

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

TRUTH is a sacred deposit, never to be loosely or triflingly handled. It is given to us in solemn trust, and accountability therefor is

TRUTH'S SOVEREIGNTY AND EXACTIONS

unto Him who is the source of all truth and verity. Knowingly to mishandle, misstate, misapply, trample, or distort truth, is a most serious matter, particularly for the gospel minister. Because of its very nature, such a procedure is infinitely more serious than the mishandling of funds in a bank or some other human organization. Truth's sovereignty, its mandates, and its exactions are never to be forgotten. Therefore the minister who continues to use a disproved or questionable argument to sustain a truth, or a discredited or dubious quotation in its substantiation, or who persists in employing an argument that is contrary to the express teaching of the Spirit of prophecy counsels given for our guidance in the exposition of truth, is guilty of moral dishonesty in the handling of truth. For such he must give an account. He is guilty of perpetrating a fraud in the immutable name of truth, of doing despite to his own conscience and his solemn vows of fealty to truth. Infinitely better were it for him to be silent, than to perpetrate what he knows to be a lie or a half lie, in behalf of truth. The days of our ignorance are to be excused, but not after our enlightenment. This inescapable truism which we press home upon others we must take seriously to ourselves. The sovereignty of truth must take on a new meaning for us, and its exactions must bear a most practical application. Fidelity to truth is a primary requisite in all our ministry. We must present the truth *truthfully*.

☛ UPON recommendation of the China Division, the General Conference Committee on March 8 appointed W. E. Strickland as Ministerial Association Secretary for the China Division. We welcome Pastor Strickland into the ranks of the Association secretariat, and bespeak heaven's choice blessings to rest upon his efforts in behalf of a greater and more effectual ministry in that vast, war-torn division. Great are the needs, and great the possibilities.

☛ THIRTY-ONE copies of THE MINISTRY go monthly to theological-student subscribers at Pacific Union College. That is the largest list among our North American colleges during the current school year. May the monthly visits of this magazine for workers be a constant inspiration and stimulus.

☛ A MATERIAL service has been rendered this cause by Professor Everett Dick, of Union College, through his new book, "Founders of the Message," just off the press. Written primarily for youth, it gives the human-interest side of those outstandingly rugged characters in the early epochal days of the advent movement—William Miller, Joshua Himes, Joseph Bates, James White, Ellen G. White, John Loughborough, and John Andrews. It will, however, be of interest and profit to all workers. Scarcely any greater service to youth can be performed than to aid them to sense the vivid realities and issues of the beginnings of this movement—its whys and its wherefores. We drift into danger as we forget the past, and this danger increases as time separates us from those stirring events. Especially is this true when youth receives its formative impressions from public high schools.

☛ THE dogmatic assertions of theological standpatters often estrange the mentally and spiritually alert. Such never command the respect or gain the support of the reverently studious. There must be sound reason and an open mind, coupled with loyalty to truth, to receive the support of the thoughtful.

☛ A PROJECT long overdue has just been authorized by the General Conference Committee in Spring Council—a concerted endeavor to place a representative group of distinctive Adventist books, particularly adapted to the public, in all public libraries. Books lodged in these accepted community clearing houses for information are available to all seekers for truth as well as for the curious who may become interested thereby. We should seize upon every means afforded for effectively publicizing this message before all men. Mormons, Russelites, and others have long capitalized this provision for breaking down prejudice, spreading information as to their beliefs, and winning others to an acceptance of their views, or at least to a sympathetic attitude toward them. Never should a library reader have to seek in vain for a suitable, readable, representative book on Adventists, their fundamental beliefs, their views on the times and on prophecy, their full-rounded program—evangelistic, health, educational, temperance, religious liberty, et cetera. Every minister should take the lead in seeing that the public libraries (including branches), of his city or district, have first the nucleus suggested on page 47, and then have this augmented periodically with wholesome additions covering a well-rounded expansion. Many a church has some individual member who would personally become responsible for providing the entire set. Or the Missionary Volunteer Society, or some auxiliary organization, might take the responsibility. Let us put the plan into operation.

The Ministry

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AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

WORLD BROTHERHOOD OF TRAINED LEADERS

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

ALTHOUGH the training of workers for the advent movement is important in every field, the question needs special and intensive attention in new or smaller fields which have few facilities. In some lands the circumstances afford conference presidents and other workers favorable opportunities for development. Thus, here in the homeland we have a rich literature, and all the writings of the Spirit of prophecy in our own language. In other places, too, where the work has grown large, our leaders have many opportunities for self-improvement. But there are virgin fields, and restricted and backward sections, where, because of language limitations or other factors, the advent movement is more or less shut off by itself. The laborers and leaders in such places need thoughtful counsel and encouragement. We here mention certain definite methods which have been tried with success.

1. **MINISTERIAL READING COURSE.** This plan is well known in large fields in which such leading languages as English, German, French, Spanish, and Portuguese, are used. But our workers who read other languages should also be helped to read good books. Indeed, every Adventist worker in all the earth should have access to a reading course. Such reading should be carefully supervised by competent leaders. This applies particularly to the reading recommended for younger laborers.

2. **NEW LANGUAGES.** The study of a new language ought to be encouraged, and in some cases arranged for, by the conference or mission. The language of Adam has been lost, but it was evidently God's plan that there should be many languages. Some are vain enough to think their language the best, or the most melodious, but God loves and understands all languages alike. Years ago the Testimonies advised our workers to study new languages. It is not for us to say which language, but we would suggest that one be chosen in which a good selection of the books of the Spirit of prophecy may be had.

3. **"REFRESHER" COURSES.** In many fields, special "refresher" courses of from two to six weeks should be planned for the workers. We have urged our laborers in new fields to study, but we have often failed to give them the help that they need for mental development. Adult education of our own workers is of utmost importance, and in some cases, even more urgent than the education of youth. A fairly hard examination should always come at the close of such a course.

4. **PRESIDENTS' COUNCILS.** More and more, in some divisions, all conference presidents and mission superintendents meet every year. This comes at the annual division council in special institutes. If in some divisions the territory is so wide and scattered and there is such diversity of language that annual gatherings of this nature are not possible, a council should certainly be held every two years. The nearer we get to the end of all things, the more we need to meet together often for counsel, study, and prayer.

5. **WORKERS' MEETINGS.** Here and there some have felt that there were too many such institutes. We do not think so; but there may have been meetings for which proper leadership and a strong program were not provided. Workers' meetings should be times of hard work, and in our strong fields this is not difficult to regulate. But the problem of good institutes is acute and pressing in the small fields and in fields in which there are limited language areas. Yet it is expressly in those fields where the work is weak or down, and where the ideas of present truth and the form and the spirit of our God-given church order and methods of labor are more or less unknown, that well-planned, practical, spiritual workers' meetings lasting from one to two weeks should be held at least once a year.

6. **OUTLINES OF WORK.** In some fields, detailed outlines of the duties and powers of our various leaders would be most helpful. Sometimes the man we ask to head up a field or

an institution is almost unacquainted with his real work and even with the limit of his authority. Much more instruction should be given by our experienced division and union men to those who take up administrative work. We can almost count on the fingers of one hand today the few men among us who by experience know how to organize a division, a union, or a local conference. Some ministers have never even organized a local church.

7. A BROAD-MINDED VISION. It is not enough that our workers know in theory the doctrines of our advent message. They must imbibe the ecumenical spirit of the advent movement. We must educate our leaders, including those in new or small fields, to get away from a narrow, one-sided view, based on the local ideals by which they have been brought up, or by which they are surrounded. Seventh-day Adventists are not only the church militant—they are the church universal. We must lead our men everywhere to think of the advent movement, not as belonging to one country, but as belonging to all mankind. The remnant church is not to bear the stamp of any one language, race, or country.

The walls of partition, so common in the world, are not to separate us. Our very future as God's people in all the earth, with the last gospel message to mankind, depends on this larger and broader understanding of the work before us. God's ideal for the advent people is a world-wide brotherhood, in which every leader is carefully trained, in which all are equal, in which no one seeks his own advantage, and in which everything is done to honor Christ and save the lost. This ideal is indeed a challenge to all division and union leaders.

Study the Spirit of Prophecy

By J. L. McELHANY, *President of the General Conference*

AS we see the perils of these last days thickening about us, we need more and more to strengthen and fortify our faith. In the religious world we see the decay of faith, and the retreat of the forces that once stood militantly for gospel principles. Fifty or seventy-five years ago there were many voices raised against the encroachments of evil, while today there are few indeed.

Every worker in this cause needs to avail himself of every possible help in maintaining his vital connection with the Lord, and in keeping his faith clear and bright. The first and most important means to this end is the study of the word of God. The writers of this Book have been dead for centuries, but the word of the Lord "liveth and abideth forever." 1 Peter 1:23. Notwithstanding that Daniel, Isaiah, John, and all the other Bible writers are no longer living, the messages they wrote are just as real and alive and up to

date, just as applicable to our immediate time and needs, as if these writers were actually living today. Their writings were inspired by the Holy Spirit. Consequently, we can understand why their messages, written about two thousand years ago, so clearly outlined present conditions and needs and things that would come to pass in the last days. How truly wonderful is the fulfillment of Bible prophecy!

Another means of keeping our faith and hope clear and bright is the study of the writings of the Spirit of prophecy, written especially for our day. Every worker in this cause should constantly study these volumes for the sake of his own experience. In these days when lines must be more sharply drawn between right and wrong, this cause needs ministers and workers who have a deep spiritual experience, men who have clear discernment in helping to lead a people through into the kingdom. It is very evident that those who develop such experiences are men who make a careful study of the Spirit of prophecy and who seek earnestly to carry out in their life practices the principles set forth therein.

Some seem to have thought that because the human instrument through whom the Holy Spirit gave the "Testimonies for the Church" is now dead, these messages are out of date, and do not have the same force as when the writer was alive. Such reasoning overlooks the fact that the living testimony is not a living writer, but a living message given by the Holy Spirit. As long as the Holy Spirit lives, the messages given by the Spirit still live.

I do not hesitate to appeal to every worker in this cause to give diligent heed to the study of the Scriptures. This is a fundamental need. I just as earnestly appeal to every worker to study the writings of the Spirit of prophecy systematically and carefully.

But more than that, I earnestly press upon all our workers the need of encouraging all our members to study these volumes carefully for themselves. Many who in recent years have united with this movement are not as familiar with the teachings of the Spirit of prophecy as are our older members. They should become acquainted with the providential way in which our educational, medical, and publishing work have developed from the earliest days under the guidance of the Spirit of prophecy. They should know the influence of these writings on the development of our foreign mission work.

As we contemplate the untold blessings that have come to this cause through the gift of the Spirit of prophecy and the instruction imparted through this gift, we should be moved to deepest gratitude to our heavenly Father. Let us consecrate ourselves to the work of making the blessings of this gift more useful to ourselves and to all our members. Such a work will manifest itself in a deeper piety, a greater love for the truth, and a greater longing to be ready for our Master's coming.

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

The Roman Question

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

WHEN the Papacy entered into voluntary captivity in 1870, it did so partly as a protest against the claims of the Italian government and partly because the time had come for it to adjust itself definitely to the revolutionary changes that had been effected in the great governments of the world. Having received a "deadly wound" during the French Revolution, the Papacy became so weak that it found itself at the mercy of a single national power by 1870. Yet in all pride, the symbolized "woman" that had been riding the scarlet-colored beast, was not willing to surrender to the terms laid down for her by Italy. She must seek a way back to universal recognition and power. The only way left open to her was to refuse the terms imposed upon her by the Italian government and seclude herself as a prisoner within the confines of the Vatican.

The sixty years' "imprisonment" (1870-1929) were well employed by the Papacy. She resolutely faced the reality that she could no more summon secular armies to fight her battles. Secular Catholicism was a thing of the past. The question to be answered now was: How can the Papacy continue to exercise universal power over the souls of men without the employment of secular armies? Until this fundamental question was sufficiently clarified, there could be no official negotiations with Italy.

Ever since 1870 the popes have faithfully applied themselves to the solution of this problem. The organization of the Holy See was enlarged to include new branches of activity. New congregations were created to care for the education of a foreign clergy, and to revive missionary activities throughout the world. All the powers of the church were summoned to a spiritual revival of Catholicism. Great success attended their effort. The Catholicism of the church was presented, and the universal authority of the Papacy was maintained. With these results attained even more fully than could be hoped at first, the Papacy was ready to take its place among the powers of earth again, although this time not as a *secular* but as a *spiritual* power.

The first difficulty to be removed was the Roman question. Now that the church had gained such outstanding spiritual advantages, she was willing to forgo certain political claims which, after all, could never be realized again

in a modern world. All that the Papacy needed now to establish herself as a universal spiritual power, capable of dealing independently with individual nations, was a few acres of sovereign territory and a practical basis for dealing with her nearest neighbor—the Italian government.

These requisites were met in the Lateran Agreements between Italy and the Vatican, and thus a very important chapter in the history of the Papacy was concluded in 1929. The student of prophecy will find most fruitful employment in the study of the Roman question and its settlement.

End of the Papal State

With the accomplishment of national union in Italy, the history of the Roman Catholic Church entered upon a new epoch. Napoleon II's defeat at Sedan, September 2, 1870, meant the end of the Papal State. Encouraged by Prussia, Piemonter armed for the capture of Rome. On September 20 the Bersagliere of General Cadorna entered the Porta Pia in Rome after a brief bombardment of five hours, and the jubilant crowds welcomed the liberator. Soon the green-white-red flag was hoisted on the top of the capitol. The Pope was made defenseless, and on October 9 the Papal State became a part of the kingdom of Italy.

The way was now open for the king of Italy to enter Rome. The decision of the plebiscite, favoring incorporation of the Papal State into Italy, was made irrevocable. Victor Emmanuel entered the Quirinal on June 2, 1871, and the Pope secluded himself in the Vatican as a voluntary prisoner in protest against the robbery of his territory and the violation of the Law of Papal Guaranties. With no further trouble than the fact of broken power, Pius IX and the popes following him until 1929, enjoyed the unceasing opposition of Catholic countries toward the Italian attitude in regard to the Roman question.

The power of the Roman church was broken. From now on the secular state was supreme. At one time papal Rome had conquered Italy; now Rome was conquered by Italy. It is said that when Cadorna's bombardment ripped an opening in the Porta Pia, Pope Pius IX exclaimed: "It is finished!" The hoisting of the white flag on top of St. Peter's as a sign of capitulation, meant nothing less than the relinquishing of Rome's claim on world rulership. Dr. W. Oncken, the historian, makes the following comment on the pontifex at this time:

"Whatever may be said or written in the future about the rights of the popes to a kingdom, one thing was and has remained true: there were no more Romans present who wanted to obey the pontifex. The papal chair could lay claims to temporal powers of rulership both in word and in writing, but the fact still remained that he was left a king without a country, without subjects. And that in truth was the only 'imprisonment' in which he found himself. Henceforth he was no more in possession of a worldly arm, but that did not hinder him in the least to enter the struggle for spiritual rulership of the world, which he has done in a manner during the century of the press and parliaments as could never have been dreamed of by the human mind."—*Das Zeitalter des Kaisers Wilhelm*, p. 389.

When Leo XIII ascended the papal throne in 1878 he sought to reconcile the Roman church with the modern state, with society and with modern thought. A man of learning and literary tastes, he passed into contemporary history as the great "reconciler of differences," to use Carlyle's phrase. Although he has been praised for his superb diplomacy, the Pope's hopes were not all realized by any means. That was impossible because the pontiff's chief objective was the restoration of the temporal power of the Papacy. Leo and his secretary of state, Rampolla, struggled in vain to secure the support of the great powers on the Roman question. He had hoped that he might be received into the Italian union as one of the sovereign princes. But the attitude of the Italian government toward the papal "voluntary imprisonment" in the Vatican, and the French opposition to the Triple Alliance and Italy, made all diplomatic attempts for reconciliation of no avail. Political and state philosophies in both France and Italy made it impossible for Leo to make peace with his fatherland, which he loved as a patriot, and where he would have been satisfied to have sovereign rule over even a very limited territory.

The Law of Papal Guaranties

Two things greatly irked the Papacy—the loss of the Papal State and the Law of Guaranties. There was nothing that the Papacy could do about the first loss, and the second had to be accepted as gracefully as possible. "The status of the Pope and the relations between the civil power and the Papacy are defined by the Law of Guaranties (May 13, 1871)," states the Cambridge Modern History, and continues to define this instrument thus:

"The Pope's claim to sovereign honors and prerogatives is recognized, and his person being declared sacred and inviolable, all attacks or incitements to attack are subject to the same penalties as those directed against the king; he is guaranteed the use of the Vatican and Lateran apostolic palaces and of Villa Gandolfo, with their artistic and literary treasures, and a perpetual net annual endowment of £129,000. The absolute spiritual authority of the Pope and his control of all papal seminaries, academies, and colleges, are also recognized, and the fullest liberty to hold conclaves or councils is granted. The government surrendered the privilege of nominating to benefices, and offices in the church,

provided that Italian subjects only are appointed; bishops were exempted from the oath of allegiance to the king; the *exequatur* and the *placitum regium* were abolished, except so far as regards temporalities. These and other clauses of the law were so many conditions imposed on the Papacy by superior force; they were never recognized by it and the proffered annual endowment has, owing to French pressure, never been accepted. The law, like so much modern Italian legislation, was too hastily drafted, and an ill-defined borderland of overlapping interests and jurisdictions has been a source of much friction. But on the whole it has worked well, despite papal assertions of the impossibility of compromise; though there have been intrigues with the enemies of Italy and much angry hostility on the surface, the personal relations between pontiff and king have been generally conciliatory."—*Vol. XII*, p. 229; 1934.

The relations between the king of Italy and the Papacy grew more and more cordial. This condition was greatly aided by the favorable attitude of Victor Emmanuel III and the diplomatic rupture between the Papacy and France.

"But for the violence of extremists in both camps, and financial considerations at the Vatican, together with the fear that an avowed reconciliation with the monarch would loosen the ties between the Papacy and the Catholic World and accelerate the tendency towards the creation of national churches, the kiss of peace would already have been exchanged long before it was."—*Id.* p. 229.

The settlement of the Roman question called for "a free pope in a free territory." Says the Catholic historian Paulet:

The freedom of the Papacy requires that the Pope be subject to no temporal power; the freedom of the church is guaranteed only by a free pope in a free territory. Were any one government to possess temporal jurisdiction over the Bishop of Rome, it could bring pressure to bear upon him and seriously impair his spiritual ministrations as well as the interests of both church and state."—*A History of the Catholic Church*, Vol. II, p. 636.

At first the Vatican resorted to measures intended to destroy the power of the Italian state. But recurring riots and social disorder in Italy, caused largely by subversive political parties, caused the Vatican to change its attitude toward Italian political life.

"The declaration of the Cardinal Penitentiary on the occasion of the general elections of 1874 that it was inexpedient for Catholics to vote at political elections, known as the *non expedit*, and subsequently interpreted by the Holy Office to imply absolute prohibition, was partially withdrawn; and the bishops were instructed to permit the Catholic laity to vote in order to combat the subversive parties and uphold the principles of social order and respect for religion. The boycott of Italian political life by the Catholics that had begun in 1861 with Don Margotti's manifesto *Ne eletti, ne elettori*, was at length removed (1904). For the first time in the history of united Italy, political meetings of Catholics were held in Milan, and the haughty isolation of the Catholic nobility of Rome was changed to active participation in the turmoil of political elections."—*Thomas Okey, in Cambridge Modern History*, Vol. XII, p. 226, New York, 1934.

The solution of the Roman question was approached more closely year by year, and was finally officially documented in the Lateran Treaties of 1929.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

QUESTIONS FOR BAPTISMAL CANDIDATES

By L. C. EVANS, Florida
Conference Evangelist

BEFORE starting a series of evangelistic meetings, I like to have at least three Sabbath services and three prayer-meeting nights with the local church to get things in condition for such a series. During these six meetings I endeavor to help the church to realize the reason for its existence. I then tell our members that when the effort is completed and the new members are voted into the church, they can then expect to see these new members living in harmony with what they were taught and they *must* see it if the work of the effort is to be permanent.

I then tell them that they as a church have the right to know in advance the standard I expect to hold up for the new members. A list of twenty-two questions is then considered very carefully point by point. This is incorporated in a four-page printed folder. The members are then asked to stand if they themselves accept these standards and expect to live up to them in order not to be stumbling blocks in the way of new believers. I've never seen them fail to vote it enthusiastically.

We then have eight to ten weeks of meetings, during which time a baptismal class is formed. These twenty-two standards are thoroughly drilled into the new believers for two or three weeks in meetings conducted

especially for the baptismal class. The meetings are transferred from hall or tent to the church at the close of the series, and on Sabbath a strong appeal is made for every member to attend the class instruction. A warm invitation is also extended for people to bring any of their friends who are interested. It may seem a bit rigid, but those who hesitate to accept all of these standards and adopt them, are put into a second baptismal class until they do accept them.

The following quotation from the Spirit of prophecy appears in the baptismal-candidate folder which I use:

"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether those who profess to be converted are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world, and BE SEPARATE, and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with. If they feel no burden to change their course of action, they should not be retained as members of the church. The Lord wants those who compose His church to be true, faithful stewards of the grace of Christ."—*Testimonies to Ministers*, p. 128.

The text of the questionnaire follows:

The Tabulated Questions for Candidates

1. Have you confessed all known sin to God, and do you believe that He, for Christ's sake, has forgiven you? Is Jesus your Saviour from past and present sins? And as far as possible have you tried to make matters right with your fellow men? (Isa. 1:18; 1 John 1:9; John 3:5-8; Rom. 6:1-23; Matt. 1:21; Matt. 5:23-26.)

