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“Listening in” on the Seminary
In ritualistic churches, the worship centers not so much in the minister and the pulpit as in the historic ritual and altar of the church. The attention is focused there, and dependence placed thereupon, by the worshipper.

Clergymen may come, and clergymen may go, but the ritual continues on, unmoved by the changes. The personal habit, and even the moral character, of the clergymen is not of such primary moment in ritualistic communions, so far as the communicant is concerned. Even a preacher's moral lapse does not disturb as it does in nonritualistic churches.

On the contrary, the center of nonritualistic Protestant worship is the preaching of the pulpit—preaching being recognized as one of the distinctive gifts of the Spirit, and the Word upon which the sermon is based having an authority and a finality that make it supreme as revealing the will of God for man. The attention is focused upon the preacher and the content and influence of his preaching. His personal character and example, his loyalty to the Word, his fidelity to truth, the soundness and saneness of his exposition—these are all of inescapable moment. He must be spiritual, sound in the faith, exemplary in conduct, faithful in declaring God's message of instruction, warning, and entreaty. Responsibility, therefore, of ministry in the remnant church is heavy—proportionate to the vital truth committed in trust to us as a people, and so much the more as the final hour approaches. These conditions constitute a challenge to greater consecration commensurate with the responsibility of preaching the message of God for today. Ministerial responsibility is no light thing.

Most anniversary celebrations that attach to a name are built upon the birth or death of some famous person. But the Aldersgate celebrations of May 24, 1938, commemorate the birth of John Wesley on that date in 1738. The immediate result was “the most amazing campaign of evangelism the world has ever seen.”

The editor cannot refrain from again calling attention to the enunciation of invaluable principles and precepts of administration appearing in The Ministry at this time from the pen of our General Conference president. They should be painstakingly studied and carefully followed. This month’s article, found on page 7, is of particular interest and importance.

The Ministerial Association officers are happy to state that the titles for the 1939 Ministerial Reading Course have just been selected and authorized by the large Advisory Council of the Association. It is believed that these selections constitute one of the strongest quartet of books that has been suggested in the history of this united-study plan. They will be presented in full through these columns in the early autumn. Let all hasten, then, to complete the 1938 course, and thus be ready to start in promptly with the 1939 course.

For decades there have been periodic ignorant or distorted thrusts by critics and cynics regarding the dress-reform counsels of 1856. The candid discussion by Elder W. A. Spicer, appearing on page 15, will prove satisfying and dependable, and will be appreciated by all who have been confronted by the tirades of the unscrupulous. Upon the suggestion of Elder McElhany, it will also appear in the Review and Herald of June 23 and 30, for the benefit of our laity. Their attention may well be directed thereto.

We deeply regret that illness has caused a slight break in the important series entitled, “The Atonement Central in Salvation,” by Professor Andreasen, who is retiring from the presidency of Union College to take up work as professor of Bible at our Theological Seminary. The series will be resumed when Professor Andreasen’s health permits.

“Radicals in our Churches” is the title of a revealing article in the January American Mercury. It discloses how far socialism has penetrated the American Protestant church ranks—naming the denominations particularly affected by these “religionists” and those entrenched spokesmen who urge a Marxian social revolution. Their contentions are premised on the concept of the church’s having a secular as well as a spiritual mission. Such liberals having stripped their gospel message of all its divine characteristics, are then impelled to advance this secularized substitution.

The Watchman-Examiner, leading North American organ of the Baptist denomination, began in its issue of March 24 its fifth annual “Forum,” continuing for fifteen weeks. This large section of the paper is set aside by majority choice of the Baptist leadership for the “open, free, and frank discussion of all our denominational policies and problems.” It will embrace “at least 150 articles from denominationally minded and denominationally informed people.” The Examiner contends that “Baptists have always thrived on debating their differences. and periods of controversy—1938
The peril of putting education first and evangelism and conversion second

BEWARE OF REVERSING GOD'S ORDER

By W. G. TURNER, Vice-President of the General Conference

With increasing openings in heathen lands and many hitherto untouched places, we as Seventh-day Adventists need carefully to guard against prematurely introducing certain features of our work, such as the educational—important and essential as this is in its place—to the neglect of the evangelical. We need to exercise the utmost care lest we unduly emphasize any one phase to the hurt of that main work to which we are called of God; that is, the preparation of a people for the coming of the Lord. “The message of present truth is to prepare a people for the coming of the Lord,” we are clearly told in “Fundamentals of Christian Education,” page 530.

We are called to evangelism and to the propagation of the message in simplicity through the preaching of the Word. To the Lord, the salvation of a man’s soul is primary. It was to save men from sin that Christ died. Salvation of the soul comes before the education of a man’s mind, the development of a man’s physique, or the growth of a man’s social instincts.

Spiritual life is vital and fundamental in the development of Christian character. Attempts to change man spiritually by the emphasis of secular education, by the erection of dispensaries and hospitals, or by the establishment of industrial plants, have generally failed. To change man spiritually, spiritual forces must predominate; and these forces are primarily introduced by the evangelist and the Word of the living God. These principles we should never forget.

When the Holy Spirit has access to human hearts, and when these hearts are yielded to the Lord, then there quickly follows a desire for education, a strong, clean body, and the ability to use one’s hands in industry for himself and in service for others. Then, Christian men will naturally and harmoniously grow in these mental, physical, and social spheres that will make them full men in all things pertaining to this present life and to the life that is to come.

In parts of Africa which I have recently been privileged to visit,—and possibly in other lands as well,—thinking leaders of the people are becoming seriously alarmed as they witness the rapid development of certain features of present-day civilization, without a corresponding development in the things of character and of God. The education is fostered by the controlling governments, who are naturally interested in developing the citizenship in the territories under their jurisdiction. Education, likewise strongly promoted by mission societies, is making rapid advancement in many parts of the continent. However, as one writer has stated, “The African without education was a problem to the missionary, but the African with education and without God is a still greater problem, if not a menace to the world.”

That is true of all men everywhere. The world is education-minded today. Great institutions of learning appear on every hand; but sad to say, the world is not spiritually-minded. Education frequently is begun upon a life that does not know God, and produces the finished product without Him. Thus we now live in an age rapidly developing along lines that are dangerous and destructive.

Some mission leaders are deeply concerned over the methods now employed in their ranks—methods which are sadly failing to produce converted Christians. After one of the early missionary bishops of West Africa had reached his territory and had had time to look over his field, in organizing his work he said, “The missionaries are devoting too much time to matters of education, and neglecting the urgent duty of evangelism.” Another leader said:

The Ministry, July, 1938
Education Overtowering Evangelism

The trend today in mission lands, as well as in the homeland, is decidedly educational, with the result that evangelism is losing much of its place in the program set out by the Lord for the purpose of finishing His work, that of preparing "a people for the coming of the Lord." And writers on mission problems do not hesitate to state that the putting of education first and evangelism and conversion second, is definitely pulling downward rather than lifting upward.

It is interesting to note that one out of every four missionaries on the continent of Africa is wholly engaged in educational work. The reasons are possibly found in the fact that governments offer heavy subsidies to mission bodies who will conform with their educational program, accept their curriculums, and follow the direction of their educational officers. These bodies are now annually receiving hundreds of thousands of dollars of government money—money which is proving strangely attractive to mission boards, and turning their workers from the purpose for which their missions were originally established.

The educational side of mission activity is becoming unduly prominent, and the primary work of the missionary—which we repeat is spiritual—has become in some instances almost wholly and secularly educational. It is a most noteworthy fact that education has not helped solve these problems, but by allying itself with the growing material prosperity, has rather aggravated them. With the many new avenues now opening before our workers today, we do need to be particularly careful lest we make the mistake so many mission bodies are making; that of emphasizing the need of education as primary, and overlooking the need of conversion.

For the missionary to make education the first and most important task, means the training of unconverted men and women for worldly jobs rather than the fitting of converted men to be workers for Christ. Education need not of necessity be the work of the mission body, but evangelism and the organization and building of churches unquestionably is. No amount of earnestness in educational matters will make up for weakness in these fundamental activities.

In making this statement, we do not in any sense decry the necessity for education. What we do aim to emphasize is that our educational work should be for the development of Christian young people in order that they may be workers for God, rather than for the instruction of non-Christians who at the end of their studies will usually prove to be workers in the world, without Christ.

President Coolidge once said: "It was not education that founded religion, but it was religion that founded education. It was beside the place of worship that there grew up the school." Let us therefore make the "place of worship" first, and then, from the product of such, launch our educational work. There will then be found arising from the lands where workers are needed, a band of Christian young people who, having first yielded their hearts to God, are ready to give their lives in service for others.

Silence in Heaven

By FRANCIS M. BURG

The Seer of Patmos saw the scroll
Held in the hand of Him who sat
Upon the jasper throne,
And none could loose its seven seals
Save Him who shed His precious blood,—
None but the blessed Lamb of God.

The seals were broken one by one;
And like a panoramic view
Before him passed earth's fleeting years,
And brought the end of scenes below.

Then when the seventh seal had oped,
A silence reigned in heaven above,
Where, since the countless morning stars
Awoke creation's anthem loud,
Its glittering domes were filled with praise.

The white-robed choir from round the throne,
And all the harpers with their harps,
Come on their way with Christ the King,
Adown the flaming skies.
They come to take the ransomed home
To be with Him forevermore;
Who paid for them redemption's price.

The angels sing and harpers play,
As down the shining way they come;
Until the strains of music merge
With trump that opes the sealed tombs
And wakes the silent dead.
Then living saints with them ascend
To meet their escorts in the skies.

And upward toward the heavenly plains,
All waving palms of victory,
On through Orion's lighted way,
They sweep in joyous pageantry,
To reach the gates ajar.

And passing through the portals wide,
They wake a song—a glad, new song;
And with them join in glad refrain
The whole creation's wondering throng:
"All glory, power, and blessing give
Unto the Lamb forevermore."

Then speed, ye gospel heralds, speed,
The tidings bear to every land;
Proclaim the advent of our King,
And haste the coming glorious day.

Walla Walla, Wash.
The Ministry, July, 1938
The study of modern religious movements calls for a clear understanding of terms. This is becoming more and more necessary in the field of Christianity, or rather, in Christian churches. Beginning with the primitive Christian church and coming down to the present time, mankind has been confronted with the spectacle of a conglomeratation of Christian churches. There has always been a true Christian church, and there have been and still are many sects which also regard themselves Christian.

In the early centuries of the Christian church it became necessary to distinguish between the one universally recognized church and the many offshoots known as heretical groups. The early church fathers cast about for a name that, when added to “Christian,” would signify the one universal church. Secular literature, published between 200 B.C. and 50 A.D., provided a source for the desired terminology. References to universal (catholic) history, laws, etc., suggested the term “catholic.” Ignatius of Antioch was first to apply catholicity to the Christian church: “Where Christ is, there also is the catholic church.” “Catholic” became the complement of “Christian.” Soon the universal Christian church became known as the “Catholic church.” “The church,” says Augustine, “is one which our ancestors called catholic in order to show her wholeness.”

Catholicity has a variety of dimensions.

First, in its broadest and most comprehensive sense it embraces the entire body of Christ,—Christ as the head, and the “members of Christ” as the body,—thus constituting “head and body” united in one. Then, in a more limited sense, catholicity embraces “the Church of Christ upon the face of the whole earth.” Augustine, in writing his treatise against the Donatists, refers to the catholicity of the Christian church: “The church,” he writes, “is called catholic in Greek, because it extends over the whole circle of the world.” A third dimension of catholicity is that of distinction from local heresies and schisms. Clement of Alexandria distinguishes between the “only primitive catholic church” and heresies, which in his mind were tearing into pieces the united body of the church. Pacian, in his letters against the Donatists, defends catholicity as necessary in order to designate the true church. He writes:

“You will say that in the time of the apostles no one was called catholic. That is true. But when later heresies arose and attempted under various names to dissect and split up the holy dove of God (the church), was it then not necessary that the catholic members find a ‘byname’ which would designate the unity of the pure and unsplotted church?”

Fourth, catholicity is understood to designate fullness of truth and life, wholeness and all-comprehensiveness of the faith and properties of life which have been entrusted to the church. “By virtue of her complete universality,” Catholics affirm, the “church is enabled to satisfy all the needs and longings of peoples and nations.” Augustine declared the church to be catholic because she is “universally perfect (universaliter perfecta), and does in no wise halt.”

Catholicism has its origin in catholicity as first applied in the primitive church. Catholicism is understood to mean entire, complete organic unanimity. In the conception of Catholics, it embraces “the church, heaven, earth, things temporal and things eternal, time and eternity.”

Heresy, in contrast with Catholicism, is regarded as a voluntary departure on a particular matter from the whole organic unit of the church and her teachings; wresting Scriptures from their context, and interpreting them to suit personal fancies. Thus the conception of heresy aids in enlarging the content of the word “catholic,” and helps to clarify it. It strengthens the thought that nearly everything that can be conceived is embraced in the name. Everything that has been and is now being believed everywhere—that in very truth is catholic.

“To be a Catholic! What a lovely name! What majesty and glory surrounds this title!” Thus the Indian Catholic, Upadhaya Brahmanbandhav, exclaimed, showing his great enthusiasm for the Catholic Church. But the most captivating hymn in praise of the Catholic name, comes from the Irish convert, George Tyrrell, in his “Medievalism, A Reply to Cardinal Mercier:” “The word ‘Catholic’ is music to my ears. It displays before my vision the outstretched all-embracing arms of Him who died for the whole world.”—Page 185. But here we must pause and notice a...
deep shadow that fell across the name. The
honorable name became defiled by adding to it
the dimension of compulsion. The power of
Caesar added to the name the spirit of comp-
ulsion by the state church. Friedrich Heiler
has well stated this fact:

“A dark shadow truly rests upon the word ‘cath-
olic.’ The might of Caesar has defiled and degraded
this adjective with the compelling power of a state
church. In the Theodotian Decree of 380, which
introduces the Code juris civilis, the pope of Rome
and the patriarch of Alexandria compel all the sub-
jects of the empire to accept the recognized faith,
and with that the name ‘catholic. All others who
profess a different faith are branded as ‘heretics’
and are subject to punishment by the state.”—

The conception of catholicity, as applied to
the Roman church, passed through a com-
plete cycle in the history of Protestantism.
The conception of the early Reformers—that
the Catholic Church was the true church—
was abandoned by the later Reformers, who,
because of their inability to reform the cath-
icolic church, began to apply catholicity to
papalism. “Catholic” stood for everything
that was contrary to the gospel of Christ.
Only in recent years leading Protestant
churches and schismatic Catholics have indi-
cated a change of attitude toward catholicity.
This change is of vital importance in an en-
deavor to understand the Romeward move-
cent current today.

Reformatory movements in the Christian
church have always contended for catholicity.
The Marcionists, Novationists, Donatists, and
early Protestants recognized the universality
of the catholic church. Luther and other
early Protestant Reformers had no thought of
separating from the catholic church. They
claimed catholicity for themselves, and strug-
gled to remain “catholic.” They regarded
the Roman church as being “papal” and not
“catholic.” Luther contended for catholicity
and condemned heresy. To him, the Christian
church was the holy “catholica.” He says:
“Catholicus and hereticus are at war with each
other. Catholicus means one who is united with the
mass, is in agreement with the whole congregation
both in faith and in spirit as the apostle Paul says,
“One Lord, one faith, one baptism.” (Eph. 4:5.)
... But hereticus is one who contrives a peculiar
way and party. Therefore, hereticus is really a self-
will in matters pertaining to the divine.”—
Id., p. 9.

Luther had no thought of ever being cast
out of the catholic church, or of being branded
a heretic. In his “Auslegung des Johannes-
evangeliums,” 1538, Erl. 50, 15, he wrote:
“The true catholica, the general Christian church,
will surely not place us under the ban nor persecute
us, but she will heartily receive and support our
teaching and regard us as dear brethren.”

Like Luther, Melanchthon also appropriated
catholicity to himself. He freely employed
the word “catholic” to designate the ortho-
doxy of evangelical teaching, and to defec-
t the stigma of heresy from himself and his
writings. Reformed Protestants also applied
catholicity to the Christian church. Thus
John Calvin writes: “Therefore the church is
called catholic, or universal, because there
could not be two or three churches without
Christ being divided, which is impossible.”—
In the “Confessio Helvetica” (1562), the
declaration is made:
“We call the church catholic because it is uni-
versal, covering all parts of the world, and because
it extends beyond all time and is not limited by any
place, nor time. We reject the Donatists because
they restrict the church to a few parts of Africa.
Neither do we approve of the Roman clergy who
display the Roman church as being almost alone
catholic.”—Chapter 17.

Despite the great confessional differences
between Lutheranism and Calvinism, it re-
mains a fact that they both held to the same
views regarding the catholicity of the Chris-
tian church. Protestantism as a whole claimed
catholicity, and denied the Roman church the
right to the same claim. As late as the begin-
ing of the nineteenth century, the Protestant
theologian, Ferdinand Christian Baur, con-
tested the right of applying catholicity to the
Roman church.

—To be continued in August

The Shepherd’s Charge

By the late MRS. L. D. AVERY-STUTTLE

WHERE are the tender lambkins of the fold,
The sheep for whom the Master Shepherd died?
Are they all safely housed within the fold,
Or wander they upon the mountainside?
The paths of sin are treacherous and steep:
And list! the Master calls, “Where are My sheep?”
The old earth shudders ‘neath her weight of sin,
And angry hosts are eager for the fray;
Strange sights and sounds the dark’ning heavens within
Portend the dawn of Armageddon’s day.
And yet, and yet—how can it be, O God?
Earth’s children wander in the pathway broad.
Out on that broad highway I see as well
The wise and strong, where sin and death are rife,
All following in the pathway down to hell,
All dazed and drunken with the cares of life,—
Pastors and teachers following blindly on
The same broad path where multitudes have gone;
And e’en old age, with trembling step and slow,
Tortures and toil in the broad highway,
With weary head, white as the drifting snow,
And bleared eyes blinded to the light of day,
And dull ears sealed till they can hear no more
The breakers beating on the distant shore.
All this, because the broad highway is fair,
Because sweet flowers as lovely as the morn
In rich profusion bloom in beauty there;
While in the narrow path springs many a thorn,
And many a bloodstained footprint marks the way
Which leads the traveler to endless day.
O servant of the Lord, thin armor gird
Upon thy slothful limbs with eager heart,
Lest when the Master comes, thou hear the word
With deep despair, the final word, “Depart!”
Yea, gird thine armor on till set of sun,
And smile, O worker, at the words, “Well done!”

