

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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THIS MONTH

MESSAGES FROM OUR LEADERS	3
Heads Cool and Nerves Steady—Spirit of Prophecy Reading Program	
CHALLENGE OF A WORLD TASK	5
Education of Native African Women—Seriousness of Mission Calls	
THE PULPIT AND THE STUDY	7
The Meaning of Atonement—World's Birthday (sermon outline)— Reverence in Worship	
RELIGIOUS WORLD TRENDS	11
Washington Religious-Liberty Conference	
THE ASSOCIATION FORUM	13
Distributing Responsibility—Branch Sabbath Schools	
VITAL "TESTIMONY" COUNSELS	14
Stern Conflicts Before Us—The Faithful Minister of Christ	
MUSIC OF THE MESSAGE	16
Privileges and Pitfalls of Song Leading—The New Church Hymnal	
THE REALM OF RESEARCH	18
Ants Humble High Authorities	
EDITORIAL KEYNOTES	20
Unwarranted Assumptions as to Daniel 2—The Path of Least Resistance	
A MORE EFFECTUAL MINISTRY	22
Work for the North American Indian—Remodeling a Church Build- ing—Evangelistic Chalk Talks—Lay Evangelism in Action—Training Young Workers	
THE MEDICAL MISSIONARY	28
Our Medical Work From 1866-1896—Avoid Narrow Views and Deficient Diets—The Work of a Missionary Doctor—Boulder- Colorado Sanitarium—Demonstration Health Talk	
KINDLY CORRECTIVES	36
Miscellaneous Matters in Writing	
BIBLE WORKER INTERCHANGE	38
The Gift of Prophecy	
THE LARGER OUTLOOK	39
Between Young Ministers' Wives	
THE WORKER'S STUDY LIFE	40
Book Reviews: "Youth and Creative Living;" "Grace in the New Testament;" "Prophecy and Divination Among the Hebrews;" "The Fear of Hell as an Instrument of Conversion"	

NOTES AND NOTICES

Information and Sundry Items

OURS is an overwhelming program—a world mission movement in the midst of a collapsing world. If the project were not of God's de-

WARTIME BASIS DEMANDED NOW

signing, it would appear preposterous for a handful of people with meager resources to attempt it. The perplexities of maintaining the structure of a world movement through a series of overwhelming national crises are such as to turn men gray. One source of supply after another, of men and means, has been cut off by the ravages of war. That means that the burdens once borne by war-torn lands must now be taken over by lands that are still war-free. Increasing restrictions on every hand complicate the picture. The demands upon wealth by warring nations, and the appeals of the Red Cross and other relief organizations, have so increased, that securing funds from the public is constantly growing more difficult. Ours would indeed be a preposterous task if God were not behind it, and had not given the enabling along with the command for it to be carried through. The nations have assumed a war footing—drafting men, means, and talent as needed. We, too, must respond heroically to the exigencies of the times, remembering that what we do not voluntarily give to God will soon be taken from us, or be swept away by the besom of destruction. This somber fact should burn itself into our consciences. We must carry on our work and our giving on a wartime basis. Others sacrifice for fatherland. We should and must sacrifice more than they for the supreme task of spiritual warfare in preparing men and women for the better land. As in the parable, it will take our all to purchase the field.

¶ SHOULD we not, as workers, all concentrate on a review of the portrayal of the last-day course of events as presented in the various Spirit of prophecy volumes? Here is sure guidance and trustworthy light. Every time we read them, we catch meanings heretofore overlooked or obscure. The coming of the events shows the intent not before discerned or the larger meaning before bedimmed. How favored we are. Let us master those Heaven-dited portrayals.

¶ PRAY for our appointed officer leaders who must face and somehow circumvent the results of the ceaseless succession of crises in world affairs springing from war conditions, that most seriously affect the supply of our world work with means and men. Leadership in a time like this is a man-breaking task. It

turns men gray and prematurely ages them. How would you like to be responsible for financing our world movement, when, for instance, a \$100,000 source of supply is cut off in a few days from one small group of countries by the kaleidoscopic changes of war—and this is followed by other developments of varying magnitude? Pray for our treasury leaders. Theirs is one of the hardest tasks in our whole denominational setup. The lines of anxiety deepen in their faces. We must all do our level best to strengthen their hands and help carry the load by sensing their problems and rallying our people to wartime support of our world task.

¶ IN the last phases of our world work, men will have to stand largely alone. Divisions will be cut off from active general counsel, and union or local conferences will be separated from parent organizations by relentless circumstances. Individual workers will have to stand very much alone, without opportunity of consultation with associates or the guidance of their leaders. It therefore behooves every one of us to develop our acquaintance with denominational objectives and policies, and it is essential for us to cultivate a sanctified judgment and an unswerving loyalty to truth, as well as individual initiative. We must be prepared to counsel and guide our believers for whom we have local responsibility. More than that, we must train and inspire them to carry on when we are crowded out of the picture. In the last phases of our work, each will have to stand largely alone.

¶ AROUSED by the menacing spread of the spirit of totalitarianism and the suppression of religious liberty, a group of 140 leading ministers and rabbis in the capital area of the United States recently issued a call for a great national convention on religious liberty, to be held in Washington, D.C., on June 11. Elders McElhany, Longacre, and Votaw were on the large executive committee that called the conference. For a report on this convention, see page 11.

¶ WE check over the names of our writers each month to see if they are receiving THE MINISTRY, and always send a copy to the few who are not on the list, so that they will have a contributor's copy. Those who are regularly receiving the magazine are welcome to extra copies, if they desire them. All they have to do is to write in and state the number of copies desired. We are glad to render this small service, inasmuch as we cannot pay for our contributions.

¶ SPIRITUALITY is not synonymous with ecstasy, nor does it involve the abdication of rationality and the supremacy of emotionalism. Rather, true spirituality is true rationality. It is well to review this fact frequently.

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Official Organ of the Ministerial Association of
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HEADS COOL AND NERVES STEADY

By A. V. OLSON, *President of the
Southern European Division*

IN times of great crisis, there are certain human tendencies, or weaknesses, that must be guarded against. Perhaps the two most dangerous are panic and paralysis.

Many, when they find themselves confronted with serious danger, are suddenly seized with feelings of panic. They lose their composure and their self-control. They may become very active, but their efforts are wild and misdirected. As a result, their frantic labors accomplish no good. On the contrary, they usually lead to confusion, sorrow, and irreparable loss.

A few years ago a large ocean liner was steaming down the Atlantic coast of North America, filled to capacity with vacationists and pleasure seekers. Suddenly the alarming cry of "Fire!" rang through the ship. Immediately officers and crew were seized with panic. Loud and contradictory orders were shouted. Frantic men ran about in wild confusion. They toiled and perspired, but accomplished nothing. Every passing minute the fire was spreading rapidly through the proud ship, turning it into a roaring furnace. Before a rescue ship could reach the place, hundreds of men, women, and children perished in the flames, and scores of others, who had leaped across the railing of the deck, drowned in the sea.

All this loss of life could have been avoided if all, and especially those in charge, had kept their heads cool and their nerves steady. There were sufficient lifeboats on the ship for all on board. With proper order and wise direction, every man, woman, and child could have been taken off the ship before it was destroyed by the flames.

Today Europe is on fire. The whole continent is in the midst of a terrible crisis. It is a time of trouble and anguish for men and for nations. It is also a time of trouble and anxiety for the church of God. In a time such as this, there is danger that many will lose their equilibrium and become panic-stricken.

This, however, is no time for excitement and confusion. It is no time for fear and discouragement. Now, as never before, we need to keep calm, steady, fearless, and strong. The exigencies of the hour demand courageous and intelligent action. This is true for the nations, for the business world, and also for the church.

In the forty-sixth psalm there is a remarkable picture that we do well to study. On the one hand is a terrible earthquake, whole mountains being uprooted and hurled into the depths of a tempestuous sea. On the other hand, a fearful war is raging, great armies slaughtering and destroying one another. In the midst of this terrifying scene stands the servant of God, calm and serene. From heaven he hears a voice saying, "Be still, and know that I am God," and from his own lips come the words, "The Lord of hosts is with us; the God of Jacob is our refuge." "Therefore will not we fear."

The spirit expressed here by the psalmist is the spirit that should characterize the child of God in this time of storm and upheaval. We must not allow ourselves to become panicky. With quiet trust in God, we must remain calm and courageous.

AS already mentioned, the second danger to be guarded against in a time of crisis is paralysis. Not all become panicky in a crisis. Many are paralyzed with fear. This is true physically, and it is also true mentally and morally. In the history of the children of Israel, we find recorded several experiences which make this evident.

When the spies came back from Canaan with their report of walled cities and mighty giants, nearly the whole congregation was paralyzed with fear. Everything looked dark and impossible to them. They saw no way of advance. They lost all their hope and all their energy. Because of this, the children of Israel had to wander about in the wilderness for

nearly forty years until these faithless paralytics were laid in their graves and a new generation grew up that dared to brave the dangers of Canaan.

Another forceful example is found in the experience of the Jews who returned from the Babylonian captivity with both permission and instruction from the king to rebuild the temple in Jerusalem. At first all worked with a will, and good progress was made. But after a while troubles arose. Their enemies created all kinds of difficulties for them, finally threatening them with destruction if they did not stop building. The climax of the crisis was reached when the enemies brought orders from the new king to cease their work. This was too much for those poor, struggling Jews. They lost their nerve. Paralyzed with fear, they dropped their tools and ceased their labors.

This shows what can happen even to the people of God in a time of crisis if they look at the forbidding conditions about them and fail to keep their eyes fixed upon their divine Leader. If the temple builders had gone forward with firm trust in the God who had brought them back from their captivity, and who had commanded them to rebuild the temple, they would have succeeded in spite of all the efforts of the enemy to stop them. When a few years

later the prophet Haggai came with a stirring message from God to arise and build, they finished the work in a few weeks' time, notwithstanding the fact that conditions were fully as difficult and unfavorable as when the work was abandoned.

Today the people of God have a great task to accomplish. This work must go forward in times of crisis as well as under more favorable circumstances. Just now, when Europe is passing through a time of danger and distress, we must guard ourselves lest we be stricken with either panic or paralysis. There must be neither excitement nor inactivity in our ranks. With a calm trust in God, workers and members must courageously press forward in a strong, orderly way. Pastors, evangelists, and Bible workers must not slacken their efforts to win souls. If they cannot employ old plans and methods, they must find new ones. The important thing is that souls be saved.

Instead of allowing present trying circumstances to hinder or defeat us in the accomplishment of our God-given task, we must calmly and courageously press forward in the spirit and power of the Lord. As never before, workers and members must seek to warn and to win the lost. If by faith we go forward in obedience to God's command, He will faithfully perform His part.

SPIRIT OF PROPHECY READING PROGRAM

By W. G. TURNER, Vice-President of General Conference for North America

OF the thousands of church members and workers who adopted the Spirit of prophecy reading program which commenced in January, a number are reporting on the great value of the plan. We find that some twenty thousand Seventh-day Adventists in North America are now engaged in reading "The Great Controversy," in harmony with the program of systematic reading of certain books that are of particular import in these portentous times. The enlightenment that follows such a method may be enjoyed by all.

Since "The Great Controversy," the first book within the program of reading, will be completed early in August, another book will be needed for the closing months of 1940. The volume selected by the General Conference Committee is "Ministry of Healing," one of Sister White's most timely works of practical instruction for all.

Apart from the excellent counsel relative to our physical well-being, the privileges and responsibilities of the family and home, the closing sections of this volume, entitled, "The Essential Knowledge" and "The Worker's Need," are of outstanding value to every con-

ference, institutional, and mission worker. Ofttimes have I wished that these two portions in particular might be read and reread by every laborer within the cause of God. They are rare gems of counsel on our relationship with God and with our fellow men.

If you have not yourself already commenced the Spirit of prophecy reading program, will you not start with "Ministry of Healing," and thus join the large body of those who are so richly enjoying the plan? May we ask you to do all that you can as workers to encourage our people to read this timely volume in conjunction with the Spirit of prophecy reading program for the last five months of 1940?

The plan calls for the reading of approximately three pages daily, or, if preferred, twenty pages weekly. There is no examination, and there are no certificates at the end of the year, but there is a distinct benefit for all those who read these important messages from the Lord for our enlightenment and cheer in these days of alarm and peril. By your example and encouragement you may lead others to a great source of physical and spiritual help and blessing. We heartily commend this for your consideration.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

EDUCATION OF NATIVE AFRICAN WOMEN

By YOLAM KAMWENDO, Teacher,
Malamulo Training Institute

This message appears in response to a request for an article on the strengthening of women's education in our mission work in Africa. Up until a few years ago, in our eager effort to provide an indigenous leadership, our energies and finances were absorbed in the promotion of work for men only. Our efforts have begotten large results, but we have no doubt suffered both directly and indirectly by not giving the attention which we might have to the training of women and girls. In the last twelve years definite steps have been taken in this direction, so that in most of our major training schools we are conducting work for women. This is particularly true of our Solusi and Malamulo Missions, where we have a large work under way. At the inception of this plan, the native peoples were most fearful that the training of girls would result in heady, high-minded women. Experience has changed this attitude, and in many cases there have been applications from such large numbers to enroll in our girls' schools that it was beyond our ability to take care of them. We believe that the message of this article will aid in understanding the conditions faced by our missionaries in the field and the need of strengthening this phase of our work.

THE need for educated women in Africa is very great. The seriousness of this need cannot be overestimated. And one need not go very far to see the truthfulness of this statement. Africa today is crying out for educated wives and mothers, teachers and nurses. The place of such women in this continent could never be filled by men, no matter how highly they might be educated.

The high mortality of infants is one thing that tells us how much we need educated mothers. If you should go into the heathen villages, you would see heart-rending conditions. There you would see hundreds of children with flies swarming over their faces, the older ones playing in the dirt, putting bits of dirty rags or other filthy objects picked up from the ground into their mouths, and mothers stuffing newborn babies with corn-meal porridge. Surely there is no wonder that so many of these children are lost.

When a Christian teacher goes into a village, regardless of his youth, the people accept him as a father to them, and his wife as a mother, and they take their problems to them with full confidence of receiving help. But what help can his wife give when she is almost as ignorant as they? We cry out to our leaders, Give us educated wives! We need wives that can be helpmeets, wives that will stand by our side in the work of uplifting our people. Many a man, brilliant and promising, has been lost to this work because of his

uneducated wife. And many of those still in the work are very much handicapped because their life companions are ignorant. When a European couple are sent out as missionaries, there are two people, and not one, working for the Lord. While the man is preaching, the wife is teaching school or doing some valuable work for the women and girls. That is what we need among our native workers.

While visiting at one mission station, I heard of an experience which shows how needy our workers are. One of the heathen women was in trouble during the time of the birth of her child, and called for one of the teachers' wives to help her. But the wife refused to aid because she was afraid of the heathen tribal customs. A teacher's wife refusing to help the people she went to save! Why? Because she was uneducated and did not know how to cope with the situation.

It is a pity that in many places the number of girls at training centers is far too small when compared with that of the boys. For this reason many of our young men feel compelled to go back to their heathen villages to look for a wife. As a result, many of these alliances are not happy. There is discord in such families, much of which is not known to our leaders. If they could see and hear all that is going on in each family, they would perhaps better understand and sympathize with their native workers. I have seen more than one young worker become dissatisfied with his uneducated wife, and run away from the work of God. And many who might do a mighty work of God are accomplishing very little because their life companions do not match them mentally and spiritually.

We believe that the time has come when our leaders should more seriously consider the question of educating the women of Africa. Our country is thirsting today for higher education. It would not be fair to give this education to the men and leave out the women. There is a great deal of truth in Doctor Aggrey's statement: "Educate a man, and you have educated an individual; but if you educate a woman, you have educated a family." Women are the mothers of the world. Every great man who has ever lived has been molded in his early years by his mother. Truly, "the hand that rocks the cradle rules the world."

Someone has said that the greatness or success of any man is partially due to a woman, and that woman may be his mother or his wife. O for educated, converted mothers and wives in Africa!

We greatly appreciate what is being done in some places along this line, but the need is still very great. Our women have not begun to come up to the standard of the men. Too many of our workers are standing on one leg, as it were, and working with only one hand instead of two. How long must this condition continue? The need is tremendous, and the time is very short. What is to be done must be done quickly, or it will forever be too late. We must help both women and girls. I do not believe, as some do, that it is useless to try to help the older women, that we should help only the girls in school. We lose a great deal when we neglect the training of the wives of our workers and students in training. It would be profitable, I believe, if there were both girls' and women's work going on at each mission station.

Native ministers must cooperate with European leaders in the uplift of African womanhood. We must help our women to see the necessity of being educated. We must encourage in them the desire to improve their condition mentally, physically, and spiritually. We must help them to realize that they have a very important place to fill in the home, in the church, and in the community.

The Seriousness of Mission Calls

By G. G. LOWRY, *Superintendent,
South India Union Mission*

TO be a worker for God in any capacity is a wonderful privilege and blessing. He who has been chosen as an ambassador for Christ, and as a representative of His cause in the world, has had bestowed upon him a tremendous and sacred responsibility. Especially is this true of the men and women who are called to serve in the mission field. It means much for a person to accept a call as a foreign missionary, and the Mission Board makes a heavy investment in every person selected for such service. This can easily be appreciated when we think of the amount of money necessary to bring a family from the homeland and maintain that family for a year or more while the members are engaged in language study and preparation for work.

It is usually thought necessary that a major portion of the first term of service be spent in getting acquainted with the language, customs, and habits of the people. Many testify that it is really not until the second term in the field and onward that the missionary is able to accomplish what he feels is effective and efficient service. But the years he has spent in study and in getting acquainted have not

been wasted. If he continues in the field, these years will prove to be of inestimable value to him and to his work.

On the other hand, if for any reason a missionary leaves his post at or before the close of the first term of service, it is easy to see that all the money spent in bringing him to the field, supporting him while there, and bringing him to the homeland again, in addition to the time and human energy expended, is to a large degree wasted. If another has to be sent out, it means that the same ground must be gone over again.

How important it is, therefore, that men and women who accept service in a foreign field should consider the call a permanent thing. Service in a mission field should be looked upon as a lifework. Going to a mission land should not be considered as a sort of temporary transfer from one field to another.

We all recognize, of course, that many earnest workers have been compelled to leave the field because of ill-health, or for other unavoidable reasons. On the other hand, many have left because they did not like the country, or the people, or because they felt that their people at home needed their help, or for some other reason which seemed urgent to them. We sometimes wonder whether all look upon the matter of being selected by the Mission Board, and being sent to a mission field at tremendous expense to the cause, as seriously as they should.

If modern missionaries could see in mission service what David Livingstone saw in it, and would relate themselves to the situation as he did, very few would be satisfied to return home to stay at the close of the first or second term of service. They would want to stay as long as God gave them life. This is what David Livingstone once said regarding his attitude toward mission service:

"For my part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of glorious destiny hereafter? Away with the thought in such a view, and with such a thought!

"It is emphatically *no sacrifice*. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a foregoing of the common conveniences and charities of this life, make us pause and cause the spirit to waver and the soul to sink, but let this be for only a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice."

If all would take this attitude, what a difference it would make! Surely we ought to consider this important question seriously and look upon our appointment as a "missionary for life," unless the Lord very clearly indicates that our program should be otherwise.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

❧ Brief Bible studies in
the light of the original

I. THE MEANING OF ATONEMENT

By W. E. HOWELL, *Secretary to the
President, General Conference*

TO Christian and sinner alike there is no sweeter-toned note in all the Scriptures than the word *atonement*. It attracts the sinner from his evil way, and inspires hope in his breast for a better life. It sustains the Christian in the hour of trial, and cheers him as he trudges along the strait and narrow way. It forms the link that binds heaven and earth together. It sanctifies fellowship in the church and sweetens the personal and family life in the home.

Atonement is the theme of holy converse among the unfallen beings of heaven and of the universe. It mellows the music of the heavenly harpers. It deepens the joy of cherubim and seraphim in their unceasing service in the courts above. It speeds the flight of celestial messengers as they wing their way from heaven to earth in their ministry of love to the sons of men.

Atoning grace fills the courts of the heavenly sanctuary with radiant glory. It forms a sacred halo about the thorn-pierced brow of the Lamb as He pleads for sinners at the golden altar. It heightens the joy of His loving ministry as the prayers of the saints come up before Him like sweet-smelling incense. The atonement will be the science and the song of the redeemed through the ceaseless ages of eternity. It should have a large part in our meditations as we battle with sin from day to day, as we look and long and pray for the coming of our Lord and for His kingdom.

The subject of the atonement may well be the first of a brief series of intensive studies on a few of the great key words of the everlasting gospel in the light of the original languages in which they come to us. Let me say first of all that the preservation to our day of Hebrew and Greek—the two principal languages in which the Scriptures were originally written—is but little short of the marvelous. It can be attributed only to the faithfulness of God's people and to the providence of Him who gave us the Holy Word for our learning and our life.