2. Do you accept *all* the Bible as the inspired word of God, and do you take it as the rule of your faith and life? (2 Tim. 3:16, 17.)

3. Do you study the Bible, and will you accept additional light as it comes to you? (1 Tim. 4:11-16; 2 Tim. 2:15; 1 John 1:4-7; Prov. 4:18.)

4. Do you believe in the personal, visible, soon coming of Christ? (Acts 1:9-11; Matt. 24:27; 1 Thess. 4:16-18; Rev. 1:7; 2 Tim. 3:1-5.)

5. Do you believe in the perpetuity of the law of God, and its binding obligation upon mankind in every age? (Matt. 5:17, 18; Rom. 2:13.)

6. Do you believe in the seventh-day Sabbath as a memorial of Christ's work as Creator, the seal of His law, and the sign of sanctification; and do you observe it as such? (Gen. 2:1-3; Isa. 8:16; Eze. 20:12, 20; Col. 1:12-17; Rev. 1:10; Mark 2:27, 28; Acts 13:14, 15, 27, 42, 44; 16:12, 13; 17:2; 18:4, 11. Notice the dates in the margin of your

Bibles. This indicates that the disciples knew nothing else but seventh-day Sabbathkeeping in their day.)

7. Do you understand that the Sabbath begins at sundown Friday (the preparation day), ends at sundown Sabbath, commonly called Saturday, and that everything pertaining to buying, selling, and your own work is to be laid aside? And do you understand that acts of mercy and work for the relief of the sick and suffering on the Sabbath are sanctioned by the word of God? Do you promise that, God being your helper, you will endeavor faithfully to observe God's holy day, attending Sabbath services whenever possible? (Ex. 20:8-11; Matt. 12:12; Isa. 58:12-14.)

8. Do you understand that man is only mortal, and that immortality will be bestowed as a gift upon the righteous at the second coming of Christ? (Job 4:17; 1 Tim. 6:15, 16; 1 Cor. 15:51-55; Eccl. 9:5, 6.)

9. Do you believe in the principles of Christian temperance and healthful living as taught from the Bible by Seventh-day Adventists? Do you promise to abstain from the use of all spirituous liquors, tobacco in all its forms, narcotics, tea, coffee, and all unclean flesh, including pork? Are you seeking

to know and do God's will concerning diet? (3 John 1:2; Prov. 23:29-32; Deut. 29:18-20; Lev. 11:1-20; Isa. 66:15-17; Gen. 1:29; "Testimonies," Vol. II, page 96.)

10. Do you believe in and practice the Bible plan for the support of the gospel, which is the paying of a tithe, or one tenth, of all your increase? (Mal. 3:8-11; Matt. 23:23. "These ought ye to have done, and not to leave the other undone.")

11. Besides tithing, do you believe in contributing of your substance, as God may prosper you, for the upbuilding of His cause? (Ps. 96:8; 50:3-5; 2 Cor. 9:6-12; Luke 6:38.)

12. Do you believe in, and have you accepted, the ordinance of humility (feet washing) as a preparation for the Lord's supper, and will you take part in this service? (John 13:1-17.)

13. Do you believe in, and have you accepted, the ordinance of the Lord's supper as a memorial of His death and an assurance of His return? (1 Cor. 11:23-33; Matt. 26:26-30.)

14. Do you believe in, and have you accepted, the perpetuity of spiritual gifts which God has set in His church? (1 Cor. 12:28; Eph. 4:8-14.)

15. Do you understand that the gift of prophecy has been manifested to this church through the writings of Mrs. E. G. White, and do you accept them as a manifestation of this gift? Are you willing to study these writings as time will permit? (Rev. 12:17; 19:10; 1 Cor. 1:6-8; Eph. 4:8-12. There were prophets in the early church. Acts 13:1; 21:8, 9.)

16. Do you believe in the Bible doctrine of modest attire, and have you accepted the Bible teaching in regard to wearing gold, jewels, and ornaments such as rings, beads, bracelets, earrings, etc.? Are you willing to avoid extremes in fashion and in bathing costumes? When a tree dies, the leaves drop off, never to return. So it is with those who are truly born again. They die to sin, and the marks of the world disappear never to return. (1 Tim. 2:9, 10; 1 Peter 3:3-5; Job 31:24-28; Isa. 3:16-24. Displeasing to the Lord. Ex. 33:1-6. Heathen custom. Judges 8:24. Sign of apostasy. Rev. 17:1-4. What to do with your jewelry and gold. Ex. 35:21, 22. The following references from the "Testimonies" are also helpful on the subject of dress: Vol. I, pp. 131-137; Vol. III, pp. 366, 367, 376-380; Vol. IV, pp. 628-648; Vol. V, p. 499; Vol. VI, p. 96.)

17. Recognizing the evil of worldly amusements such as the theater, moving-picture shows, saloons, pool and billiard rooms, the dance, cards, novel reading, etc., do you renounce these as having no place in the life of a Christian? (Phil. 4:8; Ps. 1:1, 2; Prov. 1:10; Ex. 32:19, 25, 26; Rev. 22:14, 15.)

18. As far as you understand the doctrines of the Bible as taught by Seventh-day Adventists, do you believe and accept them? (2 Chron. 20:20, last part.)

19. Will you submit to the loyal body of the church in matters of church discipline? Will you seek the peace and unity of the church rather than press an individual opinion and cause confusion? (Eph. 4:2, 3; Ps. 133:1.)

20. Will you seek to build up the interests of the church by attending, as far as possible, all its services? And will you endeavor by God's help to take an active part in the various denominational programs and campaigns such as Harvest Ingathering, Religious Liberty, etc.? (Ps. 122:1; 27:4-6; Heb. 10:25; 1 Cor. 12:28.)

21. Do you promise to refrain from knowingly saying or doing anything that would in any way bring reproach upon a brother, a sister, or the church? And do you promise to avoid at all times the very appearance of evil? (Matt. 12:36, 37; James 3:2, 10, 14-18; Phil. 4:8; 1 Cor. 13:1-13.)

22. Do you believe in baptism by immersion only, and are you ready to follow your Lord and Master in this sacred rite, praying that the Holy Spirit may always be your guide? (Matt. 3:13-17; 28:18-20; Acts 2:38; Luke 11:13; John 14:26; 16:13.)

Multiplied Press Opportunities

By W. L. BURGAN, General Conference Press Bureau

BREAK into the newspaper with the advent message! Capitalize the constantly increasing opportunities to tell the world the Biblical significance of rapidly occurring current events.

There are many ways in which to give the advent message by means of the press, such as personal interviews, reports of sermons, and letters to the editor. Let's be wide awake and storm the newspaper offices with the good news of salvation. Aside from tent, hall, theater, and church efforts—all of which should be reported in the newspapers—we have many other opportunities to tell the public what our constantly advancing denomination is doing. Notice the following list:

☛ Wars, wars, wars! What is the meaning of the deluge of blood that is being shed in China? What does the unrest in Europe signify, with statesmen at their wits' end trying to stave off the conflict that will eventually involve the whole world? The Bible has the satisfactory explanation, and we are recreant to our duty when we fail to tell the people through the public press. Pertinent newspaper editorials describing the unrest everywhere daily challenge God's servants to tell the puzzled populace what it all means.

☛ The Harvest Ingathering campaign, in which the world-wide extent of our missionary operations should be emphasized.

☛ Dedicatory services.

☛ Baptismal ceremonies, especially when they are held in a river or a lake. Notify the city editor, and ask him to send a reporter and a photographer.

☛ Sabbath services, when a visiting worker is present. His remarks should be reported for either the Saturday afternoon or the Sunday papers.

☛ Sabbath school, home missionary, educational, religious liberty, publishing, medical, and young people's conventions or rallies held in your city.

☛ Addresses by foreign missionaries, whose experiences often offer the basis for interesting reports with prominent headlines.

☛ Sermons by General, union, or local conference leaders, with historical sketches of their lives and activities.

☛ Arrival of a new pastor and departure of former pastor, with sketches of their lives.

☛ Election of a new conference president and his executive committee.

☛ Plans of local members for attending the annual camp meeting.

☛ Delegates and others from your city who are going to the General Conference session, Fall Council, or to a church officers' convention, a youth's congress, or some other meeting.

☐ Deaths and funerals of members of our faith. Marriages also attract attention.

☐ Establishment of a new church school, which gives opportunity for telling something of the educational system and the work carried on by our denomination.

☐ Graduation exercises at sanitariums, colleges, and academies, with the names of the graduates and the speakers, and a résumé of the program.

☐ Appointment of physicians and other workers to foreign lands as missionaries. Farewell services for such workers, with a statement regarding the work being done by our denomination in these lands.

With such events constantly going on in our world-wide church program, the name and fame of Seventh-day Adventists should be spread to every known section of the world. Thus, our task of reaching every nation, kindred, tongue, and people would be accomplished much more quickly. Surely a gross darkness covers the earth, and we should arise and shine, according to Isaiah's admonition. The Lord will bless all who are awake to the possibilities before them. A great work is yet to be done.

Advertising an Effort

By W. C. LINEX, *Factory Superintendent,
Stanborough Press, England*

IT has been proved in the advertising world that an advertisement in color produces 25 to 50 per cent more business than one with no color. Why, then, do we not use color in our advertising efforts to bring people out to hear our message? Well-planned layouts and good printing set off to advantage what would otherwise be shoddy work with no attraction. I am sorry to say that among smaller printers there is lack of knowledge of how to turn out good work. It is therefore necessary that our evangelists have some knowledge of the essentials of good printing.

Let us think first of the paper. I would advise not using the cheaper newsprints, that is, those that have gone through a mechanical process in producing paper from wood to get the finished product. They contain such foreign matter as hard pieces of pulp, gum, and resin, which causes them to fade quickly, and they do not take a clear ink impression.

The best paper to use for handbills is a pure supercalendered paper which has passed through a mechanical process for purifying, and is calendered afterwards to give a good printing surface. Such paper is reasonably cheap and can be used with good results. There are better papers, of course, but the prices are generally prohibitive.

A printer has to cut handbills from stock sizes, and therefore the size of the bill required should be studied so that it will cut out of the sheet without waste. One standard

size of stock is 17 x 22 inches, which cuts to advantage to 8½ x 5½-inch handbills. Another size is 30 x 40 inches, out of which bills 7½ x 5 or 8 x 6 inches may be cut.

Not only does the paper vary in size, but it also varies in weight. In size 30 x 40 inches, the lightest weight made is fifty-two pounds, and it ranges up to sixty, seventy-two, eighty, and ninety-six pounds. The paper is bought by the pound; so, as you increase the weight of paper, you increase the cost of your printing.

The handbills we print for our evangelists have usually been printed on a 30 x 40 inch paper, 52-pound weight, and this has proved satisfactory in the majority of cases. A 100-line screen is most suitable for handbill work on super-calendered papers; for newspapers and posters, 60-80 screen. We printed a million and a half handbills last year for our evangelists in the British Isles.

Posters should be printed on what is known as M.G. (machine-glazed) Poster. Some sizes for posters are 15 x 20 inches, 22 x 28, 20 x 30, 25½ x 30½, and 30 x 40.

When having a block or cut made from a photograph, give the printer a good black-and-white print to work from. The result will be much better than if a sepia or brown print were used, and there is no extra charge. There are two kinds of cuts—half tones made from photographs, and line cuts made from drawings.

Above all, go to a good printer!

THE LARGER OUTLOOK

Principles, Perils, and Developments

Why Overlook 75 Million Readers?

By F. D. NICHOL, *Associate Editor,
Review and Herald*

SOME time ago I spent a few days in the library of a large theological seminary, and had the privilege of going back into the stacks and browsing at leisure over the wide collection. The librarians were pardonably proud of it, and they explained that it was the largest theological library in the United States, and added that it contained authoritative works on every phase of religion, and on every religious sect. Out of curiosity I sought out their books on Seventh-day Adventists. To my surprise and chagrin, these consisted almost exclusively of certain works that had been written against us, with a small smattering of publications that had come from our presses, few of which were representative of our main teachings.

The shock that I received that day has never quite worn off, and it has been in nowise eased

by the presence of a guilty feeling in connection with the situation. That guilty feeling has lingered till the present hour, and why? Because when I called the librarian's attention to the nature of the Seventh-day Adventist collection in his library, he assured me that if I wished to provide him with copies of our representative books, he would be delighted to place them in the collection—but I have never accepted his invitation. Perhaps I should not feel personally obligated to do so, for the expense would be substantial. Yet there is that library which is used by thousands of theological students and by numerous research workers, but which has only a distorted, inadequate collection of works dealing with Seventh-day Adventists!

Every time I have thought about that particular library, my mind has turned to the thousands of public libraries in the United States that are patronized, not by a select fraction of the population, but by the great masses of people, the very people whom we are seeking to save with this message we believe God has given to us. On the few occasions when I have had opportunity to go to a public library and check on the matter, I have found scarcely anything at all by our denominational writers. The conviction has come upon me that we are missing one of the greatest of opportunities for presenting our truth to the world.

According to the latest figures obtainable from the Library of Congress, there are 6,235 public libraries in the United States. To these libraries came over seventy-seven million people during the year 1935, or the equivalent of 63 per cent of the total population. This is a mighty host of people, and it is surely reasonable to believe that at least a small fraction of them were interested in religious books and desirous of knowing the meaning of these troubled times.

Now if only one person in a hundred of those who came to these libraries during the year belonged to this seriously interested group, that would mean a company of more than three quarters of a million people who were potential readers of Seventh-day Adventist books. This is a sizable number, but how many of this large company found Adventist books in their local library? No answer, of course, can be given to this question, but we venture to say that if you go down to your public library and look through the card index for our standard works, the chances are very much against your finding them listed there.

All this leads me to an expression of enthusiasm for the action taken at the recent Spring Council. This action would stir up our publishing houses and our churches to the definite project of placing the whole group of our representative books in every public library. [See text of action on page 47.—EDITOR.] We

go from door to door in our missionary work and find people who are interested in reading serious things. On the law of averages, many of these people are going to make visits to the public library. Why not attempt to reach them there as well as in their homes? Furthermore, we believe that in the last hour of crisis many will take down books from dusty shelves and find in our Adventist writings the true explanation of conditions, with the result that they will make their decision for God. In anticipation of that day, should we not have the Adventist explanation placed in every public library where anyone and everyone can lay hands upon it quickly?

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Activities at Union College

THE Union College Student Ministerial Association has been active during the year 1938-39. This organization meets every other Friday evening with an average student attendance of over one hundred. To aid the students in training for future responsibilities, a planned group of subjects, such as ministers use in evangelistic work, are presented by students at the association hour. Three major evangelistic efforts have been conducted in neighboring communities. Each group connected with an effort had to make its own arrangements in finding a suitable place in which to conduct the effort, and was responsible for its own advertising. From the latest reports several are keeping the Sabbath as a direct result of two of these efforts. One group has baptized seven persons and has organized a company of fifteen believers. At the two other places, Bible studies are being given to several interested families.

The noteworthy accomplishment of the association this winter was a ministerial conference held December 2 and 3, 1938. Profitable counsel was given at the conference by experienced guest workers from the field, and by the college department of religion. The Friday-morning chapel hour, the vesper service, and the hours of the Sabbath were devoted to the topics of the conference. Two young men from the college ministerial association spoke in the church service on signs of, and necessary preparation for, Jesus' coming. Other topics presented were "The Call to Youth" and "The Spirit of Prophecy and the Preacher." The Sabbath-afternoon meeting was spent in open-forum discussion of the problems which the young minister meets in the field, with experienced workers leading out in the discussions.

LEONARD ROGERS. [Leader.]

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

¶ No true doctrine of Scripture
is separable from Christ

THE PREACHING OF CHRISTIAN DOCTRINE—No. 1

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

ALTHOUGH Christ crucified is the very soul of all true preaching of the gospel, the conclusion should not be drawn from this that the preaching of Bible doctrines is out of place. Just the contrary. Indeed, it is impossible to give a full presentation of all that is involved in Christ and His cross without preaching doctrine. The preaching of Christian doctrine, especially in these days, should be full and explicit. It should comprehend within its circle the whole mystery of Christ—His person, His offices, and His work. It should be so well-rounded, so complete and comprehensive, that it takes in His creative power, sovereignty, and 'superintendence, worship in all its multiplied forms and services, revealed truth in the Scriptures, His incarnation, ministry, power, death, resurrection, ascension, intercessory and priestly mediation, law, gift of eternal life, judgeship, second coming, and everlasting kingdom.

That is all-inclusive. These matters cannot be presented in their fullness without discussing the whole doctrine of God revealed in the Scriptures as it relates to Himself, to Christ, salvation, sin, man, the Spirit, and all the arrangements and provisions God has made by His grace to provide a remedy for sin. There is no true doctrine of the Scripture separated from Christ. In its presentation, therefore, it should be connected with Him. Consequently, it is in the light that flows from Calvary that we are to present instruction to men on every doctrine and phase of the three-fold message. This will leave nothing out. It will cover the Bible, the law, the Sabbath, the nature and destiny of man, life only in Christ, the sanctuary and its cleansing, the judgment, the second coming of Christ, baptism, the ordinance of humility, the Lord's supper, spiritual gifts, tithing, stewardship—indeed, everything connected with the love of God, the work of Christ, and the ministration of the Spirit, in every phase, privilege, duty, promise, and hope.

Let us remember that "Christ is the center of all true doctrine. All true religion is found in His word."—*"Counsels to Teachers,"* p. 453. Every true doctrine makes Christ the center, every precept receives force from His words.

"The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to 'the Lamb of God, which taketh away the sin of the world.' John 1:29. . . .

"Keep before the people the cross of Calvary. Show what caused the death of Christ,—the transgression of the law. Let not sin be cloaked, or treated as a matter of little consequence. It is to be presented as guilt against the Son of God. Then point the people to Christ, telling them that immortality comes only through receiving Him as their personal Saviour."—*"Testimonies,"* Vol. VI, p. 54.

All of us need to grow into this larger comprehension of what our ministry requires us to present, and apply ourselves diligently to learning how it is to be done. We do not always see this large compass in the public work of the ministry. There is with some ministers a tendency to limit themselves to the presentation of favorite doctrines, to the neglect of others of equal importance. Some enjoy pointing out the errors of popular delusions; others stress the observance of the law and the Sabbath; others emphasize the prophecies; others make plain the sanctuary question; others overthrow popular notions about the nature of man, the state of the dead, and future rewards and punishments; others delight in dwelling much on the Lord's return and the things to come; others make general invitations to come to Christ; and still others revel in the abstract proposition of practical obligations.

Present Full-Rounded Truth

All of these things are important. But in overemphasizing one to the detriment or neglect of others, there is a want of that *entireness* so strongly and firmly bound up in the full duty of the Christian ministry. As messengers, we must keep close to our message; as ambassadors, we must discharge our commission; as depositors, be faithful to our trust; as watchmen, fulfill our whole duty and safeguard our charge.

Learning, wisdom, eloquence, and gifts do not make a minister. "It is required in stewards, that a man be found faithful." We are under solemn obligation to declare our testimony without concealment, not forcing test-

ing truths into undue prominence, but nevertheless not daring to suppress or withhold them in their "Scriptural connection." We are wisely to adapt our statements to the spiritual capacities of those to whom we preach, but we are not to omit anything that belongs to the truth of God for today. We are never to be employed in "handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." We should study to be like Joshua and Jeremiah in dealing with the full revelation of the truth which they had:

"There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." Joshua 8:35.

"Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word." Jer. 26:2.

Jeremiah learned this lesson so thoroughly that later he declared to the people:

"I will pray unto the Lord your God according to your words; and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you." Jer. 42:4.

Jesus Christ, the model preacher of all times, in setting forth the fullness with which He presented the whole truth, said:

"I have preached righteousness in the great congregation: lo, I have not refrained My lips, O Lord, Thou knowest, I have not hid Thy righteousness within My heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy loving-kindness and Thy truth from the great congregation." Ps. 40:9, 10.

"All things that I have heard of My Father I have made known unto you." John 15:15.

"I have given unto them the words which Thou gavest Me." John 17:8.

To the first apostles of Christ, the angel of the Lord commanded: "Go, stand and speak in the temple to the people *all the words of this life.*" Acts 5:20. And Paul, who is given as a model for all later preachers, said: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you *all the counsel of God.*" Acts 20:26, 27.

Hugh Latimer, in a sermon on Luke 16:1, 2, once said:

"Who is a true and faithful steward? He is true, he is faithful, that coineth no new money, but seeketh it ready coined of the good men of the house; and neither changeth it, nor clippeth it, after it is taken to him to spend, but spendeth even the selfsame that he had of his Lord; and spendeth it, as his Lord commanded him."

No preacher need fear that preaching the full truth of God, if it is done wisely, and in the right place and order of every part, will accomplish anything but the will of God. The whole tendency of truth is to be sound and wholesome, and to accomplish God's purposes.

No man should shun to declare it in its fullness.

So it is our solemn duty to preach all the doctrines of the Bible, not shrinking from or holding back anything. We are to set them all forth largely and fully, connecting each truth to every other link in the entire chain of salvation, making foundational, of course, what are termed the fundamental and essential truths of the atonement of our Lord. Such was the preaching of Jesus Himself, and the multitudes were astonished at His doctrine. Such, too, was the preaching of the apostles of Christ who filled Jerusalem with their doctrine. Consequently, the early followers of Christ were firmly indoctrinated in the vital truths of Christianity; and they are represented, even in those early days, as continuing steadfast in the apostles' doctrine. The believers in Rome are said to have learned the apostolic form of doctrine, and to have obeyed it from the heart. And they were earnestly exhorted to mark and avoid those who caused divisions among them contrary to the doctrine they had learned.