The Ministry, July, 1938
COME now to another phase of administrative work which I believe is very important, and in which I find more or less misunderstanding. I refer to instructed delegations. The question has been raised, Why do we not follow the practice, as in political conventions, of sending delegates with instructions, pledged to vote in certain ways? Would it be proper for a large, influential church sending a large number of delegates to a conference, first to instruct that delegation and pledge them to vote as instructed, thus attempting to control the actions of the conference session? Should the officers of a church attempt to instruct or control the votes of a church delegation?

These are not hypothetical questions. I have been present at sessions where such procedure was in evidence. On one occasion when attending a local conference session, I soon discovered that there was a group of delegates present from a large church, who evidently had been called together before they came to the session and instructed as to how they were to vote. When I arose to speak on a point, a delegate from this group arose and challenged my right to speak. I was a stranger to him, and knew there was not anything personal in his objection. I did not argue with him, but turned to the chairman and asked him to let the whole delegation vote on the question of whether as a representative of the General Conference I had a right to speak to a delegated body of Seventh-day Adventists. The chairman arose and put that question to a vote. They voted that I had the right to speak, and in a manner which gave that instructed group of delegates to understand that their course of action was thoroughly disapproved. They knew from the way that vote was registered that they were regarded as out of order.

Impropriety of Political Methods

Political methods do not fit the needs of the church. The methods of the church cannot be patterned after earthly institutions. There is a clear distinction between them. We ought to help make that distinction clear. One of the charges against the leaders in olden times was that they had made no distinction between that which was holy and that which was profane or secular. We should not go to the world or to political institutions for our pattern in carrying on the Lord's work. Political parties may send instructed delegates to their conventions, for their purpose is to have their candidates win at any cost. But delegates from our churches to a conference session do not represent parties or factions.

They come together with their fellow delegates from all the churches to seek the Lord for divine guidance, then to lay plans for the work, and to vote as they may be led by the Spirit of God. Instead of placing themselves under the orders of those who for selfish reasons may be seeking to control their votes, they should remember that they are to place themselves under the direction of the Spirit of God.

You will recall that in the council of the apostolic church, the Holy Ghost approved of the delegates' actions. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Acts 15:28. Local conferences should not send instructed delegates to a union conference session, nor should a union conference send instructed delegates to the sessions of the General Conference.

Right to Freedom of Expression

Some years ago, while serving as president of a union conference, I was called to attend a local conference session. At that time, we had an important plan for assisting a certain institution in our union. The General Conference had joined us in the development of the plan, and all who had a part in it looked upon it as very necessary and urgent. It was my responsibility as union conference leader to present the plan to the delegates at this meeting. Following my statement, a delegate arose and made a speech in opposition to the plan. He was very earnest and eloquent in his opposition, using every argument he could command against the plan, and then climaxed his speech by declaring that he supposed he would "lose his head" for making that speech, but that he could not do otherwise and be true to his convictions. I hastened to assure him publicly that he would not "lose his head" for making the speech.

Should a man's position in the cause of God be jeopardized because he has courage enough to express his convictions or to differ with a leader? I should dislike to think that this principle obtains in connection with our work. That man made his speech in the right place and at the right time. Whether he was right in his argument, mattered not. It was not directed against me personally. It was not a question of whether he agreed with me, or looked at the matter in the right light. The important thing was that as a delegate he had a right to express his conviction without fear of consequences.

That should always be a fundamental principle in carrying forward our administrative work. I sometimes hear it said that men fear
to express themselves. They fear to differ with the leader because of the possible consequences it might have upon their future standing in the work. But I am more afraid of that feeling in the minds of men, than I am of what men will say when they differ with me in expressing their convictions. I am afraid of any leader who will not fully grant his fellow workers the fullest freedom of expression.

As a leader, my duty was plain in the case I have cited, and that was to see that that delegate was protected in his right to disagree with me. I believe that any leader who endeavors to bring undue pressure or discipline, or punishment upon any one, because that person has the courage to express his convictions, should be asked to retire to some other line of work. The large majority of delegates on the occasion referred to voted for the plan, despite that man's speech of opposition. Then what did he do? He accepted the vote of the brethren and made no further opposition. That also was a right principle. But, while the question was under consideration, he had a right to express himself as he did. A plan that cannot endure opposition should not be adopted. A leader whose plans are adopted only if opposition is suppressed and the rights of delegates curtailed, is not worthy of occupying a place as leader.

Principle and Policy Distinguished

On the other hand, a leader should not be criticized and regarded as out of place for suggesting plans and speaking in defense of them. If a leader has been selected for an office because of training and experience in dealing with administrative problems and a grasp of facts and conditions probably greater than that of others, his advice and opinion should carry great weight.

There are three kinds of opposition: Opposition from lack of experience; opposition by the uninformed; and opposition by those who are afflicted with an idea that seems to exist in the world, that whatever the leader does is wrong, and therefore ought to be opposed. That spirit should not prevail in the church, even though it does widely exist in the world. The experience of Moses in being opposed by Korah, Dathan, and Abiram is an illustration of the danger in such opposition.

Every leader should be able to distinguish between principle and policy. Principles are based on revealed truth. For instance, Sabbathkeeping is based on revealed truth as contained in the fourth commandment, and illustrated in the life and teachings of Jesus. Principles cannot be set aside without compromise. Policies, on the other hand, have to do with plans and methods. These may be changed in order to secure general agreement and cooperation. We should not make the mistake of trying to turn our plans into principles, and expecting every one to regard them as such.

We should therefore be able to distinguish between principle and policy, and not become contentious in our endeavor to uphold what we think is principle, when it is merely a question as to which is better, this or that. When a body of delegates has adopted certain plans and policies, all should feel under obligation to carry them out. No one should feel at liberty to set aside such plans. If for any good reason they are found to be unworkable or unprofitable, request should be made for reconsidering them.

Committees and Their Place

In our plan of administration, committees have a very important place. A conference executive committee is elected by the conference session. A large group of delegates cannot remain constantly in session. Consequently they delegate certain powers to the executive committee. These powers are defined in the constitution and bylaws of the conference organization. The president of the conference is always a member of the committee, and also its chairman. Between sessions of the conference, the executive committee functions in all administrative matters. The same plan of administration is followed in union conferences. The presidents of all local conferences within the union and the departmental secretaries of the union conference are members ex officio of the union conference executive committee.

Again, in the case of the General Conference, the Executive Committee is the body that carries on between sessions the administrative work of the church throughout the world. The General Conference Executive Committee carries on its work within clearly defined limitations, as set forth in its constitution, bylaws, and working policy. And in general, the work of an institutional board corresponds to that of an executive committee. These institutional boards are elected at sessions of their constituencies.

The election of properly qualified men to serve on all committees and boards is of utmost importance. Those who are contentious and self-willed, or who give evidence of being unreformed, are not qualified to carry forward the Lord's work by serving on a board or committee. It is the duty of a conference committee to develop the ministry and to train workers, to plan for groups of evangelistic workers to labor together in soul-winning work, to look after the spiritual welfare of the churches and arrange for their pastoral supervision. Consequently this committee should be made up for the most part of men who are experienced along these lines. It is desirable —Please turn to page 40
TRAINING AN INDIGENOUS MINISTRY

By C. P. CRAGER, Superintendent of the Central American Union Mission

No greater task lies before our leaders in mission lands than the training of a strong, indigenous ministry, called of God to give the message to their own people in the land in which they were born. Political conditions, immigration laws, and the spirit of unrest everywhere, bring home to the heart of every overseas leader his responsibility to quicken the pace in this matter. Nationals must be trained to carry with greater efficiency the responsibility placed upon them, and prepared to carry increasingly larger loads. Many years ago the servant of the Lord, in speaking of those who should go out from the homeland to the mission fields, made clear their first and greatest responsibility, as follows:

"There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. In the primitive church, missionaries were miraculously endowed with a knowledge of the languages in which they were called to preach the unsearchable riches of Christ. And if God was willing thus to help His servants then, can we doubt that His blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who, with proper encouragement, would bear to their own countrymen the message of truth? We might have had more laborers in foreign missionary fields, had those who entered these fields availed themselves of every talent within their reach."

"It may in some cases be necessary that young men learn foreign languages. This they can do with most success by associating with the people, at the same time devoting a portion of each day to studying the language. This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary fields themselves, and who, with proper training, can become workers. It is essential that those be urged into the service who can speak in their mother tongue to the people of different nations."—"Testimonies," Vol. V, pp. 391, 392.

To the extent that we have followed this instruction, God has blessed the work. In this article we are concerned chiefly with the training of the men and women who will have to give the message to the cultured, the educated, and those with religious prejudices in their own countries. Let us study the various aspects of a well-rounded plan.

TRAINING SCHOOL—Where, in the providence of God, a strong training school has been established, it should be the constant purpose of leaders to select young men and young women of promise, and, if necessary, to assist them in getting a start in that school. Thus they may spend the necessary years in training school, and after being graduated, go out not only with a mental equipment and a fund of knowledge, but also with a spiritual and character preparation that training in our schools can give.

There will be others of mature years, some perhaps called to service before the days of the training school, who could with profit step aside for a year or two for some special study in the training school. This has in many cases changed a man of mediocre ability, who has struggled on for years with little fruitage, into a strong worker. Thus training workers has paid the mission well, even when some financial consideration has been given in the way of part salary or other help.

The educational advantages given even to those who are permitted to finish a course in one of our overseas division schools is, in most countries, but the finishing of a twelve-grade course, and at best, fourteen grades, in a few other sections of the world field. The larger group have had but a brief period of study in one of our schools, or perhaps none at all.

MINISTERIAL INSTITUTES.—In many fields there is a rainy season or holiday period each year which makes it difficult for workers to follow their usual program. We believe that a six weeks' institute during that period—perhaps every two years, held preferably at the training school—would well repay the time spent and the expense incurred. To this would come all the national workers to get instruction under the Bible teachers and perhaps other teachers of the school. Some special short courses would be given by the division and union leaders. After such a strenuous study program, they would go back to the field equipped for better service.

This would be for them an "advanced Bible school," if you please. They would study sermon outlining, would actually preach to one another and be criticized as in any pastoral training class. They would study church organization and procedure, methods of field work, departmental organization and plans. Round-table discussions would be held daily, and a strong series of lectures would be given at the chapel period.
workers' meeting should be held each year by the local mission superintendent. At this meeting the plans of the field should be discussed and responsibility should be laid on the heart of each worker. Study of church problems and methods of meeting them is always helpful. A question box brings out the peculiar problems of the workers, and provides opportunity to give help. The worker's daily program should be studied and discussed. Thus each man is able to see where he can bring greater efficiency into his work. If possible, union and division help should be secured for such occasions.

Reading Courses.—A strong reading course should be recommended each year, as is done in many fields in leading non-English languages, and our standard annual English course as well. The worker should be urged to follow the course. As leaders we should counsel our associates in service to build up personal libraries to fit their needs, and help them to develop the habit of reading for self-improvement. Each worker should have all the works of Mrs. E. G. White that have been translated into his own language, or into a language he can read.

Firing-Line Training.—Perhaps the best help that can be given a national worker is for his superintendent to yoke up with him in an evangelistic effort, not for a few days, but for six or eight weeks, helping him by example and counsel to become a more efficient soul winner. Generally speaking, a European worker engaging in an effort should as far as possible have associated with him a national worker, and should permit this worker all the opportunity his experience and ability will allow in doing his part in the preaching and other duties in the effort.

Care should always be taken by the (from overseas) worker in all his contacts with his fellow workers, to avoid any appearance of a superiority complex or of a dictatorial spirit. Rather, by a humble, Christian leadership, he should draw to himself the men who surround him, breaking down any possible barrier that might exist because of a difference of nationality.

Example of Leaders.—After all has been said about the different ways of training our national workers for greater efficiency, there is doubtless nothing that will count for more than the example of those sent out to train and develop these workers. Our example in hard work, faithful hours, studiousness, earnest consecration, and, in fact, everything that goes to make for success in the work of God, will be reflected in the workers we are leading. If our preaching shows study and preparation, it will inspire our coworkers to follow our example. If our manner is gentle and courteous and thoughtful of others, they, too, will aim for this standard. If we are simple in our tastes, neat and orderly in our habits and homes, it will lead them in the same direction. If our children are well disciplined and well behaved, the children of our workers will be affected, too.

May God help us by a close walk with Him ourselves, ever to lead our national workers into a fuller, richer, and deeper experience in spiritual things.

Illuminating Statistical Facts

No. 4—Denominational Workers

The number of laborers who at first were engaged in evangelistic work for the extension of this cause was very small. At the end of the nineteenth year after this movement began,—when the General Conference was organized in 1863,—there were only thirty evangelistic laborers, twenty-two ordained ministers, and eight licensed ministers. There were then no Bible workers or colporteurs, and it was many years before the former were placed on the pay roll. At first there was no method of paying laborers for their work. They would engage in remunerative work for a while in order to obtain means, so that they could go out and labor for a time in the cause.

Matters continued thus, with occasional contributions from the believers, until April, 1858, when the Scriptures were carefully studied to learn what was taught concerning the support of the ministry. This study resulted in the adoption of the plan of paying tithe for gospel support. At first, however, the plan yielded only meager results—a per capita of only two or three dollars annually. Gradually the amount was increased until the amount of tithe received was sufficient to support laborers both in the home field and abroad. In 1900 more than a half million dollars was paid in tithe; in 1907, over a million; in 1916, more than two million was received; then quickly followed amounts of more than three, four, and five million dollars; and for 1936, in excess of six million dollars.

In addition to tithes, offerings in small amounts were given annually to assist in carrying forward gospel work. This began in the year 1869. Nine years later, in 1878, Sabbath schools were organized and began to raise offerings. The total of these two sources of offerings from the inception of the plan up to 1936 was, as stated in study No. 3, $197,208,815.62.

In 1907, when the tithe in all the world exceeded a million dollars, there were 3,587 evangelistic laborers. The increase in the number of laborers was gradual. In 1912 the number was increased to 5,101; in 1929 the number reached 10,051; and at the end of

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have often been theirs, and their experience may be of great value to us. Other societies. The problems which are ours are blazing an entirely new trail. But our organizations which placed and maintained these men are still carrying forward their work, and have a century of experience to add to that of their early predecessors. Would you like to glean the very best from the experience of other foreign mission societies, working by our side in every land? Would you like to know from time to time of the progress of various vital movements in mission lands? Then I would commend to you the reading of the Missionary Review of the World. If you labor in one of the home bases, you will find that it contains numerous articles helpful for your local church work, your missionary promotion, your young people's activities, etc. If your work is in a mission field, you will find worth-while articles dealing with problems often confronting you there.

Among many excellent articles in recent numbers of this journal are the following: "The Moslem World Today," "Away With Sorcery and Murder in Papua [New Guinea];" "Experiences in the Papuan Bush;" "Women's Work in the Country Church;" "Volunteer Service for Rural Churches;" "Medical Work Among the Arabs of Iraq;" "Work in Ethiopia and the Sudan;" "A Brahman Christian," which reveals that the song, "In the Secret of His Presence," was written by an Indian girl, a convert from Hinduism; an inspiring article which might be used for Missionary Volunteer work, entitled, "The Martyrs of Erromanga;" an informative article setting forth the problems of spiritism among the South Sea islanders, and the attitude of other Protestants toward these manifestations; a good article on the more recent turn of events in Ethiopia under the Italian administration; and open letters from Generalissimo and Madam Chiang Kai Shek, setting forth the purposes and program of the New China.

The section devoted to missionary news of the world is not only of definite personal interest, but provides a rich fund of information, facts, and experiences which our ministers or other church workers can, with perhaps slight modification, use in the Sabbath school, missionary meeting, or other services. Our workers both at home and abroad will profit greatly by adding this magazine to their regular reading list.

LUMINOUS writing and preaching is seldom voluminous writing or preaching.

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Learning From Others

By T. R. PLAIZ, M.D., Former Missionary to India

The beautiful new-model cars seen on the highways are the object of admiration by all. The mind naturally turns to the engineers who designed such smooth, powerful motors, such luxurious riding comfort, and such sturdy bodies. And indeed these men are to be congratulated on their achievements. We remember, however, that the finest car built today is not the product of any one group of designers or any one factory. The experience of every outstanding motorcar manufacturer has contributed something to the beauty and excellence of performance of each model. Even so it is with our world-mission movement. We think of our work as distinctive among the Protestant religious movements, and are sometimes inclined to feel that we are blazing an entirely new trail. But our work in nearly every field has benefited greatly from the excellent pioneer work done by other societies. The problems which are ours have often been theirs, and their experience may be of great value to us.

We lay emphasis on the study of certain pioneer men of these organizations. The scholarly work of Morrison in China and Carey in India, and the courageous life of Paton in the South Seas, are all inspirational to us today. Would it not also be valuable to study the strong, scholastic, administrative work of Morrison's successors, and the deeply spiritual, personal evangelism of those who carried on where Carey left off? The organizations which placed and maintained these men are still carrying forward their work, and have a century of experience to add to that of their early predecessors.
THE Lord says His “house shall be called a house of prayer for all people.” The primary function of the services in the house of God is worship. In order that worship may indeed be in spirit and in truth, it is necessary that there be a truly worshipful atmosphere, in which the very presence of God is sensed. True reverence is not present where that atmosphere is lacking; and it should be the pastor’s constant study, and the study of every officer, regardless of the size of building or congregation, to create that worshipful atmosphere which will lead each one present to feel the presence of the Holy One of Israel.

In bringing about those conditions which are conducive to the greatest reverence and the most worshipful experience, such material features as type of building, architecture, furnishings, and arrangements, play an important part. But even greater importance attaches to the character and conduct of those who have the services in charge. And the very first essential has to do with what the leader is in his daily life. A life that is characterized by the presence of God throughout the week, will be the strongest single element in bringing the sense of the presence of God into the services directed from the pulpit on the Sabbath.

Secondary to what the minister himself is, the nature of the services will be determined by his conduct and the conduct of those associated with him in the sacred desk. The psalmist’s call to “worship the Lord in the beauty of holiness,” is rendered literally, “in holy array,” and suggests the form, arrangement, and order of worship. While it might be granted that too much emphasis has been placed on form, ritual, and the mechanics of worship by some confessions, it is likely that more has been lost by the careless, slipshod, casual manner in which others have conducted their services.

