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C. We must not, in our evangelism, make a travesty of truth or affront the informed by rehearsing antedated statistics, harping fervidly upon issues no longer alive, or culminating upon world conditions and attitudes no longer existent. We must keep pace with a changing world. We must adapt and apply our message to the moment.

C. HYMNAL boards, bearing the numbers serially for the service, and placed on the wall near the pulpit where all can see, make repetitions of hymn numbers unnecessary in the service. Anything that makes for order and obviates needless talking is worth trying.

C. There is at present a "remarkable output of religious books," a leading denominational journal declares. Present world conditions have aroused serious minds to express themselves. But having rejected the prophetic key to the times, they speculate for the most part in confused and contradicting circles. Now is the golden time in evangelism to get our strong, yet winsome, literature before an anxious, bewildered world.

C. He who clings to a historical quotation, a current citation or an interpretative detail proved to be false, at variance with fact, or misleading in intent, is morally dishonest if he persists in its use. This principle we freely acclaim as pertains to the distortions and fabrications of apostate critics and avowed enemies of the faith. It applies, however, with equal if not greater force to ourselves.

C. Walter Lippmann, in his "Preface to Morals," castigates the Modernistic abuse of Christian phraseology by calling it "that weasel method of sucking the meaning out of words, and then presenting the empty shells in an attempt to palm them off as giving the Christian faith a new and another interpretation."

C. An unusual and unique substitute for floral tributes brought to a recent funeral in Texas, —by request of the deceased before her death, who was a warm friend of the Bible Societies, —was an aggregate of 2,000 Bibles. The Bible were then used in mission-work distribution.

C. To conduct a church or a conference as merely a business enterprise—with everything based upon material and earthly principles—is to prostitute the provisions and expectations of God.

ROME, JUNE 19

An Editorial Meditation

How awesome it seems to tread upon ground embracing a long and momentous history, foretold infallibly by prophet and seer and fulfilled with incontrovertible certainty. Back goes the mind through the centuries to the inception of it all, to the time when the prophet Daniel foretold Rome's supplanting of the Grecian Empire, its blighting rule, and at long last its partitioning under the impact of the barbarian incursions from the north.

Then swiftly comes the rise of that religio-political power at which time a church, yet vastly more than a church, was to dominate church and nation for centuries, changing ordinances of God, wreaking havoc upon His faithful people, bitterly opposing the tardy spiritual awakening of the Reformation, finally receiving that long-due stroke of the sword—yet living on despite it, destined to brief recovery and brilliant triumph, but at last to final and everlasting overthrow.

What mighty stirrings move the soul as one stands again in the old Colosseum and sees the dens from which ravenous beasts rushed forth to devour the early Christian victims before the frenzied, pagan mob in the days of the glorious conquest of the church. How one is moved as he treads again the labyrinths of those early underground cities of the saintly, Christian dead, in which refuge was had in times of fiery pagan persecution. What mute but eloquent messages they convey to us!

What mixed feelings fill one when he is passing under the historic arch commemorating the triumph and professed conversion of Constantine, which brought surcease to the church's early tribulation. But alas! it was only a fatal perversion to her whole concept and practice, until the departing remnants of the early purity were lost in that lowering cloud of apostasy which grew darker and darker until finally the gross darkness of the midnight of the world settled like a deadly pall over the earth.

See everywhere marks of the Papacy's rise to dizzy heights of power, not only ecclesiastical but temporal, ruling and ruining, laying hands on all things human and divine, inscribing her pontifical insigné on every monument of the past—Colosseum, catacombs, everything. Imperial and relentless was that reign. Hear just now, this Sunday evening, the pealing chorus of church bells from her

Please turn to page 27
YEARS ago God’s messenger was shown that at the commencement of the time of trouble, then distinctly in the future, we would go forth and proclaim the Sabbath truth more fully. These are her words, as recorded in the book “Early Writings:”

“The commencement of the time of trouble,” here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, when the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.”—Pages 85, 86.

This statement clearly indicates that there is to be a revival of Sabbath preaching among us. And the fact that we have surely entered into the troublous times of the last days indicates that the hour is upon us for this fuller preaching of the great Sabbath truth with its related doctrines. Without disparagement to the need and the propriety of emphasis on practical godliness, it is a fact that we do not hear as many sermons today on the old rugged doctrines of the threefold message as we used to hear. The law of God, the Sabbath, the return of Jesus, the signs of the times, the sanctuary, the nature of man, the millennium, etc., are not so frequently chosen as sermon subjects in our churches and gatherings. And yet it was these mighty truths, with their related doctrines, that gathered us out from the nations. Our message includes both the spiritual and the doctrinal, and is defective when either is neglected. No modification of the doctrines of our message would have accomplished the result of making us a separate people. Any toning down or evasion of the more rugged doctrines, would have taken the point of emphasis out of the message and shorn it of its power. It requires the full, rounded out, everlasting gospel to develop stanch Seventh-day Adventists, who are, in turn, willing to sacrifice time and earthly possessions that others may hear.

We believe that whatever is required to make strong Seventh-day Adventists is also required to keep them so. Note again the statement: “The Sabbath is the great question to unite the hearts of God’s dear, waiting saints.” A people who have been called out of the world through the preaching of a definite chain of truth (with the Sabbath as the central link) constituting God’s special message for this time and generation, must have this same chain kept constantly before them if they are to be held in the faith.

A Seventh-day Adventist minister cannot with safety take it for granted that his people already know the great doctrines of the church, and turn his attention largely to generalities in religion, if he expects their hearts to remain warm with the love of the truth. Nor do the changing conditions in the world about us lessen, or modify, our obligation to emphasize the peculiar doctrines of our faith. Rather, they increase the obligation. No matter what else may be altered, “The foundation of God standeth sure.” We are told:

“The faith and feelings of men may change, but the truth of God, never. The third angel’s message is sounding; it is infallible. ... It is as certain that we have the truth as that God lives; and Satan with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth.”—“Testimonies,” Vol. IV, p. 595.

Leading men of other persuasions are beginning to realize that their churches have been greatly weakened by the lack of definite...
doctrinal preaching. Note the following earnest statement published in the *Methodist*, by its editor, the late L. W. Munhall: "To belittle doctrine and doctrinal preaching is to feed the church on the windy words of man's wisdom instead of on the words which are spirit and life, thus devitalizing it and impairing its spiritual output. It is a wholesale reversal of the example of Jesus and of the whole apostolic age, and this explains the waning power and influence of the church in the present world of sin and crime."—December, 1937.

And the utterance of another editor, Dr. Frank Norris, is in full agreement: "The fifth reason why Baptists should protest is, when they present fundamentals of the Christian religion in contrast with Romanism, a revival is certain to follow. There is no such thing as revival without the doctrines of the faith, and all this talk about having a revival and 'let doctrinal matters settle themselves' is idle. Just as well talk about building the Woolworth building in New York on a foundation of quicksand."—The *Search Light*, July 16, 1936.

The great apostle Paul's admonition to Timothy was, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. This permits of no carelessness or indifference in the matter of doctrines. One must "continue in them" if he would save himself or others.

Unbalanced Emphasis Brings Disasters

Nor can the minister with safety to his hearers, overemphasize certain doctrines, to the neglect of others. No one doctrine should become a hobby. He must present a well-balanced, well-rounded-out, spirit-surcharged message if he would have his work strong and enduring. He cannot develop stalwart Christians through his ministry, if he himself is lopsided in his preaching.

For instance, there is the inspiring doctrine of "righteousness by faith." No more glorious or vital truth is set forth in the word of God. Without an understanding of this doctrine it is impossible for one to comprehend adequately the plan of redemption or to enjoy the fullness of blessing that comes with the knowledge of sins forgiven. This provision gives life and vitality to all the doctrines. It is through faith that we find it possible to obey God and keep all His truth. But this doctrine, wonderful as it is, is greatly weakened if it becomes separated from the great chain of truth which God has linked together in His final message to men. The world needs the flashes from Sinai, as well as the oil of grace. Men must be kept constantly in contact with the great deterrent of sin,—the law of God,—that they may thus be made to realize their need of salvation through faith in Jesus the Saviour. To the Israelites the instruction was given concerning their relation to law: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6:6-9.

The final struggle between the forces of good and evil in the age-old conflict, will be fought over the Sabbath truth. The enemy, working through apostate powers, both civil and religious, will make a supreme effort to overthrow completely this memorial of God's creative and redeeming power and to destroy those who honor Him by keeping it. Thus the last struggle will be over a doctrine; and this is the supreme reason why the great Sabbath truth and its related doctrines should be kept prominently to the fore, and why every member should be rooted and grounded therein. It is because of the doctrines held and obeyed by the remnant, that the wrath of the dragon is stirred against them. See Revelation 12:17.

One of the outstanding qualifications of a bishop as set forth by Paul in his letter to Titus was "that he may be able to sound doctrine both to exhort and to convince the gainsayers." And to Timothy, Paul wrote: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of the faith, and of the good doctrine, whereunto thou hast attained." 1 Tim. 4:6.

Thus throughout the Scriptures, emphasis is laid upon the importance of sound doctrine's being taught by God's messengers as a basis for action and as the ground of faith. It is impossible for men to believe intelligently in Jesus Christ as their personal Saviour and to become disciples who can "adorn the doctrine of God our Saviour in all things" (Titus 2:10), unless they are made acquainted with the doctrines of Christ. When Jesus gave the great commission to go into all the world and make disciples of all nations, He gave the formula by which success could be assured in this mighty undertaking,—"teaching them to observe all things whatsoever I have commanded you."

Therefore, he who would make disciples for Christ must teach the commands and teaching of Christ. This includes the entire system of truth as revealed through the Scriptures, with the Sabbath as the central, unifying theme. If these teachings are properly taught and urged home upon the hearts of men, they will lead them to believe on the Lord Jesus Christ for redemption from sin, for strength and obedience. Thus, law and gospel will be placed in right relationship to each other, and those who hear will be given a balanced message. We as well not neglect to preach the doctrines. Let us make them shine forth in all their glory, symmetry, and power, that sinners may be converted and that the church may be strengthened for her final conflict with the great adversary of truth.
THE FOREIGN MISSIONARY CRITICIZED

FOREIGN mission work is being challenged in non-Christian lands. The missionary is looked upon with mistrust and suspicion. His motives are often called in question, his every act is scrutinized, and his every mistake is heralded far and wide. During the last few years the foreign missionary has been much in the limelight, but the reaction has been far from flattering. Few favorable comments have come his way. His mistakes and failures have been magnified in newspaper, magazine, and book; and it is claimed that the non-Christian world no longer needs or desires the old-time, evangelical missionary.

