will become so strong as seriously to threaten the whole work of the church in the world. (3) Nations are seeking substitutes for God. Pseudo absolutes, like the nation, are replacing old religious loyalties. (4) There are more non-Christians in the world now than there were ten years ago. The growth of the Christian church has not yet overtaken the growth of population. (5) The resources in missionaries and funds from the sending countries are relatively considerably less than they were a generation ago, and in consequence there has been a curtailment of evangelistic effort.—*Watchman-Examiner, February 2.*

✶ WRITING in "The Religious Horizon" section of the December, 1938, *Current History*, William B. Sharp tells of the revival of interest in religion in the Soviet. Devout believers in atheism are hard to find, he avers, and many who deny the existence of God are ready to admit the existence of hidden forces. They make no effort to deny belief in the existence of the devil. The article declares:

Issue number 21 of *The Godless* speaks of a Christian group which is awaiting the last judgment, composed of representatives of all denominations. Its influence in different areas is so great that even the children of atheists have been converted to its precepts. In the town of Slask in the region of Rostov there is a group of Christians who have taken the vow of Silence. The "silent" do not take part in elections. Intellectuals are to be found among them, but they never read the Soviet papers.

The efforts made to control the religious instincts are thus described:

In order to remedy this condition and to make more thoroughgoing propagandists of Soviet school teachers, the *Teachers' Gazette*, organ of the Commissariat of Education, has summoned them to convert all Soviet school children into convinced, active fighters against religion. All religions alike must be combated—Christianity (in its several forms of [Greek] Orthodoxy, Protestantism, and Romanism), Judaism, Islamism, and Buddhism—with the hardest blows being aimed at the prevailing religion of the district. Teaching must be so conducted that by the end of his schooling the pupil has a clear understanding that, though religions differ in form, they all in essence lead to the same end, all are ideologies of slavery, all implacably contradict science, and all are directed against the interests of the toilers.

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The Treasurer's Viewpoint

(Continued from page 25)

material for use in the missions exercise, and having a thorough knowledge of the organization, objectives, and working plans of the Sabbath school. Sabbath school officers often come to the conference visitor for counsel and suggestions, and he should be able to give instruction that will make for unity and strength.

It is a good plan for the secretary-treasurer to attend Sabbath school conventions whenever possible, so as to be thoroughly informed regarding Sabbath school problems and plans. His attendance will engender greater interest in this phase of the work. A careful reading of the book, "The Soul-Winning Sabbath School," and the Reading Course, will do no harm. We have the greatest interest in the things we know the most about. In the office, the secretary-treasurer can do much to foster the Sabbath school through correspondence with conference church members and isolated believers. He can pass on interesting items of information to church officers, and make needed information and statistics available to the conference Sabbath school secretary.

Even if he is at a different church every Sabbath, the secretary-treasurer should be a regular member in some Sabbath school, and by his example should help to hold up the

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standards. I like the plan followed in some conferences of having a traveling workers' Sabbath school class at the headquarters church, where all the workers hold membership and report periodically to the class secretary. Thus, no matter where they may have been, there is an accurate record of lesson study and attendance. This is a safeguard against the strong temptation to slip into laxness in daily study, attendance, punctuality, and offerings, which so often besets workers who travel among the churches.

The relationship outlined will not only contribute to the upbuilding of the Sabbath school phase of conference work, but will at the same time bring great blessing to the worker himself. Should not this same relationship exist on the part of every conference worker, regardless of the department in which he may be laboring?



The Evangelist's Obligation

(Continued from page 24)

attending Sabbath school is a part of Sabbath-keeping. In churches in which converts have been trained right from the beginning, you will see everybody in his place for Sabbath school. Of course it is necessary that the evangelist himself take an active part in the Sabbath school. He should teach the new believers the Sabbath school lesson. It is important in the very beginning to counteract the impression the convert may have gathered that Sunday schools or Sabbath schools are for the children. New converts should not start out on the program of sending their children off in time for Sabbath school with the remark that they "will come to church."

If all converts were started out attending the Sabbath school regularly, the Sabbath school membership in every conference would materially exceed the church membership, because in it would be enrolled every church member, plus a large number of children who have not been accepted into church fellowship. If we as evangelists have brought in converts without establishing them in Sabbath school attendance, we have not done our work as thoroughly as it ought to be done, and we have deprived our converts of greatly needed blessings and help. Every evangelist might well ask himself, How many of the thousands of missing members am I responsible for because I have brought in converts without establishing them in Sabbath school attendance?

The Sabbath school with its plan of daily Bible study, review and recitation, world-wide vision of missions work, and encouragement of liberal, systematic giving, is invaluable in the development of a true experience in new converts. Let us as evangelists adopt the rule that all converts shall be established in Sabbath school attendance before they are baptized.

Christian Evidences in Evangelism

(Continued from page 10)

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Advent Source Research Values

(Continued from page 22)

All this God foresaw from of old, and He left it on record for our learning, upon whom the ends of the world are come. These actualities of history were preserved for guidance and comparison, and for the confirmation of our faith when the whole world, Protestant as well as Catholic, turns against us. Heaven's inexorable law of cause and effect is thus seen in awesome operation in the affairs of men. The divine philosophy of history is discerned, and the determining laws and forces back of the historic events are revealed. And not only are the majesty of truth and the divine rulership in the affairs of men disclosed, but the solemn nature and consequence of man's attitude toward this key truth of the advent are displayed.