Paul wrote to Timothy, "Thou hast fully known my doctrine," and entreated him, if he would be a successful minister, to take heed to the doctrine. He charged Titus to be uncorrupt, grave, and sincere in doctrine. Peter labored in the same way, declaring that he would not be negligent to put Christians always in remembrance of these things, even though they already knew them, and were established in present truth.

These are our examples today. And these are our instructions. Following them, the minister of the threefold message today will hold up the truth of God, sustain it by competent authority, and explain it with all necessary amplification and illustration. He will recognize this to be indispensable.

—To be concluded in June

Daniel's Gospel—No. 3

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

CHRIST'S ETERNAL REIGN.

1. Michael Stands Up. Dan. 12:1.

a. At the close of the judgment, Christ receives the kingdom from His Father, who puts all things under Him. Dan. 7:9, 10, 13, 14; 1 Cor. 15:24-28; Rev. 11:15.

b. Christ stands for His people. Dan. 12:1. The welfare of His people has always been first in His mind. Because of the abuse of His people, Egypt, Assyria, Babylon, and Rome fell into oblivion. "He that toucheth you toucheth the apple of His eye." Zech. 2:8.

c. "There shall be a time of trouble." As the powers of earth in all the past op-

pressed God's people, so will earthly powers in the last days, inspired by their archenemy, combine to oppress the remnant church and to fight against Christ. Rev. 12:17; 17:12-14.

d. "Thy people shall be delivered." Christ will come from heaven with all His white-clad armies to engage the combined hosts of the enemy, and to deliver His own out of the last and worst of the conflicts that through all ages have tried their faith and loyalty to Him. Rev. 19:11-16; Joel 3:9-16.

2. *The Last Act of the Drama.*

Those who have been foremost in their opposition to Christ and in the oppression of His people, and those who have risked their lives in defense of His cause and turned many to righteousness, will be raised to behold the last act in the great drama of the ages—the glorious coming of the King of kings. Dan. 12:2, 3; Rev. 1:7.

3. *The World to Be Warned.*

God does not bring things to pass that affect the welfare of mankind without first giving warning. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. His providence is seen in the increase in knowledge which has in these last days of the gospel dispensation almost annihilated time and distance by the marvelous inventions we now see. (See Dan. 12:4.) The last message of mercy, the "everlasting gospel," is going to every nation with a "loud voice." Rev. 14:6, 7.

In view of the near approach of the last hour of probation and the imminence of the "great day of His wrath," the appeal for sinners to repent and turn to God, to seek Him "while He may be found," should be sounded everywhere. (See Isa. 55:6, 7; Ps. 2:10-12; Jer. 23:19, 20; 25:31-33.)

VITAL "TESTIMONY" COUNSELS

Reprinted From Former Periodical Articles

"Be Ye Clean" That Minister

By ELLEN G. WHITE

THE Jewish priests were required to be in person all that was symmetrical and well-proportioned, that they might reflect a great truth. "Be ye clean, that bear the vessels of the Lord." The Lord required not only a well-proportioned mind and symmetrical body of the Jews' ministry in holy office, but He required also pure and uncorrupted minds.

And He requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into His marvelous light.

The same Bible that contains the privileges of God's people, and His promises to them, contains also the sacred duties and the solemn obligations He requires of the shepherd who has charge of the flock of God, so that the people can see by comparing the living preacher with the divine picture whether he has credentials from Heaven in likeness of character to Him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow men.

What a man is, has a greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but his practices may resemble a fallen fiend. God will have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted, defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power.

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was, that never man lived like this man; for if He had not so lived, He could not so have spoken. His words bore with them a convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot and stain of character in one who stands in defense of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the faults and impure practices of a few. There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian.

We shall have temptations as long as we are in this world. But instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross, but instead of injury, it can only bring forth the gold of the character, purer, upon higher vantage ground than before the trial.

The crime that brought the judgments of God upon Israel was that of licentiousness. The forwardness of women to entrap souls did not end at Baal-peor. Notwithstanding the

punishment that followed the sinners in Israel, the same crime was repeated many times. Satan was most active in seeking to make Israel's overthrow complete. Balak by the advice of Baalam laid the snare. Israel would have bravely met their enemies in battle, and resisted them, and come off conquerors; but when women invited their attention and sought their company and beguiled them by their charms, they did not resist temptations.

They were invited to idolatrous feasts, and their indulgence in wine further beclouded their dazed minds. The power of self-control, their allegiance to God's law, was not preserved. Their senses were so beclouded with wine, and their unholy passions had such full sway, overpowering every barrier, that they invited temptation even to the attending of these idolatrous feasts. Those who had never flinched in battle, who were brave men, did not barricade their souls to resist temptation to indulge their basest passions. Idolatry and licentiousness went together. They first defiled their conscience by lewdness, and then departed from God still farther by idolatry, thus showing contempt for the God of Israel.

To Meet the Same Temptations

Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations where-with he tempted ancient Israel just before their entering the Land of Promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to entrap souls, and to take God's professed people upon their weakest points. Those who have not brought the lower passions into subjection to the higher powers of their being, those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions, Satan is determined to destroy with his temptations,—to pollute their souls with licentiousness.

He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God's law, whose mouths are filled with arguments in vindication of His law, against which Satan has made such a raid,—over such he sets his hellish powers and his agencies at work, and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness, and has had great light, or if the Lord has used him as His special worker in the cause of truth, then how

great is the triumph of Satan! How he exults! How God is dishonored!

The licentious practice of the Hebrews accomplished for them that which all the warfare of nations and the enchantments of Baalam could not do. They became separated from their God. Their covering and protection were removed from them. God turned to be their enemy. So many of the princes and people were guilty of licentiousness, that it became a national sin; for God was wroth with the whole congregation. The very same Satan is now working to the very same end, to weaken and destroy the people who claim to be keeping the commandments of God, as they are just on the borders of the heavenly Canaan.

Satan knows it is his time. He has but little time left now in which to work, and he will work with tremendous power to ensnare the people of God upon their weak points of character. There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. First, they will seek to win their sympathy, next their affection, and then to induce them to break God's holy law. Those who have dishonored their minds and affections by placing them where God's word forbids, will not scruple to dishonor God by various species of idolatry. God will leave them to their vile affections. It is necessary to guard the thoughts; to fence the soul about with the injunctions of God's word; and to be very careful in every thought, word, and action not to be betrayed into sin. It is necessary to guard against the cultivation of the indulgence of the lower passions. This is not the fruit of sanctified thoughts or hearts.

It is now the duty of God's commandment-keeping people to watch and pray, to search the Scriptures diligently, to hide the word of God in the heart, lest they sin against Him in idolatrous thoughts and debasing practices, and thus the church of God become demoralized like the fallen churches whom prophecy represents as being filled with every unclean and hateful bird. . . .

An Imminent Peril

I feel compelled to write most earnestly on this point, because I feel the peril that is upon us. We have in past history the example of most painful characters showing the danger of men in high places being corrupted. Men of masterly minds, who possessed large talents of influence, yet did not put their trust wholly in God, but allowed themselves to be praised and petted and lauded by the world's great men, lost their balance, and thought that great men's sins were not vices. The heavenly guide left them, and their course was rapidly downward to corruption and perdition. They completely lost the just standard of honor, lost all

—Please turn to page 46

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

South America's Task

By W. E. MURRAY, *President,
Austral Union Conference*

THE magnitude of the task of solidly establishing the advent movement in the South American Division is a tremendous challenge to the workers in our field. It is a congregation of eighty million to be preached to, scattered over a territory twice as large as continental United States—or more than thirty times the size of the republic of France—divided into eight different countries. Portuguese and Spanish are the official languages spoken, but liberal constitutions have brought thousands of immigrants, with their various tongues, to these promising shores which already have scores of Indian dialects.

Great, modern cities must be entered. Schools must be established and administered, oftentimes under circumstances few are in a position to appreciate. Indian missions must be opened and operated in the far interior. Long, hard trips must be made by all kinds of conveyance. The magnitude of the task is a direct challenge to our corps of workers here and an indirect responsibility to every Seventh-day Adventist in the world. Through the centuries, God's missionaries have been urged on by difficult and impossible tasks. They have attempted great things. The more impossible a task has looked from a human standpoint, the more prayer, perseverance, study, sacrifice, and work have been exercised to bring it to a successful conclusion.

That little word "go" uttered by the Lord, coupled with the all-sufficient "My grace is sufficient" which He spoke to the apostle Paul, has seemed to make up the missionary's necessary equipment for his task. To build pyramids has been the challenge of the Pharaohs. Building great canals has almost defied the talent and science of engineers, but they have finally overcome through perseverance and the stimulus of a challenge. Statesmen have withstood criticism, ingratitude, and rebuff, because they were challenged by the problem of building an empire. The missionary for God has been, and ever will be, greatly stimulated and inspired because he has a stupendous task to do, and because he knows he has the grace of God for his strength.

The missionaries of the advent movement in South America know there are thousands of people in the great cities of this continent and in the country stretches who are earnestly seeking to know the Bible truth for these

times. Large numbers of our present members sought for years for a religious message based on the Scriptures, and finally came to rejoice in finding present truth. If a fireman knows there are people in a burning building who are seeking to save themselves from the flames, his zeal to rescue them is greatly increased. So our zeal is greatly stimulated by knowing that there are persons earnestly seeking the Bible message we have. Despite all comments to the contrary, there are thousands today who are not satisfied with their present religious experience. These people are seeking for light. Their seeking inspires us, gives us hope, and makes us stick to our task.

At the end of the first twenty years of work in the South American Division, we had only 4,900 baptized members. At the end of forty years, there were 27,000. The net results of the second twenty years were more than four times the net results of the first twenty years. Thirty-five years yielded 20,000 Sabbath school members, and at the end of seven more years the total had reached 30,000. Thirty-five years to reach 20,000, and in seven years 10,000 more! Up to 1930, we had only 4,600 Missionary Volunteers, but by 1937 the membership of the young people's societies had reached 9,000; or in seven years we gained almost half as many as we had gained in our whole history of forty years. Increasing success brings vigor and stimulation. When God is increasing the results, that is the time to push on and out into new fields. These facts should fire us all with holy zeal and great earnestness.

Converts Become Convert Makers

In this territory, not only have the peoples united with the Seventh-day Adventist church in their religious belief and practice as lay members, but there are large numbers of these converts who have become active missionaries. The converts have become convert makers. We have a thousand workers in all branches of our organization who are carrying on valiantly in missionary service, and who have come from the ranks of our converts right here on the ground. These men and women are pillars of strength not only to our movement here, but they are world-minded in their outlook and are a distinct asset to the advent movement.

Many of this number have become missionaries to other nations. Some have gone into out-of-the-way places where sacrifice of the comforts of life is of daily recurrence. The best there is in us is challenged to do its ut-

most for a gospel which not only converts men, but makes those men convert makers. All our powers are stimulated to persevere in a cause which transforms ordinary men into effective preachers, canvassers, teachers, missionary directors, and office workers, who carry to others the message which has meant salvation to them.

The sower perseveres in his task because of his desire for the harvest. During these forty years, the Adventist missionaries have sown the seed in the great cities, and up and down the countryside, and now we want to be on the ground when the harvest is ripe and gathered in. Thousands of books and periodicals have been placed in the hands of the people. Sermons have been preached, and the words still abide in the hearts of the people. A kind deed is never forgotten. This is seed which apparently lies dormant to some extent now, but which will grow and bear fruit when the rain and sunshine of the Holy Spirit come. Sowing and watering are only part of the task. The harvest must be cared for. We must work on, and the Lord will give strength till the last sheaf is garnered in. We workers out on the gospel battle lines in South America are urged on in the work of God to carry on a little longer because *our* work and *the* work has not been finished.

Proper Approach to Hindu Mind

(Concluded from last month)

By L. G. MOOKERJEE, Principal,
Karmatar High School, India

THE doctrine of karma (salvation by works) and transmigration are the basic principles underlying Buddhism and Jainism, as well as Hinduism. No other belief has obtained so great a sway over such a large portion of the human race. According to this conception a sinner must work out his own salvation. He must be born and reborn, age after age, eon after eon, to pay the penalty of his misdeeds. Agelong suffering, and no forgiveness from God! The very thought strikes terror into the sinner's heart. The Hindu *sadhak* (devotee) has often prayed: "Save me, O Lotus-eyed one, and take away all my sins." Now, the question is, how to get mukti (salvation). Can the broken vessel repair itself? Ah, a sinner can no more save himself than a blind man can go to an unknown place without being guided. There are many teachers and preachers, but to whom should the sinner turn for salvation? It would be well for him to go to One who is ready to share with him his sufferings.

The Bible tells us that Jesus suffered for our sins on the cross and that therefore He is the Saviour we should seek. The moment the sinner puts faith in Christ, the law of karma ceases to act upon him. The sinner

becomes a new man, or to use the word of our divine Guru (Teacher), he is "born again." Thus the attainment of mukti (salvation), at which Hinduism aims, is offered free of cost by Christ, who says: "Ho, everyone that thirsteth, come ye, . . . buy, *without money and without price*."

In India we are asked time and again whether we can prove that Jesus Christ is a real character in history. We gladly accept this challenge, and we are prepared to prove from secular history that Jesus Christ is a real historical character, as real as Socrates, or William the Conqueror, or Akbar. We present two important historians who were early non-Christian witnesses to Christ. First we take the writings of Tacitus, the Roman historian, who lived in the first century of the Christian Era. He speaks of Christ and of the Christians who were persecuted by the cruel Nero from 54 to 68 A.D. He describes how this emperor after the great fire of Rome in 64 A.D., in order to divert suspicion from himself, accused the Christians of having set the fire. The passage reads:

"Nero, in order to stifle the rumor (as if he had himself set Rome on fire), ascribed it to those people who were hated for their wicked practices, and called by the vulgar 'Christian;' these he punished exquisitely. The author of this name was Christ, who, in the reign of Tiberius, was brought to punishment by Pontius Pilate, the procurator."—"The Works of Flavius Josephus," Appendix, Dissertation I, "Tacitus' Annals," book 15, par. 44.

Of this statement Gibbon says: "The most skeptical criticism is obliged to respect the truth of this extraordinary fact."—"Decline and Fall of the Roman Empire," Gibbon, Vol. II, chap. 16. No, Christ was not a myth to Tacitus, who was born about the middle of the first century, within thirty years after the death of Christ. Second, Flavius Josephus, the Jewish historian, born about the year 37 A.D., writes thus:

"Now, there was about this time Jesus, a wise man, if it be lawful to call Him a man; for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those that loved Him at the first did not forsake Him; for He appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, are not extinct at this day."—"Antiquities of the Jews," Flavius Josephus, book 18, chap. 3, par. 3.

In another place Josephus tells of an attack made upon James, "the brother of Jesus, who was called Christ."—*Id.*, book 20, chap. 9, par. 1. A number of other non-Christian witnesses might be cited. First, there was a Roman governor in Bithynia, called Pliny. About the year that Tacitus died, he wrote a letter to the Emperor Trajan telling him that what he calls the "depraved and immoderate superstition of Christianity" was spreading every-

where in his province. Second, "Ram Mohan Roy, who had studied both Christianity and Hinduism, and who was no Christian himself, said, 'Jesus is justly termed and esteemed Saviour of mankind. For He has revealed God to mankind as none has yet done.'"—*The Epiphany, Sept. 13, 1913.*

Third, K. N. Sitaram, vice-principal of Rajaram College, Kolhapur, says: "Jesus Christ is the highest flower of the human race and the greatest son of Asia."—*"India's Religious Questions," by J. W. R. Netram, p. 82.* Fourth, Swami Apurvananda, of the Ram Krishna Mission, Belur Math, says the Indians worship Jesus of Nazareth as God incarnated on earth to save humanity, for He said, "I have come to give you Myself and by knowing Me you may know your Father."

However, mere knowledge of the historicity of Christ will not save anyone. It is the personal experience of the sin-pardoning Saviour Jesus Christ in an individual's life that will count for salvation. Jesus Christ, the founder of Christianity, the sum and substance of its gospel, the Saviour of mankind, is steadily coming to attract the life and ideals of Indians. We, as Indians, see in Christ "our Oriental Brother."

THE ASSOCIATION FORUM

Discussions on Methods and Problems

Open-Air Evangelism

EDITOR, THE MINISTRY:

We have a message for the masses. The world is to be stirred by the advent message in this generation. But today, in an age of gross materialism and indifference, as we labor for the consummation of the gospel task, we face a disquieting fact. Hundreds of thousands in the great pulsing centers of population are not entering, or are not likely to enter, our churches or public meeting places. Yet the truth must reach their ears. If they will not come to us, our responsibility is not discharged until we have gone to them. We must go into the open air. *If ever we are to win the "outsider," we must go outside.*

Nearly every great reform movement and every revival of religion in the past has been accompanied by, if not caused by, a vast amount of preaching in out-of-door places where the crowds resort. The ministry of the Master Evangelist was largely an open-air campaign, and if we would reach the multitudes, we must follow His example. His mighty work was done by the wayside and by the seaside. The Reformation began in outdoor meetings, where the first preaching of Protestant doctrine took place. John Wesley was faced with the problem of giving God's message to the England of his day. In April,

1739, he reluctantly adopted the expedient of field preaching, as it was then called. But he did not like it. In June, 1759, he relates his experiences as follows:

"On Monday and Tuesday evenings I preached abroad near the Keelmen's Hospital to twice the people we should have had at the House [church]. What marvel the devil does not love field preaching! Neither do I. I love a commodious room, a soft cushion, a handsome pulpit. But where is my zeal if I do not trample all these underfoot in order to save one more soul?"

Neither did he grow to like it, for in September, 1772, he writes:

"I preached on the quay at Kingswood. To this day field preaching is a cross to me. But I know my commission, and see no other way of preaching the gospel to every creature."

That this manner of preaching is hard and exacting work, no one will deny, but it is essential if ever the world is to be warned. The open air is one of our greatest forums, but we have not made the best use of it. In fact, we have been guilty of terrible neglect. "The children of this world are . . . wiser than the children of light." Political parties everywhere are advancing their opinions by means of open-air work. To them it is indispensable. One great party in Britain has built itself up by such means. Are we not as much in earnest as are politicians?

No one can doubt that open-air preaching has suffered much from the hands of its users. The services have lacked definite organization and arrangement, and have been too spasmodic and haphazard. We have not enlisted our best speakers and singers. And we have far too many church members who think that it is hardly respectable to be seen supporting an open-air service. Reorganization must begin with the fixing of a higher ideal of what the service should be. The open-air service must no longer be regarded as inferior to the indoor service. We must lift this work to a higher plane of dignity and effectiveness. The following words from page fifteen of a tract entitled, "An Appeal for Missions," were written in 1898, and stress the urgent need:

"The cities must have more labor. *There are places where the people can best be reached by open-air meetings. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate in our work; yet propriety and sound sense are needed.*"

With courage, prayer, and a passion for souls, let us go forth during the summer months. Earnest conviction and a positive message, interestingly and forcefully given, will always win a hearing. Half the fears regarding our inability to preach out of doors will disappear if we will only try. It is better to try and fail, than to find that, lacking courage or conviction, nothing has been done. Let us hear and answer the challenging call: "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

C. A. REEVES. [Evangelist, London.]

KINDLY CORRECTIVES

Correct Speech and Cultivated Conduct

BIBLE FACTS AND PERSONAL FANCIES

By MERWIN R. THURBER, *Book Editor,
Review and Herald Publishing Association*

SEVENTH-DAY ADVENTISTS are reputed the world over to be diligent Bible students. Even laymen in our church are better versed in Scripture than some preachers of other faiths. As Bible expositors, we have an enviable reputation. We are gratefully conscious of possessing fundamental Bible truth for these last days. But when it comes to the correlated facts of Bible history, we too often fail to maintain our high standard.

In saying this, I well recognize that the emphasis of our Bible teaching and study should not be placed on unimportant details. But with all the advantages of religious training available to Seventh-day Adventists in our own schools and in the Sabbath school, we certainly should come behind no one in even the details of the Bible story. In studying Old and New Testament history, for example, we should gain a comprehensive grasp of Bible chronology and geography, and thereafter not be guilty of the gross errors that often creep into the work of our writers and speakers.

Most minor mistakes can be blamed either to carelessness or to superficiality. I list the following under pure carelessness, for the writers surely knew better. These are items that recently came under observation and had to be corrected in the copy.

My choice illustration is this—two different writers had *Nebuchadnezzar* instead of Darius going down to the lions' den to release Daniel after his night of incarceration.

Another writer wrote, "Jezebel, *Judah's* wicked queen," when he should have said "Israel's."

One man, in telling of Paul's experience at Athens, said, "Paul spoke to the unbelieving *Jews* [instead of Greeks], to convince them by logic, but later determined to know nothing but Christ, and Him crucified."

A writer spoke of *Jacob's* coat of many colors, instead of Joseph's.

One well-known writer in the denomination accredited the famous "Almost thou persuadedst me" speech to Felix instead of to Agrippa.

And how would MINISTRY readers classify the following?

"The still small voice which followed the earthquake, fire, and rushing mighty wind, gave Elijah comfort on Mt. *Carmel*." [Horeb.]

"The sermon on the mount was preached on Mt. *Olivet*." [It was an unnamed mountain. See "Thoughts From the Mount of Blessing," p. 10.]