The gospel emissary is one of the pet aversions of travelers, authors, and representatives of Western scholarship. Educated classes in non-Christian lands have taken their cue from these outspoken doubting Thomases, belaboring the missionary whenever the opportunity has presented itself. According to such, the missionary is to blame for most of the ills which now afflict helpless peoples. It would have been better, they suggest, if the backward races had remained in ignorance of Christianity, for it has proved to be too much of a disturbing factor in their lives.

So far as China is concerned, they claim that Christianity was forced upon the people by the missionaries. The histories of China and Japan allege that the missionaries also played a part in forceful measures used in the early days of treaty writing. It is true that certain missionaries, because of their understanding of Chinese customs and language, helped to prepare the first treaties with China, and suggested the insertion of certain toleration clauses. These activities are now severely criticized. A Chinese who at one time was a professor in the Yenching University, at Peking, wrote the following concerning this:

"Christianity was forced upon China by the so-called Christian powers, with the full approval of Christian missionaries; for the latter believed that in so doing they were fulfilling the will of God! As a result, the 'toleration clauses' were incorporated in the treaties. In missionary schools, religious education and services were put on a compulsory basis. This was the cause of the Boxer uprising in 1900, and of the recent antireligious movement."—The Shanghai Times, July 26, 1931.

These treaties have been condemned as "unequal treaties," forced upon a helpless people by "imperialistic powers," and are blamed for all the ills of China for the last hundred years. Because missionaries had a hand in the preparation of these treaties, and during later years received the protection of foreign powers in their work, they are now accused of adopting "a gunboat policy" in connection with their work in China. So far as these toleration clauses are concerned, it does not seem that they could have been the cause of such evils as have been charged against them. The one inserted in the treaty of 1858, between the United States and China, reads as follows:

"The principles of the Christian religion, as professed by Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would [have] others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."—Treaty Obligations Between China and Other States," by M. T. Z. Tyau, p. 182.

ONE writer asks, "What is there in these articles which injures China, or is contrary to good morality and to international amity? And how can any thoughtful man imply that the 'toleration clauses' forced Christianity upon China?" Nevertheless, we must admit that the strong backing by foreign powers was conducive of certain evils which later developed. The fact that the missionary and his converts were both under the guardianship of strong nations in a day when China was weak, gave opportunity for the unscrupulous "convert" and the careless missionary to be partners in many un-Christian acts.

We learn something of these later developments from an editorial which appeared in the Peking Leader during the anti-Christian campaign of 192: "That the record of the Christian church as an organization contains many dark pages, no one will seriously deny. Or can it be argued that on many occasions the church and individuals calling themselves Christians have failed abysmally to act in accordance with the spirit of..."
Rural Phase of Missions

THE rural aspect of the mission problem is stressed by Professor Ross J. Griffith, of Butler University, in the December, 1937, World Call. He first quotes from John R. Mott who spoke before the Agricultural Missions Conference held last October:

Nine tenths of the population in mission lands live in rural areas. About two tenths of the persons who give their lives to the missionary enterprise work in rural fields.

Next he presents this thought-provocative excerpt from Dr. John H. Reisner, executive secretary of the Agricultural Missions Foundation, who spoke at the same meeting:

...The missionary enterprise has been concentrating its efforts upon institutions in urban centers rather than upon Christian life and community building in rural districts.

Yet the writer asserts: "Ninety-three per cent of Christians in mission lands are the product of work among rural populations."

We cannot dismiss these criticisms of missions and missionaries with the reply that those who cast aspersion on missionary work are generally those who know nothing about it personally, or that it is always easy to criticize a work of high standard. The fact is, mistakes have been made. There have been missionaries, even in our ranks, who have used their advantageous position in unwisely seeking immunity for unworthy "converts."

Then, too, there have been missionaries not too well prepared for the tasks committed to them as leaders. Their lack of proper training has been noticed when they have had to deal with officials and other educated men. On the other hand, there have been missionaries of simple education, possessing natural talent and a teachable spirit, whose work is recognized as of real value. There have been many errors in judgment and a careless use of prestige. But the good that missionaries have done far outweighs errors of policy and judgment.

—Please turn to page 42

Illuminating Statistical Facts

No. 6—Denominational Investment

In attempting to show the investment made by the denomination in the various institutions and organizations which have been created, it is best not to present the figures year by year. The same growth is seen here as in the figures that have heretofore been shown in previous tables; and to present such a large mass of figures would be confusing. It will be sufficient, therefore, to present a brief summary of the latest report, arranging the figures for North America and for all other divisions. In some cases, it will be seen that the totals for overseas divisions are greater than those for North America. This report is summarized from the 1936 Financial Statement and the Statistical Report, which present the figures from 7,209 units of this cause, an increase of 352 units over the previous year. The figures are as follows:

The Ministry, September, 1938
Next there is shown a brief summary of the investment, running back to 1907, which is about as far back as figures have been compiled.

Denominational Investment, 1907-1936

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<th>Year</th>
<th>Amount</th>
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<td>$7,281,654.29</td>
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<td>1910</td>
<td>9,068,245.37</td>
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<td>1911</td>
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<tr>
<td>1936</td>
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Coming now to the matter of the grand total income and expense of all the organizations and institutions connected with the denomination, there is presented the following summary. This summary contains all the income and expense as far back as reports have been kept. Reports have not been secured from all the various organizations and institutions prior to 1916. This report, therefore, covers a period of twenty-one years, and shows a total income of $702,482,611.02, with an expenditure of $676,597,742.40, leaving a net gain of $25,888,461.62 for the period. Three of the years show an expenditure greater than their income—the years 1931, 1932, and 1933. During these three years the loss was simply taken from present worth. This gain of over twenty-five million dollars during the years 1916-1936 shows remarkable progress, as well as faithfulness, on the part of those managing our institutions.

Income and Expense

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<th>Year</th>
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<tr>
<td>1936</td>
<td>37,047,626.54</td>
<td>36,773,124.86</td>
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</table>

Net Gain, 21 years: $25,888,461.62

Before passing to other points, we might say that the financial statement is made up to show the increase in assets, liabilities, and present worth; and the amount of increase in present worth is the exact difference between increase of income and amount of expense. In other words, if the increase in assets for a year has been $1,500,000, and the increase in liabilities, $500,000, then the increase in present worth has been $1,000,000. This is
shown by the grand totals of each annual statement.

We cannot simply set down certain figures showing a certain gain. The figures must show, without the variation of one cent, that the report checks correctly. And furthermore, the increase in net worth must be corroborated by the difference between the net worth for the year reported and the figures shown for the preceding year. In order to make this check absolutely correct, account must be taken of those organizations that have been discontinued during the year. And an absolutely accurate account must be kept regarding every organization reporting for any year, as well as regarding those that have been discontinued during the year.

Now before closing our survey, let us consider this income of over $702,000,000 for the last twenty-one years. As previously stated, no record had been kept prior to 1916, but the amount given for the support of our institutional work during the preceding fifty-three years, would undoubtedly have made the aggregate given for this purpose exceed a billion dollars. The income here referred to is the amount received by all our publishing houses, schools, sanitariums, treatment rooms, conferences, conference associations, Book and Bible Houses, food companies, etc. Not all this amount has come from our own members, as for instance, the income derived from our sanitariums, food companies, etc.

Our next study will take up the matter of the languages and countries in which this work is carried forward.

H. E. Rogers.
[Statistical Secretary.]

Maintaining a World Movement

No. 2—Mission and Home Offerings

By Claude Conard, Auditor of the General Conference

The Bible plan for the support of God's cause in the earth, enjoins faithfulness both in the payment of tithes and in free-will offerings. The larger part of the tithe paid by the church members is used in the local and union conferences for general and evangelistic expenses, less than one per cent, or 9.1 cents of each ten dollars, regularly reaching the General Conference for administrative purposes. It is evident, then, that very little money from this source is available for carrying on an extensive missionary program, and it is necessary for the General Conference largely to rely on liberal offerings in financing a world-wide mission endeavor.

The offerings for foreign missions in the Seventh-day Adventist denomination are raised through the mediums of the Sabbath school, the Harvest Ingathering, Midsummer and Annual Offerings, Week of Sacrifice, weekly mission contributions, and various other collections. The largest single source of offerings is the Sabbath school. The Sabbath school goal has been set at 50 per cent of the total mission fund; and this goal has been more than reached in North America during every year but four since 1923. Taken as a whole, the total Sabbath school offerings in the North American field since the beginning of 1919 have amounted to more than all other mission funds raised in that territory. Owing to limitations in the foreign divisions, however, this standard has never been quite attained for the whole world field, although in 1932 the Sabbath schools of the entire General Conference raised within $13,000 of the amount that was secured from all other mission-fund sources.

The offerings for the support of missionary work and other endeavors are all on a freewill basis. Experience has proved, however, that for promotional purposes and in order that the estimates of receipts may be more accurately computed, membership goals or standards have an advantage. The first general goal for missionary offerings was an average of 10 cents a member a week. This was later increased to 15 cents, then to 20 cents, the latter figure continuing as the goal for a number of years.

A sum equal to 15 cents a member each week was needed at the time of the 20-cent goal, to carry on the mission operations of the denomination. All that was secured above this amount during any year was turned back to the union conference from which it came in the proportion to which each union had exceeded the 15-cent average. This returned sum, later called the "comeback," was to be used in the liquidation of institutional indebtedness in the union in which it was collected. A considerable benefit was realized in a number of union conferences from this plan.

The standard mission goal was later increased to 25 cents a week, the General Conference then needing an average of 20 cents a member, instead of 15 cents, to carry on its expanding mission program. That there might not be divided interest and efforts in soliciting funds in the field, the amount above 20 cents was largely returned to the unions for special purposes, 3 cents being designated for institutional indebtedness, 1 cent for advanced school improvements, and 1 cent for indebtedness on the College of Medical Evangelists.

