

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

THE role of critic is a comparatively easy one. He who has never written a successful book or article can easily be the most vocal

ROLE OF CRITIC AN EASY ONE

and persistent critic of others' writings. He who never in his life—or at least in years—has conducted an effective evangelistic effort, is frequently the severest critic of the methods of those who are really making an impression on the public mind. And the same is true on down the line with similar responsibilities in this cause. Swivel-chair experts can tell how the conference president, denominational editor, evangelist, pastor, Bible worker, or Bible teacher should or should not do his appointed work. Theorists can always do that. The trouble is that critics nearly always talk to the wrong people. They should go directly to the brethren whom they believe to be at fault and present their convictions to them—if the objects of criticism are to be helped. That is the right, the honorable, the Christian, and the really effectual way to do—albeit the hardest and sometimes the most embarrassing. For then the critic might learn of circumstances, problems, objectives, or necessities that would sharply modify the point of his criticism. But the one who is criticized is frequently the last to be approached. Most men are desirous of improvement. They are ever looking for better ways. They desire to avoid offense, misunderstanding, or unfortunate reactions. The critic usually chooses to start a propaganda that in time, if effective, reaches the ear—and often wounds the heart—of the object of his censure. But such methods are not consonant with the ideals of the ministerial fraternity. They are at heart unchristian. Those who employ such methods are not doing unto others as they would have others do unto them. They trample the golden rule.

☞ THE relationship between pastor and congregation is different from any profession, in that it is more intimate and more personal, and includes or involves the most sacred experiences of life.

☞ HONORABLE mention should be made of the fact that Andrew Nelson, of Sanitarium, California, has completed all the Ministerial Reading Courses from the inception of the plan until the present, or from 1914 to 1939 inclusive, without missing a single year. He bears witness to the helpfulness and inspiration of the courses. This is indeed a fine and unusual record.

☞ WITH the December, 1939, issue, the revered interdenominational *Missionary Review of the World*, founded in 1878, ceased publication. Its passing is symptomatic of the pronounced change that has come over Protestantism, a breaking down and disintegration of the stalwart missionary program and principles that were the glory of the early decades of the nineteenth century. This all constitutes a sobering lesson and a challenge to us never to forget the world-mission character of the threefold message—and so much the more as we witness the disappearance of the former missionary spirit from nominal Protestantism.

☞ THE Alabama-Mississippi Conference has the laudable record of twenty-seven registrants for the 1940 Reading Course. The Illinois Conference is not far behind, with an enrollment of twenty-four. Minnesota and Upper Columbia each have twenty-three, the Washington Conference twenty-two, Carolina twenty-one, Indiana eighteen, Iowa sixteen, and Nebraska fifteen. In South Dakota all the workers have received Reading Course sets as awards for Ingathering achievement. These records are worthy of emulation.

☞ BEWARE of snap judgments. We live in a world of appearances, and appearances frequently are very deceptive. So do not be led astray by first impressions. Thoughtful men will wait until enough sound, hard facts have been gathered to warrant a worth-while judgment.

☞ LOOSE talking is usually the result of loose thinking.

Momentous Events

☞ THE discussion on the opposite page by H. L. Rudy merits careful study. We are soon to witness those developments which are foretold in the Spirit of prophecy when New World Protestantism will definitely reach out to clasp hands with Old World Catholicism. The groundwork is being laid. Once under way, such movements will gain momentum rapidly. The momentous results are well known to us. We all need at this time to re-study the picture portrayed in the closing chapters of "The Great Controversy," and parallel writings in the "Testimonies"—such as "The Coming Crisis" (Vol. V, pp. 449-454). For the benefit of overseas workers who may not have access to the *Review and Herald* of January 11, 1940, which contains Elder McElhany's letter to the President of the United States on the Taylor appointment, it likewise appears on page 41. A third and kindred item is the reprint of "National Apostasy," on page 10. We need to keep fully abreast of the times and to faithfully, but wisely, cause our people to understand. The days of crisis are nearer than some think.

The Ministry

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Official Organ of the Ministerial Association of
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EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

THE POPE, PEACE, AND THE PRESIDENT

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

THE appointment of Myron C. Taylor, on December 24, 1939, as President Roosevelt's personal peace ambassador to the Pope, has raised the question of renewing diplomatic relationship of the United States with the Vatican. The President's action more nearly approaches the resumption of official contacts with the papal power than anything that has happened in American foreign relations during the last seventy-two years.

Various conflicting voices have been heard through the public press and otherwise, either lauding or condemning the President's move. To some it is a welcome gesture in the direction of peace. Others see in it an incipient violation of the principle of separation of church and state. Roman Catholics naturally hail the appointment as a "step toward resumption of diplomatic relations," while politicians of a certain strain criticize the President as having personal ambitions which he is seeking to realize by this move. The real facts of the circumstance point, however, in another direction.

While some, if not all, of these criticisms may be in place, there are substantial reasons for viewing these recent developments from an altogether different viewpoint—from that of the Papacy itself. It is a well-known fact that, since 1870, the Papacy has sought to obtain temporal recognition among the nations. Real success in that direction was not possible, however, until the time of the Great War. In 1914 England appointed an ambassador to the Vatican. Two years later, Holland appointed its first representative since the Reformation. France reestablished its embassy at the Vatican in 1920. Germany, too, became more friendly toward the Papacy, and indicated its change of attitude in 1917 by abrogating the law against the Jesuits. The *New York Times* reports:

"In 1930 there were listed twelve embassies and twenty-four legations to the Holy See, and in this

year's [1939] *Almanach de Gotha* thirty-five are listed. Among them are the British Empire, France, Germany, Spain, and Italy, as well as the majority of the Latin American nations."—*Dec. 24, 1939.*

An important diplomatic victory was scored by the Papacy in 1929 when the Lateran Treaty with Italy was agreed upon. Before world-wide political influence could be properly exerted, local fetters had to be broken. A satisfactory relationship had to be established between the Vatican and Italy, its nearest neighbor. This relationship was made possible by the agreement of 1929. The Benedictine monk, Dom Charles Poulet, writes:

"The freedom of the Papacy requires that the people be subject to no temporal power; the freedom of the church is guaranteed only by a free pope in a free territory. Were any government to possess temporal jurisdiction over the Bishop of Rome, it could bring pressure to bear upon him and seriously impair his spiritual ministrations as well as the interests of both church and state."—*A History of the Catholic Church, Vol. II, p. 639.*

NOW, what enhanced the growth of papal power after the Great War? The answer is: *Papal peace efforts and relief work in behalf of war-stricken Europe.* When Pius XI ascended the papal throne on February 6, 1922, the world was in the throes of revolution. New states had taken their places on the territories of the former great European empires—Russia, Austria-Hungary, and Germany. The question of how reparations should be extracted more effectively from Germany was most acute. The Russian Revolution had left the church in ruins in the great former empire of the Czars. The national minorities in Central, Eastern, and Southern Europe were clamoring for their rights. Poland had experienced a resurrection from the dead. Prewar, non-Catholic religious structures—the German High Church and the Orthodox Church of Russia—had crumpled to pieces through the attacks of the revolution.

It was at such a time as this that the Roman Catholic Church received a pontiff who was capable of appreciating the advantages possible for the Papacy. Pius XI placed himself in the position of peacemaker. He issued his notable encyclical on universal peace. He approached the thorny problem of reparations, suggesting means of equitable settlement. He made an unsuccessful attempt to secure the release of the Russian patriarch, Tykhon; sought restitution of confiscated ecclesiastical property and precious works of art, and brought relief to the starving peoples of Russia. He also brought relief to Catholics in Poland, Slovakia, Belgium, and other war-stricken European countries.

Today Europe and Asia are again at war. Deportation and repatriation are bringing untold suffering and loss to millions of people. In three short weeks, the dearest child of the Catholic Church in Eastern Europe—Poland—was erased from the map. Approximately twenty million Catholics have come under the rule of Nazi Germany since the Austrian "Anschluss." This brings the total Roman Catholic population now under Nazi rule up to approximately forty million. Thanks to the Reichskonkordat of 1933, a "legal" understanding between Hitler and the Pope has remained possible.

THE present European war had scarcely started when Pope Pius began working out conditions for peace. But this time peace must be different from that of 1919. Now the Pope represents a temporal power duly recognized by thirty-five nations, including the great belligerent powers of Europe, all of whom have their representatives at the Vatican. Through these diplomatic channels the pontiff is in a position to influence directly the thinking of scores of millions of Catholics and their countries, and to assimilate firsthand information from them. In nearly every one of these countries the "spiritual activities" of the Catholic Church are legalized by the concordats which have been drawn up in recent years. The parish priest can receive and impart any information in his contact with his communicant. The confessional affords the golden medium and opportunity for such communications.

So long as diplomatic relations between the Vatican and a certain country are maintained, the "spiritual activities" of the church cannot there be interfered with by the state. When Cardinal von Faulhaber was about to be deported or locked up in a concentration camp in Germany, in February, 1934, the Pope promptly appointed him diplomatic representative of the Vatican in Germany, thus making him politically immune to Nazi attack as long as the concordat remains in force, which, of course, is still the case.

Thus effective political machinery has been

set up by means of which the Pope can negotiate most effectively with warring nations, when and if the proper time comes. All this was lacking in 1917, when Benedict XV launched his famous peace plan, with seven proposals, some of which found their way into Woodrow Wilson's famous fourteen points. At that time the warring nations were not ready for peace. So the Pope's moves for peace collapsed.

Now, in the world war number two, the Supreme Pontiff is benefiting by the failures of the past. Before launching a peace crusade, he is making sure of proper support. He has laid down five conditions for peace, and is most skillfully rallying great powers in support of his scheme. President Roosevelt, the Chief Executive of the United States of America, has been enlisted by the Pope as the first and most influential ally in a world-peace block. Mr. Taylor, as peace ambassador, is the practical outgrowth of the peace alliance headed by the Pope. Immediately following his appointment, the archbishop of New York, Francis J. Spellman, published the following message to his archdiocese:

"It is opportune that on the vigil of the anniversary of the birth of the Prince of Peace, the President of the United States should take this action for peace. President Roosevelt is our leader, the leader of a free people determined on peace for ourselves, desirous of peace for others. We are a people who believe in, who practice and defend, freedom of religion, freedom in the dissemination of truth, freedom of assembly, freedom of trade. It is timely that our President, intrepid enunciator of these principles and champion of them, should join with other forces for peace, for charitable and humanitarian influences. Such an influence is the Catholic Church."—*New York Times*, Dec. 24, 1939.

Note also this expression in his message: "President Roosevelt has harmonized the voice of Pope Pius XII with his own clarion call for peace." And again, after outlining four specific principles intended to give guidance to the coming peace, Archbishop Spellman said: "It is timely that our President . . . join with other forces for peace." These expressions speak for themselves. Simultaneously with the President's appointment of Mr. Taylor came the Pope's announcement of his five conditions for peace. After outlining these five conditions, Pius XII commented thus upon President Roosevelt's appointment of Mr. Taylor:

"This decision is all the more gratifying to us because, coming from the head of such a great and powerful nation, it represents a valid and promising contribution to our cares, both for the attainment of a just and honorable peace, and a faster and more efficient work to alleviate the suffering of victims of the war."—*Washington Post*, Dec. 25, 1939.

The Pope does not hesitate to denominate President Roosevelt's action "a valid and promising contribution to our cares." The President, in other words, is only *contributing* to the Pope's efforts. There is no mistaking of terms here. The head of the peace move-

ment is clearly defined. In the eyes of Roman Catholics, this is exactly as it should be. To quote Poulet again:

"The history of contemporary diplomacy proves beyond dispute that, for the best interest of humanity at large, the experience of the past requires the closest collaboration between the League of Nations and the Holy See. It is difficult, however, to indicate the precise nature of this collaboration, although it would seem that without becoming a member of the League—a step that would create too delicate a situation—the Pope could be asked to intervene in any international problem bearing on religion, morality, humanity, peace, and the scope and interpretation of international law; and that the different powers could select him as arbiter in all important international conflicts."—*A History of the Catholic Church*, Vol. II, p. 664.

Mr. Poulet expresses the principle toward which the Pope is working. Possibly the League of Nations may be revived and reshaped so as to serve as the "international institution" to enforce "the loyal and faithful observance of undertakings," as outlined in the Pope's five conditions for peace.

In view of the foregoing facts, the logical conclusion would be that, although President Roosevelt's appointment of Mr. Taylor is not a renewal of diplomatic relationship with the Vatican, the American nation has been virtually committed to the support of a papal diplomatic scheme of arriving at a peace headed by Roman Catholicism. The Papacy is an international organization, and as such it occupies a position of spiritual, moral, and diplomatic strength which cannot be equaled by any single nation. Mr. Taylor's mission will doubtless lead to the United States' occupying a seat among representatives of thirty-five other nations presided over by the Pope. As one of the most powerful and wealthiest nations in the world, America will yet give life and power to the image of the beast. (See Rev. 13:15.) The proposed relief work will of necessity be largely financed by American capital. But who will reap the honor for the peace and alleviation of suffering? Surely not President Roosevelt, or the American people, for they are only contributors "to our cares."

Last-Day Religious Trends

By FREDERICK LEE, Associate Editor,
Review and Herald

THE picture that has been drawn in previous articles concerning religious and cultural trends harmonizes with the prophetic picture of the last days. The course of events which is now taking shape supports the teaching in the Bible and the Spirit of prophecy regarding the final movements among men. God, who sees the end from the beginning, knows the mind of man and his reactions to future events. He has told us of these things before they come to pass, "that, when it is come to pass, ye might believe."

The Ministry, March, 1940

There is much in the events of the day to strengthen belief in the advent message. While things to come have not taken on definite form, yet we can see the outlines of that which we have long preached would come to pass. In general, the portrayal of conditions in the last generation up until the end of earthly history, is presented in the Scriptures and the Spirit of prophecy, as follows:

1. Great scientific progress and increased facilities for communication and contacts among men.
2. Paradoxically, these times would become "perilous" and be afflicted with "wars and rumors of wars." This, in spite of great peace movements.
3. It is a lawless generation, one of which it was prophesied, the "love of many shall wax cold." The morals of men do not keep pace with scientific progress. This is the key to the grave difficulties of the last days. Religion is on the wane. Science has taken its place in the hopes of men.
4. As we come nearer to the end, we find a great revival taking shape. In fact, two revivals seem to coincide. One revival is that which comes as a result of the preaching of the advent message. The other revival comes as a result of world conditions. It opposes the advent message and persecutes its followers. At this time, Sunday agitation is revived, the image of the beast is set up, and the mark of the beast is enforced. At the extreme moment, when the world is filled with clashing interests, and blood is being spilled, Christ will suddenly come to deliver His people.

In a world which was growing more and more skeptical and indifferent to religion and public morals, when even the Christian churches were so modifying their views as to make them unwilling to stand firmly on any issue, it has been difficult to understand how the last great revivals could take place, which would result on the one hand in the loud cry, and on the other hand in a great counterfeit religious revival among the popular churches, including the Papacy.

Now we are beginning to see the shape of things to come. We have seen how men everywhere have suddenly become awakened to the peril of a godless world. They now realize that material abundance is not sufficient to give any lasting happiness and security. Many are now declaring that the cultivation of the soul is of far greater importance than the cultivation of the mind and the body. Moral values are the regulators of a peaceful society. Need is felt for more religion in the life of individuals and nations.

These thoughts were recently emphasized in a speech at Swarthmore College by the British Ambassador, Lord Lothian, as reported in the *New York Times* of November 12, 1939. The ambassador declared that the discoveries of modern science had been so "exciting" that "mankind became almost entirely preoccupied with material values, and has lost sight of the eternal truth that the true foundation for happiness and success is the spiritual life." He said further: "The root disease of modern society is its dethronement of religion as the governing motive in society."

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The Christian churches have likewise been shaken by present-day trends. They have seen their own uncertainty in doctrine and belief as extremely dangerous. They see a growing challenge to Christianity arising in the world. The churches now feel the need of combining to combat a common foe. They are declaring that it is absolutely necessary that the Christian churches lay aside their sectarian prejudices, and unite to save the world for Christianity. This is growing into a large issue, and includes some union with Roman Catholicism. Thus we see that there is a growing tendency to seek "a return to religion" outside the churches, and within the churches there is a growing determination that the return to religion shall be a return to dominant Christianity. The key words today are "union" and "revival."

The general disillusionment and religious uncertainty in the world today, and the desire for some message of hope and authority, is opening the hearts of many to the truths which we as Seventh-day Adventists have to teach. As hearts are opened for better things, the Holy Spirit endues His messengers with greater power to go forth and witness before men. Thus the work assumes the proportion of a great revival, known as the "loud cry."

While this work is going on independently of other religious movements, the enemy of truth begins a counterfeit revival which will lead people away from the message that God would have them heed. As this counterfeit revival gains momentum, the finger of scorn will be pointed against the advent people. They will be counted as traitors for not joining in the great religious movement that is to banish evil from the earth and bring eternal peace to men. Let us now note statements from Scripture and the Spirit of prophecy which present a true picture of the last days:

1. THE LOUD CRY, or the last revival of true godliness. Rev. 18:1-4; Joel 2:28-32.

"When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble. The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. A work of world-wide extent and unwoneted power is here foretold."—*The Great Controversy*, p. 611.

2. THE COUNTERFEIT REVIVAL. Matt. 24:24. False christs and false prophets attempt to deceive the very elect. 2 Cor. 11:14. Satan comes as an angel of light. Rev. 13:3, 8. All the world wonders after the beast and worships him.

"Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium. Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith."—*Id.*, pp. 588, 589. (See also page 593.)

3. CHURCHES UNITE TO SAVE THE WORLD. Isa. 8:9-20; Micah 4:1-8; Rev. 13:11-17. The cry is for a confederacy to save the world for the Christian religion. The churches seek a common bond that will be strong enough to face the world. They find this bond in the Pope. Protestant America sets up the image to the beast.

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*Id.*, p. 588.

4. SUNDAY ISSUE BECOMES A KEY POINT in this counterfeit revival. Rev. 13:16. All must receive the mark of the beast.

Sabbathkeepers are denounced as enemies of law and order. (See "The Great Controversy," p. 592.)

Legislators will believe that Sunday is necessary to the good of the nation and the world. (See *Id.*, p. 592.)

"The assertion that God's judgments are visited upon men for their violation of the Sunday sabbath, will be repeated."—*Id.*, p. 579. (See also page 590.)

Communication from spirits will confirm this. (See *Id.*, p. 591.)

Sabbathkeepers will be looked upon as traitors and worthy of death. (See *Id.*, p. 615.)

Satan will impersonate Christ and declare that the Sabbath has been changed. This will be a "strong, almost overmastering delusion."—*Id.*, p. 624.

World events and religious trends are combining to bring about just such a situation as God has revealed to His people. How necessary it is that we as workers be firm in our convictions and unwavering in our belief. The time is coming when all those who can be shaken will be shaken.

(END OF SERIES)



Call to Arms

By PEARL WAGGONER HOWARD

WHILE the world is marching warward,
And earth's hosts their arms prepare,
Let the church of Christ move forward—
Armed with truth, and faith, and prayer.
Now is not the time for sleeping,
But for greater vigil keeping;
There are fiery tests to face,
And the end comes on apace.

While the world is seeking pleasure,
And its fears would fain forget,
While 'tis filling up its measure,
With its sun about to set—
Church of Christ, be up and doing,
With God's might His will pursuing!
Spread the message everywhere:
"Christ will come—Prepare, prepare!"

Netherlands West Indies.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

THE GREAT TASK OF THE MISSIONARY

By MARIUS FRIDLIN, *Superintendent,
Equatorial African Mission*

THE missionary gives up everything—his comfort, his family, his social life. He is ready to sacrifice his health, and even his life, if necessary, as he goes to primitive peoples in order to preach to them Christ crucified. In his endeavor to reach his great objective, he very soon realizes that it is a crushing task, and that he will be unable alone to proclaim the gospel to the multitudes of heathen who surround him. He must, therefore, first of all, train the best prospects among his new converts and the young men who have finished their primary studies at the mission school. He must have the help of zealous native workers who wish to consecrate all their energies to the fulfillment of the ministry of reconciliation among those of their own race. This is in harmony with the following principles which are set forth in the Spirit of prophecy. These were originally written concerning work for the colored people in North America; but they apply in principle to the mission field today. The messenger of the Lord writes:

“Christian colored students should be preparing to give the truth to their own race.”—*Testimonies*, Vol. IX, p. 199. “Let the work be managed so that colored laborers will be educated to work for their own race. Among the Negro race there are many who have talent and ability.”—*Id.*, p. 202.

There are, therefore, important reasons why the committee of every local mission field should give study to the best methods to be applied in training devoted native workers who will help us to quickly finish the work of God. I have often asked myself whether, in case of war or other calamities which might oblige European workers to leave the field, our native workers would be sufficient in number and adequate in training and capability to maintain the organization of the church, and carry on evangelistic work in their country. Would the training we have given them qualify them sufficiently, so that we might without fear consider the possibility of placing in their hands the sublime task of strengthening the church and warning those who are still outside? The time will certainly come soon when the missionaries in many fields will be confronted with this serious problem. The messenger of the Lord speaks as follows concerning this soon-coming perplexity:

“As time advances, and race prejudices increase, it will become almost impossible, in many places, for white workers to labor for the colored people.”—*Id.*, pp. 207, 208.