The minister needs constantly to be on guard against allowing the conduct of divine services to become a common thing, done in a perfunctory way. He needs constantly to cultivate and practice the sense of the sacred, as contrasted with the ordinary affairs of life. If each time he goes into the house of God it is with a new and vivid sense of the presence of God, it will bring into his very demeanor a carefulness, a solemnity, a reverence, and a worshipful frame of mind which will be felt by, and transmitted to, the congregation. Without this heart preparation, growing out of a constant walk with God and fellowship with Him, the most correctly worked out order of service will be mere form and will fail to produce true reverence and devotion. However, given a sacred flame in the heart of those who lead, that order of service will be the most helpful to those who worship and the most pleasing to Him who is worshiped, which is characterized by a “holy array,” and which is most free from distracting elements, irrelevant intrusions, and awkward interruptions.

Attention to certain particular points which may well be considered, will do much to improve the public ministry of even the most devout worker. In these days when so much study is given to means of attracting people and holding their attention, the Christian ministry must not fail to make the services attractive, beautiful, and powerful to hold and mold people’s lives. It goes without saying that thorough preparation should be made for every detail of each service, if it is to be carried out smoothly, in an orderly way, and without confusion, hurry, or embarrassment. This preparation should extend to all who have any part on the rostrum.

In this connection, there is much to say in favor of having only a small number, say three, take part, rather than a larger number. The more men there are on the rostrum, the greater the distraction and the likelihood of confusion. Although in conference meetings and other assemblies there may be times when men should be honored or for other reasons brought before the people, it seems that these reasons do not hold when the church meets for its regular Sabbath worship. Then everything should be planned with a view to reverence and quiet worship. There will be occasions, of course, when visiting ministers should be asked as a courtesy to assist, but in any case it is much better if all can be informed beforehand of the part they are individually to have in the service. The question of dress is often involved, as one might have just returned from a journey and might...
not be wearing what he would if he knew he were to go before a congregation in worship. Surely a motley array of different-colored suits, shirts, neckties, and socks, does not add to the dignity and impressiveness of a service. Those who ministered in the temple anciently would never have been allowed to go to their duties in the ordinary street or business garb. There is much to be said today in favor of a distinctive garb for use in conducting sacred services. Even though this does not seem to be the order in our denomination, the minister would do well to have a suit that he uses only for his church duties. At least he should avoid wearing any but a dark suit, or taking into the pulpit with him those wearing inappropriate suits and conspicuous ties. In extremely hot climates, a neat white or light-colored suit might be in order, but the appearance of sport or picnic garb should be avoided.

Announcements and Rostrum Posture

Having made sure that those who are to have part in the services are in readiness and on hand well before the time to begin, the leader will attend to arranging and organizing matters, and then all will go in before the people in a quiet, orderly manner. All will kneel reverently in the same direction for the silent prayer, and then take their seats. Each one will do his assigned part without having to be reminded. There should be no necessity for ministers' communicating among themselves while on the platform. If it is necessary to make any introductions, this may often be attended to at the same time the announcements are made, so as to avoid further interruptions in the service.

Announcements should be limited to such items as pertain to the church, and these reduced to a minimum. Where the church has a printed bulletin for announcements, time can be saved and distraction from worship avoided by assuming that all can read, and omitting the public reading of these. And if the order of the services is printed, why should it be necessary to have some one stand up to announce the numbers of the hymns? Even where there is no printed bulletin, neat hymnal boards can easily be provided on which these numbers are posted. As the instrument begins to play the opening strains, all can find the hymn and join in singing at the proper time without an announcement from the desk. Thus needless announcements and repetitions may be avoided. When such provision is not made, omission of stanzas can be indicated at the time the hymn is announced and not in the midst of the singing. No one who is following the thought of the hymn, and singing as an act of worship, appreciates having the devotion broken by someone's calling out to omit one or more "verses" (or correctly, "stanzas"), nor does this add to the general atmosphere of reverence.

The preparation for going in before the worshipers might well include an understanding regarding the posture in prayer. If the congregation kneels for the public prayer, the ministers would do well to kneel toward the people, all in the same way, preferably on both knees. A very disorderly impression is made if some latecomer looks in and sees one minister with his back toward the people, another balancing on one knee, and still another crouching or squatting in some other ungracefully.

The manner of sitting on the rostrum during the services should also receive thought. Careless or undignified posture, lounging, slumping, one leg thrown over the other, thoughtless toying with some article or part of the clothing, too-conspicuous use of the handkerchief, vigorous fanning, vacant gazing about or staring, fingering through the hymnal, or reading something not related to the sermon—all these offend the higher senses of cultured persons and distract from the attention and quiet devotion of the worshipers. Best form indicates that both feet should be on the floor and the knees not spread apart. Sufficient change for ease and relief from stiffness might be had by slight shifting of one foot before or behind the other, but never should the feet and legs be thrust forward full length.

Earnest attention to some of these details will soon make it come natural to deport oneself in the proper and dignified way. The worship of Jehovah in "holy array" will be a real delight to him who conducts the service, a great help in securing reverential attention and order in the house of God, and it will honor and please the unseen host who with us worship Him who is a God of order and not of confusion.

"Stillness of person and steadiness of feature are signal marks of good breeding."

Of these ministers on the rostrum, which seems to have a high sense of the sacredness of his calling?
THE REALM OF RESEARCH
Historical and Scientific Findings

The Revival of Romanism—No. 2

By Leo Odom, Editor, El Centinela,
Cristobal, Canal Zone

GREEK ORTHODOXY.—the crash of the czarist regime and the subsequent
Red Revolution were disastrous for the Greek Church, whose mainstay was the pa-
tronage of the czar. The little that remains of Greek orthodoxy is weak and uncertain.
In 1930, King Boris III of Bulgaria, a mem-
er of the Greek Church, was married to the
Italian princess Gioranna, a stanch Roman Catholic. Bulgaria’s constitution declares that
none but a Greek Orthodoxian may be the
Catholic. Bulgaria’s constitution declares that
the Roman over the Coptic Church, which
the apostles of the union. His encyclical
matric priests and seminarists, who will become later
of Boris that any children born of the
dispensation he granted “on the written prom-
This dispensation he granted “on the written prom-
pose of Boris that any children born of the
marriage, without exception, will be baptized
and educated as Roman Catholics.”—The

“In order to attract the schismatic churches, he
[PIus XI] founded the Oriental Institute, at which
attend, besides [Roman] Catholic priests, also schis-
matic priests and seminarists, who will become later
the apostles of the union. His encyclical Rerum
Orientalium is a perennial monument of his love
toward the Eastern church.”—El Ideal Gallego
(Jesuit daily), May 31, 1936, La Caruna, Spain.
[Note.—This issue of the paper was devoted to the
collection of the eightieth anniversary of Pius XI]

THE COPTIC CHURCH.—The conquest of
Ethiopia by Italian arms, blessed and encour-
aged by papal priests, was a triumph of the
Roman over the Coptic Church, which
church Rome for centuries had tried to sub-
due through the efforts of Jesuit missionaries.
As the official spouse of the Italian state, the
papal hierarchy will now have greater privi-
leges and favors in Ethiopia.

In a word, a survey of the religious field
shows no serious ecclesiastical opposition to a
revival of Romanism today.

ROMANISM VERSUS SOCIALISM.—The con-
test now is between Rome and her other foe,
—the irreligious, anticlerical spirit that has
existed ever since the French Revolution.
And since the revolutions that shook France,
Italy, Germany, and Austria in 1848, the idea
has been gaining ground in Europe (and more
recently in the Americas), that it is useless
to look longer for social redemption of the
masses as a consequence of religious reforma-
tion. The doctrine of Karl Marx, apostle of
socialism in the latter half of the nineteenth
century, has been heralded and received far
and wide as humanity’s ultimate hope of
social salvation. Radicals, communists, and
anarchists have carried the idea to extremes,
openly advocating violence, terrorism, etc., as
a means to an end. Violent anticlericalism
and atheism are now frequently manifest in
those countries where ecclesiastical tyranny
has prevailed for centuries.

As a consequence of the World War and
the economic crash of the nations thereafter,
the trend toward communism and anarchy in
Europe has been accentuated—Germany, Italy,
Hungary, and other countries having been on
the verge of subjection to it. Capitalists and
politicians see, as do the Pope and priests, a
common enemy in the red specter; and all
am are pressing closer together in a common
cause.

Rome is shrewd, and reads well the face
of the world. She has long been aware of
the dangers of political liberalism. She felt
its bite in the year 1798, when the French
armies took her pope prisoner and kept him
in the castle at Valence until his death. The
revolt of the papal states, as well as the cap-
ture of Rome by the Italian army on Sep-
ember 20, 1870, deprived the popes, for a
time, of the last vestige of their temporal
power. The pope’s own subjects by an over-
whelming majority voted to join the kingdom
of Italy. Thereafter, the popes, in protest
against the stipulations of the Italian govern-
ment, imposed upon themselves voluntary im-
prisonment within the Vatican walls.

The thunders of the “Syllabus of Errors”
by Pius IX, who reigned in 1870, were hurled
largely at the tenets of liberalism, but in vain.

LEO XIII DEVISES A PLAN.—His successor,
Leo XIII, was more sagacious and farseeing.
He foresaw that the triumph of liberalism
would be disastrous to the Papacy, and bent
his energies to devising a countersocialistic
plan to stem the liberal tide and turn it to
the advantage of his throne. He produced
the modern Papacy’s magna charta of social
restoration in his famous encyclical, “Immor-
tale Dei,” on “The Christian Constitution of
States.” The guiding principles of social and
economic salvation are presented in another
encyclical, “Rerum Novarum.” The essence
was nothing new, but the garb was perhaps
different. He advocates a sort of “Christian
socialism,” as some would call it, with the
theory that God has ordained that humanity
should be governed by two powers in
collaboration—the Roman church and civil
government.

The overtures of the Vatican were not
readily accepted at first, but they were pro-
fered again. Since the pope repeatedly styles
himself “the vicegerent of God” and “the
vicar of Christ,” it is plainly evident that
restoration in the papal sense simply means
—Please turn to page 22

The Ministry, July, 1938
NOW and then critics of the Spirit of prophecy have sought to represent that gift as leading our church sisters into something ridiculous in the way of dress in the early times. Counsel from this source led to the adoption of many health reform principles and to the establishment of the Western Health Reform Institute as a center for education in health lines. It likewise pointed out unhealthful and immodest features of the then popular style of women's dress,—bustles, hoop skirts, trains, etc.—and there was a call for dress reform among the remnant people. A committee of sisters in the old Battle Creek church studied the instruction given, and devised a style in harmony with the principles of reform laid down. This was adopted by the staff of the Institute and advocated in its journal, the Health Reformer.

A glance at the background of the history is sufficient to show that there was nothing absurd or ridiculous about the style adopted. I can well recall the days of my boyhood, the later days of the "dress reform" period among us. Some wore the reform dress in Battle Creek; many did not. In my irreverent childhood, when I was ready to laugh at anything odd, I can never recall thinking of the reform dress of our sisters as anything to smile at. I recall how numbers of the sisters wore such neat and trim reform costumes as compared with the conventional style, that even my small boy's untrained judgment approved.

Susan B. Anthony Pioneers

Recently an anonymous critic sent in to our office a postcard, on the front of which was stamped a crude representation of the old reform dress, with the typewritten title: "Ellen's dress." This familiarity of phrase expresses disrespect for a woman. To give a parallel illustration, it is the same spirit that greeted Susan B. Anthony with catcalls on the platform and remarks on the street, by familiarly calling her "Susan"—similarly showing disrespect for a woman standing for unpopular reform. It seems incredible now, to think of the opposition that that woman of education and of refined old Quaker stock met with when first, as a teacher in an educational convention, she rose to speak of the responsibility of women in the teaching profession.

She endured the same rebuffs for a period in the pioneer days of the temperance agitation; and later as leader of the cause of woman suffrage.

Be it remembered also that Miss Anthony wore a reform-dress costume in her public work for several years, thus doing her part to encourage women to free themselves from the unhealthful bondage of the conventional style of that period. The dress that she and Elizabeth Cady-Stanton and other leaders wore in the fifties was more extreme than any that our church sisters designed in the sixties. In fact, it was to get something equally as healthful and yet less conspicuous than reform styles being worn by many women of prominence, that our sisters set their hearts and hands as designers in 1865.

As these women, who bear honored names in the history of their country, were drawn more and more to concentrate on the question of woman's rights, which they felt was the key to other reform problems, they dropped the temperance issue largely, and discontinued the dress agitation. In announcing her discontinuance of the reform costume, Miss Anthony wrote to Mrs. Stanton: "To be successful, a person must attempt only one reform, and I shall always fight to keep woman's rights free from every other issue."

This nation now delights to honor the pioneers of the cause of women. In 1900, at the great congress of women in Washington, D.C., when Miss Anthony, in ripe age, led her successor to the chair, the pioneer leader was given an ovation such as few persons have ever received. There is pathos in her remark on that occasion, and a lesson for all time in the words she spoke regarding the change she had lived to see in public opinion. She said: "Once I was the most hated and reviled of women,"—and here, says the record, her voice broke for the only time,—"but now it seems as if every one loves me."

And now, a visitor to the capitol in Washington may find among the statuary groups of the leaders of the women's movement a bronze statue of Susan B. Anthony. The Times-Literary Supplement, June 28, 1910, gives a description of the statue, which is by Charles Keck, F.R.S.A., R.A., to the words of Frederick Douglass: "I can fall upon the sword of judgment and tear the chains of the poor." The writer of the description concludes: "Miss Anthony is here as the pioneer of American woman's rights, as the first woman in the United States to canvass for the rights of women, and for the place of women in the councils of the nation."

*In a book by Mrs. Rheta Childe Dorr, entitled "Susan B. Anthony: The Woman Who Changed the Mind of a Nation," there is given a photograph of a portion of a page in a woman's magazine of the time, The Lily (January, 1852), showing Mrs. Stanton in the reform dress, her own autograph marking the genuineness of the picture.
of statesmen, social builders, and pioneers of American history, a rough-hewn white marble block, out of which rise the portrait busts of Susan B. Anthony and Elizabeth Cady-Stanton. And, remember, both of these women were exponents of the cause of dress reform in their earlier work on the platform, in society, and in public meetings. And further, you may recall that only once in the history of this country has the government issued a postage stamp bearing the portrait of a woman honored for her work in public life. What portrait was that?—Susan B. Anthony, whose likeness appears on a three-cent stamp, 1937 printing. It is only fair to take this glance at the background of reform history, when religious prejudice seeks to heap ridicule upon our sisters of the sixties who also had their part in dress reform, as well as in health reform generally.

The scorn that some of these women prominent in public and social life bore for their principles, helped to focus attention upon the need of dress reform and set in motion the idea that women ought to have freedom for healthful out-of-door activities. This, as the classic story of the life and work of Susan B. Anthony says, "eventually made a short dress an acknowledged necessity."

It was not all to be jeers from the thoughtless. There were cheers from many sides. The Washington Telegram of those days said: "We look forward with pleasure to the day on which every well-dressed lady, here and elsewhere, will adopt this sensible costume." And the Boston Commonwealth, in enthusiastic praise, said: "The general adoption of the dress will do more for the national wealth than all the mines in California, and more for the national health than all the discoveries in medicine since Galen. These are our sincere opinions."

Promoted in Health Centers

But the worldly-minded of that day were not yet ready to follow the lead toward reform. Mrs. Stanton, speaking of opposition to dress reform and announcing her discontinuance of the reform mode, said she never again would wonder why Chinese women of that time still bound the feet of their girls according to immemorial custom. "Great are the penalties," she said, "of those who dare resist the behests of tyrant Custom."

At the same time, however, and even before these women of prominence, with their associates, had given the idea of dress reform such publicity, there were certain health centers over the country where the more hygienic manner of dress was being quietly followed. An increasing wave of interest in health and hygiene was spreading abroad in those days, along with the rising interest in temperance. Hydropathic institutions were operating, and it was while recovering from illness in one of these "water cures" that Miss Anthony had first seen the advantages of more hygienic dress. The three-volume story of her life by Ida Husted Harper, tells how these women, engaged in women's cause, first learned of the reform dress:

"It was first introduced at the various water cures to relieve sick and delicate women, often rendered so by their unhealthful mode of dress, and was strongly recommended in the water-cure journals. . . . The proprietors of the water cures were, for the most part, in touch with all reform movements, and their hospitality was freely extended to those engaged in them. In this way the women had opportunity to see the comfort which patients enjoyed in their loose, short garments, and began to ask why they also should not adopt what seemed to them a rational dress."—Life and Work of Susan B. Anthony," Vol. I, p. 112.

Crinolines and Hoop Skirts Dominant

The idea of dress reform was continually promoted from the health centers, even after the platform leaders in the woman's-rights agitation dropped this feature from their program. We of today can hardly realize the fettors that bound women of those days. First were the crinolines—the balloonlike hoop skirts. One woman publicist of today, Dr. Maude Royden, of England, pastor of one of the independent (Congregational) churches, wrote a few years ago in the Ladies' Home Journal:

"My own mother, who is in most things a great admirer of all that is old-fashioned, told me she considered crinolines the most absolutely indecent garments ever invented for feminine wear. Yet she herself and every respectable woman wore these indecent crinolines."—March, 1924.

Covering the ten-year period from 1860, Elisabeth McClellan's "Historic Dress in America" says:

"It seems almost incredible that women of judgment and taste could ever have adopted this monstrosity of fashion. . . . Nevertheless, there are reams of contemporary evidence to prove that it was universally worn and by women of all classes."—Page 263.

Even the historian must needs exclaim over the peculiar development, as note Justin McCarthy, in his "History of England in Our Times."

"The early sixties saw in this and most other civilized countries the reign of the crinoline. . . . I may say, without fear of contradiction, that no one who was not living at the time can form any adequate idea of the grotesque effect produced on the outer aspects of social life by this article of feminine costume."

Critics of the first heroic efforts of enlightened women to devise something better surely cannot have read the history. This issue of women's dress creeps even into the wartime history of the White House. The story is told of a young woman who dared the doorkeepers and got into Abraham Lincoln's office to plead for the life of her brother, a soldier who had been condemned by court martial for an offense which was.

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The Ecumenical Movement—No. 2

By H. W. Lowe, President of the British Union Conference

It is not without significance that while Seventh-day Adventists see in these things a possible fulfillment of the prophecy of Revelation 13, others voice warnings against ecclesiastical universalism on historical grounds. Both the Oxford Conference on Church, Community, and State, and the Edinburgh Conference on Faith and Order, heard speeches, some of them containing specific references which showed that religious oppression has occurred in certain countries where the church has had dominant influence.