Because of the heavy demands from the fields for mission operations after the World War, at the General Conference Council held in Boulder, Colorado, in 1919, the 25-cent requirement was doubled, making a weekly quota of 50 cents a member in North America. The division of this amount re-
mained in the same proportion—6 cents being returned to the unions on institutional obligations, 2 cents for school improvements, and 2 cents for the medical college indebtedness.

The next year, 1920, the needs of the work were further emphasized, particularly in Europe, and to meet these urgent requirements the 50-cent quota was advanced to 60 cents a member per week. Although many churches, a number of conferences, and several union conferences in North America have exceeded the 60-cent standard, the highest membership average for the field as a whole has been a fraction of a cent below 50 cents a week. The 60-cent goal, however, was retained until the beginning of 1933, when, on account of the stringent economic situation, it was deemed wise to place it at 40 cents a member a week.

Funds contributed for mission purposes by the individual members in North America are passed intact through the church, conference, and union conference treasuries to the General Conference. From there they are distributed by appropriation to the various interests, the larger part passing through the overseas divisions for the support of mission enterprises within their territories.

In the division fields, mission offerings are handled in the same way as at the home base in North America, until they reach the division treasury. From the division, they are all reported to the General Conference, so that the headquarters office can record the entire world mission contribution. But in some of the divisions that have mission territory of their own to support, a part of the mission offerings are remitted by reversion back to the division from which they came.

The "Comeback" Plan

In order that the endeavor for raising money in various sections of the field might be strengthened by a unified purpose, the General Conference has favored the concentration of all efforts upon a few major lines of solicitation. Formerly, heavy campaigns were launched in the local and union conferences in North America for debt relief, institutional improvements, and other purposes which often were a source of detraction from the raising of mission funds. To remedy this perplexing situation, a plan was adopted of allowing a certain portion of the total funds raised for mission and general purposes to go back to the union conferences and institutions to meet some of their particular needs. These funds returned are now known as the "comeback."

The comeback formerly consisted of all funds raised in a field above a certain average annual amount a member. During the last twenty years, however, the plan has been adjusted and modified, until at the present time it is somewhat complicated. Although the present comeback plan in North America is ostensibly based on an increasing percentage of the total mission offerings received as related to average cents a member, in actual practice it has been adjusted and new percentages added until it is difficult to trace through and is in need of revision. It has come now to consist of a straight 19.4 per cent of whatever mission funds are raised in the conferences, and this sum is distributed for the various designated purposes as the money is received by the General Conference.

The Church Extension Fund, which assists in building churches in home and foreign lands, the ministerial internship plan, the College of Medical Evangelists, debt reduction for schools and sanitariums, college subsidies, educational equipment, and church schools, all have their share of the comeback.

That the fields most successful in the raising of money may assist those unions in which the funds are not so plentiful, a portion of the comeback for institutional purposes is divided equally according to the classes of institutions in the territory. The remaining part of the union comeback, or approximately one half, is returned in proportion to the mission offerings raised in the respective union conferences. The comeback fund consists at the present time of 18.4 per cent of the regular mission offerings, or 40-cent-a-week fund, raised in the North American field.

Here is presented a brief summary of the main features of the present comeback plan in North America and the percentages of distribution:

![Flow of Mission Offerings and Other Contributions in North America. From the Individual Member to Ultimate Use](image-url)


<table>
<thead>
<tr>
<th>% of Mission Offerings</th>
<th>% of Come-back Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Church extension at home and abroad (Amount over $100,000 to revert to mission funds)</td>
<td>4.0</td>
</tr>
<tr>
<td>2. Ministerial internship</td>
<td>1.6</td>
</tr>
<tr>
<td>3. Various designated enterprises, including College of Medical Evangelists</td>
<td>1.3</td>
</tr>
<tr>
<td>4. College and academy notes payable and interest (To be distributed on a fixed proportion to senior and junior colleges—present basis, 3/40 for each senior college and 2/40 for each junior college in this distribution, the College of Medical Evangelists receives a senior-college portion.)</td>
<td>3.9</td>
</tr>
<tr>
<td>5. College and academy notes payable and interest (To be returned to union conferences in proportion to their mission offerings raised, as are also Nos. 7 and 8.)</td>
<td>1.3</td>
</tr>
<tr>
<td>6. Senior and junior college operating subsidies</td>
<td>1.3</td>
</tr>
<tr>
<td>7. Church schools</td>
<td>5.0</td>
</tr>
<tr>
<td>8. Sanitariums that qualify by operating within their income and not increasing their indebtedness, may benefit from debt-paying come-back when school indebtedness in a union conference has been paid.</td>
<td>18.4</td>
</tr>
<tr>
<td>9. Debt-paying come-back may be used for college and boarding-academy equipment and facilities when all school and sanitarium indebtedness has been paid in a union conference.</td>
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</tbody>
</table>

Some of the stronger foreign divisions also have come-back plans to assist in needy features of their work.

### Allocation of Home Offerings

The home, or local, funds consist of contributions for church and church-school expense, home missionary enterprises, local buildings, the poor, religious liberty, institutional relief, and any other purposes not included in the general mission offerings. The total of these funds aggregate throughout the world field about one half as much as the mission offerings, and about one third the amount of the tithe. In the very nature of the case, most of the home offerings are used in the local church, but a small part passes to the local and union conference for particular enterprises; and special offerings of this kind occasionally go to the General Conference.

### THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

#### BOOK REVIEWS


This is a popular presentation of the teleological evidence for the authority of the Scriptures. The book abounds in illustrative examples of design in nature chosen from a wide range in the fields of natural science. The author's training in science as well as his familiarity with the Scriptures qualifies him in a unique manner to discuss this question.

A literal interpretation is placed upon the "days" of the Genesis record, and the entire volume is designed to show the reliability and credibility of the statements of Moses that have scientific implications. An intriguing thread of humor is woven throughout the book, so that there is scarcely a dull page, but underlying all is a deep sense of regard for the sacredness of the Scriptures and their divine Author.

The reader finishes the book with the conviction that all nature is by the thought of God, and that Doctor Rimmer has made a good case of revealing the hand of God in the book of nature. For the most part, the author follows either the literal interpretation of the Bible or the revealed facts of nature, and we can agree with and fully accept his arguments. Where occasional speculation leads him to leave this firm foundation of argument, we cannot in all instances agree, but nevertheless we may find much of inspiration and vitality in this book. H. J. Klooster.


Years of association with the University of Pennsylvania have placed the author, Doctor Muir, in a position advantageously to give a running archeological supplement to the Old Testament narrative from creation to the time of Christ. Discarding technical terms and learned philological discussions, he has written the book for the average lay reader in the hope of showing the accuracy and authenticity of Biblical record. To cover such a long period of history even in survey form is no easy task, and he is to be congratulated on the smoothness with which the book moves on from age to age.

Doctor Muir has presented many features of excellence, and shows himself very much at home in the description of excavations carried on by the University of Pennsylvania, as at Beth-shan; but he is not so up to date in speaking of those carried on by other societies. For example, he places emphasis on Sellin's reconstruction of Jericho, but the more recent findings of Garstang set aside those theories and place the overthrow of Jericho much earlier. He accepts Garstang's findings in 1928 regarding Ai, yet fails to mention and explain those of Judith Marquet-Krause in 1934. He accepts Petrie's interpretation of ——Please turn to page 45

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TIME is the stuff out of which lives are made. The right use of time largely determines one’s advancement in service. The worker has temptations to waste his time. His overseer cannot always be with him, and he is often left to himself. If he is unfaithful in the use of his time, he may for a while conceal the fact. But in this respect more than in anything else the hidden things are revealed. It soon becomes manifest who is putting to good use the flying hours, and who is allowing them to pass idly by. Even though the worker may not always be under the eye of his conference president, he should always remember that his life is lived under the eye of the Great Overseer, who will judge every man’s work.

Each day is likely to bring its own perplexing items and problems. It is hard for a busy worker to plan his time in advance, for interruptions are always coming to him. For this reason he should at least make a weekly program, seizing opportunities to crowd in the items he has planned for, and then tick them off in his diary until he has disposed of each one. Experience will enable him to judge his possibilities and plan his time to the best advantage.

What must the worker put into his program? There will be services to conduct, sermons to prepare, Bible studies to be thought of, visits to be made. He must spend some time with his fellow workers. He must help build up the Sabbath school, the Missionary Volunteer Society, and the home missionary department. He must prepare new sermons, always having some on hand for emergencies. Various talks will be called for. He must spend some time in his important task of training the membership along lines of Christian activity.

He must maintain his own personal fellowship with Christ, finding time for Bible study for his own benefit, as well as for the edification of others. He has his own Reading Course to pursue, and should also be familiar with the Reading Courses that he has urged upon the laymen of the church and upon the Sabbath school teachers. He must read the Re-

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* Presentation at Northern European Presidents’ Council.

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importance of maintaining his body and mind in the best condition. He will take the sleep he needs and no more, and will secure sufficient suitable exercise to keep his circulation vigorous, and will keep his digestive powers at their best. He will understand the dangers—physical, mental, and moral—that beset his calling. But he will set himself to rise above them all, and be in every respect a model and a credit to the truth he preaches.

With regard to holidays, the good worker will feel that he is having a holiday all the time, and will desire no release from the labors of his ministry. If he were free to choose just what he would do with his time, he would choose the very life he is living, with its unending flow of responsibility and strenuous effort. He can conceive of no greater enjoyment than his active life affords him. Yet he knows that it is good for him to unbend, and when legitimate occasion presents itself, he can plunge with zest into wholesome games, or any suitable form of recreation with his fellow workers, his family, his church members, and his young people.

He will never forget, however, that he is a follower of that Jesus who could attend a wedding feast or a social gathering, and irradiate it all with His uplifting and inspiring personality. If the holiday consists of more than an odd day, it will effect a welcome opportunity to clear off some arrears, restore worn nerves, give opportunity to cultivate a closer acquaintance with the members of his own family, to deepen the love that binds him to his wife and children, and to put by a few more fresh sermons. It will be the chief advantage and justification of his holiday that he comes back to his work with a keener interest and a fresh store of physical and mental energy.