According to the authorities, Hebrew, in which most of the Old Testament was written, is regarded as among the most primitive of

languages in which human speech was reduced to writing. Its hardihood and persistence are remarkable. It is well attested that in structure and vocabulary there is little variation in the Hebrew language through the generations and centuries from Moses to Malachi. It is a thrilling thought that we may today read and contemplate the very words uttered and penned millenniums ago by holy men of old as they were moved by the Holy Spirit—some of these words spoken by God Himself in the hearing of the people.

In the case of the Greek language, too, we must look back through the ages to 800 B.C. and earlier to find its meager but virile beginnings. It reached a classic stage by 400 B.C. By the time of Christ, it was vying for supremacy with the Hebrew dialect, Aramaic, and with Latin, and it became the vehicle of the inspired writings of the New Testament. In virility as a spoken and printed language, it surpasses the Hebrew in that it is the mother tongue of a hundred million people today. In its musical cadences we may contemplate the very words uttered by Jesus and the apostles, recorded for our learning. Its enduring qualities make it a fitting medium for the repository of truth contained in the Septuagint and the New Testament.

WE must first notice the word *atonement* in our mother tongue, since this is the medium on which we must depend for our understanding. It is a bit unusual in its formation, as it is an amalgam of Old English and Latin elements. *At on* comes to us as *at one*, and retains its idiomatic force—being in agreement, being at one. The suffix *ment* from the Latin denotes *state*. Hence the meaningful significance, state of being at one, of being in complete accord, of coming together after separation.

Sin has brought about a great separation between God and man. "Your iniquities have separated between you and your God." Something must take place to bring us together. That something is atonement. Sin is an individual matter. So must atonement be an individual experience. God has provided a means that is available to all, but it must be

personally and individually accepted and applied in order to be efficacious.

Now this wonderful word of so much meaning is used freely in the Old Testament, especially in the Levitical books, but also in Samuel, the Chronicles, and Ezekiel. It is never used in its simple verb form *atone*, but always "make an atonement." In the Hebrew, it is the simple verb *kaphar*, the corresponding noun form of which occurs in a few instances in the plural, as in the phrase "Day of Atonement" (literally, "atonements").

What is the meaning of this great key word to salvation? It is simply "to cover." But, oh, how much it covers! How blessed is the covering! The Word of Inspiration declares, "Blessed is he whose . . . sin is covered." So far-reaching and significant is this covering that Paul quotes the text Psalms 32:1, both emphasizing and interpreting it by saying: "David also describeth the *blessedness* of the man, unto whom God imputeth *righteousness without works*." Rom. 4:6. Then the covering, which is the basic idea of atonement, is the covering of sin by righteousness without works, and this is none other than the righteousness of Christ. When sin is thus covered, it is in the fullest sense forgiven, for when the pure eye of God looks down upon the sinner whose sin is thus covered, He sees only the righteousness of Christ. He sees the sinner "at one" with Himself.

IN the typical sanctuary service, there was the great and solemn "Day of Atonement" (atonements), day of coverings, once a year, when the sins of the year were all finally covered. The Jews of today still observe that annual ordinance, calling it, as anyone may observe in the daily press, Yom Kippur—day of covering. But covering with what?—Not the righteousness of Christ. Sad to say, they are still looking forward to a Christ yet to come.

This same simple word that means so much, *kaphar*, to cover, is rendered "make an atonement for," 64 out of the 92 times it occurs in the Old Testament. Yet, as not infrequently happens in the King James Version, it is varied to read "reconcile" in Leviticus 6:30 and Ezekiel 45:20, and "reconciliation" in Leviticus 8:15, 16:20, 2 Chronicles 29:24, Ezekiel 45:15, 17, and notably in Daniel 9:24. In a few instances it is translated "purge," or "forgive," or "be merciful."

Turning now to the New Testament, that great volume of fulfilled promises and types, of historical facts and realities, we look for our great key word, "atonement." But, singular to say, we find it but once—in Romans 5:11—and in that one instance it is rendered "reconciliation" in the margin. The text of the Revised Version gives "reconciliation" also. We must therefore look into this word for the atonement idea.

First, it ought to be said that in the Septuagint—the Greek translation of the Old Testament, made before the New Testament was written—the Hebrew word *kaphar* is quite uniformly rendered *hilaskomai* in Greek. This word is well chosen, for the Greek word for "mercy seat" is *hilasterion*, from the same root. Hence the idea of atonement is carried over from "to cover" in Hebrew to "to extend mercy" in Greek. The extension of mercy is essentially the idea in atonement, for the covering of sin with the righteousness of Christ is a veritable act of mercy. When mercy is extended and sin is covered, the result is reconciliation. The New Testament writers delight in contemplating the work of atonement in the light of its effect.

This same word *hilasterion*, of the Septuagint, is found also in the New Testament in two places—in Hebrews 9:5 to designate the mercy seat, and in Romans 3:25 to designate the office of Christ as the dispenser of mercy through faith in His blood. The verb *hilaskomai* likewise occurs in the New Testament in two places. Hebrews 2:17 is one place, where "to make reconciliation" could be very properly rendered "to make atonement," since it is the same word used in the Old Testament to render *kaphar*, "to make atonement." In fact, this is the only instance in the New Testament in which the word "atonement" could be so fittingly used, for as we shall see in a moment, the New Testament word is "reconciliation." The other place where *hilaskomai* is used is in Luke 18:13, where it is translated outright "be merciful," and very fittingly so, in the prayer of the publican sinner who felt the need of mercy and the covering atonement.

John uses a word derived from *hilaskomai*, namely, *hilasmos*, to designate Jesus as the propitiation (atonement) for our sins. See 1 John 2:2 and 4:10.

Wonderfully, then, is the great key idea of the atonement carried over from the Old Testament to the New Testament as represented in the terms used. It is entirely natural, as well as providential, that it is so, for the Septuagint was used freely by the New Testament writers, being "the Scriptures" to them in Greek, as most of them, if not all, wrote in Greek. It is providentially so, to preserve the essential link between Old Testament promise and type and New Testament fulfillment and historical reality, in the great provision that we call atonement.

But we must not forget that this same fulfillment and reality in New Testament times engendered a sense of understanding and appreciation of the great atonement that those of old who saw it afar off could not so fully fathom. The apostles had been witnesses to the historical death of Christ, and had experienced the Pentecostal outpouring of the Spir-

it's power. They went forth in that power to do wonderful works of the kind that Jesus had done. Primary in their preaching was the ministry of the reconciliation that had been effected on the cross. Hence it was that they could discern the great change that had been wrought through the cross, both in their personal life and in their ministry. How fitting it was that the new experience should be expressed by a new term.

We must now examine that new word—used not to the exclusion of *hilaskomai*, but much more freely. That word is *katallasso*—to effect a great change, to reconcile. It is a most interesting word. Its simple form is *allasso*—"to change." Compounded with *kata*, its meaning is intensified, "to make a great change." In this form and sense it is used four times in 2 Corinthians 5:18, 19—twice in its verbal form and twice in its derived noun form—all rendered with the word "reconcile" or "reconciliation."

Again in that intense experience defined in Ephesians 2:16, this strong verb is still more intensified by prefixing another word, *apo*, to this compound, signifying a complete transference from one state to another. The same form *apokatalasso* is again used in Colossians 1:20, 21, to express the all-comprehensiveness of the great change effected by the Father through His Son.

Now all this change—this great change, this superchange—is brought about in your life and mine if we only open our hearts fully to the working of this great grace through the mercy of God. It does not matter so much whether we call it atonement or reconciliation or propitiation, its wonder-working love and mercy and power can transfer us completely from the bondage of sin into the glorious freedom wherewith Christ hath set us free. How much we need this gracious covering of all our sins! How many, many sins we have from our youth up that need to be mercifully covered! The thought of them causes one's heart to break out in the familiar song-prayer:

"Cover with His life, whiter than snow,
Fullness of His life then shall I know;
My life of scarlet, my sin and woe,
Cover with His life, whiter than snow."

How sweet, then, is the sound of the word *atonement*! How much sweeter is its meaning, AT-ONE-MENT with God, as a note of victory in our struggle with the problem of sin from day to day.

World's Birthday (Sermon Outline)

By R. F. COTTRELL, Pastor,
Glendale, California

1. Sabbath "for man," not against him. Mark 2:27, 28.
2. A memorial established. Gen. 2:2, 3; Ps. 111:14.

The Ministry, August, 1940

3. Sabbath marked by seventh rotation of the earth upon its axis.
4. A safeguard against idolatry. "Patriarchs and Prophets," p. 336.
5. Weekly cycle unbroken through the ages. Encyclopedia Britannica, article, "Calendar."
6. Seventh day listed as Sabbath in 108 languages in Jones' "Chart of a Week." (See "Dawn of a New Day," pp. 260, 261, Pacific Press, 1934.)
7. A rival worship. Job 31:26-28.
8. Sun worship in ancient lands. "History of the Sabbath," pp. 312-314, 1912 ed.
9. God's eternal sign of loyalty. Ex. 31:13-17.
10. Sabbath prominent in reformation movements.
 - a. The call from Egypt. Ex. 5:5.
 - (1) Bread from heaven. Ex. 16:4, 22-30.
 - (2) In the bosom of God's law. Ex. 20:8-11.
 - b. In the days of Hezekiah and Josiah.
 - (1) Baal worship (sun worship) rooted out. 2 Chron. 31:1-4; 34:3, 4.
 - (2) Law of God honored. 2 Chron. 34:31-33.
 - (3) Isaiah's appeal. Isa. 56:2-7; 58:13, 14.
 - c. Jeremiah's appeal for Sabbath reform. Jer. 17:19-27.
 - d. Restoration and reformation. Neh. 9:13, 14; 13:15-22.
 - (1) Christ came not to destroy the law or the Sabbath. Matt. 5:17-19; Luke 4:16.
 - (2) He came to teach men how to keep it.
 - e. In time of Christ.
 - (1) Magnified and made honorable. Isa. 42:21.
 - (2) "Lawful to do well." Matt. 12:12; Mark 2:27, 28; "The Desire of Ages," pp. 283-286.
 - f. Much discussion in sixteenth-century Reformation. Many manuscripts and books written on Sabbath—still preserved. See "History of the Sabbath," pp. 614-684.
 - g. The last reformation. Rev. 14:6, 7, 12.
 - (1) Proclaim Sabbath truth more fully. "Early Writings," p. 33.
 - (2) 1939 Autumn Council appeal for Sabbath reformation.

"That man on earth and fading things below
Might not his best affections all bestow,
But calm his soul with holy thoughts of heaven,

The rest day of the Lord was kindly given,
A blest memorial, which to mind should bring

Creation's birthday and creation's King."

—"A Word for the Sabbath."

Reverence in Divine Worship

By H. W. Lowe, *President,
British Union Conference*

REVERENCE is not a feeling produced by physical environment. It is an attitude produced by the soul's innermost experience. Whether we are in a house of worship or in the city's din, we should always be reverent in thought, life, and outward attitude to things that are sacred, being impressed and possessed by a consciousness of the Unseen Presence. Reverence is a grace given of God to those who love Him. This is stated at least twice in Mrs. E. G. White's writings:

"Reverence . . . is a grace that should be carefully cherished."—*"Prophets and Kings,"* p. 236.

"Another precious grace that should be carefully cherished is reverence."—*"Education,"* p. 243.

The apostle admonishes us in Hebrews 12: 28: "Let us have grace, whereby we may serve God acceptably with reverence and godly fear." From these thoughts it follows that, like all other graces, reverence in its highest sense can come to us only through the Holy Spirit. It is a question of heart condition, not merely of outward behavior.

We have been told that "to the humble, believing soul, the house of God on earth is the gate of heaven."—*"Testimonies,"* Vol. V, p. 491. We seem today to be a long way behind the patriarch whose sense of God's presence led him to exclaim of a much less pretentious place than a church building, "The Lord is in this place. . . . This is none other but the house of God, and this is the gate of heaven!" Reverence in church is a variable quantity in different countries, but in all our churches everywhere there is great need for less "common talking, whispering, and laughing" before, during, and after the service. (See "Testimonies," Vol. V, pp. 491, 492.)

Such matters as general uncleanness of the church and its surroundings, the display of distasteful, cheap charts and signs, the irreverent and noisy transaction of business matters, the misbehavior of children, and the annoying habit of running to and from the platform with verbal or written messages during the service, invite irreverence. Once in a while we meet in a church whose interior decorations are so atrocious that a sense of the divine Presence is hard to preserve. A spirit bordering on irreverence is also induced by boisterous, indecorous song services.

The spirit in which we assemble in church must be so humble, loving, and worshipful that our whole outward conduct is molded thereby. Not a simulated piety before the brethren, but habitual and loving awe before God should be the source of our behavior at all times.

The Spirit of prophecy is replete with positive suggestions which, if followed, would transform many church services almost beyond belief. "There should be rules in regard

to the *time*, the *place*, and the *manner* of worshiping."—*Ibid.* This statement would indicate the necessity for punctuality in beginning and ending services. Little is accomplished by having a rule for beginning the service if there is no rule for closing it. The "coat-tail" method of terminating the hour of worship is inexcusable. Yet, some of our experienced brethren are sometimes the worst offenders in this respect.

Concerning the place of worship, we would suggest that caretaker, deacons, and deaconesses should all do their part to have the place in spotless and orderly arrangement previous to the service, and that the preacher be at church early to cast a final eye over everything. For say what we will, the final responsibility rests on the pastor. Having rules as to manner of worship does not mean that we will have lack of variation and life in our services, but rather that choosing hymns, practicing musical numbers, selecting the Scripture reading, and giving detailed attention to the general program will all be done before the appointed hour of service. Other aids as mentioned in the Spirit of prophecy include:

Other Aids in Maintaining Reverence

1. Entering and leaving the meeting place with decorum. Passing quietly to seats.

2. Silent prayer and meditation before the meeting begins.

3. Not crowding the aisles at the close of the service.

4. Minister and congregation bowing in silent prayer before beginning the service.

5. Praying silently at the close of the service. "When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ."—*Id.*, p. 494.

6. Using God's name carefully and reverently in talk, in prayer, and in sermons.

7. Training our children to respect the house of God, the ministers of God, the word of God, the aged, etc. The behavior of our children in some places is an appalling comment on the slackness, lack of reverence, and absence of discipline in some of our homes.

8. "Above all, let children be taught that true reverence is shown by obedience. . . . There is no other way of manifesting reverence so pleasing to Him as obedience to that which He has spoken."—*"Education,"* p. 244.

One of the finest examples of true reverence is the attitude of Solomon at the beginning of his reign and at the dedication of the temple. We are told in "Prophets and Kings," pages 47, 48, of his distrust of self, his humility, and his "marked love of God." The love of God is basic in our reverential attitude toward God. Someone said long ago, "Reverence is . . . either an awful love, or a loving awe." We pray that more and more a change will come upon the whole body of Christ in the matter of reverence.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

WASHINGTON RELIGIOUS-LIBERTY CONFERENCE

By HEBER H. VOTAW, *Associate Secretary,
Religious Liberty Department*

THE appointment by the President of the United States of Myron C. Taylor as his personal representative to the Vatican was probably the event that most directly prompted the holding of the interdenominational religious-liberty conference which met in Calvary Baptist Church in the capital city on June 11. However, there were a number of other subjects bearing upon the relation to the state of the church as a whole, as well as of the individual members, that for some time have caused concern to thinking people.

A small group took it upon themselves to question ministers in Washington and the vicinity concerning their attitude toward the holding of a meeting to discuss these relationships. More than one hundred Protestant and Jewish clergymen gave approval to the idea of a wider inquiry on the advisability of calling such a meeting. Letters were then sent to some six hundred religious leaders. More than four hundred replied, giving permission for the use of their names as sponsors of the proposed conference. The following call was then issued:

"The preservation of our national civilization depends upon the spiritual unity, the lofty purpose, and the heroic devotion of the American people. It is imperative, in the greatest crisis the modern world has ever confronted, that the people of America define their deep-lying spiritual unity, formulate anew their lofty national purpose, and dedicate themselves to the strengthening of everything that is so precious in our American culture, because in so doing we will best serve, not only our own, but also the interests of the whole world.

"We hold that religious liberty is the principle that creates our spiritual unity; its preservation, the purpose that should dominate American life; and the consecration of our resources to its maintenance, our immediate and our inescapable duty.

"Believing this, we are calling for a *Conference on Religious Liberty, to be held in Washington, D.C., June 11, 1940*, and we invite you . . . to attend and to participate in its deliberations.

"We are faced today with a moral and religious crisis that is more than a challenge; it is a terrifying threat to the standards of accepted conduct that our fathers bequeathed to this generation. There arises out of the enjoyment of religious liberty an inescapable obligation which, in this tragic hour, has a range and an intensity never known before in our national life. It is the hope of those who sign this call that the conference may contribute to the awakening of a passionate interest in the moral and spiritual rearmament of the American people—the form of preparedness the nation most needs. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.'"

The program began at ten in the morning, and after a short opening address, the delegates divided into seminars for the study of (1) War, with particular attention being given to the rights of conscientious objectors. (2) Chaplains: A discussion with relation to churches and the chaplains in the Army, Navy, Reserve, CCC Camps, and other governmental institutions. (3) State and church: The guiding principle in determining the separation of church and state; governmental relations with ecclesiastical bodies and pressures in politics, inspired by religious intolerance. (4) Social Security: A consideration of pending Social Security legislation that involves the taxing of churches, religious institutions, and related agencies. (5) Taxation: The appropriation of tax-raised monies to sectarian institutions.

Attention Given to Taylor Appointment

Under item 3, first attention was given to the Taylor appointment, and there was an overwhelming sentiment in favor of registering a strong protest against the continuance of this relationship between the United States Government and the Vatican. Some of the delegates were vehement in their denouncement. Others spoke more calmly, but in most cases their feelings were no less strong.

Naturally, because of world conditions, the seminar devoted to war had the largest attendance. The discussion in this section was led by Dr. Roland H. Bainton of Yale University. There were many voices raised by those who want someone to tell them exactly what to do in a crisis, but there were few who had definite convictions about the course they would conscientiously pursue if our Government becomes involved in war. The predominating belief was held, however, that men who are conscientiously opposed to the bearing of arms should be given exemption by the Government from such duty, but should be required to engage in noncombatant service that can be helpful to the nation.

The general opinion of those who considered the question of the taxing of churches under proposed Social Security legislation was that when once the state begins to tax the churches, grave difficulties are sure to appear. It was recognized by all, that for the state to provide

pensions for the employees of the church, is to embark upon a system of regulation that would be disastrous. Unfortunately, some delegates were apparently attracted by the possibility of getting money from the Government, but even these were afraid of the results that might follow. It was finally concluded that the churches should request Congress not to pass the bills now before it which deal with this matter, but give further study to the subject.

The use of tax-raised funds to aid sectarian institutions was considered by a small, but wide-awake, group. Facts were presented to show that in many places in different parts of the country the whole spirit of the separation of church and state is being violated by local officials. Where Catholic parochial-school buildings have been rented by public-school boards, because the Catholics have announced that they were unable to carry on their school-work unaided by the Government, there has been in no case of which we could learn, a redistricting of the city. Instead, Catholic children go to the buildings to which they have gone before, and public-school children go to the buildings to which they have gone before.

This plan of operation virtually furnishes Catholic schools at public expense, and by public-school officials. In every one of these cases there have been hired Catholic teachers only, and in the most flagrant instances these teachers have been recommended by Catholic authorities with no others being employed. In a number of instances the nuns wear their religious garb and are known by their religious names, and they sign report cards and diplomas with their title of Sister —. Perhaps in no other manner has the spirit of complete separation of church and state been so flagrantly violated as in the matter of using tax funds for the benefit of sectarian schools. Every delegate who attended the seminar which dealt with the use of tax-raised funds to aid sectarian institutions was surprised at the number of instances of such violations that were cited.

The high point of the day was a mass meeting held in Constitution Hall in the evening. About three thousand were present. The hall holds four thousand, and it had been hoped that it would be full, but some space was left unoccupied. The Adventists naturally were present in large numbers, and it is our belief that if the clergy of the other churches in the city of Washington had had any real conception of conditions as they are, and of events that are rapidly coming to pass, they would have so fired their congregations with a sense of the dangers which we now face that hundreds would have been turned away from this great mass meeting.

Addresses were made by Rabbi Louis L. Mann, of the Sinai Congregation of Chicago,

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ, and Dr. Charles Clayton Morrison, editor of the *Christian Century*. All the addresses were good, but the last was superb. Doctor Morrison's enunciation of certain fundamental principles concerning the separation of church and state was masterly, his reasoning was cogent, his argument unassailable, and his fine ability to see through sophistries and point out essential truth left all present feeling that they had heard a great address.

Doctor Morrison has been the outstanding figure in seeking to arouse this nation to the implications involved in the appointment of Mr. Taylor to the Vatican. His message at the mass meeting was strong meat, and it was evident that some men there were unable to receive it. There are those who are willing to compromise, those who are willing to sacrifice "essential liberty to obtain a little temporary safety." It is imperative that all who understand what is really involved in the issues we now face should be willing to give all they possess of both time and energy in a final endeavor to preserve the things bought by our forefathers at so great a cost.

Looking over the conference as a whole, it is sad to have to say that though it undoubtedly accomplished much good, it revealed a woeful lack on the part of many religious leaders of a true understanding of the underlying principles of the separation of church and state, and an almost complete lack of understanding of the imminent dangers we face.