The Ministry, April, 1939

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—To be continued in May

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Disciplining the Mind

(Continued from page 13)

would be of most advantage to the cause, and when they can be illy spared. Had these disciplined their brains to work, they would have been fruitful in old age.

The gospel is not properly represented by those who have ceased to be students, who have, as it were, graduated in Bible study. If men would reach the ears of the people in these days when pleasing fables are presented by eloquent lips, their minds must be disciplined and richly furnished with the imperishable truths of God's word.

To you who have ceased to be Bible students, and who have become intellectually lazy, I would say, Begin now to redeem the time. You may not be able to do this entirely, but you can to a certain degree accomplish it. Begin at once to harness up the mind for effort. Say in the strength of Jesus, I will study for eternity; I will overcome my sluggish temperament. And then engage with greater earnestness than ever before in the work of God and in the study of His word.—Mrs. E. G. White, in *Review and Herald*, April 6, 1886.

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Harnessing All Resources

(Continued from page 23)

It has been found helpful to secure free time on radio stations. Some of our men have been successful in securing free time several days a week, and they have used this opportunity to announce their meetings over the air. This has greatly increased the attendance at our services. There are also large opportunities for giving the message through the Bible-school plan. By this method, the people are gathered in in much the same manner as they might be gathered for any other classwork, and the workers study the message systematically with them. In some of these schools the people pay a small tuition.

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PRINCIPLE!—The life that is motivated by unswerving allegiance to principle is the only one that will stand the test in the final crisis. It is comparatively easy to live the ostensibly Christian life when, amid favoring surroundings, we are protected in our liberty of worship, and encounter but moderate difficulty in the Sabbath problem. Most of us live in lands where there is at least religious tolerance, if not, indeed, religious liberty. But how will we act under hampering restriction, with its proscription of worship and its peril of imprisonment, persecution, and banishment? Yet these conditions are coming even in the most favored lands, and that more rapidly than we at present visualize. Most of us are soft and untried spiritually. Our allegiance to principle—and therefore our real character—has not yet been seriously tested. In our daily life, let us constantly ask the question: Am I motivated by high principle, or do I move along largely from custom and convenience? Am I following the easy current of popular practice, and even, perchance, of expediency, or are all my decisions controlled by the recognition and application of real principle?

SENSATIONALISM!—The thrills and throbs upon which a sophisticated world feeds, have made deadly inroads into the ministerial methods of some. With such, normal happenings do not count as news, if they do not rate as headlines. They "talk in italics" and speak in superlatives. The result is that day in and day out, the public is confronted with "desperate possibilities and impending crises." Consciously or unconsciously, some are sacrificing the future for seeming advantages gained in the present—securing a crowd *today* by means of a sensational subject, but at the loss of confidence and respect for *tomorrow*. This is poor policy even from a selfish angle—not to mention ethical and Christian aspects.

MUSIC!—Gospel music of the truly spiritual type has tremendous powers for good, and it possesses incalculable possibilities in the hands of the consecrated musician. Rightly employed, it moves the soul Godward as no other influence can. It draws and softens, woos and subdues, ennobles and uplifts. It leads to decision and impels to action. It forms the matchless medium for expressing every high and holy aspiration and lofty emotion of the soul, both individually and congregationally. It is a heavenly gift implanted in

man for his own joy, and for the praise and service of his Maker. It is a divinely established medium of expression reaching back into eternity, before sin's entrance. Although music has been perverted by the author of sin to serve his evil ends, this field should never be surrendered to his domination, but capitalized by the remnant church beyond any plans, provisions, and achievements of the past. This movement has worthy musical talent that has never been utilized, and resources of merit that have never been capitalized. The hour has come to make the most of these latent resources in composition and rendition. Sacred song, high in standard, must again ascend to the vital place that it held in Wesley's time and in the Reformation period. The time has come for definite advance musically. More will be said upon this soon.

WEAK!—His cause is exceedingly weak who must descend to personalities and have recourse to sarcasm and innuendo to carry a point in discussion. The right rests upon sound reason and substantiating fact, and not upon thrusts at others, or facetious turns in argument. Right actions are based upon right principles, and not upon the censures or shieldings of others. The maneuverings of the debater or politician have no rightful place in the councils and resultant actions of the church. We should take these principles seriously to heart.

SKILLED!—For the fair name of the church in whose ministry we are privileged to serve, let us in all its stipulated ordinances—such as the quarterly service, the baptismal rite, the funeral, and the wedding—master their technique, and conduct them with grace and accuracy, and impressively, so there shall be no humiliation for the discerning worshiper in the pew, or the watchful stranger within our gates. Practice again and again, if need be. Write out the sequence, if necessary, that there be no slip in the service, no chagrin to the participants or to one's colleagues. Professional pride of ministry, and jealousy for the reputation of the church, to say nothing of honor for our Lord, who Himself inaugurated these special rites, should impel us to perform them with skill, as well as to stress their spiritual import. These are the peak hours of our public ministry. Let there be no bungling in technique, no cheapening of the high privileges and responsibilities involved, no needless diversion of thought from the high solemnity of the occasion.

L. E. F.