How much time should he take for Bible study? It would be futile to lay down a timetable for this. If a man's reading is done merely from a sense of duty, or because his profession demands a technical acquaintance with the Scriptures, the reading would be a lifeless performance. A man ought to go to his Bible as a miner goes after gold, or as a hungry man turns to a well-spread table. A hungry man turns to a well-spread table for this. If a man's reading is done with the Scriptures, the reading would be a lifeless performance. A man ought to go to His Bible as a miner goes after gold, or as a hungry man turns to a well-spread table. A worker should always have a host of questions for which he is seeking a Bible answer. He ought to be reveling in the depths and heights of the glorious revelation that floods his own soul with light and life. He ought to feel that he never can find time enough for his Bible study. At every opportunity he should return to it. He should devote enough time to prayer to realize the quickening touch of the divine upon his own heart, and the satisfaction of a happy, uplifting, saving contact with his Lord. Morning and night he must spend enough time with His Master in prayer and Bible study to fully establish the sense of intimate association with His Redeemer, to establish the reality of cleansing from sin, and to bring entire union with the Master in sympathy and desire.

The worker should put in at least one hour a day in earnest Bible study, and three would not be too many. The benefit of genuine Bible study is that it enlarges and transforms the nature, bringing men into touch with God, and filling the soul with divine energy. Whatever time is needed to bring this blessing into the life is time well spent for a busy worker. His life may be more than crowded, but he must learn to put his heart into what he does, and to plunge ardently and immediately into every task as it comes. He must sink himself in prayer like a saint, read with the keen appetite of an eager student, meet his fellow men at any moment with a ready sympathy. When this habit of downrightness is formed, one hour spent in real Bible study will mean more in blessing and enrichment than three hours spent in wading through so much allotted reading.

Pastoral Visitation Imperative

By W. M. ANDRESS, Chaplain, New England Sanitarium

No work which falls to the lot of a pastor or evangelist will bring him into closer relationship with his people than will his visiting work. When the sermon is preached from the sacred desk, his work is only begun. As he meets his people in their homes, many things will be learned about them and their needs that could never be learned through any other contact. It is here that he will obtain sermon material which will be most powerful in winning and keeping souls.

We must ever remember that those meeting in a public place, especially for a religious service, may only be on moral parade. The real soul needs are made apparent as we meet the people at their work or in their homes, amid the stress and strain of everyday living. For many a man engaged in the ministry, his pulpit work is a pleasure, but the daily routine of visiting is irksome. This need not, yea, must not, be. We must so learn the art of pastoral visiting as to make it a powerful agency in our ministry.

When entering upon this phase of our work there is need for just as earnest prayer as when entering the pulpit to preach. We would do well to ask ourselves a few questions before visiting among the people:

1. Are my social contacts made with the purpose of giving definite help?
2. Is my visit timed so that it will not bring embarrassment to others?
3. Am I dressed so that I will feel at ease and promote the same feeling and attitude among those visited?
4. Have I learned the art of true courtesy?
5. Am I prepared to listen as well as to talk?

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C. Am I interested in the things which interest others?
C. Am I truly interested in other people's children?
C. Will I be able tactfully to direct conversation into profitable channels when gossip is encountered?
C. Does my love for souls really prompt my visit?
C. Am I in the spirit of prayer, so that I can, without embarrassment, invite the family or individual to kneel with me before the throne of grace?

Not infrequently will we be called upon to pray for the sick, anointing them with oil in the name of the Lord. This should always be considered a most sacred privilege, and should never be entered into without carefully searching our own hearts and removing any obstacles which might hinder our prayers. Perhaps we have all experienced the transformation of a sickroom into a Bethel as the Lord has drawn near to extend the touch of healing. Such occasions have often marked vital turning points in the lives of those whom God has seen fit to heal, and have proved a great blessing to those taking part as well. Let us ever seek to strengthen the visiting side of our ministry, and we shall find it to be our strongest agency in bringing blessing and help to those for whom we minister.

Radio Narcotic Talks

By R. S. Fries, Evangelist, Denver, Colorado

In our radio programs we presented three talks on temperance in its larger aspects. After the first lecture, "Cigarettes—America's Curse," we were pleasantly surprised to receive over four hundred letters commending the talk and asking for copies. One large firm wrote us an encouraging letter, endorsing our stand against the cigarette evil. After a personal interview with me, the representative asked for permission to copy the talk and send it out to all his employees. He had his stenographer send out hundreds of copies.

Altogether quite a number of people wrote in asking for a small tract on the subject of my talk. I had printed a modest leaflet of six pages, and the first five thousand copies were soon gone. Several physicians ordered five hundred each, and a number of prominent women have since been using them. This talk on cigarettes did more to gain favor for us than anything we had yet presented. During the week following the presentation, the radio station had fifty telephone calls asking where we preached.

The next temperance talk was on "Narcotic Drugs." We appreciated the help of the Federal narcotic superintendent for this district, from whom we secured much valuable information. This lecture also met with a hearty response. A number of prominent people wrote in, commending us for warning the public of the dangers of narcotic drugs.

The third talk was on "Booze—the King of Killers." It took seven of us to give this presentation, in dialogue form, against liquor. The head of the Anti-Saloon League had a thousand copies mimeographed, and sent them to the clergymen in his district. He also read it before the Denver Ministerial Association, at a meeting in the Y. M. C. A. We received quite a few letters from ministers, warmly congratulating us for doing what they did not have the courage to do. They knew we were Seventh-day Adventists, but they wrote very cordially.

All these talks were given on fifteen-minute programs. We wish to recommend to our radio ministers that they present these three subjects. It is surprising how many friends this makes for us. People are still deeply interested in these problems. The tide against prohibition is turning. Hundreds are having their eyes opened to the evils of all narcotics.

An abundance of material along temperance lines may be found in our published literature: "The Cigarette as a Physician Sees It," by Dr. D. H. Kress; "Temperance Flashlights;" "The Shadow of the Bottle;" "The Cup That Cheers;" "Charged With Murder;" "Wounds Without Cause;" "Shall We Use Tobacco?" (Bible Truth Series tract); Good News series Nos. 37, 38, 39; Life and Health Library leaflets; "Gospel Temperance Work" and "True Temperance" (tracts); special numbers of the Signs of the Times and Our Little Friend; the recent series of articles on alcohol by Julius Gilbert White in The Ministry; etc. Consult your Book and Bible House for prices and fuller information. The latest information on the growing menace of "Marijuana, the Weed of Madness," will be found interesting and helpful, and may be obtained free of charge from the United States government officials. Address U.S. Commissioner of Narcotics, Washington, D.C.

We should be careful to check our facts and not make fantastic, extreme statements. I had to completely rewrite one of my talks, after I had consulted with a Federal officer about narcotic drugs. Some of the statements I had gathered proved to be untrue.

I have found that talks of this kind help draw audiences for our evangelistic meetings, as well as large numbers of listeners over the air. The world awaits hearing what God has committed to our charge. Let us be in the forefront of the battle against all narcotics, from cigarettes to liquor.

*Elder Fries will send our workers, on request, copies of his tract, ""I See You Enjoy Smoking,"" and, as long as they last, copies of his material on ""Dope"" and ""Booze—the King of Killers." Address him at 1400 S. Downing St., Denver, Colo.
SERMON OUTLINE ON CHRISTIAN EDUCATION

By C. A. RUSSELL, Educational Secretary, Southern Union Conference


“Counsels to Teachers,” p. 44, par. 2.
“Education,” p. 13, par. 1; p. 18, par. 3.
1. God’s original plan—the home, the Eden school.
2. God’s later plan—schools of the prophets.
3. God never planned that Christians should turn over to the world the education of their children.

II. Importance of Christian Education.

“Counsels to Teachers,” p. 165, pars. 1, 3; p. 46, par. 2; p. 73, par. 1; p. 166, par. 3.
“Education,” p. 218, par. 3.

III. Responsibility of the Parents.

Judges 13:8, 12.

“Counsels to Teachers,” p. 145; p. 166, pars. 1, 2; p. 205, par. 1.
“Testimonies,” Vol. VI, p. 198, par. 2; p. 199, par. 1.

IV. Responsibility of the Church.

John 21:15.

“Counsels to Teachers,” p. 42, pars. 1, 2; p. 43, pars. 1, 2; p. 165, par. 2.
“Testimonies,” Vol. VI, p. 216, par. 5.
“Counsels to Teachers,” p. 45, par. 1.

V. The Cost.

“Testimonies,” Vol. VI, p. 216, par. 5.
“Counsels to Teachers,” p. 45, par. 1.

VI. The Results.

“Counsels to Teachers,” p. 166, par. 4; p. 167, par. 1; p. 176, pars. 1-3.

VII. Dangers in Worldly Education.

1. Evolution and kindred fallacies.
2. Fairy tales, giant stories, etc., in elementary textbooks.
3. Social life in worldly schools: athletics, dances, card parties, etc.
4. Friendships with the world; temptation to accompany associates to questionable places of amusement; marriage with unbelievers.
5. Education without God leads to skepticism and infidelity.

Stories for illustration may be drawn from the work of our schools. A survey was made in one of our schools a few years ago, covering a period of fifteen years. During this time there had been 417 graduates. Of this number, 359 were definitely engaged in the organized work—122 were in the mission field. Forty-five were engaged in secular work, but true to the message; 4 were deceased, and only 9 had apostatized.

In a Western camp meeting, church school teachers were reporting on their work. One said, “The day before I left to come to this camp meeting was the happiest day of my life. Seventeen of my boys and girls were baptized. Now, all of my children who are old enough to understand what it means are baptized into the church.” We asked if all the children of the church were enrolled in his school, and he replied, “No, only about half of them.” “How many children from the other half have been converted and baptized this year?” He sorrowfully replied, “Not one.”