A number of our S.D.A. workers from the headquarters area gave such help as they could in planning for this meeting. While none of us expected that it would accomplish all that needed to be done, we hoped that valuable contacts might be made with men of other denominations, and that these men might someday help to hold back the forces of persecution for a time at least.

The best that can be hoped for the conference, as a whole, is (1) that after the delegates return to their homes they may arouse new interest in their congregations and among their friends in the matter of separation of church and state, and thus spread the influence of the meeting; and (2) that arrangements may be made for a continuing campaign through the press and by the radio to educate Americans concerning the dangers they face.

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¶ How easy it is for some in committee, board, or council to be swept away from their own convictions and better judgment by the emphatic expressions of a strong leader. With due respect for all, we must nevertheless think for ourselves and be true to our convictions.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

Distributing Responsibility

EDITOR, THE MINISTRY:

Shocking indeed are the statistics which reveal the mounting losses in our church membership in the light of our evangelistic ingatherings. We, as field leaders, are frequently asked, "Why do we have these heavy losses?" Considerable has been said with reference to the possibility that people are being received into church membership before they are fully prepared. I believe more could be said with profit on this, but there is another phase to which I wish to call attention; that is, the possibility of inadequate preparation for the care of the new converts at the conclusion of an evangelistic effort.

Observation leads me to believe that two errors are frequently made. One is that in our larger centers a worker is assigned to the care of one local church, and to this task he gives himself most earnestly. The church learns to lean upon him, and therefore it does not develop those strong characteristics that will hold the members to the faith in the interim between his work and that of the one who may follow him. The "Testimonies" are replete with counsel and caution which warn against preaching to the churches too much, instead of planning work for them and setting in motion the undeveloped talents of the members.

May I point out also what seems to me to be a second need in this same direction, particularly applicable to smaller churches without a pastor? It is the need of developing the leadership in the local church to the place where it will carry on efficiently. In making the first error—devoting too much time to the large churches—we frequently commit the second error—giving little or no attention to smaller churches, companies, and isolated members. These observations lead me to believe that there is real importance attached to the district plan, distributing responsibility among all the conference workers in such a way that every worker is responsible, not for one group only, but for several churches and for the isolated within that district.

Experience has proved that strong district leadership brings courage to all the members and reduces the percentage of losses in mem-

bership, and in tithes and offerings as well. The district leader who has a definite program, which is well advertised and clearly understood by all in his district, is in a position to lead the members on evenly in all the programs, campaigns, and endeavors of the denomination. They will have the feeling that they all have some of his attention and care. With such a plan, there will not be the frequent reports from the church members and the isolated members which state that they have not heard a preacher for years.

With the proper distribution of responsibility, I believe there is sufficient leadership in every conference to provide for the specific direction of the work, and to give personal attention and encouragement to all our people to the extent that they will offer themselves willingly for service and sacrifice, that the work may continue to increase with the increase of God. Let us beware of hovering over some of the churches while others are left without direction and care. When responsibility is properly distributed among the conference workers, and in turn among the church officers, a type of leadership is developed that will both gain and hold members to the faith.

R. L. BENTON. [President, Southwestern Union Conference.]

Branch Sabbath Schools

EDITOR, THE MINISTRY:

The Sabbath schools of the Antillian Union Mission have caught the missionary vision and have entered upon a program of missionary expansion which has grown to be by far the strongest missionary factor in the life of the national, or native, church. Conceived and born in the Sabbath school, the idea has brought into being children, grandchildren, and great-grandchildren. Let me present a concrete example to illustrate what I mean.

There lies before me a map of an island in the Caribbean Sea on which our work is well established. One of our oldest churches in that island caught the missionary spirit and decided to send its members forth to preach and to establish branch Sabbath schools in neighboring communities. Three such schools

were born. They were small and weak in their beginnings, consisting of perhaps not more than a few small children gathered together to hear Bible stories. But with the passage of time, they grew and prospered under the perseverance of their founders until the day came when some of the members asked for baptism, and then others, and still others, so that finally these three branch Sabbath schools became organized churches—daughters of the mother church.

Partaking of the nature of so devoted and faithful a mother, two of these three children sent forth their missionaries into surrounding territory and established three other branch Sabbath schools. Each of these three branch schools finally grew into a church organization—granddaughters of the old mother church. One of the granddaughters was blessed with the spirit of both mother and grandmother, and so she sent forth her members still farther afield and established a branch Sabbath school with the same happy result—a new church organization—a great-granddaughter, if you please. Thus the picture reveals a total of eight church organizations in this one district, seven of them the offspring of a church which conceived the idea of self-propagation and made effective use of the branch Sabbath school plan in its initial endeavor.

Another section of this same map which lies before me shows nineteen churches, fifteen of which originated in the missionary activities of four mother churches. Much of the expansion program of these churches also centered in the branch Sabbath school. In the Antillian Union Mission we have a church membership of 15,357, with a Sabbath school membership of 29,957. There are in operation in the union 397 branch schools with an attendance of 5,171. All these members are potential Seventh-day Adventists under weekly instruction, many studying daily.

We do not necessarily follow the regular Sabbath school lessons because much of the time these lessons contain strong meat fit for adults, while in these branch schools we are dealing with babes. Of the 397 branch schools, 97 are Sunday schools. Our Sunday schools usually later become Sabbath schools. However, it is a distinct advantage in some places, because of existing prejudice, to begin the work as a Sunday school. Here is a line of missionary evangelistic endeavor that could be used by a large portion of our church membership. And what an increase would take place in our church membership! Our vacant seats would soon be filled, and the church would rejoice in its growing strength.

So marked have been the results of this evangelizing Sabbath school program in the territories of the Inter-American Division, that the Sabbath school department has prepared a packet of supplies and instructions for

planting and developing these schools. We plan by this means to develop further this most successful method of missionary activity in all our churches. Wherever a member will undertake to endeavor to plan a branch school, this package containing all the necessary paraphernalia for his program is placed in his hands to instruct him in methods of contact and procedure.

It is quite within the range of possibility to extend this branch-school program until every Sabbath school class in the church is operating its own branch school. What a wonderful thing it would be if every church had as many branch Sabbath schools as there are classes in the regular Sabbath school of the church, the Sabbath afternoons being occupied in this form of missionary activity. The very simplicity of the idea is one of its great advantages. The least trained of our church members has the ability to bring together a small group of children and tell them the simple stories of the Bible. Children interest their parents, and parents their friends, and so the circle enlarges.

We believe, because experience has demonstrated it, that the branch-school idea is capable of becoming a mighty evangelizing agency in our mission lands. And who knows but that our experience would be duplicated in the home fields if only our Sabbath schools would “stretch forth the curtains” of their habitations, so that they may “break forth on the right hand and on the left, . . . and make the desolate cities to be inhabited”?

H. M. BLUNDEN, [Superintendent, Antillian Union Mission.]

VITAL “TESTIMONY” COUNSELS

Reprinted From Former Periodical Articles

Stern Conflicts Before Us

THE powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ.

“Say ye not, A confederacy, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.”

The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects

will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season.

A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. John writes:

"I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Are we as a people asleep? O if the young men and young women in our institutions who are now unready for the Lord's appearing, unfitted to become members of the Lord's family, could only discern the signs of the times, what a change would be seen in them! The Lord Jesus is calling for self-denying, self-sacrificing workers to follow in His footsteps, to walk and work for Him, to lift the cross, and follow where He leads the way.

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave Himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought at an infinite price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death, deciding whether they will have eternal life or eternal death.

And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Everyone would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of the Redeemer would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sym-

pathies of an awakened church. They would receive their directions from Christ, and would find no time for contention or strife.

Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, heartbroken intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to the Saviour. Work is what the churches need. They need an unreserved consecration to service. Jesus wept over the obduracy of Jerusalem. Whose hearts break today because of the peril of those in darkness? Who among those that have received such great light and such rich gifts mingle their tears with the tears of their Redeemer?

Never can the church reach the position that God desires it to reach until it is bound up in sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionaries will not accomplish what they should until the church members in the home field show, not only in word, but in deed, that they realize the obligation resting on them to give these missionaries their hearty support.

God calls for workers. Personal activity is needed. But conversion comes first; seeking for the salvation of others, next. Spiritual despotism is to lose its hold on souls. Each one is to awake to the necessity of having personal holiness and a personal, living faith. Then will God's work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness, and in love, patience, and Christian forbearance, will help one another to work for those perishing out of Christ.—*Ellen G. White, in Review and Herald, Sept. 10, 1903.*

"The Faithful Minister of Christ

watches at every outpost

to warn,	} his fellow men,
to reprove,	
to counsel,	
to entreat, and	
to encourage	

laboring with the Spirit of God which worketh in him mightily, that he may present every man perfect in Christ.

Such a man is acknowledged in heaven as a minister, treading in the footsteps of his great Exemplar."

Arranged by STELLA PARKER PETERSON,
from
"Testimonies," Vol. IV, p. 416.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

PRIVILEGES AND PITFALLS OF SONG LEADING

By HAROLD L. GRAHAM, *Singing Evangelist,
Aberdeen, Washington*

THE one who leads the music in an evangelistic service has a most responsible position, for he holds the key to the first impressions of the audience. The song leader meets the public first. If he comes in with apology written over his whole being, the audience senses it immediately, and reacts unfavorably. Our song leaders should know how to wield a baton, and also how to put themselves in the background. The psychology of song leading is just as essential as a knowledge of the different tempi and times.

Before I became an Adventist, I had the pleasure of becoming acquainted with Homer Rhodeheaver, perhaps the best-known song leader in America, or even in the world. He was interested in voice production and wanted me to give him some of the things I had in this phase of music. I told him I would trade them to him for some of the good things he had developed in song leadership. This he willingly did. We met a few times and were both helped; but I feel that I received the most benefit.

I learned that the hands can be used to great advantage to get the desired response from your audience. I do not use a baton in song service, for this has the tendency to bring in stiffness. I have found that it is not good to lower the hands below the shoulders to any extent, for the audience will immediately lose the feeling of sincerity, so necessary to a successful song service. Would you have your hands waist-high if you were talking earnestly to someone and gesticulating? No, the hands would be about on a line with your chin. Any other position would be most incongruous. So it is with the song leader.

The song leader should be relaxed, but not too relaxed. If the audience sees a smiling, kindly man with dignity step forward and give them a word of greeting, putting life and personality into the song service, it will react on them, and set them at ease. The song service will very likely be a success under these conditions. Audiences are often like individuals and are sometimes tired or grumpy. Then the song leader must seek to draw them out of their condition into a spirit of joy and anticipation, ready to receive the message with eagerness, for he is directly responsible for the mental and spiritual condition of the

audience. An evangelist has everything against him if he has to work his audience into a favorable frame of mind. This should all have been done before by the well-directed, lively but dignified song service.

The song service can have dignity, and must have it, if respectful attention is to be paid to the message that follows. Levity and banter should have no place in our song services. There can be informality without lowering the standards. It is impossible to give a set of rules to guide each song leader. He should know the fundamentals of beating time and the right position of the arms, and then he should allow his personality to guide in his leading. The sensitive leader will grasp the mental condition of his audience and be guided accordingly. Sometimes it is well to give a brief history of the song to be sung, as this adds interest, but make your remarks brief. Don't preach a sermon before each song—the evangelist will do all the preaching necessary.

The sooner our leaders see that the music department is not the "war department," the sooner recognition will be given to this most important part of our work. The attitude of the ministry toward the song leader, and music in general, has caused much mental and spiritual suffering among those interested in music, and many have gone into the ministry rather than accept the cross of music-and-song leadership. Song leaders and musicians can and should be truly converted Christians, the same as those in any other branch of God's work. But a few isolated cases of uproar in the music field have tended to close the door of sympathy more tightly than ever.

How often the heart melts under the softening influence of a beautiful song. How often the tears flow down the cheeks of some hardened sinner as he hears the strains of an old familiar hymn, or listens to the message of a new gospel song. Eternity alone will reveal the number of souls who have come to the cross because the Spirit of God spoke to them through a song.

The song leader will always be the evangelist's *assistant*. This must of necessity be. He is never to be the one to assume the responsibility of the meeting, regardless of the fact that his part is just as necessary to the suc-

cess of the meeting as is that of the evangelist. Because the song leader must of necessity take second place, there must be a strong bond of sympathy between him and the minister. If the evangelist cannot display this sympathy and make the song leader feel happy, then he should look for the man with whom he can be congenial. There should be a close bond of fellowship between the two. Without this there is much sorrow, and it reacts upon the audience, no matter how hard the song leader tries to cover it up. It makes no difference who is at fault, the service is hurt.

O that the Lord would weld workers into a bond of love such as the apostles felt and expressed before Pentecost. The song leader is not one who is marking time until he can preach. His is a high calling in Christ Jesus.

The New Church Hymnal

By I. H. EVANS, *Chairman, Hymnal Committee, General Conference*

MOST of the readers of THE MINISTRY have been waiting since the 1936 session of the General Conference for the new "Church Hymnal of the Seventh-day Adventists." We are glad to announce that the compilation of hymns has been completed, and the copy is now in the hands of the Review and Herald Publishing Association. Securing of copyrights, where necessary, is already under way, and when these have been adjusted, the book will be hurried through as rapidly as is consistent with good work.

The "Church Hymnal" is to replace "Hymns and Tunes," "Christ in Song," and "Gospel in Song," in our English churches. Many of the best hymns in these books have been retained in the new hymnal, and it will also contain choice hymns from other collections, as well as a few new hymns by our own writers and musicians.

The aim of the committee has been to retain the best of what we have learned and loved, and to substitute better words with a more spiritual type of music for what has sometimes been in use, but is of less value. There is certainly a wide field from which to choose, as there are more than 100,000 hymns in English, and more than 150,000 hymns and religious songs in German, to say nothing of those in other languages.

Some may be distressed when they fail to find in the new "Church Hymnal" a certain hymn which they have enjoyed; others may be disappointed that some selections have been made that fail to reach the high standard they had hoped would be maintained. But we invite a charitable attitude toward the new hymnal till time and use make all acquainted with its value.

Those who sing by note will be grateful that the "Church Hymnal" has the words set within

the bars of music, so that one can follow the words with the notes. Our former books have had many words separate from the music, and sometimes the tune has been on a page remote from the words.

The indexes of first lines, topics, authors, composers, and the alphabetical and metrical indexes will help in finding any desired words or music. Most tunes have but one set of words. Here and there the same tune accompanies two different sets of words, or vice versa. This duplication is because the words or the music is familiar in that particular setting.

There are twelve early advent hymns which some will delight to find in the new book. The hymnal also has ten choir songs and specials which will fit into occasional use. Sentence and response songs will be welcomed, and will help in closing services and in worship. Responsive Scripture readings for minister and people are given in the last part of the book. This feature should be increasingly used.

There will be no further editions of "Christ in Song." It is hoped that if our churches have been able to get along without it until the present, they will be patient till the "Church Hymnal" is ready. It is recommended that this new hymnal be the only book used by our people both in the church service and in the Sabbath school. If this plan is followed, the new hymnal will be a real blessing.

It is not possible to say at this time just when the book will be ready, but it will probably be some months hence. The publishers have set themselves to the task of hastening the book forward for delivery as rapidly as possible. Notice as to just when the new hymnal will be ready for delivery will be given in ample time in THE MINISTRY and in the *Review and Herald*.



Awake, Zion's Watchmen!

By MARGARET W. LOCKE

THE day of the harvest is ending—fast ending,
The dark of the world's awful night is descending,
And how do we stand now before the great Master?
O come, let us work with more ardor—work faster;
And pray that a burden on each of us roll
For prayer, and more power, and a passion for souls.

We cannot consistently plead for more giving,
If we, Zion's watchmen, are sumptuously living;
Nor yet can we plead that the people step higher,
If we, Zion's watchmen, are sunk in the mire.
We must more determinedly strive for our goal
With prayer, and more power, and more passion for souls.

The church's condition, how sad—how appalling!
Asleep, while the millions in darkness are calling;
And who, under God, can arouse it this hour,
But we, Zion's watchmen, if quickened with power?
Then plead—soon the heavens will part as a
scroll—

O pray for more power, and more passion for souls.

THE REALM OF RESEARCH

Historical and Scientific Findings

Ants Humble High Authorities

By BENJAMIN F. ALLEN, *Vice-President,
Deluge Geology Society, California*

IN our former article we presented the flat denial given by the ants at every attempt to make them testify for self-creationism. Though perfect specimens are found from as far "back" (?) as any kind of insects, there are no differences noted in them from the ants of today. This fact Maurice Maeterlinck, famous ant specialist, admitted, as we quoted from him. He even admitted that we are free to believe that ants similar to those of today were all created on the same day, "as the Bible declares," which he designated as "tradition." But he chose not to believe, and took refuge in the usual "almost infinite time," during which time he held that evolution could have had its way, leaving no evidence.

But why, on strictly scientific grounds, do we reject the supposed long geologic ages? Inasmuch as the ant is on our side, and this time issue is so squarely brought to the front by the writers we are quoting in these articles, we might well give briefly our reasons for ignoring the geologic ages.

During the "billions of years" postulated while the supposedly slow deposits of water-laid layers were being formed, life is thought by many to have been just slowly creating itself gradually up to what we have today. The two processes, the deposit of sediment and the self-development of life, are thought by these theorists to have progressed at the same time. Were this the case, it is easy to see that the layers would contain imprints, fossils, or preserved specimens of life in each layer as the eons of ages rolled by—a record book, each layer a page. As this theory developed, a chart was built up, called the Timetable of Geology, showing graphically this supposed long history of creation.

The theory looks simple and scientific, doesn't it? Indeed it does, and it has swept practically all educated people off their feet. It has blinded millions to God's last message. But at bottom it is not science at all. It rose from the viewpoint of some who did not like to retain the God of the Bible in their knowledge. (See Rom. 1:19-32.) It does look simple and conclusive, but my heart burns within me to show God's people how to sit down with the honesthearted and the open-minded, and simply and conclusively to show them what a hoax this theory really is.

For forty years now Professor Price has been calling the world's attention to one area

after another, in all parts of the world, which utterly confounds this timetable. This has been his main service, and what a tremendous service it is! These discoveries are still in progress. Not more than three of the "ages" can be found in any one place in the position shown on the timetable, and even such cases are extremely rare. That long list exists nowhere else together in any place whatever but on this chart. Think it over.

To take only three of the many main exposures discovered: (1) The theory would be put to rout by even *one* age out of the many found to be missing without any trace, because evolution is supposedly a process that must leave no unexplained gaps. (2) But worse still, many ages, or whole groups of them, are found out of place, without explanation. How could evolution in one small or large area, say a county or a State, have followed suddenly a radically different sequence for a few million or billion years, and then suddenly switch onto the main sequence again? (3) Even though no further facts are needed, the third feature is the most fatal blow of all. Layers of the very "oldest"—so classed because they contain only the supposed oldest forms of life—are found lying unexplainably on top of nearly the "youngest" on the table! How could evolution have proceeded almost completely, or to any other extent, in reverse order in certain abrupt spots? This all serves as "TNT" to the famous timetable!

Dr. D. F. Jones, of Yale University, a leader in evolution, also "went to the ant" and found wisdom. But, like all other leaders of his philosophical trend, he failed to take the ant for its real worth. His observations included many other insects besides the ant. He says:

"Certain fossil insects, well preserved in amber from geological periods which are reckoned in millions of years, differ in no perceptible way from individuals of the same species today."—*"Genetics,"* p. 26, John Wiley and Sons, N.Y., 1925.

We next quote from Dr. W. M. Wheeler, perhaps the highest authority on ants, in his book "Social Insects." (Harcourt Brace and Co., London and New York, 1928.)

"Although the precise generic relationship [parentage] of the few known ants from the Eocene [a supposed geologic age] both in Europe and North America is so uncertain, they are in no respect more primitive or more generalized [more simple in structure or habits] than the ants of the amber, and these are quite as highly civilized and specialized as any living forms. All eight of the living subfamilies, with the exception of Dorylinae and Leptanillinae, are represented in the amber fauna [insect life], and so far it has been quite unnecessary to modify their definitions in order to accommodate any of the Tertiary [geologic age] species." [That is, no change in classification is necessary, so much like the ants of today are the geologic ants.]

"Not only are the casts as sharply differentiated among the amber as among the modern ants, but the workers of the same genera [the names three] . . . may have already become paleomorphic [varied in shape and size]. The larvae and the pupae, too, which are occasionally preserved, are precisely like those of the living forms.

"The Baltic amber is, indeed, so much like the living fauna, that no myrmecologist [ant specialist] would be surprised to find any of the existing genera actually living today in the forest of the East Indies or Australia, or find any of the quaint or archaic genera of these regions in the amber. This, in fact, has happened in two instances." (Brackets mine.)—Pages 117, 118.

But why quote or comment further? It was our happy lot to know the entomologist who first found many of the ants and other insects in the tarry asphalt of the famous Brea Tar Pits in Hancock Park, Los Angeles. He assured us, and showed us, that all of them are identical to those of today. But the geologic timetable gives long ages to those remains. Wherever fossil insects are found, they show few if any odd or vague extinct forms which can be used as an excuse for the vagueness and "missing link" proclivity of noncreationist philosophy. Generally, in harmony with all the fossils of every kind, plant and animal alike, fossil insects are somewhat larger than those of today. A few are many times larger; for instance, the dragonfly of thirty-inch wingspread. But this is all either in flat denial of evolution or exactly the reverse of it.