"Peter said, 'Let us build here three *altars*.'" [Tabernacles.]

"While waiting at Jerusalem for the baptism of the Holy Spirit, the apostles questioned the Saviour as to the time of the restoration." [Christ had already ascended.]

Superficiality leads us to make other errors. For instance, all too frequently our writers assume that the books of the Bible are arranged in historical order of writing. But certain of Paul's epistles, as the Thessalonian and Corinthian letters, obviously were written *before* the synoptic Gospels, Mark, Matthew, and Luke, as all scholars agree. One writer assumed that Nahum, Zephaniah, and Habbakuk prophesied *after* Daniel—apparently because their books come after his in the Sacred Canon.

Frequently we hear the situation of the Israelites at the Red Sea described as a parallelogram—the *mountains on either side*, the sea in front, and the Egyptians behind. But the true figure is a triangle.

"The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them, while *on the south a rugged mountain obstructed their further progress*. Suddenly they beheld in the distance the flashing armor and moving chariots betokening the advance guard of a great army."—"Patriarchs and Prophets," pp. 283, 284.

The conversion of the thief on the cross, also, is often erroneously cited. Many speakers and writers say that he had not seen Christ before, and that therefore his conversion was all the more remarkable. But turn to page 749 of "The Desire of Ages," and read the experience. You will find these words:

"This man was not a hardened criminal. . . . He had seen and heard Jesus, and had been convicted by His teaching, but he had been turned away from Him by the priests and rulers. Seeking to stifle conviction, he had plunged deeper and deeper into sin, until he was arrested, tried as a criminal, and condemned to die on the cross."

Many of the mistakes concerning the Bible which creep into the spoken and written word doubtless are due to preconceived notions and misconceptions received in childhood. The Bible story is "talked down" to the growing

child in such a manner that he receives an entirely wrong picture of the facts. For instance, Jacob is pictured as a *young* man influenced to deceive his father by an overzealous mother, but the best estimates of chronologists place him at nearly eighty when the deception took place.*

Another Bible verse often wrongly interpreted is Leviticus 27:31: "If a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." Some have assumed that this verse teaches that a man who is delinquent in tithed-paying may make it up by paying 20 per cent interest. But the intent of the text is far from this, as will be evident if one stops to think that the word "redeem" means to *buy* back, not pay back. The provision was that if the tithing rod fell on a choice breeding animal, for instance, although the owner could not change it himself, he could buy it back from the priest. The priest would add a fifth to the estimated value, which the owner must pay to receive back his animal.

The lesson of all these errors is obvious. We must be more careful in our use of Bible material. It is very helpful to study the Bible with the aid of the Spirit of prophecy. In this way many obscure points are made clear. Divine comment on the Divine Record is the best possible authority for a statement of fact.

It is true that the exact age of a Bible character at any given time may not be important to the line of reasoning we may be developing, and it may not be necessary to know the exact date of a certain event at the moment. But let us not forget that God has given the Inspired Record for a purpose, and it is not His nature to do useless things, such as giving unimportant facts. The Bible is all-important—every word of it. And God is particular that we divide the word aright. The length of time that God's people spend in a certain country, for instance, is important enough to Him that He arranges for their deliverance on the exact day He wishes them to leave.

And when one of Jacob's twelve sons forfeited his right to tribeship because of his sin, the Lord elevated two grandsons to the honor of sharing with their uncles. It really

* Joseph was thirty years old when he stood before Pharaoh. Gen. 41:46. After that there were seven years of plenty, and at least two years of famine, before the second visit of the sons of Jacob to Egypt, for Joseph told his brothers that there were yet "five years of famine." Gen. 45:11. This would make Joseph at least thirty-nine years of age at that time. When Israel arrived, he told Pharaoh that he was one hundred and thirty years old. Gen. 47:9. If no interval had elapsed, Joseph was then thirty-nine when his father was one hundred and thirty. Jacob was therefore ninety-one years old when Joseph was born. Joseph was born at the close of Jacob's fourteen years of service to Laban. Subtracting fourteen from ninety one, the result is seventy-seven, or Jacob's age when he left home.

would be awkward to have only eleven gates in the New Jerusalem, wouldn't it? The number twelve had a part in God's plan, and He couldn't let one sinful man thwart His purposes.

Careful observation of Bible facts is a most satisfying form of Bible study. Inasmuch as such knowledge is available, it certainly would be helpful to any worker to know the exact relationship of Bible chronology to the present systems of keeping track of time, to be able to name all the judges and kings of Israel, and tell the length of their rule or reign; to have a clear conception of the chronology of events in Christ's life, and a grasp of the different journeys He took; to be able to outline the missionary journeys of Paul; to be able to give from memory an outline of the seven churches of Revelation, the seven seals, and the seven last plagues. But why go on? Surely such information is within the reach of all. Let us resolve to handle God's word with due reverence by being accurate in our use of Bible materials.



To Victory Through Crisis

By J. BERGER JOHNSON

To vict'ry through crisis,
To pleasure through pain,
To glory through suffering,
Through loss to great gain.

To His light through darkness,
Through blindness to sight,
His strength for my weakness,
Through frailness to might.



Distinctively a Reading Age

WE live in a reading age. Every year books grow in number, variety, and influence. They quicken the spirit of men and impel them to the reading and making of more books. The total number of books manufactured and distributed in the United States annually provides more than two volumes apiece for every person in this country. We have here 6,234 public libraries with half as many more school and institutional libraries of a semipublic nature. On their shelves repose more than 200,000,000 books that circulate more or less freely among intelligent readers, vitally affecting their thought life. For people are reading more today and are being influenced more by what they read than ever before. What a supreme opportunity this situation affords us to reach the educationally prepared minds of today and interpret for them the abiding truths of the advent message—truths that course through the pages of these books which have been carefully selected and specially priced for library use.

J. D. SNIDER.



ADVENT SOURCE RESEARCH VALUES—No. 3

5. Establishes, Unifies, and Enlarges Concepts

RIGHTFUL emphasis upon the world character, or international aspect, of the nineteenth-century advent awakening—the first angel's message sweeping simultaneously throughout Britain, Continental Europe, Asia, Africa, South America, and North America, but reaching its 1844 culmination in North America—will allay certain regrettable prejudices and resentments as to the advent movement's having formerly been stressed chiefly as a North American affair. This balancing influence of its world character is highly desirable, not alone because of our present world scope, but to correct certain constricted concepts of the past and bring them into harmony with the full facts of historic record. This fact is likewise impressively borne out by "The Great Controversy," and by the writings of William Miller.

Such a world emphasis will likewise help to check any unbalanced emphasis upon German, British, or South American aspects, which is just as unwholesome and divisive. There is definite need of unifying evidence to counteract such disintegrating and sectional influences; and this is furnished by the full source evidence. The vast sweep of the simultaneous and largely independent nineteenth-century awakening concerning the advent, together with essential agreement among its witnesses in the various countries, shows more incontrovertibly than ever that the advent awakening was of God, and not of mere human devising. This enlarged view aids, therefore, in creating a true international balance and unity. It directs glory to God, and away from nationalistic emphasis or human instruments.

And this larger concept, instead of detracting from the uniqueness of the last message, adds to its glory, and lifts it to truly majestic proportions. This will be of very definite advantage not only overseas, but should also exert a balancing influence upon us in North America in these days of intensive world mission expansion, and of rightful encouragement of national workers and indigenous leadership in other lands.

6. Confirmed by Spirit of Prophecy

To a unique degree the evidence of the source documents attests the supernatural guidance and character of the book, "The Great Controversy," as an inspired panorama

of the Christian Era. Historical materials now in our possession, but not available in accessible libraries at the time of the writing of this book, confirm expressions, dates, and conclusions that have been pompously challenged by hostile critics. Heretofore we have been without an adequate answer to certain attacks. But the answer is now in our hands for effective use. And these confirmations through the sources, deepen confidence in the unique authority of the Spirit of prophecy writings, for these qualified historical witnesses now rise up and testify to the accuracy of detail statement, as well as to that remarkable breadth of view and comprehensive grasp of the whole picture, far beyond the ken of Mrs. E. G. White personally, her denominational associates, or the writings of the world available at the time. Her guiding counsels to the remnant church are thus more truly than ever shown to be of God.

On the other hand, the specific citation by the Spirit of prophecy of certain names—such as Wolff, Lacunza, Gaussen, and Miller, together with "many others" in England, Scandinavia, and America—as divinely specified heralds of the first angel's message, is of inestimable value as a guide in recognizing those who rightfully come within the purview of our study of the spokesmen of the centuries. Despite certain marked limitations and misconceptions, these men are named by inspiration as heaven's designated heralds. They are definitely owned and approved as God's appointed witnesses. The same is true of Reformation leaders, likewise named and discussed. Knowing now their positions in entirety, we can rightfully adjudge God's various instrumentalities through the centuries with a safety and a certainty otherwise impossible. Thus the Spirit of prophecy both confirms and is in turn confirmed in a most impressive way by fearless, reverent research endeavor.

There is constant danger that one continuously engaged in the exacting close-up of detail research work, may reach distorted conclusions. Because of the very nature of such investigation, there is a strong natural tendency to focus the attention upon the details of a narrow field, to the neglect of the larger implications and relationships involved. It is imperative, therefore, that microscopic study be constantly balanced by the telescopic view, that is, surveying the entire field of investigation, keeping the full picture in mind, uncon-

fused and undiverted by engrossing details, thus being able to make sound deductions concerning basic principles and epochs, and the larger operations of the law of cause and effect. This principle we have kept continually before us, and resolutely employed in evaluating all our findings. But it is freely confessed that the greatest of all factors in maintaining a clear and balanced perspective has been the Spirit of prophecy.

7. Furnishes Contact With Major Groups

Flattering as it might be to denominational pride—were it true—to be the sole originators of the main prophetic-outline interpretations climaxing in the advent, it is a source of even greater and more substantial satisfaction to know from the incontestable witness of the sources that these ancient prophecies of Daniel have been understood and interpreted in primitive outline back to apostolic times. It was verily perceived in progressive detail—with great fluctuations of course—down through the centuries, as history has steadily fulfilled and identified prediction. Standing thus in historic line as the climax of God's age-long witness, the position universally held among us today becomes invulnerable, and is protected from valid attack as a curious or dangerous modern innovation.

Uniquely in the apostolic line as the appointed restorers and consummators of that witness that became lost or distorted after the early centuries, we are likewise seen as the commissioned revivers of those same truths largely recovered by the founding fathers of the Reformation, but now in large part dormant or abandoned since Reformation days. Thus we stand forth as the last and culminating link in the chain of progressive witness spanning the centuries. In this way we are at once brought into unique relationship alike to Catholics, Protestants, Jews, and even skeptics. And this relationship provides priceless points of contact, hitherto unrealized and un-employed, for approaching these leading religious groups for whom we have a divinely commissioned message, but from whom we are definitely separated. This applies both to public preaching and to personal appeal. Observe:

a. AS TO CATHOLICS. Rightly used, we have a most effective, but hitherto unused, point of contact with Catholics. This is because of the virtually "unanimous consent of the fathers" regarding the identity of the four world powers of Daniel 2 and 7, the fourth power of Daniel as the beast of the Apocalypse, Rome as "Babylon," the Roman break-up as preceding the dread antichrist, and of antichrist as portrayed alike by Daniel, Paul, and John. We can, with tact and logic, then lead from this common ground to the historical identity of the antichrist. This common-ground starting point will prove of immeasurable value to us.

b. AS TO PROTESTANTS. We have likewise a marvelously winsome basis of appeal to Protestants, whose spiritual ancestors broke with Rome specifically over the identity of the recognized antichrist. Taking as foundational the unassailable primitive position—shared alike by Catholic, Protestant, and Jew—that the four world powers of Daniel 2 and 7 were Babylon, Medo-Persia, Grecia, and Rome; that after Rome—the "letting" or hindering power—had been broken up, they then took the logical position that the Papacy had been fully unveiled as the "little horn." This was the common denominator of all Protestant witness, and it occasioned the fateful break with Rome. Having adopted the year-day principle and applied it to the prophetic periods, the Protestantism of the sixteenth and seventeenth centuries laid anew the primitive foundation stones, upon which they built to fair and lofty proportions.

Though they later, in large part, abandoned this position under the impact of the sweeping Catholic counterreformation and countersystems of interpretation, we have with Protestants this common advance platform with their founding fathers. This affords a matchless basis of appeal as we press upon their hearts their tragic mistake in later repudiating the prophetic truth of the ages. Thus we have a most effective basis of appeal for them to join us in completing the arrested Reformation. Such are the possibilities with Protestants.

c. AS TO JEWS. Constituting a people apart, largely despised among the nations, we have, in addition to a common Sabbath, the common interpretation of the four world powers as the oppressors of the ancient people of God, of Rome's division, and the year-day principle applied to the time periods of Daniel, as enunciated by over a score of their own greatest scholars spread over the centuries of the Christian Era. No other Christian body has such a cluster of appealing points of contact with the Jews as we have. And we can lead from these recognized fulfillments of prophecy to the true interpretation of the Messianic, or stone, kingdom, which they wrongly apply to Jewish restoration. This is an approach which has scarcely been touched, and which offers real promise.

d. AS TO SKEPTICS. To the skeptical mind, which is acutely aware of the glaring inconsistencies and contradictions that blight the course of both Catholicism and Protestantism, and which is bewildered and disgusted with their strange shiftings and reversals through the centuries, our candid portrayal of the fundamental causes lying back of these betrayals of truth and righteousness, seen through the sources, must by its very candor, logic, and satisfying evidence appeal to all who are really seeking truth and a rational explanation of the seemingly mysterious tangle of history.

—To be concluded in June

PITTSBURGH EVANGELISTIC COUNCIL

Columbia Union Papers, Addresses, and Discussions

THE EVANGELISTIC MEETING PLACE

By M. G. CONGER, *President,
West Virginia Conference*

ALTHOUGH we cannot always secure the ideal place for our meetings, yet a number of different types of meeting places may be acceptable. The choice depends largely upon local conditions and the meeting places available. We here list those best adapted to our needs.

1. AUDITORIUMS IDEAL. In the average modern city of today are to be found large meeting places, usually centrally located and widely known to the populace. There are cities having more than one auditorium of more than one size. Thus a choice is afforded. These auditoriums are usually equipped with every modern convenience for the comfort of large audiences, and they usually have smaller rooms that can be used for prayer, for study, or for aftermeetings. Such auditoriums are preeminently acceptable for a city evangelistic campaign.

2. THEATERS DESIRABLE. The modern, centrally located, comfortably seated, well-lighted theater or moving-picture hall, when possible to secure, is a desirable meeting place. In certain sections of the country this type of meeting place has been, and will doubtless continue to be, successfully utilized for evangelistic services. It is often well to secure such a popular place for Sunday nights, even though it is necessary to occupy a smaller, near-by hall or church building for meetings on other nights of the week.

3. ARMORY EASILY ADAPTED. In many of our larger cities, the National Guard controls an armory. With its spacious drill hall and other conveniences, readily adapted to evangelistic services, the armory is a very suitable meeting place when appropriately located.

4. VARIOUS HALLS SUITABLE. All kinds of lodge halls, Y.M.C.A. or Y.W.C.A. halls, community halls, women's club halls, etc., usually make advantageous meeting places.

5. ADVANTAGES OF TABERNACLE. When for various reasons we are unable to secure meeting places in permanent buildings such as those already mentioned, or when it is decided to conduct a campaign of long duration, we have found it necessary to build a meeting place of our own in the form of a tabernacle. The tabernacles most familiar are (1) of rough, unfinished wood construction; (2) a portable tabernacle of wood and steel construction; or (3) a modernized stream-lined

tabernacle. This last-named type is of unique curved-roof construction and of attractive appearance. The plans for tabernacles often provide for choir room, evangelist's study, caretaker's room, baptistry, and rest rooms. Tabernacles offer the distinct advantage of being under the complete control of the evangelist, and are used exclusively for soul-winning purposes. Any number of meetings at any time of the day or evening, can be arranged in the tabernacle on short notice, and at little additional cost.

6. DEFINITE PLACE OF THE CANVAS TENT. Successful tent meetings continue to be conducted every year. Although it has been outmoded in the larger cities where other types of assembly are taking its place, in smaller cities, towns, and rural sections, there is still a definite place for the tent effort. Thousands will yet be won to the truth in well-located evangelistic tent meetings.

7. UNUSUAL MEETING PLACES. In addition to the usually known meeting places, there are other good evangelistic meeting places. The "*Air Dome*" is an open-air meeting place, often surrounded by neatly hung canvas. The wall of a big tent has been found to be suitable for this purpose. A platform with a canopy, a sounding board, a musical instrument, lights, and a seating arrangement rounds out the equipment. This forms a suitable meeting place where the climate is right and the weather is stable. This type seems fitted for cities where only a limited space is available, and also where municipal fire restrictions or other restrictive regulations would rule out a tent or a tabernacle.

Other unusual meeting places are *church buildings of sister denominations* when appropriate, and large *ballrooms* in well-known, respectable city hotels. *Street-corner meetings* have been conducted as feeders for large evangelistic efforts and also as efforts in themselves. *Vacant store buildings* and *garages* in cities, and *schoolhouses* in rural sections, have at times been pressed into emergency service with profitable results. And we must not overlook the opportunity of using our own church buildings to good advantage in holding meetings. Added lighting facilities and an evangelistic sign or banner in front would convert many of our church buildings into places of attraction to the general public.

In considering these evangelistic meeting places, it may spur us on to still greater achievement to think of Christ, our example, who conducted His work on so great a scale "that there was no building in Palestine large enough to receive the multitudes that thronged to Him."—*Gospel Workers*, p. 41. On the green hillslopes of Galilee, in the thoroughfares of travel, and by the seashore, the Master established His forum. In this connection comes the inspired statement of encouragement to our city evangelists of today: "The Lord has given to some ministers the ability to gather and to hold large congregations."—*Id.*, p. 345. Referring to unusual locations of foot, the servant of the Lord writes:

"In the world-renowned health resorts and centers of tourist traffic, crowded with many thousands, . . . there should be stationed ministers and canvassers capable of arresting the attention of the multitudes."—*Testimonies*, Vol. IX, p. 122.

Inspired by the new and grand vistas of world evangelistic opportunities opening before us, let us consider anew the best locations for evangelistic meeting places. Think of the careful study which commercial concerns give to choosing the most suitable location procurable. When selecting places for their enterprises, department stores, chain grocery stores, ten-cent stores, restaurants, cafeterias, and filling stations first studiously survey the possibilities. They not only seek the best business street, but they also look for the busiest block in that section. They go even farther, as I learned from personal interviews with businessmen. They endeavor to ascertain which side of the street in that particular block is frequented by the largest number of people. And that side of the busiest block in the busiest section is considered the point of greatest advantage and opportunity. So important do they regard the best location that if a site in that desirable section is not available at first, alert men watch for changes and vacancies, and embrace the first opportunity to move their entire enterprise in order to establish themselves in the most desirable spot.

Guiding Principles for Selection

Said the Master: "The children of this world are in their generation wiser than the children of light." The poor locations selected for many of our church buildings and evangelistic meeting places amply attest our general lack of good judgment in these matters. However, profiting by the mistakes of former years, we ought now to redeem the time by avoiding the failures of the past and choosing better locations in the future. Three great guiding principles may well be followed in selecting the most success-producing locations for any type of evangelistic meeting:

a. CHOOSE THE BEST. The best is none too good for Heaven's enterprise and God's work of saving souls. The place of meeting should

be the most well-known and most favorably located that ways and means at our disposal can secure. Non-Adventists will be apt to judge the importance of our message and work by the type of place in which the message is presented. As anciently God called for the first-born and the first fruits to be dedicated to Him, so today we may well seek a place of meeting in which to proclaim God's truth that is suitable in reputation, dignity, accessibility, and attractiveness. Such a meeting place, though expensive, will draw a class of people able to help carry on the work.

b. USE THE FIRST FLOOR. For our second guiding principle, let us agree that the first floor is always preferable. If a first floor is absolutely unavailable, then one must accept the handicap, and in the strength of the Lord go forward, doing the best he can. However, some estimate that in meetings held on the second floor of a hall or auditorium the attendance is 25 per cent lower than it would be in a first-floor meeting place.

c. SIZE COMMENSURATE WITH ABILITY. The evangelist's ability to arrest the attention of the multitude should measure with his desires for a sizable meeting place. In other words, whenever I can choose the size of my meeting place, then I naturally assume responsibility to fill the meeting place I have chosen. If faith impels me to pitch a large pavilion tent, to rent a spacious auditorium, or to secure a sizable theater, then is it not reasonable to expect that I should be able to attract sufficient persons to fill that meeting place? Our experienced men agree that it is better to have a smaller place filled to overflowing than a large place only partially filled.

In general, it seems best in smaller cities and towns to select a place most frequented by the people of that city, on one of the main streets in or near the very center of the town. Sites near the post office or the courthouse have afforded excellent locations. In larger cities, where a popular auditorium, hall, theater, or armory may be secured, one of these is generally the best site. However, when a meeting place of our own is to be erected, such as a tent or a tabernacle, then it is well to give careful, mature consideration to locating it in or very near the center of one of the large sections of the metropolis, and also on or near the main bus or street-car lines and intersections. We must not overlook giving consideration to the main arteries of automobile traffic. In congested areas of our large cities, it is best to locate where ample parking space is already available or where it can be provided. Any location should be a respectable place, in a neighborhood of good reputation, and if possible, a place where the people are accustomed to going.