Here in the Cameroons we are surrounded by some tribes which, after having been evangelized by a certain Protestant missionary society, have separated from them because of certain misunderstandings which could not be cleared up. These tribes then began to direct themselves. However, it was soon realized that these native communities were incapable of managing their religious work. One of them, a small tribe of a few hundred members along the coast, appealed to another Protestant society for help, and was refused. Finally they turned to us. About a year ago we went among these people to preach the advent message to them.

Another tribe, more important than the one just mentioned, also separated from the Protestant society that had brought them the good tidings. These natives are now in full gear of their spiritual activity. It is true that they have chapels, native ministers, teachers, meetings; but what disaster! An absurd Modernism, mixed with heathen doctrines, has taken the upper hand in their religious services, and there is hardly anything left of the religion of Christ except the name. These facts lead us to understand still better that the training of native workers who are capable and well rooted in Bible truth is of first importance if we want our work to stand.

IT is relatively easy to recruit hundreds of students from the primary schools, because the black child is eager to learn. These youth understand that they will make better headway in life if they receive a certain amount of general knowledge. It is not very difficult to secure native teachers for the primary schools, provided they be given a reasonable salary. But the most delicate problem is to find necessary candidates for Bible courses, to train young men as native evangelists. The black student who has finished his primary grades has to meet many temptations today. On account of growing facilities in communication, and the development of commerce in the mission fields, the educated black feels inclined to look to the great commercial centers, to

live his own life there, rather than to prepare himself for the preaching of the gospel.

The small amount of good brought by modern civilization to these primitive peoples does not help to solve our problem. The native is more easily won by the deceitfulness of the world than by the call of the Master. That is the reason why, in some of our fields, there is not a single young man in our Bible schools who is willing to devote himself to the work of God. What can be done in the presence of these obstacles? Give up? Far from it! Before all else, one must believe that it is possible to recruit and train young natives for the ministry in spite of all exterior difficulties. Let us take to heart this testimony:

"When God's workers allow His Spirit to work upon their minds, much will be accomplished in the saving of souls. The Lord is our helper. He will guide us in all matters, if we will trust in Him. One thing is certain: We must have faith in God,—faith that He will arrange matters in a way that will enable us to work successfully. No one ever trusted God in vain. He will never disappoint those who put their trust in Him."—*Id.*, p. 213.

Do we possess, in the midst of the many disappointments and in the presence of our personal faultiness, this unmovable faith that God will, in spite of all, fill our training schools with natives who are desirous of working for Him? Do we believe with all our heart that these young black bushmen, in whom we see so many deficiencies and such lack of training, will become true servants of the Lord, if we do not become weary in placing before them the picture of the true worker? The missionary who receives moving appeals from everywhere today, to take the message of salvation right into the bush, must pray with his collaborators and his church, "that He will send forth laborers into His harvest." He must remember that God alone raises up and trains faithful workers and sends them into His vineyard. But he and his church must pray God to do so. Finally, our great need as missionaries is to understand what Mrs. White expresses in this sentence, which is so simple and yet so profound: "*Were Christ on earth today, He would teach the Negro race in a way that would surprise us.*"—*Id.*, pp. 223, 224.

We all need to know this teaching method of Jesus. I cannot explain it or teach it to my fellow missionary in conversation or by writing. Each one must seek to know it personally. Christ Himself will teach it to us. We must not have the feeling that we are accomplished teachers, and that it is easier to train a native than a white man. But in a spirit of humility, recognizing our lack, we must draw near to the divine Master, place ourselves as disciples at His feet, and say: "Speak, Lord, for Thy servant heareth." We shall then hear His voice. He will teach us how we are to work in training native people

to prepare themselves so that they can reveal to those of their own race the one thing which is necessary.

Since missionary work is altogether spiritual, we need, above all, this spiritual preparation, in order to create an efficient native ministry. If we carry the weapon of the Spirit, God will direct us as we fulfill this most important task. He will help us to learn the secrets of the psychology of these primitive peoples, to understand more and more the needs of future native helpers, and to transmit to the minds of black student-evangelists a knowledge of Jesus and His methods.

The Relationship of Workers—2

By F. F. OSTER, *Director of the Turkish Mission*

NEXT, consider the worker's relationship to the organization. We are to maintain the same relationship to the organization that we have to each other. The organization is but a collection of individual workers. "No man liveth unto himself." Each worker is a small part of the great organization. This is especially true of the missionary worker. He is not his own. His every action will reflect favorably or unfavorably on the organization which he represents. The people among whom he labors will judge his organization by his conduct and teaching. Let no one think that he can pursue an independent course of conduct regardless of public opinion, without sooner or later bringing reproach on the work. The worker's every action should be governed by its possible effect on the work of the organization. Individual judgment should be surrendered to the judgment of the brethren, for "in the multitude of counselors there is safety." Mrs. White once said:

"I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered."—"*Testimonies*," Vol. III, p. 492.

Especially is this counsel needed in the matter of advocating new lines of doctrine. All new teachings should first be submitted to a representative body of men for consideration and approval. When we belong to an organization and receive our support from it, it is but right and just that the organization should know what we teach. Quoting again from Mrs. White:

"Christ gives power to the voice of the church. 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.' No such thing is countenanced as one man's starting out upon his own individual responsibility, and advocating what views he chooses, irrespective of the judgment of the church. God has bestowed the

highest power under heaven upon His church. It is the voice of God in His united people in church capacity which is to be respected."—*Id.*, p. 450.

Mrs. White also says, "The powers the Lord has given us are to be used to build up, not to tear down." God has commissioned no one to tear down. We as workers are to enter into one another's labors, and seek constantly to build up. Speaking of the method of Christ's labor, the prophet Isaiah says:

"A bruised reed shall He not break, and the smoking flax shall He not quench." Unfortunately, we sometimes find new workers coming to a field who feel commissioned of God to tear down the work that it has required years to build up. Anyone can tear down with but little effort and be able to make considerable noise thereby, but it takes much prayer and hard labor to build up the work of God.

The true worker for God will exercise watchful care not only over the converts whom he has brought into the truth, but also over the souls whom his fellow laborers have won. All souls will be precious in his sight. He will follow the instruction of Paul, not "preferring one before another, doing nothing by partiality." Many more souls might be with us today if this instruction had been more carefully heeded by workers in general. When Israel of old was engaged in battle with Amalek, Aaron and Hur held up the weary, outstretched hands of Moses, and thus brought a great victory to the people of God. So today, instead of criticizing those who bear heavy responsibilities, we can do much more good for the work of God if we uphold their hands with our prayers.

In our day, when nationalism is everywhere rampant, there is grave danger of this same spirit's creeping into the church. By precept and example, we as foreigners must ever show the nationals among whom we labor that we ourselves are not tainted with that spirit. We must ever hold up before them the world-wide nature of this advent movement, and advocate the world unity of this message. In some countries governmental regulations make it impossible for any but nationals to have a leading part, or any part, in directing our work. And unfortunately for the work, these regulations, I fear, are sometimes rather welcomed by the nationals themselves. We as workers owe it to our organization to give instruction which will counteract this growing tendency, and prepare workers for leadership who will have a broad view of the world-wide work, not restricted by national boundaries.

This perfect relationship between workers can be maintained only as each worker remains rightly related to Christ. The nearer the individual worker lives to the great Pattern, the more closely he is related to Him, and the more closely he copies His meth-

ods, the more nearly perfect will be the whole organization and the relationship between workers. In conclusion, I wish to quote from a testimony that was published in the *Review and Herald*, in which Mrs. White speaks about our great world-wide organization:

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reformed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Sept. 5, 1893.*

Methods in the Solomons

By N. A. FERRIS, *Missionary,*
Solomon Islands

IT matters not whether the skin of an individual is white, brown, or black, once he makes contact with the spirit and power behind this advent movement. He then becomes vitalized with its theme, his life becomes radiant with joy, and the current of a Christlike life will pass on from circuit to circuit, with new lights appearing. As we look back over the years and see the development of our work in the Solomon Islands, we feel to express again the statement that "God moves in a mysterious way His wonders to perform."

Captain Jones responded to a call of the Australasian Conference back in 1914. When he and his wife landed at Gizo, the port of call for the Central Solomons, they were the only Adventists in all the group. He went onward into the very thickest of heathenism, and into the very strongholds of the enemy. His method of approach varied from the singing of a hymn to standing fearlessly before menacing clubs and spears. He gave presents, showed sympathy in times of trouble, and used simple medicines as an opening into some chief's confidence. With tact and prayer he demonstrated that the power of God is stronger than the power of the devil. Having gained a certain amount of confidence, he quickly gathered a few boys together, and through them demonstrated in living form the meaning of the message. To Pastor Jones's credit, it should be stated that all those boys of that first school became strong workers in the cause of God, and pioneers of the message to many islands.

Then, having gained still more of the confidence of the people, he began the process of unfolding the truths of the message in simple story form, with comparisons as illustrations. It is at this stage of development that the missionary needs to be guarded as to his deportment and statements, for primitive man does not depend upon proofs from the Bible, but accepts the sayings and teachings of the missionary as sufficient proof. The natives' future conduct will be fashioned after the ways of the missionary; for the worker virtually be-

comes the spiritual leader of the village or tribe. This applies alike to both European and native workers.

As the young people grow and receive training in the various schools, as parts of the Bible translated into the people's language are read, they begin to realize that it is not always wise to depend upon the statements of man only. They turn to their Bibles for proofs of their new-found faith. We who have followed in the footsteps of Captain Jones have realized that the principles of demonstration are large factors in the success of mission work among primitive natives.

Today we are meeting with new conditions. The old head-hunting days are gone, and there are but a few places left where heathenism still blinds the hope of the people. The new generation knows the advantages to be had from modern conveniences, but with these benefits have come the curses and the diseases of a so-called "civilization." We have had to meet this, and under the blessing of God our teachers are meeting with success, though often the way is difficult and at times most discouraging. We depend largely upon our native workers to do the aggressive work. A teacher is placed in a village where he conducts morning and evening worship in combined meetings. Usually he spends about three hours in school, and then for the rest of the

—Please turn to page 44

VITAL "TESTIMONY" COUNSELS

Reprinted From Former Periodical Articles

National Apostasy's Aftermath

THE time is very near when man will reach the prescribed limits. He has now almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting." The Lord will interfere to vindicate His own honor, to repress the swellings of unrighteousness and bold transgression.

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the, "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise His righteous law? Will they be carried away by the prevalence of evil?—No; to those who have consecrated themselves to God to serve Him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor.

In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold." It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grows with the contempt which all around him would put upon them. Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes.

The world has converted the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the state.

This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time for Thee, Lord, to work: for they have made void Thy law." . . .

Then He has let the fact be known that there was a God in Israel who would sustain and vindicate His people. When the defiance of the law of Jehovah shall be almost universal, when His people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of His people will be answered; for He loves to have His people seek Him with all their heart, and depend upon Him as their deliverer. He will be sought unto to do these things for His people, and He will arise as the protector and avenger of His people. The promise is, "Shall not God avenge His own elect, which cry day and night unto Him? . . . I tell you that He will avenge them speedily."

The Protestant governments will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise, and put an end to the violence and abuse which are practiced in our world. More prayer and less talk is what God desires, and it would make His people a tower of strength.—*Ellen G. White in Review and Herald, June 15, 1897.*

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

PRESENTING SPIRIT OF PROPHECY TO PUBLIC

Fulfills Predicted Specifications

By W. A. SPICER, *Field Secretary of the General Conference*

THERE should be no feeling on the part of the evangelist, as he faces a congregation of interested non-Adventist hearers, that he must now present a difficult topic and one rather aside from the regular course of doctrinal expositions. This topic is one of the essential features in the array of gospel truths that center around second-advent teaching. And the living facts and lessons that come to us in the narrative of the coming and working of the Spirit of prophecy are not dependent upon any personal acquaintance with the human agent in the gift. It is all a matter of Bible prophecy and of material record of fulfillment. Some of us who are now counted among the elderly workers may naturally draw upon memories of personal observations and contacts with Mrs. White as this or that turn of events was met in the cause, and as one crisis or another was passed under obviously more than human leadership.

But the really essential, the most convincing and interesting features of the working of this gift in fulfillment of the prophecy of its restoration to the remnant church, are the experiences that are a matter of record. Such, anyone can tell to illustrate the everlasting truth that the living God brought forth this advent movement when the hour of His judgment opened in heaven above, and on earth He raised up this people keeping the commandments of God, as the prophecy foretold. And to lead and guide in the work, as in ancient time, He set in the movement the Spirit of prophecy.

It is a living, moving reality, this movement—the greatest visible sign of the near coming of Christ to which we can point. No wonder the evil one stirs up opposition to the two features that were to distinguish the movement—the keeping of the commandments of God and the possession of the Spirit of prophecy. We rejoice to tell the world how, as the time of the judgment hour came, the Lord brought forth the movement that is to lift up the banner of God's holy law; and all along He has guided the movement by the gift foretold. It is an interesting and a moving

story to tell those who are interested in the judgment-hour message and the definite work of preparing a people to meet the judgment roll call of "the quick and the dead."

I have often learned how the story of the Spirit of prophecy interests thoughtful non-members. In one division council overseas the secretary of a leading Bible society branch dropped in on the first of a series of morning studies on the Spirit of prophecy. He canceled outstanding appointments in a neighboring country in order to follow the topic, and repeatedly asked for copies of extracts from the writings of the gift.

Let that one incident suffice here. Our evangelists could all extend the account. We have a story to tell of the work of the living God guiding in a living movement by an ancient gift restored to the remnant church as foretold in the sure word of prophecy. At what point in the series of topics this subject can best be presented, others can suggest better than I. Every evangelist must know the accepted hour to lead the hearers from topic to topic through the whole course of studies. But this matter of the Spirit of prophecy is one of the interesting and vital things in declaring the whole round "counsel of God" for our day. We must faithfully present this fundamental of the faith to the people.

Presentation in Evangelism

By W. D. FRAZEE, *Evangelist, New Orleans, Louisiana*

BELIEVING as we do that "the testimony of Jesus is the Spirit of prophecy," we must conclude that the third angel's message includes a public proclamation of this precious gift. Thus: "The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work."—"Testimonies," Vol. V, p. 383. Since this gift is one of the important distinguishing marks of the last true church, it should be presented in such a way that every soul may recognize it and the "remnant" which it identifies.

In our city evangelistic work we have found great blessing in such a presentation. After the Sabbath has been set forth as the great

test in God's last message, and as many as possible have been brought to decision upon this point, we introduce the Spirit of prophecy and give at least three sermons on this important gift. In these sermons we seek to lead our hearers to an understanding of the following points:

1. The Bible—both the Old and the New Testament—was written through the Spirit of prophecy.
2. A prophet is one who has this gift—who, while in vision, sees and receives instruction from God's angel, and who, under the inspiration of the Holy Spirit, writes out for the church the message received from heaven.
3. The prophets who received these messages in ancient times foretold similar manifestations in the last days.
4. This gift is set forth as a distinguishing characteristic of the last true church.
5. The Bible warns us against false prophets, and gives definite tests by which we can "prove all things."
6. The work and writings of Ellen G. White, measured by these Bible tests, are found to be a true manifestation of the Spirit of prophecy.

In establishing this last point, many incidents in the life and work of Mrs. White are related. A set of her published writings is displayed on the platform, and certain volumes, such as "Steps to Christ," "The Great Controversy," "Ministry of Healing," and "Education," are held up before the audience as attention is directed to their contents. A number of the books are offered for sale at the bookstand. Those who wish to borrow one of the Spirit of prophecy volumes are invited to pass in their names. We have a circulating library which contains a number of copies of "Steps to Christ," "Ministry of Healing," "Christian Experience and Teachings of Ellen G. White," "Life and Teachings of Ellen G. White," "The Impending Conflict," "Mount of Blessing," and others of these books. We have also found that Elder Spicer's new book, "The Spirit of Prophecy in the Advent Movement," is very helpful in giving the interested reader a clear view of this wonderful gift in its modern manifestation.

In our baptismal class we devote several studies to the place of the Spirit of prophecy in the Seventh-day Adventist Church, and again display the books, urging that all begin to form a library of these inspired writings for themselves. In both the public sermons and the baptismal classes, we seek to keep before the people the true relation of this gift to the Scriptures, showing that these writings are not an addition to the Bible or a substitute for it, but rather that they constitute a divinely given guide to lead us back to a true understanding of the one great Volume.

It has been a joy to observe the confidence that comes into the hearts of the people as they become acquainted with this precious gift which makes this church unique—a modern movement which is as truly led by God as was ancient Israel. I have found that, instead of

being something to be kept to the last as "one of the essential points which must be mentioned before baptism," it proves itself to be a great inducement to honest hearts to decide in favor of this message. That it may have such an influence, three factors must be placed together at all times:

1. The Bible doctrine of the Spirit of prophecy, and its clear prediction of latter-day revelation.
2. The life and work of Ellen G. White, brought before the audience in a vivid way by the relation of incidents and experiences.
3. The writings themselves. These books must be kept before the people, so that when we speak of the Testimonies, the Spirit of prophecy, etc., they will know exactly what we mean.

When candidates have heard the Spirit of prophecy presented in public sermons and in baptismal classes, and have examined for themselves these published writings by reading the books over a period of weeks, they are prepared to answer intelligently and affirmatively the question, "Do you believe the Bible doctrine of spiritual gifts in the church, and do you believe in the gift of the Spirit of prophecy which has been manifested in the remnant church through the ministry and writings of Mrs. E. G. White?" We have been told:

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise."—"Testimonies," Vol. V, p. 654.

"The commandments of God and the testimony of Jesus are united. They are to be clearly presented to the world."—*Id.*, Vol. VIII, p. 117.

In presenting the subject of the Spirit of prophecy, I usually follow the outlines presented below, with some variation. The material given is too much for one sermon, and may be divided into three sermons, the first of which appears herewith.

I. Manifestation of the Prophetic Gift

1. Launching the initial gospel movement.
Scene of last supper. "I am going away. But I will send you the Comforter, the Holy Spirit." John 14:2, 16, 17. Resurrection. Promise repeated. Luke 24:49. Ascension. Promise repeated. Acts 1:8. Through this gift, Christ would be with His church to the end. Matt. 28:18-20. Pentecost brought them the promised blessing. Result: Gospel to all the world in one generation. Col. 1:23.
2. Revelation pictures a similar gospel movement today.
 - a. Review briefly the salient points of this message, which have been presented in previous sermons, thus tying this subject to all that has gone before. Rev. 14:6-14.

- b. To accomplish the work of giving this world-wide message, a repetition of Pentecost on a wider scale is essential. Thank God this is promised. Acts 2:17.
3. In order that we may know what to look for today, let us study how the Spirit has been bestowed in the past. Eph. 4:8, 11-13.
- a. Poured out in the gifts. Where? 1 Cor. 12:28.
- b. In the church; namely, those who keep God's commandments. Acts 5:32; John 14:15-17.
- c. Therefore we must look for a commandment-keeping church. There we shall find the gifts of the Spirit. 1 Cor. 12:4, 8-11.
- (1) There are many gifts.
- (2) Each member has some gift.
- (3) No member has all the gifts.
- (4) God decides and allocates, not man.
4. Among these gifts, one is distinguished as the special voice of Jesus, the channel through which He speaks to His church. Rev. 19:10. Why? Because it is the Spirit of Christ which speaks through the prophets. 1 Peter 1:10-12. Therefore, the message which the prophet bears is the testimony of Jesus.
5. Through this channel, the Bible came to man. 2 Peter 1:21. Moses, Samuel, David, Isaiah, and Daniel were given wonderful visions, as we have studied in previous sermons.
6. Christ came, went back to heaven, and poured out the Spirit in the gifts, as He had promised. Through the special gift of the Spirit of prophecy He guided the apostolic church by His own voice.
- a. Examples: Gospel to Gentiles. Vision to Cornelius. Vision to Peter. Vision to Saul. Acts 10; 22:6-21.
- b. Other examples of New Testament prophets:
- (1) Paul's vision and call to Macedonia. Acts 16:9. How much that vision means to us! (Gospel to Europe.) Acts 23:11; 27:23. 2 Cor. 12:1, 7.
- (2) Judas and Silas. Acts 15:32.
- (3) Philip's four daughters. Acts 21:8-10.
- (4) John on Patmos. Book of Revelation—wonderful visions.
7. What a glorious gift! The voice from heaven. The testimony of Jesus. The Spirit of prophecy.
- Infidel asks: "Why not operative today?" Thank God, it has appeared in these last days, and this very book, given through this specific gift, promised the manifestation of the prophetic gift in our day. Rev. 12:17; 19:10. Acts 2:17, 18.

CONCLUDING REMARKS

In harmony with His word (1 Cor. 1:27), God chose one of the weakest of the weak.