You would be astonished, strengthened, and inspired afresh if you could learn more in detail how the terrific powers and processes of the flood all so wonderfully correlate and dovetail together. These are being scientifically studied in more than a hundred different ways by our Deluge Geology Society. Our outline of these detailed research objectives will be mailed free to those who make request of the society at 219 North Grand Avenue, Los Angeles, California.

The messenger of the Lord calls for counsel and cooperation in guarding against the inroads of false science:

"In this time when Satan is seeking to make void the law of God through the exaltation of false science, we need to guard most carefully against everything that would tend to lessen our faith and scatter our forces. As laborers together with God, we should be in harmony with the truth, and with our brethren. There should be counsel and cooperation."—*Testimonies to Ministers*, p. 490.

We plead for that counsel and cooperation. In speaking of Christian education, the same messenger says:

"The schools established among us are matters of grave responsibility; for important interests are involved. In a special manner our schools are a spectacle unto angels and to men. A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work."—*Fundamentals of Christian Education*, p. 186.

How else can these words be applied than to those sciences which have to do with the Creator, whose wrath was once poured out in the scientifically proved flood of Noah? Why do not Christian people lead the world in all sciences which touch Bible faith?

ATTENTION, M. R. C. AUTHORS!

The writing of Ministerial Reading Course volumes is usually specifically assigned to men recognized as particularly strong in the line in which they are asked to contribute. But occasionally a manuscript of real merit and utility is produced quite apart from this comprehensive plan. Usually such a manuscript is placed by the author jointly with a publishing house and with the Ministerial Association. Or sometimes the manuscript is placed with a publishing house only, and that house recognizes both its suitability for the Reading Course and its unlikelihood of publication otherwise, and so places it with us for consideration. But may we make clear to all authors that this latter course is prejudicial to favorable consideration, for the process of selection is thereby complicated.

The Ministerial Association has its own appointed special readers for each manuscript, and its work is handicapped by dealing with two interested factors—the author and the publishing house. We desire to deal with each manuscript solely on its merits, and without the difficulties which experience has taught inevitably arise when the separate plans of the publishing house are brought into the picture. Most Reading Course books would not be published by a house without the guaranteed sale ensured by selection for the course, because the range of readers served by these excellent books is usually restricted.

Our Ministerial Reading Course books cannot be released before the authorized autumnal release date. Some must sometimes be held for the succeeding course, and if released by a house before that, would automatically be excluded from Reading Course use, for the first approach to the field must be at the time of the announcement of the course.

The price aspect, so as to fit into our club-price arrangement, is another factor among the several involved. We therefore request authors with manuscript possibilities to deal directly and solely with us, and we give assurance that our consideration will be fair and candid, and arrangements will be more satisfactory all around, if this policy is pursued.

CLASSROOM ASSIGNMENT.—"I appreciate THE MINISTRY and find it a great help. I am planning to use it again in my classwork this year. Last year it was a definite requirement that all senior ministerial students read each issue, and frequently definite assignments for study were made on selected articles."—ALFRED F. J. KRANZ, Former Bible Teacher, Australasian Missionary College.

VALUABLE COUNSELOR.—"THE MINISTRY is a wonderful little magazine. I do not see how a conference worker can get along without its counsel and instruction. It contains the combined experiences of many of our fieldmen who are meeting much the same questions as the rest of us are."—J. W. CHRISTIAN, Minister, Rochester, Minnesota.



UNWARRANTED ASSUMPTIONS AS TO DANIEL 2

ALL too many unwise and unwarranted declarations have been made, during and since the World War of 1914-1918, asserting the impossibility of even a temporary Old World domination by one strong power. And such statements are, regrettably, not all in the past. There is no warrant in Daniel 2, however, for any interpretative prediction that many of the established national and racial divisions of Europe might not be temporarily reunited, by military conquest, under one flag. The prophecy simply declares that the various units in these combinations shall not permanently "cleave" one to another.

The very expression "cleave" clearly implies that attempts to weld the component nations together will be made—and with seeming success at the moment, as was done in centuries past by Charlemagne, Charles V, Louis XIV, and Napoleon. But none of these attempts ever did or ever will endure. Such is God's immutable fiat that cannot be broken. National and racial divisions will inevitably reappear. Any temporary fabrication of composite empire, imposed by arms or effected by political or marital alliance, will eventually crack up, and Europe will again revert to its historical divisions. Such is the inspired forecast that covers present as well as past contingencies.

Be it particularly noted, however, that the integrity of Daniel 2 is not involved in attempts or even achievements in bringing large portions of Europe under one national sway. There will never again be a single, permanent, one-power Europe like the Roman Empire of old. The fifth world empire will be the eternal kingdom of God, established by divine interposition at the close of the prophetic line. This *ultimate* eventuality we know. But the *immediate* eventualities of the present war we do not know, and should refrain from forecasting.

We have too often confused divine, inerrant prophecy with mere human interpretation or speculation. But we must beware of reading into the prophetic text what is not there. We must not confuse the infallible stipulations of inspiration with fallible conceptions devised either by the ingenuity or the shallow judgments of man.

God will assuredly hold us, as workers, accountable for unwarranted assumptions and

statements that may lead to false expectations or understandings upon the part of the public, or of our people, which, when overthrown and discredited by events, tend to weaken confidence in the fundamental verity of prophecy and its sound interpretation. Such an aftermath is not only tragic, but is decidedly censurable.

Actual checkup upon our statements—sometimes made with insufficient study or in too great haste—is needed. But such is rarely made unless it is forced upon us by some crisis or challenge. Present developments summon us to restudy, safeguard, and perhaps restate some of our contentions so as to more accurately and fully conform to the stipulations of divine prophecy. He who is wise will painstakingly check upon his interpretations, that he bring no discredit to the matchless prophetic foreview which God has given to us of human and divine affairs, and to the cause of which we are its public representatives.

We are not commissioned to prognosticate, no matter how much such a course may pander to the pride of the human heart. We are to interpret. To be able, above one's fellows, to mark out the precise pathway of the future is a lure to which many have succumbed. But we should resolutely exclude any role of prophet from our activities and attitudes. Nor should we consider it humiliating to recognize and admit our limitations. We weaken and cheapen prophecy when we go beyond its clear stipulations, or go beyond our clear call and commission.

THE PATH OF LEAST RESISTANCE

THERE is much oral and written emphasis upon doctrinal and prophetic exposition, upon contemporary world conditions as signs of our times, and upon activity in service and giving, *without proportionate emphasis upon inseparably vital godliness*. One of the reasons, whether recognized or not, is that all these wholesome and necessary features can be presented just as factual truths or beliefs, ascertained by study and observation, and thus calling only for the assent of the mind and earnest human effort. The latter—if one is not to be hypocritical—must spring from personal spiritual experience, and involves a living, glowing fellowship with God. But the former, if divorced from the

latter, may be, and often is, only sound and legitimate theory; while the latter involves the very heart of spiritual life and achievement.

It is easy to become fascinated by the study of historical aspects in the field of prophecy, or the unfolding panorama of present European affairs and Far Eastern potentialities. One may, through a bit of study, become somewhat expert in these delineations, and they may be most helpful as adjuncts. But to tell a soul how to come to God and to abide in Him involves a worker's own personal experience in such coming and abiding. Giving practical help in living the triumphant life necessitates his own personal victory over daily temptation. To tell how to receive the Holy Spirit as "the personal presence of Christ to the soul," calls for actual, intimate acquaintance with this wondrous provision and transaction. These spring only from experimental experience in things divine. And one's words in these realms are subject to testing and checking by one's family, his intimate associates, and the church.

Under the ceaseless pressure of our increasingly complex world task, with its heavy financial demands, it is often easy under these weighty responsibilities to drift into the realm and routine of theory, especially when one is anxious to avoid anything which savors of the hypocritical. So the path of least resistance is not infrequently followed in our public ministry. This ought not so to be. Ponder the course of some who have left us, and mark the close relationship. Their departure can often be traced over this very road. Here is a vital issue and a real challenge. How will we face it?

L. E. F.

THE FIELD SAYS

Echoes From Our Letter Bag

Give Reference, Please

EDITOR, THE MINISTRY:

How often a worker is eager to find a certain statement he has heard quoted from the Spirit of prophecy. Perhaps he finds the name of the book and the pages by referring to the "Index." But "The Desire of Ages," page 668, for instance, is as indefinite as if the speaker quoted a scripture text, saying it was found in Jeremiah 28. When Bible references are cited, we expect the verse to be given, and many times we are told that the words are found in the latter part of a certain verse. Isn't it strange then that when a reference is given from the Spirit of prophecy, only the page is given, and we are left to "graze" over the entire page, seeking for the words we want?

Why not have some reasonable plan for locating statements on the page? It is simple enough when we add tenths to the page. "The Desire of Ages," page 668.4 indicates the location of the statement as being four tenths down the page: "If we consent, He will so identify Himself with our thoughts," etc. Thus our statement is located as quickly as if we were searching for a verse in a Bible chapter. If we had to search the entire page for the statement, it would take time, and time is valuable to every worker.

I believe that if our speakers would always give quotations in this way, the plan would meet with universal favor. Such a plan, inaugurated in our schools, colleges, and seminary, would save thousands of hours of valuable time for our workers. Of course it would mean revamping our notebooks and card indexes, but no good reform was ever launched without some effort.

H. A. VANDEMAN. [Pastor,
Minneapolis, Minnesota.]

The Minister's Wife

EDITOR, THE MINISTRY:

I sometimes wonder whether it would not improve things all around if the minister's wife were selected by a specially appointed committee of the church. Definite standards could then be made and insisted upon.

She should be guaranteed never to have headache or neuritis; to be qualified with nerves of wire and sinews of iron; fortified against ever getting tired or sleepy. She should be prepared and satisfied to be everybody's cheerful drudge. She should be required to be good-natured, intellectual, pious, and domesticated. She should be able to keep house, train children, advise in all church activities, help in every emergency, make a good appearance, and see that her husband and children make a good appearance. She should be prepared to keep up the style of a banker's wife on the wages of a day laborer, and be always at leisure for "good works," as well as always at leisure for morning calls.

She should be prepared to be secretary of the Sabbath school, leader of the Dorcas Society, clerk of the church, and always present to play the piano or organ. She should, of course, conduct Bible classes, mothers' meetings, and young people's meetings, testify in prayer meetings, make clothes for the poor, soup for the sick, and peace and happiness for everybody.

And finally, the minister's wife should be pleased with everybody and everything. She will, of course, expect no reward other than the satisfaction of having done her own duty, and that of other people, too.

C. B. HAYNES. [President,
Michigan Conference.]

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

WORK FOR THE NORTH AMERICAN INDIAN

By H. D. CASEBEER, *Associate Secretary,
Bureau of Home Missions*

THOSE who have been devoting time and energy to the giving of the third angel's message to the Indians of North America are finding that an altogether new phase of the work is developing. This change has been more noticeably apparent during the last year or two. For many years previously, missionary efforts on behalf of our North American Indians were often met by a stoical indifference. However, there has been a marked melting of hearts by the wooing influence of the Spirit of God as it is being poured out in these last days. As a result there have been providential openings into new groups and tribes such as were never before experienced.

One of the most encouraging features of this new era which has dawned in our American Indian work is that some of the highly educated and most influential families of the larger tribes are taking their stand for the truth. As I write this, I think of Harry Sundust of the Maricopa tribe of Arizona. He is well known, respected, and greatly loved by his tribe. He and his family are leading out in presenting this message to his people. As a result, many other prominent members of the Maricopa and Pima tribes are taking their stand.

Then there is former Chief Luna of the Yaquis, with his good wife and daughters, who are now all baptized, faithful members. He has permitted us to erect a tabernacle on his grounds, and each Sabbath services are held for the Yaqui Indians. In addition, meetings are held week nights with audiences each evening ranging from two hundred to six hundred.

Among the Cherokees in Oklahoma we have as faithful members a former councilman with his wife and family. This brother has a high, influential standing among his tribe. In the Six Nations Reservation, located in Ontario, Canada, some of the best families have accepted the truth. The superintendent of the Sabbath school, her daughter, and the two deacons in the church, represent families of character and influence in their respective tribes.

A beautiful church building has been completed at Red Shirt Table at the Pine Ridge Indian Reservation in South Dakota, among the Sioux tribe. Here again some of the

most substantial Indian families are accepting the truth. There is the family of John Two-bulls, and his brother and family, all of whom are standing true to the commandments of God and upholding the banner of Christ in the face of the most bitter opposition. Brother and Sister E. L. Marley are doing a good work among these people. They are employed by the United States Government as teachers in the Red Shirt Table Agency and surrounding territory. The work they are doing is outstanding in that they are developing an agricultural system which it is believed will eventually put the Indians on a self-supporting basis.

In the Land of Sitting Bull, not far from where the old chief lies buried, Frank Blackhoop, a full-blooded Sioux Indian with a university education and a Bachelor of Music Degree from Cornell University, is holding Bible studies with some of the most prominent families of Fort Yates and its vicinity. At a recent meeting of Indian ministers, which had representatives from a large section of North and South Dakota, Brother Blackhoop defended our message in a most remarkable and powerful way. If we had the men and the means to press forward in taking advantage of the opportunity for giving our message to the red man, great things could be accomplished.

In and near La Plant, South Dakota, we have several influential Indian families who have accepted the truth. One of these members is a chief councilor in the large Cheyenne River Reservation. On a recent visit to Alaska I found a faithful Indian, Brother Joe, at Ketchikan, who belongs to the Tsimshian tribe. His father was a Danish prince, and his mother was an Indian princess. This brother has a gold mine, and since he has been closing his mine on Sabbaths, he has prospered materially. I heard him offer an earnest prayer that God would bring the light of the gospel to his people. In Juneau I found a young Indian boy of the Tlingit tribe, by the name of Harry Scott, who is faithful in Sabbathkeeping and tithing and in offerings. In the face of bitter opposition from his own relatives, he is endeavoring to uphold the light of truth in his pagan home.

Elder E. A. Beavon told me recently of providential openings among Indian tribes in

the northern part of British Columbia. They are a fine, clean, progressive people, and many of them live in modern bungalows. Certainly these calls for help should not remain unanswered. In Walla Walla College, Walter Miles, who canvasses in Alaska during the summer months and returns to school with a full scholarship each year, is preparing for active service. Jim Hill is an earnest Indian student in Union College. He is working hard in the engineering department of the college to help defray expenses as he studies to prepare himself for work among his people.

Recent word from Syracuse, New York, brings us the good news that the laymen of the church there have been holding meetings among the Onondago Indians. Four already have definitely taken their stand for the commandments. A fine Sabbath school has been organized, and many persons are being prepared for baptism. F. A. Stahl, former missionary among the South American Indians, and Doctor Leland are now working among the Klamath Indians of northern California and southern Oregon.

A few suggestions on the proper approach and methods to use in working for Indian people might not be amiss. In the first visit to them, do not be in a hurry. If you rush up and rush away, they will be glad to see you go. Sometimes you will have to sit down for half an hour, and there will be almost nothing said. You will think they have lost all interest in your visit. Then, after time passes, they will become somewhat more communicative and carry on a conversation.

Do not seem too curious about how the Indians live and what they eat, their manners, habits, customs, etc. Do not have a superior attitude. If you do, you might as well not go. They are human beings, just like everyone else, and will respond to love and Christian courtesy. If you find many things that are new and strange to you the first time you visit them, do not appear to be bewildered or confused, but act as if you had known them all your life.

The first time you address a group of Indians, address them just the same as you would a group of people of any other nation, kindred, or tongue. When some of our well-meaning missionaries address a Spanish, Indian, or Portuguese audience, they spend about half the time telling that God made everybody, regardless of color, on the same footing. Why mention anything about it at all? Ignore any national characteristics. It is poor taste to mention anything or any way in which Indians are different from you. They think they are just as good as you are, and why not? In my years of work among the Spanish people, in bringing different speakers to talk in our churches, I found that too much time was spent in trying to convince the audi-

ence that we all come from Adam and Eve. They already know that, and the speaker should waste no time saying so, but come right to the point. We have a message to carry to every nation, kindred, tongue, and people.

Always take a great interest in the health of the people you are visiting. If you can relieve some sickness or suffering, you will find that this is the finest entering wedge among the Indian people.

Among the Indian tribes in Alaska, Canada, and the United States, many will be found who speak the English language. It is always safe to take literature along in the English language. We are sorry that there is almost no provision whatever for Adventist literature in the native languages. This must be remedied soon, for fifty thousand of these people do not understand English enough to use it. I have found that the *Little Friend* and the *Youth's Instructor* are highly appreciated by the Indians. I have also found that the Picture Rolls can be used to great advantage. All Indians are fond of pictures.

It is plain that the Spirit of God is at work among these people—the descendants of the original inhabitants of this country—and that the honest in heart will be sought out by the Great Numberer who is making up the saved among every tribe for His everlasting kingdom. When we pray for the work and workers in distant mission lands, let us also breathe a prayer for the red men in the homeland who have been so long passed by.

Remodeling a Church Building

By R. J. WINDERS, Pastor,
Danville, Illinois

WE realize the importance of having a respectable place of worship. In the "Testimonies" we are taught very plainly that we show our reverence or lack of reverence by the kind of building we use as a house of worship. (See Volume II, page 257.) I am sure all will agree that in some instances our places of worship, instead of showing our reverence for sacred things, stand as witnesses of our lack of reverence. What a shame that an old, weather-beaten, unpainted structure, parts of which are rotting away, should be used as a Seventh-day Adventist church! This should not be. If the members of such a church were asked why the building had been neglected, their reply would no doubt be that they did not have the money to make repairs. Yet doubtless each of the members himself lives in a respectable home, comfortably furnished, and with a number of modern, up-to-date conveniences.

I recognize that in some places it is a difficult problem to provide and maintain a suitable place of worship. The great majority of

our members are not of the wealthy class, and they give a larger percentage of their wages into the treasury of the Lord than do the members of other church organizations. But somehow we must avoid bringing disgrace to our denomination. By tact and prayer we must help all to see the importance of keeping our church buildings in good repair and representative of our faith.

What I shall say will be based on what I have learned from the trial-and-error method which I recently employed in Alton, Illinois. About a year ago our building in Alton, which we had purchased at a very low price, needed just about everything in the way of remodeling and repairing. The auditorium was almost square, and the great high ceiling and the balcony absorbed all the heat from the furnace. It was a good, substantial, well-constructed brick building, but it had been sadly neglected for several years. When we began to plan what would be done, the immensity of the task seemed almost overwhelming.

We knew but little about remodeling. However, we studied the whole problem carefully and developed some definite ideas as to what should be done. Several contractors were consulted regarding the best procedure, the kind of materials that should be used, and the most economical ways of carrying out our plans. It is always wise to consult skilled laborers in matters of this kind. We are ministers trained by profession, and contracting and architecture are entirely different lines of work from the ministry. A little mistake in design or in construction may seriously affect the appearance and success of the results. It is wise to make friends with some men in these professions, and seek their counsel. I found such men friendly and willing to help in many ways, without charge.

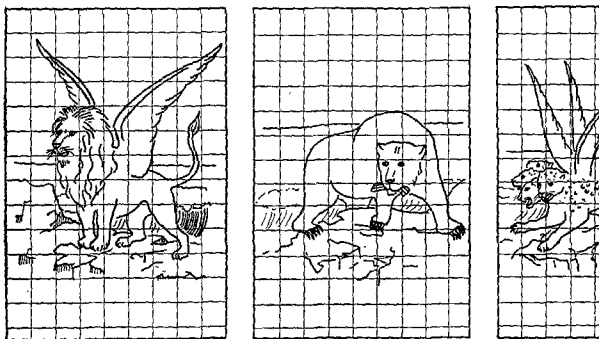
After being assured that we were working along the right lines, I went to a first-class carpenter, and together we drew the plans for remodeling. I then presented the plans to the church body, and they were unanimously accepted. A list of separate jobs, with the estimated cost of each, was made up and posted in the church. Some of these were constructing a lower ceiling, sloping down to the tops of the window frames; enclosing the balcony; building two rooms in the front on either side of the platform, one for the baptistry; enlarging the platform and placing an arch above it; redecorating the entire auditorium; putting in a new floor, which was to be finished with a clear varnish, after sanding; removing all old varnish from the woodwork and refinishing it; covering the roof with fiber coating; building a steeple on top of the church; giving the outside woodwork three coats of paint; tuck pointing and painting the entire outside; and putting up new gutters. Aside from these jobs there were a number of other items that

EVANGELISTIC CH

WHILE teaching a course in modern history in a Y.M.C.A. boys' school in a large American city, I was impressed by the fact that in certain phases of history, such as the French Revolution, the work of Florence Nightingale, and current events, the students showed an unusually animated interest and a knowledge beyond their textbooks. When I inquired as to the source of their information, they answered, "We saw all that in the movies." The fact that they had seen these scenes reenacted before their eyes with the vividness of the modern motion pictures and newsreels, made the events real and produced lasting impressions.