"We call upon the churches we represent to guard against the sin of themselves conniving at repression of churches and religious bodies of a faith and order differing from their own."—*The Churches Speak Their Task, "Report of the Oxford Conference,"* p. 185f.

**Church and Gift of Prophecy.**—A surprising statement was issued following a committee discussion on the gift of prophecy and the ministry of the Word. It has a certain value to our own preachers, as will readily be seen from these excerpts:

"We are agreed that the presence and inspiration of the Holy Spirit are granted to His chosen instruments today, and especially to those called to be ministers of the word of God... Indeed, all perfect and abiding revelation given to us in Christ our Lord, would certainly have perished from the world had there been no inspired men to record it and to preserve it in every age. This revelation does not belong only to the past; it is also an ever-present word by which God speaks directly to the listening soul.

"Moreover all manifestations of the Spirit are manifestations of God's divine activity. It is here that prophecy finds its place in the church's corporate life. In Christ, all the truth of God's redemptive purpose is full and sufficiently contained; but every age has its own problems and its own difficulties, and it is the work of the Spirit in every age to apply the one truth revealed in Christ to the circumstances of the time. . . . The Spirit may speak by whomever He wills; and when prophets or gifts appear it is for the church not to quench the Spirit or despise prophesyings, but to test these prophesyings by their accordance with the abiding truth entrusted to it, and to hold fast that which is good. That has been the church's way, though the church has not always been faithful to it. The call to bear witness to the gospel and to declare God's will, does not come to the ordained ministry alone; the church greatly needs, and should both expect and encourage, the exercise of gifts of prophecy and teaching by laymen and laywomen."—*Report of the Second World Conference on Faith and Order,* Edinburgh, 1927, pp. 13, 14.

There was obvious disinclination to report anything but generalities on the church and the kingdom, especially regarding the nature of the kingdom, the literalness of the second advent, and the imminence of Christ's return. Many of the smaller denominations and sects, not strongly represented at Edinburgh, hold very definite convictions on this subject, and some attempt was made in the official report, at least, to concede these various and varying viewpoints. But it has to be admitted that the doctrine of the kingdom was not a burning conviction in many minds.

"The church rejoices in the kingdom of God as present whenever man obeys the will of God. But the church always looks with glad expectation to the consummation of the kingdom in the future, since Christ, the King, who is present and active in the church through the Holy Spirit, is still to be manifested in glory. The kingdom of God realizes itself now in a veiled form, until its full manifestation when God shall be all in all.... Agreeing in this faith, we are not yet of one mind about (a) the relationship of the church to the kingdom, and (b) the extent to which the kingdom is made known here and now."—*Id.,* p. 12.

**Greatest Obstacles to Reunion.**—Extremely difficult terrain lay before the delegates when they came to such subjects as "The Church and the Sacraments" and "The Communion of Saints." It was generally agreed that the most serious obstacles to the reunion movement lay in these and allied questions, such as the episcopate, Mariolatry, and apostolic succession.

**The Church and the Sacraments.**

1. **Source and Authority of Sacraments.**
   a. It was readily established as a starting point, "that in all sacramental doctrine and practice the supreme authority is our Lord Jesus Christ Himself."
   b. "Baptism and the Lord's supper," it was agreed, "occupied from the beginning a central position in the church's common life, and take their origin from what was said and done by Jesus during His life on earth."
   c. Tradition concerning the sacraments was debatable ground, some wishing to stipulate that all such tradition should be controlled and tested by Scripture; others, that all sacramental doctrine must have Scriptural sanction.

2. **Number of the Sacraments.**

The Roman Catholic Church, the Orthodox Church, the (Assyrian) Church of the East, the (Coptic) Egyptian Orthodox Church, the Syrian Orthodox and Armenian churches, and the Old Catholic churches, hold to seven essential sacraments; but the Protestant churches, like the Reformers of the sixteenth century, accept only two,—baptism and the Lord's supper.

3. **Nature of the Sacraments.**

There was common consent that "the sacraments are given by Christ to the church as outward and visible signs of His invisible grace. They are not bare symbols, but pledges and seals of grace, and means whereby it is received."

4. **Sacraments and Salvation.**

The final report stated that "God's gracious action is not limited by His sacraments;" but there was a desire by some communions to state that culpable negligence or contempt of 

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Capital-and-Labor Issue—No. 2

By Donald W. McKay, Employee, New York Stock Exchange

As pointed out in the previous discussion, the attention of the American public has been focused on the labor situation. Neither capital nor labor can exist without the other; each is dependent upon the other. The government is aware of this situation; and, even though it has sided with labor in the past, it realizes the hostility this has created within the ranks of big business. As a result, President Roosevelt summoned the leaders of industry to Washington early this year for discussions which he hoped would lead to business recovery.

Every one seems to agree that if the flow of capital could once more be released, a potential demand would come into play in many of the durable-goods industries. Last year the volume of new-bond financing (exclusive of United States Government obligations) amounted to only $2,071,000,000, or less than half the total of $4,879,000,000 of the year before. Spokesmen for the public-utility industry say that in that industry alone a construction "deficit" of $2,600,000,000 has accumulated in the last five years. In the period from 1925 to 1929, the average value of durable goods produced was about $32,000,000 annually. In 1936 it amounted to but $21,000,000,000.

The Brookings Institution has estimated a deficiency in production of durable goods at the end of 1936 of from twenty-five to thirty billion dollars. To achieve parity with pre-depression levels and to make up this deficiency, production of durable goods would have to be increased by $12,000,000,000 annually. This added production alone would be sufficient to provide jobs for all the present unemployed, without counting its effect on the expansion of other industries. The New York Times states in a recent issue:

"In the field of taxation we need to modify the capital-gains tax, and drastically modify, if not repeal, the undistributed-profits tax, which has probably done more to discourage the recovery of the capital-goods industry than any other single measure. We must remove unfairly subsidized government competition with private utilities. Building labor particularly must be brought to see that its true welfare lies not in the highest hourly wage rates possible, but in rates that will promote that maximum of building and maximum total pay rolls. Above all, and more important than any specific measure, we need to promote mutual trust, tolerance, and good will among the government, the industrial managers, and the workers."

Although capital has been tied up because many stockholders feel that they are not receiving a fair return in dividends on their investment, most of the large corporations are still paying huge salaries to their officers and executives. Statistics regarding salaries are filed with the Securities and Exchange Commission in Washington and with the New York Stock Exchange. This information is available for inspection by the general public. A few representative statistics taken at random illustrate Sister White's statement:

"The Scriptures describe the condition of the world just before Christ's second coming. Of the men who by robbery and extortion are amassing great riches, it is written: 'Ye have heaped treasure together for the last days.'—Testimonies, Vol. IX, pp. 13, 14.

The facts bear out these words. Last year the Republic Steel Company, which would make no agreement with labor, paid its president, Tom M. Girdler, a yearly salary of $174,999.6. He also had an option (which he exercised) to purchase 2,800 shares of stock at $6 a share. This stock at this writing is selling at over $13 a share on the New York Stock Exchange. International Business Machines Corporation paid its president, Thomas J. Watson, $343,237.48 last year, including director's fees, salary as officer, and compensation based on earnings. Other large corporations paid the following last year:

**General Motors Corporation**
- Alfred P. Sloan, Jr. $411,161
- William S. Knudsen 387,450
- Donaldson Brown 274,107
- Albert Bradley 258,267
- Ormond E. Hunt 258,267
- John T. Smith 274,107
- Charles E. Wilson 258,267
- Charles F. Kettering 258,265
- Alfred J. Fisher 228,423
- Edward F. Fisher 228,423
- Lawrence P. Fisher 228,423
- William A. Fisher 228,423

**F. W. Woolworth Company**
- C. W. Deyo $216,443.04
- W. J. Rand, Jr. 123,059.02
- J. B. Hollis 96,026.27

**E. I. du Pont de Nemours & Company**
- W. S. Carpenter, Jr. $155,545
- T. S. Grasselli 148,828
- J. Thompson Brown 137,785

The board of directors of Lowe's Incorporated authorized personal service contracts this year, whereby twelve executives share profits of the corporation in addition to their regular salaries. Yet in this same corporation many theater ushers, who work long hours, receive a weekly salary of only $7.5. A few typical new contracts are as follows:

- Louis B. Mayer, $3,000 weekly, plus additional compensation of 6.77 per cent of the combined annual net profits.
- Bernard H. Hyman to receive a weekly salary of $2,250 until December 31, 1945, plus .7 of 1 per cent of the combined annual net profits.
- Sam Katz, a weekly salary of $3,000 until December 31, 1945, plus 1.4 per cent of combined annual profits.
- Mervyn Le Roy, a weekly salary of $3,500 for the next three years, plus an additional amount of $29,500 a quarter.

Alexander Lichtman, $3,000 a week until December 31, 1945, plus 1.05 per cent of the combined annual net profits.

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The Ministry, July, 1938
Evangelism's Basic Principles

By A. W. Staples, Evangelist, Johannesburg, South Africa

EXPERIENCE teaches that the ideal method to be used today in soul winning is a blending of public and personal evangelism. Our methods should be aggressive, but they should advertise the message rather than the man. Every sermon should be preached from the heart. Simplicity and sincerity enable the man of God to preach with persuasive earnestness. His own soul bent under the urge of the Holy Spirit, he becomes the instrument of God to reach the sinner's heart. In the presentation of this message, every sermon may and should resolve itself into an appeal to the hearer to accept the Lord Jesus. Should we not restudy and reoutline until Jesus is made the heart of every sermon and the objective of every appeal?

From the platform, the evangelist is led of the Spirit into the homes of the people. He now finds their minds open, their hearts tender, and their souls convicted. Many are lost and do not know the way to Christ. The man of God must lead and guide them. He must go with them to the mercy seat. There they receive not only the forgiveness of sin, but a new and clean heart. Tears and joy mingle in reconciliation with God. This personal follow-up work with the one-soul audience is the proved method of lasting success. The evangelist cannot lightly delegate this work to others. The one who touched the heart publicly can best win the heart privately. The Bible worker may guide the evangelist to those who are under conviction and in the valley of decision, but the evangelist should bring the soul to the final decision.

No soul can stand against the evil one, resisting the impact of modern life, and remaining loyal to all the principles of this message, except that soul be born again. Only the twice-born will keep step with the advancing message and movement of God and go all the way into the kingdom. Let us take nothing for granted in our work, but know that the individual accepting the message is converted. The evangelist must work both in public and in private for the true conversion of the people. His eye should not be on numbers, but on souls saved. God will take care of the numbers, if we will but keep our eyes on the individual soul.

Man seeks better devices, but God seeks for better men—men whom He can clothe with the sufficiency of His Holy Spirit. The worker must guard against the tendency to lean upon devices for results. They may have their place, but God essentially uses men—consecrated men. The sermon never rises in its life-giving power above the experience of the evangelist. Should we not seek the Lord for that unction which alone enables a man to win souls? O that in every effort we might be men "sent from God"!

As evangelists, we should lead the people understandingly from one testing truth to another. Should the people gain an experience in one truth before we present another to them? To illustrate, would it not be wise to see the people gaining an experience in Sabbathkeeping before we set before them their duty to pay tithe? As they gain the blessing in tithing, will they not then be better prepared to accept the Spirit of prophecy? Accepting the Spirit of prophecy and experiencing the illuminating and spiritual uplift of this gift, would they not then be prepared to accept and put into practice the advanced principles of health reform?

It appeals to me that the acceptance of this message is a spiritual growth, and not merely an intellectual assent. The convert should have time for the settling of his convictions, and the message must be an experience—a saving power in his life. With the passing of months, the candidate asks for baptism. He is not attached to the evangelist, but is joined to the Lord. He is not a Seventh-day Adventist because of the superimposed mind and personality of the evangelist, but because he knows the Saviour and the sanctifying power of the "present truth" in his own life.

Opportunity Knocks Again

By DeLoe R. Hiatt, Designer of Message Posters, Orlando, Florida

OUR evangelists in various sections of the country have been pleasantly surprised at friendly overtures made by outdoor billboard companies regarding their work. They report that in many instances these companies offer them free use of huge signboards to advertise their meetings, the evangelists furnishing their own paper posters for display. Contributive to this situation is a series of circumstances, commonplace in themselves, but tied together by the providence of God in a most remarkable manner.

The very existence of a posting plant is dependent upon the readiness of a large number
of advertisers to pay rental for poster space and service. Any condition which tends to restrict the effectiveness of a space to a limited segment of the public automatically discounts the rental value of that space. It follows, therefore, that the interests of the plant owner are best served by keeping his panels full of interesting and up-to-date material, calculated to appeal to the greatest possible number of diversified classifications into which the buying public may be divided. It puts dollars in his pocket to keep his coverage broad, to interest many, and to offend as few as possible.

Obviously, there is a sizable segment of the citizenry to whom the endless liquor, tobacco, and certain other advertisements are definitely objectionable. How many parents, for instance, have regarded such posters with disgust, regretting that their children must see them. Every posting company is well aware of this growing aversion on the part of conscientious people, and welcomes any high-grade advertising material which would raise the average moral level of his showings. Almost invariably he has one or more temporarily vacant boards which he would greatly prefer to donate to a religious or charitable organization, rather than to allow them to remain in a tattered or faded condition.

And now, what are we going to do about availing ourselves of this most effective medium of wholesale publicity? We know that the time will shortly arrive when we cannot purchase advertising privileges at any price. Already the sinister web of censorship is being gathered about our radio broadcasts. Our denominational advertising matter will sometimes be banned from public display. One by one, each medium of publicity will be sealed against our message, perhaps never to be reopened. Now, with our present facilities, we can reach a thousand with less effort and expense than we can reach one soul later on.

Our evangelists long to blazon our precious truths on the nation's highways where the scurrying millions must pause and see and consider. They cannot do so, however, because of the lack of suitable paper posters of standard outdoor dimensions with which to publicize their meetings. As a denomination, we conduct several hundreds of public evangelistic efforts each year. Thousands of attention-compelling posters could be effectively utilized in advertising them. Our Saviour, while on earth, spoke often in the market place. America's market place today is reached through outdoor advertising, for America today is out of doors.

With the encouragement of General Conference leaders, several appropriate poster designs have already been created, produced in smaller sizes and illustrated in the advertising columns of this magazine. A processing plant capable of producing these greatly needed materials has been equipped at private expense, and stands ready to serve. Talent and experience are available and waiting. One thing alone is lacking to set the wheels in motion,—working capital for the purchase of paper, paint, and other materials.

When informed of these facts, the heart of every interested Seventh-day Adventist worker will burn to have a part in correcting this situation. All will be happy to learn of a plan that has been provided, as follows. A series of attractive "Poster Stamps" is being prepared in several colors, each design based upon some phase or appeal of our message. These stamps will be issued in sheets of twelve assorted designs, perforated, gummed, ready to go out and perform a modest bit of missionary work when affixed to letters, packages, and other surfaces. They will be distributed at a price so reasonable that all should purchase and use them generously for their missionary effect.

Every cent of profit realized from their distribution will be utilized to produce needed outdoor posters. [See advertisement, page 43. —Editor.] If all will get under the burden, it will cease to be a burden and will in turn become a pleasurable privilege.

Tabernacle Bookstand

By H. M. S. Richards, Evangelist, Southern California Conference

The distribution of literature before, during, and after an evangelistic campaign is important. Before the campaign, it should arouse interest in Bible truth, but should not stir up prejudice. Such subjects as the inspiration of the Bible, the love of God, prayer, faith, and the second coming of Christ would seem to be best.

The tabernacle bookstand ought to be the center of interest except during the time of the actual services, when it should be closed or darkened. It is poor policy, of course, to have book sales going on while the service itself is in progress. Some one should be in charge of the bookstand who is actually connected with the effort as a worker. Thus, contacts made in this way can be fully developed.

I believe that we have scarcely touched our large cities with literature in connection with our efforts. It is through literature and the radio that the millions will be warned. And we might ask, In what other way can they ever be reached? New converts, as they see the extensive use of literature in the effort, will come into the message with the idea of literature distribution firmly in mind. They will desire to be supplied with all our denominational books, papers, and tracts. And thus, the effect of the campaign will be crystallized and made permanent as the workers move on to other fields.
WE take this opportunity of voicing deep concern over the constantly recurring, often insidious, and really serious assaults upon the foundation principles and positions of this message; and, at the same time, of pointing out certain distinctions that are often confused, as between fundamentals that are basic, and nonessentials that are incidental. Without such a clear and sound differentiation, the entire issue becomes clouded and distorted, and regrettable and needless misunderstandings ensue.

Attacks on actual fundamentals, coming periodically through the years, have been clearly pointed out and sharply rebuked by the Spirit of prophecy. Their identity and their sinister objectives and results have been definitely disclosed. And these heavenly counsels and warnings, left on record for our learning and admonition after the cessation of the living gift, are neglected, confused, or flaunted only at gravest peril to us individually, and as a people.

From the very beginning, there have been never-ceasing attacks—sometimes subtle and sometimes open—upon the basic facts and principles of the sanctuary truth, which in its larger aspects constitutes the central truth of our specifically commissioned message to the world for these last days. As such, it is the center of continuous assaults. This keystone essential embraces or involves every other leading truth for this time. It is tied in separably into the great outline prophecies and prophetic time periods, with which it either stands or fails. It is embedded in the very heart of the first, second, and third angels’ messages, which were and are cumulative. And this threefold message, as the expansion and application of the everlasting gospel for these last days, epitomizes our entire witness to the world, and constitutes the sole reason and authority for our existence.

The Inseparable Fundamentals

The enunciation of God’s appointed judgment hour, as preceding and heralding the approaching second advent of Christ, is the first great indisputable essential. Joining this solemn announcement of God’s mighty judgment hour, as beginning in 1844, comes the declaration of the moral fall of both papal and Protestant Babylon, as a result of the rejection of heaven’s specific message for time’s last hour. And then, with the dawning of the sanctuary light which explains the 1844 mistake and throws a floodlight on the closing scenes in God’s plan of redemption, comes the supreme appeal, test, and warning concerning the Sabbath, as the third and final step in God’s full-rounded message to man. This unparalleled warning is based upon the eternal and immutable law of God, with its luminous fourth commandment, as seen by the apostle John in the ark of the most holy apartment of the heavenly sanctuary, and likewise as viewed by God’s last-day messenger in its relation to these last days. Thus the Sabbath, the sanctuary, the judgment, the resurrection, and the advent are inseparable fundamentals of the faith.