The Ministry, March, 1940

(Tell the story of Ellen Harmon's first vision in December, 1844.) Holy Spirit came upon her as she was bowed in prayer. Second vision. Call to be God's messenger. Physical condition. Lack of education. Promise of divine help. The angel said, "Write the vision." In obedience to that command, those trembling fingers took up the pen, and for seventy years wrote out the messages sent from heaven. Now those writings constitute a library of thirty-seven books, containing sixteen thousand pages. What shall we do with it? "Prove all things." 1 Thess. 5:19-21. Hold fast the good, for it is the precious voice of Jesus to our hearts. Think what it would mean to *know* that in these books we have a message from Christ. We may know.

—To be concluded in April

REALM OF RESEARCH

Historical and Scientific Findings

Adventism and Creation Problem

By GEORGE MCCREADY PRICE, *Veteran Science Teacher, Pomona, California*

WE are all familiar with the language of Revelation 14:7, and we contend from its phrasing that in the last days of human history there will be an evangelical message given to all the world to call people back to the worship of the Creator. We argue also that, in view of the great modern apostasy, such a message is timely today. But other phases of this message have been overlooked by some.

We have a right to believe that real angels will assist in this work. It also follows that the Spirit of God will be active in inducing all the people of the world to become interested in this problem of the making of heaven and earth; that is, in the inescapable problem of creation, and the right of the Creator to command the allegiance and obedience of His created beings. The history of the last hundred years shows that a great interest in this subject has been aroused all over the earth among the thinking classes. We may be sure that the widespread modern interest in this subject is of God.

But the vast majority of the race of mankind are not obedient to the plain commands of God. Hence we might expect that the influences of the Spirit of God to bring this subject of creation to the front would be perverted and misunderstood. When the Father once spoke audibly from heaven in attestation of the mission of Christ, the people standing by said that it thundered. That was all they understood of the message. Similarly in our day,

when God by a thousand scientific discoveries has sought to bring this subject of creation to the sober consideration of mankind, the great majority are so warped in their thinking that they hear "evolution" instead of "creation." In other words, they twist God's message until it means to them that all the things of nature originated by what they are pleased to term "natural" processes, similar to those which we see going on around us.

And all this fits into the picture given in Daniel 12:4. This prophecy declared that in the last days many would be running to and fro, and knowledge would be increased. It specifically refers to knowledge of the Word, but obviously includes general knowledge. However, increase of knowledge among sinners and reprobates may have its disadvantages. Machine guns, mustard gas, and depth bombs are some of the products of this increase of knowledge; in fact, they are quite as truly characteristic of this last-day increase of knowledge as are the radio and the automobile. Even the latter are far from being unmixed blessings. And in the realm of true understanding of nature, in the deeper lessons to be read from the animals, the plants, and the rocks, this increase of knowledge on the part of the enemies of God has resulted in fantastic fables by radical "critics" of the Bible, and in hideous effigies of "primitive man" which confront millions of school children who visit the scientific museums of the civilized world.

Light Discolored by Human Speculation

Obviously God's efforts to enlighten mankind regarding this subject of creation seem to be largely negated or misunderstood—not by all, but by the majority. The light of God's truth has become discolored by being filtered through the sin-laden fog of perverse human speculation. And the great mass of the race completely misunderstand its message. As the angel said to Daniel: "None of the wicked shall understand; but they that are wise shall understand." Dan. 12:10, A.R.V.

But it is in 2 Peter 3:3-7 that we find the clearest and fullest picture of the theories of the last generation of unbelievers concerning this problem of creation. Limitations of space oblige me to assume that MINISTRY readers are familiar with this passage. Here we have the unbelievers of the last days mocking at the idea of a catastrophic end of the world at the second coming of Christ, and grounding their unbelief upon the idea that "all things continue as they were from the beginning of the creation." In other words, they take their stand squarely on the present order or *uniformity* of nature. They say that there has never been any world catastrophe in the past, and hence there will never be any such event in the future.

Anyone who is familiar with the current

ideas of evolutionists and skeptical philosophers will marvel at the accuracy of Peter's delineation of their views. For the very essence of the evolution philosophy is that the present is the measure of the past, and of all the past. With the advocates of the theory, evolution is simply an extension of what are termed the laws of nature, to cover everything in the past and also in the future. This rules out anything like miracles; for miracles are out of harmony with natural law, as they wish to have us understand it. And it rules out a miraculous creation at the beginning, as well as a catastrophic end of the present order by such an event as the second coming. Accordingly, this passage in Peter's epistle is indeed a marvelous picture of the way in which the unbelievers of our time scoff at the second coming, and try to deny that creation itself was anything different from the processes of nature which we see all around us.

This is the obvious meaning of the curious language which Peter attributes to these last-day mockers, that "all things continue as they were from the beginning of the creation." In other words, they say that the present order of nature can be extended back to the very beginning of things. All differences between creation and the present processes of natural law are smoothed out, according to them, and the past made like the present in all essential respects.

But the Bible declares that creation was radically different from the present processes of nature. For the record is that at the end of the creation, God "rested" or ceased from the progressive steps of creation week. And the Sabbath was given to mankind as a memorial of a *completed* creation. It is a perpetual protest against the theory that creation was like the processes of nature now going on. In other words, the Sabbath is a divine protest against the very essence of the evolution theory. And its timeliness for our day becomes more manifest as we study such passages as the one before us, together with the other passages quoted above.

My space will not permit me to expand on Peter's answer to these modern evolutionists—an answer based on the record of a universal flood as recorded in the book of Genesis. Peter quotes the record of the flood as proof that one great world catastrophe has happened in the past, contrary to the false theory of uniformity; and he argues from this that another world destruction will take place in the future, this time by fire. Throughout the entire passage we have a most marvelous picture of the theories now prevailing in our modern world—denial by many of the second coming, because they have grown accustomed to explaining away creation, and also because they have become accustomed to ignoring the record of the destruction of the world by the flood.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

SANKEY—PIONEER OF GOSPEL SONGS

By J. L. McCONAUGHEY, *President of the Oklahoma Conference*

IN 1873 there came on the scene of religious-revival action, the great preacher Moody and his singing associate, Ira D. Sankey, who introduced and made popular what became known as the "singing of the gospel." Sankey completely revolutionized the music of the church with the introduction of the gospel song. He was the pioneer of what was then a peculiar style of popular hymn. Theodore Cuyler says of him in the introduction to Sankey's autobiography:

"If ever a man was raised and endowed for a special work by our divine Master, that man was Ira D. Sankey. His work has been of a twofold character. Before his day, psalms and hymns and spiritual songs had always been an important part of the services of religious worship throughout Christendom. But he introduced a peculiar style of popular hymns which are calculated to awaken the careless, to melt the hardened, and to guide inquiring souls to the Lord Jesus Christ. In the next place, he sang these powerful revival hymns himself, and became as effective a preacher of the gospel of salvation by song as his associate, Dwight L. Moody, was by sermon. The multitudes who heard his rich, inspiring voice in 'The Ninety and Nine,' 'Jesus of Nazareth Passeth By,' and 'When the Mists Have Rolled Away,' will testify to the prodigious power with which the Holy Spirit gave him utterance. While he has many successors, he was the pioneer."—*My Life and the Story of Gospel Hymns,* by Ira D. Sankey, p. iii.

Many times during the early days of the Moody-Sankey revivals, as they entered a new community or country to launch an evangelistic campaign, the church people would come, curious to see and hear the singing Sankey. Pedaling his small cabinet organ, he would sing out in his rich, melodious voice, and completely captivate his audience with some grand gospel invitational hymn. During those times it was often considered sacrilege to have an organ or other musical instrument in the house of worship, or to sing other than psalms. When he was a young man about eighteen years of age, before he ever met Mr. Moody, young Sankey was elected leader of the choir in the Methodist church of which he was a member. In his memoirs he gives this vivid picture of the church music of those days:

"When I first took charge of the singing, it was thought by many of the church members that the use of an organ, or any kind of musical instrument to accompany the voices of the singers, was wicked and worldly. The twanging of an old tuning fork on the back of a hymnbook was not objected to,

nor the running of the whole gamut in subdued voice to find the proper key, nor the choir trying to get the proper note to their respective parts in the never-to-be-forgotten 'Do, mi, sol, mi, do,' before beginning the hymn. For several years we kept on in this way, but by and by we found that the majority were in favor of having an organ in the choir. I shall never forget the day on which the organ was first introduced. I had the honor of presiding at the instrument, and I remember well how carefully I played the opening piece. Only one or two of the old members left the church during the singing. It was reported that an old man who left the church on account of the introduction of the organ, was seen on his dray the next day, driving through the main street of the town, seated on top of a large casket of rum, singing at the top of his voice: 'A charge to keep I have,' etc."—*Id.*, pp. 14, 15.

Sankey's Songs Called "Human Hymns"

It was under such circumstances that Sankey began to make special use of his voice in song, and unconsciously in this way he was making preparation for the work in which he was to spend his life. Strict church people, accustomed only to the unaccompanied old-psalm-singing type of church music, called Sankey's songs "human hymns." Especially in Scotland did the prejudice against the organ and the "human hymns" have to be tactfully broken down. Speaking of one of the earlier meetings, Sankey said:

"Much had been said and written in Scotland against the use of 'human hymns' in public worship, and even more had been uttered against the employment of the 'kist o' whistles,' the term by which they designated the small cabinet organ I employed as an accompaniment to my voice. A goodly number of ministers and prominent laymen were present. After the opening prayer I asked all to join in singing a portion of the one hundredth psalm. To this they responded with a will, as it was safe and common ground for all denominations, and no questions were raised as to Mr. Rouse having introduced anything 'human' into David's version as found in the Bible. This was followed by reading the Scriptures and prayer.

"The service having been thus opened in regular order, we now faced the problem of 'singing the gospel,' a term first devised and used by the Reverend Arthur A. Rees, of Sunderland, England, some months before in advertising our meetings in that city, and since then much discussed in Scotland. The song selected for my first solo was 'Jesus of Nazareth Passeth By.' The intense silence that pervaded that great audience during the singing of this song at once assured me that even 'human hymns,' sung in a prayerful spirit, were indeed likely to be used of God to arrest attention and convey gospel truth to the hearts of men in bonny Scotland, even as they had in other places."—*Id.*, pp. 63-65.

At the conclusion of this service, Sankey was requested to sing another solo. He continues:

"Selecting 'Hold the Fort,' then comparatively new in Edinburgh, the audience was requested to join in singing the chorus, 'Hold the fort, for I am coming,' which they did with such heartiness and such power that I was further convinced that gospel songs would prove as useful and acceptable to the masses in Edinburgh as they had in the cities of York and Newcastle in England."—*Id.*, p. 65.

When Mr. Moody and Mr. Sankey went to England for their first evangelistic campaign in that country, they found a type of hymn being used in the churches which was entirely different from what they had been used to, and much out of keeping with the method of campaign they were using. It was necessary to provide a book of their own hymns. They had difficulty in finding a publisher who would risk publication of such a songbook; so Mr. Moody advanced a hundred dollars, practically all the money he had at the time, and they published a sixteen-page pamphlet of words and music which had been compiled by Mr. Sankey. This was followed by a "words only" edition a little later. The supply of these song sheafs was quickly exhausted, and a progressive publisher, seeing the growing popularity of the Sankey songs, agreed to publish a songbook for them, and pay a liberal royalty.

Moody and Sankey were so engrossed in their work that for some time no attention was paid to the matter of royalties. They had been hoping that perhaps the royalties from the sale of the books might help meet the expenses of their campaign. At the close of their London campaign it was found that the royalties amounted to thirty thousand dollars. They offered the entire amount to the gospel workers in England for Christian work. This was refused, and Moody finally was persuaded to use it for the completion of the building of his new Chicago church, which had been started after the great fire, and which became known as "Moody's Church." It has been estimated that the amount of royalties from the various editions of the songbooks in America alone exceeded a million dollars, not one dollar of which found its way into the pockets of either Moody or Sankey. It has all been used in the erection of churches and Christian schools, for the benefit of Y.M.C.A.'s, etc.

It is said that at one time Sankey's scrapbook contained over twelve hundred songs. Among the hundreds of songs which he used to accomplish such far-reaching results in soul winning, and which are today valued gems in the music of the church, we would mention: "Jesus of Nazareth Passeth By," one of his own great favorites; Fanny Crosby's great song, "Saved by Grace," and "Hold the Fort," by P. P. Bliss, soon to be sung around the world. Other popular numbers

were, "Let the Lower Lights Be Burning," "It Is Well With My Soul," and "There'll Be No Dark Valley When Jesus Comes," a great favorite during the closing years of his work. Of his own musical compositions, "The Ninety and Nine" stands at the top, and perhaps was the most frequently and the most effectively used of all the many songs he sang. Running a close second was Sankey's rendering of "When the Mists Have Rolled in Splendor From the Beauty of the Hills."

Some of the great gospel songs of the church, introduced and popularized by Sankey, live today to brighten the hearts and lives of men and women everywhere, and to help lighten the burdens and cares of the soul. Eternity alone will reveal the great good done by the Moody-Sankey combination, and the far-reaching soul-winning results of the gospel in song down through the years that have followed since Sankey first began "singing the gospel."



Difference Between a Hymn and a Gospel Song

THIS definition will not apply in every instance, but, as a general rule, the hymn is addressed to God in prayer, praise, adoration, or worship. The gospel song is addressed to people, presenting some phase of God's plan of salvation as outlined in the gospel, with admonition, warning, testimony, and expressions of joy because of salvation. With this definition before us, there should be no controversy as to the use of hymns and gospel songs. We can readily see that there is a great need for both.—*Homer Rodeheaver.*

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Is Overstudiousness Prevalent?

By G. DALRYMPLE, *School of Theology,
Walla Walla College*

THERE are passages in the Spirit of prophecy in which ministers are warned against the fault of overstudiousness. Such a passage, for example, is found in the "Testimonies," Volume IV, pages 269, 270. Obviously this instruction must have been needed at the time when it was given, or it would not have been given. But the faults and sins of one period are not always those of the next. In the Testimonies, for instance, we find warnings against the wearing of hoop-skirts, although very few of our sisters today are at all tempted toward this particular evil. We cannot help wondering if in this era the sin of overstudiousness is not as much out of fashion as is the sin of wearing hoopskirts. Certainly we do not see much of either fault in this year of our Lord, 1940.

Times change, and our imperfections tend to change with them. The whole tendency of our modern world is away from study, and toward superficiality. We are not in the age of D'Aubigné and Wylie, of Farrar and Alford. We are in the age of "Amos 'n Andy" and of the well-known "Katzenjammer Kids." Nonsense is more highly regarded than learning, and too often silliness seems more valuable than intelligence.

And we who are ministers, why is it easy for us, in spite of the best of intentions, to drift along with the crowd? How natural it is for us to spend our spare time, what little we have, in listening to the genial blare of the radio. And then there is the newspaper. Of course we must be well informed as to what is going on in the world, for it would never do to be ignorant! Yet, after all, of how much importance is last week's newspaper? For those who continually feed their brains on such a diet, and on little else, the result is a dwarfing of the intellect, a shrinking of the soul. The temporary, the trivial, the unimportant, how often these fill our minds. Some years ago Elder W. C. White wrote:

"You ask regarding the reading habits of my mother. Sister White was a very industrious woman, and when not engaged to the full extent of her strength in traveling or speaking, or in writing testimonies and books, she spent a portion of her time in reading and in studying. Of course, the Bible came first; after that, such books as D'Aubigné's 'History of the Reformation;' and later she read a little in Wylie, but not much. She also read various books on the life of Christ—Fleetwood, Farrar, Geikie, Lightfoot, and Andrews; and later she read from Hanna. She had in her library, and occasionally read from, Conybeare and Howson's 'Life and Epistles of the Apostle Paul.' She also read the best religious papers."

That is a good example for us all. I do not suppose that we can all be great scholars, but we can at least all be great students. Let us take more time, as ministers of Christ, to consider the things that are worth while. After all, we have but one mind. What we put into it is what we shall surely find in it.

BOOK REVIEW

Problem Sermons for Young People, by J. Theodore Mueller, Zondervan, Grand Rapids, Mich., 1939. 124 pages. Price, \$1.

The author is a Fundamentalist who discusses with deep reverence the present problems of modern youth in their relation to the principles set forth in Holy Scriptures. In the preface to his book, he says:

"The only solution of the problems of our present-day Christian youth lies in their faithful following of Jesus Christ, the Son of God and the Light and Saviour of the world. Here is the foundation of the happiness of the world; here also is the foundation of the happiness of our Christian youth."

He begins with an analysis of the problem which ministers and Christian parents face with regard to modern youth, and shows the

reason for laxness and lowering of standards of conduct. He assails the attitude of indifference toward wrongdoing thus:

"The devil has very effective means to suppress what is good and to further that which is evil. First, he induces wicked persons to do what is bad, and then he persuades every person, whether good or otherwise, to regard it as cowardly, as shameful, as reprehensible, to reveal and thus to fight down vice and crime. 'Don't give the criminals away!' they say. 'If the authorities wish to find them out, let them do so, but we will not make known the offenders.' What a warped notion! What a wrong attitude! We find it in our colleges and our universities, our primary schools and our homes, our society circles and our congregations—that cowardly spirit which permits crime to reign and destroy, under the pretense that it is unfair to 'give away' the criminal. Don't you see how this is the devil's sure way to protect himself?"—Page 21.

In his noteworthy chapter on temptation, Doctor Mueller points out the difference between God's tests and Satan's temptations, and concludes: "Our life is therefore a constant choosing between good and evil, between God and Satan, between right and wrong, between the path that leads to heaven and that which leads to perdition. We are always making moral and spiritual choices." The author stresses that which we need to emphasize to our Adventist youth; namely, that strong Christian character emerges out of the experience of making right choices. In the light of the present state of society, his indictment of the modernistic clergy and the modernistic college is sobering:

"There are preeminently two factors that have contributed mightily to the general perversion of morals today, and these are the modernistic clergy and the modernistic college. Both have gone hand in hand to corrupt our youth, the one by asserting an atheistic evolution which totally abrogates the divine law and allows our young people to consider themselves no better than the irrational beasts of the field; and the other (doing yet greater injury because they occupy the pulpit in what people believe to be the Christian church), by abrogating the Christian religion, the Christian Bible, the Christian faith, our Christian morals, our Christian piety, and our Christian conscience. Both are servants of Satan in attacking and destroying the foundation of our temporal, moral, and spiritual happiness; in breaking up Christian holiness, and thus leading souls purchased with God's blood into hell."—Pages 80, 81.

The author also ably discusses Christian chastity, overcoming temptation, effectual prayer, choosing pleasure, happy marriage, worthy ambition, and the true Christian life. The book contains only 124 pages, and can be read in an hour or two. Its message will sharpen our insight into the problems of modern youth, and make us thoughtful for many a day.

ALFRED W. PETERSON.

[General Conference M.V. Department.]



BE familiar with your books. Mark them, pencil them, and in fifty years' time you will turn over the leaves and read those notes with pleasure. Marginalia are the footprints of the thoughts of the reader.—Francis L. Patten.

THE QUERY CORNER

Bible Questions and Worker Problems

Comprehensiveness of the Flood

How many of the living forms which we see on earth today owe their existence to the preservation of their ancestors in Noah's ark? In other words, how many of the living forms on earth today have descended from ancestors which were existent only outside the ark when the flood was on the earth?

BEFORE any conclusion is reached, the following chapters, at least, must be studied: Genesis 6 to 9. Particular attention should be given to Genesis 6:5-7, 13, 17; 7:4, 21-23; 8:11. From these verses it appears that the objects of God's wrath were man and dry-land animals. Man had willfully lost God's image, and the land animals appear to have been the special victims of Satan's diabolical experiments in breeding, until the earth must have been filled with monstrous hybrids. (See "Spiritual Gifts," Vol. III, p. 75.)

Noah's ark was a large boat and contained three stories of cages, but obviously Noah did not have to provide room for whales. A careful reading of the Genesis record seems to indicate that only dry-land animals and birds were taken into the ark. Such forms as fishes, whales, porpoises, manatees, and ancestors of all the other multitudinous forms of fresh and salt water animals, possibly many of the amphibians or even the natatorial forms, including seals and walruses, were obviously left outside the ark. Some of each created kind were miraculously preserved in their native element, just as the ark itself and the living forms inside it were preserved only through the manifestation of supernatural power. (See "Patriarchs and Prophets," p. 100.)

Thus the limited space in the ark was reserved for representatives of those dry-land forms which God had created. A study of blood relationships and breeding possibilities in the modern animal world shows us that through variation in numerous stems—such as that so evident in the doglike kind, the catlike kind, or the bearlike kind of animals—the almost endless varieties of animals now populating the earth could have descended from a comparatively few ancestral stocks at the time of the flood. An illustration of this almost unlimited variation *within the kind* is seen in our one hundred nine "kinds" of dogs today, almost all of which have sprung up in the memory of a few generations of men. Study along this line leads to the conclusion that Noah had abundance of room in his ark for all necessary forms of animals, and still had a great deal of room to spare for the storage of food.