Of course, every historian knows that Hollywood's so-called "historical" pictures are very unhistorical in many of their details and therefore are misinforming. Nevertheless, the fact remains that visual education makes a much deeper impression than auditory education. A combination of the visual and the auditory gives the gospel worker a tool that he cannot afford to ignore or neglect. Therefore, why not give our congregation historical, visual impressions by means of chalk talks? There is no denomination that emphasizes history in its teachings as do Seventh-day Adventists. Let us present it in a way to make the greatest impression upon the greatest number of listeners.

Some of our workers have the large painted animals of Daniel 7 and 8 cut out of heavy plywood, and make them to appear realistically out of a sea on the stage or platform. Some may have other impressive ways of presenting this subject of prophecy. All our workers



Pictorial Illustrations of the

CHALK TALKS—No. 4

By ALBERT N. SHAFER, *Gospel Cartoonist,*
Binghamton, New York

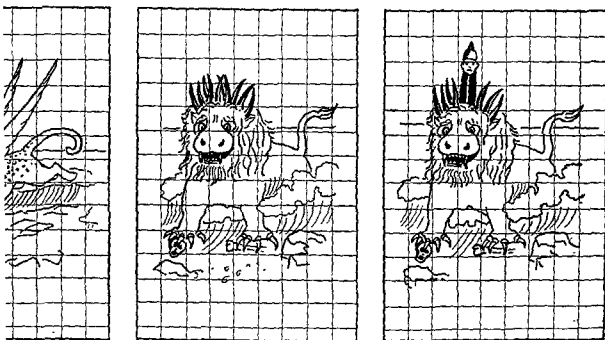
may not be so fortunate, but all can learn to present these beasts by the chalk-talk method, if they will follow simple instructions and do a little practicing.

We here present the beasts of Daniel 7 in a simple style for chalk-talk work. The paper is already squared off for your convenience. (See instructions in article No. 2, June MINISTRY, page 14.)

For this study, if the circumstances of your meeting place permit, I suggest having the five sheets necessary for this study already tacked to the wall in a row. If the wall is not smooth, use enough thicknesses of paper to pad it. By having the sheets in a row, you will have the beasts all on display at the same time when they are completed.

The shading, such as on the bear, can best be done by lightly using the broad side of chalk. Be careful not to do this too heavily or you will obliterate the outlines. And unless you have practiced and are sure of yourself, it might be better not to try to shade. Do not feel that you have to put in every spot on the leopard. Just a few suggestive spots on the heads and the side will be sufficient to give the idea and appearance of a leopard. In the fourth beast, I place in the center, rather close together, the three horns that were plucked up. Then in making the papal horn, I draw right over the three, covering them completely as shown in the illustration. This will truly make a horn "more stout than his fellows."

If a little color is desired, use blue for the water and brown for the rocks, but the beasts should be made in black outline.



Prophetic Beasts of Daniel 7

had to receive attention, such as installing a baptismal tank and a heater, and purchasing platform furniture, suitable seats, and another piano.

It was voted by the members that these jobs would be done in the order listed, but that no job would be started until there were sufficient funds in the treasury to pay for it. At times the enthusiasm ran a little higher than the funds in the treasury, and in their anxiety to see the work completed, some wanted to adopt the "pay-later" plan. But we adhered closely to the "pay-as-you-go" plan. Had we not done this, I feel sure we would still be making payments.

As another suggestion for getting a remodeling or repair job done quickly, let the preacher put on his overalls and stay by until it is completed. I had to give daily personal supervision to the work, order all the materials, and secure donated help. Great care must be taken in building scaffolds, so that the danger of injury to the workmen is lessened, and the workmen must frequently be warned to be careful. It is wise to select young, sure-footed men for the high climbing.

We organized the church members into four bands for raising money. Each band was assigned something definite to do. Personal solicitation was made of the business houses and service stations in the city. Friendly competition was encouraged. This worked quite successfully for a while. Then interest began to wane, and we reorganized the entire church under the leadership of the Dorcas Society. At the close of each month a bulletin was passed to each member which contained the names and the amount contributed or raised by each, and the hours worked by those who donated labor. We found the women willing to do their part in the work. In fact, some of them were more willing to work than some of the men.

A little later, as a means of reviving the interest, we organized again, this time dividing the church into two bands, the Northerners and the Southerners. It was stated that \$60 would be required to buy new glass for all the windows in the auditorium. The band that first succeeded in reaching its goal of \$30 would have the glass placed in the windows on their side of the building first. Everyone worked wholeheartedly, and in less than a week the Northerners had their \$30. The Southerners had theirs about two days later. The glass was put in immediately. This plan of reorganizing was an excellent way of keeping interest and enthusiasm alive.

We had various kinds of sales, selling doughnuts, pastry, fancywork, and candy, all of which helped to keep the treasury replenished. Also, we secured permission from the city officials to have a tag day. Our women members were stationed all over the city, and

at the end of the day it was found we had gathered in about \$125 by this means.

I found it to be a profitable plan to show to our business friends the list of jobs to be done and the list of items to be purchased, and to say, "Now which item would you like to pay for?" I also showed it to individuals in the church who had some means, saying, "Now as you come to church and sit down, just what would you like to feel you had purchased and placed in the church?" It was surprising how rapidly the items were checked off the list; and when finally the last one was checked off, what a great surge of gratitude and thanksgiving swept over our hearts!

Lay Evangelism in Action

By F. O. SANDERS, *Pastor,
South Bend, Indiana*

THE instruction given this people has emphasized over and over the necessity of training laymen to evangelize their immediate community. The Lord was picturing an actual experience that is taking place in many parts of the world today when He inspired His messenger to write:

"Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."—*"Testimonies," Vol. IX, p. 126.*

The Bible is filled with examples of lay workers. The work of these Biblical lay preachers was always attended with good results. Outstanding among these examples is that of the demoniac of Gadara. After being freed from demon possession, he besought the Lord "that he might be with Him," but "Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee." There was no long course of training nor years of instruction. His was a work which no one else could do as effectively. He entered immediately upon his active work, learning as he labored. Thousands of consecrated members of this movement could do as much for the Lord if they saw the possibilities of their simple labor.

From the early inception of lay preacher's work, the South Bend, Indiana, church has conducted a lay preachers' class, including both men and women. This has not been a spasmodic effort, but rather a constant part

of the church program. At a regular hour each Sabbath afternoon this class meets for counsel and study. Part of the time is spent in the study of various courses from the Home Study Institute,* and emphasis is placed on proper methods of labor. Some time is given to actual practice, when various members of the class present brief phases of the message and profit by the constructive criticism of fellow workers. Many of the more talented workers visit other Seventh-day Adventist churches in the district on Sabbaths, and thus not only help to spread the enthusiasm of the lay movement, but in addition give valuable spiritual help to needy companies.

Does such a program produce results? Is it worth the effort? Such questions are often asked. A lay program does not produce immediate results. Some have hesitated to devote the time necessary to sponsor such a plan, because it does not give evidence of fruit. It takes months of constant building to train some lay workers. Then it takes more months to complete a series of cottage meetings and see souls definitely accept the message. But patient, persistent effort will bring results.

Our church membership is slightly more than two hundred. From this number, about a score of lay preachers have been gleaned, and also several lay Bible workers. The attendance at the weekly class averages between fifty and a hundred. The major portion of the work done by this class has been through cottage meetings and Bible studies, rather than public efforts. A recent report shows this group to be reaching members of more than one hundred families every week. In more concrete figures, these humble laymen are weekly presenting this message to nearly three hundred persons not of this faith. This report does not include the occasional Bible study or the chance evening discourse.

Typical of the work done by the group are the following experiences: One brother holds

* See announcement, page 43.—EDITOR.



An Active Band of Lay Preachers, South Bend, Indiana

regular Sunday night services in a neighboring Seventh-day Adventist church, with all the pews occupied. Two already have been baptized this year. One sister holds as many as three studies in one day, and conducts studies nearly every day. She contacts approximately twenty families every week. In five months five have been baptized. Another brother serves as pastor for a community church, and he is slowly changing the thinking of a congregation of nearly seventy-five so that they are more favorable to this message. He is forbidden to make direct efforts to proselyte in the church. Another sister just began a cottage meeting with forty-three persons not of our faith attending.

This story might be lengthened without end, and if written, it would be a modern "Acts of the Apostles." Not only are souls being turned to this message, but the lay workers are reaping spiritual benefits to their own souls as well. Seldom does a district leader need to spend time dealing with lay workers who err from the path of right. Every soul who engages in active service thus becomes one less problem in our busy whirl. Any district leader who longs to see the Spirit of God working in his territory should try this plan that God has given to His people.

Training Young Workers

By R. S. JOYCE, *President, North England Conference*

A YOUNG worker may have plenty of energy and enthusiasm, and be full of theories, but these good qualities may be valueless unless directed by one who has trodden the road before. Each week's work should be well organized. The workers' meeting should be an interesting, swiftly moving time, when the evangelist shows his interest in the young workers' progress in detail. Nothing is more demoralizing than to leave workers week after week without this detailed interest.

Teach young workers to visit with a purpose, promoting some vital phase of the work each time, even among members of long standing. Do not use the "How is your parrot this morning?" or "How is your pet corn this wet afternoon?" kind of visiting. It is imperative that young workers be shown the dangers of familiarity with members and interested ones. Let us all be friendly, very friendly, but never familiar. Encourage young workers to prepare sermons and to speak whenever opportunity allows. Encourage studious, purposeful reading.

In recent years some have considered the idea of preaching without notes, or at least of scrapping the notes after they have been used. "Never preach the same sermon twice" seems to be the slogan. Then they come into

a town where they have to preach at least four new sermons a week, and have nothing to use. The people are not concerned whether the sermon is new or old, but whether it is living and adapted to the wants of the hearers. Old sermons have their rights. They represent thought and faithful toil. But they must be faithfully revised and improved. The habit of preaching old sermons without revision is ruinous. Show how to use the latest methods in all things. Example is the best way to do this.

Give these assistants responsibility in seeing that the church and halls are kept clean and neat. We often moan about not reaching the higher classes, and I believe the condition of some of our churches and halls can be cited as a chief deterrent. Sometimes it is necessary to advise new workers about their dress and deportment. Let us do so, if called for, for nothing should detract from the work in which they are engaged. But let us approach them tactfully and with due regard for differences in taste.

Teach your young assistants to operate the lantern for the lantern or stereopticon lectures, and to choose up-to-date slides. Then there is the all-important question of voice culture. I am amazed at the amount of instruction we are given in the Spirit of prophecy on this very important subject. No professional speaker should enter upon his duties without instruction. If we can encourage a little specialized attention by a good teacher, especially in taking lessons on how to strengthen the voice, the worker will be grateful to us in later years.

Impressions gained during the first years after college stay by us. Precept freezes, example warms. If we expect young workers to begin the day early, we must do so ourselves. A minister who rises late and wastes the morning is not a suitable person to train young workers. "Punctuality and decision in the work and cause of God are highly essential."—*"Testimonies," Vol. III, p. 500.* Expect the young workers to attend all the services, including Sabbath school. The worker who overlooks the importance of Sabbath school is failing to recognize one of his strongest auxiliaries, and shows a definite weakness in leadership.

Let us have sympathy and understanding, and be less critical. No two of us have precisely the same problems. It is easy to concentrate on points of difference, and one never knows where the end of such concentration may lead. When the enthusiasm of those who work with us has dimmed a little, and they begin to see the blotches and daubs as we do when we view an oil painting at close range, let us help them to get the right perspective. "Be thou an example" is a command that humbles us and gives us a true sense of our responsibility.



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

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

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

OUR MEDICAL WORK FROM 1866 to 1896—No. 9

Early Medical Education of Adventist Doctors

IN a previous article we noted the early recognition on the part of our denominational leaders of the necessity of training nurses skilled in specific lines of nursing care, particularly hydrotherapy, in order to carry on a distinctive type of medical work. Likewise; as the medical work expanded and the vision of medical missionary endeavors enlarged, there also came a realization of the necessity for training medical missionary doctors. In this article we can only briefly trace events relating to the endeavors and plans for educating our Seventh-day Adventist youth of that day in lines of distinctive therapy amidst the most favorable spiritual conditions possible.

In the early days of our first health journal, the *Health Reformer* (1866), it is to be remembered there was considerable reaction against the rather unrestricted use of drugs that was the common practice of the medical doctors of that day. "Hygienic" physicians, who used "rational" therapy and various systems of healing the sick other than "drugging," were receiving more or less general favor about this time, and there was a widespread awakening and interest in health reforms and disease prevention. H. S. Lay, M.D., in his first editorial in Volume 1, No. 1, of the *Health Reformer*, reflects something of the spirit of the day in this statement:

"It shall be our great object to lay before our readers facts of vital importance in relation to the health reform, and aim to instruct the people how to avoid sickness, or if sick, how to regain their health, and that without poisons."—August, 1866.

It is to be recognized that in those early years medical education was in a rather chaotic state, not being regulated as to minimum standard and requirements as it is today. There were only five established medical colleges in the United States in 1800, the first one having been founded in Philadelphia in 1765. During much of this period medical schools, with a few notable exceptions, were scantily equipped and only the better schools had men of renown and learning as leaders. Few had hospital facilities which afforded

clinical experience to the students. The course of instruction consisted at first of two annual sessions of six to seven months' duration. Students received much of their instruction and all their experience by assisting a physician-preceptor in the care of his patients. The American Medical Association became established in 1847, and one of its chief objects was "the improvement of medical education in the United States."

Doctor Trall, who was an ardent reformer and rather vigorous in his attacks upon the medical profession, through the *Health Reformer* condemned allopathy as "the worst system of all." Under date of December, 1868, he decried the fact that about two thousand medical students would be enrolled that winter in the medical schools, and would soon be turned loose upon the public. "Against this formidable array of legalized poisoners," he wrote, "we have one single antidrug school—the New York Hygieio-Therapeutic College." This school, organized in 1851, received a charter from the State of New York. It accommodated only small classes, admitting women equally with men, a matter of interest since there was strong sentiment during this early period against admitting women to medical schools—"women who 'unsex themselves' by adopting the healing art as a vocation." In defense of the woman physician, Doctor Trall wrote, "Woman drug doctors, as a general rule, dose and poison less than men doctors of the same school; while they instinctively give more attention to hygiene and proper nursing."

With the spread of knowledge of how to treat sickness by nondrug methods, requests for physicians believing the ideas supported in the *Health Reformer* came from many quarters of the field. Doctor Trall, in response to many inquiries, finally responded by suggesting in an editorial that persons or communities wanting a "hygienic physician" send the material to make them of, by selecting suitable men or women, lending them the money, and sending them to the Hygieio-Therapeutic College, on condition that they

should locate and practice permanently in the community sending them, repaying the loan as soon as they earned it. "We see no other way in which the demand for 'true healers' can be supplied during the present century, if ever." (August, 1870.) He carried such a burden for training men and women in the "hygienic system" that he published the following notice in the *Health Reformer* of October, 1870:

"Free Scholarships. We hereby offer to give free tickets to the ensuing course of lectures of the Hygieo-Therapeutic College, commencing the middle of November next, to the first twenty-five women, desirous of becoming physicians or lecturers of the hygienic system, who apply, and who are of good character, and unable to pay."

It will be noted that no educational attainment was required of the recipients of this generous offer. Also it was evidently intended that such students would thus become qualified to practice as physicians. We have made the foregoing references to the work of Doctor Trall since he undoubtedly exerted considerable influence upon the medical work of the denomination, upon the leaders of our work in that day, and upon the church membership at large.

Meanwhile the work of the Health Institute, our first sanitarium, was growing in size and in general favor. With its expansion and increased clientele, however, the demand for securing suitable "hygienic" doctors increased. It would appear that the management of the sanitarium gave promising young men and young women encouragement, and some financial assistance to take the medical course. J. H. Kellogg was encouraged and sponsored in taking the medical course in addition to his personal earnest interest in the principles of health, and his desire to equip himself to teach them to others. Doctor Kellogg was graduated from the Belvue Hospital Medical College in 1875, and the next year was made medical director of the sanitarium. In the *Review and Herald* of May 24, 1877, Elder James White included the following interesting and significant comment in his editorial:

"Five years since, we became satisfied that our Health Institute could not rise to eminence and the full measure of usefulness, without thoroughly educated physicians to stand at the head of it. We laid our plans to gain this point, and without assistance or sympathy from anyone we have pressed this matter forward. Dr. J. H. Kellogg has been true as steel. Doctors Fairfield and Sprague, who are studying under him, will graduate at the highest medical school on the continent in the spring of 1878. It is a disgrace to Seventh-day Adventists to do a second-class job in anything."

Following Doctor Kellogg's connection with the sanitarium, interest in medical workers, and efforts to train them, appears to have increased, for, in reporting to a joint meeting of the General Conference Committee and members of the sanitarium board, Doctor Kel-

logg presented a review of the educational efforts carried on by the institution. Respecting medical education, we find this reference:

"For more than fifteen years, medical students have been received at the sanitarium, and many have been assisted by private individuals in obtaining a medical education. The expectation on the part of the sanitarium board and the individuals who have rendered financial assistance to such persons, has been that after completing their medical course, they would devote their life and energies to the philanthropic work represented by the institution, either in the institution itself or under its auspices elsewhere."—*Medical Missionary*, Vol. I, No. 8, Aug., 1891, pp. 154-156.

The hopes and plans for developing medical missionaries met with some disappointments, however, for many thus assisted within a year or two disconnected themselves from the organized work to engage in independent medical work. We read:

"This matter has been the occasion of deep regret, distress, and discouragement to those who have devoted time and money to the education of young men and women for medical missionary work, and keen disappointment has often been felt, especially when, as has not infrequently been the case, solemn pledges of devotion to the work had been made."—*Id.*, p. 154.

Joint Meeting in Medical Missionary Interests

In an endeavor to correct this disheartening and unfortunate situation, and as a means of sharing responsibility in the selection of students, the General Conference Committee was requested to meet jointly with the sanitarium board and with the members of the medical class who were then beginning their preparation for medical missionary work at the sanitarium. This was the first joint meeting of the General Conference Committee and the sanitarium board in the interests of education of medical missionaries. It was regarded at that time as "one of the most important meetings ever held in the interests of missionary work." It "convened the evening of August 18, in the sanitarium parlor."

In an endeavor to safeguard the interests of the denominational medical missionary work, and as a further means of giving point to the grave responsibilities and obligations of those who engaged in the practice of medicine and were the recipients of financial aid, painstaking efforts, and expense on the part of the sanitarium in the education of physicians, a pledge was prepared by the sanitarium board and approved by the General Conference Committee. Each student who entered upon the course of preparation for medical missionary work was required to sign this pledge in good faith. The pledge follows:

"Believing that the principles of hygiene and temperance reform, which are taught in the sanitarium, are a part of the truth of God; and that the sanitarium has been established, by the direction of the Lord, for the development and promulgation of these principles, and that this work is a part of the work of God, I therefore pledge myself—

"1. That I will uphold, by precept and example, the principles of hygienic and temperance reform presented in the Testimonies of Sister White, and promulgated by the sanitarium and its managers.

"2. That I will engage in medical work in connection with the cause, under the direction of the managers of the sanitarium and the General Conference Committee, for a period of five years after graduation, providing I am not prevented from so doing by failure of health, or other reasons which shall be considered good and sufficient by the sanitarium board and the General Conference Committee."—*Medical Missionary*, August, 1891.

It is also interesting and gratifying to note the attitude, expressed at this time, toward adequate training of these students.

"The medical preparation must be the most thorough and complete possible, since the duties of the medical missionary are more numerous, varied, and exacting than those of the physician under any other circumstances. It is especially important that those who engage in this work shall have a thorough knowledge of the methods and principles employed in treatment at the sanitarium."

In the meantime the demand for well-educated physicians, thoroughly trained in sanitarium treatment methods, was steadily increasing. Doctor Kellogg wrote in the *Review and Herald* of April 3, 1888, "Wanted—One dozen medical students." In November of the next year there was an urgent call for six young people to come to the sanitarium at once to begin their medical training. In the *Medical Missionary* of June, 1891, a more hopeful outlook is reported, for at that time twenty promising young men and young women had pledged themselves to medical missionary work, and had begun their work at the sanitarium, where a preliminary year was spent prior to going to the University of Michigan at Ann Arbor. In the fall of 1891 a sanitarium home was established for the bene-

fit of the Seventh-day Adventist group of medical students at Ann Arbor. Concerning this home, we read:

"The purpose of the sanitarium managers in purchasing and fitting up this building has been to provide a suitable home for medical students who are pursuing medical studies under the direction of the sanitarium board, as a preparation for medical missionary work. It is the desire of the board that this 'home' shall be a pleasant, healthful, homelike place, where order, decorum, and wholesome moral influences shall prevail, and a Christian spirit reside. To this end the careful observance of certain regulations is necessary. It is the expectation of the board that the following rules, which have been prepared for the guidance of the inmates of the home, will be carefully observed by each one."—*Medical Missionary*, October and November, 1891.

The regulations referred to make interesting reading, and cover the program of the day from five in the morning to ten in the evening. The "home" was in charge of Brother D. H. Kress, as chaplain, and Sister Kress, as matron, who are now our beloved veteran Doctors Daniel and Lauretta Kress.