These mighty truths—involving the enunciation of man’s unconscious state in death, his literal resurrection, and the final destruction of the impotent wicked—constitute the Spirit-of-prophecy-named foundation stones of the advent message, to remove one of which is to imperil this Heaven-ordained, divinely unified structure. And joined inseparably to this clearly defined, threefold message, is the prophetically timed appearance of the Spirit of prophecy in the remnant church—God’s gracious provision for our counsel and safe guidance. To weaken, therefore, or to tamper with any one of these great essentials, is to subvert the faith. Such subversion is fraught with gravest responsibility for the subverter. Upon these fundamentals there can be no surrender, and there must be no quarter. And no genuine added light will ever set aside these verities of the past.

To the defense of such a foundational platform, THE MINISTRY and every other agency and representative of this threefold message should be dedicated without reserve. To cease to believe in and faithfully to propagate and defend these fundamentals, is to cease to be a true Seventh-day Adventist. And any individual—particularly any worker—who no longer believes in these indispensable and immovable “old landmarks,” should in common honesty and honor withdraw from this movement which was called into being solely for the enunciation of this body of coordinated truths to the world. And if he feels he must in conscience fight them, he should attack from without, and not seek to bore from within. This is the only right and
honorable course to pursue. On these primary principles and practices we must agree, else we shall disintegrate as a body, and perish through confusion.

Those who have become confused and have left us have nearly always gone out because of stumbling over these very fundamentals, and not over incidentals, as a survey of the records will disclose. Nearly always the stone of stumbling is the threefold message centered in the year 1844, the sanctuary truth, the Sabbath and the law, or the Spirit of prophecy. This in itself establishes the distinguishing and fundamental character of these primary truths.

Regrettable Confusion of Issues

With this sharply defined understanding of basic principles involved, and such a résumé of prime essentials before us, we would next point out the deplorable fact that there often is, on the part of some, a tragic confusion of issues. There is a regrettable failure to distinguish between the fundamentals which constitute the actual foundation pillars of this movement, and those minor or incidental items in prophetic interpretation that do not involve or affect the fundamentals, upon which there has always been, still is, and must continue to be a legitimate difference of individual view.

It is the confusion of these two radically different categories, and the magnifying of nonessential details which place them on a parity with the fundamental pillars of our faith, that periodically causes needless and regrettable controversy, and that forms the basis of a misconceived devotion to truth on the part of some, as well as a gratuitous defense of the faith against fancied assaults. It is this fallacious reasoning that arouses righteous indignation in truly loyal men who refuse to be stigmatized as disloyal on the basis of a misconceived devotion to truth on the part of others in ostensible defense of the truly fundamental verities of the faith. And at the same time there is sincere, but regrettable, confusion of issues on the part of others in ostensible defense of this heaven-born message, with misuse of the Spirit of prophecy to arraign those who differ from them as to secondary details which in no way involve the centralities of this message, upon which there must be unity. It is this course of raising false issues that causes estrangement, when all should be standing shoulder to shoulder in battle against our common and intolerant foes,—the world, the flesh, and the devil. Let us stand immovable upon the centralities of this message. Let us just as firmly resist artificial and unjustifiable tests upon subsidiary points. In essentials, unity; in nonessentials, liberty." L. E. F.

The Revival of Romanism

(Continued from page 14)

the subjugation of mankind again to the ecclesiastical jurisdiction of the Roman hierarchy as it was in the Dark Ages.

The Powers Turn to Rome.—When the World War broke out, only fourteen nations had diplomatic representatives at the papal court. But on December 23, 1922, Pope Pius XI declared: "The princes and rulers of nearly all nations, as moved by the instinct of peace, wished, as in competition, either to renew their ancient friendship with the apostolic see, or to inaugurate relations of concord."—Encyclical, "Ubi Arcano Dei."

The settlement of "the Roman question," by signing the Lateran treaty with Premier Musсолini in February, 1929, restored the temporal power of the pope by the creation of the Vatican State, over which the Bishop of Rome is sovereign king. And he is now beyond the jurisdiction of all earthly governments and tribunals,—responsible to no man.

"Perhaps there has been no pontificate in which there have been so many concordats as in that of the present pontiff. Nothing less than sixteen nations 'have hurried to renew their relations with the holy see.' . . . For this reason the present pontiff, Pius XI, presents himself with these concordats as a privileged statesman. Never has any power of earth been able to obtain pacts and agreements so varied and extensive as these obtained by Pius XI. . . . Rome is the axis of the spiritual life not only of the Catholic world, but also of the civilized nations, which have to yield themselves, once more, before the spiritual dominion of the [Roman] church."—El Ideal Gallego, May 31, 1936.

Reversion to the Middle Ages.—Pius XI has elaborated the plan of Leo XIII's encyclical, "Rerum Novarum," and urges the adoption of its "norms" by the nations "for all the human race for resolving the arduous

The Ministry, July, 1938
A careful analysis of the various teachings of would-be reformers that have developed into offshoot movements reveals the fact that most of these persons are either misapplying or overemphasizing some point of truth, especially in the field of the earth's future, closing events. Along with this misapplication of truth, the natural result is the mingling of error, which eventually leads to a break with the movement. Recognizing this fact, I made careful study of the books "Early Writings" and "The Great Controversy," in an effort to determine the relationship of important events still in the future.

The Spirit of prophecy has clearly outlined for us the order of events, beginning with the 1844 disappointment on through to the earth made new. In studying the initial vision of Mrs. E. G. White, recorded in "Early Writings" (page 13 ff.), I found that it afforded a brief chronological view of the order of events, but touched only the high points, as it were.* With this brief outline as a basis, I fitted in the events described in later sections of the same book in which the terse outline of that first vision was materially expanded in the view of 1858, which occupies the last half of "Early Writings." Then with this larger outline as a basis, I carefully studied the book, "The Great Controversy" (especially chapters thirty-eight and onward), to discover the order of events which were still more fully presented by Mrs. White as repeated revelations through succeeding years in which these matters were more fully opened to her. The outline of the order of events in "The Great Controversy" harmonizes beautifully with the order as indicated in the earliest vision given to Mrs. White.

As a result of this study, the accompanying diagram was prepared. This diagram, when carefully studied, gives one a comprehensive view of the history of the last-day advent movement. It establishes certain definite events, and their relationship to one another in point of time. For example, the time of Jacob's trouble is seen to be a definite period of time marked by outstanding events within the general time of trouble, which begins with the standing up of Michael, or the close of probation. A careful study of the references indicated on the chart, brings into bold relief the events connected with the voice of God heard at the opening of the seventh plague, which marks the beginning of a most important period for God's people.

Many details might have been added to the chart, such as the time of the opening of the seventh trumpet, the approximate time of the beginning of Jacob's trouble, etc. But these points, to avoid complication, were purposely left off the chart. They may, however, be discovered by the careful student. A clear understanding of a number of other events that have been points of controversy in the past, is also made possible by a perception of this order of events.

Now let us note the value of this chart in revealing the inconsistencies of some would-be reformers and "new-light" movements that veer away from the historic movement. A certain movement attracting considerable attention in several parts of the United States, places the sealing of the 144,000 at the beginning of the loud cry, or as indicated on the chart, event number three. The Spirit of prophecy and the Bible, however, indicate quite clearly that the 144,000 are made up at the close of probation. This contention also places the slaughter of Ezekiel 9 at the beginning of the loud cry. But "The Great Controversy" definitely states that the men with the slaughter weapons of Ezekiel 9 go forth at the time of Christ's second coming. Other instances might be cited in which a statement is taken entirely out of its setting in order to substantiate the user's views.

If the membership in our churches were thoroughly acquainted with the teachings of the Spirit of prophecy, so-called "new-light" and heretical movements would not gain a foothold. Surely it is our responsibility as shepherds of the flocks to guide our people in a careful study of the light that has been given us for this time. Too many Seventh-day Adventists are being "destroyed for lack of knowledge."

The worker who makes a careful study of this theme will not only find it of value in

* It is well to bear in mind, in studying this first vision, that Mrs. White was but seventeen years of age, knew nothing of the Sabbath truth, the mark of the beast, the close of probation, or the time of Jacob's trouble, as such.
1844

1. Beginning of judgment hour.
   a. Investigative judgment. GC 480.
   b. Inception of third angel's message. BW 254.
   c. Time no longer a test. EW 75.

2. The shaking.
   a. Description of. EW 269-273.
   b. False teachings one cause. TM 112.

3. The test.
   a. What is it? 5T 81; GC 602, 604, 605.
   b. What it does:
      (1) Purifies the church. 5T 80-82; GC 608; DA 620.
      (2) Precedes final outpouring of the latter rain. EW 85, 86; GC 606-611.
      (3) Makes possible the loud cry in its fullness. GC 604-612; 6T 18, 19; EW 277-279.
      (4) Constitutes sign to leave large cities. 5T 464, 465.

   a. Exact time not perceived. GC 615.
   b. Loud cry finished and saints sealed. EW 276, 283, 15; GC 613.
   c. Michael stands up—beginning of the time of trouble. GC 613; 614; EW 70, 71.
   d. Righteous live without a mediator. GC 614; EW 71, 280.
   e. Seven last plagues begin. GC 627; EW 52, 53.

5. Because of plagues and world troubles, rulers pass death decree.
   a. Beginning of Jacob's trouble. GC 616; EW 36, 37.
   b. A perfect faith developed. GC 622.
   c. Preparation for the time of Jacob's trouble. GC 616-623.
   d. Satan personates Christ. GC 624.
   e. Sign to leave cities. GC 626.
   f. Saints "drink of the cup and are baptized with the baptism." GC 630.
   g. Decree fixes time of death. GC 631.
   h. None of the righteous die. GC 634.

6. Instead of death decree being executed, voice of God delivers.
   a. Seventh plague. Rev. 16:17-21; GC 636.
Second Coming of Christ

End of 1000 Years

Destruction of Wicked

Sign of the Son of Man

General Resurrection of Righteous

Destruction of Wicked

New Jerusalem Descends

Saints Return to Earth

Wicked Surround Holy City

Coronation of Christ

Purification of the Earth by Fire

c. Powers of heaven shaken. EW 41; GC 637.
d. Special resurrection of Dan. 12: 2; Rev. 1: 7. GC 637; EW 285.

a. The Sabbath of the fourth commandment is seen to be the seal of God. GC 640.
b. Wicked worship at the feet of the saints. EW 15; GC 635.
c. Belated awakening of the impenitent. GC 654-656.

8. Voice of God declares the day and hour of Jesus' coming. Everlasting covenant with those who have kept the Sabbath. GC 640; EW 285.

9. Sign of the Son of man. GC 640; EW 15.

10. Second advent of Christ. GC 644; EW 287.
   a. Righteous dead raised immortal. GC 644; EW 289
   b. Living glorified and resurrected, glorified saints made immortal. GC 646.
   d. Destruction of living wicked. GC 647.
      (This destruction represented by slaughter described in Eze. 9:1-6; GC 646; ST 287.)
   e. Final fulfillment of the last service of the day of atonement. GC 652.
   f. Judgment of the wicked during the thousand years. GC 640.

   Note.—The events of “Great Controversy,” chapter 41, begin with “the voice of God” and describe what happens to the wicked and the earth from that time to the end of the 1069 years. The slaughter of Ezekiel is described in this chapter (p. 656) in connection with the second advent, could not apply before the voice of God is heard. The mark of deliverance (GC 656) set upon the saints in connection with the events transpiring at the voice of God, should not be confused with the sealing of the saints (GC 613; EW 15, 279) and the close of probation.

11. Close of 1000 years.
   a. Christ and saints return to earth. GC 662; EW 291, 292.
   b. The wicked dead raised. GC 662; EW 291, 292.

12. New Jerusalem descends to purified Mount of Olives. GC 662, 663; EW 291. Satan prepares for last struggle. GC 665; EW 293.

13. Wicked surround New Jerusalem. GC 664; EW 293.

   a. Panoramic view of history of the world presented. GC 666-668.
   b. Wicked worship the Prince of Life. GC 665, 669.
   d. History of sin stands as witness through all eternity. GC 671.
   e. Last desperate struggle begins. GC 671, 672.

15. Destruction of the wicked—purification of the earth. GC 672, 673; EW 294, 295.

16. The New Earth. GC 674, 675.
meeting heresies and in testing supposed new light, but will also find it of untold value as a subject for presentation at his weekly prayer meetings or Sabbath services. Upon being transferred to a church of over eight hundred members, I found the attendance at prayer meetings or Sabbath services. Upon being meeting heresies and in testing supposed new churches. After attending this series of two hundred, and stayed at from two hundred to two hundred fifty for a period of a year or more. This has been my experience in several churches. After attending this series of studies, the members urgently requested that these findings be put in the form of a printed chart. The accompanying chart is the result.*

It was not without purpose that the Lord gave to His servant the correct view of the order of events. It must be recognized, of course, that the view given in the first vision ("Early Writings," p. 13 ff.) was amplified, and certain sections were described in greater detail at a later time. However, the studious-minded will observe that not one event is ever taken out of its chronological setting as given in the first vision. Only when we clearly understand the description of coming events as given through the Spirit of prophecy, can we correctly interpret those portions of the Old and New Testaments which are yet to be fulfilled.

* This chart may be secured on thin paper, folded to fit into the back of the book, "The Great Controversy," for twenty-five cents, postpaid, from the designer, E. L. Pingenot, 4602 Bancroft Ave., Lincoln, Nebraska.

RELIGIOUS WORLD TRENDS
Import of Leading Press Declarations

Bewildered Protestantism's Appeal

We seek to present in this section the leading religious thought currents and developments of the hour. Some of the most striking utterances of recent times have unquestionably appeared in the Christian Century—so named to reflect the Modernistic conception of a world actually laid under tribute to Christian principle through the social-gospel channel, and eventuating in the establishment of a carnal kingdom of God on earth. A notable statement, constituting an inescapable challenge to the leadership and ministry of the advent movement, appears in the issue of April 27, in an editorial entitled, "In a Time of Waiting." A résumé, with generous excerpts, will be needed to bring it clearly before us. The opening sentences read:

"The church has come upon a time of waiting. It does not know how to act; yet it has not learned to wait. This is particularly true of the American church whose outstanding characteristic for two generations has been its activity."

The terms "activism" and "quietism" are next defined, and used to represent the contrastingly characteristic American and European religious attitudes. Following this comes a description of the "situation" confronting Protestantism, with its "shaken" conceptions and the crumbling of the previously accepted foundations. It employs, generously, a much-overworked word in present-day theological parlance,—"ideology," meaning the philosophy or concept, with its attendant terminology.

Society is in a profoundly unstable condition. The foundations of the whole secular order are being shaken—political foundations, economic foundations, cultural foundations, and therefore, ethical foundations. And therefore, also, religious foundations.

So long as the foundations of this order could be taken for granted, as they were up to the close of the World War, the church projected its activist policies in terms of the prevailing ideologies. The ideologies of democracy, of liberty, of property, and of the world, that seemed like a firm structure. They provided a fixed framework within which the values and the criteria of man's highest welfare were to be found. Within these ideologies, the Christian church assumed that its main activities were to be carried on, . . . to make straight a highway upon which science could move everywhere in the world of nature, of society, and even of the inner life of man, discovering more and more of truth and inventing more and more mechanisms of comfort, convenience, speed, and efficiency.

The fallacious ground of its concept of success was this:

"Until very recent times, American Christianity was quite willing to measure its success in terms of its contribution to the realization of these ideological values which rested upon the assumption of the foundations of the secular order. . . . The church was conceived in this same activist, not to say mechanical, fashion as an instrument, or an engine, or a dynamo of progress, in the sense that the increase of these values spelled progress."

The Modernistic misconception of the church's task is next expressed thus:

"The task of the church, then, was to infuse the social order with the teaching of Jesus. This means the projecting of reforms in all fields, the correction of the existing system at this point and that, and the inspiring of men and women with strength and vision for living up to their best within the social order."

Distinguishing between the liberalist emphasis upon the social gospel, and conservatism's stress of the relationship of the individual soul with God, both were nevertheless "activistic" and were based upon the premise that "this structure was regarded as permanent, subject only to the law of evolutionary improvement." The "predicament" of Protestantism, due to the collapse of the secular system, is then portrayed, together with its unpreparedness for anything not based thereupon:

"How can a church whose mood has long been keyed to activity in the field constituted by these concepts, continue in this role, when the very field of its activity has either vanished or is threatened with devastation? The church, as we said at the
outset, has come to a period of waiting. But being attuned to action—extravertive, almost go-gettive, action—it is not inwardly prepared to wait. It has made no place in its ‘program’ for waiting—its program has called for action, social action, evangelistic action. It has established no altar where it is accustomed to tarry to receive the gifts of God.

Then follows discussion of that “altar,” usually conceived as a place to leave one’s own gifts of human achievement, individual and united, and “institutional busyness,” rather than a place to seek for the “gifts of insight and strength and grace which only God can give.” This assertion is made:

“No civilization erected in the temporal order, even though it is built by the highest human knowledge and idealism, is worthy to command the unquestioned and unreserved devotion of the Christian faith. The time has now come to affirm with measured gravity that it is infinitely more important to bring secular civilization to the altar of the Christian church than to carry Christian moral idealism into secular civilization. It is a mistake to identify the social gospel with the kind of activism which has characterized its exponents. The social gospel lays upon the church far greater demands in the realm of the ‘spiritual’ than has been recognized. It requires something more than a go-gettive Christianity. It presupposes such a church as has never yet been fashioned by Christian faith.” [Italics ours.]

The significant suggestion is next made that perhaps this is the announcement of the hour of God’s judging of the church:

“Perhaps this waiting time to which Christian faith has come is itself the announcement of God’s judgment upon the church as well as upon secular civilization. Certainly He cannot make His judgment felt by a church that is breathlessly preoccupied with its own un criticized and unchallenged activities. But with this activism arrested and the church thrown back upon its inner resources, it may discover how shrunken is the capital upon which it has been doing business, and how thin the harvest of its hectic labor.”

Finally comes a remarkable acknowledgment of bewilderment, coupled with a plaintive appeal for counsel and direction in this baffling situation:

“A church that yearns to help the world today is in profound perplexity to know what to do. Not in a century has there been such chaos in respect to specific programs. Not only so, but the church was never so put to it to distinguish between right and wrong. In international relations, in economic proposals, in political systems, in personal and marital and social morality—who will give the church a clear and unchallengable cause to fight for? . . . Who will confront the Christian church with a cause high and great and unchallengeable enough to command the full resources implicit in the church’s gospel?”