In our large eastern cities it is difficult to find, and then often more difficult to secure, city lots, auditoriums, and theaters, or to

build tabernacles. And we can but expect increasing difficulties with each passing year. Building requirements, fire regulations, and zoning restrictions all add their burdens. Nevertheless, the call to evangelistic soul winning will continue to sound forth in clear, insistent notes. When difficulties present themselves, we are to persevere in the strength of the Lord, and master the difficulties.

"The greatest victories gained for the cause of God are not the result of labored argument, ample facilities, wide influence, or abundance of means; they are gained in the audience chamber with God, when with earnest, agonizing faith men lay hold upon the mighty arm of power." "Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything." —*"Gospel Workers," pp. 259, 39.*

Working Relationships

(Local, Union, and General)

By F. H. ROBBINS, *President of the Ohio Conference*

IN God's great plan of organization as laid down for this people, in which each worker has a definite relationship and certain duties to perform toward each body of men to whom he is responsible—the local, union, and General Conferences—a knowledge of this relationship on the part of each worker is essential in order that in the cause of God the highest state of efficiency may be attained. "Order is the law of heaven, and it should be the law of God's people on the earth."—*"Testimonies to Ministers," p. 26.*

In Psalms 103 King David said the angels do the commandments of God. Thus the heavenly beings follow the law of order. From the very beginning of the world, an organized plan can be seen in all God's created works. In the Exodus movement, Moses was a great general for God, and he led that large army of 600,000 men out of Egypt, marching five in a rank as soldiers sometimes march in our day. With the pillar of cloud leading the mighty host of Israel by day, and the pillar of fire by night, there was order.

When Jesus was on earth, He was the exemplification of perfect order and harmony in everything He did. And He set the example for the apostolic church—the outstanding church of all the ages. The last church on earth, in order to be the remnant of the apostolic church, must have the qualifications of that church and definite organization. Satan has his forces united and is constantly endeavoring to destroy the organization of God's people, because he recognizes that order is necessary for success. He realizes the necessity for individual effort, and it is important that each worker be fortified and understand the part he is to act in God's great program,

so that the work will progress and not be hindered by lack of cooperation.

The worker in the local conference should maintain an attitude of loyalty toward the organizations he is serving. It is his duty to carry out the programs instituted by his employing body. When a campaign is inaugurated by the local, union, or General organization, he should promote the plan as

☞ In feeding the flock, let us plan to

SERVE WELL-PREPARED

N. P. NEILSEN,
*President of the South
American Division,
Counsels—*

WE have worked hard all the morning, putting forth our best effort to accomplish the task assigned us. Now we are hungry and tired. So we sit down to the table to partake of the noonday meal prepared for us. We need to eat, that our energies may be restored.

The good housewife knew all this. So she had us in mind when she prepared the meal. She has placed before us not that alone which will tempt the appetite, but that which will build up our physical strength—food that will revive us, so that we may go forth again with the same energy that we had in the morning. She has placed upon the table a variety of several different foods—such as will blend well together and form one harmonious meal.

outlined, and work toward the finishing of the goal in a given time. And not only should he endeavor to close a campaign on time, but he should begin on time. Otherwise it is difficult to reach the goal. It is possible, of course, for a worker to reach his goals 100 per cent and yet maintain an attitude that is not helpful to those with whom he works. If he does not work willingly, with the love of God in his heart, a great deal of what he has accomplished is lost because of lack of harmony. However, this is the exception and not the rule.

The worker should be sure the methods he uses are progressive. In order to keep abreast of the times, it is often necessary to change from the old way and use a newer method. A worker who cannot adjust himself to new ideas as proposed and adopted by the organization, will soon find he has lost out, and someone who is willing to advance and take advantage of every principle that will further the cause of God will supersede him. Of course, it is realized that no one should be

asked to violate principles which he feels are moral or fundamental. The Lord has endowed each man with a conscience and certain individual rights which must be recognized. The work of a true leader in God's cause is made plain in the Spirit of prophecy:

"While respecting authority and laboring in accordance with wisely laid plans, every worker is amenable to the Great Teacher for the proper exer-

FEED SPIRITUAL MEALS

Thus it should also be with the sermon. The food placed before the people should be appetizing and energy building. People are not all alike. Some need simple, easily digested food, such as little children must have. Others are farther along in life's experience, and can digest more solid food—food that needs to be well masticated before it can be swallowed.

We ministers, like the housewife, must take time to plan for the well-prepared, nourishing meal. It must be such as can be digested, and such as will not "sour in the stomach." It must build up the spiritual strength of those who feed thereupon. Good, wholesome, appetizing, strength-giving food, prepared in such a way that all can digest it, is what is needed.

The command to us is, "Feed the church of God." Let us give our flock the food they need to build them up. Let us prepare it well.

cise of his God-given judgment and of his right to look to the God of heaven for wisdom and guidance. God is Commander and Ruler over all."—*"Testimonies to Ministers,"* p. 492.

When a circular letter is received from the General, union, or local conference, it should be read carefully, as well as the material accompanying it, and as far as possible the duty outlined should be performed. Just because a letter bears only a one-and-a-half-cent stamp, do not throw it into the wastebasket without examining its contents, because economy plays a great part in the work of God, and many times important messages are sent in this way. It has been reported that one general letter sent out in a union conference, inviting the workers to attend a convention, was thrown into the wastebasket and not read by most of the workers. As a result of this, when the convention opened, many workers were absent.

The worker should realize that those to whom he is responsible love him, and he is not asked to perform certain duties through any desire to place heavy burdens upon him. He is happier, and so are those in charge, when

unity and love prevail. The ready response of workers to the given tasks expedites the work of giving the third angel's message. Not only should a worker fully understand his relationship to the local conference, but he should know that when he wishes to appeal to a higher body, it should be done through the medium of the organization he is serving. There are three steps above the local conference, as follows: the union conference; the division, which is a division or section of the General Conference; and the General Conference. A request should pass through the local and union conferences before it reaches the General Conference.

When visiting brethren from the General, union, and local conferences, who represent the organized work, go to the different churches in the field, these workers should be shown every courtesy by those in charge. Preference should be given to them and their plans, and they should be asked to speak at the meetings. In a word, to describe the relationship of a worker to the great program which is set forth by those in charge, unity is the key to the whole situation. "How good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1.

"Let us be determined to be in unity with our brethren. This duty God has placed upon us. We shall make their hearts glad by following their counsel, and make ourselves strong through the influence that this will give us. Moreover, if we feel that we do not need the counsel of our brethren, we close the door of our usefulness as counselors to them."—*Id.*, p. 500.

In Christ's intercessory prayer just before His crucifixion, He prayed earnestly for unity among His followers, knowing that without it they would fail. The hour has come for a greater work to be done in our conferences. To accomplish this, we must have faith in God and united action. All who love God and keep His commandments, even at a sacrifice, will press together in concentrated ministry to save the lost.

Establishing New Believers

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

THE Scriptures place before the gospel worker the true objectives in all evangelism—training our converts to be steadfast, unmovable in the principles of the third angel's message, always abounding in the work of the Lord, perfecting Christ's character in the life. (See 1 Corinthians 15:58 and Colossians 1:28, 29.) To do a work of this type requires the power of the Holy Spirit in the life, and a reflection of the image of the greatest evangelist the world has ever known—Jesus Christ. We are His representatives, and are to bear as our "credentials to the world, the ineffaceable characteristics of His immor-

tal principles."—"Ministry of Healing," p. 37. The initial responsibility in establishing new believers rests with the worker who brings the message to the heart of the convert. In the first place he should see that those he brings in are truly converted.

"There is a sad lack of genuine conversion among us. We do not put forth *personal effort* that souls may have a true knowledge of what constitutes repentance, faith, and remission of sins. Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received Him by faith."—*Mrs. E. G. White, in Review and Herald, Feb. 4, 1890.* "The agency of Satan must be understood as a working, vigilant power, awakening in every possible way the same activity in others to work evil, as he himself possesses. We are not ignorant of his wiles. We know he thrusts unconverted persons into the church, and lulls those who know the truth into a state of security, that they may not discern his devices, and counteract his influence."—*Id., June 19, 1888.*

The third angel's message is an educating power. It is based upon principles of right living, right thinking, right eating, right drinking, right working, right resting. Rev. 14:12. Its import is such that it reaches the whole man. Therefore, it requires earnestness and thorough conversion on the part of the worker. (See "Testimonies," Volume V, page 132.) The worker must be an educator as well as a preacher. Note the following:

"Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue. Its blessing can be retained only as it is shared."—"Ministry of Healing," pp. 148, 149.

ONE of the surest ways of establishing new converts is to set them to working for others.

"All who give evidence of true conversion should be encouraged to work for others."—*Id., p. 178.*

"Every church member should be engaged in some line of service for the Master. Some cannot do so much as others, but everyone should do his utmost to roll back the tide of disease and distress that is sweeping over our world. Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*Id., p. 149.*

When this instruction is faithfully followed, the establishing of new believers in the faith follows naturally. For further study, see

"Testimonies," Volume VI, pages 49, 98, 99. The words of inspiration have not left us without counsel regarding the way in which new believers are to be educated. In fact, as the instruction is studied and followed, there is found a wealth of principles to use, and it is passing strange that we are content to do work which lasts only for time, but which does not bear the stamp of eternity.

"After individuals have been converted to the truth, they need to be looked after. . . . They [ministers] do not realize that these newly converted ones need nursing,—watchful attention, help, and encouragement. These should not be left alone, a prey to Satan's most powerful temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with. These souls need the meat apportioned to every man in due season."—"Testimonies," Vol. IV, p. 68.

"When a person has received the truth, mistaken friends fear to expose him to any test or trial, and they immediately endeavor to secure for him an easier position. He goes to some place where all are in harmony with him. But is his spiritual strength increased thereby? In many cases not. He comes to have as little real stamina as a hothouse plant. He ceases to watch; his faith becomes weak; he is neither growing in grace himself, nor aiding others."—*Id., Vol. V, p. 183.*

These principles are sound because they come from the Spirit of God. In the light of the present situation found in the denomination, where for every three persons brought into the message two go out in North America, and one and a half go out in fields outside North America, it would seem that there is need for us all to study anew and put into practice Heaven's instruction on the methods to be used in bringing people into this message and keeping them in. We must remember that God's plan for the establishment of new believers in present truth can be accomplished only by following His principles.

"The work of the minister is not simply to preach, but it is to visit families at their homes, to pray with them, and open to them the Scriptures. He who conducts the work outside the pulpit in a proper manner will accomplish tenfold more than he who confines his labor to the desk."—"Historical Sketches," p. 147. See also "Ministry of Healing," pages 143, 144.

"The reason many have so superficial an experience is that they do so much for themselves and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, silver, or precious stones."—*Review and Herald, Jan. 12, 1897.*

It is obvious that in the establishment of new believers there is necessity for the worker not only to minister to the people, but to teach the people to minister. When this is done, we find that Solomon's admonition is pertinent—"Better is the end of a thing than the begin-

—Please turn to page 46



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HEALTHFUL AND UNHEALTHFUL BEVERAGES *

By FRED B. MOOR, M.D., *Professor of Pharmacology and Therapeutics, C.M.E.*

A WELL-KNOWN biochemist, Albert P. Matthews, has said of the importance of water to life:

"It is little short of astounding that living matter with all of its wonderful properties of growth, movement, memory, intelligence, devotion, suffering, and happiness should be composed to the extent of from 70 to 90 per cent of nothing more complex or mysterious than water. Such a fact as this is most perplexing, especially when all experiment shows that this water is playing a profoundly important part in the generation of the vital phenomena. Any interference with the amount normally present makes a change at once in the activities of the cells. In fact, we might say that all living matter lives in water."¹

All the cells and tissues of the body contain an abundance of water, and in this liquid medium, all the numerous chemical processes take place. These chemical processes generate heat, which must be eliminated or the body temperature will rise above the normal level. Elimination of heat is effected by the blood, which absorbs it and carries it to the body surface. The surface is cooled by radiation of heat and by the evaporation of the watery perspiration from the skin. An adequate water supply is therefore essential for the proper regulation of the body temperature. In the modern treatment of fevers, an abundance of water is important, and much of it may be supplied in the form of fruit juice, which also furnishes fruit sugar and vitamins.

The blood, composed largely of water, is the carrier of nourishment from the gastrointestinal tract to all of the body cells. The red cells of the blood, floating in this watery medium, carry oxygen to the tissues. Carbon dioxide is transported away from the tissues by the blood to the lungs for elimination. Other waste material is conveyed in watery solution to the kidneys for excretion. It is therefore apparent that the life of the body as a whole, and of all of its cells and tissues individually, is dependent upon an adequate water supply.

It is generally conceded that the daily water intake should be six to eight glasses. It is

best to take most of this liquid between meals. Fluid with meals tends to wash down the food incompletely masticated and poorly mixed with saliva. The primary stages of starch digestion are thereby greatly hindered. It is a good practice to drink one or two glasses of water before breakfast.

Caffeine-Containing Beverages

The caffeine-containing beverages are coffee, tea, and the cola beverages. Coffee, as it comes to us, is the dried and roasted seed of the tree *Coffea arabica*. Tea is the dried young leaves of the tea tree, supposed to be a native of the province of Assam in India. Kola is the dried seed of the *Cola acuminata*. The fresh seed is chewed extensively by some of the natives of Africa. A cup of strong coffee or tea contains about a grain and a half of caffeine. In tea, considerable tannin is found, as well as caffeine. Cola contains about 1.2 grains of caffeine to the glass, and a very small amount of theobromine. In addition to caffeine, coffee has aromatic oils which give the aroma to the beverage. These aromatic oils are of importance as a cause of digestive disturbances. Sollmann, who has made a study of the subject, says:

"The volatile aromatic constituents produce local irritation and reflex stimulation, in the same manner as the condiments. The hot water contributes to this effect; and possibly the greater reactivity induced by the caffeine heightens the reflex response. The local irritation stimulates peristalsis, and with excessive use, tends to nervous dyspepsia. It is doubtful whether the quantities (of the volatile substances) taken in the beverage cause any direct central stimulation."²

Pharmacologists tell us that the caffeine of tea, coffee, and cola "produces stimulation of the higher functions of the brain, with quicker and clearer thought; disappearance of drowsiness and fatigue; more sustained intellectual effort; more efficient appreciation of sensory impressions, and more perfect association of ideas."³ This statement applies to moderate doses. A professor of therapeutics in a large medical school has made the following statement:

"While caffeine is perhaps the best cerebral and mental stimulant we possess, and inhibits mental

* Parallel scientific discussion to be read in connection with Section XXIV, "Beverages," in the book "Counsels on Diet and Foods."

fatigue and allows longer continued work, it, of course, cannot take the place of the cerebral rest caused by sleep. Consequently, while it stimulates, it leaves the brain more fatigued after its action is over, and when it is used repeatedly as a cerebral stimulant and to prevent sleep when it is necessary for a person to be awake, it can do nothing but cause general nerve and brain fatigue unless adequate sleep is obtained. There is no question but that a caffeine habit can be acquired, whether as such or as a tea or coffee habit. Coca cola, tea, and coffee 'fiends' are of common occurrence."⁴

More recent studies,^{5, 6, 7, 8} of the effect of caffeine on the nervous system confirm this last statement that fatigue follows its period of stimulation. Two of these studies indicated that the accuracy of a simple movement (jabbing a point at the center of a target) was increased for one or two hours after taking caffeine or coffee, but twenty-five hours later usually showed a definite impairment. Highly skilled movements acquired by weeks of practice were impaired immediately, and on up to forty-nine hours after taking the drug or beverage. One of these authors remarked, "Evidently caffeine affects the neuromuscular mechanism so that the execution of tasks requiring great precision is impaired, but the performance of tasks requiring chiefly rapidity of movement is facilitated." The other studies indicate a similar impairment of muscular accuracy and speed. These studies show the very important fact that the period of stimulation of the central nervous system by caffeine is followed by a period of fatigue.

The use of caffeine-containing beverages is particularly bad for the sensitive nervous systems of children. In various surveys over the United States, it was indicated that over 50 per cent of school children drink coffee. In some localities as high as 90 per cent of children of foreign parentage use this beverage. A psychologist in a study of 464 school children to determine the effect of coffee on grades concluded: "In all, it might be said that there were lower and lower grades as the amount of coffee taken each day increased. For instance, those drinking four or more cups a day average 63.8 per cent for their lessons, a great difference from the 73.4 per cent of those drinking no coffee."⁹ A very important consideration is the fact that these caffeine-containing beverages crowd milk out of the child's diet.

Osborne¹⁰ recently stated that tea and coffee accentuate the ailments of old age, and consequently should not be used by elderly people. They cause increased nervousness, palpitation, sleeplessness, excessive urination, and nervous and muscular irritability and trembling, which are common accompaniments of old age.

Caffeine has for a long time been considered a stimulant to muscle. A recent study¹¹ made on a group of soldiers in Germany showed that men who received coffee had 23 per cent less endurance than men who did not receive it. A muscle removed from a frog's leg and

treated with caffeine has less endurance than one not so treated.¹² The apparent lessening of fatigue by the drinking of tea or coffee or cola beverages is due to the stimulating effect on the nervous system, rather than to any increased ability of the muscle itself to do work.

A number of years ago it was shown¹³ that the use of tea and coffee placed extra work on the kidneys, since caffeine is changed to uric acid in the body and must be excreted by the kidneys as such. Not only so, but caffeine also causes the kidneys to work harder by stimulating them directly when such stimulation is not needed. Other members of the caffeine group of drugs are sometimes used to increase kidney function when this seems desirable in certain diseases.

More commonly than is generally recognized, caffeine causes pain in the heart.^{14, 15, 16} A few days ago I saw a young married woman who complained of pain in the region of her heart, and of insomnia and headache. Though she was drinking only two cups of coffee a day, leaving it entirely out of her diet gave her almost immediate relief from her symptoms. Some people tolerate tea and coffee much better than do others, and appear to get few symptoms from their use, while more susceptible and nervous individuals develop unpleasant effects from relatively small quantities. The fact remains that even though outspoken symptoms are not produced, these caffeine-containing beverages stimulate the nervous system when rest is needed.

A number of cases are on record of acute and chronic poisoning by tea, coffee, cola beverages, and caffeine itself.^{17, 18, 19, 20, 21} Some of these patients showed actual mental derangement from taking caffeine for mental stimulation. Others presented the more common symptoms of dizziness, headache, insomnia, nervousness, tremor, nausea, visual disturbances, vomiting, heart pain and irregularities. Many of these patients took only two or three cups of coffee a day. The digestive symptoms are due to the volatile substances in coffee and the tannin in tea, as well as to caffeine. A recent study indicates that caffeine is excreted in small quantities in the milk of nursing mothers who drink as little as one or two cups of coffee or tea a day.

Apple and Other Fruit Juices

Strictly speaking, the term *cider* means fermented apple juice containing 3 to 6 per cent alcohol. This is the accepted meaning of the term in England and France, the world's largest producers of the beverage. In the United States, the terms "cider," "sweet cider," and "hard cider" are used; the term "cider" sometimes indicates unfermented apple juice, and at other times the alcoholic variety. Fermented apple juice is capable of producing definite intoxication, since its alcoholic content is similar to that of beer. Such intoxica-

tion will have the same characteristics as those caused by the stronger liquors.

Fresh, unfermented apple juice made from clean, fresh, ripe apples is a wholesome drink, but if allowed to stand it readily begins to ferment. Fresh fruit juices in general are healthful beverages, and contain easily assimilated sugars, mineral salts, and vitamins. The citrus fruit juices and tomato juice are our best sources of vitamin C.

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The Physician as Soul Winner

By VARNER J. JOHNS, *Bible Teacher, College of Medical Evangelists*

HOW shall the physician make his diagnosis of spiritual ills? How shall he prescribe the healing balm of Gilead? Dr. Walter Lewis Wilson has aptly answered these questions that are so vital to the success of the medical evangelist. From his illuminating articles in the *King's Business*,* material is gleaned for the following outline:

A. Making the diagnosis.

Although the guidance of the Holy Spirit and the life-giving power of God's word are supremely important in working with souls, there are at the same time many

practical methods that are helpful in dealing with the unconverted.

I. Four classes of patients.

1. Those antagonistic to anything Christian.
2. Those who are apparently seeking righteousness, but who are wrongly and sometimes wickedly taught.
3. The disinterested, who so love the world that they have no hunger for righteousness.
4. Apparent Christians, who believe in the Bible, but who are without a personal, experimental knowledge of spiritual things.

II. Classifying the patient.

1. Tactful questions help to classify the particular kind of spiritual heart trouble from which your patient suffers. Ask the patient, Do you believe in the things of God? Are they attractive to you? Are you looking forward to a home in the new earth? Is your religious experience satisfactory to you? Do you have a faith good enough to live by and to die by? By such questions, asked in a friendly, tactful manner, any doubts or fears in the patient's mind will be revealed.
2. Those in group 4 will quickly answer yes; those in group 2 may also answer yes, for they seek to know God, but through methods contrary to the truth of God. Every human heart hungers for a sympathetic interest in his welfare and destiny. You must first discover his thoughts and hopes. It takes only a moment or two to find out whether a man has a living, abiding faith. Each patient needs an individual diagnosis and remedy. We would not approach a Mormon as we would a Roman Catholic. Nor would we approach a sincere seeker after truth as we would an atheist.
3. What is the patient thinking? He may have questions regarding Bible inspiration. There may be confusion in regard to works and faith. Insincere Christians may be a stumbling block. Seek to find the hidden problems. Find out the following points:

III. The patient's background.

1. Religious background. Has he been among religious people, and of what persuasion were they?
2. Home environment. Was it godly, wicked, careless, antagonistic?
3. Educational background. Did he learn to regard the Bible as truth, or was he taught destructive criticism?
4. Personal life. Happiness, sadness, or tragedy? Deprivation, necessities, or luxuries?