There is no reason to assume that this decree for total destruction of all animal life on the dry land except righteous men, and representatives of the kinds of dry-land animals which He had created, included the destruction of all plants. Such expressions as "every living substance that I have made will I destroy ["blot out," margin] from off the face of the earth" (Gen. 7:4), are explained by verse 23, which defines just which "living substance" is meant. In each case it includes only dry-land animals. Plants are evidently not included, at least not extensively. Thus a careful comparison of text with text in these chapters would indicate that the plants shared in the destruction of the world, but, as in the case of water animals, in multitudinous instances they survived the deluge even though they were outside the ark.

What is the record of the rocks on this question? In the case of dry-land animals, only rarely do we now find, in any given area, the fossil forms of the animals which are now living above them in the flesh. For example, only rarely do we find elephants now living in areas where elephant remains exist as fossils. Dry-land animals had to move out over the earth from the mountains of Ararat, and in many instances, for various manifest reasons, have not repopulated the parts of the earth which they once populated. On the other hand, it is a fairly common rule, rather than an exception, to find in any given area fossil forms of such plants as oak, hickory, or elm, and these very same trees growing above them.

Being better acquainted with the Great Plains area (from the Rockies to the Mississippi River) than elsewhere, I will use this region as an illustration of this fact. To date, at least one hundred twenty-one genera of fossil plants have been recognized in this area. Of these one hundred twenty-one genera, forty-five are now growing in this same region. A few of these are as follows: bitter-sweet, dogwood, hickory, walnut, sycamore, oak, prickly-pear cactus, black locust, honey locust, willow, arborvitae, linden, elm, cherry, ash, hawthorn, maple, hackberry, pine, spruce, cottonwood, and trailing arbutus. (See "Environment and Life in the Great Plains," by Clements & Chaney, 1936.)

In view of both the Written Record and the record of the earth, it appears that at least most plants remained outside the ark, and that the same power which preserved fishes and whales for us also preserved some of the antediluvian vegetation. Plants which were buried too deep became coal in some instances, and some that were left on the surface died. But the reproductive parts of those in favorable locations lived and became the ancestors of our modern forms.

We know that before Noah left the ark,

—Please turn to page 43

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.

Use of Denominational Literature

EDITOR, THE MINISTRY:

"What a masterpiece of workmanship and beauty!" exclaimed a passer-by, as a new, streamlined automobile, just from the factory, was displayed to the public. Back in the factory the workmen were busy making more cars in just the same manner and under the same conditions that had contributed to the success of the first car. Each man had his separate duty to perform. The workman who made the crankshaft did not have the responsibility of making the body of the car, and the man who designed the streamlines did not consider it his duty to take care of the ignition. Every man contributed to the making of the automobile, but in a different way. And when it was a finished product, it caught the eye of the public.

If plans of unified and cooperative action bring success to secular work, is it not possible that organization in God's cause would be a great factor in bringing the light of gospel truth to a judgment-bound world? Seventh-day Adventists, too, are judged by the finished product—the manner in which the message is presented. How important it is that anyone in the organization does not try to do the work which belongs to another laborer in the vineyard; or play an instrument other than that which he has been trained to play in God's great symphony of salvation, which will make melody through eternal ages!

Our denominational literature, for example, has been produced for a period of over half a century, and it is remarkable how each piece of literature has contributed to the presentation of the whole message. Our publishing houses are institutions of God's planting, and in them are found men and women who have made a lifework of this branch of the message. Not only are they specialists in presenting the vital truths in the most attractive manner as to subject content, but every manuscript is edited in the most careful way, so that the Lord's work will not be brought into disrepute, but will be presented in its true light.

Our publishing institutions are noted for their skilled workmen, and it is impossible for those who do not possess this training to compete in preparing material for use among persons not of our faith. Our denomination is

represented, to a great extent, by what its workers do, and it is well to have the right kind of literature, in an acceptable form, to circulate to the people, in order that God's truth may be properly presented. In some cases the literature printed by our men in the field might be representative. However, it is quite possible for material to creep in which would misrepresent the denomination. The interests of this message should be sacredly guarded by every worker, as the world is watching us and trying to find flaws in our work.

Sometimes our ministers feel that it is the part of economy to print their own sermons and literature—a work which they may not be equipped to do. But when our denominationally prepared publications are used in evangelistic efforts, both money and time are saved—precious time that is needed by our evangelists and pastors in their varied duties. They cannot afford to spend time in editing and printing material, and thus neglect one of the most important phases in an effort—visiting the people. The workers in our publishing houses do not entertain the thought that it is their duty to go out and do the work of the gospel minister. They realize that their field of labor is getting out material for the minister to use in his endeavors.

Let each stand by his post of duty, and not get into some other field of work that he cannot efficiently do. This work will be finished by every man's doing his best in the special place in which God has designed for him to minister. This is an organized movement, and it is necessary that all work together and adhere to organization. Unity and harmony bring success. Disunity and disorganization bring defeat. Cooperation on the part of all builds up the work.

F. H. ROBBINS. [President,
East Pennsylvania Conference.]

The Sonship of Jesus

EDITOR, THE MINISTRY:

At the very heart of the Christian message lies the doctrine of the Sonship of Jesus. To believe in Jesus as the Son of God is necessary to salvation.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John 4:15. "And this is the record, that God hath given

to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

The problem of how to present this fundamental truth is always present with the missionary in Muslim lands. He is often in a strait betwixt two courses of action: To present the doctrine clearly and in its fullness, depending on the power of the Holy Spirit to bring conviction home to the most prejudiced in heart; or to compromise, and, depending on the wisdom of man, to explain the doctrine away.

The problem involves many difficulties. To attempt to explain the Godhead is the most unfruitful of tasks. In the end it leads to presumption, and often closes the heart to the grace of God. Missionaries should avoid being drawn into a discussion of the Godhead, for their own sake as well as that of their hearers. But the evangelical aspect of the Sonship of Jesus should be taught and emphasized. The wonder is that this aspect of the doctrine is so little understood. In Psalms 2 it is said that Jesus became the Son of God by a decree issued by the Father: "I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee." This psalm opens with a prophecy of the rejection of Christ as the Messiah. The Romans, the kings of the earth, stood up against God and against His anointed, and the rulers of Israel took counsel together to reject Him. (Compare Acts 4:25-28.) But they did not succeed in their designs, for God raised up Jesus, and set (margin, "anointed") Him on the holy hill of Zion. And at this enthronement of the Rejected One, the decree went forth that He was God's Son: "Thou art My Son; this day have I begotten Thee."

The psalm goes on to say that the whole earth will become the possession of Jesus, and the heathen who raged against Him will become His inheritance. The kings and the judges of the earth are advised that the path of wisdom and salvation lies in acknowledging the Son. "Kiss the Son," they are exhorted, "lest He be angry. . . . Blessed are all they that put their trust in Him."

The New Testament has much to say of this exaltation of Jesus. It was announced at Pentecost and after, that Jesus had become both Lord and Christ (Acts 2:36); that He had been glorified (Acts 3:13-15); and that He had been made a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. Acts 5:31. And the first subject on which Paul preached, when he was yet Saul, was that Christ was the Son of God. Acts 9:20. From this we would conclude that he based his sermon on the second psalm. A little later we find him quoting the psalm again, applying verse seven of it to the resurrection of Jesus. (See Acts 13:33.)

When we come to the epistles of Paul, we

find him writing of the gospel concerning God's Son (Rom. 1:3), who has been exalted above all principality, power, might, and dominion (Eph. 1:21); given the name which is above every name (Phil. 2:9); and who must reign till God has put all things under His feet. 1 Cor. 15:25. Jesus has been made head of the body, the church, that in all things He might have the preeminence. Col. 1:18. He became better than the angels, because He obtained a more excellent name than they. "For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?" Heb. 1:4, 5.

It should be noted that all these scriptures speak of Jesus after His rejection on earth and ascension to heaven. They do not refer in any way to the eternal relations between the Father and the Son. Christ is eternal. "In Christ is life, original, unborrowed, undivided. . . . The divinity of Christ is the believer's assurance of eternal life."—"The Desire of Ages," p. 530. If Christ had a beginning, He would not be God in the absolute sense, and could not be the Redeemer. This truth is recognized by Muslims.

The decree which made Jesus the Son of God expressed the new relation of the human race to God, through the redemption wrought by Christ. It was God's acceptance of the work of Jesus in redeeming man, and He now makes Him the first-born among many brethren, and makes His first-born higher than the kings of the earth.

When Adam was created, he "was the son of God" (Luke 3:38), like all "the sons of God, the representatives of the unfallen worlds." But he lost his position through sin. Jesus came to redeem Adam and his posterity. The last Adam regained the position lost by the first Adam, and through Him we may all become "children of God by faith in Christ Jesus."

In teaching the Sonship of Jesus, we are not discussing the relation of the persons of the Godhead. That is a subject barren of all fruitfulness to Muslims. But we are teaching a subject that is vital to salvation. We are pointing to God's acceptance of Jesus as the head of a redeemed race, and to His acceptance of mankind in Him through faith. It is a glorious subject, and its contemplation ought to fill us with joy and thankfulness and reverence. It opens before those who accept the redemption that is in Christ Jesus such possibilities as to fill them with awe and zeal, and cause them to give themselves in full and complete surrender to Him who loved them.

GEORGE KEOUGH. [Superintendent,
Arabic Union Mission.]



INSISTENCE on the obvious is often a truer service to the public than explanation of the obscure.—*Oliver Wendell Holmes.*



TWO CONCEPTS OF SCHOLARSHIP

LET us never, in an attempt to be and to appear scholarly, surrender the rightful certainty and the evangelical fervor that is the distinctive privilege of adventism. While it is popular to decry the permeations of the university influence into our educational system in general, and into our college accrediting program in particular, let us at the same time not forget that some who have secured their advanced degrees under guided research in the universities have adopted and brought into their work the university attitude and method of evaluation which is, in reality, often infinitely more subtle and subversive in its effect upon faith.

Take, for example, in the field of history. The university-trained historian is avowedly objective in his concept and approach. He is ostensibly detached and impartial, balancing one fact against another, always allowing for human frailty and prejudice. He lets Catholic testimony neutralize Protestant witness—so as to get at the “facts” which he believes must lie between the two.

In reporting his researches to his learned colleagues, he seeks to state his findings scientifically, dispassionately, analytically, often without really attempting to evaluate and apply them, and nearly always without emphasizing their vital relation to truth as we understand it. He expects the individual to take the facts submitted, and to reach his own conclusions therefrom, ever allowing for and expecting considerable divergence in those conclusions. Such is the common university method of evaluation in the world of scholarship—a secularized method unguided by the Bible, much less by the Spirit of prophecy, and often discounting, if not rejecting, the ultimate certainties of revealed truth.

OVER against this allegedly scholarly and scientific method, we must remember, *first*, that we as Seventh-day Adventists do not have to grope blindly after an unknown goal of truth, as do those without the sure “leads” offered by the Spirit of prophecy. Years of futile effort can be, and are, saved by this gracious provision. Nor, after full investigation and the reaching of clear conclusions according with the Spirit of prophecy, do we have to hold our judgment in perpetual suspension lest there be later neutralizing or reversing facts. In other words, we do not hold that all truth is merely relative, and that

there are really no positions of final positiveness to be taken by the scholarly.

Secondly, when as investigators our findings accord with the Spirit of prophecy declarations, we can have an assurance, a certainty, and a safe and sound positiveness that is not possible for any scholar who is unaided by guidance of the gift. Moreover, when our findings do not seemingly accord with the Spirit of prophecy depictions, we will invariably find that it is because we have not been thorough or extensive enough in our quest, for God does not fabricate contradictions. Genuine facts never offset revealed truth—for God is the author of both. Though some human witnesses are willfully biased and unreliable, others are true and dependable. These latter we must have the tenacity to find and the wisdom to choose, while refusing the fallacies of the former. In this delicate discrimination, we are again aided by the gift.

It is my mature conviction, after seven years of intensive historical research in a specialized field, that all *factual* truth will and must accord with the *recorded* truth in the Spirit of prophecy; and further, that invariably the fault—if there be a seeming disparity—has been upon our part. We will find that we have been too limited in our scope of quest, or at first too superficial in our investigations. Invariably the ultimate facts—sometimes very difficult to find—have borne out the leads given by the Spirit of prophecy, and have witnessed to its amazingly penetrating statements. Thus truth witnesses to truth.

Because of these and other equally cogent reasons, we cannot follow the lead of the university method in research evaluation, except at tragic loss in the surrender of the certainties of revealed truth. Let us not fall into the trap of imitating the worldly scholar's method in our dealing with the great verities of present truth. To accept such methods means surrender of surety and finality, which are obtained and attested only by the witness of Inspiration—the blessed heritage of the adherents of this movement. We have something infinitely better. We are, and must ever remain, a people apart.

L. E. F.



THERE are certain obviously central purposes and responsibilities that are foundational in our denominational task. Peripheral features should not be permitted to divert us from our essential work. Supplemental tasks must not be our chief concern in this cause.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

HOW TO MAKE AN INEXPENSIVE BAPTISTRY

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

EVERY evangelist knows the great value of being able to baptize converts from time to time during an evangelistic effort, in the same place in which he presents the truth to the public. Every baptism that is conducted before his regular audience becomes the means of inducing additional interested persons to decide for God. Oftentimes the expense of installing a baptistry in the evangelistic tent or tabernacle is considered to be prohibitive. But there is a plan under which every tent and tabernacle can now be supplied with this necessary item, at very small expenditure.

In my last two tabernacle efforts, I made use of a canvas baptistry which was secured from the Fulton Bag and Cotton Mills of Atlanta. The cost for the baptistry and installation was very reasonable. This type of baptistry is portable, and can be used repeatedly in different tents or tabernacles. In the first effort we used a baptistry four feet six inches wide, six feet six inches long, and four feet deep. It was installed in a wooden frame under the platform, and fastened with a strip around the top of the wooden frame. Steps eighteen inches wide were placed at one corner. Permission was secured to attach a hose to a neighbor's spigot to fill the baptistry, and after each baptism the tank was drained by using the hose as a syphon. In this way baptism can be held in the tabernacle without entailing any expense for installing water pipes or sewer connections.

If it is desired to warm the water, an inexpensive coil can be installed in an open furnace just at the rear of the tabernacle. For five of my baptisms the water was warmed by this method at a total cost of only four dollars. In some cities the sanitary regulations would not permit emptying such a baptistry by syphon on the surface of the ground. In that case, the water can usually be run directly into the sewer.

In the second effort we used a canvas baptistry six feet wide, seven feet six inches long, and four feet deep. The water was piped to it, and the drain was connected with the sewer. In this large-sized canvas baptistry, eighteen-inch steps were installed in each rear corner, to be used by the men and women candidates who entered the pool from their respective

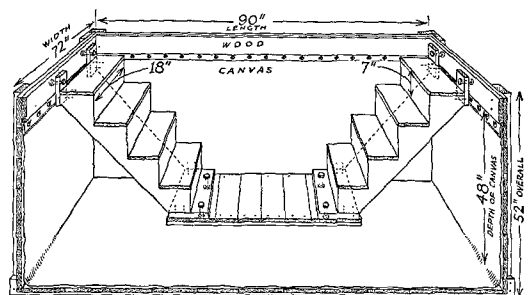
rooms on either side of the rostrum. The accompanying diagram will show how to construct these steps so that they will always stay in place during the baptism.

There are four points to observe in the use of the canvas baptistry: 1. A strong box frame must be made of two-by-four timbers, with one-inch boards of the same size as the canvas baptistry, and four inches deeper than the canvas. The bottom of this box rests on the ground under the platform. The canvas baptistry is placed in this box when baptism is to be conducted. A portable lid is constructed to cover the baptistry when not in use.

2. The canvas must be removed after each baptism, and placed in the sun to dry. It may then be folded away, or replaced in the frame, until needed for future use.

3. The steps must be constructed so that they will stay firmly in place during the baptism. This can be accomplished by bolting the steps to the four-inch reinforcing board at the upper edge of the baptistry and also to the small platform on the baptistry floor. Thus by removing only four bolts, one can lift the entire step assembly and permit removal of the canvas.

4. Care must be taken to avoid puncturing the canvas by improperly driven nails or exposed bolt heads. The bolt heads on the under side of the landing platform should be counter sunk flush.



The depth of the baptistry box should be 4 inches greater than the depth of the canvas lining. A 1 x 4 inch board is nailed around the top edge of the box, to which the steps may be bolted, thus ensuring stability for the steps and protection for the canvas. The upper edge of the canvas should be supplied with grommets (brass eyelets) to permit ready installation and removal. Properly spaced nails or screws in the box, just under the lower edge of the 4 inch board, will furnish the canvas support.

LAY EVANGELISM—CHALLENGE OF THE HOUR

By STEEN RASMUSSEN, *Secretary of the Home Missionary Department*

IN the fall of 1939 leaders of the advent movement assembled in Autumn Council, gave most serious and earnest study to the matter of greatly increasing our evangelistic efforts and results. A mighty clarion call was sent forth from that meeting for a greater and more fruitful evangelism. Both workers and lay members responded most heartily to the call. All through North America and in overseas fields there came a real awakening.

Ministers and pastors who, because of many and heavy administrative responsibilities, had not conducted a series of evangelistic meetings for some time, gladly took on an extra burden, erected a tent or secured a public hall, and proclaimed the message from the pulpit to rapidly increasing audiences. Conference executives and departmental secretaries joined enthusiastically in this good work of public ministry and personal soul winning. Best of all, evangelistic fervor soon reached down into the churches, and the response on the part of the laity was most encouraging. Laymen of talent and consecration engaged in public and private efforts with great success. Cottage meetings were held everywhere, and truth-filled literature was circulated broadcast. The spirit of personal witnessing took possession of old and young alike.

The timely appeal sent forth to both workers and laity a decade ago needs reemphasis. As leaders in this great world-wide movement we recognize that there must be no letting down, no cessation in this work of greater evangelism for the finishing of the work. There are thousands of cities, towns, and villages in which the message of truth has never been heard. And we know that there are thousands who are longing for the light which we have. "In every town, city, and village, there are persons who would embrace the truth if it were brought before them in a judicious manner."—*Testimonies*, Vol. II, p. 113.

We consider it a rare privilege to cooperate in the suggestion of the editor of THE MINISTRY to review briefly in these columns some features which are connected with this great challenge of the hour for a more intense quest for souls.* There is an urgent need everywhere for organizing and launching a strong, well-balanced program of evangelism in every church, and this is a matter to which the ministry and the church boards should give most careful and prayerful consideration. Refreshing indeed is the earnest and understanding support and direction which are being

given by conference leaders and ministers everywhere to a more thorough training and a fuller harnessing of the laity in the entire soul-winning program of the church of God.

A new day has dawned. Irrespective of what has been done in past years in this or that community, territories must be worked again. Men and women everywhere are inquiring as to the meaning of the solemn times upon which we have come. Seventh-day Adventists have the key which can unlock the door to the treasure house of knowledge regarding these things. May God impress both the ministry and the laity with the lateness of the hour, with our duty to proclaim the truth boldly, yet with meekness and fear, so that the work may be finished speedily and the glorious kingdom of our Lord be ushered in.

Pacific Union Worker Councils

By GLENN CALKINS, *President, Pacific Union Conference*

THERE are about three thousand workers of all classes in the Pacific Union Conference—ministers, Bible workers, conference office workers, regular colporteurs, administrative leaders, departmental heads, employees of our medical institutions, colleges, academies, and church schools, as well as those connected with the publishing and health-food work. It has been our custom in the past to hold frequent meetings with the workers in the local conferences. This year instead of following this plan we arranged for two large meetings—one for the workers in the northern part of the union to be held at San Jose, and one in the southern part, at Glendale.

The daily program began at eight-thirty in the morning with a devotional meeting, followed by a fifteen-minute recess. The rest of the morning was spent in round-table discussions on topics vital to the spiritual life of the workers. Following a two-hour intermission for lunch, another Bible study was given. This was followed by a short recess, and then by round-table discussion and the question box until the supper hour. In the evening another two-hour round-table session was conducted. We were grateful for the valued help given by J. L. Shuler, of the Theological Seminary, who was with us during both of the meetings, and by L. H. Christian, who was with us during the Glendale meeting.

On our agenda were two main topics for study: First, personal preparation of each

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* See symposium on lay preaching, pages 24, 25.—EDITOR.

Utilize as a Supplement

By D. E. REINER, *Home Missionary Secretary, Northern Union*

THE possibilities of lay evangelism in supplementing the work of the ministry are unlimited. Wise is the minister who recognizes this. Great will be his reward, and large the returns for every investment of time and energy thus made. Humble, consecrated laymen can supplement our work in many ways, some of which I shall mention.

1. *Preparing the field for public efforts.* Through (a) the literature ministry, perhaps the most inexpensive and yet the most successful way by which our laymen can work; (b) public meetings and Bible studies. Many of our church buildings stand empty Sunday nights. Laymen can be trained and encouraged to hold Sunday night meetings in these places, with excellent results. Small efforts in empty stores and schoolhouses, cottage meetings in private homes, create large interests among unbelievers.