Thus a bewildered liberal Protestantism, disappointed and disillusioned, confesses its confusion, and asks the meaning of it all and the way out. Lacking a clear understanding of Bible prophecy, and also the special and certain light shed by the Spirit of prophecy, it occupies a situation both tragic and appealing. This should prove a mighty spur to the advent movement—a tremendous incentive. The searching question comes, Are we adequately telling the religious world just what it all does mean, why they find themselves so baffled, wherein Protestantism at large has lost its bearings, and the outcome of it all?

This is our unparalleled opportunity to declare with clarity, fidelity, carefulness, vigor, and yet with restraint, the truth of God for this troubled hour. We should speak with a voice that will be heard—not merely individually, but in our collective capacity. The hour has come for the making of statements to the world commensurate with the times. The loud voice of this movement should ring out.

Retrospect and Summation

The Christian Century is rankly Modernistic, but it is ably, yes, brilliantly edited, and its observations on world affairs are drawn from the most prominent liberal churchmen throughout the world. One annual feature of this journal is the yearly “Retrospect,” appearing in the closing issue of each volume. The issue of December 29 presents a penetrating analysis of the world situation of sufficient value and suggestion to be worthy of scrutiny. It reflects the reactions of a keen and well-informed observer. It is well to get back of obvious results to probable causes. And it is imperative for us, as workers, to have an integrated world view of affairs. The opening paragraph of the survey reads:

“Another year enters history. Many will see it pass without regret, remembering it as a period of fear, when most of man’s efforts ended in failure, and every day brought new foreboding. Everywhere the sense of apprehension, the feeling that civilization is rushing blindly to an awful doom, has increased during the twelve months now closing. No longer is the question asked, ‘Will there be another world war?’ The terror at the back of men’s minds now forces them to say, ‘When will the second world war start?’ Many with historical insight, viewing the events of 1937, are questioning, ‘Has the new world war begun?’ Man, the hunted quarry of his own follies, staggers along a dark road that seems to lead toward a greater darkness.’

Then follows a section in which the editor attempts to peer behind the outer scenes in the ‘great theater’ of international affairs, to discover the secret of the present general world imbroglio. The original cause of universal fear and military measures is traced to the implications of Russia’s successive ‘purges’ in these words:

‘It is hardly an exaggeration to say that many of the most ominous developments in the Far East and in other parts of Europe can be traced directly back to the measures taken by Stalin’s government to assure its own stability.’

The situation, the Century contends, has produced this European realignment:

“In Europe, the Russian purges have convinced both Germany and Italy that nothing save defensive action is to be expected from the Soviet Union, and have raised grave doubts in other nations as to the value of the military alliance between France and—Please turn to page 39
CONDITIONS TO DIVINE HEALING

By J. E. FULTON, Field Secretary,
Pacific Union Conference

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We are surely in need of divine help so far as our physical being is concerned. Sickness abounds everywhere, and multitudes are seeking for cures. Never was there a time when so many doctors were to be found, or so many medicines, patent, and all kinds; new medical discoveries, wonderful scientific achievements in surgery, mind cures, faith cures, and all manner of other cures. Then, too, we have our balanced-diet lists, new and scientific health foods, and many remedies and methods which we must not take time to enumerate. And yet, the world is still sick; nearly all are looking for relief from physical ailments.

Seventh-day Adventists take what is really a balanced position upon the subject of divine healing. We recognize the promise in the Word that God will heal sickness, and yet we do not think it out of harmony with true faith in God to call upon the wise and conscientious physician, and to use natural remedies in an effort to recover strength. We believe in sanitariums and treatment rooms, and have established them for the purpose of fostering health and healing.

We believe in diet and well-prepared health foods. There is surely a vital relationship between eating and health. And yet, after all these different means have been used, we frequently find individuals who, because of the nature of their disease, do not recover, but rather grow worse. In extreme cases, in which patients have been given up by their physicians as hopeless, some have availed themselves of the heavenly Physician, and have made definite recovery—not because the doctor was mistaken in his diagnosis or in the seriousness of the malady, but because there is real divine healing by faith.

I could enumerate numbers of instances in which God has heard and answered prayer, and healing has resulted. Many who read these lines know of similar cases. In setting down what we consider the conditions of answered prayer for the sick, we would list, first, faith and confidence in God. Unless we come to God knowing that He loves us and that we have confidence in His power, we have little ground for healing. Second, there must be a cleansed and consecrated heart. All sin must be confessed.

Then, third, there must be a submission to God’s will, a resignation that is in keeping with a suppliant approaching One who has the power to grant benefits. Fourth, there must be a willingness to use indicated, approved, rational remedies in the quest after health; for these, after all, are God’s agencies. And fifth, there must always be a willingness torender loving obedience to God’s laws, both physical and divine.

“The consistent course is to commit our desires to our all-wise heavenly Father, and then, in perfect confidence, trust all to Him. We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession.”—“Ministry of Healing,” p. 230.

When the physician or other medical helper has done all in his power and has failed to bring relief, “man’s extremity is God’s opportunity.” Often in answer to prayer based on these conditions, God stretches forth His hand to heal—sometimes immediately, oftentimes with a gradual upward growth toward health, and sometimes the sick person is divinely led to some rational means of treatment that in a remarkable way brings back health. One holding a balanced and Bible view of healing may be led to use certain remedial agencies, for such were used in Bible times. Or the Christian physician may be used as God’s agent in effecting marvelous cures.

We would not pass by mind cures, for many are “mind sick.” Many diseases are greatly aggravated by the imagination; but through wise and sympathetic nurses and physicians, many who are suffering mentally can be cured. Surely our sanitariums offer an ideal means to an end in this respect as well as in others. So we believe in these various means. We should acknowledge that God’s healing power has been manifested, and be led to give thanks to God, if through any one of them health is restored.

The Ministry, July, 1938
THE MEDICAL MISSIONARY IN ACTION

By ROGER W. PAUL, M.D., on
Furlough From China

SOME may be led to ask whether it pays to carry on medical missionary work in heathen lands. This query is best answered by referring to specific instances in which the “right arm of the message” has been a source of real help in pushing our entire mission program on toward success.

We find the Chinese most appreciative of the efforts put forth by those who take an active interest in them and in their ills. Even though the final outcome may be unfavorable and the patient may die, the relatives who remain are favorably impressed by the sincere efforts put forth by the physician and nurses who have sought to render all possible assistance.

Instances occur in which we may feel like calling in medical counsel on difficult cases. But the relatives will frequently reply that they are perfectly satisfied, and that they feel that nothing better could possibly be done for the afflicted one. We regard such confidence as this as a good omen and as capable of producing very favorable results in our contacts with others.

The medical missionary from abroad is frequently placed at a marked disadvantage, on account of the fact that he is often called in when the patient is beyond all hope of recovery. The old type of Chinese medical man is commonly given the first chance, and the patient is kept under treatment by him until he is beyond all hope of recovery. But even circumstances of this kind may be turned to good advantage. The simple announcement that there is now nothing that can be done except to pray to God that His will may be done, and the statement that you sincerely wish you might have seen the patient earlier, are often sufficient to lead the relatives to determine to avail themselves of a more rational method of treatment in the future.

Medical institutions, and what may be accomplished in them, are but a small part of what may be attained through our medical missionary efforts in mission lands. If careful, conscientious work is done in these centers, it will be possible to make their influence extend far and wide. But how to make all this work educational in character is somewhat of a problem. This represents the greatest part of our task, and we should exert ourselves to the utmost in order to bring it about.

We find great distress and suffering among the Chinese, as well as among other Oriental peoples, and more than ever before, they need to be brought into touch with the medical missionary. Our medical missionary program has led many to give liberally for the upbuilding of medical institutions in China.

An illustration of the influence of the medical work is well shown in the experience our evangelists had not very long ago in Shanghai, as recorded in a recent number of the Review and Herald. In brief, our workers had searched prayerfully and diligently for a chapel in which to hold evangelistic services. A place was found which would be suitable, but it normally rented for $500 a month. However, with the influence of the Shanghai Sanitarium, this chapel was secured for $50 a month.

This is but one of a long series of incidents that might be mentioned which show how this branch of the work is acting as an entering wedge and as the strong right arm of the message. Our medical work in China began with the humble efforts of Abram La Rue, our pioneer missionary to that land, who, among his other activities, sold a few imported health foods. He also visited the sick and prayed with many of them. Now we have many godly medical workers scattered all over China.

Our carefulness in following the blueprint that has been given through the agency of the Spirit of prophecy, determines the success or failure of this branch of the work in China, toward which so many have had their attention focused. The ideals therein expressed are so high and so far-reaching, that it is only by the help of the Lord and His presence ever with us that we may hope to attain the success promised those who are faithful.

Maintain Effective Balance
By MERLE L. MILLS, Senior Theological Student, W.M.C.

WHICH is the higher profession—that of the doctor or that of the preacher? To discuss this subject pro or con would be futile, for by the pen of inspiration the contention is settled in this manner—“To the physician equally with the gospel minister is committed the highest trust ever committed to man.” Therefore, the problem is not to determine the rank of each profession, but to find by what means the two can be blended to obtain the most successful results.

In studying the method of Christ’s ministry, one finds it quite evident that the work of the gospel cannot be complete without the medical phase; neither can physical restoration be complete without the spiritual phase. The Saviour ministered both to the soul and...
to the body. He did not exclude the medical phase from His earthly ministry, for His message was one of spiritual life and physical restoration. He linked the healing of disease with deliverance from sin. He recognized the physical needs as well as the spiritual.

Why should we not use the same method, the combination of the medical with the gospel ministry? This combination is brought about in a unique manner in the student efforts conducted by Washington Missionary College, under the supervision of the theological department. Let us take a bird's-eye glimpse of one of the efforts, and see how it is being carried on.

**Combination in Operation**

The song service begins at seven-thirty each evening of the effort, and for fifteen minutes or more the people sing familiar gospel hymns. At the appointed time, a doctor or nurse who is connected with the effort comes on the platform and begins to speak. What is the tone of the message? The doctor is telling the audience how to overcome colds, how to prevent pneumonia, what to do in case a person faints or has a stroke. Perhaps the following evening the nurse gives a demonstration on how to give a foot bath or how to bandage a wound. She may call a child from the audience and demonstrate how to give hot fomentations.

Whatever is done must be well planned and timed, for only twenty minutes is allowed for this part of the service. As the doctor or nurse finishes his part of the program, the speaker of the evening immediately takes his place on the platform, begins the service, and presents the gospel story.

The medical work does not stop at this juncture, for there are many calls to be made in private homes for the purpose of treating the sick. In one instance, a woman was found to be seriously ill, and earnest effort was put forth to save her life. The nurse gave her treatments, and at the same time spoke to her of the love of Jesus. The disease proved fatal, but before the patient passed away in a peaceful sleep, the nurse, the doctor, and the student evangelist had the satisfaction of seeing her make a complete surrender to Christ.

Another way in which the medical work is merged into that of the gospel work, is through the cooking school which is held in connection with the effort. Under the direction of a dietitian or an experienced cook, the diet question is studied. The members of the school are taught how to cook properly and how to change from a meat to a vegetarian diet. Thus they learn how to build strong bodies with which to glorify God.

"It is of the highest importance that men and women be instructed in the science of human life, and in the best means of preserving and acquiring physical health. . . . In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise thee, for I am fearfully and wonderfully made.'"—*Healthful Living*, pp. 15, 16.

How can this work be finished without the help of the medical ministry? It is an impossibility. Only as the medical ministry is coordinated with the gospel ministry in full harmony with God's plan, can there be successful fruitage in bringing souls to a knowledge of this glorious truth.

**THE GLEN ECHO HEALTH SCHOOL**

December, 1937, to March, 1938

(The following report of interest comes as the result of an effort put forth by a combined evangelistic, medical, nursing, and dietetics group of workers under the direction of Elder Lindsay Semmens, of Washington Missionary College. Mr. Mills, the writer of the foregoing article, took part in this effort.—H. M. W.)

12 persons enrolled.
13 lessons given.
650 lessons prepared and given to the class, their friends, and worker groups.
1 dinner given by class to families and theological leaders (4 unconverted husbands remained to Sunday-night lecture after the dinner).
5 copies of "Ministry of Healing" lent to class members.
11 subscriptions taken for *Life and Health*.
1 unconverted class member attending Sabbath school.

**Church Clinics Successful**

*By Julia A. White,* M.D., *Glendale, California*

We are told that medical missionary work is the pioneer work of the gospel. And truly the present is a most opportune time for the "right arm" to open the door for the gospel ministry.

"The purest example of unselfishness is to be shown by our medical missionary workers; with their knowledge and practical experience they are to go from home to home to treat the sick. Thus they will find access to many hearts who otherwise would never have heard the gospel message."—"*Loma Linda Messages*," p. 85.

*Doctor White has for many years devoted much time to medical missionary endeavor. Her zeal and talent have found expression in a dispensary in which she is assisted by coworkers in giving to the indigent sympathetic, conscientious medical counsel and treatment. Feeling that the work of this unit would be of interest to our M.M.A. members, we requested this report. Doubtless there are other localities in which a similar work could be done; and it would prove a much-appreciated blessing. Such work opens the door for the reception of the full gospel, and no other efforts can do more to bring our denominational work into favorable notice. —H. M. W.*

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The Ministry, July, 1938
Several years ago our church at La Crescenta, California, gave careful study to the matter of making real medical missionary work an active department of the church. Classes in home nursing and simple treatments were organized, and in due time, free clinic rooms were opened in the church building. Here nurses and physicians came one day a week to minister to the indigent sick. As this good work progressed, many friends were made. The results of this have been evidenced in the excellent response at Harvest Ingathering time.

In 1934 a flood destroyed our clinic. When our church was rebuilt, it would have seemed incomplete without provision for a clinic and a physiotherapy department. We now have ample space for physical therapy.

**Conduct of Clinic**

On Tuesday of each week our church women assemble to serve those who come. Often as many as twenty are present for attention. Physicians give examinations and extend office care, and nurses give physiotherapy treatments. Last year, twelve hundred hours of work were donated at the clinic in eight months. Besides, a goodly number of home visits were made and many treatments were given. There were many opportunities for gospel talks and Bible readings.

We have worked in cooperation with those in charge of public welfare. They appreciate our efforts, and invite us to their meetings. Often they bring patients to us for care, and request reports of our activities in the community.

One sister in the clinic has charge of our free literature. All patients are given reading matter to take home. In cooperation with our Dorcas Society, the very needy are given food and clothing.

At intervals during clinic hours, time is devoted to answering questions which the patients have put in a box. This makes our work educational. In the evening, nurses from the Glendale Sanitarium hold classes in home nursing and simple treatments.

After a busy day in which we have endeavored to grasp every opportunity to sow seeds of truth, we return to our homes with the feeling that we have been a blessing to others, and have ourselves received the greatest blessing.

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**SUGGESTED ACTIVITIES TO BE PROMOTED BY M.M.A. MEMBERS**

1. Lectures and series of lessons in our churches and schools, planned to cover in a practical way the major principles of hygienic living.
2. Cooking demonstrations and classes in healthful cookery.
3. Home nursing and Health Preservation classes.
4. Health-study circles, using "Ministry of Healing" as the text.
5. Demonstrations and instruction in simple treatments and in home care of the sick.
7. Health lectures before service and other clubs, fraternal organizations, parent-teacher associations, etc., using films or slides whenever possible.
8. Health education during camp meeting sessions.
9. Health education in cooperation with evangelists in efforts.
10. School inspections as a basis for health education.
11. Specific practical lessons covering phases of healthful dietary, especially proper selection and preparation of adequate, balanced, economical meals.
12. Radio health lectures.
13. Temperance and antitobacco lectures.
15. Establishment and operation of dispensaries for the indigent sick.
16. Practical help and medical assistance for unfortunate members in the community not otherwise cared for.
17. Introducing the sick or discouraged to the Great Physician and the blessings of communion with Him through prayer.
18. Cooperation in field medical missionary enterprises fostered by our sanitariums and schools, and our college of medicine.
19. In overseas divisions, fostering the teaching of health principles wherever possible.

The Ministry, July, 1938
BASIC PRINCIPLES OF HEALTH TEACHING

No. 7—Relation to Spiritual Experience

Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. This earnest appeal for the dedication of the body as a living sacrifice to God, calls for a consecration of the physical powers that is frequently overlooked.

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your Spirit, which are God's." 1 Cor. 6:19, 20.

Here the same apostle, in writing to the Corinthians regarding specific matters pertaining to the physical body, appeals to them to recognize it as the sanctuary of the Holy Spirit and to glorify God in the body and in the spirit which are God's. All through the writings of the Spirit of prophecy the physical, mental, and spiritual are inseparably linked together; and science definitely recognizes this interrelationship.

In the April MINISTRY we called attention to the "Associated Clinic of Medicine and Religion" established in New York for the purpose of ministering to the threefold needs of the many patients who suffer from physical, mental, and spiritual ills. That the physical body does indeed play a role in relation to spiritual life, is clearly taught in the counsels to the church, as may be noted in the following statement:

"True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind."—"Testimonies," Vol. VII, p. 137.

Should not we as a people learn an important lesson from the striking experience of ancient Israel in their disregard for the instruction given them respecting healthful living, especially as pertains to diet and control of appetite? Are the results of worshipping at the shrine of indulged appetite any less tragic or disastrous today than they were in that former day? We all know the answer.

It is well known that we need not go beyond the dining table to find the explanation for many physical ills and for feeble religious aspirations in the experience of many in the world. Do we personally benefit by these observations, and bring the lesson home by abandoning unhealthful practices?

"The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being."—"Ministry of Healing," p. 130.

The advantages of "biologic living" are now generally recognized and popularly taught by voice and pen, but seldom is any thought given to the virtues of healthful living except as they influence the state of physical well-being. In fact, some in the church contend that health principles are to be restricted solely to the field of the biologist, and that in no sense do they pertain to moral or spiritual matters. As a people, we have been given the blessing of light on this subject, and therefore we should understand the true relationship between obedience to physical laws and victorious Christian living.

"It is impossible for a man to present his body a living sacrifice, holy, acceptable to God, while continuing to indulge habits that are depriving him of physical, mental, and moral vigor."—"Christian Temperance and Bible Hygiene," p. 11.

"Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality."—"Counsels on Health," p. 67.