A SUPERINTENDENT visited a church school in his conference. At the close of the day’s session, the books had been put away, and the children sat quietly as the evening prayer was said. After this, the teacher finished his preparation for the next day’s work, but still he did not seem ready to go. The superintendent stood at the door, coat on and hat in hand, waiting. Then the teacher, in a half-embarrassed way, said, “I never leave my little schoolroom without first kneeling here by my desk and praying for each one of my boys and girls. Would you mind waiting and joining me in prayer for my children?”

The next morning the superintendent reached the school before any of the children. As he opened the door, he saw the teacher on his knees by the desk getting marching orders for the day from his Captain. Does it pay to have our children under the influence of such a teacher?

The following poems might profitably be used in an appeal for Christian education:

As an angel paused in his onward flight,
With a seed of love, and truth, and light,
And asked, “Oh, where must this seed be sown,
That it yield the most fruit when fully grown?”
The Saviour heard, and He said as He smiled,
“Place it for Me in the heart of a child.”
—Selected.

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Are All the Children In?

Are all the children in? The night is falling, And stormy clouds gather in the threatening west; The lowing cattle seek a friendly shelter; The bird flies to her nest; The thunders crash; violet grows the tempest, And darkness settles o'er the fearful din; Come, shut the door, and gather round the hearthstone;
Are all the children in?

Are all the children in? The night is falling, When gilded sin doth walk about the streets. Oh, the last is bitherto like a serpent! Poisoned are stolen sweets. O mothers, guard the feet of inexperience, Too prone to wander in the paths of sin! O, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling, The night of death is hastening on apace; When gilded sin doth walk about the streets, Too prone to wander in the paths of sin! O, may the gates of heaven shut about us, With all the children in!

—Elizabeth Rosser.

BIBLE WORKERS' INTERCHANGE
Methods, Experiences, and Problems

Utilizing Lay Bible Workers
By E. L. Cardey,* Evangelist, Baltimore, Maryland

Much has been written about the privilege afforded our lay members in giving the message to their neighbors and friends, and much has been said to encourage our members to go into the homes of the people and give Bible studies. But I have sometimes wondered if we as leaders have done all that we might do to make a practical program for volunteer workers to follow.

Our evangelistic campaign in Baltimore this past winter was conducted in a large auditorium near the center of the city. Since we could secure the building for only seven weeks, we held the meetings every night of the week. Names of interested persons came in from all parts of the city. Our home missionary secretary and his wife undertook the task of mailing out, twice a week, hundreds of Present Truth to these interested persons, until twenty numbers were sent out.

The one conference Bible worker we hoped to have was unable to connect with the effort on account of illness. We then decided to ask certain lay sisters to visit the people at the auditorium before and after meetings, and also to do what visiting they could with the people in their homes. We found the assistance of the volunteers to be most helpful.

As the meetings closed, we were confronted with the problem of follow-up work for the hundreds of people who were more or less interested. We knew that if large results were to be obtained, we must study with the people in their homes. Scores were already asking for Bible studies. The service of eight lay members was offered and accepted. In order to give them careful direction and to aid in their studies with the people, we decided on the following method:

Groups were formed consisting of readers living within walking distance of each other. I then made up definite Bible studies and had them duplicated on loose-leaf-notebook paper. Each student as well as the teacher was given the printed lesson, to be kept in his notebook for permanent reference. Seventeen lessons touching the vital points of our message were prepared. The first lesson is reproduced here as a sample. One hundred and fifty copies were made each week, and these were given out in about thirty different study groups.

On Wednesday nights, I sought to conduct a model Bible study at the church. At this study, numbers of people not of our faith were present as well as the lay workers giving the studies. The latter took notes, and then went forth to give from one to four studies each during the following week. In this way we have been able to keep close supervision over the work of the various groups, and with gratifying results. This definite, concrete program has made it easy for inexperienced workers to obtain good results.

In visiting the study groups, we have been impressed with the evidence that these lay workers, who had not been previously trained to do this kind of work, were very acceptably giving the message and bringing people to a decision. In one group, five took their stand, in another three, and so on. We feel that we have been given conclusive evidence that our lay brethren and sisters can do effective work in soul-saving.

Labor for Higher Classes

The so-called higher classes are coming to our meetings in increasing numbers. Among these are many who are looking toward the light and inquiring, "What do these things mean?" We believe that such must be given special attention in their homes. Social relationships and financial adjustments make it difficult for them to take their stand with this people. Much work in the home is therefore required. With the proper type of Bible worker laboring for them, they will come in, and make our best members. Our churches have lay members who are well fitted to make these contacts. Following is a sample Bible study such as we used.

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1. Sin Brought the Great Need.
   a. Rom. 3:23  Sin is universal.
   b. Gen. 3:16  It became universal through Adam's transgression.
   c. John 8:34  Rom. 7:14  Rom. 6:16  Sin made man a bondservant forever.

2. A Promised Substitute for the Sinner.
   a. 1 Peter 1:20  God's "plan" antedated sin.
      Rev. 13:8  1 Cor. 2:7, 8  Col. 1:24, 26  As sin came through man, so deliverance is to come through his "Seed."
   c. Rom. 8:3 ff.  What is sin?

3. Why Was Blood Atonement Necessary?
   a. 1 John 3:4 ff.  What is sin?
   b. Rom. 6:23  What does sin bring?
   c. Heb. 9:22  Blood demanded at hands of broken law.

4. The Promise Fulfilled.
   b. John 1:14  The "Seed," the "Word," came in the "flesh."

5. God in the "Flesh" Man's Only Hope.
   a. John 6:32-35, 48  He is the "Bread of Life."
      John 6:50-58  His sacrificed flesh alone can save a soul.
   b. John 1:14  John 6:63  He is the living "Word;" the Bible, the written.

6. Conclusion.
   a. John 6:40  Gal. 2:20  Eph. 2:13, 16, 18, 19  Acceptance of this plan, the blood atonement, gives life everlasting.

THE LARGER OUTLOOK
Principles, Perils, and Developments

Paramount Lesson of Israel—No. 2

By LYNN H. WOOD, Professor, Seventh-day Adventist Theological Seminary

Israel's policies became changed, and a monarchy was organized, that they might pattern after their neighbors. Soon they disagreed among themselves, and the kingdom was rent in twain. Civil war ensued. Pride, prejudice, and greed caused even the rulers to turn against God's plan, destroying the prophetic roll, casting God's messengers into prison, defying Jehovah Himself, and declaring that Jerusalem should stand forever. Even subjugation of their land and captivity itself did not teach them the lesson of cooperation with "the supreme Reality of the universe."

The four centuries preceding Christ's advent saw a curious but definite commingling of the nations organized on the principle of exploited polytheism with that nation chosen by God as His peculiar people. In a few years the forces of Greece under Alexander the Great swept the world. To the astonished peoples suffering under the exploitation of monarchs for centuries, and weary of the pageant and fable of the various religious ceremonies, the policies of this new power seemed as the rosy Utopian dawn. In the place of servitude, man was now offered citizenship, with a voice in public affairs.

Although commercially obtained oracles from Oriental gods, renamed and placed in the Greek Pantheon, indicated an outward acceptance of ritualism, inwardly atheism, Gnosticism, and fatalism advanced the fascinating theories of supremacy of the mind, of the development of the body, and of the submission of every subject to the touchstone of sensation. Serfs, ground down for centuries, could now enter a new life of selfish aggrandizement, indulgence, and license. Greek philosophy dominated the world, not by persecution, but by favoritism shown any individual adopting the principles controlling this new and less austere life.

Watching with jealous eyes the phenomenal growth of this new force, and yielding to the desires of the majority, the leaders in the Hebrew temple service clutched at the apparent freedom offered by this Hellenization. They bought the priesthood and connived with assassins to do away with their rivals. God was given the name of Zeus Olympus. Greek sports and gymnasia were introduced near the temple area. The youth exercised nude. The people became citizens of Antioch and wore the hat as a symbol of this new Western culture. Offerings were sent from the temple treasury to Hercules. Priests set aside many of the ancestral customs, adopted pagan names, and forsook their altar service to partake in the sports and be present at the athletic contests. They rebelled at their conservative brethren and betrayed them to the king. Factions strove for power, discarding any thought of Levitical succession. This new culture proved to be one of the most attractive things that had ever come to the world, especially to the youth. They were offered a new patriotism, new dress, new thought, an entirely new life—no wonder it went like wildfire! And note please, that this was not brought about so much by
the command of Antiochus Epiphanes as by the desire of the majority in Jerusalem. Seeing that there are many today who are trying to make Daniel's 2300-day prophecy apply in part to Antiochus, it might be well to notice what Dr. A. T. Olmstead, one of the world's foremost ancient-history scholars, has to say about the persecution of the Jews by this king. "In our study of the persecution of the Hasideans, too much emphasis has been laid on the somewhat bizarre character of Antiochus IV. We may doubt whether he was more inclined than his predecessors to Hellenize his subjects; we may certainly doubt whether he was any more conscious of his godlike character as king than Alexander, Ptolemy the savior, or Antiochus the god. In so far thus as we have persecution and not prosecution, we have something un-Greek. The real cause, unless we completely misread our primary sources, must be found in the internal conditions of the Jewish nationality, in the hatred of the Hellenized leaders for the Hasidean lower classes. In this picture the author of Maccabees I is less true than his fellow, with his naive belief that the process of Hellenization began in the reign of Antiochus IV, that it was due to separation from the nations rather than to a separation possible on the part of the extreme pious, not the nation as a whole, who were in the closest contact with the surrounding peoples. Nor is he correct in supposing the persecution almost exclusively that of the king: the second book shows the part played by the Hellenizing Jews."—"Wearing the Hat," American Journal of Theology, Vol. XXIV, p. 16.

The persecution by Antiochus seems to have been rather a tempest in a teapot, compared to the urge inside Israel's ranks. God's requirements seemed old-fashioned, and it was not long before they merged themselves completely with the nations about them by making overtures to Rome. Just note the degradation to which people in this period had fallen:

"The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demoralization impressed upon us the destruction of men. Human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold!"—"The Desire of Ages," p. 16.