Members of this medical students' home in its first year, now well known for their achievements, were David Paulson, W. A. George, Alfred B. Olsen, Howard F. Rand, Miss Abbie Winegar, and others. The benefits of providing such a congenial home, pervaded by a religious atmosphere, are self-evident, and the faithful, productive lives of the few mentioned, and of the many more who might be named, bear eloquent testimony to the influence of the various teachers who gave their best to the training of our medical leaders of an elder day.

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

Next month we will tell of the founding of our first medical college—the A.M.M.C.—EDITORS.

AVOID NARROW VIEWS AND DEFICIENT DIETS*—3

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

IT is also interesting to note the statement from the Testimonies in regard to the use of milk in the preparation of food. "Do not remove milk from the table or forbid its being used in the cooking of food."—*Counsels on Diet and Foods*, p. 203. "Vegetables should be made palatable with a little milk or cream, or something equivalent."—*Id.*, p. 207. In the case of cooked spinach, it is customary to serve it with a little butter and hard-boiled egg.

The fats of milk, cream, butter, and egg yolk provide the essentials needed in order to realize the full value of absorption of even

the provitamin A—the carotene of plants. For this reason, therefore, the vegetarian who does not use these dairy products or eggs would be subject to deficiency of the preformed vitamin A, and the body would also be unable to fully appropriate the provitamin A from the plant sources.

Still another element in this instruction—using eggs raw in unfermented wine—has definite nutritional importance, in addition to being a palatable way to eat raw eggs. The unfermented grape juice has biochemical effects which are not generally known, and these effects are especially needed to counteract the effects of a large amount of bread and cereals in the diet. Grape juice contains as its principal constituent an alkaline tartrate. This is tartaric acid in the digestive tract, but is

* Scientific discussion to be read in connection with Section XI, "Extremes in Diet," pages 195-213 in "Counsels on Diet and Foods."—EDITOR.

alkaline when absorbed into the blood stream. As the organic acid (the tartaric acid) is oxidized, it becomes alkaline. The alkaline base of the tartrate is absorbed and enhances the alkali reserve of the blood. Such a substance, although it has an acid reaction, is said to be also potentially alkaline. Grape juice is not an acid-ash food, but an alkaline-ash food, while cereals are all acid in ash. Grape juice is, nevertheless, acid in the digestive tract from the standpoint of true acidity; i.e., hydrogen-ion concentration.

"The true acidity exerts its effect principally on absorption from the intestinal tract. On the acid side the absorption of calcium and phosphorus is facilitated; on the alkaline side the absorption is retarded or inhibited."—*The Vitamins*, American Medical Association, 1939, p. 468.

This means that grape juice facilitates the absorption of calcium and phosphorus, while such alkalies as baking soda, which is so extensively used for "sour stomach" and for gas on the stomach, retard or prevent the absorption of calcium and phosphorus. Grape juice, therefore, helps vitamin D in its work with calcium and phosphorus, in so far as the absorption of these elements from the food is concerned. But this is not all of its function. Grape juice also helps by conserving the supply of calcium and phosphorus already in the body.

"Foods which are potentially alkaline tend toward diminished excretion and hence to a greater retention of calcium and phosphorus in the body."—*Id.*, p. 468. On the contrary, such acid-ash foods as cereals cause losses of this supply.

"Acid foods, meaning those which have an excess of the acid elements, increase the excretion of calcium and phosphorus." "The total effect is, therefore, the resultant of the true and the potential acidity of the food."—*Ibid.*

"An advance has recently been made by Hamilton and Schwartz, who were able to separate and combine the effects of diet on absorption and metabolism. By the use of a diet which provided an excess of organic acid and an alkaline ash, they facilitated both absorption and retention of calcium and phosphorus. . . . These workers were able to convert rachitogenic diets into normal diets by the addition of organic acids and alkaline ash. . . . The . . . diets contained additions of tartaric acid and sodium tartrate. . . . Shohl found that these effects were not entirely due to the acid-base properties of the diet, but were due also to a specific organic-acid effect, in which the tartrates were involved. The citrate ion showed even more pronounced effects. Additions of citric acid plus alkaline residue to rachitogenic diets were found to prevent or cure rickets. This result was obtained not with a single type of diet, but with several widely different combinations of calcium and phosphorus."—*Id.*, pp. 466-469.

This is also the effect of vitamin D; namely, to correct the rachitogenic effects of a high-cereal diet with even widely varying proportions of calcium and phosphorus. "There is no reason to believe that vitamin D acts directly on bone cells to promote calcification."

—*Id.*, p. 462. "The main action of vitamin D is to increase the absorption of calcium and phosphorus, or to diminish their intestinal excretion."—*Id.*, p. 474. In brief, and with a simple statement of fact, grape juice and orange juice, in their end-effects, and even in their manner of effect, act precisely as does vitamin D upon calcium and phosphorus in correcting the harmfulness of a diet unbalanced by an excess of cereal food.

In connection with the effects of fruit acids upon calcium and phosphate metabolism, it should be pointed out that the use of lemon juice on spinach and various other greens, and on all salads, is a most highly beneficial practice. It makes a maximal calcium ration available to the body from vegetables by increasing its absorption from these sources, and, of course, decreasing also the excretion of calcium by the kidneys and the intestinal mucosa as has been shown by Schwartz and Hamilton, and especially by Shohl. Hitherto it has been considered that an adequate calcium ration could be obtained only or principally from milk, of which many adults take but little. This vitamin-D-like action of the acid-organic salts of fruits, if carried out by the free use of salads with lemon juice, would serve to provide the larger calcium ration which could otherwise be obtained only from an entire quart of milk daily.

THERE is also another very important feature of the free daily use of salads served with olive oil, mayonnaise made with olive oil or other oils and lemon juice, or the use of butter and lemon juice on cooked greens. It is providing for a much larger absorption of carotene—the plant provitamin A which has to do with the healthy action of vastly more functions of the body than any other nutritional element. As pointed out previously, a moderate amount of fats and oils increases the absorption of carotene from only 50 per cent where there are no fats in the diet, up to a maximum of 80 or 90 per cent if this element is present in the plant food consumed.

The work of Sherman on calcium is also to be borne in mind—his earlier work on calcium derived from milk, and later his work with Campbell, in which they demonstrated by the addition of pure calcium carbonate that it is the calcium itself and not any other constituent of the milk which adds so notably a whole group of benefits. After Sherman had kept rats thriving in the twenty-seventh generation on a uniform diet, and then added to their diet an amount of calcium equivalent to that in the second pint of milk, he reported "an improvement in the general nutritional condition as shown by a whole series of criteria, such as more rapid and efficient growth, lower death rates and higher vitality at all ages, an increase of 10 per cent in the average longevity of adults, and greater extension of

the prime of life, in that maturity is expedited and senility deferred in the same individual."—*J.A.M.A.* 97:1429, Nov. 14, 1931. At the same time he stated, "My associates and I are now engaged in working out the role of individual chemical factors in this improvement of an already normal nutritional condition."—*Ibid.* In 1935 the report on these individual chemical factors appeared. Mary Swartz Rose gives this summary:

"Sherman and Campbell have observed the effects of two diets differing only in calcium content through several generations. The first diet consisted of five sixths ground whole wheat and one sixth dried whole milk, with added common salt and distilled water to drink. On this diet, rat families have prospered for as many as forty generations; hence there is no doubt that it is an adequate diet. The second diet differed from the first only in the addition of *calcium carbonate* to make the calcium intake equal to a quart of milk instead of a pint.

"On this calcium-enriched diet, growth was somewhat more rapid, and average size at a given age somewhat greater as shown by growth curves for each sex in Fig. 47. The appearances and behavior of the adult animals indicated that the more liberal calcium intake resulted in a higher vitality and its maintenance over a longer time. The females matured somewhat earlier, showed a longer period of ability to bear young, and reared a higher percentage of them. The males, not having the strains of maternity, manifested their greater vigor by longer life and a longer period between the attainment of maturity and the onset of senility. Thus, improved growth, greater adult vitality, lowered death rates, and increased length of life show that increased calcium improved the nutritive value of a diet which by all ordinary signs would be adjudged adequate.

"In human nutrition," Sherman points out, "the enrichment of the diet in calcium should normally be accomplished, not by the use of calcium salts as such, but rather by increasing the consumption of calcium-rich food, especially milk, which contains along with its abundant calcium content, such proportions also of phosphorus and other mineral elements as to ensure improvement of the dietary in its mineral content as a whole."—"*Foundations of Nutrition*," Rose, Macmillan, 1938, p. 171.

After speaking of the necessity of a liberal supply of calcium for the bones and teeth, this same author says:

"Not so readily apparent, but of even greater significance, is the part played by this element in the regulation of body processes. Some of the ways in which its functions have already been mentioned in discussing the general effects of minerals; viz., the control of the contractility of muscles, and particularly the rhythmic beat of the heart; the preservation of the normal response of nervous tissue to stimuli; and the coagulating power of the blood. In addition to these very important functions, calcium is a kind of coordinator among the mineral elements. As has already been said, these must be nicely balanced in order that all parts of the body may function successfully; if sodium, or potassium, or magnesium, for instance, should tend to be too much in the ascendancy, calcium is capable of correcting the disturbance which they might make, whether it be in the direction of increased or decreased irritability. Altogether, it is highly important that the organism have at all times an adequate supply of this element."—*Id.*, pp. 163, 164.

Just how many of these effects may have had a direct application to the particular con-

dition of blood disease in question cannot be stated with certainty, for the ultimate causes of primary anemia are not known. But in addition to the properties of eggs which counteract certain poisons, we have also in grape juice certain chemical properties which counteract the poisons of a diet excessive in cereals. As there are other vitamins in eggs, such as B₁ and G, which have profound effects, we can only point out that all these vital elements are necessary for the perfect functioning of the human mechanism; and the instruction, "Put into your diet something you have left out," is most highly scientific.

Though given in simple language and in terms of only well-known foods, the counsels from the Spirit of prophecy are found to be based upon a whole group of profound biochemical laws, which were wholly unknown to any scientist or research worker in nutrition when they were given to correct the disease resulting from certain extremes in diet. Some of these principles are even now but little emphasized in the science of nutrition, though they are of the greatest practical health importance. Thus it is more clearly seen how important it is to avoid all these extremes. From what master biochemist did these instructions come—one who knew more than any man then living? Do you see in these facts any reason for the most complete faith in these writings on health, or the reason why we are admonished over and over again concerning our duty to study natural law, to make it plain, and urge the obedience of it?

"Those who understand the laws of health, and who are governed by principle, will shun the extremes, both of indulgence and of restrictions. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind."—"*Counsels on Diet and Foods*," p. 198.



The Work of a Missionary Doctor

By H. E. HARGREAVES, M. D.,
Superintendent, Iran Mission

THERE can be no doubt that efforts to help the sick and helpless played a very large part in the ministry of our Lord. There can also be no doubt that He intended His people to engage in the same ministry. When we look at our efforts at medical missionary work in missions in the Near and Middle East, we are forced to the conclusion that much more might have been done in the past when conditions were much more favorable. Now we find it difficult, if not impossible, to enter some of these countries with our message.

Since my introduction to mission work some fifteen years ago, I have passed through several phases of medical missionary experience.

The first was as a new recruit doing dispensary work in the city, and traveling through the village districts during those parts of the year when this is possible. This type of work gives valuable experience to a young doctor when he realizes his lack of knowledge, and affords him the opportunity to see how the native people of the country live. He travels with an evangelist, a native of the country, and gains an insight into the problems of his brethren's work. He also learns the language much more quickly and efficiently than he otherwise would.

I shall never forget seeing a poor woman in a hut in a small village, five days' journey from the nearest hospital, who was in the last stages of pulmonary tuberculosis. There was nothing to be done to relieve her physical condition, but our evangelist did what he could to comfort her. There is no doubt that an evangelist is more readily received if he can combine his visits with those of a medical worker; and even if the medical worker leaves the district, the impression of his influence remains as an asset to the work in that place.

On my return for my second term of service it was decided to start a modest hospital, and for this purpose a small town was chosen which was served by no other medical institution. For some years we struggled along in rented quarters, inconvenient, with meager equipment and but few trained helpers, doing general surgical, medical, and obstetrical work. Under these conditions we learned valuable lessons from practical experience, coping with surgical emergencies, such as strangulated hernia, with tropical fevers, typhoid, malaria, and smallpox. We understood, too, how great are the financial burdens of such undertakings, and how difficult it is to extract money from impecunious patients. Thousands of patients are seen in such an institution, constituting a God-given chance for spreading our message by means of literature and the living witness. This opportunity was made full use of, our evangelist coming to talk and read to outpatients each morning, and visit those inpatients who desired his help.

Work in such a small hospital, without modern facilities and equipment, and without enough helpers, makes great demands on the ingenuity and initiative of the personnel. I well remember an irreducible prolapsed rectum of some months' standing which had to be removed from a small boy. This type of tumor is usually removed by the diathermy knife, but as no such instrument was to be found, we did the work with two small soldering irons, heating alternately to cherry-red heat on a charcoal fire. Similarly, fractures and abdominal conditions had to be diagnosed by the eyes and fingers and treated without the help of X ray.

If my work in the hospital taught me anything, it taught me how difficult and sometimes

how impossible it is for one man to be efficient in every branch of medical art. I discovered also that more than half of my patients suffered or needed treatment for eye diseases. I therefore determined to take the first opportunity of specializing in this branch. Thus for the last three years I have done only ophthalmic work, and results fully justify this choice. In these Middle Eastern countries there is no doubt about the need. Some village populations are 85 to 95 per cent trachomatous, with all its concomitant suffering and ultimate blindness.

To practice this branch of surgery one does not need the enormous equipment and staff required by a general hospital, and one's budget is relatively small. Similarly one's time and energy is not dissipated by seeing large crowds of outpatients with relatively trivial complaints. Thus in 1938 we were able, in addition to our regular morning work and operations, to visit almost all the villages within about thirty miles of our center, examining and treating the people, and at the same time giving our evangelist opportunity to talk with anyone who would listen, and hand out tracts and Bible portions to those who could read. During that year our cataract extractions were over 90 per cent successful, and some of our cases came from nearly a hundred miles distant.

All cataract operations are done under local anesthesia, and the mental attitude of the patient often makes all the difference between success and failure. We have found that prayer to God for help and guidance often transforms the patient's attitude, making him trustful, hopeful, and obedient, instead of nervous, irritable, and fidgety. Indeed, in many cases of illness I have found that prayer acts better than drugs. We have found that we are able to finance our work out of income from fees. There is no doubt that this practical kind of missionary work has the endorsement of our Lord's teaching, and that, as in His day, men still say: "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."



"LAUGHTER is the most wholesome and rejuvenating of all exercises, improving the appetite and digestion, enhancing the freedom of circulation and respiration, giving sparkle to the eye, and the glow of youth to the cheek. The man or woman with a mirthful temperament eats well, sleeps well, works well, and enjoys life."



If you are working indoors all day, using your brain instead of your brawn, remember to take some form of active exercise outdoors every day to balance the indoor activity.—*Hygeia*.

Boulder-Colorado Sanitarium

By F. R. ISAAC, *Chaplain of the
Boulder-Colorado Sanitarium*

I HAVE had the privilege of late of presenting to our near-by churches some of the pointed statements made in the Spirit of prophecy regarding our medical work. I find that our church members are impressed, just as I was, that now is the time when these counsels should be more definitely heeded. Such statements as, "Genuine medical missionary work is the gospel practiced," and, "In the work of the gospel, teaching and healing are never to be separated," are really to the point, and our people want to know if we are bearing out these injunctions.

Here at Boulder we have been trying to do what we can to make our workers and laity sanitarium-conscious, and to put the gospel into practice at home. On Medical Day fourteen of the sanitarium workers went out to the surrounding churches with a specific message to give to our people. Since then four of us made a "good-will" trip through Kansas, Oklahoma, and Texas, meeting with our people and contacting former patients.

The thing that impressed me was how appreciative the well-to-do patients were of our visit, and their favorable attitude toward the sanitarium and our message. A number of them told us that they enjoyed worshipping with us. One woman, while telling a friend of the advantages at our sanitarium, said, "They help you spiritually as well as physically. I am half Adventist already myself." Another told me confidentially that if it wasn't for her business, she would be an Adventist. Let us hope that ere long she will come into the fold and bring the business with her. It seems to me that it would be a fine thing if we could unite with our pastors in a judicious effort in behalf of people with means, and win them to the truth.

Some of these people, blessed in this world's goods, asked for the location of our churches, wishing to attend our meetings. But when informed of our place of worship, a heavy cloud seemed to come over their faces. They felt, as we did, that some of our church buildings hardly represent our work. I am glad to say that many of our churches are attractive enough for any of these people, and others could be made so with little effort. My heart goes out to the people who may have been held back because of circumstances. It seems to me that the time has come for us to plan definitely to reach this class.

As we met with our own people, we endeavored to impress upon their minds that an Adventist home should be a place to which people can go when in trouble. In order to make it such, the right arm of the message needs to be developed. Illustrations were

given of how practical medical missionary work proved to be the entering wedge into the homes and hearts of the people who are now rejoicing in the truth. From the hearty response, we realized that our people are looking for instruction along these lines which will enable them to contact the people of their city.

In one of the cities we visited one sister who is a full-fledged nurse. She is being invited to the homes of the well-to-do to give regular treatments. In practically every home we contacted, her thorough work was mentioned, with the remark, "She is not only a good nurse, but a real Christian." Can it not be that the Lord would like to see a hundred of such workers where now there is one? The question is, What are we doing to prepare more of our sisters to do similar work? If the medical work is the last work in which we as a people can engage, the whole working force should do what they can to foster it now, so that our people may be prepared for the closing scenes.



Demonstration Health Talk

2. Adequate Diet—Carbohydrates

1. DEFINITION: Carbohydrate is the name generally given to the large group of starches and sugars which are composed of carbon, hydrogen, and oxygen, and which constitute the most abundant and economical sources of energy.
2. FUNCTION: Carbohydrates are energy-producing, or fuel, foods. Each gram, when oxidized or burned in the body, yields four calories of heat. Carbohydrates may be burned as fuel to yield energy for internal or external work or for heat, may be stored in the body, or may be converted into body fat. Sunshine is the source of energy foods. This energy is made available through the medium of the plants by the process of photosynthesis. The marvelous plant laboratory—the green leaves—in the presence of heat and light, converts carbon dioxide (CO_2) from the air and water in the soil (H_2O) into forms of energy which become available to the body through the foodstuffs.
3. CLASSIFICATION:
 - a. Single sugars (monosaccharides).
These are the simplest forms of sugar, and are derived from the digestion of starch or more complex sugars. They are also found in plant juices, fruits, and honey.
 - b. Double sugars (disaccharides).
These are important constituents of food, and are changed to single sugars during digestion. Found in fruits, juices of plants, especially the sugar beet, sugar cane (sucrose), and in milk (lactose).

c. Complex sugars (polysaccharides), such as starch, glycogen, cellulose.

(1) Starch is the form in which many plants store carbohydrates, as in seeds, roots, tubers.

(2) Glycogen is the form in which sugar is stored in the animal body, largely in the muscles and the liver.

(3) Cellulose is found in the more fibrous parts of plants, fruits, seeds. It is more difficult of digestion, but has some food value. Valuable for bulk or roughage.

4. **DIGESTION:** The single sugars require no digestion. The double sugars require some digestion (hydrolysis through the action of specific enzymes) to convert them into form for absorption and assimilation by the body.

Starch requires considerable change through cooking and digestion, in order to reduce it to single sugars ready for absorption. Hence the importance of proper cooking and mastication is to be emphasized.

5. **DAILY REQUIREMENT:** The daily requirement of energy varies greatly. Activity, age, and size are most important factors influencing energy needs. Of the total caloric requirement for the day, 55 to 65 per cent, or 1,200 to 1,800 calories, should be in the form of carbohydrates.

6. **FOODS RICH IN CARBOHYDRATES:**

a. Sugars.

Cane, beet, and milk sugars.

Honey, molasses, corn sirup.

Fruits, concentrated in dried form.

Desserts, pastries, and candies.

b. Starches.

Cereals of all kinds, as corn and rice.

Root vegetables, as carrots and beets.

Potatoes, legumes.

7. **MOST HEALTHFUL FORMS:** Concentrated sweets are not commonly found in natural foods as they come from nature's laboratory. Honey is the nearest approach to a natural, concentrated, healthful sweet; yet it is a product which is elaborated and condensed by bees from the nectar of flowers. Purified concentrated sugars are not the most healthful. Carbohydrates in nature's foods are seldom in high percentage, are nearly always intimately associated with vitamins and mineral salts, and are commonly found in conjunction with other nutritive substances, as proteins and fats. The most healthful sweets are found in natural foods, but are to be eaten temperately.

8. **EFFECTS OF EXCESS:** A diet which contains undue amounts of carbohydrate is unbalanced, and leads to overweight and malnutrition. The free use of sweets, especially in concentrated forms as sugar, candies, pastries, jellies, jams, etc., is unhealthful,

and affects the absorption and utilization of vitamins and minerals.