Thus it is clearly revealed that physical habits and practices influence spiritual experience and "moral vigor." Therefore, we conclude that "biologic living"—living in harmony with nature's laws—for health's sake, is virtuous and worth while; but healthful living, prompted by regard for God's laws and His counsels and in order to present our body "a living sacrifice, holy, acceptable unto God," is a still higher and holier objective. Such a purpose brings the individual into an experience in complete obedience that makes for physical well-being, intellectual vigor, and perfection of character.

"The Spirit of God cannot come to our help, and assist us in perfecting Christian characters, while we are indulging our appetites to the injury of health, and while the pride of life controls."—Health Reformer, September, 1871.

"A great lesson is learned when we understand our relation to God, and His relation to us. The words, 'ye are not your own, ye are bought with a price,' should be hung in memory's hall, that we may ever recognize God's rights to our talents, our property, our influence, our individual selves. We are to learn how to treat this gift of God, in mind, in soul, in body, that as Christ's purchased possession, we may do Him healthful, savory service."—"Counsels on Diet and Foods," p. 56.

The individual who understands something of the wisdom and beneficence of nature's laws, which are ordained of God, who observes them in honor of his Creator and not from a sense of sacrifice or self-denial, whose intelligent obedience is prompted by love and a desire to be in harmony with God and to glorify Him in physical living, is having an
experience in victorious living that will promote happiness in this life and will aid in preparation for the life to come.

The ultimate end result of earthly life, if the salvation of God is accepted, is the restoration of the image of God in man, which was lost in Eden. That restoration must take place in the physical, mental, and moral nature of man.

The appeal is to place our bodies, and all pertaining thereto, in complete, willing surrender on the altar as a living sacrifice, "which is your reasonable service."

"This is true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but 'a living sacrifice, holy, acceptable unto God.' "—Id., p. 165.

Healthful living for health's sake is virtuous, but healthful living to be in harmony with God's laws and to glorify Him in body, mind, and soul, is the Christian's high calling and privilege. H. M. W.

Association Notes

A PROFITABLE medical institute was recently held at the Boulder-Colorado Sanitarium. Elder J. F. Piper and his Central Union Conference committee made the kindly gesture of inviting the physicians in their territory to attend the institute. The union conference assisted the visiting physicians with their traveling expenses and entertained them at the sanitarium during the three days of the meeting.

The chief purpose of the institute was to promote a spirit of fellowship between the physicians and the conference workers, to study ways and means of advancing health education in all our churches and schools, and to increase interest in active medical missionary work. Considerable interest was manifest in the Medical Missionary Association. Those who had not previously enrolled and joined the Association pledged their active support and cooperation. The feeling was unanimous that the meeting had been helpful and that a fine spirit pervaded the entire session.

Unfortunately Elder Piper was ill at the time of the meeting, but his earnest prayers for its success were rewarded. Elders J. L. McElhany and I. J. Woodman were present to assist. Their counsel and inspiring messages were greatly appreciated by all. The Medical Department is planning to hold institutes of this nature in other unions and in some of the larger local conferences.

A COWORKER in a Midwestern State, in response to the organization of the Medical Missionary Association, says: "I have been looking forward with anticipation to a movement of this kind ever since the last General Conference, and I was pleased to see and read the report of the definite action taken at the Autumn Council. There is a great need all through this State, and I suppose this is typical of every State. I have lived here twenty years, and attended the camp meetings most of the time, and have never seen one treatment illustrated or heard a talk on how to give one. Is not this a challenge to each one to let his light shine in helping others to know the principles of healthful living?

A GRADUATE nurse from the Canadian field who has given much of her time to helping others, expresses in verse her desire to serve the Master:

"Gladly I give my all, my God, to be A nurse for souls. Not just to free From grief and pain the spirit's mortal hell— A gracious aim; but I would learn to tell How souls may touch the seamless garment's hem.
And know the health that flows from Thee to them.
The Great Physician's office nurse to be: Tis this, my God, that I would learn from Thee. No work too small to be done by me; Just to work and hasten His coming, is my plea."

Demonstration Health Talk—No. 6

By Metta Hudson, R.N., Director of Nursing, Washington Sanitarium

SUBJECT: "Adaptation of Home Equipment for the Care of the Sick."

AIM: To provide physical comfort for a patient in the home.

DEMONSTRATION: The use of improvised equipment and ordinary home facilities in the care of the sick.

EQUIPMENT: Straight, square-backed chair; washboard; suitcase; long, straight board; grocery box; cradle made of three halves of barrel hoops and three staves; wooden blocks, about 5 x 5 inches square and 6 to 10 inches high; three pillows; blanket; sandbags.

HEALTH-TALK OUTLINE

Introduction: More cases of illness are cared for in the home than are hospitalized. There are many reasons for this. One is the cost of hospitalization, which is not within the means of many people, especially when the illness is of a chronic nature. It is hoped that the following suggestions will help in simplifying home care, making the patient comfortable, and somewhat relieving the burden on the family.
Body of Talk:

A. Daily routine in the sickroom.
1. Plan for each hour of the day.
2. Give particular attention to major items to be cared for.
3. Work with dispatch, but without apparent haste or fuss.
4. Maintain a cheerful atmosphere.

B. The room.
1. Fresh air.
2. Sunshine.
3. Proper lighting and protection for eyes.
4. General cleanliness and orderliness.

C. The furnishings.
1. Simplicity. Avoid gaudiness and drabness.
2. Arrangement for convenience and for saving steps.
3. Attractive curtains and pictures.
4. The bed.

MEDICAL MISSIONARY EXPERIENCE
NO. 6

CHEERFUL ATTITUDE WINS PATIENTS.—The truth of the well-known proverb, “A merry heart doeth good like a medicine,” is revealed in the life of one of my patients in the sanitarium. Mrs. A was a depressed, broken-spirited individual. One had only to look at her face to realize her misery. She could not sleep at night, and was nervous and melancholy during the day. She expressed the desire to experience the joy and happiness that our nurses seem to have, and marveled at the spirit of kindness that permeated the institution.

I spoke to her of the love of Jesus and endeavored to impress her with the fact that the Master had a place for her in His service. I told her of my faith in Christ and of the hope I have, in common with all our people, of His soon return. I read to her some of God’s great and precious promises in the Bible, and she seemed very appreciative.

I first studied with Mrs. A regarding the word of God. In this connection, the following texts were included: 2 Peter 1:21; 2 Timothy 3:16, 17; Isaiah 40:8; Psalms 119:105; Amos 3:7; Deuteronomy 29:29; and John 17:17. I continued my instruction. It was not long until she gave up the use of tobacco. When the day came for her baptism, I felt that in her condition she would never be well of her own accord. But she has had joy and comfort in her new-found faith, and has steadily grown stronger. Since her baptism, the way has not always been an easy one. But she has had joy and comfort in her new-found faith, and has steadily grown stronger. When asked what medicine really helped her, she answered that it was the medicine of the love of God, faith in Him, and the joy of claiming Him as a personal Saviour.

This experience has brought much joy to my heart.

[A SENIOR STUDENT NURSE.]

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a. Height—30 to 35 inches.
b. Means of elevating.
   (1) Blocks of wood.
   (2) Bricks.
   (3) Chairs.
c. Bedding.
   (1) Light-weight covers.
   (2) Cleanliness.
   (3) Economy in use of linen. Rotation of sheets.

D. Special equipment.

1. Backrests.
   a. Straight-backed chair.
   b. Wooden frame, baking board, suitcase, washboard. (Note. Any of these can be held up with sand bags, and should be padded with pillows or quilts, and an extra pillow for the head.)

2. Tray tables.
   a. Ironing board or table leaf placed on two chairs at either side of the bed.
   b. Short board, supported with books placed on either side of the patient.
   c. Wooden or cardboard grocery box with top and two sides removed.

3. Trays.
   a. Framed picture.
   b. Large, shallow baking pan.
   c. Cover from a large tin can.

4. Bed cradles and supports for holding the patient in bed.
   a. Three halves of barrel hoops, and three staves.
   b. Wire mesh bent to required shape.
   c. Cord from head to foot of bed.
   (Note. Cradles should be padded and wrapped to protect patient.)

5. Pillows.
   a. Under the knees.
   b. To brace the feet at foot of bed.
   c. Nest of pillows to raise the head.
   (Note. Folded blankets or quilts can be used for substitutes.)

6. Commode.
   a. Old kitchen chair with hole cut in seat.
   b. Square box of comfortable height, with hole in top of box, hinged cover, and backrest; door at side of box.
   (Note. Place chair or box over receptacle. Pad and cover the seat with oilcloth. Tack a piece of denim or heavy material around legs of chair or box.)

Conclusion: “All who have to do with the sickroom should be cheerful, calm, and selfpossessed. All hurry, excitement, or confusion, should be avoided. Doors should be opened and shut with care, and the whole household be kept quiet.”—“Ministry of Healing,” p. 221.
Practical Hygiene Living

In a recent article ("Health for the Having," Reader's Digest, May, 1938), Dr. William R. P. Emerson stressed the virtues of simple, practical measures pertaining to healthful living. He points out that theoretically the average person thinks of health as a prized possession, whereas in reality his body is commonly abused, and practical everyday measures that make for health are held more or less in contempt. To quote one statement, "If there ever was a golden cure-all, here it is: Fresh Air and Sunlight; Proper Food and Eating Habits; Regular Exercise; Adequate Rest."

It is indeed heartening when such an eminent physician stresses the importance of observing the simple principles of healthful living. One is struck by the similarity of his counsel to the statement in "Ministry of Healing," page 127, which we have taken as our platform of natural remedies: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies."

It should be our aim to make plain the fact that observance of a few simple rules of hygiene will go a long way in ensuring buoyant health. "Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life." —Id., p. 126.

Thus it is that many disregard the laws of nature and regard as of little consequence such matters as eating between meals, regular exercise, adequate rest, a healthful, balanced diet, fresh air and sunlight, etc. Many who have been taught these principles regard them with surprising indifference. Nevertheless we must persevere in health education, and make it known that these commonplace rules are still "the summation of all that the wisest physician knows about health."

And furthermore, the observance of them constitutes all that is needed in order to prevent much of the sickness that now affects in some degree eighty per cent of the population. It should be our purpose to make our people intelligently health-conscious and health-conscientious.

H. M. W.
“LISTENING IN” ON THE SEMINARY

By MRS. D. S. KIME, Missionary on Furlough, Federated Malay States

Of what value and importance is a theological seminary to the Seventh-day Adventist denomination? Do we really need it? Will it accomplish anything worth while, or is it just the burden of a few enthusiasts? Is it worth the expense involved? Can our mature ministers gain much from what it has to offer? Will it help to solve any of the denominational problems which confront our leadership and ministry? These and similar questions kept running through our minds and our friends’ minds; so my husband and I decided to attend the school while on furlough from Kuala Lumpur, and see for ourselves.

Just look through our eyes and hear through our ears. It is a typical day at the seminary. We find the first class starting at an early morning hour. Just at the tick of seven-thirty Professor Andreasen enters the classroom, closes the door, and with bowed head reverently invokes the presence of the great Master Teacher in the consideration of the topic for that day on the sanctuary service.

A “one-question quiz” is being conducted. To answer the question of the morning requires a thorough study of the day’s assignment. Here it is: “Is it possible for the holy of holies to be defiled?” Can you answer it intelligently? One or two oral questions set the whole round-table discussion astir. “Is there in the sacrificial system any bloodless sacrifice which could atone for sin?” “What is the spiritual significance of the red heifer?” Apparently many were asking themselves, What does all this mean? for there was a general stir and a rush to jot down notes for further study.

As I sat there listening to the animated discussion, my eyes wandered about the room. On the blackboard was an incidental list of words: Sep’tu a gint, ex’tant, im’po tent, im’pi ous, sta’tus, gra’tis, revok’a ble, dis-solv’a ble, va gar’ies. All the accent marks had been added, and as I reflected on the general failure of many of our workers to pronounce words correctly, I was beginning to understand the helpfulness of the seminary to our workers in seemingly small matters, as well as in the weightier problems of interpretation and doctrine.

The teacher asks, “How many times did the priest go into the holy of holies on the Day of Atonement?”

“One.” “Three.” “Two.” All answer confidently. All are sure they have the correct answer.

The professor looks serious; then his eyes twinkle, as he says, “Texts, please.” Silence. “Will you kindly look it up in four or five sources and report on it tomorrow?”

The diversity of views in this class of ministers and teachers indicated very clearly the need of a closer unity on this, the outstanding doctrine of the advent message, and the open discussion was most stimulating. Point by point the class came to harmonious conclusions in their study. It appears to me that the most effective way to stop leaks in the denominational reservoir due to heresies is for our teachers and ministers to have just such opportunities of studying this fundamental truth.

With keen satisfaction as to the first class, we make our way to where Near Eastern Antiquity is being taught. At the tap of the bell, Professor Wood enters the classroom. Once more divine blessing is invoked, and we feel that the request is granted. First a bibliography of twelve sources is written on the blackboard, with research in these sources as the assignment for the following day’s work. Then begins an inspiring lecture on the flood. The Biblical chronology is painstakingly traced, geological and archeological evidence is called forth, and the proper manner of approach in studying authors on these subjects is carefully outlined. The class is shown that even authorities who do not believe in the inspiration of the Bible state facts which substantiate its inspired record.

Since it is a great aid to the worker to know the tenets of the various faiths and their backgrounds, the class is studying the various viewpoints concerning the flood. Such a study aids in intelligently approaching and answering serious-minded questioners with the most dependable information on such points. The professor is saying:

“There is no doubt that when all the evidences bearing on the flood have been brought to light...
through the sciences of archeology, zoology, and geology, and properly correlated, the accuracy of the Scriptural account will be fully vindicated. It is just as Doctor Magoffin said in his book 'Magic Spades,' written while he was president of the Archeological Institute of America (p. 82): 'Archeology has converted both the laity and the clergy. No longer do they fear that archeological investigation will overturn Bible statements. Thus far the finds have confirmed them or have opened confirmation will overturn Bible statements. In the Archeological Institute of America: 'Archeology workers' being able to study the Bible in the conviction any one of the great importance of deeper study of God's word, would surely convey a glimpse into the possibilities of the now approaching its ultimate fulfillment. I have a personal remnant, which is God's good news of salvation, which cannot be overestimated, is that Washington, D.C., has two hundred libraries. The Congressional Library is the largest in the world, and the students are taking advantage of this opportunity, by doing much of their research there. The Review and Herald and General Conference libraries, together with the many new books being added by the seminary, are also helpful. Every day an earnest group can be found in these libraries searching for those materials needed in the larger understanding of the great truths for which we stand and which we must ever be able to defend. The ability and consecration of President M.E. Kern is known to all. His constant willingness to be helpful, his sympathetic attitude toward those who go to him for help, and his energy and foresight are appreciated by every student. We feel thankful to God for His mercy in permitting us to attend this school, and for having the guidance of such a group of men as the General Conference has placed in charge of this work. The instructors are consecrated men and constructive thinkers, teachers of the first order. That the school is proving a blessing to all who have attended is the testimony of each of the students. We feel the pervading presence of the Holy Spirit in the classrooms as we strive to understand God's teaching and yield to His holy will.

NOTES AND NOTICES
Information and Sundry Items

(Continued from page 2)
fine spirit, the lack of sensitiveness, and the absence of personalities. Yes, the forum plan has real merit.

**C.** Probably no more daring and presumptuous denials of the verities of the gospel are to be found in allegedly Christian contemporary literature than appear in the editorial "Question Box" of the *Christian Century*. Liberalism's true character must never be forgotten. For instance, the issue of April 27 has this sacrilegious denial of the virgin birth:

There was a background of belief in such supernatural births in the cases of notable individuals, such as Romulus, the Buddha, Alexander the Great, Zoroaster, Moses, Mohammed, Jesus, and Buddha. The fact that in neither of the other Gospels is the virgin birth of Jesus mentioned, nor in any other portion of the Christian sources, would indicate that the persistent effort to create a myth of virgin birth is a matter of fiction. And the reason for such fiction is that the myth is not rooted in the life of Jesus, but not an essential item of the Christian faith.

**C.** Progress toward the popular goal of Protestant church union always reveals the compromises that constitute the price that is exacted. Thus, in the report of the negotiations in South India, four foundation principles have been set forth which constitute an "irreducible minimum," as it is called, which would be a "sufficient assurance" for a united church. From the report as it appeared in *Christian Century* (April 27), we read:

The four principles declared belief in (1) the revelation of God's nature and redemptive work as set forth in the Old and New Testaments; (2) the Apostles' and the Nicene Creeds as a summary of the substance of that revelation; (3) a ministry of the church; (4) the regular use of the two sacraments of baptism and the holy communion as instituted by our Lord.

Thus each great branch of the Protestant church that came into being to enunciate a vision of a world united under headship of one civil ruler, to cooperate with a Christian church then under spiritual rule. Thus each great branch of the Protestant church that came into being to enunciate a vision of a world united under headship of one civil ruler, to cooperate with a Christian church then under spiritual rule. The vision was never realized, but for 700 years it remained an ideal. The emperor, after all, was not merely the ruler, to cooperate with a Christian church then under headship of one civil ruler, to cooperate with a Christian church then under spiritual rule. The vision was never realized, but for 700 years it remained an ideal. The emperor, after all, was not merely the ruler, to cooperate with a Christian church then under headship of one civil ruler, to cooperate with a Christian church then under spiritual rule.

**C.** The May *Catholic Digest* calls attention to the fact that the misconceived Holy Roman Empire is no more. We need always to read current movements in the light of past history. The tragedy of Austria seems complete. The land of Their Most Catholic Majesties is no more. The dream of more than 1,000 years is finally shattered beyond repair. More than 1,000 years ago there was founded the Holy Roman Empire—that great vision of a world united under headship of one civil ruler, to cooperate with a Christian church then united under one spiritual ruler. The vision was never realized, but for 700 years it remained an ideal. The emperor, after all, was not merely the greatest prince in Europe but, as official guardian of the church, something more than a mere prince.

**C.** In the episcopal address signed by eleven in the College of Bishops of the Methodist Episcopal Church South, delivered at Birmingham, Alabama, April 28, appears an interesting acknowledgment of drift, as follows:

Methodism has drifted in its essential message from the principles of John Wesley. It has been caught and carried away by the powerful currents of humanism, an inevitable development of the misplaced emphasis of modern science. The monopolizing outlook of religion generally is upon humanity rather than upon deity, upon what man must do rather than upon what God has done, resulting in an all-but-supreme emphasis upon human duty rather than upon the delivering power of divine grace.