It is a pitiful scene, but it was in that very environment that God was looking for leadership. And He did not look in vain! Man's wanderings far afield had not at any time affected God's eternal purpose. He delighted to make His everlasting covenant with any individual who would cooperate with Him. He found His followers among the nations of the world as well as among His chosen people: as, for example, Rahab the harlot, Ruth the Moabitess, Nebuchadnezzar the Chaldean. His call always has been to individuals—it is still that today. Those accepting His call were placed in a "royal line," and in each individual we see characteristics that must be in our lives in this, the crisis of the ages. Let us note some of the outstanding qualities:

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1. Abraham (faith in God versus sight). He knew not where he was going—he was content to follow opening providences, refusing to accept proffered opportune things to return to the old life.

2. Isaac (surrender to God). He spent his whole life spent so that the neighbors could say, "We saw plainly that the Lord was with thee," Gen. 26:128.

3. Jacob (governed by God). The name Israel may signify, as one of its root meanings, governed by God as a prince is controlled by his king.

4. Joseph (service for God). Purity, unselshlessness, and confidence in God,—his life should be a type of that found today.

5. Moses (free moral agency). Within his grasp lay power, wealth, fame; yet he chose God and His service.

6. Samuel (obedience at personal sacrifice). Leadership was never easy. It is as full of thorns today as in his day.

7. David (no animosity—a perfect heart). The man who learned how to hold no grudge against his enemies to this fact.

8. Elijah (turning failure into personal victory). After failing at his task, he carried out the appointment of his successor in a way to win the commendation of Jehovah.

9. Jeremiah (faith amid ruin). Not the "weeping prophet," but the one who could cry out amid the ruin of his city: "Thus saith the Lord, . . . I will visit you, and perform My good word toward you, . . . for I know the thoughts that I think toward you, . . . thoughts of peace, and not of evil." Jer. 29:10, 11.

10. Daniel (leadership by youth—a covenanter). In the worst possible environment he demonstrated the "mystery of godliness"—God dwelling in man. God Does the Seemingly Impossible

But where, you say, did God find in the period just before Christ's first advent, individuals who would fit into His royal line? Let us watch Him choose His leaders:

1. Zacharias and Elisabeth (power of God to recreate). An ordinary priest who yielded himself as witness to this fact.

2. Mary (willingness to cooperate regardless of personal sacrifice). Facing the criticism of the people, she said, "Be it unto me according to Thy word!"

3. Joseph (builder of a temple of obedience and faith). In his temple of faith, the world's Master Teacher was trained.

4. Simeon (longing to behold the unseen). The man who reaped the reward the high priest might have obtained, because he was humble and longed to see the Lord's Anointed.

5. Anna (acquisition of spirituality). She turned resolutely from the environment of her time to contemplate things divine.

6. Shepherds (controlled by the action of the Holy Spirit). The most vital need then—even as now.

7. Wise men (to give and not to get). God is no respecter of persons. He calls from every rank. In giving all, they secured all.

There is no need to show in detail how history is repeating itself in this our day, how mass conformity to the world has become almost an overpowering delusion, even as in the days just prior to Christ's first advent. But let us rejoice that that wonderful promise of God shines just as brilliantly today as of yore: "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of those who keep the covenant relationship with Him." It is His plan, too, that His faithful followers today...
join His royal line. Heb. 11:40. It was Abraham's delight to become a member. Isaac, Jacob, Joseph, each determined to rise above his environment and let God lead him as a father leads his son. Down through the centuries it was the same plan. God's eternal purpose has never failed—it never will. It has always found men and women grateful for the opportunity it affords and anxious to accept its terms.

"Such examples are not found in the Bible only. They abound in every record of human progress. The Vaudois and the Huguenots, Wycliffe and Huss, Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's word against human power and policy in support of evil. These are the world's true nobility. This is its royal line. In this world's nobility all are involved in the entrance of sin into the universe and in its perpetuation. It is also one of the most difficult lessons to learn. In Isaiah 14:12-14 we learn that it was the exaltation of self that brought about the downfall of Lucifer and his expulsion from heaven. Inspiration tells us that he said:

"I will ascend above the heights of the clouds; I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, [He] made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: [He] humbled Himself, and was made obedient unto death, even the death of the cross.

This was true of Moses, the greatest of human leaders. "Now the man Moses was very humble, above all the men which were upon the earth." Notwithstanding this constant example of humility and meekness on the part of their beloved Master, the disciples had many a struggle with that satanic trait of self-exaltation which has dominated humanity since the beginning of this world. On one occasion the mother of James and John came to Jesus and requested that He place one of her sons at His right hand and the other at His left in His kingdom. When the other disciples heard of this, they were "moved with indignation against the two brethren." The Saviour improved the opportunity to give them a kind but impressive lesson. He called attention to the practice among the Gentiles of seeking the highest place for self. "But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." On another occasion He said:

"Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

At another time Jesus said, "Take My yoke upon you, and learn of Me; for I am meek and lowly of heart." He was the perfect example of His own teaching. Every act of His life consistently exhibited His meekness, and every word He spoke expressed His humility. One would suppose that this positive teaching of the Master, together with His wonderful example, would be held up everywhere as one of the most outstanding characteristics of real Christianity, for "to be a Christian is to be like Christ."

But we have only to look about us to see that the opposite spirit is most popular on every hand. The "big, dominant personalities," who override all obstacles, down all opponents, and carry out their desires regardless of the rights or happiness of others, are lauded to the skies. Often it seems that even in the church the one who is meek, humble, and self-effacing is not nearly so popular as the aggressive, domineering, conceited person. We form our conclusions from outward appearances, and forget the plain teachings of God's word. A young man may feel that he has a noble and legitimate ambition to achieve great things in the cause of God. Seeing some other man thrusting himself forward and reaching a high official position by shrewdness and determination, he follows the same course. Nevertheless, "God resisteth the proud, but giveth grace unto the humble." The advice of Jesus to such a young man is, "And whosoever of you will be the chiefest, shall be servant of all."

Some may hold the erroneous opinion that after a man achieves greatness, he can then afford to be meek and humble. But the fact is that no man is ever great until he is humble. This was true of Moses, the greatest of human leaders. "Now the man Moses was very meek, above all the men which were upon the face of the earth."

We are admonished by the apostle Paul to "let this mind be in you, which was also in Christ Jesus." Certainly God will never take any human being into heaven who cherishes the spirit of self-exaltation and personal ambition manifested by the fallen Lucifer. Why, then, do we not cultivate the spirit of meekness...
In closing this series of studies, I want to give you a little clearer view of how we carry on the work here at headquarters. Needless to tell you, the General Conference in stated session elects the General Conference Committee, it being understood that there are a number of ex-officio members. Between sessions of the General Conference, the General Conference Committee has full administrative powers. That is made plain in the constitution itself.

We might illustrate the workings of the plan as operative here at headquarters. In some ways a local conference president has more powers than does the president of the General Conference. That may seem rather singular, but it is true. Let me give you an illustration. Here is Brother Moffett, president of the Chesapeake Conference. I suppose, Brother Moffett, if you and the members of your committee wanted to meet at some place in your conference other than at your headquarters in Baltimore, you could have a conference committee meeting, couldn't you? [Brother Moffett: "Yes."] But if I were in New York City and we had thirty or forty members of our General Conference Committee there, I as General Conference president could not call a meeting of the General Conference Committee. On the other hand, if I have seven men present here at headquarters, I can call a meeting and transact business.

You will perhaps wonder why that is, but I think that if you study it, you will see that it is a wise provision. Otherwise, with the large corps of officers we have in different sections of the world, we might have a number of meetings of the General Conference Committee being held here and there at virtually the same time. It is a safeguard laid down in our constitution, that in case a session of the General Conference Committee needs to be held somewhere else than at headquarters, there must be an action taken here beforehand authorizing such a meeting.

With the world-wide extent of our work, you can all see that there must be a vast volume of business constantly coming in for the attention of the Committee. Usually we hold meetings here in this room twice a week for committee sessions, on Monday and Thursday mornings. At times we have matters of such urgency arising that we are obliged to call the committee into special session at once, in order to make decisions. There are several channels through which items of business may come to the committee: from the president, the secretaries, the treasurers, other officers, or an officers' council. From department leaders, also, matters may find their way onto the agenda for the study of the Committee. If any of these brethren feel they have an item that requires the study and attention of the Committee, they have the privilege of going to the secretary and asking that the item be placed on the agenda.

Various Standing Committees

In addition to the work of the General Committee, there are special administrative features that we carry on here for the dispatch of the work. In all departments, we have departmental councils. You will notice in the Year Book, where these departments are listed, that there is often found a departmental council in connection with the department. The departmental secretary and his associates call on this council for advice, and they work out their problems together. In this way they keep their work moving efficiently. We also have special committees to take care of other features of the work. With something like a thousand people on our Sustentation Fund, we find it necessary to have a special standing committee, called the Sustentation Committee, to look after this work. We do not attempt to bring all these matters to the General Committee, for it would be overwhelmed with such a great multitude of details to handle. If, in connection with the work, any of these committees feel the need of special advice and counsel from the full minority committee, they are privileged to ask that such items be placed on the agenda of the General Committee, and these are then given consideration by the whole body.

We also have a standing Appointees' Committee. This committee considers all the calls that come in for workers. For instance, we receive a communication from the Southern African Division asking us to find an evangelist for work among the English-speaking peoples in one of their fields. The Appointees' Committee take this call under consideration and discuss workers who they feel have the
necessary qualifications. When they have de-
cided on a name, they bring that name to the
General Committee. Action is then taken on
the name, and a call goes to the individual
through the proper organization. Along with
that call go several inquiries. For instance,
medical blanks, with the request that the
worker and the members of his family have a
medical examination. If they pass that exami-
nation and send back word accepting the call,
all other things being equal, then the secretary
advises the Treasury Department to send him
means to go forward. And soon he is on his
way out to a far corner of the earth.

We have an Insurance Department and an
Insurance Committee in this building. At the
present time, a large part of the insurance on
our denominationally owned institutions in
this country is placed by this department, and
we have a special committee that deals with
that work. These and other standing com-
mittees take care of all these details that
would otherwise overburden the General Com-
mittee.