Too free use of sweets affects the appetite for more healthful plain foods, so much so that adequate amounts of fruits, vegetables, and whole-grain cereals are neglected.

9. **DEMONSTRATION:** By charts or servings of food, display common foods rich in carbohydrates.

<i>Foodstuff</i>	<i>Amount</i>	<i>Calories of Carbohydrates</i>
Apple	1 large	49
Almonds	12 or 14 nuts	10
Banana	1 medium	88
Beans, soy, dried	½ cup	106
Beans, navy, dried	½ cup	238
Bread, whole wheat	1 slice	56
Bread, white	1 slice	58
Carrots	¾ cup	37
Corn meal, cooked	⅓ cup	40
Corn sirup	1 tablespoon	68
Dates, dried	4 or 5	89
Figs, dried	6 medium	297
Flour, white	1 tablespoon	21
Grape juice	½ cup	75
Honey	1 tablespoon	92
Macaroni, cooked	½ cup	63
Milk, whole	1 cup	49
Milk, condensed, sweetened	⅓ cup	216
Molasses	1 tablespoon	63
Oatmeal, cooked	½ cup	44
Raisins, seeded	¾ cup	304
Rice, white, boiled	½ cup	84
Sugar, granulated	1 tablespoon	52

H. M. W.



"Principles of Healthful Living"

WE desire to call the attention of our readers to the new book, "Principles of Healthful Living," which is just off the press. This book, prepared under the auspices of the Medical Department and printed by the Review and Herald, covers in a comprehensive way the fundamentals of healthful living. Its sixteen chapters have been written by leading doctors and dietitians in our ranks, including a chapter by Dr. E. V. McCollum, eminent authority in the field of nutrition.

The scope of this book covers in an interesting way the field of hygienic living, including the relation of healthful living to health, efficiency, and spiritual life; principles of prevention and treatment of disease; balanced dietary; the question of meats and vegetarianism; practical rules for preparing foods; healthful and unhealthful beverages; sunlight, rest, exercise; effects of alcohol and tobacco upon the various structures and functions of the body; and concludes with a helpful chapter on mental hygiene.

We are confident that all our readers will appreciate owning this volume and will want to promote its distribution among our church membership, for the authors have written in terms understood by the layman. Placing such an authoritative book in the hands of our church members will do much to augment efforts in teaching them a sound health message.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

MISCELLANEOUS MATTERS IN WRITING

By MABLE A. HINKHOUSE, Office
Editor of THE MINISTRY

REMEMBER YOUR READERS.—In writing for a given periodical, you should first remember the particular needs of that paper. Try to visualize the readers among whom it is circulated. If you are writing for a journal whose chief purpose is to present the truth to non-Adventists, and convert them, you will have a far different approach and phraseology than you would were you writing for one of the journals that is distributed almost exclusively among our own people. Study the style and type of material used in our various periodicals before attempting to write for them, and try to make what you write appropriate to the peculiar need.

Do not take your readers' time for nought. Give them something for the time they spend with you. C. C. Cotton's sage observation may well be pondered: "*That writer does the most who gives his readers the most knowledge and takes from them the least time.*" It has been said that an editor should give much more thought to the readers for whom the paper is intended than to the paper itself, and it is also very important for the contributor to give much thought to the readers.

CAPITALIZE THE PRESS.—In writing for the public press, the worker may make use of a medium that goes to a large and varied group of readers. Special services, sermons, programs, experiences, rallies, conventions, institutes, graduations, funerals, baptisms, campaigns, elections, visits by leaders and missionaries, and announcements of our regular church services can be written up, and many columns of space utilized, in keeping our work before the people. The Press Bureau of the General Conference is glad to aid our workers with any of their problems along this line, and on request it will send out a pamphlet entitled, "Lessons in Newspaper Reporting."

FAULTY GRAMMAR.—Under the strain and stress of rapid speaking, a preacher often makes glaring mistakes in grammar. Perhaps he himself realizes, after he has uttered a sentence, that the grammar is faulty. He wishes he had not made the mistake, but it is too late to correct it. In writing, however, he can sit down and calmly shape his thoughts. He can go over his material as many times as he wishes in order to weed out errors, and

such practice will help him to avoid similar errors in the spoken word.

NUMBER AGREEMENT.—One of the most common—and most offensive—mistakes in the spoken and the written word is failure to maintain agreement between parts of sentences, particularly between subject and predicate. We should remember that a verb is always singular if its subject is singular, and plural if its subject is plural. The verb should always agree with the noun no matter how many words intervene between them. Examples of correct and incorrect usage follow.

Correct. Only one [singular subject] of the ten men *was* [singular verb] ready.

Incorrect. Every one of these letters *were* signed by me.

Incorrect. One person after another *have* agreed with me.

Correct. Each of the thousand tiny points of life is as clear as a star.

WRONG ANTECEDENTS.—Many mistakes are also made in maintaining number agreement between pronouns and their antecedents. Such words as *each*, *everyone*, *everybody*, *someone*, *somebody*, *anybody*, etc., are singular in form, and the pronoun which refers to them should also be singular. But because of the generality of suggestion, there is an almost universal tendency to use a plural pronoun. In such a sentence as "Let *each* take *his* turn," consider each unit separately. That is, each person, considered separately, is to take his turn. It would be incorrect to say, "Let *each* take *their* turn."

INCORRECT EXAMPLES	CORRECT EXAMPLES
Let everybody bring <i>their</i> own Bible.	Let <i>everybody</i> bring <i>his</i> own Bible.
Everyone does as <i>they</i> please here.	<i>Everyone</i> does as <i>he</i> pleases here.

Before leaving the discussion of antecedents, *confused antecedents* should be considered. Personal and relative pronouns, such as *he*, *it*, *that*, *this*, are often used to refer back to noun equivalents in such a way as to leave a question as to just what the antecedent really is. After a lengthy discussion of several paragraphs, the writer may start a new paragraph by stating, "This is to be deplored," and the reader wonders what *this* refers to. Sometimes it takes several readings to puzzle it out. In cases of confused antecedents, either repeat the antecedent verbatim, or use a substitute expression in such a way that the mean-

ing is clear. Exercising care in the use of antecedents is more often disregarded than some might think.

CHANGE OF PERSON.—Avoid sudden changes of person. Every now and then we find a manuscript which is written in an impersonal vein for a page or two, then the writer suddenly shifts to the personal vein for one sentence, and back again to the impersonal. That is, he may be telling what ought to be done in the third person, then insert sentences in which he speaks directly to his readers (second person), and then switch back to the third person. Thus—

"When a preacher is on the platform, he should not pace nervously from one side to the other," etc. (third person). "Remember, the group before you is watching your every move" (change to second person). "The preacher's platform presence should be carefully considered," etc. (switch back to third person).

We are not trying to set forth here that a writer is never to change from one person to another in an article, for this is done by the best of writers. We are merely offering a word of caution that such transitions be smooth and natural and not too sudden.

SEQUENCE OF TENSE.—Similar caution should also be taken in making sudden changes in the tense of verbs. There are times, of course, when it is necessary to use more than one tense in a story or an article, or even in a single sentence. But as a rule the tense of all the verbs should be the same. That is, the time of all clauses throughout should be past, present, or future. Some writers do not observe proper sequence of tense, and fail to notice that their time does not harmonize. This is not so objectionable in one or two sentences, but cases have occurred in which an article or story runs on for several pages in the present or historic present, and then suddenly shifts to the past tense in the latter part of the composition.

"THE WRITER" AND "MYSELF."—One authority on business-letter writing says: "Avoid using *the writer* and *the undersigned*. Say *I* or *we*. Remember that it is no disgrace to use personal pronouns in a letter." The same rule might well apply to articles and reports. Use of *the writer*, in an attempt to avoid what might appear to be the egotistical *I*, is a practice that is to be deplored. Such usage is false modesty and constitutes awkward writing. It is far better to use the simple, direct form and say, "*I* did so-and-so," rather than "*The writer* did so-and-so." In the magazine *Correct English* (December, 1937), we find this statement: "*The writer* is an obsolete form, and is no longer considered good usage;" and a later issue has this to say: "The use of *the writer* for the personal pronoun *I* is condemned by all authorities as a strained attempt

to avoid personal reference."—*February, 1940.*

The word *myself* may be correctly used in a reflexive sense or for emphasis, and although authorities differ as to whether it is absolutely incorrect to use it in the way just illustrated, it is best not to do so. Examples of correct usage of the reflexive and emphatic forms follow:

Reflexive. "I hurt myself."

Emphasis. "I myself will attend to the matter."

"A" AND "THE"—The definite article *the* and the indefinite article *a* are two of the most-used words in the English language, and yet one is often used where the other should be. In my work of preparing articles, I have often puzzled over a sentence which did not seem to read just right, hardly knowing what was the matter. Finally I would discover that if I substituted an *a* for a *the*, or vice versa, this was all that was needed. Also it is surprising how often an *a* or a *the* may be omitted and still leave the meaning intact. The writer can catch many of these little adjustments if he watches.

PUNCTUATION.—The matter of punctuation may seem unimportant to some, but lack of punctuation or overpunctuation many times makes a great difference in the meaning. The writer himself knows better than anyone else what he has in mind, and he should give some thought to the proper placement of these little marks in order that his material will not be too puzzling to the editors and readers.

CHECK AND DOUBLE CHECK!—Avoid inaccuracies of fact, inconsistencies of thought, misquotations, and misspellings. The copy editor will, of course, trace most of these down by use of dictionary, encyclopedia, World Almanac, Who's Who, atlas, concordance, index, history text, cyclopedia of quotations, the Bible and its various versions, etc. But sometimes this takes hours of time and costs the publishers far more than it should. The more care expended by the writer in checking his facts, quotations, and spellings, and painstakingly recording the sources of his quoted matter, either in the article itself or in the margin, the less time and expense involved in editorial and publishing offices. This is especially true of proper names and technical terms peculiar to a certain profession or locality, which may not be readily verified from ordinary sources.

A writer has to know what he is writing about in order to convince others. He should choose something to write on that he really knows and that he wants to tell, and thoroughly prepare for it. Then he should gather all the information, assemble all the facts, and formulate his presentation into powerful, meaningful words, and simple, concrete terms. Words mean nothing unless they are used to communicate an idea to a listener. He who presumes to write should really have some-

thing to offer. Dr. Andrew Weaver presents this startling challenge to speakers and writers in *Better English*:

"What is the plight of the speaker who begins his talk with the knowledge that he is unprepared? As he looks over his audience of, let us say, one hundred, it occurs to him that he is going to take up one hundred hours of audience time, that he is going to disturb two hundred ears with his sound waves. He knows he has not earned the right. He feels inadequate and his poise suffers."—*February, 1939.*

After you write an article, let it rest a few days. Then take it out and look at it again. Read it through carefully, perhaps aloud. Ask yourself solemnly, "If I were the editor of —, would I accept this article for publication? Is it convincing and of interest to the particular readers of this magazine? Is it something others will need or want to know, something worthy of taking the time of many people to read? Is it overwritten? Have I used too many words? Does it have a message? Can I improve it?" These are important questions to consider in giving a manuscript the last final look before submitting it for publication.

[END OF SERIES]

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

The Gift of Prophecy—No. 2

By JESSIE M. HESLIP, *Bible Worker,*
Battle Creek, Michigan

Recapitulation and Introduction

1. Num. 12:6. Method of revelation; visions and dreams.

2. Job 33:15, 16. Value of method. Instruction "sealed." God takes full and complete possession of the messenger. No human thought intermingled with His message.

3. Dan. 10:7; Acts 9:3-7. Visions given in public, witnessed by others. Dan. 2:19. Night visions, given in private. "Open" vision means "widespread," rather than public. See footnote on page 63 of "The Abiding Gift of Prophecy."

4. Hosea 12:13. Israel led out of Egypt into the Promised Land "by a prophet." Spiritual Israel led out "by a prophet."

5. 2 Kings 6:8-12. Value of prophet to Israel. God warns of danger by the seer.

6. 2 Chron. 20:20. Belief in prophet brings spiritual prosperity.

Why the Gift Was Temporarily Removed

1. Micah 3:5-7. Israel rejected the messages of God's prophets, and gave heed to "prophets that make My people err, that . . . cry, Peace." "Night shall be unto you, that ye shall not have a vision; and it shall be dark

unto you." "The sun shall go down over the prophets, . . . there is no answer of God." Here is described a condition under which the people of God would be deprived of the "eyes" of the church, the "seer." 1 Sam. 9:9. We have no record of any manifestation of the gift from Malachi to John the Baptist, a period of about four hundred years. Moreover, manifestations of the Spirit of prophecy (as a gift) were only rarely seen from the time covered by the first seal (Rev. 6:1, 2) until the close of the 2300 years, when all truth was to be restored in the final message. Dan. 8:11-14.

2. Rev. 12:17. A prophecy of the appearance of the gift to the church. The gift of prophecy, together with the keeping of the commandments, designates the remnant church.

3. Lam. 2:8, 9. The church languishes. Her strength is gone. Why? "The law is no more." When the people of God do not keep His law, the "prophets also find no vision from the Lord." When Israel of old did not keep the commandments, especially the fourth commandment, God took away from them the gift of prophecy, or the "vision." He deals with His people in the latter day as He dealt with them anciently. 1 Cor. 10:11; Rom. 15:14.

Commandment Keeping and Gift of Prophecy United Throughout Scriptures

1. Eze. 20:1-3, 11, 12, 13, 19, 20. "I will not be inquired of." "My Sabbaths they greatly polluted."

2. Isa. 8:20. Law and testimony.

3. Isa. 8:16, 17. "Bind up the testimony, seal the law." When God's servants are looking for His return in the last days, the "seal" (fourth commandment) is to be restored to the law. The "testimony" (Spirit of prophecy) is to be bound up. Again we find the two distinguishing earmarks of the remnant church brought together. (Compare Eze. 7:26; Matt. 5:17; Prov. 29:18; Lam. 2:9; Rev. 12:17.)

The law of God was written with His own hand. It is a transcript of His character and therefore above inspiration. The remainder of the Bible, the testimony (that which the prophets have written or spoken), was given by inspiration of God. These two, "the law and . . . the testimony" (Isa. 8:20), constitute the Bible. They can never be separated. Hence we find them united in the final message. This is the reason that Satan is angry with the remnant church.

4. Prov. 29:18. "He that keepeth the law, happy is he." Happy are those who accept the third angel's message. The church is now "behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7.

Characteristics and Tests

1. Matt. 24:24. There will be false prophets. 1 John 4:1. Test them. Try them.

2. Isa. 8:20. Their prophecies must agree with the Bible.

3. Jer. 28:9; Deut. 18:21, 22. Their prophecies must come to pass. Sometimes the prophecies of a false prophet do come to pass, but the prophecies of a true prophet are fulfilled. Jer. 18:9, 10.

4. The working of miracles is not a test. Compare Rev. 19:20; 16:14; Luke 1:76; John 10:21. John was a prophet of the Highest; yet he did no miracle. Obedience to God's word is the true test.

5. Matt. 7:15, 16. "Ye shall know them by their fruits."

6. Physical tests. Physical manifestations often observed in connection with the vision constitute one evidence in the body of evidences in the experience of a prophet.

a. Num. 24:16. Eyes *open* while in vision. (Eyes of a false prophet are tightly shut while in a trance.)

b. Dan. 10: 7-9. No strength.

c. Dan. 10:18. Superhuman strength.

d. Dan. 10:15-19. No breath. Only God could withhold one's breath for a period of from twenty minutes to two hours and restore it with no ill effects. Satan cannot counterfeit this test.

(Now your reader is ready for a short history of how the gift was manifested in the remnant church, a short biography of Sister White, a few short, pointed prophecies which have been fulfilled, and an opportunity to ask questions.)

THE LARGER OUTLOOK

Principles, Perils, and Developments

Between Young Ministers' Wives

By MRS. F. W. STEUNENBERG
Montana Conference

THERE are many ways in which a young minister's wife may help her husband to be successful in the work. A minister is very busy, and his wife should do all in her power to relieve him of caring for the little details of the home. (See "Testimonies," Vol. I, pp. 139, 451-453.) She and her children must be disciplined more than other church members, for they are examples.

One of the first things a young couple should do is to learn to live within their income. This is especially important for a young minister and his wife to learn. No business firm can succeed without a good bookkeeper and a budget. The budget does not need to be elaborate, but it is surprising how much money is wasted over a period of months in nickels and dimes. A budget helps one to find these leaks.

The wife can save her husband's time by taking over the bookkeeping and looking after the household expenses. This may be distasteful to her if she does not like figures, but she will soon learn the thrill of saving here and there. She should learn to sew, especially if they have children. It is a simple matter to keep small children inexpensively dressed from made-over clothes. A good policy is to buy for cash only. Credit in various stores breeds extravagance. Of course there are exceptions, but make these exceptions rare, and be a good example for the church members in financial matters.

A minister's wife must be hospitable. She can learn to cook tasty meals that will not be a burden on the family budget, serving simple meals daintily and attractively. She may buy her supplies at sales and thus save. She should keep her cupboard filled with enough things to enable her to get a meal in a few minutes for an unexpected guest. She should learn to properly prepare balanced, nourishing meals so that her family will be kept in good health, thus reducing doctor bills.

If a minister's wife puts her all on the altar and dedicates her life to her Master, she will be able not only to develop the talents that she already has, but through God's help she will be able to develop others' talents, and thus advance the Master's cause. A minister's wife may not preach in the pulpit, but she can develop the talent of storytelling to such a degree that she may win the children and youth to God. It is just as important to win the children to God as it is to win their parents. A story impressively told may be the turning point in some child's life. One minister's wife said, "Fifteen years ago I could not tell a story, but after taking the course in mothers' meetings, and listening to other good storytellers, and then practicing on our children. I can tell a story now to juniors and keep their attention."

And why not learn to do a little chalk drawing? According to a Chinese proverb, "One picture is worth a thousand words." Even the simplest stories are interesting if accompanied by a drawing either in white and black or in colors. Buy a book on chalk talks and see how simple they are to give. Chalk talks given in connection with an evangelistic effort will do much to secure the interest of juniors and smaller children. They will not miss these Bible stories for anything. It helps them to sit quietly during the remainder of the meeting after they have had their special treat. In one evangelistic effort this plan was carried out in the middle of the song service. The children came to the front at the beginning of the song service. After their story, they went back to sit with their parents. Thus some parents who could not be interested before, were brought to the meeting by their children.

If you buy or borrow a book on fancy lettering, and practice a bit, with God's help you may be able to do acceptable work. You might have someone write out several different kinds of alphabets to guide you. When you receive a card or anything else with artistic lettering on it, save it and practice the lettering. I find that the little knowledge I have has been very helpful many times in making mottoes and posters and goal devices for the church, and for lettering blackboard advertising for meetings in tent efforts. Fancy lettering pens are inexpensive, and are a great aid in doing fast and uniform work. I bought a set of six graduated pen points for fifteen cents to do medium and small work. One or two air pens will be enough for larger work. Pens that shade as you print can also be bought. One minister said he did not have a spark of artistic ability, but with some pen points and practice he surprised himself and others with the work he was able to produce.

A few years ago a minister's wife learned to play the piano, but she was not satisfied to play just the piano. She bought a Vibra Harp and learned to play it also. Some people first came to the meetings to hear the Vibra Harp. Their souls were stirred by her husband's preaching, and they were drawn back the following evening. She had taken vocal lessons in college and had a sweet contralto voice. She and her husband, who sang tenor, often sang duets. Many times people had tears in their eyes at the close of a simple heart-stirring hymn so feelingly sung. People knew that this couple were in touch with God by the way they sang.

Oh, that more of our ministers would use simple, dignified, truth-filled hymns in their meetings, instead of cheap, catchy tunes to get the people to sing louder. (See "Testimonies," Vol. IX, pp. 143, 144.) The minister's wife may select songs on her husband's subject for the evening service and hand the list to the song leader. One wife trained her baby boy to go to sleep in a crib in the mother's room at the rear of the tabernacle. Thus she was free to play the piano and help her husband. Rightly trained children are not a hindrance to a wife's activities.

Be a Master Comrade and your worth will double to the young people, as well as to your husband and the cause of God. Other ways in which a minister's wife may help is to give health talks or food demonstrations to parents, particularly if she is a dietitian or a nurse. She may prepare herself to give Bible studies in homes or in public meetings. After the service, she may greet all with a friendly smile and a hearty handshake, and drop an encouraging word to someone who needs it. If the minister's wife does not have a kind, friendly spirit, she should cultivate one.

A minister's wife should talk over matters

of dress with her husband. She should not tie her husband's hands by dressing so that he cannot mention standards of dress in the pulpit. A wife can counteract all the good her husband may do if she does not live up to God's standards in dress as well as in other matters of life. She must learn how to dress herself and their children neatly and attractively, but not conspicuously. By all means she should not try to follow the latest fads and fashions in the matter of hair and clothes.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

BOOK REVIEWS

Youth and Creative Living,* by Cynthia Pearl Maus, Harper and Brothers, New York City, 1932. 163 pages. Price, \$1.25.