2. *Assisting during public efforts.* Laymen with a burden for souls, who have prepared the way, contacted their neighbors, and have received an intelligent understanding of what is involved, will create a most helpful atmosphere for the preaching of this message. These same laymen can be encouraged to visit the interested and bring them to the lectures. A personal testimony and a godly life will convince many a struggling soul that the minister otherwise would not reach.

3. *Following up efforts.* At best, evangelists cannot stay long in any place, and much is lost when there is no proper follow-up work. Laymen who have tasted of the joy of soul winning can do much to create the proper atmosphere for new converts to grow in strength and confidence, and in soul-winning experiences. New souls can be contacted and new leads followed up, with a fostering of constant growth and expansion of the work, even after the minister has left the field.

4. *Holding gains.* With so few ministers and so many churches and companies in our conferences, how could we ever carry on—conduct Sabbath services, raise mission funds, operate church schools, and do a host of other things—without the help of our faithful laymen? God bless the mass of our laymen who patiently live this message in the lonely places, bring their tithe and offerings, distribute literature, send their children to our schools, and uphold the light of truth in their communities.

The laymen, who support us with their prayers and funds, are worthy of every confidence and training which we can give them. When properly guided and encouraged, they will bring about the final movements, which will be not only rapid, but Spirit filled.

THE WORKER'S RELATION:

A Fourfold Discussion of

Lend Pastoral Encouragement

By HUGH WILLIAMS, *Pastor, Mt. Pleasant, Michigan*

WHAT if we should discover that the very key to God's closing work on earth is to be found in our relationship as conference workers to lay evangelism? Would we not have an awakened interest in this subject? A larger vision should rise before us, a vision that will not only move us to instruct, train, and organize the lay members of our churches for service, but that will summon the presence of the heavenly gift.

As we pastors face the solemn reality that only those of our flock who become "His witnesses" will enter the city of God, we shall make it our first business to see that our lay members become His witnesses. We shall turn in horror from any thought of a ministerial monopoly of the joys and rewards of soul-winning work, and hold in contempt the worldly, clerical attitude of looking upon parishioners as merely the graceful recipients of well-prepared sermons. Rather we shall think of our flock as fellow laborers in the vineyard of the Lord, and instead of viewing lay evangelism as the special responsibility of the Home Missionary Department, we shall make it a burning objective in our sermons and all our plans.

Knowing that we are nearer than ever to the end of time, when special strength from above has been promised for this work, let us faithfully review what the Spirit of prophecy has revealed to be our responsibility as pastors to lay evangelism. As those who have charge of the flock, we are to "set many souls to work," being "wise laborers to discern and develop talent in the church." We should make the church "a training school for Christian workers," and "devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work." We are to unite in labor with laymen in a relationship of love, humility, and patience toward their blunders. We are especially to encourage them when the way is hard, and "teach them to work for God, and to depend on Him, not on the minister."

These familiar expressions represent a relationship which to some extent has already been carried out in this great advent movement. Here and there we see men and women from the ranks, moved by a divine energy, giving the message with marked results. Yet these are only a "small cloud in the sky." There is a godly fire of lay evangelism in our midst. Shall we permit a passive attitude on

SHIP TO LAY EVANGELISM

Opportunities and Duties

The Minister as the Trainer

By J. K. JONES, *President of the Southern Union Conference*

PUBLIC evangelistic efforts are effective, and we need more of them, but these alone will never finish the work. We have placed too much dependence upon a paid ministry. Talent is idle in all our churches, which, if properly trained, could set this land on fire for God. The time has come for us to train the people for service. I will list a number of lines of service that the rank and file of our church membership can fill acceptably, if they are properly trained.

1. Every preacher should conduct a Bible workers' training class in his church. In this class, lay members should be trained to gain entrance into homes, and to study the word of God with people. Such Bible training classes should, as far as possible, be continuous throughout the year. When one class of lay members have been trained, after a proper interval of time, another class should be started to train other lay members. We have a scarcity of trained Bible workers, and our only hope is in developing them from among the church membership. If a conference worker is not available for conducting the class, a competent church elder should be encouraged to conduct it.

2. Our sisters who have the ability to meet men in public life should be encouraged to work up a weekly or a monthly magazine route in business sections. Encourage our people to engage in the sale of our magazines and small books from door to door. There are many who could devote several hours, or even a day or two, each week to this, but who think that this part-time service is not desired. Let each pastor have for his goal the selecting of one or more suitable persons each year to become colporteur evangelists.

3. A foreign workers' band should be organized in each church in cities and towns where there are large numbers of foreigners. Literature can be placed in such homes, and contacts will thus be made that will win these people to the truth. We are falling down in this line of endeavor. It is left for everybody; consequently, few carry the bur-

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our part to be an obstacle to the spread of evangelistic fervor throughout the membership at large? Rather let us perseveringly seek God for power to lead our laymen into a genuine experience of missionary activity.

Safeguards to Lay Preaching

By G. A. COON, *Pastor, Orlando, Florida*

ONE of the best ways of safeguarding lay preaching is to send out men who fully represent the truth in their lives as well as in their words. One reason why there is some prejudice on the part of the ministry of this movement to lay preaching is that men are sometimes permitted to go out and hold public efforts who do not meet their obligations, who are quarrelsome, who do not pay tithe, who do not believe or practice the truths for which we as a people have been brought into existence. Some have a "preaching bug" rather than a soul burden.

It is not for us to let these difficulties discourage us. Let us not forget that Stephen was a mighty lay preacher, and so was Paul, his former persecutor. In fact, the story of the world-wide proclamation of the gospel following Pentecost is the story of lay evangelism under the mighty unction of the Holy Ghost. The advent message had its inception in lay preaching. This is a layman's movement. We have been instructed that the laity will have their part in swelling the message into a loud cry, and that men will be called from the plow to preach the Word.

We would note three safeguards in this brief article. The first deals with the *preparation* for lay preaching. Pastors may profitably conduct classes for lay preachers, training them in the giving of Bible readings, the use of proper pronunciation and articulation and correct English, teaching them how to hold an audience, how to organize a sermon, how to gain an interest, and how to do successful follow-up work. A lay ministerial band does not need to be the first form of training. A Bible workers' class should precede this, if none has been recently conducted in the church, for no man can preach who cannot teach by means of an ordinary Bible reading.

Second, I would list *organization*. Organization is very essential. There should be a more complete understanding between the Home Missionary Department and the minister of the district. They must work hand in hand in training lay preachers. A conference plan should be adopted in which the ministers have a voice. Too often the home missionary secretary sends his idea out to the field and expects it to receive wholehearted approval on the part of the ministry. But in some cases the minister may understand the situation better than the secretary. For this reason it is my belief that lay preaching should become a plan of the *conference*, and not of one or two men. After this plan has been worked out, license should be granted each lay preacher, but not without

a thorough examination as to his faith in the message. No one should be permitted to conduct lay efforts without this permit or license. Shame has been brought to the truth in the past, and in some cases lay preaching has been thought of with contempt because of men who do not represent the truth in their lives.

Third, *qualification* for service is essential. No layman should receive a permit to do this work until he has qualified. After the course given by the pastor or someone appointed by him, a conference questionnaire should be filled out and passed, before the layman is granted a permit to preach. Among other questions, we believe the following are important:

1. Do you believe and practice all the doctrines of the church?
2. Do you tithe? Please give the name of church to which you send tithe.
3. Are you a believer in the foreign mission program of the church?
4. Are you a supporter of the local church school?
5. Is it your determination to cooperate with the missionary program of your pastor and church board, and to hold no efforts without their counsel?

With a band of men who are trained, qualified, organized, and baptized with the Holy Spirit, we should expect a mighty revival of lay evangelism.

Work Among Unfortunates

By E. L. MAXWELL, Attorney at Law,
Mountain View, California

CHRIST'S words, "I was in prison, and ye came unto Me" (Matt. 25:36, A.R.V.), indicate that the custom of visiting prisoners to convey to them the consolations of faith and hope has been practiced from remote times. And certainly these words of the Master indicate that it is a part of the Christian worker's privilege to carry this ministration to "the least of these" unfortunates, who are many times treated as beyond the pale of hope.

The prisoner is one who has violated some law of society which usually involves violation of the law of God as well. Rom. 13:1-6. As a result, he is shut away from his fellows as protection against his unsocial acts, or as a disciplinary measure. He may be "bad"—yes. But he is not beyond hope, not necessarily over the "line by us unseen that crosses every path, the hidden boundary between God's mercy and His wrath." Read 1 Corinthians 6:11: "And such were some of you." It will also be a reminder to read the preceding verse. If we have been reached by the life line of truth, may not some of these unfortunates also be reached by it?

Prisons as a rule are cold, dark, and forbidding structures. Their heavy iron doors, barred windows, and unpleasant appearance seem to repel and congeal all religious light

and warmth. The officers in charge of them are usually of stern and dominating mien. Just how can we approach them and best minister to their charges? Prison visiting is a privilege rather than a right, as prison laws are now generally construed. The privilege is usually liberally granted, however, but it is limited to such hours as do not interfere unduly with the daily routine of officers and prisoners. Certain very necessary, though sometimes troublesome, restrictions are usually in effect. These include the examination of visitors to see that dangerous or forbidden articles are not carried into the prison. Weapons of every kind, or articles in which they might be concealed, narcotics, liquors, and the like, are excluded. Unless the visitor is well known to the officers in charge, he is very likely to be examined, and even searched.

Religious services are usually under the supervision of a chaplain who is employed by the prison authorities. All requests for permission to hold religious services should be made to the officers in charge, who will then establish contacts with the chaplain, or a social or religious worker in charge. Complete freedom in conducting such services is usually granted in America and England, but hours and rules should be carefully observed.

Tact and caution should be the guide of the prison worker. Prisoners are *sinner in jail*, while the rest of us are *sinner out of jail*. The message we bear is the same for all, but special care should be taken not to stress the condition or situation of the prison inmates. They should neither be pitied nor blamed for their presence there. In fact, no reference to their incarceration should be made if it is possible to avoid it, and the truth should be presented just as if they were on the outside.

Many prison workers destroy their usefulness by permitting themselves to become advocates to seek the liberty of individual prisoners. Nearly every prisoner pretends to believe his incarceration unjust. He thinks that he did not have a fair trial, or that his lawyer was a failure, or that the jury which convicted him was biased. When approached by a prisoner who wants to talk about his case, it is best for the prison worker to tell him that Christian workers have nothing to do with the duties of the courts, and cannot influence prison authorities. The worker who allows himself to be drawn into such discussions will soon find his usefulness limited, and himself under suspicion by the officials, who quickly sense such situations. Great tact is needed in these cases.

Good common sense, frankness in dealing with officers, and tact, sincerity, and love for the lost will go far toward making for success in prison work. Prison workers are among those who will hear the invitation, "Come, ye blessed of My Father, inherit the kingdom." Matt. 25:34.



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

FUTURE OF MEDICAL MISSIONS IN JEOPARDY

By T. R. FLAIZ, M.D., *Assistant to President,
College of Medical Evangelists*

WHEN Doctor Livingstone dedicated his talents and his life to the needs of a hundred million Africans, there were no medical licensing boards to tell him whether he was authorized to give medical aid to those who came under his benign influence. From the time of Doctor Livingstone to our own Doctor Tonge, West Africa was recognized as a needy field for the medical practitioner.

The limitation of the ministry of healing in these lands would have been regarded as unthinkable up until a few years ago. Mission organizations and government agencies were glad to welcome the services of Christian physicians who were willing to devote their lives to this noble enterprise. The native populations learned to entrust their lives to the skill of the missionary physicians, often regarding them as veritable deities. Government officers, missionaries, commercial men, travelers, planters, traders, and other foreigners in these areas were happy that they could call on the Christian doctor in time of illness.

In the life of the native or of the foreigner; in the social and economic life of the community; yes, even in the diplomatic life of the nations and countries concerned, the Christian doctor has played a very important role. So also in South and Central America, and in Mexico. There was, until relatively recent times, a standing welcome to the Christian physician to enter these lands with his service of healing. Many medical missionaries, some our own Adventists, went to these Latin lands and laid the foundations of medical missionary work. There was little thought in the minds of these earlier workers, of the limitations which were to be placed upon their activities in the future. During these years physicians were sent to mission lands as pioneer workers, to open up new enterprises or to replace those who were required to return home.

In more recent years, particularly since the world depression of a decade ago, there has been a great slowing up of the movement of doctors to the mission field. Many hospitals

of other societies, as well as a number of our own, have been closed, and others are on minimum staffing because of circumstances over which the mission societies have had no control. Unfortunately timed with this retreat from the field has been a movement of which many have not been aware. In South America, Mexico, Central America, and a number of the colonies of Africa, there has been a growing national consciousness among the medical fraternity. With the organization of active medical societies in these lands, the question of protection against the foreign practitioner has drawn increasingly fiery attention.

At first, only modest barriers were raised. Board examinations were the only limitation in some of these countries for a time. Later the requirement of taking the senior year's work in the country concerned, or taking quiz courses previous to examination, was advanced as a further step. In other lands the requirement was stepped up to taking the entire course in the schools of the country, and in some territories there now stands the unconditional requirement of full citizenship as well as taking the whole course in the country. In some places there is a rising determination on the part of the medical profession to prevent entry of foreign doctors at all costs.

In order that none may feel that these various nations are utterly unreasonable in their demands, it should be mentioned that our own American medical profession is one of the most difficult for a foreign doctor to invade.

Persecution of the Hebrew race has driven thousands of Jewish physicians out into the world's market. These refugees have found their way to Africa, South America, the West and East Indies, India, Burma, Malay, Egypt, the Near East, Arabia, and other parts of the Orient. The defenses being raised against this group are equally effective against the missionary doctor.

Lands which are already closed, are, of course, outside this present discussion. Our doctors are now excluded from parts of South America, most of Mexico, and considerable

portions of Africa. It is too late to lament our inability to place men in these countries. Our responsibility is with the fields which are still open. Other fields are closing, and the process is being accelerated. *Are we alive to the danger that within a short time territory which is now freely accessible to the medical missionary may be closed to his entry?* Present hospitals and other avenues of active medical work may of necessity be closed with the departure of the present staffs.

Then, as the Indian would say, "What to do?" Perhaps there are constructive solutions to this problem. It would scarcely seem that God has brought our medical school into existence for the limited purpose of providing doctors for this home field. Recognizing the great work which is being accomplished by our doctors in America, we should realize that there must be a wider field of service in lands where the need is even greater.

Might it not be well for us to bend every effort to encourage our medical graduates to find places of usefulness in these needy fields on their own responsibility? God-fearing physicians, carrying successful private practices in the cities of China, India, Burma, Africa, the Philippines, and the Mohammedan lands of the Near East, could become great factors for good when these fields are closed to the entry of new medical workers. What would it not mean to our work in Portuguese territory at the present time if we had several men licensed to work in those lands! Other African territories may shortly present similar problems.

We know that by God's grace the ministry of healing is to play an important role to the end of time. Is it not possible that the present is an exceedingly vital time in which to be planning for the future welfare of medical missions?

OUR MEDICAL WORK FROM 1866 to 1896—No. 4

Launching Our First Health Journal—Resume of First Number

ON the first page of the *Health Reformer*, the first health journal published by Seventh-day Adventists, printed in 1866, with Dr. H. S. Lay as editor, there appeared the significant inscription, "Our Physician, Nature. Obey and Live." This magazine was published monthly at the Western Health Reform Institute, Battle Creek, Michigan. The price for a year's subscription was one dollar, and in the statement regarding the terms of the subscription rate, there was the notation, "invariably in advance." Doctor Lay was at that time the medical superintendent of the little Health Institute which had been opened almost concurrently with the appearance of the first issue of the *Health Reformer*.

The first article to appear in the first publication of the journal was entitled, "Digestion," written by Dr. J. S. Ginley. This proved to be a somewhat definite discussion of the anatomy and physiology of the digestive tract, and also presented something of the chemistry of digestion. There was a limited knowledge at that time of the functions of the gastric juice and also of the pancreatic and intestinal juices. There was some understanding of what took place in the change of starches to sugar. In his article Doctor Ginley touched upon the digestion of fat. The article ends abruptly with the simple words, "More hereafter." The second article in this first number was written by Ellen G. White, and the title of it was, "Duty to Know Ourselves." The burden of her article seems to be the proper care and rearing of the child. This very enlightening comment is found:

"Children are sent to school to be taught the sciences, but the science of human life is wholly neglected. That which is of the most vital importance, a true knowledge of themselves, without which all other sciences can be of but little advantage, is not brought to their notice. A cruel and wicked ignorance is tolerated in regard to this important question. So closely is health related to our happiness that we cannot have the latter without the former. A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is, therefore, of the highest importance, that among the studies selected for childhood, physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of nature's laws. Many are drifting about without knowledge like a ship at sea without compass or anchor, and what is more, they are not interested to learn how to keep their bodies in healthy condition and prevent disease. . . .

"Ignorance upon this important subject is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent about these things, which it is our highest earthly interest to understand."

Following these two very interesting and enlightening articles, Elder Loughborough discussed the subject, "Rest," and Elder D. T. Bourdeau began a series entitled, "Health," which contained a discourse on the importance of the Christian's conforming to God's natural laws, as he understands them, in the care of his body. He introduced the article with the familiar words in 3 John 2. There appeared a poem on "Nothing but Water to Drink," and also a little insert on "How to Save Your Teeth." In his editorial, Doctor Lay presented the policies of the magazine. We note one paragraph of this interesting editorial:

"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. It shall be our constant aim to make the *Health Reformer* worthy the patronage of an intelligent and candid public. Its contributors will be persons of experience and of high mental and moral attainments. Its selections will be of the choicest kind."

The subject of "Flesh as Food for Man" was discussed by Elder J. N. Andrews. This article dealt with the experiences of Israel. Quoting from the text, "All things are lawful unto me, but all things are not expedient," Elder Andrews told those early readers that Paul certainly meant to teach that there are classes of food which are not unlawful and not Biblically forbidden, but which it is for the best good to let alone. He then proceeded to give ten reasons why grains, fruits, and vegetables should replace the excessive use of flesh foods, which were being commonly served in such abundance.

An interesting account appears relative to the habits of 6,680 persons on the Devon estate in Ireland. The author stated that out of the six hundred farmers on this estate, all but a very few did not use meat from one year's end to another, except at Christmas and Easter, and that they were noted for their well-being on such a program. Pork came in for its share of exposure. Trichina seemed to be prevalent, and there were warnings in newspapers in that day, even as we see common references in State health bulletins today, warning people of the dangers in the use of trichina-infected pork. Statements relative to trichina consisted of quotations from current papers of the day, and reports of individuals in various parts of the country. A news item for the month, found on the last page, reads as follows:

"A SOOTHER.—A Detroit pork dealer with a keen eye to trade, thus attempts to quiet the fears of his customers in regard to pork eating: 'No trichinae! I hereby inform my friends and customers that by instructions received from Doctor Kiefer, and by application of a powerful microscope, I am able to furnish only perfectly sound and healthy pork.'"

The editor commented, "The microscope probably cures." Among other articles which appeared was one by Elder Waggoner on "Two Meals a Day;" also there were selected articles on "Mastication of the Food" and "Indulgence on the Appetite." A question-and-answer column was also introduced, and the questions in that first volume were regarding the swelling on a boy's neck; a sallow, bilious complexion; and the merits of coarse or fine ground wheat. Another questioner wanted to know which was the better for food—wheat or corn. An amusing poem was included, entitled, "How to Be Sick." This poem suggested nonbathing, vegetables swimming in grease, plenty of pork, the use of tobacco, the drinking of drugged liquor, sleeping with closed windows, and drinking strong tea and coffee. Even the field of mental

hygiene was not forgotten in telling the readers how to be sick:

"Keep storming and scolding at trifles,
No matter where blame may belong.
All accidents lay onto someone,
Though no one but you may be wrong;
And never take time from your labors
To rest either body or mind,
For fear you may lose a few dollars,
Or fortune may falter behind."

Thus was launched the first number of the health magazine to be printed by this denomination, a move destined to become a great educational program which is represented at the present time by the publication of thirty-two Seventh-day Adventist health magazines in twenty-four respective countries. Practical health instruction constitutes the whole or the larger part of the subject matter in these journals. However, even with the launching of this first paper the publication of health education literature for the people was an untried field for the early church.

Relationship of Spirit of Prophecy

A study of the volumes of the *Health Reformer* that succeeded the first edition indicates that mistakes were made, and many times a strong hand had to lay hold of the helm in order to bring back to the middle of the road both the editorial policy and the message which was being given to the people. It was at such times that the Spirit of prophecy became a strong balancing wheel, correcting error and urging a more careful study of natural laws. It is evident that the health teachings of the Spirit of prophecy were not dictatorial, or rule of thumb in their presentation, else such differences of opinion regarding what they taught would not so often have arisen in the minds of that early group. Then, as now, some people tried to use the Ellen G. White writings on health to condemn the practices of others in the church. This wrong use often led to disbelief, not only in the message, but also in the messenger.