Periodic Officers' Meetings

To the president's desk there come almost
every day a large number of important mat-
ters. It may be an air-mail letter across the
Pacific from China. It may be a cable from
South America. Many of these things require
the advice and counsel of the other officers.
It is impossible for one individual to make
decisions in all the important matters that
come up, and so I find the need of calling in
my fellow officers to counsel with me. We do
this in much the same way as the departmental
leaders call their associates to counsel with
them. These officers' meetings for counsel are
not committee meetings. We do not attempt
to settle questions that belong to the General
Committee itself.

The General Conference Committee is the
executive authority. It is the group or com-
mittee to which has been delegated the highest
executive authority in this cause. No one, not
even the officers, binds the committee in the
actions it shall take. The chairman en-
courages all to express their convictions and
opinions. These do not always agree with his
own. But it must be recognized that the value
of committee counsel is that it helps to de-
develop policies and decisions that are helpful
to the cause as a whole. The chairman has
no right to expect or demand that his own
opinions shall be the sole guide for the com-
mittee. No officer can of himself make any
promises of financial help to any field. Such
help can be given only by the vote of the
committee. That same administrative prin-
ципe would be a good thing to apply all down
the line in all our organizations.

We invite all of you to familiarize your-
selves with the workings of this office. We
would like for you to go around and get ac-
quainted, and know what the Educational De-
partment is doing, the Missionary Volunteer
Department, the Home Missionary, and all
these others that are functioning here. We
would like for you to go down to the Treasury
Department, and let them explain to you how
they keep in touch in a financial way with
the whole world field. You will see that
there are many problems confronting the work
in various parts of the great field.

To me, it is of very serious importance
that this building and the work carried on in
it are really a symbol of God's cause through-
out the world. While we recognize that this
is the center from which this movement is
administered, it is but a symbol of a great
work that God is carrying on throughout the
whole world. From this building radiate the
impulses that stimulate the work out to the
uttermost parts of the earth. I thought of it
the other day. We were sending a cable
message to our division council for the China
field, in session in Hong Kong. I think you
all know something of the discouragements
and the distractions that field has had to meet.
Some of the brethren over there have won-
dered whether the General Conference was
going to withdraw from the field. So the
other day, right in the midst of that council,
we sent them a message telling them that the
General Conference proposes to carry on work
in China to the very end, and that we were
praying for them that they might have
strength and courage to carry on.

In our telephone operator's room is a little
machine with a special wire that leads directly
to the telegraph office, and from there to all
the world. That wire is a symbol of the fact
that this message is world wide, and over that
wire go out our messages to the world. But
above all that, and more than all that, are the
spiritual impulses that go out from this place.
I want you always to pray that God may grant
that every impulse going out from this place
to the ends of the earth, will be one of courage,
faith, and determination to finish God's work.

What is it that makes all this possible? It
is one of those heritages of this movement that
is beyond the price of gold in value. It is the
Heaven-sent system of order and organization
and administration that helps to bind this
movement together around the world. Today
we see the full development of those basic,
fundamental principles that we have been
studying about, that through all ages past God
has used in directing His work on earth. I
believe He has brought them to their fullest
development in connection with this advent
movement. Let us strive to keep in orderly
step with our great Leader Himself. I thank
God today for the principles of administration
and organization that He in His great wisdom
and mercy has imparted to this people. They
are a priceless heritage. May God help us all
to appreciate them as we should.

The Ministry, September, 1938
Implications of Catholicity—No. 3

By H. L. Rudy, Secretary, Central European Division, Section II

LUTHER, according to Söderblom, was not the antagonist of the Roman Church, but verily its real herald and divine prophet. In Calvinism, too, we find active defenders of catholicity. Wilfred Monod, Söderblom's great Calvinistic associate, also applies catholicity to the three main groups of Christian bodies. In his inspiring speech at the Stockholm Conference (1925), he mentions "three great groups of universal and universalistic Christendom" as embracing: Roman Catholicism, Greek Catholicism, and Protestant Catholicism. Later he added Anglican Catholicism to these three groups.

G. van der Leeuw, the Dutch Calvinist and precursor of the liturgical movement, also associates himself with the idea of catholicity in all Christian bodies. "Christianity," he said, "cannot abide without catholicity. The church is one, and is catholic." Ugo Janni, leading theologian of the Italian Waldenses, also applies the name "catholic" to all Christendom: "The Catholic Church of Christ," he writes, "embraces the various historical branches which are: the Orthodox, the Greek Oriental, the Roman Church, the Reformation (reformatorische) Church. These part communities taken together make up the whole universal Christian Church."—"II movimento pan cristiano," p. 1. Rome, 1928.

The influence of Catholic appraisal as brought to view in the ecumenical movement has also reached the field of dialectic theology in the person of Karl Barth. No less a theologian than Paul Tillich has taken his stand for "Evangelical Catholicity." He explains:

"Catholicity contains validity for every one in a double sense: that of claim upon every one, and that of suitableness for every one. With her name the Catholic Church represents the claim of Christianity, that it applies to and is suitable for every one. Inasmuch as this claim is indissolubly linked with Christianity, there can be no Christian church which is not catholic in its conception. To limit that claim would mean to say that the evangelical is not 'Evangelium' (according to the gospel), that is, the message of the salvation of the world. Viewed in this light 'Evangelical Catholicity' is not a casual, paradoxical combination of words, but a matter-of-fact statement. . . . Evangelical catholicity is a liberation of the Protestant principle from its narrow conception of the evangelical church.

"Evangelical catholicity is more universal than Roman Catholicism, and gives expression to the rationalism of the Christian message by virtue of its universality. To contend for evangelical catholicity means to contend for Christian realization, which is catholic without subjecting itself to Roman Catholicity; Protestant without being tied to the narrowness of evangelical churchdom. Evangelical catholicity in this sense is the aim of all striving for the new forms of Christian evangelism."—"Neue Formen Christlicher Verkündigung," 1930, p. 194.

Today, voices which proclaim the catholicity of the Church of Christ are growing numerous in German Protestantism. Hans Lief wrote in behalf of a day of prayer for world union (Feb. 16, 1936): "Really the great denominations have never forgotten that a true Christian church must be catholic in principle, that is, she must be a general, universal church. It is the duty of our ecumenical work to awaken this consciousness." And Bishop Meiser of Bavaria, a Lutheran, announced on September 29, 1934: "We believe in one body, the catholic and apostolic church, which God has called from all nations and races to await the day when all who believe on Jesus Christ will be united under Him as the Shepherd of one flock."—Beilage, Halbmonatschrift, "Lutherische Kirche," Oct. 12, 1934.

Thus we have found that the ecumenical movement has rescued the name "Catholic" from being a word that stands for corruption and derision, and has placed it in the most honorable vocabulary of the Christian church. This movement has discovered a new meaning in the word, a meaning that it has not had for centuries. The enthusiasts of church unity are prepared to embrace all branches of Christendom in the name "Catholic." The story is told that the Archbishop Söderblom said, as he was being introduced to the "only Catholic present" at the Stockholm Conference in 1925: "All who are here are catholics." One thing, nevertheless, must still be borne in mind: The name "Catholic" has not yet been officially accepted by Protestant bodies. Neither the 1925 conference at Stockholm nor the 1927 conference at Lausanne have been successful in introducing catholicity officially. There is still a certain timidity in the use of "catholic" in the great Protestant circles. Such words as "ecumenical" and "all-Christian" are still preferred. But great progress has been made in bringing about a closer unity in Christianity, and a great "Renaissance of catholic principles," as Friedrich von Hügel put it, "has become evident with the finest Protestants."—"Essays and Addresses in the Philosophy of Religion," p. 245.

The winged words of Eric Gustav Gejer, Swedish poet and scholar, spoken from the lecture platform in Upsala are truly applicable at this time: "Es geht ein katholischer Zug durch die Welt (a catholic movement is passing through the world)."

REUNITED METHODISM.—Returns from all of the three major branches of Methodism in this country indicate an overwhelming approval of the union of the Methodist Episcopal Church North, the Methodist Episcopal Church South, and the Methodist Protestant Church into a single organization of some 8,000,000 communicants. Formal reunion will probably take place by next summer, the new body being known simply as the Methodist Church. . . . This will be the nation's largest Protestant body.—Living Church, reprinted in Zion's Herald, January 5.
Modernism’s Changed Emphasis

The revolutionary change in Modernist concept and emphasis effected within the past year ceases not to be the occasion of constant wonderment. Something has happened that has caused a reversal in attitude, and that something is obviously the demonstrated failure of its former postulates under the dominating advances of absolutism and atheism. The former Modernist thesis failed to work under new world conditions, and has been definitely laid aside. Not alone would we stress the Christian Century’s change of front, already noted, but now the Federal Council Bulletin (February) bears concurrent witness under a significant editorial titled “We Need Theology.” It is a new note, as will be observed.

“There was a time, not many years ago, when our thinking about the relation of the church to society was chiefly in sociological terms. Today it has to be theological also. There was a time when the chief emphasis of the so-called ‘social gospel’ was ‘roll up your sleeves, get busy, and build a Christian world.’ Today we see that such a message is no ‘gospel’—no Good News—at all. For the church has good news for men only if it can show them that behind their striving there is a sovereign God who wills a new world and who in Jesus Christ has mediated more than human insight and more than human power for its achievement. We begin to see now that the strength of the Christian social movement is ultimately to be found, not in ethics, but in Christian doctrine.”

What a confession of dawning perception from this outstanding interchurch organ concerning its own former position and emphasis! Nor has it been converted from its social-gospel concepts. It simply faces an authoritarian world, with no possibility of building the structure of its social ideals in this impossible situation. Its eyes now turn to Christian doctrine.

“Great rivals of the Christian conception of reality, of man and his destiny, now claim the allegiance of millions. Communism, fascism and national socialism announce new ‘gospels’ which repudiate cardinal truths of the Christian gospel. New gods are being proclaimed—the absolute state, the absolute race, the absolute class—as the supreme objects of man’s faith and man’s loyalty. A new view of man is being preached,—of man, not as a free spirit created in the image of God for eternal fellowship with Him, but as the creature of the state, finding his whole fulfillment in serving earthly ends. In the face of such an irrepressible conflict, the issue is not merely whether the church can effect certain needed social changes, but whether it has a world view capable of standing against the understanding which are now being inculturated with all the ardor of a missionary crusade. The church is now engaged in a life-and-death struggle for the existence of Christianity itself as the truth about man and the universe.”