* "You Be the Doctor," by Dr. W. L. Wilson in *King's Business*, June, September, and October, 1938.

B. Wisdom in presenting the specific remedy—the gospel.

- I. Let the friend do most of the talking when you try to win him to Christ. Do not stop him to deny or correct any statement he makes. Do not be discouraged by the intensity with which he expresses wrong views.

"By listening—not by cross-examination—find out his attitude toward the Lord Jesus Christ, toward the Bible, toward Christians, etc. Do not correct him in anything he says until you are ready to handle the case entirely." Avoid controversial subjects at first. "Remember you are out to win the person and not to win arguments. Make the person the object of your search."

For the child, medicine is in the form of sugar-coated pills. The conscientious doctor makes no compromise regarding the remedy itself, but seeks to make it acceptable to the patient. Which is more effective, to say, "You are a terrible sinner and are going straight to perdition" or, "Do you think that with so many sins in the life, you would feel at home in the presence of God?"

II. Meeting the real need.

1. If the question is the inspiration of the Bible, seek to turn his thought from the mere fact of the inspiration to the application of that fact. Ask him, "Will you kneel as a suppliant at the feet of Jesus if you find that the Bible is really true?"
2. If his mind is occupied with apparent contradictions, ask him if these are keeping him from asking for forgiveness. All too often he will say that he is not interested in forgiveness.
3. The "inconsistencies" argument is merely a smoke screen. Sometimes you carry a message of pardon, sometimes of condemnation.
4. At times it is the thought of forgiveness that is needed; at other times, eternal life; and at still other times, the righteousness of God.

III. Personal application.

1. Some admit the truth of the Bible, but are unwilling to apply the need to themselves. Make the message personal. Suggestive texts: 1 Peter 2:24; John 1:12.
2. Some have accepted Christianity, but are discouraged. We must persuade each individual to apply to his own soul the words of Scripture. For whom did God give His Son? "For thee." 2 Cor. 12:9. Our business is not to ask people "to come" or even "to believe;" not to ask them "to trust Jesus," or "to give their hearts to God." Rather it is to reveal the

love of God to them, to make them see it, and then they will need no urging to accept it. Deal not in generalities. Make the message personal. Christ said to Nicodemus, "Ye must be born again."

IV. Agree with the patient.

1. One patient said, "I believe in salvation by good works." The physician replied, "I also believe in salvation by good works. We are saved by good works, but it is the good works of the Lord Jesus Christ." Several scriptures were then quoted: Isaiah 64:6; Hebrews 1:3; 10:12.

2. An infidel said, "I believe that death ends all." "So do I," replied the doctor. "Death ends all your chances of being saved, all your chances of hearing the gospel. Death ends all the blessings that you are now receiving from God, all the sunshine, joy, and peace that surround you here. For me, death ends all suffering and sorrow, all weariness and wanderings. Death ends all the grief and pain; but with the hope of eternal joy in the world to come."

3. Speak the patient's own language. Find some common ground on which you can talk. Ask the bookkeeper how he expects to balance his books in the eternal records. Ask the railroad engineer why he continues to run past God's semaphore signal—the cross with arms outstretched.

C. What to do if the remedy is not wanted.

- I. Illustration of a turtle withdrawing into its shell. Lay it on its back and tickle one of its legs very softly with a feather. It will soon reach out for more, and finally project its head.

- II. A cattleman was unimpressed. The doctor bought a book on shorthorn cattle, then talked with this man who seemed surprised and delighted to think the doctor knew so much about cattle. This finally led the conversation to the use of cattle for sacrifices in the Old Testament, and then to the sacrifice of Jesus.

- III. A police officer was engaged in conversation and was called a minister of God. The officer denied that he was such. Romans 13:3, 4 was then quoted. This finally led to his conversion.

- IV. The hardest cases are those who believe in a false religion. Christian Science substitutes words of another meaning for the words of the Bible. Try inserting these substitute words in familiar texts. Example, "For mind so loved the world, that He gave His only begotten idea that whosoever believeth in the god-idea might not perish, but have an eternal consciousness of truth." Unless

Bible facts are accepted, there is no common ground to work on.

- V. Some feel that they have sinned away their day of grace. They think of their own guilt, but not of the virtue of Christ's sacrifice. Use such texts as 1 Peter 3:18; Acts 13:38, 39; John 6:37. Lead them to kneel with you in prayer. How can they know they are not accepted when they have never come to Him? Some think of the magnitude of their sins. There are Bible examples of God's forgiveness for just such people.
- VI. Some think that no one can be certain of his salvation. Use 1 John 3:14; 1 Cor. 1:18; 1 John 5:13.
- VII. There will be those who will argue about what will become of the heathen. Suggest that only the heathen who live in sin and love it are lost, and that the heathen are doing just what some in this enlightened land are doing.
- VIII. Others will say that the church is full of hypocrites. Tell such you are glad to have met a man who has discernment enough to tell the difference between the genuine Christian and the hypocrite. The props of his excuse are thus removed. Then tell him that you know he does not want to be with the hypocrites in the day of judgment.

It is our task to help remove the devices by which Satan seeks to keep souls ensnared. Soul winning is indeed a nice science.

Campground Sale of Knickknacks

A WIDESPREAD practice on our campgrounds which is not only detrimental to health, but which also has a demoralizing effect upon all health habits, is the promiscuous eating of candy bars, popsicles, ice-cream cones, cookies, etc., all during the day. When these articles are offered for sale by the camp store, the children and youth, who are generally given considerable freedom from parental control during the camp meeting session, frequently transgress the laws of healthful eating by indulgence between meals in these confections to an extent greater than is allowed them at home or school.

Teachers in our schools are to be commended for their efforts in teaching health habits and practical hygiene. Our health journals are also doing excellent work in presenting principles of healthful living. The parents of our youth are in many cases earnest in their endeavors to instruct their children by precept and example. Nevertheless, the pernicious practice here referred to is seen each year on our campgrounds. It is obvious, therefore, that redoubled efforts will have to be put forth in instructing and training our youth in

the practical principles of healthful living.

Would it not be proper and helpful, by way of augmenting our efforts in education, if steps were taken to surround all on the campground with influences that will be conducive to observance of their health habits? Much could be accomplished by attractive posters tersely stating certain principles; by health talks and demonstrations; and not the least effective means would be refusal by the camp-store management to handle many of the confections, bottled drinks, and other products known to be either unhealthful or of poor food value. Furthermore, it would have a very salutary effect if the ice-cream and confection counter could be open for business only during the established meal hours.

The argument is heard that the camp store may as well sell these articles, because if it does not, the children will buy them anyway at the corner grocery or from a vendor across the street. We believe this argument is unsound, for even though some children and youth, and some older ones, too, find a way and a place to get what they want, yet the conference committee and the camp-store manager have no jurisdiction over what the corner grocer does, but they *do* have a very definite responsibility for what the camp store offers for sale to our people and their children. Our camp stores will bear a positive, effective testimony, and will give point to the counsels of our speakers on health and the instruction read from the Spirit of prophecy, when the sale of "knickknacks" is discouraged—when in their place wholesome, healthful, tasty foods are substituted, and the reasons for doing so are stated. From "Counsels on Diet and Foods" we read this pertinent instruction:

"Light has been given me in regard to the foods provided at our camp meetings. Foods are sometimes brought onto the campground which are not in keeping with the principles of health reform. . . .

"Our children should be taught to deny themselves of such unnecessary things as candies, gum, ice cream, and other knickknacks, that they may put the money saved by their self-denial into the self-denial box, of which there should be one in every home. By this means large and small sums would be saved for the cause of God. . . .

"Let not foods or confectionary be brought upon our campground that will counterwork the light given our people on health reform. Let us not gloss over the temptation to indulge appetite, by saying that the money received from the sale of such things is to be used to meet the expenses of a good work. All such temptation to self-indulgence should be firmly resisted. Let us not persuade ourselves to do that which is unprofitable to the individual under the pretext that good will come of it. Let us individually learn what it means to be self-denying, yet healthful, active missionaries."—Pages 329, 330.

We feel confident that conference officers will respond to this counsel and will seek to bring about reforms in these matters. We are neither consistent nor effective in our teaching when we fail to combat practices that are the direct antithesis of our teaching.

H. M. W.

DIET PROBLEMS IN JAPAN

By P. A. WEBBER, *Former Principal,
Japan Junior College*

THE following quotations, with many other like statements from the Spirit of prophecy, throw out to the missionary in the foreign field an almost staggering challenge as he faces the teeming millions of his field who are in physical and spiritual bondage. He cannot but realize that his feeble efforts are all too small for the great task set before him.

"God has qualified His people to enlighten the world. He has entrusted them with faculties by which they are to extend His work until it shall encircle the globe. In all parts of the earth, they are to establish sanitariums, schools, publishing houses, and kindred facilities for the accomplishment of His work."—*Testimonies*, Vol. VII, p. 51.

"We must educate, educate, educate, pleasantly and intelligently. We must preach the truth, pray the truth, and live the truth, bringing it, with its gracious, health-giving influences, within the reach of those who know it not. As the sick are brought into touch with the Life-giver, their faculties of mind and body will be renewed."—*Medical Ministry*, p. 262.

"If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body."—*Counsels on Health*, p. 505.

Need for Correction of Habits

In Japan we are confronted with the stupendous task of giving this great message of physical and spiritual healing to seventy million persons. The physical health conditions are appalling. In passing, we shall give just a few facts, figures, and comparisons. Japan holds the unenviable record of the highest death rate from tuberculosis of all the civilized countries, and the financial cost of this disease is estimated to be 800,000,000 yen yearly. More than 130,000 persons, most of them between the ages of fifteen and thirty, die yearly from this disease alone. Japan's record for infant mortality also stands well toward the top of the list among the nations, and is greater than it was fifty years ago.

Rejections for military service because of physical unfitness have increased from year to year. Between 1912 and 1922, there were 250 rejections in every 1,000 examined. From 1928 to 1933, this rose to 350 rejections in every 1,000. In 1936, more than 400 were rejected. The poorest showing was made among students in colleges and universities. This well bespeaks the great need for a correction of physical habits.

All Japanese authorities agree that the greatest cause for this physical degeneracy is the dietetic habits of the people. The daily ration of polished rice, fish, very little of vegetables and fruits, and practically no milk, tells at once of a diet too high in starch, and too low

in protein, fat, minerals, and vitamins. Nutritional disaster, with its inevitable train of evils—lowered resistance, disease, and premature death—follows such a dietary program. This condition is all the more pitiable because all the necessary elements of nutrition are to be found most plentifully among the foods available to the Japanese people. All the fruits and vegetables of the Temperate Zone can be secured in abundance, and grains are plentiful.

It seems almost providential in these Oriental countries where dairy products, such as milk and butter, are out of the question for the masses because of the density of population and the resulting lack of land to raise the cattle, that the soybean, so rich in complete protein, fat, minerals, and vitamins, has been provided. This bean has these elements in abundance, but throughout the ages it has been processed into *shoyu*, *miso*, *tofu*, and other products which are far less nutritious than is the bean cooked and used in its simpler form. Surely the great destroyer of mankind has set into motion his infernal designs, the world around, to destroy the life-giving properties of the foods that are consumed by the millions of earth. We quote again:

"God has formed laws which govern our constitutions, and these laws which He has placed in our being are divine, and for every transgression there is affixed a penalty, which must sooner or later be realized. The majority of diseases which the human family have been and still are suffering under, they have created by ignorance of their own organic laws. They seem indifferent in regard to the matter of health, and work perseveringly to tear themselves to pieces, and when broken down and debilitated in body and mind, send for the doctor and drug themselves to death."—*Counsels on Diet and Foods*, p. 19.

Here is a most graphic word picture of the very conditions that we find all around us. The rice polisher eternally hums ruthlessly on, tearing away the precious life-giving elements from the natural rice grain to the tune of 15 per cent of the protein, 42 per cent of the fat, 72 per cent of the minerals, and 100 per cent of the vitamins. Here is a breaking of natural, divinely implanted law, and if we do not raise our voices against such law-breaking, we are falling far short of even beginning to correct the physical habits of the people to whom we come. A Japanese Seventh-day Adventist can no more consistently eat like a Japanese unbeliever than he can disregard the Sabbath like a worldling. Sabbath reform and health reform go hand in hand.

Political and other conditions in Japan point most emphatically to the fact "that soon there will be no work done in ministerial lines but medical missionary work." With these facts

in mind, our regular missionary paper, which for many years came out as the *Signs of the Times*, changed its name to *Life and Health*, and with this new health appeal, after less than eighteen months, it has nearly doubled its subscription list. It is meeting with favor everywhere, and is proving a most valuable pioneer in the great evangelistic program. This, with other things that have been set in motion, is giving our church members and workers the courage to cast out the fish and flesh pots from their homes. In most of the homes our people are eating the life-giving unpolished rice. They are consistently using more bean and vegetable products. Our boys' and girls' schools are both setting the example in this field.

In May, a year ago, our workers were all together for a month to study the Bible and methods of evangelism. It was my daily privilege to have these workers, many of them with years of experience, in a class in health principles, in which we especially stressed the need of renewing our vows to the Lord with respect to health reform. Material was presented that could be used by the workers in their own churches and among non-Adventists. These workers went back to their churches to live the things that they had learned and to teach them to others. We have been instructed:

"Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches."
—*"Testimonies," Vol. VI, p. 267.*

A new element is at work. It is sure to bring results to a great company in Japan who will be ready physically and spiritually to meet their Saviour when He comes.



Association Notes

A RECENT number of the *Modern Hospital* contained a three-page, illustrated write-up of Hospital Day at Paradise Valley Sanitarium, prepared by Helen Rice, R.N. The article with its illustrations constituted a very fine piece of advertising for the Paradise Valley Sanitarium, as the space provided in this magazine is certainly good publicity.

Likewise in the February *Southern Hospital* appeared a three-page illustrated article telling of the beginning, growth, and present work of the Florida Sanitarium at Orlando. This article contained a brief résumé of the rise and development of health and temperance work among Seventh-day Adventists, showing how this work is based on Biblical principles. The influence of our sanitariums in various countries of the world was set forth.

This medium of advertising provides a desirable means whereby the medical fraternity

may become better acquainted with our work and the motivating principles inspiring the health message and activities sponsored by Seventh-day Adventists. These God-given principles should become more widely known. Many of them are being adopted by medical science, and our institutions would do well to avail themselves of such openings.

Dr. A. L. Moon, medical director at the Porter Sanitarium, Denver, Colorado, recently wrote of some of their activities thus: "Miss Edith Cornish, one of our nurses, has been conducting home-nursing classes at the Golden church about thirty miles from here, and in a few days will start another class here at the sanitarium. Our dietitian and chef held cooking classes recently at the sanitarium and had an attendance of about eighty at most of these classes. These classes were composed of people living in the vicinity of the sanitarium and a few of our Adventist church members. Groups from the Porter Sanitarium and the Boulder Sanitarium have given health programs at the various Colorado churches during the last three or four months. The interest at these meetings has been very good."

A RECENT visit to South America revealed a rather widespread interest in medical missionary endeavor in that division. As seen in actual practice in the mission field, medical missionary work is all that it is claimed to be in bringing our denominational work into favor and in reaching souls. Note the following counsel:

"When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. . . . The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the word. The medical missionary work is to be bound up with the gospel ministry."—*"Medical Ministry," p. 240.*

The medical workers in South America responded heartily to the M.M.A. plans, and it is a pleasure to welcome the new Association members from that field.

IGNORANCE, inertia, and indigence are a mighty trio that present serious obstacles which hamper the efforts of those interested in promoting healthful living. Ignorance is combated by a sound, balanced program of practical, authentic health education. Inertia is automatically dispelled, to a large degree, by the promulgation of knowledge. The individual becomes actively interested in the matters about which he is well informed. What shall we say of indigence? Indigence and sickness constitute a vicious cycle. Health is a fundamental requisite to independence. How much therefore is to be accomplished by health education!

Sanitarium Manager's Guide

By M. C. LYSINGER, *Business Manager,
St. Helena Sanitarium*

YOU ask what the Spirit of prophecy counsel means to me as a sanitarium manager. This question comes straight from the shoulder, and I believe it to be not only a fair question, but also one that should provoke some serious concern and possibly a few changes in the program of the managers connected with our Seventh-day Adventist sanitariums.

Shortly after taking over the duties as manager of the St. Helena Sanitarium a number of years ago, I discovered how utterly I would fail in my work if I were left to my own limited wisdom in making decisions where important and sacred matters were concerned. I realized the need of counsel from above, and I feel that I made the right decision and pursued the right course when I decided to study page after page of the "Testimonies," and other Spirit of prophecy volumes, copying into a notebook the counsel that would be a lamp to the feet and a light to the pathway of a sanitarium manager. I can now personally testify that no man, or body of men, can ever give me the help or meet my needs as does this book of notes taken from the Spirit of prophecy. By this I do not mean in any way to discount the importance and value of the counsel of my brethren. I do appreciate and profit by their counsel, but the best of human beings err in judgment at times.

One of the most encouraging statements I found in beginning my study was from "Testimonies," Volume V, page 80: "In the last solemn work few great men will be engaged. . . . The Lord has faithful servants, who in the shaking, testing time will be disclosed to view." How I prayed, that although lacking in worldly greatness, I might be counted among the faithful! Naturally, I could not doubt this bit of counsel, as it made room for such as I in the work.

In meeting the everyday problems of sanitarium life, I found myself frequently referring more and more to the instruction gleaned from the writings of the Spirit of prophecy. I sincerely believe that when God speaks through His messenger, it is time to set aside all doubts and fears and proceed according to His instruction. I have yet to meet with failure or disappointment in so doing. How important it is that a business manager keep close to the Master when in business for Him. How different he is to be from the ordinary businessman of the world. Note the following: "A businessman is not necessarily a scheming, policy man. He may be a man instructed of God at every step."—"Testimonies," Vol. VII, p. 248. For example, a manager meets with a bit of difficulty in making a

business transaction; he casts about for help and counsel, but he may be disappointed in not finding it. In order that no mistake be made, he resorts to counsel which is 100 per cent sure and to the point, such as is found in "Ministry of Healing," page 187:

"God's word sanctions no policy that will enrich one class by the oppression and suffering of another. In all our business transactions it teaches us to put ourselves in the place of those with whom we are dealing, to look not only on our own things, but also on the things of others. He who would take advantage of another's misfortunes in order to benefit himself, or who seeks to profit himself through another's weakness or incompetence, is a transgressor both of the principles and of the precepts of the word of God."

Such passages can be read and reread, and the principles carried out with profit. Oh, how thankful we should be that God has anticipated our need and given just the counsel which meets the need at the right time. To us, who have been especially favored in receiving this special and timely instruction, comes a tremendous responsibility to use and abide by it. Many honesthearted ministers and leaders of other denominations recognize that a special blessing is ours as a people. From time to time we have invited these men to be guests of the St. Helena Sanitarium for a few days, and many of them have expressed their wonder that Seventh-day Adventist standards are higher, our offerings per capita greater, and our general deportment better than those of the majority. However, I think some of them believe that there must be some divine help that comes to us through the writings of Mrs. E. G. White.

A Need and Its Supply

Upon entering the room of a distinguished clergyman, a guest of the sanitarium, shortly after he had been shown to his room for the first time, I found him reading the book "Ministry of Healing." I introduced myself and asked him if all was well. He seemed to be little concerned about the service or meeting the manager, but his reply, as I remember it, was: "I never took much stock in your Mrs. White, but no human being could have written this book."

I want to appeal especially to the younger men who are now charged with the business responsibilities in God's cause, and to those preparing for such duties, that they first recognize their need of help in carrying the burden, and then go to the right place for it—the Bible and the Spirit of prophecy. Surely we are living in a time of confusion, when there is a question mark on every plan of earth except one, and that is God's plan.

Now, above all times, the admonition of Paul is timely:

"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1:10.

THE QUERY CORNER

Bible Questions and Worker Problems

The Question of Rebaptism

Do you consider it proper to receive into church fellowship in a Seventh-day Adventist church, on profession of faith, a man who has been a member of another church and who was baptized into that church by immersion, but has been using tobacco up to the time he desires to be taken into the Adventist church on profession of faith?

FROM the early years of our experience as an organized body, new converts to the faith of Seventh-day Adventists have been accepted into church fellowship on their profession of faith and former baptism by immersion, if they came to us from one of the evangelical churches. This should be done only when the person desiring membership has maintained his Christian experience since his baptism, according to the light he has had.

A new convert may have ignorantly violated the Sabbath commandment. He may have defiled his body temple by using tobacco or other forbidden things without being conscious that he was displeasing God. But after accepting the greater light of this message, he can no longer maintain his Christian experience and continue to live as he formerly did. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Baptism is "the answer of a good conscience toward God." 1 Peter 3:21. "Christ has made baptism the sign of entrance to His spiritual kingdom."—*"Testimonies," Vol. VI, p. 91.*

Having received greater light from the teaching of Paul after they had been baptized "unto John's baptism," certain disciples were baptized in the name of the Lord Jesus. Although it is not wise to urge rebaptism upon those already baptized who accept the greater light of this last message, yet we believe it proper to place before them the blessing that comes as the result of rebaptism into the faith of the third angel's message. Note what is said in the last paragraph of the chapter on "Church Membership" in the "Church Manual:"

"It is not the practice of the church to require baptism on the part of those coming to us from other churches who have already been baptized by immersion and who have lived consistent Christian lives in harmony with the light they then had, unless they should themselves desire to be rebaptized. However, it is recommended that in all cases rebaptism would be desirable."—Page 87.