Perhaps in no other field as in health teaching are the Testimonies so often misused or misapplied. One of the most interesting accounts of an individual's experience in understanding the place, purpose, and use of the Testimonies in the guidance of the church is found in the *Gospel of Health*, a magazine published by us concurrently with the *Health Reformer*, in 1896, 1897, and 1898. In an article in this magazine, Mrs. S. M. I. Henry, who was a very influential worker in the W.C.T.U., describes under the title "A Telescope," the conditions that led up to her acceptance of our Sabbath message and other truths. She gives an account of the disturbances in her mind as she went out into the field and learned from some their lack of faith in the Spirit of prophecy. She herself was perplexed over the place which these writings were to fill in her acceptance of truth.

Mrs. Henry had sought an interview with W. C. White, but had not received the permanent relief she desired from the burden of her question. She had always believed that the Spirit of prophecy lived in the church, that it was by this power that Wesley and many others in modern times had spoken. Many times there had come to her heart a great desire to recognize such a voice when it should speak to her. One day in a meeting held at the Chicago Medical Missionary Training School (December, 1897), she expressed to those gathered there her great perplexity and keen desire to really understand the place of the Spirit of prophecy in the great advent message which she had espoused. She asked those present to pray earnestly with her for light on the subject. As she knelt in prayer in company with the small group who had gathered for this meeting, the entire subject was made plain to her. In describing the experience, she gives us such a beautiful picture of the proper use of the Spirit of prophecy in the church, that we here give her description in her exact words:

"Accordingly, we all bowed in prayer, and I stated my case to God, with as deep a sense of need as I had ever known in my life. All the great and marvelous blessings of my life were for the time forgotten in this present need, and as must always be true, I was heard. The manifestation of the power of the Spirit of God was as clear as sunlight; and in that light I saw the Testimony as simply a *lens* through which to look at the truth. It at once grew from a lens to a telescope,—a perfect, beautiful telescope, subject to all telescopic conditions and limitations,—directed toward the field of the heavens,—that field, *the Bible*. Clouds may intervene between it and a heaven full of stars,—clouds of unbelief, of contention; Satan may blow tempests all about it; it may be blurred by the breath of our own selfishness; the dust of superstition may gather upon it; we may meddle with it, and turn it aside from the field; it may be pointed away toward empty space; it may be turned end for end, so that everything is so diminished that we can recognize nothing. We may change the focus so that everything is distorted out of all harmonious proportions, and made hideous; it may be so shortened that nothing but a great piece of opaque glass shall appear to our gaze. If the *lens* is mistaken for the *field*, we can receive but a very narrow conception of the most magnificent spectacle with which the heavens ever invited our gaze; but in its proper office as a medium of enlarged and clearer vision,—as a *telescope*,—the Testimony has a wonderfully beautiful and holy office.

"Everything depends upon our relation to it and the use which we make of it. In itself it is only a glass through which to look, but in the hand of the divine Protector, properly mounted, set at the right angle, and adjusted to the eye of the observer, with a field clear of clouds, it will reveal *truth* such as will quicken the blood, gladden the heart, and open a wide door of expectation. It will reduce nebulae to constellations; faraway points of light to planets of the first magnitude, and to suns burning with glory.

"The failure has been in understanding what the Testimonies are and how to use them. They are not the heavens, palpitating with countless orbs of truth, but they do lead the eye and give it power to penetrate into the glories of the mysterious living word of God."

In speaking of this afterward, Mrs. Henry

stated, "This has been the most beautiful experience that has ever been granted me. It grows on me from day to day." Thus again a kind Providence through inspiration gave balance and direction to the voice of prophecy among His remnant people. Uninformed as were many of the writers on health subjects in that early day, nevertheless this voice was ever sane and rational, pointing out to misguided individuals the practical viewpoint of God's provision for the health of His children.

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



Association Notes

IN a recent letter from Dr. Wayne McFarland, we have this encouraging word: "We do appreciate the good articles in THE MINISTRY, and pray that the Lord will bless in the work of carrying forward our health program as He has outlined. I have a real burden to see many of the men plan definitely to start small institutions rather than settle down to routine private practice, for I believe that is God's plan."

As evidence of the missionary zeal of Dr. Clayton Potts, superintendent of the Clínica Adventista Juliaca, Peru, we take this interesting statement: "We had a good Bible study here at our home last night. Fourteen non-Adventists were in attendance." Surely such earnest efforts in seed sowing will be rewarded by a harvest of souls. We trust that each Association member will determine to make 1940 a year of missionary activity.

IN a letter bearing date of December 31, 1939, Elder A. L. Ham, superintendent of the South China Union Mission, writes that he had direct word from Doctor Lilly and Elder Reed that they were safe in Nanning, and that our property there suffered no damage. Mrs. Lilly and the children are in Hong Kong.

SUGGESTIONS for those in the medical profession, as to content and technique in speaking to a nonmedical audience, are contained in the following extract: "Compared to the lay audience, you know so much about your chosen subject that your first job is to condense—to eliminate all but the essentials. And your first precaution is to make sure that what you have left will interest the average man. For no matter how well you know your facts, no matter how many scientific texts you study first, you'll miss the mark unless you stick to material that *anyone can understand*."—*Medical Economics*, December, 1939.

PLANNING A HEALTH LESSON FOR ADULTS

By ELMA ROOD, *Professor of Health Education,
Madison College, Tennessee*

ADULT education depends very largely for its success upon careful, detailed advance planning. While these details may vary widely according to the subject and the particular group to whom it is to be presented, there are some points in the preliminary preparations which are common to practically every situation. A number of principles will be discussed briefly for the benefit of those who desire to develop skill in carrying on community education. These principles will be followed by a lesson plan which will aim to put them into action.

Pointers for the Adult Educator

1. Decide exactly what you wish to accomplish by your lesson. Keep this purpose clearly in mind in all your planning, and check against it at the completion of the lesson.

2. Know as much as possible about the group to be addressed—their educational background, their relationship to or experience with the problem to be presented, and any local prejudices which might influence their spirit and response.

3. Know the time allotted for the lesson, and plan to keep well within that time, allowing time for questions that might come from the audience or discussions that might arise on some phase of the problem.

4. Know the setup of the meeting place, such as kind of lighting, seating capacity, musical instrument, and whether there are adequate electrical connections. A knowledge of these points helps the speaker in advance planning, and opens up possibilities for supplementing the program with music, slides, and moving pictures, all of which add immeasurably to the interest and the value.

5. Know your subject well. Know *more* than you expect to cover in your talk. Be so well informed that you have a real enthusiasm which will permeate the lesson. Know the practical phases of the problem thoroughly, so that the prospect of questions from the audience is a pleasure instead of a dread. Be up to date on your knowledge, realizing that in the health field particularly, research is steadily opening up new aspects of old problems, and that entirely new problems are from time to time coming into the limelight.

6. Keep in mind especially the ways in which the problem affects the lives of the people. Try to imagine the questions that would most likely be asked by persons in your audience, and on this basis select a number of high points which should be given particular emphasis. Arrange these in logical order for presentation.

7. Realize that it is largely through arousing interest and understanding, and through association of ideas, that the most lasting impressions are made. Therefore, study how you can simplify all technical terms, and supplement and strengthen various points in your teaching, by demonstration, charts, models, pictures, or stories, by passing articles around for examination, or by encouraging participation in the discussion.

8. Make a written plan for your presentation. Planning improves organization, and writing helps to clarify thinking. Every good lesson plan should include (a) an introduction, (b) the body of the talk (to be accompanied by suggestions for *visual aids*), and (c) a conclusion. The *introduction* should be planned to fit the particular audience, and should be written out practically as it will be given. It should serve to enlist interest and establish a relationship between the past experiences of the people addressed and the new ideas to be presented. The *body of the talk* should include the main topics, previously selected, with a sentence outline of such details as will help to make them clearly understood. The *conclusion* may serve several purposes. It may summarize or review specific points. It may bring out concrete applications of the lesson given, or it may aim to lay the problem "on the table" and invite discussion by the group as to its solution.

9. Secure or construct the visual aids required. If charts are to be used, these should be planned carefully to supplement and strengthen specific points in the lesson. They may be prepared for use on the blackboard, or lettered on a paper or cloth background. Contacts with suitable health and social agencies are often found to yield valuable materials that contribute greatly to effective teaching. Often considerable ingenuity and originality must be exercised in devising ways and means, and securing articles for use in visual interpretation.

10. Practice giving the lesson aloud, timing yourself by the clock and, if necessary, cutting out parts of the material until the whole can be presented within the specified time limits. Watch constantly during your practice for terms or phrases that should be simplified still further. Practice until you have established confidence in your own ability to present the subject well. As in everything else, "practice makes perfect," and experience in doing is the best way to bring about greater ease in performance and increased effectiveness in delivery.

The accompanying lesson outline is intended to illustrate several of the foregoing sugges-

tions. This plan may be helpful to health workers in rural areas in which malaria is an outstanding problem and where the educational status of the people in general may be average or below par. Given as a chapel talk to a group of students, a number of whom may go as missionaries to malaria-infested countries, the lesson is also timely. Such a practical demonstration, setting forth the work each person may do in stamping out malaria, will appeal to any group, provided the suggested visual education aids are not omitted.

Subject: Stamping Out Malaria

INTRODUCTION.—Many of you have seen sanitation workers who have from time to time come through the community with shovels, spades, and hip boots, intent on ditching, draining, oiling, and dusting, to stamp out the malaria mosquito. You all realize that thousands of dollars have been spent for this work. But in spite of all this, we still have mosquitoes. They are with us every summer, sometimes in large numbers, sometimes in smaller numbers, and every year many people have chills and fever. I wonder what should be done in addition to what has been done in the past. Let us see.

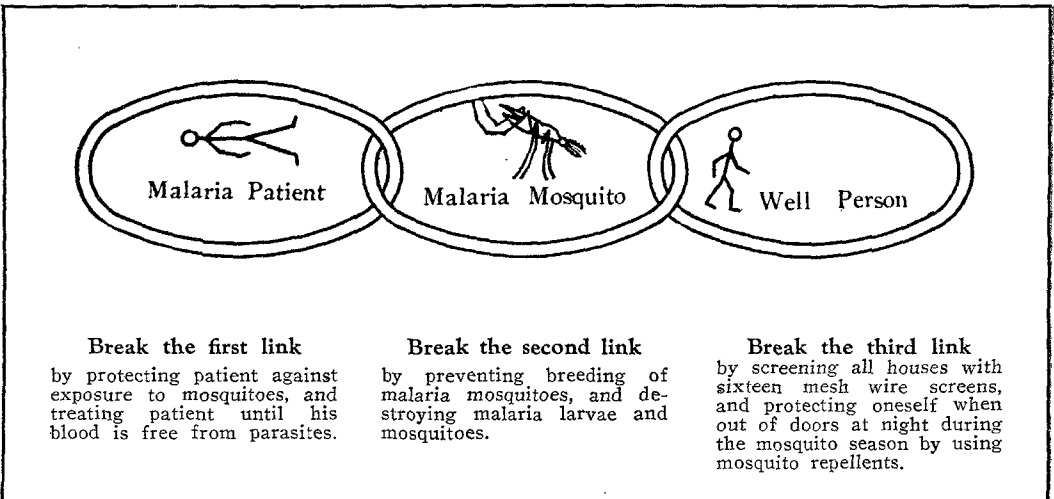
BODY OF LESSON

- I. Malaria is a difficult problem. The spread of this disease has to do with three things. (See accompanying chart, "Break the Chain to Stamp Out Malaria."*)
 1. The person who is sick with malaria, and has the parasites or germs in his blood. (Point to first link on chart.)
 2. The female malaria mosquito that carries the germs in her body and gives them to people when she bites them. We are concerned not only with the

grown mosquito, but with the eggs, wigglers, and tumblers as well. (Draw a picture on the blackboard of eggs, wiggler, tumbler, and mosquito.) That is, we are concerned with the mosquito in all stages of life. (Point to second link on chart.)

3. The well person who has never had malaria, but who may get it if he is bitten by an infected mosquito. (Point to third link on chart.)
- II. These three things are closely tied together, like the links of a chain. To stamp out malaria, it is necessary to break, not one link, but all of them. So far we have given most of our effort to the middle link. We need to work more on the other two.
- III. How can we break the first link of this chain? If a patient who has malaria is bitten by a female malaria mosquito, an outbreak of malaria may occur in that district. To stamp it out, two things must be done. If we do these two things thoroughly, we will break the first link of the chain.
 1. Protect the patient so that mosquitoes cannot reach him—by screening the whole house, or, if this is not possible, by screening his bed. (Pass around samples of No. 16 mesh wire screen. Pass around cotton marquisette for screening bed. Show doll's bed properly screened against mosquitoes.)
 2. Have a doctor treat the patient until there are no longer germs of malaria in his blood. (Pass around quinine in a bottle to show a medicine very commonly used in malaria.)
- IV. How can we break the second link? (Point to second link on chart.) If we wish to put the malaria mosquito out of business, we must do two things:

*"Malaria Education," by Elma Rood, Rural Press, Madison College, Tenn.



1. Deprive her of a place to lay and hatch her eggs by—

a. Draining stagnant water, for mosquitoes must have water on which to lay their eggs. (Show hip boots, shovels, pictures of concrete-lined ditches.)

b. Cutting down weeds near water's edge, where the mosquito rests in the daytime, and where she lays her eggs. (Show scythe or weed cutter.)

c. Spraying oil or Paris green dust on top of the water to suffocate or poison the wigglers. (Show crude oil—crankcase oil. Show insecticide—Paris green dust 2 per cent; road dust, 98 per cent.)

2. Kill every mosquito that gets into the house. Look especially in dark corners, under beds and low furniture, and on the window screens in the early morning hours. (Show homemade fly swatters and house sprays. Show mounted malaria mosquitoes to emphasize need of No. 16 mesh wire.)

V. How can we break the third link? (Point to third link on chart.) People who live in a malaria district, but who have never had malaria, should protect themselves against being bitten by mosquitoes:

1. By living in houses that are entirely mosquito-proofed, including doors, windows, fireplaces, walls, floors, and roofs. (Show miniature mosquito-proofed house. Show tar paper used for covering cracks in walls. Show wire basket of moth balls used in chimneys in the summertime.)

2. By keeping away after sundown from districts located within a mile of mosquito breeding places. Malaria mosquitoes rarely fly more than a mile from their breeding places, although they may be carried by people, animals, cars, and airplanes. (Sketch a map showing course of a river, and mark one-mile distance on either side as the heavily infested area.)

3. By using mosquito repellents on face, neck, and arms when going out in the evening in a malaria district. (Pass around bottles of citronella and oil of cloves for audience to smell.)

CONCLUSION.—Review together points on chart that tell what we must do to stamp out malaria. (Point to each section of chart while reviewing lesson briefly.)

If everyone would keep these three links in mind and do everything possible to break them, we would soon see a decrease in malaria. Malaria is certainly a difficult problem, but if all work together, we can do much to solve it.

The Healing Value of Religion

By EMILY T. WILSON, M.D.

AS a physician, I am primarily concerned with the creation of a society of individuals who possess sane minds in sound bodies, individuals who, in the parlance of the modern psychologists, are well integrated, who function as a smooth-running whole.

In these days of specialization, when the sum total of knowledge concerning the human organism is so vast that no one person, however conscientious and well trained, can ever hope to master it, we have come to rely more and more on "departmentalized" physicians. . . . After years of such specialized medicine, the pendulum is beginning to swing the other way, and we hear more insistently than ever before the need for the general practitioner, the old family doctor, the man who, because of his years of close contact with every phase of his patient's life, can evaluate his symptoms and realize how great is the interplay between the evidences of disease and his emotional pattern. . . .

Recognizing, then, the value to the patient of the family doctor in the diagnosis and treatment of organic disease, we find him far more important in the proper management of what we call "functional disorders." As functional disorders, we define those ailments for which we find no physical basis, no anatomic derangement, no definite pathology. These produce the symptoms which, after careful diagnostic research, we are prone to label "nerves," and cast aside as beyond the limits of our time and scope.

In this group we find the hypochondriacs, the chronic complainers, the hysterical, the shell-shocked sufferers, etc., each with symptoms that are real and frequently devastating in their effect, but with no true injured or diseased tissue to account for it. These patients are again the ones to find most help from the man who knows all about them, who knows their family background, their early hopes and disappointments, their emotional reactions, their loves and hates and resentments, their business worries and their financial disasters; for it is these factors which produce symptoms for which we can find no anatomical causes. . . .

It is common knowledge, too, among physicians, that a patient's mental state plays a tremendous part in his reaction to serious organic disease. We all recognize the indomitable will that refuses to die, sometimes for weeks on end and when the physical body has overreached its power of sustaining life. We also readily admit the hopelessness of curing disease when the will to die dominates the patient's being. I spent some months, years ago, in a tuberculosis sanatorium, and I was forcibly impressed with the relation between the so-called "cured" tuberculosis and the

mental reactions of the patients. Those who were cheerful and confident, who were free from anxieties and fears, made far more satisfactory progress than did those who kept themselves in a turmoil of distress and worry.

The same holds true in any illness. Once we remove the conflicting emotions and maintain our patients in a peaceful, hopeful, fearless attitude, we have won more than half the battle. As yet science has not satisfactorily explained this interrelation between mind and body. We do not know *why* worry causes an increase of pain in angina, a recurrence of ulcers in a harassed businessman, an elevation of blood pressure in a diabetic, but we do know that it is true. And if it be true with a few easily recognizable diseases, may it not be equally true in dozens of obscure ones? Is man often the victim of his own mental and emotional turmoil? And wherein lies the healing value of religion?

Man, we are told, is fundamentally religious, and by that we mean that he has a need deep within him to worship some Being greater than himself, to bring his own spark of divinity into communion with the Divine Power of the universe. And as he seeks this power and strives to understand the meaning of his own soul in relation to it, he develops for himself a way of life, a spiritual code, to guide him in his relation with the rest of the world.

We who are Christians follow in the steps of Him who went about doing good and healing the sick, and we take our standards of spiritual development from Him. As we search through His teachings, what do we find? "Fear not," "Be of good cheer," "Let not your heart be troubled," "I have overcome." His whole attitude and emphasis were positive and constructive, fearless and full of infinite hope and confidence. He believed in a just and loving God, in the ultimate spirituality of man, and in everlasting life. He needed no more to bring radiance to His own soul, to trust His disciples, and to face death courageously. In its essence His attitude toward living and dying should be ours. If we believe in the goodness of God whom we worship as Christians, we should be able to live energetic lives, with a clear-cut purpose guiding our relations to our fellow men. We should not get emotionally tangled up and repressed, nor should we find ourselves with anxieties and fears that lead to functional disorders. Our religion should be our most effective preventive medicine against developing any of the ailments which we have previously discussed. A sincere Christian has no time for "nerves."

Likewise, religion should be one of the most effective weapons to fight organic disease, when and if it develops. A Christian does have resources within his spirit to conquer fear and disappointment, to endure pain cheerfully and patiently, and to accept whatever limitations may be placed upon him. Thus we

see brave souls facing operations serenely, and their quiet courage aids the anesthetist in inducing sleep. We see chronic invalids radiantly greeting each new day, full of the glory of their Lord, with far less pain and discomfort than might be theirs were their spirits less serene. Examples are legion of the power of the spirit to dominate the life of man.—*Reprinted by permission from Advance, the Pilgrim Press, Boston, Mass.*



Current Scientific Notations

SCIENCE IS WONDERFUL—and appalling—in its results. It saves us from certain possible diseases, only to become the victims of others that are inevitable. It masters the forces of nature, so that man destroys his fellows in more ways and in greater numbers than ever known before. That is, it ever discovers new perils from which it cannot deliver us. But why? "That ye may know," says Job, "there is a judgment." Dr. Alexis Carrel has shown man's helplessness in the presence of disease:

"An unexpected phenomenon has taken place. Neither man nor his institutions have satisfactorily adapted themselves to our immense progress. Happiness eludes us. Instead of dying rapidly by the infectious diseases that we have conquered, we die more slowly, more painfully, of degenerative diseases. Medicine has not decreased human sufferings as much as we had hoped. Suffering is brought to man not only by bacteria, but also by more subtle agents. Nervous fragility, moral corruption, insanity, are more dangerous to the future of humanity than yellow fever or cancer. As many patients are victims of insanity as of all other diseases put together. A large percentage of the population is weak-minded. The number of criminals in the United States has risen above 4,000,000."—*The Presbyterian*.

DR. CLEMENT CHESTERMAN tells the story of his interview with Mr. Gandhi, at the ashram at Segaoon. He gave the Indian leader some statistics which may well be quoted again. India has between 1,000,000 and 1,500,000 lepers, and over 600,000 blind, while nearly 1,000,000 people perish yearly from epidemics. Every two and a half minutes a mother dies in childbirth, and a baby cries every fifteen seconds. There are enough doctors and nurses to supply one for each 10,000 people, but 90 per cent of them are crowded into the towns, where only 10 per cent of the people live. "Tell your mission boards," said Mr. Gandhi, "that if medical missionaries will devote themselves to the neglected villages, they will not get medals and knighthoods from the British Empire, but they will get a knighthood from Jesus Christ."—*Religious Digest, December, 1939*.

MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

RE STUDYING THE DOCTRINES—No. 2

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

ARCHITECTS inform us that it is often possible to beautify, strengthen, and enlarge, yes, even modernize, in a sense, a stately, venerable structure without disturbing a single supporting pillar or removing one stone from the foundation. In keeping with this figure I wish to come now to a consideration of what I believe to be the best justification for a present-day, intensive study of our whole range of truth. We talk earnestly of the rapidity of world changes in recent decades, of changed empires and changed ideas. But I wonder if we realize that these rapid changes in the world might have a bearing upon a great many of our teachings?

1. Take first our teaching concerning the signs of the advent. I see no reason to change our belief, but I do feel that we might, with great profit, study various of the currently fulfilling signs more fully in their setting in present-day history, and in the perspective of the centuries past. We might also give more attention to their cumulative and collective significance as proofs of our belief in the nearness of the advent. It is one thing to study a lone sign, isolated from other signs and from all history except the immediate present. It is quite another thing to study that sign in connection with all the other signs, and in the long perspective of history.

For example, we preach on the sign of nations preparing for war. But have we taken time to study something of the manner of nations in planning for war in earlier centuries? It comes as a surprise to many of our men to learn that the practice of large standing armies is a peculiarly modern thing, a product of the international tensions that followed the Franco-Prussian War. Again, have we made any extended study of the deadliness and totality of modern war as compared with war of all the past centuries since John uttered those prophetic words, "The nations were angry"? There is a scholarly work that does this, and the findings are breath taking. Also we might study the long-range economic aspects of war in relation to the problem of capital and labor, to mention only one related sign.

A knowledge of some of these things would enable us to preach on the sign of wars with

a sweep and persuasiveness that would be arresting, and that would answer the skeptic who reminds us that there have always been wars. Yes, and such study would help to guard some of us from making snap predictions on this or that passing event—predictions which sound plausible today and a bit foolish tomorrow. I would like to think that just such an expansive, coordinated study of the signs in the long perspective of history and in relation to the amazing changes of today, was really taking place throughout our whole ministry. But after almost twenty years of examining manuscripts written for our doctrinal journals, I must confess having a feeling that we come far short of this ideal. In this most important area of doctrine, there is certainly a proper field for more study.

2. As a people of the Book, we hold central in our beliefs a clear-cut teaching on the inspiration of the Bible. Is there need for special study on this doctrine today? My answer is that this tenet perhaps provides us with the best illustration conceivable of the need of doctrinal study in the light of changing conditions. Consider these facts:

Today we are not so much confronted with skeptical attacks on the Bible, drawn from philosophers' works, as we are with apparently demonstrable objective evidence drawn from the scientific laboratory and from the rocks. To meet these we must integrate our study of the classic evidences for inspiration with a certain study of science. We should become well-versed in the evidence that is presented in various works that give the true interpretation of the facts of geology and related subjects. To be sure, such books deal with dry rocks and very ancient bones, but it is these very objects that the enemies of truth have been using so successfully for more than a generation in harassing and demoralizing the ranks of Bible-believing Christians. And perhaps some in our own ranks, while receding not a foot from the advanced position of belief in all God's Holy Word, have been a little panic stricken at times as these venerable missiles have been hurled in their direction.

It is an inspiring sight to watch a man courageously stand his ground, though troubled with fear. But in the present instance I do not feel so much like commending the courage

that enables him to stand, as like bewailing the ignorance that causes him to fear. If he but knew it, these very missiles which are so confidently hurled at him could be even more confidently hurled back at the enemy. Why give the enemy an exclusive monopoly on antiquities? The devil once used a serpent to confound our first parents. Why allow the devil to use the remains of the ancient reptile world of dinosaurs and kindred creatures to confound us today?

We are a people of prophecy, and we seek to speak with some authority concerning the end of the world. We should also be a people of antiquity, and learn to speak with some authority concerning the beginnings of our world. It is not too much to say that every one of us should be as familiar with the evidence and proofs in confirmation of the record in Genesis as we are with the history and proofs in connection with the books of Daniel and the Revelation. The facts about the Cro-Magnon man are as important to us as the facts about Nebuchadnezzar, for it should never be forgotten that if we are defeated on the battle line of Genesis, it avails us little to defend the other lines from Exodus to Revelation.

We should also be well versed in the evidence from archeology. It is archeology that provides the direct answer to that insidious line of attack on the Scriptures which would vaporize the early historical records of the Book into mere folklore. True, we will not spend all our time digging around in dusty archeological heaps, or hunting for dinosaur bones in ancient strata, but we will do enough digging so that our doctrine of Bible inspiration will be solidly planted on immovable foundations.

3. In the setting of these comments on how modern thinking has a bearing on one of our most important doctrines, we can naturally consider another doctrinal area that is worthy of renewed study. I refer to the three angels' messages. Their message to the world is an appeal to men to worship the Creator in connection with the solemn judgment truth, a declaration concerning the apostasy of the churches, and a warning against receiving the mark of apostasy.

To present these messages in their broadest significance, we must study them in the setting of present-day conditions. What an enrichment and timeliness we can give to the first angel's message if we place its appeal to worship the Maker of heaven and earth against the background of the denial of creation and thus of creation's God. Indeed, there is a whole world of new vigor and significance that can be given to our Sabbath doctrine by a new study of it as an answer to modern apostasy. We will have new arguments and evidences for its importance, and a new answer to that objection which is sometimes

raised by sincere people, "Really, what difference does it make which day I keep?" And by contrast we also find ourselves provided with an enlarged understanding of how Sunday is the mark of apostasy.

Nor can we hope to present the second angel's message as it should be presented unless we restudy it in the setting of what has been taking place in the religious world in the last generation or so. And in this particular field we must be sure to bring our study right up to the year 1940. We cannot be satisfied to "ring the changes" in some vague way on the terms "Fundamentalism" and "Modernism." So rapidly is the scene moving that those fighting terms of the 1920's do not quite describe the present line-up in the religious world. There is a new sort of Modernism evolving which has about it the odor of sanctity, and which affirms its belief in a certain new orthodoxy.

There is no better illustration of how doctrines have been permitted to congeal in cramped molds than the fashion in which the threefold message is often presented. It is one of the glorious evidences of the divine origin of our distinctive doctrines that they should take on added significance and breadth as the years go by. What a pity that any of us should permit ourselves to continue presenting these focal messages of Revelation 14 in the necessarily restricted setting that they had in an earlier day.

4. We have properly been interested from our beginnings in the subject of Roman Catholicism, for Rome plays an important part in fulfilled prophecy and in unfulfilled prophecy. And certainly we are coming close to the day when we are to understand clearly those remaining parts of prophecy that now we see through a glass darkly. In immediate preparation for this we ought surely to be studying the subject of the Papacy in the setting of the amazing and almost bewildering changes that have been taking place in the world. Too often our ministers seem to be conversant only with Rome in the Dark Ages. But we are approaching a new dark age.

5. We have a doctrine on religious liberty. There was a time when this doctrine was very actively promoted. That was when Sunday legislation constituted almost the whole range of interest and activity in relation to this subject. In too many ministers' minds the doctrine still seems to be confined to such legislation. The result is that either there is an unwarranted excitement generated by a stray Sunday barber bill in a lone community, or else there is an apathy toward the whole subject. Neither attitude reveals a true grasp of the doctrine in the setting of our present day. It is well, indeed, that we be always on our guard against any encroachment on liberty. But today it is not simply holes in the dikes that should impress us, but the

inundating wave of resurgent pagan denials of all the rights of man. And under the impact of that wave the very foundations of the temple of liberty are being swept away.

We need to restudy our doctrine of religious liberty in the setting of the startling happenings of our day. It has more significance now than ever before, and wider ramifications. The whole subject of the character of the church as an institution and its relation to the state arises to greet us in a new form as we consider religious liberty in relation to the pagan conception of the state which is so prevalent today. And our views on noncombatancy are also involved, for the collapse of the rights of man carries down with it the rights of the noncombatant. Paganism does not understand the language of the conscientious objector. It is an interesting fact that various religious organizations and journals are now giving most diligent study to some of these aspects of religious liberty. We should not be less diligent.

6. Let us consider one more illustration of the need of restudying our doctrines in order to make them more effective. Take our distinctive teaching on healthful living. In the thinking of too many of us that doctrine has congealed too much in the mold in which it was cast a generation ago, with the result that there is great danger that this doctrine, which was intended of God to bring health to our bodies and to serve as an entering wedge to the hearts of others, shall fail in the accomplishment of these great spiritual purposes. It is highly important that we should be well informed regarding the state of the dead, but it is also important that we should understand the state of the living.

Something very remarkable has been happening in the scientific world. Biochemists, nutritional authorities, and others have been providing a wealth of facts and experimental data that amazingly support and enlarge our doctrine of healthful living. We once were known as "grass eaters," but the study of vitamins and the protective foods has actually shown spinach and other leafy vegetables to be both indispensable and respectable in the present-day diet. We once were called "bran eaters," but the study of the minerals needed in diet has made breakfast-food manufacturers decide that the best selling point for their product is its whole-wheat character. We suffered in an earlier day under the epithets, but I am confident that we have not capitalized today as we should our acquired respectability.

But diet is only one aspect of healthful living. There is that field represented by the book "Ministry of Healing." It is since that book was written that modern medicine has clearly developed a branch of therapy known as mental hygiene. And mental hygiene reflects the view of modern physicians that the mind and body are inseparably

connected and react upon each other both in health and in sickness. But we had revealed light on this long before. Within the last two years the Federal Council of Churches created a committee on religion and health. Interesting as a side light is the fact that as a result of a personal interview with the secretary of that committee, he ordered a copy of "Ministry of Healing." I had tried to tell him something of our long-standing belief regarding the relationship of healthful living to good religion. My only regret was that I could not tell him we were truly more active in the study and practice of our belief. Unquestionably this belief clamors for restudy and, in turn, reemphasis by our ministry.

Thus we might analyze others of our doctrines. I trust that these few illustrations make clear the meaning of my figure of a stately, venerable edifice, beautified, strengthened, and enlarged, without the removal of a supporting pillar or a single foundation stone. It is my understanding that to the successful execution of that task this seminary is dedicated. May good success attend you.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Simplicity of Expression

IN an attempt to exhibit their wisdom, some writers employ "six-syllable words" and ponderous phrases that stretch out into lengthy, involved sentences and paragraphs. One editor facetiously remarks that such writing carries with it "a faint odor of heavy formality and pompousness, exuding an aroma of stiff intellectuality." It is, however, a frustration of the true purpose of writing if we try to impress others with our learning or brilliance rather than with our message.

Whether we desire to entertain, inform, instruct, or convince, the objective of all writing is to reach other minds, and big words may defeat our very purpose. Sermons and articles have to be understood in order to send their message home. There must not be wastage of the reader's or listener's time or thought. After all, "There's no use trying to kill a fly with a steam roller." F. Sherman Baker remarks:

"The demands of a workaday world require that each thought be expressed in words suitable to the persons addressed. Simplicity has been lauded as a virtue; in speech it is often essential."

An English teacher says, "In Shakespeare's day, long, periodic sentences were in vogue, but today, *terse, short, vigorous* sentences predominate." Short, simple words and sentences will many times make your message far more forceful and understandable than a

flashy, frothy, affected flow of words. "The natural tendency is to use sentences which are too long," according to Sherman Cody. "Every sentence should be a perfect and concise unit, and if its parts hang together at all loosely, it should be cut up into two or more separate sentences."

Above all, strive for clarity and sincerity. Avoid roundabout expressions, obscure meanings, and awkward, complicated constructions. The language of the Bible is the supreme example of simple, straightforward sentences without dramatic embellishment. Jesus' vocabulary was composed largely of one and two syllable words. In this connection it is interesting to note a statement made by a world traveler, a well-informed student of literature, not of our faith:

"Of all writings, ancient, medieval, or modern, there are no writings so full of beauty, so perfect in every way, so pure, and yet so simple, outside the Bible, as the writings of Mrs. E. G. White."

Of Guy de Maupassant, who has been called the most perfect master of the short story, it was said that he described nothing he had not seen, and was content to use the humblest word if only it conveyed the picture of the thing observed. The late humorist Will Rogers once made this witty observation on the value of simplicity of expression as contrasted with a grandiloquent, sonorous, ornate style:

"Of course the Greeks have a word for it, and the dictionary has a word for it, but I believe in using your own for it. The minute you put in a word that everybody don't know, you have just muddled up that many readers. Running onto a word you can't read or understand is just like a detour in the road. You will take a different road the next time. I love words, but I don't like strange ones. You don't understand them, and they don't understand you. Old words are like old friends. You know 'em the minute you see 'em."

Margery Wilson, authority on charm, writes in the same vein, when she says:

"Express your thoughts directly and simply. Attempt at high-flown, long words not only is vulgar, but usually carries a little of the comedy effect of a Mrs. Malaprop. As the old man said, 'Whenever I hear a feller use a big word, I allus wonder kin he spell it.'"

On small words versus big words, we would quote from two more sources:

"Our language teems with small, simple words that convey meaning as well or better than many larger ones. And where they suffice, we all know that it is the better part of effective English and good taste to use them."—T. P. Ashlock, in *Correct English*, January, 1938.

"Pomposity in diction means the use of large words when small ones will express thought better, and the use of many words and of high-sounding phraseology when simpler and less pretentious language will be more intelligible and in better taste. The clown Costard in 'Love's Labor's Lost' . . . refers to such diction as the almsbasket of words, and then invents a term himself that supposedly 'outwords' all the attendants at the 'great feast of languages.' His words is *honorificabilitudinitatibus*. But there is many a Costard today who apparently

must say . . . *governmental domicile* for *State capitol*, *electrical pyrothentic phenomenon* for *thunder and lightning*. . . . Never use a big word where a little one will do just as well or better. Never use many words when a few will do just as well or better."—John B. Opydycke in "Get It Right," pp. 607, 608.

It would be well to remember some of these comments when tempted to use a "two-dollar word" instead of a smaller word that is readily understood by all. Let it not be said of your writing, as it was said of someone's speech, that it "left an impression of an army of pompous phrases moving over the landscape in search of an idea." It is of interest to note how few words we could actually get along with if necessary. In the book, "Get It Right," just quoted from, we find this information:

"According to Dr. Frank H. Vizetelly, [late] editor of 'The Practical Standard Dictionary of the English Language,' there are 700,000 reputable words in the English language. The average reader has a command, it is estimated, of 25,000 words, and the kindergarten child knows 2,000 to 3,000 words. But Professor C. K. Ogden of Magdalene College, Cambridge University, England, contends that a mere 850 words can be made to satisfy all ordinary speaking and writing demands, and thus extravagance of diction as well as pomposity may easily be obviated. . . .

"Through long and painstaking tests the experts have weeded out the superfluous verbs until only eighteen verb forms are left blooming alone. . . . The essential verbs in English are found to be *be, come, do, get, give, go, have, keep, let, make, may, put, say, see, seem, send, take, will*. Properly employed, they can be made to do the work of all the rest of the verbs in the fatterest of dictionaries. . . . With 1,000 words, any field of knowledge is completely covered. . . . The 850-word vocabulary, like a beef-tea cube, is a concentration of much in little."—*Id.*, pp. 614, 615.

The foregoing principles are perhaps more applicable to writing for a nontechnical or layman's paper than for a technical or professional journal, where more elasticity of expression must of necessity be allowed.

In the next article we will consider brevity in writing, and its close companion, repetition.

M. A. H.

THE FIELD SAYS

Echoes From Our Letter Bag

Proclaim Message Through Music

EDITOR, THE MINISTRY:

We are grateful to God for the beautiful music which we have in our hymnals from our own composers. I wonder if any of these gifted brethren would undertake to set to music passages of Scripture especially related to our faith? I believe this is a crying need. We are failing to utilize and capitalize the untold value of Biblical song to help our converts grasp the message for this hour. Instead of the choruses we now sing, of how

much greater value it would be if the precious words of the Scripture were available in song.

National ballads have been a very potent factor in teaching and kindling enthusiasm for national ideals, even in fostering loyalty and creating unity among opposing and disintegrating elements. What these national ballads have done for nations, especially chosen passages of Scripture may do for the church. For example, after we have preached the second coming of Christ, if we had in chorus form such passages as John 14:1-3, Acts 1:10, 11, Revelation 1:7, passages from Matthew 24, Luke 21, and others, this great truth could be riveted upon the minds of the hearers. Texts and passages representing every Bible doctrine we teach could be set to music somewhat after the popular chorus form. A little paraphrasing where necessary to secure rhythm might be fitting in some cases, provided that it does no violence to the Scriptures.

Many who at present never grasp the truth, or in whose hearts a love for it is never kindled by the preacher, might be brought to the baptismal waters on the wings of inspired song. Many who grasp the truth but who lack faith and courage to step out, would, under the inspiration of divine ballads, find the faith and courage of heroes, and march with the people of God to Zion's gates.

We have a wonderful selection of hymns which to some extent fill this purpose, but these can never be so effective as the actual words of Jesus and the prophets. Ought we not to utilize this unplumbed source of teaching by song the truths for this hour?

R. T. BOLTON.

[Evangelist, South England Conference.]

Prayer Moves the Arm

EDITOR, THE MINISTRY:

Years ago I heard mother quote in Swedish the last part of Psalms 77:10 (verse 11 in Swedish and most Continental languages), as saying: "To change, that is in the right hand of the Most High." This is not the rendering of the verse in the latest translation, but the Danish Bible still reads this way. The German translation renders it: "Die rechte Hand des Hoehsten kann alles aendern." In English this would be: "The right hand of the Most High can change all things."

Some translators agree that the Hebrew of this verse allows of more than one meaning. Dr. Adam Clarke quotes Dietz's Latin translation: "Precari hoc meum est; mutare dextram Altissimi." This he translates: "To pray, this is my business; to change the right hand of the Most High." He quotes other translations which contain the same thought, and closes with Coverdale's: "At last I came to this poynte, that I thought: O why art thou so foolish? The right hande of the Most Hiest can change all."

How strikingly the expression, "To pray, this is my business; to change the right hand of the Most High," compares to and harmonizes with the statement in the Spirit of prophecy: "Prayer moves the arm of Omnipotence."—*Testimonies*, Vol. V, p. 453.

H. O. OLSON. [Secretary,
South American Division.]

THE RELIGIOUS PRESS

Valuable Current Excerpts

VATICAN APPOINTMENT.—Widespread dissent by Protestant denominations in the United States is expressed over the appointment by President Roosevelt of a "personal representative" to the Vatican. Rightly so! It cannot be accepted on the grounds that the motive for the appointment is the promotion of world peace. There is a marked difference in the invitations of the President to Protestant and Jewish groups to confer with him at the White House and the appointment of an ambassador to the Vatican. Such an action has political connotations which we cannot ignore. It establishes political relations between our government and a religious organization, thereby violating, we believe, one of our fundamental constitutional inhibitions. There is no reason to believe the Pope to be more worthy of a "personal representative" from the President than is the president of the Baptist World Alliance. Dr. Walter A. Maier stated the case for the Lutherans in a radio address over 140 stations on December 31, and with his viewpoint we heartily concur: "This arrangement, as cautiously as it is being advanced, is an unmistakable violation of the principle by which the church and state are to be completely separated. This republic should have no political contact with any religious group. Besides, this inauguration of diplomatic relations is an unmistakable preference for one church group. The White House does not suggest sending an envoy to the Lutherans of the world, the largest Protestant group, nor do we want one. The President does not have a personal representative among the 240,000,000 Mohammedans. Finally, we are distrustful of this arrangement because it may be the beginning of other encroachments and further discrimination. We demand that the government follow the constitutional principles and keep its hands entirely off our religious life."—*Watchman-Examiner (Bapt.)*, January 11.

AMERICAN ENVOY.—In a move without precedent in international relations, he [President Roosevelt] appointed Myron C. Taylor as his "personal representative" at the Vatican "for the duration of the war," in order that, as the President put it in his letter to the Pope, "our parallel endeavors for peace and the alleviation of suffering may be assisted." . . . The American majority does not want to see relations established between this government and any religious body, and it will hold Mr. Roosevelt responsible for having tried to do this under the nearly sacrosanct cover of a campaign for peace. . . . The United States has no business to be involved in this venture in papal diplomacy. In every respect, therefore, the dispatch of Mr. Taylor to the Vatican is of ill omen to the neutrality and religious freedom of the United States. This whole episode is so extraordinary, so freighted with hidden meanings for the future of the nation, that we shall have to return to its discussion after the Vatican's interpretation of its intent shows how it is understood in Rome.—*Christian Century (Mod.)*, January 3.

PRACTICAL EXPRESSION.—The fault that laymen find very frequently with the preaching and teaching of the church is that it is "over the head of the common man," "too theological," "filled with abstract theories," "not practical enough." They complain that an understanding of religion is made difficult by long and profound philosophical arguments. They desire to "be good" and to be told "what to do." "Why," they cry, "cannot the gospel be made simple?" There is much to be said, of course, for study and research in religion, particularly for those who are to lead and teach in this field. But there is likewise much to be said for the simplification of the gospel message and for stating it in clear, understandable terms. There is deep mystery in Jesus Christ, but we need to remember that He mingled with common people, and that His teachings were illuminated with homely illustrations taken from life. Men and women, even those whose intellectual and spiritual outlook was severely limited, "heard Him gladly," and, we must assume, understood Him thoroughly.—*Zions Herald (M.E.)*, Dec. 20, 1939.