The youth of the present generation face new tasks and new responsibilities. New opportunities and new temptations are theirs also. This book is intended to guide them in the discovery and attainment of those qualities of character that make for creative living. The author has had a wide experience working with and for young people, and from that experience he passes on to the reader many helpful suggestions which, if carried out in life, would result in deeper devotion, greater accomplishments, and Christian growth.

The book has been prepared primarily for youth of the adolescent years, but it will also be interesting and helpful to older young people and adult leaders of youth. The timely quotations and interesting illustrations may be used to fill an important niche in many a sermon outline or inspirational talk to young people. Every minister will do well to own a personal copy.

C. LESTER BOND. [General Conference M. V. Department.]

Grace in the New Testament,* by James Moffatt, Harper, New York City (also Hodder & Stoughton, London), 1932. 419 pages. Price, \$3.

Mr. Moffatt is already famous for his modern-language translation of the New Testament, as well as for other works which deal with New Testament scholarship, etymology, and language. His present volume, however, is much more than a mere linguistic discussion. It touches upon the inner spiritual meaning of grace (Greek, *χάρις*), as that word is employed in the pages of the New Testament and on the lips of apostles and prophets.

* Elective, 1940 Reading Course.

After a somewhat lengthy but interesting introduction, Mr. Moffatt discusses the antecedents of grace, pointing out its use in the classical Greek and Jewish vocabularies. Then he discusses "Grace as Active Favor," and follows with a discussion of "Grace in the Old Testament," "Grace in the Writings of Philo," "Grace in the Religious Philosophy of the Age," and similar topics to illustrate the real meaning of the word as it was understood in the thought of those who listened to the preaching of Paul and John and Peter.

A fine section on "Jesus and Grace" follows, and then a discussion of the New Testament language of grace, developing the meaning of the various New Testament words derived from *χάρις*.

Later sections are "Paul on Grace" and "After Paul," illustrating the use of the word "grace" in the Revelation, in the epistles of John, and in Luke.

While there are some passages with which we might not entirely agree, on the whole Mr. Moffatt's work is an excellent and stimulating study, well adapted to draw to our minds an important truth—that the grace of God flows out to His creatures, and that His favor is never withdrawn from us while there is any possibility of our accepting it.

G. DALRYMPLE. [School of Theology,
Walla Walla College.]

Some British Books Worth Reading

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

READERS of THE MINISTRY may be interested in a few notes on some English books published during 1939 and the early part of 1940 which have particular value to the Adventist preacher and writer. None, of course, coincide entirely with our particular point of view, but all contain facts and arguments corroborative of the distinctive teachings of the advent movement.

Prophecy and Divination Among the Hebrews and Other Semites (Bampton Lectures), by Alfred Guillaume, Harper, London and New York City, 1939. 434 pages. Price, 20s. (\$5).

Doctor Guillaume, in his Bampton Lectures, has rendered a rich service to students of Bible prophecy in this book, by showing that Bible prophecy can be explained only as a supernatural revelation from God. He brings abundant evidence to show that the mind, in certain states, is capable of receiving impressions at a distance, as in telepathy, and also of attaining to a precognition of future events through visions and dreams.

It is safe, therefore, the author says, "to affirm that those who dream of events in some

far-off place are persons with abnormal psychical powers. If such a person's mind and intention were wholly or mainly concentrated on knowing and doing the will of God, it would be reasonable to hold that he might receive a divine message." Doctor Guillaume's scholarly work thus not only delivers Bible prophecy from every attack leveled against it, but gives the Bible student a new incentive to study and apprehend these messages which are communicated from the spiritual world through vessels of God's own choosing.

The Fear of Hell as an Instrument of Conversion, by Clement F. Rogers, Society for Promoting Christian Knowledge, and the Sheldon Press, London and Toronto, 1939. 113 pages. Price, 3s. 6d. (85 cents).

In view of the insistence with which the monstrous doctrine of "hell-fire" is still advocated on the authority of Scripture, this little volume by Doctor Rogers, professor of pastoral theology at the University of London, is particularly welcome. In it the author traces the history of "hell-fire" teaching in the Christian church, and shows that it was not held by the early believers, nor did it occupy any important place in the dogma of the church for some eight centuries after the death of the apostles. Following an exhaustive survey, the author says:

"We are met by the fact that in the remains of early Christian art *there is no representation of hell*. . . . The earliest representation of hell that I know is that on a tenth-century ivory in South Kensington Museum, which has the traditional hell's mouth in the form of a monster with which we are familiar in medieval Dooms."

"There are plenty of representations from the earliest times of the judgment of the individual, of the bringing of the soul before the enthroned Christ, . . . but no hint or suggestion that the tortures of hell entered into their thoughts either in the cemeteries or at home."

From this it must be clear that everlasting torment for the wicked found no place in the teaching of Christ and His disciples, or in the belief of the early church. Its appearance only after the Church of Rome had arisen to a position of dominance, indicates that it is but another of the inventions of that apostate church for the establishment of its tyrannical supremacy over the bodies and souls of men, which some Protestants have failed to expunge from their creed.

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OUR SALVATION.—We do not know what the future will bring. But this we know: God never abandons those who confide in His protection. Life is an equation that can never be solved, if God is omitted, for God is its controlling factor. The world is bewildered today, and millions mourn, because the world has been misled by a philosophy which has attempted to put God out of His world. Love, loyalty, faith, and all that makes civilization possible, are but empty symbols when man's heart has been made arid by rejection of God. In the world's return to God lies the world's only salvation.—*America (R.C.)*, June 1.

WHOLE LOAF.—If any support were needed in justification of Dr. Samuel McCrea Cavert's strong word of warning concerning the threat to the American principle of separation of church and state (see the *Christian Century* of May 15), it would be found in an article by the Most Reverend James H. Ryan, Roman Catholic Bishop of Omaha, published in the *New York Times* of May 17. In a three-column argument, startling in its candor, Bishop Ryan calls for the immediate establishment of regular and undisguised diplomatic relations between the United States Government and the papal state.

Bishop Ryan has performed a distinct service by revealing the logical implications of the Taylor ambassadorship, and the determined purpose of the

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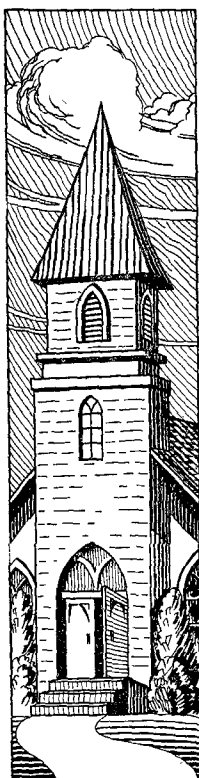
"Received your letter containing information regarding prices to churches on health foods. I have presented the money-raising projects to the churches, and they seem to be much interested. The Dorcas Society of the Wauchula church wishes to sponsor the sales in this district. We are planning to make the health message a definite part of our service here, using these foods as a part of that program, introducing them into the homes of all those who are interested. I believe that if the proper promotion is given, a very profitable little business may be carried on, the proceeds of which may be used for our church building fund and church indebtedness."

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hierarchy to demand the rest of the loaf after eating the half that has been given. Catholic spokesmen—the Pope, Archbishop Spellman, Archbishop Schrembs, a host of other prelates and Catholic editors generally—have approved the Taylor appointment because it was practically an ambassadorship, or because it was so near being regular that full diplomatic relations seemed imminent and certain. The fact that Bishop Ryan would now claim the rest of the loaf while controversy over the legitimacy of the first half is at its height, indicates how certain and how imminent in Catholic expectation is the full satisfaction of its ambition for a privileged position in relation to the United States Government.—*Christian Century*, May 29.

PRACTICAL PREACHER.—"It finally dawned upon me also that folk would sooner listen to religious discourses than to sermons about religion. In short, they want to hear religion, not about it. This is not an admission that I never preached religion, but a confession that too often I talked about it. In this connection I might add that line about, 'What you are speaks so loud that I cannot hear what you say,' because the most simple-minded people are often the most observant when the preacher's character is involved. This latter fact only proves how intelligent simple folk actually are regarding practical matters. . . . Sincerity saves the throat, for one does not have to shout out the weak points in trying to 'go over.' Actually having something to say, or just talking to say something, marks the difference between a message and a mess."—*Presbyterian*, May 16.

MISSION OBSTRUCTIONS.—War has an evil effect on Christian missions. The ordinary channels of communication are obstructed or closed. Foreign exchange goes through tragic fluctuations. Travel is restricted and often prohibited. In belligerent countries, interest is diverted to prosecuting the war, and resources are diverted from missions to war philanthropies and increased tax payments.—*Watchman-Examiner* (Bapt.), May 2.

CATHOLIC ACTION IN ACTION.—The Highway to Heaven radio series sponsored by the Defenders of the Faith and directed by Father Richard Felix, O.S.B., Conception, Missouri, is now carried on seventy-five stations. This series of religious transcriptions is fast becoming one of our most popular radio features. Of the stations carrying this feature every week, one is located in Panama, three in Puerto Rico, six in Canada, and sixty-five in all parts of the United States. . . .

As a follow-up to this weekly program of radio broadcasts, the Defenders of the Faith send out an immense amount of Catholic literature. During the last two years their output of tracts and pamphlets has reached the staggering sum of eight

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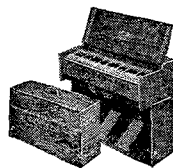
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million pieces, most of it going into the hands of non-Catholics. This splendid enterprise depends for its support wholly on the charity and contributions of those interested in the cause, and it is a tribute to the generosity of the laity that it has achieved such success. It is also proof that our people are more and more realizing that every Catholic today must in some way be a "Defender of the Faith."—*Our Sunday Visitor (R.C.)*, June 9.

MEANINGLESS DEGREES.—Under the heading, "Education Dying By Degrees," the *Christian Standard* discussed briefly another Carnegie Corporation report on education in this country. It especially emphasized what the report had to say about the craze for degrees in American colleges and universities, and gave this extract:

"The creation of academic degrees has increased to a preposterous point in the United States. Only in a few strong professions, notably medicine and law, and the older branches of engineering, can it be said that the possession of a degree today necessarily means anything. All over the country teaching and other vacancies are being filled by degrees, not by men and women, the appointing bodies accepting the diploma as a substitute for the tiresome process of really finding out something as to the professional and personal qualifications of individual human beings."—*Presbyterian*, May 30.

"NO MANIFESTATION."—Casual visitors to Chicago's Jackson Park recently beheld an interesting spectacle. On a blustering March afternoon a Detroit magician, surrounded by a few witnesses and a group of newspaper reporters, stood poised on a lagoon bridge. After a few preliminary remarks, the magician, Claude Noble, asked the assembly to bow their heads and join him in repeating the Lord's prayer. He then paused dramatically, grasped a hymnal, and called out: "Clarence



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Darrow, I am here in fulfillment of the pact we made with each other. If you can manifest your spirit to me, do so now!" For a full minute he stood in rigid silence. The wind blew, a bird twittered on a near-by limb, the subdued drone of the city's traffic played a monotone background, one of the reporters coughed apologetically. Suddenly Noble relaxed, turned to the witnesses, and replied, "No manifestation!"

He had previously explained that this attempt to establish contact with the spirit of the departed agnostic attorney was prearranged. Noble had met Darrow in a Detroit hotel three years ago. There, together with Howard Thurston, another magician, the three agreed that after death they would try to manifest their spirits. Darrow promised that his spirit would try to shake the hymnbook so that it would drop from Noble's hand. Last year Noble tried to establish contact through a séance in the hotel room where the agreement had been made, but the result was "No manifestation!" This year he selected the park bridge where Darrow's ashes had been strewn to the four winds; but the book remained rigidly clutched in his hand. For three quarters of a century "No manifestation!" has been the consistent verdict of such prearranged tests.—*By Walter A. Maier, in Religious Digest, June.*

AMBASSADOR TAYLOR.—Taylor, Myron, C., Ambassador to the Vatican and former chairman of the board of the United States Steel Corporation, was born at Lyons, New York, January 18, 1874, the son of William D. and Mary Morgan Underhill Taylor. He was graduated from Cornell University. . . . In 1939 Mr. Taylor was appointed by President Roosevelt as ambassador without portfolio to the Vatican. He has spent much time in Italy, and has a wide acquaintance among important personages in the Roman Catholic hierarchy. Address: The State Department, Washington, D.C.—*Christian Century*, May 22.

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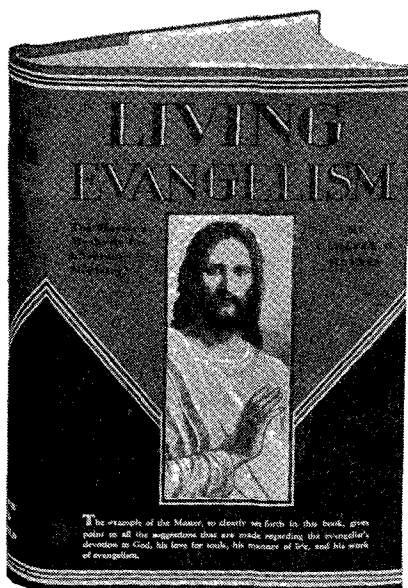
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Page 46

EARLIEST TEXT.—A papyrus manuscript found in Egypt eight years ago is said to be the earliest text of the New Testament which has been discovered. Experts have separated the leaves, mounted them between sheets of glass, and edited them. They are nearly two hundred years earlier than the Codex Sinaiticus, recently purchased from Russia, and except for a few verbal alterations due to being transcribed by hand, they confirm the soundness of our text. This Egyptian papyrus was exhibited in London recently for the first time.—*Presbyterian*, May 16.

BAPTIST COLLEGES.—The Christian colleges have had hard sledding to maintain themselves, and more than 50 per cent of them have gone out of existence. Among those which were founded and originally conducted on definite Christian principles, many shamefully neglect Christian teaching. A survey of Baptist colleges in the Bible belt of America shows that in three of them no Bible is required, and that six session hours is the maximum required by any one of them. I have seen no similar survey for any other section, but if this condition prevails in a stronghold of evangelical faith, what must the condition be elsewhere?—*Dr. M. E. Dodd, president of Dodd College, in Watchman-Examiner*, June 6.

WANING MESSAGE.—We cannot burke the fact that there has been a marked falling off in missionary recruits and in financial support during the last twenty years. The problem is discussed by Dr. John R. Mott in his latest book, "Five Decades and a Forward View," and it is instructive to note that he attributes a large share of the responsibility for waning missionary zeal to the sending out of missionaries who imagine themselves to be pioneers of "a new civilization," or "creators of a new world," rather than ambassadors of the cross. "Civilization" is not a synonym for "evangelization."—*Presbyterian*, May 16.

PAPAL STATE.—Evidently the personal establishment of diplomatic relations with the Vatican by President Roosevelt has emboldened Roman Catholic authorities in this country to advance a step farther and urge that all pretense be dropped by legalizing and making permanent the present extraordinary situation. In a long letter of nearly three full columns in the *New York Times* of May 12, James H. Ryan, Roman Catholic Bishop of Omaha, Nebraska, clearly sets before us the position of his church. He argues that the Vatican is a "sovereign state" and that "thirty-six nations maintain either permanent embassies or legations in Rome. . . . The Pope is a temporal king, recognized by international law, possessing all the rights and privileges of a sovereign." . . . It is its assertion that the Pope is "a temporal ruler—an independent sovereign with juridical power as valid as that of the ruler of even the greatest empire," to quote Bishop Ryan, that introduces a bone of bitter contention into our relationships. We know what this means. History is replete with countless illustrations of the horrible results of this heresy. There are those who see in such pretensions, and the fact that a solid block of our Catholic citizens believe them, a constant threat to our unique American rights and liberties. They fear the coming to this country of those evils our founding fathers fled from Europe to escape.—*Watchman-Examiner (Bapt.)*, May 23.

HEBREW UNIVERSITY.—The growth of the Hebrew University of Jerusalem is one of the wonders of our time. It is the crown of the Hebrew Renaissance in Palestine and the spiritual center of the Jewish race. More than other institutions in the national home, it embodies the spirit of reconstruction which basically changed this land of unlimited possibilities after the Great War. The first stone of the university on the mountain Scopus was laid during the Campaign of July, 1918, while

The Ministry, August, 1940

Turkish cannon only twenty miles distant were belching forth destruction. But Christians as well as Jews had dreamed for some time of the establishment of the university. In his "Emile," Rousseau prophesied that "we shall learn what the Jewish people has to say when it has its own schools and universities from which it can safely express itself." A century later Newman portrayed in a series of lectures a University of the Holy City which should compete for learning with Oxford, and should "produce an influence as mighty as Jerusalem itself and as broad as its sphere of influence, which extends throughout the whole world."—*Norman Bentwich, in Religious Digest, June.*

LARGEST CHURCH.—Do you know which is the largest local Protestant church? It is a Negro church in the city of New York. But its size is not the most remarkable thing about it. The *Herald of Holiness* summarizes a number of its notable features as given in an article in the *Reader's Digest*:

"The Abyssinian Baptist Church, the largest Protestant church in the world, at 132 West 138th Street, New York City, is a wonderful story of what tithing will do spiritually and financially. They now have 15,000 members on their rolls, with over 5,000 worshipping in their two simultaneous services. Three pastors take charge. Each Monday night 151 Sabbath school teachers are required to take training courses to properly fit them for their work. They have six large choirs of men, women, and children. Two thousand people attend midweek classes which are economic and social. They erected a church building at a cost of \$400,000 and paid for it in seven years through tithing. Then in 1928 they erected a home for the aged, at a cost of \$40,000, and paid for it in six years through tithing. Their operating budget is \$41,000 each year, and they have money left over, as a result of tithing."—*Presbyterian, May 30.*

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RESCUE!—The world is aflame. Tongues of fire spurt forth from every part of the old earth's structure. Souls are perishing in the conflagration. The supreme need of the hour is rescue. Formalities are out of place under such conditions. Jokes and entertainment are decidedly out of order at such a time. Dissertations on ethics, the state of the world, or the political horizon, educational or travel lectures, however interesting or helpful, are wholly inappropriate in the face of life-and-death issues. Our business for God is to rescue souls from the besom of destruction. It matters little what color of uniform the fireman uses, or whether the rescue ladder is appropriately painted—so long as life is saved. Nonessentials and extravagances are most decidedly out of place when a life is in danger. Platters of sandwiches and other refreshments, however delightful and appropriate at times, would be an insult if offered to the perishing, and an indictment of the judgment of the rescuer. Emergency conditions call for the abandonment of many things that are proper in normal times. Let us grip the principle of the figure of the flaming world, and revise our approach, methods, and emphasis.

FEEDERS!—It is hungry sheep that stray away from the fold and seek the stranger's voice. The sheep and lambs of God's flock are hungry. Feed them. They are anxious and often bewildered. Guide them, counsel them, instruct them, build them up, and they will rise up and call you blessed. You will have their confidence, affection, and moral support, if you supply their needs. They look to you, and rightly, for this help. One will always have an audience if he feeds his sheep as the Master enjoined. Husks will not suffice. Nourishing, building foods are necessary for healthy, contented, wool-bearing sheep. We need to heed anew the Master's command, "Feed My sheep."

RESEARCH!—More and more is competent research work destined to fill a vital place in the finale of this movement—despite the fact that we have not been particularly research-minded. We are decidedly utilitarian in our interests and outlook, and preponderantly material in our emphasis. We love action, achievement, advance. We have time, money, effort, encouragement, and patience for activities and material projects. Yet the greatest thing in this movement, upon which all else

is built, is confidence in the certainties of the truths we profess and the verities we champion. Stronger, clearer, fuller evidences concerning the great pillars of the faith await our discovery and utilization. Here is the supreme means provided for substantially building confidence. The highest and loudest of affirmations will never do it, nor will formal resolutions of confidence. It must spring from conviction, and conviction comes from convincing, inescapable evidence. Here is the instrument for the defense of truth, the overthrow of error, and the discomfiture of critics. This is more important than institutions, expansions, or equipment, for this has to do with the heart of it all—the very spirit and life of the movement itself. Let us give rightful research the support which it deserves.

PROFESSIONALISM!—An unconscious drift into a mechanical professionalism in the gospel ministry is a very real peril to the individual worker in this movement. There is danger that we may through carelessness, prayerlessness, and drift from God, come merely to play a part, going through the motions, depending upon a form, relying upon organization, oratory, salesmanship, and psychology—and missing the reality, the throbbing, spiritual impulses, the Holy Spirit's presence.

UNIFIER!—It is the Spirit of prophecy that has made this people what it is in doctrinal unity and organizational achievement. Without this guiding, unifying gift in our midst, we would long ago have been rent by divisions or diverted into tangents. The Bible is our sole rule of faith and practice, but without inspired interpretation we would be in conflict over its interpretation on expounded fundamentals, just as some are prone to be confused over nonessentials upon which it is silent. Nominal Protestantism is without such a guide, and does not profess to possess it. On the contrary, Catholicism professes to have the continued inspiration of tradition vouchsafed for its rule of infallibility. But such is spurious, and contrary to all Scripture and true experience. In only one church or movement is this to be found today—the divinely chosen, called, and respondent remnant. Look with justifiable suspicion on those who question the Spirit of prophecy's vital place, who soften or hide its counsels, or who evade and avoid its guiding voice.

L. E. F.