But this is neutralized by an attempt to balance and justify the social-gospel emphasis of the day—with a gratuitous threat at a literal heaven above and the divine suggestion of glory to be established at the second advent. Thus:

The church of today must bear the torch of God before the human race in its march toward a fuller, freer, richer civilization. . . . The alluring goal of Christianity is the kingdom of God in this world, not some distant colony in the clouds, but a commonwealth of men and women who do the will of God on earth as it is done in heaven.

*The Ministry, July, 1938*
THE RELIGIOUS PRESS
Valuable Current Excerpts

NEW EARTH.—Industry and technique have created a new earth; they have pulled down fire from heaven; their ingenuity is breath taking; they have set tons of steel swimming through the air; they have harnessed unseen waves of ether to make a voice and song travel as fast as light from one end of the world to the other; they have turned beans into automobile bodies and air into fertilizers and acetylene gas into wood substitutes, and wood into velvet—thereby destroying one set of economic values and creating others, all at the same time, and with upsetting speed, while finance has shown no similar imagination or ingenuity, and probably least of all in this country.—Evening Star (Washington, D.C.), May 2.

THEOLOGICAL DRIFT.—We are witnessing today another such struggle to restore in American thinking the patterns of European thought from which we have been moving steadily away. Our theological drift may be regarded as an unfortunate distortion from which we shall return, or as a creative advance in which new insights may be gained. No American who was at Oxford or at Edinburgh could doubt that European Christians accustomed to delegates needed to be brought back to their senses in Christian thought.—Christendom (Mod.), Spring Quarter, 1938.

BURIED ALIVE.—Those who believe that sprinkling is a Scriptural way of baptism are not a little embarrassed by those passages in which baptism is compared to a burial. . . . We do not bury the living, and therefore hope that the pious hope that they will be Christians some time or other. There is a time to die and a time to be buried; and the times cannot be safely interchanged. The living know that they must die and be buried, but they have a right to insist that the burial shall not antedate the dying.—Watchman-Examiner (Bapt.), May 12.

WORLD'S MALADJUSTMENT.—The world today is suffering from maladjustment, political, social, and economic. The young, in particular, to whom hope should be a birthright, are oppressed by a double fear. They are afraid that they may not find work by which they can earn a living; they are afraid that they will be engulfed as victims in a war between the nations. The dangers and difficulties which oppress the whole world and overstep the mind of the young, spring, Mr. Lionel Curtis thinks, from one central cause. "In the course of a few generations human beings have learned to control physical forces without acquiring a like measure of control over themselves and their relations one to another." It was foolish to dismiss this diagnosis as a mere truism, for, as Mr. Curtis says, if it be a truism, it is one which, though vitally important, is common and frequently disregarded in practice.—Modern Churchman (Bapt.), April.

FRAUDULENT ASTROLOGY.—A vast army of gullible citizens is spending millions annually in tribute to a silly hoax. The hoax is astrology. It seems incredible that in our age of science this superstition, surviving from the dark days of mankind, when infants who were not yet one thought the earth was flat, should find believers. Yet astrologers still brazenly pretend to foretell the future, to interpret character, to detect special abilities solely from a study of the relative positions of the stars and planets. And hundreds of thousands of people in the United States who ought to know better actually consult them on all sorts of business and personal problems.—Commentator, May.

YOUTH'S PLACE.—Do we realize, too, that it is the young people of these other lands who are the chief victims of the dynamic social and political movements which are sweeping the world? It is an alarming fact that the great mass movements of our present day—whether they are the conscious creations of dictators and party fanatics, or the less coherent popular enthusiasms that arise unrecognized even in the democratic countries—draw their most telling support from the younger generation.—World Call (Disciples), May.

PALESTINIAN PROBLEM.—On looking back over the history of Palestine during the last fifty years, two facts emerge with merciless clearness. The first shows how a tradition, an ideal, can blindfold an essentially practical people and lead them to the most Quixotic absurdities. The second demonstrates that ideals conceived in purity and intended for noble ends have a way of changing, unless continuously guarded, into thoroughly immoral forces, especially when transplanted from their place of birth. The name remains unchanged, the same arguments continue to be used; yet the total meaning is entirely different. From the first it is a study of recent Jewish history in Palestine. For the second, one has only to analyze the Arab national movement.—The Christian Century (Mod.), April 13.

FEDERAL AID.—The Associated Church Press, composed of editors of Protestant religious journals (in the United States), at its recent annual meeting in Washington issued a protest against "any and all proposals to subsidize with Federal grants any educational institutions which are controlled by religious organizations." We endorse their warning forcibly: "We believe it is absolutely essential to the perpetuity of our free institutions and the maintenance of the Bill of Rights, that the separation between church and state be preserved as a basic tenet of our national thought and in practice, and we emphatically assert that the bestowal of Federal moneys on church-controlled schools would be a violation of the spirit of our national Constitution."—Watchman-Examiner (Bapt.), May 12.

CHANGING RELIGIONS.—Once again the world witnesses an attempt to change officially the religion of a country by edict. Ethiopia, formerly Christian, now finds II Duce promising more religious freedom and increased power to the Moslems, while the Coptic Christian Church is demoted from its old status as Ethiopia's state church.—Paul McElroy, in Pulpit Digest, May.

Retrospect and Summation

(Continued from page 27) the U.S.S.R. The result has been a shifting of the balance of continental power into fascist hands—the so-called Berlin-Rome axis—and the acceptance of a subordinate role by the democratic nations pending completion of the gigantic rearmament program undertaken by Great Britain. This program is based on belief that Britain can no longer count on a continuous flow of military aid from Russia, and on increase their military strength. This fact is emphasized in the democratic countries—draw their most telling support from the younger generation.—World Call (Disciples), May.

YOUTH'S PLACE.—Do we realize, too, that it is the young people of these other lands who are the chief victims of the dynamic social and political movements which are sweeping the world? It is an alarming fact that the great mass movements of our present day—whether they are the conscious creations of dictators and party fanatics, or the less coherent popular enthusiasms that arise unrecognized even in the democratic countries—draw their most telling support from the younger generation.—World Call (Disciples), May.

PALESTINIAN PROBLEM.—On looking back over the history of Palestine during the last fifty years, two facts emerge with merciless clearness. The first shows how a tradition, an ideal, can blindfold an essentially practical people and lead them to the most Quixotic absurdities. The second demonstrates that ideals conceived in purity and intended for noble ends have a way of changing, unless continuously guarded, into thoroughly immoral forces, especially when transplanted from their place of birth. The name remains unchanged, the same arguments continue to be used; yet the total meaning is entirely different. From the first it is a study of recent Jewish history in Palestine. For the second, one has only to analyze the Arab national movement.—The Christian Century (Mod.), April 13.

FEDERAL AID.—The Associated Church Press, composed of editors of Protestant religious journals (in the United States), at its recent annual meeting in Washington issued a protest against "any and all proposals to subsidize with Federal grants any educational institutions which are controlled by religious organizations." We endorse their warning forcibly: "We believe it is absolutely essential to the perpetuity of our free institutions and the maintenance of the Bill of Rights, that the separation between church and state be preserved as a basic tenet of our national thought and in practice, and we emphatically assert that the bestowal of Federal moneys on church-controlled schools would be a violation of the spirit of our national Constitution."—Watchman-Examiner (Bapt.), May 12.

CHANGING RELIGIONS.—Once again the world witnesses an attempt to change officially the religion of a country by edict. Ethiopia, formerly Christian, now finds II Duce promising more religious freedom and increased power to the Moslems, while the Coptic Christian Church is demoted from its old status as Ethiopia's state church.—Paul McElroy, in Pulpit Digest, May.

Retrospect and Summation

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Little Entente, northern Africa, and Ethiopia. Most serious of all, the editorial continues, is the—

"Community of interest between the fascist states of Europe and Japan. Japan, likewise, has been spurred to a new aggression in Eastern Asia by her belief that Russia's internal condition renders interference unlikely."

As the "fascist world bloc" comes into being, the League passes from the picture, and frenzied world armament rules the day. Thus:

"Formal alliance between Japan, Germany, and Italy is proclaimed. As this fascist world bloc has come into being, pushing its fortunes by war in both Europe and Asia, the League of Nations has continued to fade from the international picture. Even as a forum for the discussion of threats to peace, the league has almost ceased to function. . . . In a world where force has become, not the ultimate arbiter, but the daily recourse of nations which depend on war for their very lives, despairing men see no alternative but to prepare to meet that force with more force. As a result, the whole world has been plunged into an armament race without parallel."

The concluding section discusses two significant religious developments with their grave portents for the future. First, and foremost among these has undoubtedly been—"the increasing drift of the Roman Catholic Church within the orbit of fascism. There is something peculiarly tragic in this, for by every sign the Pope, Pius XI, who wrote the encyclical 'Quadragesimo Anno,' has no business blessing tyranny of the sort within the orbit of fascism. There is something peculiarly tragic in this, for by every sign the Pope, Pius XI, who wrote the encyclical 'Quadragesimo Anno,' has no business blessing tyranny of the sort represented by Mussolini and Franco. Many Catholics are struggling to offset this drift, but the weight of hierarchical interest, intent on preserving privileges which have grown up under passing orders of society, is against them. Too widely for its own as the fascist world bloc comes into being, the League passes from the picture, and frenzied world armament rules the day. Thus:

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**INFORMATION URGENTLY NEEDED**

Our world work has greatly expanded during the last few decades. Many new centers have been created, and it is highly essential that in the more important ones our workers shall have access to the leading Seventh-day Adventist publications of the early days. At the time they were published it could not be foreseen that there would be a demand for more than a few complete sets of the Review and Herald, Youth's Instructor, Signs of the Times, General Conference Bulletin, and other leading periodicals and early denominational books. There may be individuals who, even though they are men of proper qualifications. It is not Scriptural, nor has experience proved it to be wise, to have a conference committee made up entirely of lay members. In carrying forward the administrative work of the conference there is frequent need for the appointment of subcommittees to study specific problems and develop plans. If the president is asked to appoint such committees, he will therein reveal his qualities as a leader. Should he appoint on such committees only those who will carry out his plans or biddings?—Certainly not. That would be poor leadership. To have his own plans always carried out would very likely result in weakness. Committees should be appointed in such a way that different opinions may be expressed, and that the problems may be examined from different points of view. Plans worked out by committees so made up will in the end prove much more effective.——To be continued in August

**“Dress Reform” Counsels**

(Continued from page 16)

really not serious. The President was well aware of the "whippings," as he called it, administered to him by the press for his tenderheartedness in such cases. He said to the tearful girl:

"My poor girl, you have come here with no government to plead your cause. You seem honest and truthful; and you don't wear hoop skirts—and I will be 'whipped,' but I will pardon your brother."

As the crinolines passed out, the trailing skirt took the field. Anybody over threescore and ten knows about that. We impolite small...
boys of the period did laugh to see the women’s skirts dragging over the ground, sweeping up dust and pebbles in dry weather, and setting little mud pellets rolling in their wake in rainy weather. They could do little out of doors in bad weather, for both hands were needed to hold the skirts. Let no one try to deride the dress reform of our sisters as ridiculous, for some of us remember what it was that our sisters were protesting against.

---To be concluded in August---

The Revival of Romanism

(Continued from page 22)

problems of human society.” “From this new diffusion of the gospel spirit throughout the world, we trust will come forth the much-desired restoration of human society in Christ.” “Encyclical Quadragesima Anno,” May 15, 1931. In another encyclical the Pontiff says: “No probable success whatever can be expected, if not with the intervention of religion and of the [Roman] church.”—“Ubi Arcano Dei,” Dec. 23, 1922.

Rome’s ideal for us is to be found in the annals of the Middle Ages:

"Something has been attempted in this line, but it has been null or of little value, principally in these questions which most sharply divide the peoples. And it is because there is no human institution that can impose upon all the nations a code of common law corresponding to the condition of times, as that true society of nations which was a community of Christian people, had it in the Middle Ages... But there is a divine institution that can be the custodian of the law of the peoples, an institution that is above all nations and which is over them all, endowed with supreme authority and venerable in the plenitude of her magistery: it is the [Roman] Church of Christ.”—Ibid.

“CATHOLIC ACTION.”—For the “diffusion” of this spirit among the peoples, the present Pope has not only stimulated and magnified the celebration of the Eucharistic Congresses, but organized “Catholic Action,” which is called “the real crusade of modern times.” Catholic Action is the mobilization and use of all available lay elements and resources in collaboration with the clergy, for the achievement of the papal aim—"The Restoration of the Kingdom of Christ." Every socializing agency among men is included in its vast program, with home, church, press, schools and universities, labor organizations of every trade and profession, commerce, industry, politics, and every civil government agency under its control. The seed sowing has been going on for years, and its secret working is adapted by trained specialists to every people, nation, circumstance, and condition. The results are definitely seen, when one studies more deeply into the policies behind the powers that move in the world today.

For this modern crusade, Rome counts upon 331,500,000 communicants in 1937 (18
per cent of the world's population, and 48 per cent of Europe's population). Of these, there are 320,000 priests, 30,000 monks, and 400,000 nuns, besides other papal servants connected with Rome's 145,000 churches,—an army of about a million officers (1934) in strictest discipline under 1,578 bishops, 245 archbishops, 256 vicars apostolic, 104 prefects apostolic, 22 apostolic delegates, 55 cardinals, and one pope.

—To be concluded in August

* * *

The Ecumenical Movement

(Continued from page 17)

the sacraments was tantamount to losing the provisions of salvation. In fact, there was an acknowledgment of widespread divergence among delegates regarding the obligation of the sacraments, and the way in which they are necessary for salvation.

THE REFORMERS AND THE SACRAMENTS.—It is of interest to note that much of the work of the reformers was a reaction against the sacramental system of the medieval church. They maintained that this system 'depreciated and almost eclipsed the Scriptural doctrine of free divine grace. They 'rebelled against the priestly and material channel through which grace was ministered. They traced back to Aristotle this sacramental system, through what they termed the scholastic phi-
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losophy. They therefore absolutely rejected what they said was of purely human reasoning, and based their doctrine of salvation on the “sole sovereignty of divine grace.” Hence came their battle phrase, Sola gratia.

The Modernist trend in late years has certainly been in the direction of scholasticism. When spiritual power and values are lost sight of, as in the Judaism of Christ’s day, the church inevitably flounders in a sea of scholasticism. Intellectualism produces two extremes. On the one hand, it creates a great body of unbelief, seen in the atheism and agnosticism of multitudes today. On the other, it leads to ritualism and the elaborate and alluring external observances of religion. Crushed between these two opposing alignments are the remnant of God’s Israel.

We must watch the progress which this reunion movement makes in its study of the sacraments. Will it lead to a resurgence of Romanism, binding the Christian world together once more in the deadening solace of sacramentalism?

Capital-and-Labor Issue
(Continued from page 18)

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BOOK AND BIBLE HOUSE
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DANGER!—There is an ever-persisting danger that in our educational work and concepts we shall, with our marked growth and expansion, shift away from the founding objective of our distinctive school system, which was the specific preparation of our youth for the specific work of giving God's special message of warning and entreaty to a world soon to end. The trend is now, on the part of some, toward that of a general education chiefly to fit for life in this present workaday world. The concept that we are to center much of our time and effort on preparing the bulk of our youth to take their rightful place in the competitive economic structure of today—witnessing to the truth, but economically independent—is a plausible but perilous sophism which will lead to grief if followed. We need most earnestly to study the revealed blueprint anew. We must keep our principal emphasis on the primary objective. We are to plan not for decades and generations to come, but for a quick work—and then translation day. Beware of the spirit of "My Lord delayeth His coming."

SIDE LINES!—The full-time worker in this cause is engaged to give his entire time, thought, and effort to the interests, problems, and projects of this movement. Like Paul, he should be able to say, "This one thing I do." He cannot of right be dividing his interests and his time on side lines—house building or real-estate speculation, or other projects that cut into his energies and lessen the sum total of his results for God. Whether or not these actually augment his income, such a procedure—drafting upon time and strength—is unethical and unfair to the vast majority of his associates who have dedicated their full energies to the cause, conscientiously eschewing all side lines. Definite disapproval by our worker body should be registered as a deterrent to the occasional transgressor.

VERACITY!—Fidelity to the facts of truth should characterize every telling of the story of the truth's advances. And this principle of veracity includes in a preeminent sense the recital of missionary experiences. Sometimes—though it is not at all general—visitors to a mission field, and occasionally missionaries themselves, have, upon return to the home bases, told of advances that have greatly astonished other workers on furlough from those very scenes, because of the material enlargement upon the facts. The reaction from exaggeration and distortion is decidedly unfavorable, not only upon others, but upon one's own soul. And aside from results, the procedure is inconsistent and wrong in and of itself. We are to tell the truth truthfully. God is never glorified by misrepresentation. Let the facts tell their eloquent story.

BANALITIES!—A random survey of the words in a group of anthems, such as frequently are sung by our larger church choirs, will often reveal an utterly messageless and non-Adventist content. In some instances they are little better than "vain repetition." Others disclose a Roman Catholic slant, or at least a distorted theology in the lyric. The score, too, is frequently of the distinctively liturgical and occasionally Catholic motif. These alien elements in anthems ought never to obtrude into the worship of Seventh-day Adventists. We are not to trifle with the banalities of Babylon. Many of the complicated anthems have but little more than an esthetic appeal. The interest is drawn toward the rendition rather than the message, which is contrary to the very purpose and spirit of true worship in song. "Specials" that are consonant with this message should have an exalted simplicity and a heart appeal that lift the soul toward God. They are not to entertain or to dazzle with their brilliance. They should be but transparent mediums to voice the unspoken needs of the congregation—spirit-born aspirations and heartfelt praise toward the Maker and Redeemer of all. Let us ever watch our choir music, for it is the savor either of life unto life, or of death unto death.

PLAGIARISM!—Occasionally some worker indulges in the unethical procedure of taking another's production,—an article or sermon report,—modifying it slightly, and reprinting it for local distribution over his own signature in connection with his own meetings. Such a course, call it what you will, is none other than plagiarism. The fact that it is employed in a Christian cause to win souls does not make right and proper a clear violation of recognized literary ethics and moral principle. Such acts doubtless spring from carelessness, thoughtlessness, or unfamiliarity with this common law of literary usage. In any event, it should be banned among all heralds of righteousness, truth, and justice.

The Ministry, July, 1938