CHURCHLESS RUSSIA.—Out of 295,000 priests of the Orthodox church of imperial Russia, the Soviet Union claims there are none left. The law of the Soviet declares that when a minister of a congregation dies, whether he be Christian, Moslem, or Jewish, no successor is allowed to be elected and the church is automatically closed. From this

it is easy to see that in a generation not a solitary place of worship will remain in that country which covers one sixth of the earth's surface.—*Religious Digest, January*.

EVOLUTION ISSUE.—At a recent service in Trinity Cathedral, Pittsburgh, Bishop A. Mann, speaking in behalf of "democracy and intellectual freedom," boldly declared: "The work of Darwin not only destroyed the old belief of special creation, but also substituted for that old belief a grander concept of creation." . . . In answer to that repudiation of plain Scriptural doctrine, Sir Ambrose Fleming, eminent English scientist and president of the Victoria Institute in London, recently took evolutionary clerics to task in these well-defined remarks reported in the *Evangelical Christian*: "This is a most astonishing statement to be made by a commission of learned theologians in face of the immense amount of refutation given of late years to the theory of organic evolution, and especially to the inclusion in it of the origin of the human race. Many competent biologists have rejected it in whole or in part. To read this statement in the report would lead one to believe that no such refutation had been given at all. Even strong evolutionists have admitted that no theory of evolution has given any valid account of the origin of the actual or potential spiritual and mental qualities of man. There is a gulf between animal and man that no evolution hypothesis has been able to bridge."—*The Presbyterian*, Dec. 28, 1939.

PITCAIRN TODAY.—The population of Pitcairn Island today is 220. . . Pitcairn is in touch with the world through passing ships, by correspondence, and by radio. Rarely a week passes that some freighter or passenger ship does not make the twenty-five mile detour from its course to visit the island. About a year ago the islanders were delighted with the gift of a powerful radio. Pitcairn dwellers may now hear the news of the world, and the voice of the licensed amateur Pitcairn operator, Andrew Young, is heard in different parts of the world—"VR6AY, Pitcairn Island calling!" . . . Though the Church of England form of worship was observed down through the years, about fifty years ago the islanders joined the Seventh-day Adventists. Today the majority of the adults are church members. On each Sabbath morning practically the entire community attend the Sabbath school. . . . A regular church service is held at eleven o'clock, and in the afternoon a meeting is conducted by and for young people. A missionary meeting is held each Monday evening in which letters of interest are read and encouragement is brought from pen friends in different parts of the world, or from articles from Christian papers telling of the triumphs of the gospel in lands afar.—*By G. M. Judge, Religious Digest, January*.

MODERNISM'S MENACE.—Modernism, from its own votaries, is something entirely apart from historic and credal Christianity. It is a revolt against the very essence of Christianity itself, the supernaturalism of the revealed word of God versus the naturalism of arrogant and boastful unregenerate humanity.—*By A. S. Johnson, Moody Monthly, January*.

RELIGIOUSLY BEREFT.—To our mind the greatest affront which the United States offers to Heaven is the complete exclusion of Christ from the classroom, particularly since two thirds of the children of the land are not enrolled in any Sunday school, and their parents are unable to help them religiously or spiritually because they themselves are bereft of all religious knowledge. We realize that the problem will be very difficult to solve satisfactorily, but the spiritual and moral well-being of our nation certainly depends on its solution. No one can be enthusiastic about a thing concerning which he knows little or nothing; and if we are to have majority rule in this country, it is clear that the two thirds of the nation's present school enroll-

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ment, who are outside of all religious influence, will, in the next generation, constitute that majority, committed largely to pagan standards.—*Our Sunday Visitor (R.C.)*, January 7.

PILGRIM'S PROGRESS.—Next to the Bible, the most-read book in the world is still "The Pilgrim's Progress." The United Society for Christian Literature has been responsible for its publication in 139 languages and dialects, including such unfamiliar tongues as Sea Dyak, Hawaiian, Siamese, and Burmese. Planned as the next translation is an edition in Nepali. Since 1826 the society has sold 1,594,478 copies in English alone. When, in 1927, a special tercentenary edition was published, 151,000 copies were sold in two years. Sales today are as high as ever.—*Religious Digest*, January.

JESUIT MEMBERSHIP.—The Irish Jesuit Directory and Year Book for 1940, just published in London, reports that there are now 29,000 members of the Society of Jesus.—*Christian Century*, January 3.

MOSLEM PROPAGANDA.—Dr. Samuel M. Zwemer recently stated that the Egyptian government has advanced the sum of \$25,000 to propagate Mohammedanism in America, China, and Japan.—*Watchman-Examiner*, Dec. 21, 1939.

Letter to President of U.S.A.

December 29, 1939

The President
The White House

MY DEAR MR. PRESIDENT:

Seventh-day Adventists join with our fellow citizens of all creeds and religious faiths in fervently praying for peace. In harmony with the teachings of Christ in the gospel we deplore war and all the miseries and horrors that grow out of it. We loyally support you in your earnest and diligent efforts to preserve peace in our own country and to help restore it in other lands which are now at war.

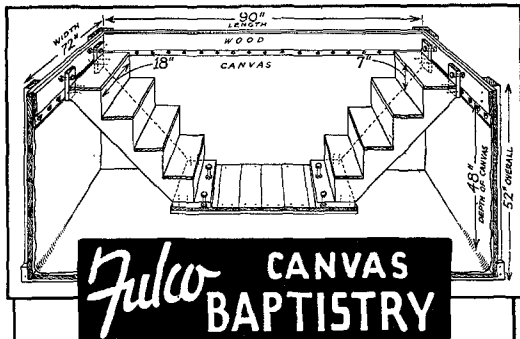
We believe in following the admonition of Scripture to pray for those in authority over us. As the honored Chief Executive of our country, we pray that you may be guided by the providences of an all-wise God. We believe that all Christians should join in this.

We recognize the problems and difficulties confronting the heads of nations today, and sympathize with every right effort to ameliorate the tragic conditions existing in some parts of the world. Praiseworthy as these efforts are, however, we would respectfully point out a danger which we believe threatens certain fundamental American principles. This danger arises in connection with the appointment of a representative to the Vatican in an endeavor to coordinate your efforts with those of the Pope in working for world peace. While the objective is a worthy one, we believe the method contravenes the principle of the separation of church and state.

As a religious body, Seventh-day Adventists are firm believers in the American system of civil government, based on the principle of a total separation of church and state. We do not believe that the state should be dominated by the church, or that the church should be dominated by the state, but that each should be entirely free and untrammelled in its own sphere. The baneful effects of intermingling the affairs of politics and religion are clearly revealed in history.

When our system of government was established by the founding fathers, there was a struggle over the question of whether there should be an established church or whether the church should be free from state control. In the struggle which took

The Ministry, March, 1940



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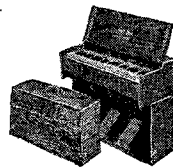
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place in Virginia and which led to the disestablishment of the church, James Madison prepared that memorable document, "A Memorial and Remonstrance Addressed to the General Assembly of the Commonwealth of Virginia." He stated:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait until usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

Some years later this same national leader in writing to Edward Everett laid down this principle: "Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both." We believe that the United States has come to occupy its present position of influence and power among the nations largely as a result of the cherishing of these fundamental principles, and that the only safe path is to continue to maintain these exalted ideals.

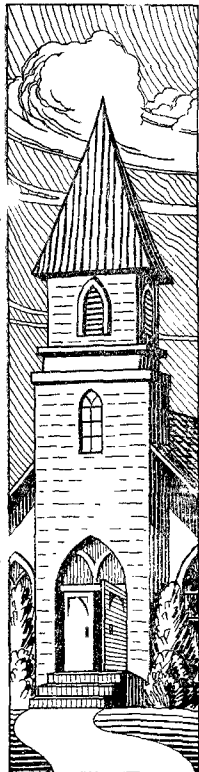
For a brief time the experiment was tried by our Government of maintaining diplomatic relations with

the Vatican, but fortunately, we believe, was later abandoned. We do not believe that it is your intention to attempt the establishment of a state church by sending a representative to the Vatican, but with James Madison we believe that we should see the consequences in the principle and avoid the consequences by denying the principle. As the head of our Government, your acts and those of any representatives you may appoint, may be fairly regarded as official acts. We therefore believe no step should be taken that would favor or honor one religious organization above another.

If we may accept as authentic the reports regarding your proposal, the Vatican and also the diplomatic representatives here in Washington regard your action as laying the foundation for a resumption of diplomatic relations between the United States and the Vatican. As reported in the *Washington Post* of December 24, the Associated Press brings this word: "While Vatican quarters observed cautiously that Taylor's mission was limited, it was felt in these circles that it might eventually prove a step toward resumption of diplomatic relations." A further Associated Press report appearing in the same paper of the same date states: "Although diplomatic relations between the United States and the Vatican are not thus fully established, it was considered in diplomatic circles here [Washington] to be a step in that direction."

The danger in this act is what it may eventually lead to. All other questions aside, it is evident that the Pope's appeal for universal peace is not based on the fact that he is the head of a sovereign state, but rather on the fact that he is the head of a great world-wide religious organization. His power and authority grow out of his relationship to the spiritual organization of which he is head. As innocent seemingly as is this proposal, and as worthy as is the cause of peace, to enter upon a course that may lead to the reestablishment of diplomatic relations

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"Your literature came to my attention the other day, and my wife and I decided to use Madison Foods as our means of promoting our church school and building fund. Enclosed is a check for —, payment on my first order. . . . I am the conference minister here."
 LOUIS B. REYNOLDS.

"Desiring a good Investment Fund project, I decided that I would invest in some Madison Foods. Will you kindly send me some order blanks and all the necessary supplies? I am very eager to get started."
 MRS. DAISY A. HARRIS.

"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."
 C. R. FRENCH.

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with the Papacy is to work contrary to the principles that led to the disestablishment of all state-church organizations in the early history of this country.

Religion as represented by the various religious organizations continues to prosper in this country without state recognition or support. The history of the past serves as a warning against combining of religious and political organizations to serve either political or religious ends. The door which even in principle is likely to lead eventually to the establishment of diplomatic relations between the United States Government and any religious organization whatsoever, should never be opened. What other nations or rulers have done in establishing diplomatic relations with the Vatican should not be regarded as a precedent by the United States Government.

In your capacity as the Chief Executive of our country, you represent every American citizen regardless of creed or religious affiliation. The representatives you appoint likewise become the representatives of every citizen.

We know, Mr. President, that there are many of your fellow citizens who, while recognizing the Pope and the Roman Catholic Church as a great religious force in the world, do not, on principle, believe that the United States should be represented at the Vatican. In your laudable efforts for peace we believe you can be assured of far more united support from the people of this country who are with or without religious affiliations if you refrain from sending such a representative. In behalf of the Seventh-day Adventist Church, I therefore appeal to you to withdraw the appointment of a personal representative to the Vatican, and thereby safeguard the principles of separation of church and state.

Assuring you of our best wishes and trusting that you may ever be guided by an overruling Providence in your earnest efforts in behalf of peace, I remain

Respectfully yours,
J. L. McELHANY,
President, General Conference
of Seventh-day Adventists.

Comprehensiveness of the Flood

(Continued from page 18)

his pet dove brought back to him a leaf from an olive tree that had chanced to survive the water, and had found proper rooting. (Gen. 8:11.) It is not improbable also that Noah preserved some of his favorite and most useful plants in the ark in the form of seeds, roots, or other propagules. Much of modern vegetation has spread far from original post-flood centers of survival. But many other forms are indigenous to the areas they now inhabit, and all are but the pitiful survivors of the magnificent world, which, being overwhelmed with water, perished.

FRANK L. MARSH. [Associate Professor
of Biology, Union College.]

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The Minister as the Trainer

(Continued from page 25)

den. If a band is organized to concentrate on the problem, more will be accomplished.

4. Shut-ins and others should be encouraged to carry on missionary correspondence.

The Ministry, March, 1940

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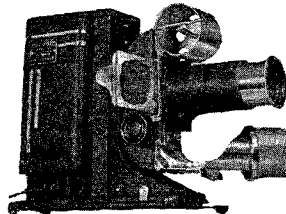
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Wichita, Kansas

5. Our people should be taught how to give simple treatments to the sick and afflicted, as well as how to prepare healthful meals. A cooking class should be conducted in churches where a competent instructor can be secured.

6. A Dorcas Society should be organized in each church, primarily to relieve distress in the homes of the needy and to provide suitable clothing for the destitute.

7. Everyone who can be persuaded to do so should be encouraged to systematically visit a certain number of homes each week, leaving with the people such free reading matter as *Present Truth*, *Good News*, and *Signs of the Times*, or placing one of the ten small Crisis books of the circulating library, renewing it each week. This can be followed up by Bible readings in the home, and is a very effective method of soul winning in which almost everyone can have a part.

Every one of these lines of endeavor is soul winning. If they are fostered by wide-awake ministers and church elders, what a mighty work for God can be accomplished in a short time! The shortness of time demands that our lay members arise and rally to the work. The preachers are to be the leaders in this great layman's movement, and the people will follow.



Methods in the Solomons

(Continued from page 10)

day he associates with the people in the gardens, or assists in any of the routine work of the village, living the principles of the message before the people. In the early evening the teacher mingles with the people and talks with them as they sit around the open village fires.

As the work moves onward, and teachers are placed in various villages, a director will discover that he cannot do justice to the work, or to himself, without breaking down under the load, working as he does under difficult tropical conditions, if he has more than a

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Labels saved from such tasty everyday foods as these will accumulate quickly! When your group has a bundle of 200 or more labels, mail them to the Loma Linda Food Company at Arlington, Riverside, California. A check for the full value of the labels (½ cent each), **plus your postage expense**, will be mailed promptly.

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REVIEW	\$2.50	\$2.75
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Life and Health		
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Family Group	\$5.95	\$6.60
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certain number of teachers to supervise. Yet I believe that our work can be well cared for by placing some of the more experienced native workers in charge of districts. Our work on Guadalcánar has grown strongly on both sides of the mountains. Here I have divided the field, and placed an ordained native minister in charge of twelve teachers on the northern coast, and an experienced native worker on the southern coast with about the same number of teachers under his care. I keep in touch with them all, and in addition I am able to spend time in the newer sections where the work is just beginning, helping with the baptismal classes and overseeing the general church work.

From the day schools, boys and girls are brought into the district school, where another leading boy has charge. From there the brighter boys are taken to the training college to be trained as workers. I have observed that having the work thus cared for, by representatives of the people, enables the people to know the message better, and creates among them a more profound respect for a movement that not only uplifts the people to a higher plane of living, but prepares a clean people for the kingdom of God.



Pacific Union Worker Councils

(Continued from page 23)

worker, and second, greater evangelism—a natural outgrowth of the first. Around these two great topics all our Bible instruction is centered, as well as the round-table discussions. It was most inspiring to see the way our workers entered into the spirit of these meetings. As we discussed the first topic it seemed as though the hearts of all responded in longing for a deeper experience in the things of God. The sacredness of our work and the high calling of the gospel minister were vividly brought before us, and renewed impressions were made upon our hearts of the responsibility of our work.

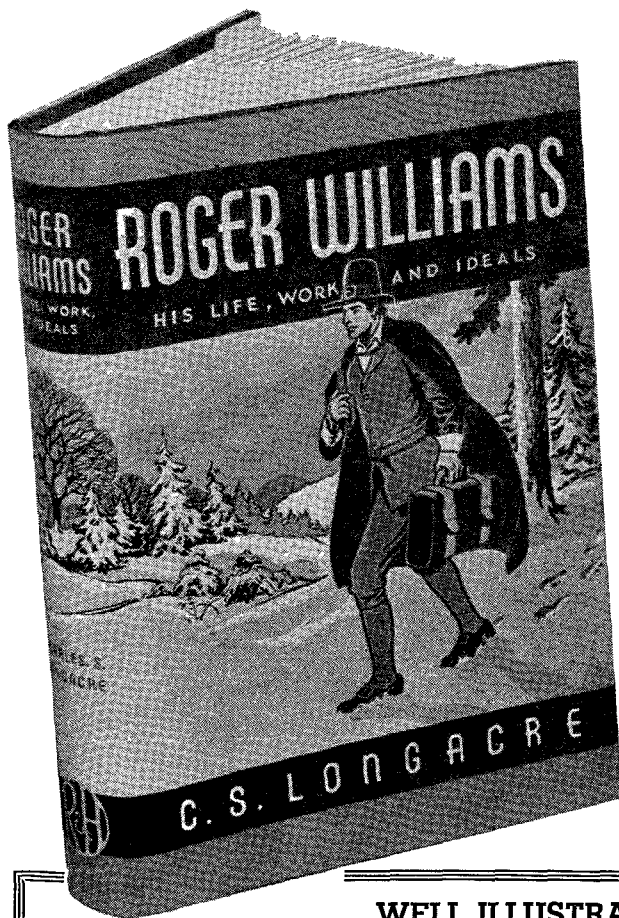
Revivals took place, and a spirit of devotion and consecration was manifested on every side. During the early morning hours and at other times during the day many of the workers gathered together in their rooms for small group prayer meetings, and the Holy Spirit was poured out upon them in a special way. With this rededication of life and heart and talents to God, it was but natural to expect that a greater desire would be seen to carry the message of a soon-coming Saviour to others. We feel sure that this coming year's evangelistic program in our union conference will be greatly benefited by these inspiring meetings. We returned to our work greatly refreshed and strengthened to carry on in the name of our Saviour.

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RESPONSIBILITY!—Ministry in the cause of God entails serious responsibility at any time. It involves definite accountability for word, act, and influence. But ministry in the time of crisis, in the face of subtle attack and sinister subversion, involves most grave obligation for which we are answerable before God. We then have inescapable duties to perform. To be aware of danger and yet fail adequately to warn the flock over which God has made us overseers, is to be guilty of culpable neglect and failure. We cannot go serenely on as in former years with bland messages that do not meet the challenges and issues of the times. Under such conditions, pious platitudes are, worse than useless, for they produce a sense of false security, failing to arouse, protect, and save in the face of danger. There are some things we must *meet*, as well as some things that are best to ignore. Vitriolic attacks upon trivial matters may well be passed by, for they carry their own condemnation. But specious, subtle assaults upon great fundamentals that beguile the uninformed out of the fold should be adequately met by pen and voice. We need defensive as well as evangelistic literature. We must have corrective, informative, arresting messages, as well as merely uplifting and comforting emphases. We must adequately shepherd the flock.

DISTURBERS!—Some continually imply that it is practically all others who are always out of step, ever and anon disturbing the welfare of the movement. They assert that it is others who are continually holding and teaching positions that cause confusion and variance among brethren. But when there is candid study of all the facts, it often transpires that they are themselves the ones out of step, who are holding tenaciously to certain personal teachings that foment contention and disturb the essential unity of the movement. Let us insist upon the facts, and not be too greatly disturbed by assertions.

STANDARDS!—The collapse of moral standards, resounding on every hand, constitutes one of the most formidable problems confronting us as guardians of the flock. The purveyors of fiction make filth their chief stock in trade. The daily press is saturated with morbid recitals of vice and crime. They leer at us from the inescapable billboard and comic strip. They peer at us from every

neighborhood newsstand, where sensuality is apotheosized through the suggestive magazine cover as well as the pornographic content. They shriek at us, though in more covert form, from the ever-present radio in taxis, barber-shops, hotel lobbies, and sidewalk shops. That this incessant impress upon the mind is radically altering the moral concept of the world is beyond controversy. It is breaking down the accepted standards of the past, and it must be reckoned with in our designated work of reform today. We must erect what, to many, are really new standards, and resurrect what are denominated old-fashioned concepts of virtue and conduct. Without being prudish, we must lift again the standards of righteousness and purity that have broken down under this ceaseless, anti-Christian, immoral barrage. We must build up a counterbalance against this pressure, else we will go down under it. Truth must aggressively combat error, purity must restrain carnality, and uprightness must put license to flight.

RETALIATION!—The spirit of retaliation, which we are tempted to invoke when we have been wronged in reality or in fancy, springs only from beneath, never from above. It is the very essence of the spirit of the world. It comes, not from God, but from the bosom of the father of lies and hatred. It is as out of place among Christian workers as was Judas among the disciples, or Satan among the sons of God of old. Its indulgence, we need ever to remember, injures those who project it more than the objects of their attack. Such vindictiveness unveils the sinister spirit that animates the soul, and proves the undoing of all who indulge in it unless it is confessed, repudiated, and forsaken. The spirit of Christ, with its forgiveness and love, must ever be our motivating principle.

REVULSION!—When will we as preachers learn to avoid stressing a sound point or a true principle to the place where it becomes an extremism, and thus creates a revulsion on the part of the most thoughtful, balanced, and loyal hearers in our congregations? We lose immeasurably when we press a position that is wholesome to a point where it loses the respect of the truest and most spiritual of our members. It is better to go a little slower and carry such with us. That is the method which heaven endorses, though it is hard for the impetuous.

L. E. F.