I can bear witness in my own personal experience to the blessing that comes as the

result of being rebaptized. As we cease violation of the fourth commandment of God, even though hitherto we thought we were obeying this commandment by keeping Sunday, and as we turn away from other habits and practices that we had supposed were harmless, how appropriate that we go down with our Lord into the watery grave and rise to walk in newness of life. We would find such an experience to be truly a new conversion followed by a new baptism of the Spirit.

E. E. ANDROSS.

[Field Secretary, General Conference.]

The Oxford Group Movement *

"Is the Group Movement, sometimes called the Oxford Group, connected with the Oxford Conference held in 1937 in that city? I have heard it stated that the conference was held under the auspices of Dr. Frank Buchman's organization."

THERE is no connection between the Oxford Conference of the Universal Christian Council for Life and Work, and the so-called Oxford Group Movement. The city of Oxford [England] has been a favorite meeting place for organizations of religious and educational character, several of which have taken over the name for their own purposes. . . . A meeting of the group organized by Doctor Buchman was held in Oxford in the early stages of the movement which was then calling itself the 'First Century Christian Group.' Since that time it has appropriated the title, 'The Oxford Group,' to the great regret and even resentment of most Oxford residents, whether of the town or the university. That the members of the Group have done much to capitalize this relationship is patent to all observers. They organized this summer a series of Group meetings in Oxford continuing through the entire period of the Conference on Life and Work, and even sent to every member of that conference a personal invitation to attend their meetings and a garden party with which they were inaugurated. . . . There have been at least four genuine Oxford movements which have left a deep and lasting influence upon Christianity. The first was the ministry of John Wycliffe in the thirteenth century which had as its basis the translation of the Bible and which issued in the Lollard preaching mission, the first of its kind in the English-speaking world. The second was the great Wesleyan revival which began in Oxford with the work of John Wesley, an

* Seldom are we able to quote with approval from the Modernist *Christian Century's* "Question Box." But the issue of Sept. 15, 1937, contains this very accurate and illuminating answer to a question on the Oxford Group Movement, in relation to other Oxford movements of similar name, about which there is frequent confusion. We as workers should be correctly informed thereon.—EDITOR.

Oxford man. The third was the Tractarian [or pro-Catholic] movement, inaugurated a century and more ago with the work of Pusey, Keble, Newman, and Manning. And the fourth is the recent Conference on Life and Work, a truly ecumenical gathering, a fitting successor of the Stockholm Conference of ten years ago and closely related to the Conferences on Faith and Order at Lausanne ten years since and in Edinburgh in August of this year. These four great movements are historic and may rightly claim Oxford as their place of origin."

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Menacing Federal Council Trends

TO outside observers of the religious undercurrents in popular American Protestantism, a forthright article by W. B. Riley and Dan Gilbert in the January *Christian Life and Faith* is most illuminating. This is a movement upon the developments of which we need to keep informed, because of the role cast by prophecy for apostate Protestantism in the finale of American affairs. On the subject of "The False Front of the Federal Council," the opening paragraph reads:

"The Federal Council of the Churches of Christ in America has been a bone of contention from the time of its birth. Its direct effect upon the denominations has been division in many churches. With it, neither the Southern Baptist Convention nor the Southern Presbyterian Assembly has shown the least sympathy, while both these bodies in the north have been divided and injured by their Federal Council affiliation. The purpose of this discussion is to show clearly its anti-Christian attitudes and activities. We bring against it three specific charges, presenting positive proof for each; namely, false claims, false creeds, and false conclusions."

Denying the validity of the Council's representation that it speaks for twenty million American Protestants, embracing the Christian church of the nation, this contention follows:

"The falsity of such claims immediately becomes apparent when it is remembered that the largest body of people on the American continent, the Southern Baptists, have repeatedly refused this fellowship, as have also the great body of Lutherans and that of Southern Presbyterians; while in their northern conquests they have only succeeded in winning to their aid astute politicians in official station."

As to the contradictory character of the Council leaders' objectives, the writers declare:

"In their early history they were charged with making concerted efforts 'to influence the action of the Government on such questions as world peace, disarmament, national defense, immigration, labor, industry, foreign relations, etc.' Dr. Shailer Matthews, then ex-President of the Council, denied the

indictment, saying that 'such charge was not fair,' and that 'in so far as the Federal Council touched upon such matters, their approach was absolutely nonpolitical.' A later president, Dr. S. Parkes Cadman, however, revealed the truth in the following words: 'The American churches are going to grapple courageously with the great social and international questions. The day is past when any realm of our economic, industrial, social, or political life will be regarded as outside the sphere and responsibility of the churches.'"

Charging next a repudiation of Christian fundamentals, the article charges:

"Scarcely one of these [fundamental] truths (much less all of them) is held by the leaders of the Federal Council of Churches. If it were necessary, we could give abundant quotations to prove this contention. Not only have they denied the verbal inspiration of the Bible, but they have denied every other virile definition of inspiration. Among their leaders, almost uniformly the sacrificial atonement of Christ is rejected; while His promised return is 'anathema' with practically every one of them. The views which they are now promulgating are the views of the Unitarianism of fifty years ago, and the result is a spiritual dearth in the churches, decreasing baptisms, a descending scale in giving, widespread spiritual declension. Thousands of churches are without a baptism. Hundreds, if not thousands, of their preachers even deny the necessity of regeneration."

Even more serious in its implication is the asserted Council alignment with the Internationale. Thus:

"Their literature features discussions of fantastic proposals involving intermeddling with the affairs of foreign nations. As if it were not enough to assent to the Moscow idea of First, Second, Third and Fourth Internationals, they have now absolutely arranged to subject Christianity itself to the same international expression, a meeting being actually arranged for the summer of 1938 in Holland with a view to the formation of a World Council of Churches."

Grave charges are next leveled at the Council's attitude as to morals. But the most menacing feature of all is its attitude toward the abolition of individual freedom, and the practices of the collectivists. Using Dr. E. Stanley Jones as an example, the statement continues:

"In his most recent book, 'The Choice Before Us,' Dr. E. Stanley Jones recommends centralized ownership and operation by the State of all the means of production. If this were carried out, it would mean the confiscation by the Government of all factories, farms, and private business. In the book referred to, Dr. Jones lauds Communism as being closer to the spirit of Christianity than any other system, past or present. In fact, he goes to the extreme length of saying that Communism is preferable to fascism, and that fascism is a more idealistic system than American capitalism! The expressions in his book have been received with sympathetic approval by those who seek to organize 'A Communist United Front' in the United States. In this connection let it not be forgotten that E. Stanley Jones has become the especial mouthpiece of the Federal Council of Churches in America."

The disquieting objective of coercive control in the religious field is the final count, using radio broadcasting as an example. Its importance merits this further lengthy quotation:

"Some time ago a Religious Publicity Conference was held in Atlantic City, at which the chief topic

was the radio. Dr. Charles S. Macfarland was then the secretary of the General Council of the Churches of Christ in America, and he is reported to have said:

"Local fans do not want to hear local preachers. Local stations do not want any denominationalism. The ultimate plan yet to be worked out will probably be for local federations of churches to endorse and local stations to present national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing Doctor Cadman, Doctor Poling, or Doctor Fosdick, and perhaps a few other selected preachers who have received full endorsement of the Federal Council. The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry their programs. Mr. Goodman of the New York Federation of Churches is at present on an extensive trip through the central, western, and southern sections of the country. We believe that as a result of his tour, presenting the matter carefully to local federations and local broadcasting stations, fifty or more additional stations will be signed up with iron-clad contracts obliging them to use the Federal Council religious programs and none other. It is also likely that Mr. Goodman can induce these stations to join the National Broadcasting Company's chain, thereby presenting the most extensive and powerful chain for the broadcasting of religious services yet devised. By October the distribution through local stations of the Federal Council program will cover three or four times the present scale."

"Local federations are to sign up 'iron-clad contracts obliging them to use the Federal Council religious programs and none other.' If this plan succeeds, Doctor Macfarland states: 'In the future, no denomination or church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for brief periods of broadcast. Our hope is that with the gradual development of our plan, we will not be obliged to confine our talent to New York, but will be able to use talented ministers in other localities who meet our requirements for popular broadcasts.'"

"The only hope held out is that there may be an opportunity for 'talented ministers in other localities who meet our requirements' to do some broadcasting. During the discussion, the following question was answered as follows:

"*Question:* 'Did you mean, Doctor Macfarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?'"

"*Answer,* by Doctor Macfarland: 'Precisely! The committee feels this to be a wise policy. There will be no more free hookups on national assemblies, except as the denominations want to raise large sums to purchase time in competition with commercial accounts. We would be very happy to have this meeting appoint a committee of four or five to confer with Mr. Goodman with a view to furthering this plan.'"

Protestantism's Bid to Rome

HISTORY moves forward swiftly these days in the accomplishment of inspired prediction. The forecast of Protestantism stretching its hands across the gulf to clasp hands with Romanism is in process of swift fulfillment before our eyes. It is imperative for us to be familiar with the steps. Samuel McCrea Cavert, general secretary of the Federated Council of Churches of Christ in America, recently attended the meeting of the provisional committee of the World Coun-

cil of Churches held in Paris, January 28-30. At this meeting, Doctor Cavert presented "the proposal of the American churches for a conference to be held under church auspices, dealing with the world economic situation."

Reporting in the *Christian Century* for February 22, Doctor Cavert states that this was the first meeting of the provisional committee since the conference at Utrecht last May at which the constitution of the projected council was drafted. The Paris meeting reviewed the happenings of the last eight months since Utrecht, and made plans for the two or three years that must intervene before a meeting of the assembly of the council, made up of the official delegates appointed by the member churches, can be held. Eighteen North American churches have approved the plan. No church in England or Scotland had yet acted on the invitation. Doctor Cavert says:

"In general, one gained the impression that in no other country has the response to the proposal for the World Council been as enthusiastic as in America, save possibly in a few of the small countries of the European continent."

Then follows this highly significant paragraph, the full import of which should be grasped and remembered:

"The chairman was authorized to write to the Vatican giving information about the formation of the World Council [Protestant], and expressing the hope that in view of their common interest in opposing widespread secularism and paganism there might be at least some measure of Roman Catholic cooperation in certain aspects of the council's work."

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Try This Musical Experiment

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

MANY a minister has wished that he were a musician. He knows that a soul-winning musician has certain advantages in his public work. But wishing is not enough. Wishing, to be effective, must be accompanied by earnest activity. Most musical wishers think themselves too old to begin. They mourn and sigh over lack of opportunity, but do very little about it. Someone who reads this article will no doubt begin to enumerate threadbare excuses to explain why his particular musical status cannot be changed at this late hour.

To meet this problem, may I offer a suggestion designed to stimulate a new ambition in those who think their cases hopeless. And no matter how far advanced musically the reader may be, perhaps he, too, will enjoy this experiment. The suggestion is so simple that

there may be danger of underestimating its value, but I hope each one will promise himself to try the suggestion without delay.

Of course, first of all, there must be a love for music. To love music, a person must become acquainted with it. Acquaintance brings appreciation, and appreciation depends upon personal experience. Gaining personal experience depends upon an earnest desire to learn. And that desire will burn when the heart is awakened and reborn.

Here is the suggestion. During your private devotions at the beginning of the day, memorize a few lines of a hymn, along with the Morning Watch verse. Choose a hymn that is really a favorite; one that is well known is better to start with. Sing it over quietly several mornings in succession. Hum it while you perform your daily duties. Pray it into the life. Weep it into the soul. The singing may not be what would pass muster in a musical conservatory, but it will soften the heart, bring heaven closer, increase musical appreciation, and incidentally, increase the ability to sing.

Any pastor who would like to try this on a larger scale might introduce the plan into the prayer meeting, or even into the eleven-o'clock service. Let the pastor select a well-known hymn, and have the congregation sing it thoughtfully. He can tell how he himself has been blessed by it, and ask the members of the congregation to learn the song during the week, preferably upon their knees. At the next meeting, have the congregation sing the song again.

It is hard to realize the change that will take place. The church will become a growing church. There will be new life and new zeal, and new activity will be born. Men will seek God. Such singing will lead to a higher plane of spiritual living. Try it. Sing, and lift the spiritual tone of the church. All this is entirely possible when the church studies its hymns as it does its Sabbath school lessons.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Overseas Reading Courses

THE 1939 Ministerial Reading Course promotion leaflet used by the Southern European Division has been received, and a list of the chosen books in the leading languages of the division, which appear on a unique enrollment card. The titles in French, German, and Rumanian are as follows:

French Reading Course

"Le Quatrième Evangile," by L. Bouyer.

"Calvin," by E. Stickelberger.

"Le Probleme de Jésus," by M. Lepin.

"Messages à la Jeunesse," by Ellen G. White.

German Reading Course

"Erfahrungen und Gesichte," by Ellen G. White.

"Christus im modernen Geistesleben," by E. Pfennigsdorf.

"Segensträger," by J. Kroeker.

"Christentum oder Religion," by A. Goebelein.

"James Hudson Taylor," by O. Schultze.

Rumanian Reading Course

"Solii pentru tineret," by Ellen G. White.

"Arta Evanghelismului Personal," by A. Wearner.

"Primele Zile ale Crestinismului," by Farrar.

A list was also received of the books used in the Central European Division, Section I. The German titles chosen are as follows:

"Die Geschichte der Apostel," by Ellen G. White.

"Die Menschheit in der Entscheidung," by von der Ropp.

"Die Kirche Luthers zwischen Rom und Mythos," by von der Heydt.

In addition to the Spanish course used in the South American Division, listed in the March MINISTRY, the following titles are enumerated in the Portuguese language:

"Licoes Sobre o Dom do Espirito de Profecia" (Lessons on the Gift of the Spirit of Prophecy), by D. Peixoto.

"A Educacao na Pré-Adolescencia" (Preadolescent Education), by A. W. Spalding and Belle Wood-Comstock.

"Portugues Pelo Radio" (Portuguese Over the Radio), by Silveria Bueno.



Ten Marks of an Educated Man

DR. W. L. BAXTER of Glasgow, who recently died at the great age of ninety-six, knew the entire Bible by heart. This seems incredible. But a news bureau dispatch says: "Despite his age, he was able to the last to repeat any passage from memory." The closest approach we have ever heard to this remarkable feat was the accomplishment of Frances Ridley Havergal, who is said to have memorized the entire New Testament, the Psalter, and the prophecies of Isaiah.—*Religious Digest*.

EDUCATIVE EXERCISES.—My Scotch grandfather, a remarkably well-educated man, taught himself practically all he knew. He regretted that his formal schooling had been brief, but he more than made up for that handicap by cultivating his curiosity and by satisfying it promptly.

Every evening before he retired he did a little reading, to answer the questions which the day had brought. For this purpose he needed only a dictionary and an encyclopedia. He had more books than that, and he became in his later years a great reader of history, but the essential tools for his education were the dictionary and the encyclopedia. My father once showed me a slip of paper on which my grandfather had written some unusual words he had just heard, and a historical event about which he was hazy. It was the program for his evening study. . . . Invent your own critical exercises. What I am suggesting is that curiosity is the motor force in all education; that education is largely self-education; that curiosity lives and grows by asking questions and by finding the answers; that the answers give us only information; that our finer mental powers are developed out of observation and information, by examining the answers critically. Criticism, I think, should begin with a matching of names with the things the names are put on.—*Your Life*.

A VALUABLE SEMINARY CONTRIBUTION

A noteworthy contribution toward the evangelistic efficiency of this movement has recently been made by our Theological Seminary at Washington, D.C., through its class in methods in evangelism, now offered in both summer and winter quarters. Its exceptional value is attested by the following appreciative expressions by students of the initial class, just ended. These students represent evangelistic, pastoral, executive, and departmental lines in eight divisions of the world field. Eminently practical, this course is not based on theory, but on tried and successful experience. And this class is but one of the many valuable offerings of the seminary to our worker body. We hope that a strong, paralleling course in more effective Bible-worker training may be added in due time, and that the chief contribution of this institution of God's planting may ever be the intensive and reverent study of those great fundamental platform truths that make us what we are—the sanctuary, the second advent, prophetic interpretation, the Spirit of prophecy, and the conditional immortality of man. These illimitable truths we have not yet really begun to compass, much less to exhaust. They beckon us, and challenge us. And taken altogether, with that comprehensive group of valuable standard courses already available, they provide the highest impetus and inspiration possible for finishing the allotted task of the advent ministry. This unsolicited urge is written because this journal believes a large summer class from all sections of the world field should be enrolled for the evangelistic class and related courses in the coming summer period. Plan now for this great privilege.—EDITOR.

LONGING ANSWERED.—I have been longing for a course like this for twenty-five years. I believe it answers the need of the hour.—*W. A. Ernenputsch, Minister, Austral Union, South America.*

NEW INTEREST.—This course has given me a new vision of the work, and created a consuming desire for a new consecration and a deeper experience. It has created a new interest in, and a new love for, the work. I am sure it will be of great value in my future work.—*G. Gudmundsen, Teacher, Norway.*

PREPARATORY ORGANIZATION.—I believe the greatest value of this course in evangelism has been the emphasis placed upon thorough preparation and detailed organization. Lack of these two essentials is the greatest weakness in many evangelistic efforts. I plan, in future efforts, to have better organization of the preparatory work, as well as to carry forward a stronger campaign and do more effective follow-up work.—*W. D. Frazee, Evangelist, Oklahoma.*

MISSION APPLICATION.—Although many of the details followed in organizing and conducting evangelistic efforts in America cannot be applied to our work overseas, except as they are adapted and modified, yet this course has brought me the excellent basic principles which apply everywhere, and has given me a supply of ideas which will be of immense help as I return to the mission field.—*E. A. Moon, Superintendent, Malayan Union Mission.*

EMINENTLY PRACTICAL.—For some years it was my privilege to be in administrative work in India where it was my duty to train and supervise indigenous workers in evangelism. Although the people and certain conditions are different, the underlying principles of this type of work are the same the world around. If I could have had such a detailed course as the one just completed, how great a help it would have been. Courses in evangelism are not new, but I have never heard of a course where actual detailed methods were presented and discussed. These are not theories, but methods that have been proved by the experience of many years.—*Donald W. Hunter, Chaplain, Washington Sanitarium.*

UNIVERSAL PRINCIPLES.—I feel sure that having taken this course, I shall be better able to help our Indian evangelists. While many of the methods could not be used in the vernacular work, yet the principles are the same and can be applied.—*H. D. Strever, Missionary, Southern Asia.*

QUESTIONS ANSWERED.—This course has been the most valuable thing I have ever had either in or out of school. It has answered hundreds of questions that have been passing through my mind since I began in the work. I hope that every young minister will sometime have the privilege I have had in taking this course.—*N. R. Dower, Minister, East Pennsylvania Conference.*

ENTHUSIASM STIMULATED.—Not only from the standpoint of methods of labor, but also from the spiritual help received, has this class in evangelism meant much to me. I purpose to forward the work of evangelism with greater enthusiasm in our union.—*Nathan F. Brewer, Superintendent, East China Union.*

VISION ENLARGED.—If there were no other course taught in the seminary, I believe it would pay anyone to make the trip here for this alone. It has given me a greater vision of the work to be done, and convinced me that we have only touched with our finger tips the great field of evangelism. I am going back to my field to put some of these principles, suggestions, and new methods of approach into practice.—*W. R. Archbold, Evangelist, Iowa Conference.*

OUTLETS INDICATED.—Without doubt, this class has afforded me more information of a practical nature and pointed to more outlets for increased efficiency in the service of God than any other course it has been my privilege to enter. As a pastor, I understand to a greater degree than ever before, why Paul admonishes laborers to "do the work of an evangelist."—*W. B. Hill, Pastor, Washington, D.C.*

NEWLY IMPLEMENTED.—The class in methods of evangelism has awakened my mind to a greater need for evangelism, put in my heart a determination to do more and better soul-winning work, given me new implements for the warfare against the evil one, and sharpened the ones already possessed.—*LeRoy Hunter, Missionary, Southern Asia.*

DEFINITE HELP.—I have received a new desire to be a real evangelistic worker, and to give the third angel's message to others. I have learned definite ways of doing this work, and I know these ways will be a help to me in my Bible work.—*Thelma A. Smith, Bible Worker, China.*

SUPREME BUSINESS.—If worldly business concerns recognize the importance of studying methods of efficiency, then it certainly is true that we who are engaged in the most important business in the world need all the more to seek for a knowledge of the most efficient methods in the great business of soul winning. This course in evangelism has been a great stimulus to me, and has opened before me possibilities for a more efficient work.—*W. A. Wild, Principal, Central American Union Academy.*

GREATLY APPRECIATED.—Having dedicated my life to China, I greatly appreciate the instruction and inspiration received in this class, and trust that God will help in a special way in bringing a deeper burden and spirit for evangelism into the China Division, and all the world field.—*S. L. Frost, Secretary, China Division.*

PRACTICAL VALUE.—This course has been of real personal value to me as an evangelist. The course,

to my mind, has touched on all the vital things connected with evangelism, and I feel that it was worth the time spent at the seminary if I had taken no other course.—*Reuben H. Nightingale, Evangelist, Southern California Conference.*

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BIBLE WORKERS' INTERCHANGE

Methods, Experiences, and Problems

Bringing About Decisions

By Miss W. BUCKLE, *Bible Worker, South England Conference*

OF necessity, the first and often the strongest impressions upon hearts seeking for truth are made by the evangelist. But the part played by the Bible worker, though less spectacular, is not less important. Here is work of detail, more delicate, more personal, than that of the preacher on the platform.

It is essential for the Bible instructor to be a true disciple. Her life should be actuated by love to God and obedience to His word. She should have such a strong conviction that what we teach is the truth, that she will speak with authority, though always without dogmatism. She should ever seek to restore and establish faith in the Bible, the only authority we have. People will not make real sacrifices to keep the commandments unless they are sure those commandments and the Bible containing them are authentic and obligatory. Studying fulfilled prophecy with people, and telling them of personal experiences in proving the Bible true, will help to this end.

As time goes on, the Bible worker should seek to become better acquainted with her people, their circumstances, the extent of their knowledge, their reactions, and their viewpoints. When problems arise, she can then talk things over with those concerned, make helpful suggestions, and pray with them that they may overcome their besetments. She should always seek to lead people into a genuine Christian experience. Because of her own experience, she can tell others of the joy and peace which are the reward and the result of obedience.

When the time comes for final decision, there should be no need to urge and cajole those who are ready into joining the church. To persuade those who are unconverted or unready, to be baptized, is unworthy of the high calling of Christ. Paul persuaded people, but not by the power of his own personality. He faithfully taught the truth and urged his hearers to respond to the voice of the Holy Spirit. The Bible worker can do no better than to follow his example.

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THE bulk of our efforts will always be modest ones. But that which is effective in a town will not make a dent in a great metropolis. We have a bounden duty to cause the multitudes of earth to be conscious of our existence as a message and movement. We must support men to whom God has given a distinctive gift for this herculean task.

The Ministry, May, 1939

THE RELIGIOUS PRESS

Valuable Current Excerpts

NET RESULT.—Dr. Clarence Edward Macartney, in the *Presbyterian*, has asked some very pointed questions: "And what has been the net result of this grand march to the rear on the part of the Protestant church, this abandonment of historic and scriptural Christianity, this new view of the Bible, this substitution in our pulpits of birds and flowers and green grass, reviews of current plays and novels, pacifism, birth control, religious education, and long-range bombardment of fascism and Naziism for the grand themes of redemption—what has been the net result of it all? Has it increased men's love for the Bible, or their knowledge of it, or has it helped to plunge the average church member into gross ignorance of the Bible? Has it filled up our Sabbath school classes, or is it yearly reducing the numbers on our roll? Has it brought the people out on Wednesday night to ask God to bring in His kingdom, or has it practically killed the prayer meeting? Has it inculcated reverence for the Lord's Day, or has it filled seats at the ball parks and decorated the golf courses on Sundays with members of our churches? Has it made the evening service what it once was, the church's chief appeal to the unconverted, or has it led to the abandonment of that second service in thousands of our churches? Has it made men more godly, more heavenly minded, or more 'of the earth, earthy'? Has it carried on and strengthened, or weakened, that noble confidence of our fathers that another will than our own is at work in the world? Has it made our churches to resound with the joy of salvation, or has it brought us to a state where our prayer must be, Restore unto me, O Lord, the joy of Thy salvation?"—*Moody Monthly*, February.

ACROPOLIS EXCAVATIONS.—Excavations are in progress on the northwest face of the Acropolis. A large number of houses have been pulled down and recent work has brought to light the Agora, the ancient market place of Athens of the classical epoch—the religious and political center of Attica. These excavations have been made possible through a Rockefeller contribution. In the space of three years, more than 300 houses have been pulled down, and eighty more are to follow. Excavations cover a surface of approximately 95,000 square yards. It is hoped to disclose shortly the historical place of the Areopagus, where the apostle Paul addressed the Athenians to convert them, and thus to found the world mission of Christianity. His voice, it is said, was heard as far off as the Agora, where the work is now actually going on. Numerous relics of great value have been discovered and placed in a temporary museum.—*Current History*, March.

PROTESTANTISM SURRENDERING.—For the first time in history, both the Senate and the House of Representatives [U.S.A.] adjourned out of respect to the memory of a pope [the death of Pius XII].—*Our Sunday Visitor* (R.C.), February 26.

CATHOLICISM STRIDES.—The treatment of the death of the Roman pope in the daily press should cause non-Catholics to read and consider. Perhaps the most powerful press bureau in the world is that in the Vatican; perhaps the most powerful political bloc in the making in this democratic land is that of an ecclesiastically controlled church that is never democratic. Four fifths of the newspaper readers in this country are non-Catholic, and many members of the Catholic Church are as liberal as it is possible to be and remain a Catholic. But in the voluminous news concerning the Pope's death we read that he was "the representative of God on earth," that St. Peter was the "first pope," that he

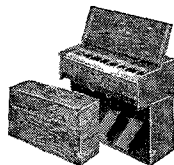
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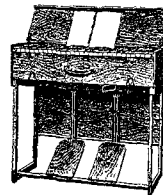
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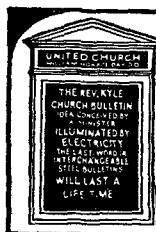


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was a great and powerful advocate of peace, and much else that takes on the flavor of either the Vatican's press bureau or that of an awareness of the power of Catholic favor.—*Christian Advocate* (M.E. South), February 24.

POMPEIAN RUINS.—The sign of the cross has been found in the ruins of Pompeii. Roman archeologists tell us that the question which has long engaged the attention of the historians, "Did Christianity reach the city of Pompeii before it was destroyed by the eruption of Mt. Vesuvius in 79 A.D.?" has been definitely answered. During recent excavations in the lava-covered city, workmen suddenly uncovered the clear traces of a Christian cross in the corridor of an ancient villa. Careful procedure soon revealed the sign of the cross as sharp and unmistakable. Professor Amedo Majuri, superintendent of ancient art, concludes that without doubt the gospel of the crucified Saviour had reached Pompeii before 79.—*Religious Digest*, February.

CHURCHES' LACK.—An editorial in the *Western Recorder* says the churches seem to feel that their organizational activity makes them right before God, and continues: "This quiet assumption that we are already prepared in our churches to hold up Christ before the lost, without deep heart searching or repentance or confession on our own part, seems to have become almost the norm of the approach of many of us to the great God-given task of preaching Christ to the lost. It is clearly exhibited in our having by insensible degrees substituted the word 'evangelism' for the old-fashioned word, 'revival.' We seem to prefer the word that points to going out at once to gather in more persons from the outside, but does not embarrass us by suggesting our own lack of spiritual fitness to lead lost souls to the Lord until we shall humble ourselves before God."—*Christian Faith and Life* (Fund.), January.

MODERN JERUSALEM.—The city of Jerusalem has about 100,000 inhabitants, but nine tenths of them live outside the ancient walls of the city. This modern city has grown up outside the old city and is modern in all respects.—*Watchman-Examiner*, February 23.

BLESSED BOOKS.—In a very large portion of the globe today, men are denied the privilege of good books; in another section of the world, freedom in reading is strictly prohibited. In the democracies, however, the truth of the printed page is still open to everyone, thank God! We here in America particularly ought to be thankful for libraries and for the bookshops. Books—blessed books! How valuable they are in terms of information and inspiration for the enlargement and enrichment of life!—*Zions Herald* (M.E.), Dec. 7, 1938.

NATIONALIZED CHRISTIANITY.—In one of the provincial capitals in Korea recently, the chief of police of the province called in a number of the local pastors and church officers for a conference, and during the course of an address he told them that the Christian church, he felt, was a good thing, but that in Korea it must be "Japanized," and it was therefore necessary to omit the first commandment.—*Sunday School Times* (Fund.), Sept. 24, 1938.

LOSING YOUTH.—In 1936 the average American Sunday school reported an attendance of about 65 per cent of its average for 1926. Up to the year 1932, Southern California Baptists had a larger Sunday school enrollment than church membership. From 1933 on, the church membership has exceeded the Sunday school enrollment. In 1938 we had 10,000 more church members than members of the Sunday school. The average attendance of our Sunday schools was greater six years ago than it is today, and this in spite of all the emphasis which has been placed upon modern Sunday school methods. Another startling fact is that approximately 65 per

cent of those enrolled in our American Sunday schools are lost by the time they reach the adolescent years. In other words, our Sunday schools are only 35 per cent effective in winning and holding the youth entrusted to them. The fact of the matter is that many of our boys and girls are never instructed in how to become a Christian while they attend Sunday school.—*F. H. Wight, in the Watchman-Examiner (Bapt.)*, March 9.

LIQUOR BILL.—Recent statistics indicate that the liquor bill for America last year was \$5,000,000,000, not far short of 50 per cent of the nation's total bill for food and clothing, and residence construction. There is now one licensed saloon for every 209 population, including small children and infants. It is a record never before approximated in America or in any other nation.—*Christian Faith and Life*, January.

GREATEST INFLUENCE.—All the school principals of New England received a questionnaire recently, asking which they thought was the most influential, the home, the school, or the church. Seventy per cent of those replying scratched all three and wrote in, "The movies."—*Religious Digest*, February.

WORLD'S FAILURE.—The other night in England, after the nerve-racking day when another world war seemed inevitable and was for the time averted, a young woman remarked, "I thought it was the end of the world, and I'm sorry it wasn't. . . . The world has been a failure." And the writer who reported the incident for *Time* and *Tide* added this touch: "The world at this moment looks like a lunatic's paradise, a chaos of fantasies translated into action."—*Max Otto in the Christian Century (Mod.)*, January 11.

CHURCH MEMBERSHIP.—An increase in church membership of 754,138 during the past year [1938] is reported by Dr. H. C. Weber, editor of the "Year Book of American Churches," in the *Christian Herald's* annual survey. Doctor Weber reports a total church membership in the United States of 63,848,994, which represents 59.9 per cent of the total population. The total Protestant inclusive membership is given as 35,879,311. The inclusive membership of the Roman Catholic Church is reported as 21,322,688. Inclusive membership of Jewish congregations is stated as 4,081,242. Largest Protestant denomination is declared to be the Southern Baptists with an inclusive membership of 4,595,602. The Methodist Episcopal Church follows with an inclusive membership of 4,364,342.

In discussing these statistics, Doctor Weber says: "It may be said that they are understatements of statistical membership. If they are criticized for their impressive size, attention should be called to the fact that many of the figures are of previous reportings and do not exhibit the gains of recent years. More than this, it was discovered in 1926 when the last Federal census was taken, that the church statistician had not reported about 2,000,000 people. There is no substance to the charge that is frequently made that tabulations like the above greatly overestimate the statistical situation in organized religion."—*Religious News Service, reprinted in Religious Digest*, February.

ASTROLOGY GUIDANCE.—According to reports current in informed circles in Berlin and forwarded to this country by special dispatch to the *New York Times*, Chancellor Adolph Hitler was inspired to maintain the firm stand he assumed during the negotiations over the partition of Czecho-Slovakia by a favorable conjunction of the stars and planets reported to him by his favorite astrologer. Early in September, Herr Hitler was informed that on September 27 the astral bodies would be in propitious position for the annexation of Czecho-Slovakia or for any other positive action he might wish to undertake. September 27 was the highest point of the war scare in Europe. It was evident that Herr Hitler

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had taken his astrologer's advice literally and was determined to exploit his astral luck. So much of an impression has this version of the strong factor in German foreign policy made upon certain other heads of states that they have begun the employment of astrologers. We are, therefore, seeing history revert to the times of long ago, when kings and courts resorted to astrologers and soothsayers for guidance.—*Watchman-Examiner*, January 26.

UNITY APPEAL.—The appeal for a reunited Christendom was voiced for the Roman Catholics by the assistant rector of St. Patrick's Cathedral on the eve of the annual Catholic Church unity octave. Said the Rev. Joseph F. Flannelly, "Therefore we say to our separated brethren, give ear to the voice of the Great White Shepherd who speaks with the voice of Christ Himself. . . . Where is that voice? It comes from the Pope, the Bishop of Rome, Christ's representative on earth." Meanwhile the American Church Union, composed of high Episcopalians, has decided to oppose the proposed Episcopal-Presbyterian concordat on the ground that it will impair the standing of the Episcopal Church with the Roman Catholic and the Eastern Orthodox communions!—*Christian Century* (Mod.), January 25.

PALESTINIAN CONTEST.—In Palestine today, Ishmael has 900,000 descendants called Arabs, and Isaac has 400,000 descendants called Jews. The sons of Ishmael claim the precedence because, they say, they "were there first; and that for thirteen centuries they have tilled its soil." The sons of Isaac claim the 10,000 square miles as theirs because through Isaac they are the "heirs of Abraham and therefore heirs to the promise God gave him that his seed should possess it forever; and that up to the time the Romans sent 4,000,000 on their wanderings, the land for a thousand years had been theirs." The 3,000-year-old feud of these claimants is being enacted today with bullet and bomb, and, in the estimation of some writers, endangering the British Empire which holds a mandate over Palestine for the Jews, as vast millions of its subjects are of the same Moslem faith of those Arabs, and with them hold Jerusalem as the center and headquarters of their religion.—*Watchman-Examiner*, January 26.

LIQUOR ADVERTISING.—Another telling blow against the liquor traffic was delivered early this month by Major Lenox R. Lohr, president of the National Broadcasting Company, when he made the following announcement before the Federal Communications Commissions in Washington, D.C.: "The National Broadcasting Company will henceforth not accept on its networks any advertising for beer or light wines, and this new regulation is an extension of the company's ban against liquor advertising." Will someone please page the managers of daily newspapers?—*Zions Herald* (M.E.), January 25.

CHINESE COLLEGES.—Of the 114 Chinese government universities, fifty-four have been closed or destroyed by the war. Many of the students of these institutions have turned to Christian colleges. Thousands of drifting university students, unable to return to their own institutions, are coming to the American mission colleges. This situation puts upon our American foreign mission boards a tremendous responsibility.—*Watchman-Examiner* (Bapt.), January 26.

WORLD'S FAIR.—The New York Fair bids fair—without punning—to outdo all others in its indifference to moral and spiritual values and particularly to the convictions of Christians. The fair will have a building, in the shape of a modernized Gothic tower, to be called the "Temple of Religious Freedom." Just what its function will be, it is impossible to state at present, since we are informed by an official news release of "New York World's Fair, Inc.," that no religious exhibits will be permitted on the fair grounds, and that so far as the "temple" is concerned, "neither the plan, structure, nor the

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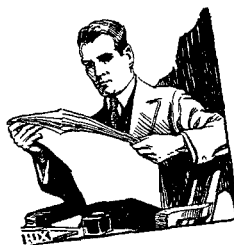
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ground it occupies is to be consecrated, nor are formal religious services of any denomination to be held in the temple."—*Religious Digest*, February.

ONE-EYED RELIGION.—A rich miser was afflicted with cataracts on both eyes. He applied to an eminent surgeon, to remove them, and after examination was told that it could be done. "But what will it cost?" was his anxious question. "One hundred dollars for each eye," was the answer. And the miser thought of his money and then thought of his blindness; and said, "I will have one eye restored; that will be enough to enable me to count my money, and I can save the expense of having the other operated on."

"O Lord, open Thou mine eyes, that I may behold wonderful things out of Thy law!" cries the true Christian. *But the half-and-half Christian wants only one eye opened. He likes to have the minister preach conversion, because he has become converted himself and believes in it; but he does not like to have him preach consecration, for that implies laying himself and all his wealth on God's altar, and he is not ready for that. He deliberately chooses a one-eyed religion—A. J. Gordon.*

Establishing New Believers

(Continued from page 26)

ning thereof." Eccl. 7:8. Christ said, "He that shall endure unto the end, the same shall be saved." Matt. 24:13.

The harvest is not the end of the annual report, but the end of the world. The reapers are not the ministers, but the angels. No man ever lost time in the heavenly race by stopping to help another. Sometimes those of us who are praying for showers of blessing need only a thaw. We need today a revival in the simplicity of the true principles of winning souls. The simple principles of the truth need to be enunciated under the power of the living God. What we should long for, crave, and strive for is an unction of the Spirit.

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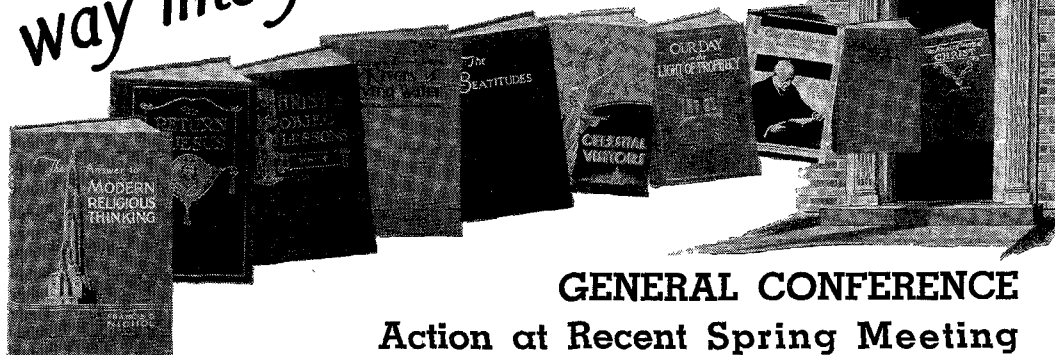
"Be Ye Clean" That Minister

(Continued from page 14)

distinction between right and wrong, between sin and righteousness.

There are lights and shades in character, and one or the other certainly triumphs. But God in heaven is weighing moral worth. He will judge righteously. The wicked will not always remain unchecked. Nothing but grace and truth brought into the inner life, inwrought in the character, is sufficient to keep the greatest, the most talented men morally erect. If intellectual greatness could have been sufficient, their characters would have been firm as a rock. But they needed virtuous characters. Paul says, I am what I am by the grace of God that is in me. God's people must arise, and gird themselves with the whole armor of righteousness.—*Review and Herald*, May 17 and 24, 1887. (See also "Testimonies to Ministers," pages 426-456.)

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BOOK AND BIBLE HOUSE



PREACHING!—All truly great preaching—on the human side—springs from truly great concepts, and these in turn are based upon broad foundations of study, observations, thinking, and discussion. Gripping sermons are not prepared in a few hours, a day, or a week. They are the pouring forth of years or decades or a lifetime of study and observation. The hastily prepared sermon is usually quickly forgotten. The great things, and the deep, are always simple in essence and outline. Though none may be able to fathom the depths and all the involvements of the mighty truths of redemption and revelation, even the child and the untutored may grasp the central features in their sublimity. So keep truth simple, sound, and fundamental. Many things that appear deep are only muddled. Most things that seem intricate are complicated simply because they have not been thought through and resolved into their basic principles.

TARGET!—The advent ministry—evangelical, educational, and medical—is the target of the devil's hellish hate and of his shrewd, relentless attack. He is angered with the remnant church that upholds the perfect law, love, and will of God. And the focal point of his bitterness is its public representatives. If he can overthrow them, and cause loss of confidence in them and in what they represent, he weakens the very structure of the church itself. To this end he strikes with infernal might. He knows that not all are susceptible to the same approach. Therefore he seeks to make one a legalist or formalist, another an extremist or fanatic, and still another an agitator or subverter. He seeks to overthrow some by enticing them to depart from the faith, others by tempting them to stumble in dishonesty, and yet others by trapping them into falling morally. He is a keen student of human nature. He attacks upon the weakest point. It is therefore imperative for us to be on our guard. "Let him that thinketh he standeth take heed lest he fall." And God pity the man who, through apostasy, dishonesty, or moral lapse, causes loss of faith in the fair name and witness of the church. The more prominent he has been, the more will be his accountability for the betrayal of his Lord. Now, as never before, we need to watch in these sobering times described as a repetition of the days of Noah and of Lot. Again we say, "Watch."

DISTINCTIONS!—Sympathetic understanding, respect, and love are foundational to any and all effectual work for those of another nationality, race, or color. Clear and sharp distinction between moral principles, spiritual involvements, Biblical truths, and Christian requirements of universal application and obligation, on the one hand; and those national customs and manners of dress, food, and the like, that have nought to do therewith, on the other, is essential for those commissioned to go to every nation, kindred, tongue, and people with our last message. We must overcome national prejudices, win confidence, and secure acceptance to the priceless truths we bring to the non-Christian peoples. We must learn to look through their eyes, to realize and apply the fact that we are not commissioned to Americanize or Europeanize, but to Christianize. For instance, in some lands no shoes are worn; in others, sandals are worn. But such customs are immaterial national or geographical accouterments which have little or no bearing on our basic commission. We are to teach modesty and separation from the vulgarities and vanities of the world, but we must keep out of those items and attitudes that have nought to do with the salvation of man. Recognition of this principle will save us much grief, needless misunderstanding, and friction. We must shun a superiority complex.

LESSONS!—We do well to pause and ponder frequently the solemn lesson of recent world events. To some, it seemed almost inconceivable, a few years back, that relentless, wholesale persecution should appear in enlightened lands in these modern times. Such anachronisms seemed to belong to the Dark Ages and the times of ignorance. And to some, the divine depiction of the latter part of Revelation 13 seemed almost equally fantastic. But all can now see how the unleashed passions, prejudices, and hatreds of man can go to almost unbelievable lengths in oppression. And precisely this will come—and that right soon—to the commandment-keeping remnant. The world's frenzy of hate will be visited upon us, and oppression will be fiercest in the lands that have enjoyed the greatest religious freedom or achievement. We will be blamed for the world's woes, and history shows that there is no oppression so extreme and bitter as religious oppression. The testing hour is near.

L. E. F.