The desperation of the situation is here disclosed, and the failure of exalted social ideals in this cruel, selfish, secularized, ambitious, war-intoxicated world is freely confessed. It is this that has forced the retreat to doctrine.

“We are driven back, therefore, to rethinking what the gospel was which triumphed over the Roman Empire. One thing is sure,—it was not simply a set of social ideals, however exalted. What then gave the gospel its power was not just a vision of a new ideal, but a revelation of the nature of the ultimately Real. Christianity won its victory in a crumbling empire because it was a gospel about God, a God whose will is the final reality in the universe, and who has entered into human life for man’s redemption. And the crucial question, now as then, is whether Christianity is true or false in what it affirms about God and man.”

This is an astonishing situation, the significance of which should not be lost upon us. We need to capitalize hard upon the changed attitude. The acknowledged failure of this former Modernist anti-Biblical scheme, affords a favorable opening for the true message of God in a distraught world. We have come to the kingdom for such an hour. We must use every opening and employ every new attitude to advantage.

Church Unity Involvements

Serious thought is being given by Baptists to the actual involvements of the popular ecumenical movement the proposed world council of churches ten years hence and the kind of united church that would emerge were this proposed religious amalgamation successful. Gilbert Laws, for instance, in the Baptist Watchman-Examiner (March 31), begins logically enough with baptism,—the distinguishing doctrine lying closest to the Baptist heart.

“It is not possible to envisage any united church which is not based on infant baptism [sprinkling] as the normal and standard pattern of the ordinance. Believers’ baptism [immersion] would be a tolerated exception to the standard practice. It is not hard to foresee what would happen. The firm believers in Scriptural baptism would pass away in course of time, and the testimony would be lost.”

Declaring that the Baptist testimony must not cease, but that it would be lost in such an “eclesiastic amalgamation,” Doctor Laws adds:

“In contending that infant baptism is a serious perversion of a positive ordinance of Christ, we are not the ‘voice of one crying in the wilderness.’ Yet that is the true Baptist position from which we cannot depart except by ceasing to be Baptists.”

Turning next to the problem of episcopacy, he envisions the future church as an episcopal church, with all that such involves:

“It is not possible to envisage any united church in which episcopacy will not be firmly and centrally fixed. It is always said that other elements—presbyterian and congregational—must be combined with episcopacy, and no doubt in the church which is looked for, episcopacy would not be the old prelacy of the past. But with every modification and every allowance of this kind, it remains, and must remain, an ecclesiastic amalgamation.”

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SECULARIZED HISTORY'S CONTROLLED ENCROACHMENTS—NO. 2 largely by the evolutionary hypothesis, secularists believe in the gradual growth of mankind and the ultimate ascendency of innate human good. They take no cognizance of the two irreconcilable forces personalized in Christ and Satan. They do not see the unfolding plan of salvation, with the implanted law of spiritual cause and effect operating in nations as in individuals. They therefore look at events from a fundamentally inadequate and fallacious angle. They constantly fail to place the emphasis in the right place, from the standpoint of the really crucial hours, events, and epochs in history. They frequently miss the essential point or span that the prophecy-guided, Christian historian must tenaciously seek from human records, find, and apply. We cannot, therefore, accept their verdicts as final, or follow their process of reaching conclusions—and this despite their ponderous, heavily documented histories that appear to be most stately and impartial.

Blindly looking for gradual betterment of the race and the triumph of right by human might, the secularized history teacher's erratic theories concerning the future are matched only by his groundless speculations as regards the remote past. Denying for the most part a flat creation, the world flood, the virgin birth, and vicarious death of Christ, and scouting a catastrophic end to the present world order through the second advent of Christ, with final banishment of sin and sinners,—on what basis dare we take them as safe and final guides?

From the days of Heroditus, father of history, to the present, historians have concerned themselves chiefly with the human side, and have left the divine largely out of their reckoning. They have interpreted the finite, but have missed the Infinite. But to leave the divine element untouched, by ignoring or evading it,—in such a stupendous event, for example, as the Reformation of the sixteenth century,—is to distort and actually falsify history, and thus to miss its true intent by discarding the determining factor. Such a historian deliberately expunges divine Providence from his calculations, and refuses to see other than the human side. Thus he leaves out the central force of history—the only means by which he could discern the goal toward which all history is moving. As a result, pitiful confusion and futile guessing ensue. One cannot dispose of difficulties simply by ignoring them. And he cannot be truly scientific who deliberately ignores or evades vital facts or relevant factors in the body of data from which he educes his fundamental conclusions. The hand of God in history is the most important fact of history,—God working out His all-embracing purpose with individuals and with nations. If this, then, be eliminated from one's premises, the conclusions are bound to be far afield. And such is precisely the predicament of the secularized historian.

No pilot is safe to follow who casts overboard his compass and ventures onto the high seas, no matter how masterful a seaman he may be or how many other nautical instruments of precision he may employ. We dare not ride his ship. A history teacher without the inspired compass of God's revelation knows not whither he is going or whence he came. Instead of moving with swift safety toward a known part, he drives forward blindly through perils unseen to a goal unknown.

What does the recorder of contemporary history inscribe today? What are his fundamental interests and concerns? Is he interested in what we, in the light of inspired prophecy, must recognize and stress? No. This it could not be. He exploits that which is of human interest, not that which God emphasizes. He lacks the divinely revealed perspective that gives point, purpose, and understanding to all human action.

Be it never forgotten that contemporary secular historians missed the greatest event in the universe,—the tremendous transaction of Calvary. If they knew of it, they thought of it only as the disposition of a Galilean peasant, a visionary insurrectionist. They were not looking for the Messiah, and did not recognize Him when He came. Instead, they recorded the trifling, human bickerings of the moment, the endless fightings and struggles for human advantage. Such is the plight of those unguided by the inspired light of prophecy. What tragic misplacement of values! What misconceived emphasis! Can we wholly trust, then, the evaluation of the secular chronicler in other instances? Again we say, No! We must have inspired guidance, else we, too, shall flounder and miss the really essential, the determining things of history. Ours must be the divine view of far horizons. We must take in the eternities of
Neither capitalized his privilege nor performed his bounden duty until he has revealed the historians. The Adventist history teacher has historians must be fundamentally and irreconciled to the secularized university. That is why Seventh-day Adventist outline, not knowing whither they are really destined. That is why Seventh-day Adventist historians must be fundamentally and irreconcilably different in their viewpoint, emphasis, and teaching from the secularized university historians. The Adventist history teacher has neither capitalized his privilege nor performed his bounden duty until he has revealed the inner, final meaning of history; and this is
impossible for the worldly historian. We must never once forget that—

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will. The Bible reveals the true philosophy of history." "As the wheel-like complications [of Ezekiel's vision] were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth."—"Education," pp. 173, 178.

The loom of history is steadily weaving its living pattern in the tapestry of human affairs, and we must perceive and proclaim the band that fashions it all.

AND now let us turn from the largely negative side to the positive and constructive aspect of the question. The why of history is its philosophy. And the why is fully as fundamental as the what and the how. We must, of course, know the facts of history that we may, with certainty, find its meaning. But one may study sedulously the materials from which history is made, and yet actually miss that which made the materials. History is not simply the record of the struggling development of man, or the sum total of innumerable biographies. True history must and does have a meaning. It must be seen as a whole, with part related to part. The true student must find the goal toward which all history is moving. History assuredly indicates such a goal, and movement in the direction of that goal.

The Christian historian finds God in and through all history—finds Him revealed in the human record, finds Him expressed through the events of history as truly as the scientist finds His handiwork disclosed in the things of nature. And as the true philosopher interprets life, so the reverent historian interprets history. He grasps the vast scheme of a divine mind revealing itself through history, and his findings assume immeasurable significance. But to avow such a goal in history, under the constraint of a divine, overruling Providence, causes a lifting of the eyebrows among secularists. They deny such a thesis. As a consequence, many of the really important facts of history, as relate to its divine philosophy, pass unnoticed through the mesh of their secularized sieve, and are virtually lost to them.

Be it never forgotten that the perception of an event is always determined by a historian's vision, and by the clarity and fidelity of his concepts. That is his test and standard.

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NORMAL VERSUS PERVERTED APPETITE

By G. K. ABBOTT, M.D., Ukiah, California

Ten years ago there came an experience which seemed a key to the solution of this problem, and a very pleasing answer it was to the question of how appetite may be made a guide to what is good instead of a craving for that which is not good. Our staff at the Washington Sanitarium found it first in 1928 in the experiences related by some who were on an experimental alkalinizing diet. The desire to overeat disappeared, and especially the desire for sweets. Shortly after this, in making practical use of the knowledge gained by this experiment, I lost my own appetite for candies and sweets.

Of late years, we are inclined to believe that a chief reason for a perverted appetite is the lack of a normal supply of vitamins and mineral salts in the diet of a large majority of vegetarians as well as of meat eaters. Animal-feeding experiments have shown that a large volume of "protective" foods is really needed to ensure full physiologic health. These experiences, together with Sherman's statement of the high proportion of such foods needed in the daily diet, have confirmed our opinions.

Healthful Dietary Habits

In the last four years, experiences with patients have opened up another field of this sort. While taking postgraduate work in New York last year, one of our physicians spent some time in the New York Lying-In Hospital, where they had been paying particular attention to diet. Prospective mothers were required to use a large proportion of fruits and vegetables. The occurrence of eclampsia was so rare that interns got almost no experience in the treatment of this dangerous and baffling disease.

Having secured a high degree of cooperation in this prenatal diet program during the last few years, it has been gratifying to hear many young mothers say they have permanently adopted the diet because they have felt so much better while on it. Meat is used very much less, and bread and eggs have been kept within a good balance. Some husbands have also changed their dietary habits, and report...
that they, too, now enjoy the more healthful dietary which hinders the formation of a perverted appetite.

May it not be proper to conclude that when we conform our habits to scientifically determined physiologic needs, the appetite thereby becomes restored to normalcy, under which condition there is no craving for foods known to be unphysiologic? Such an experience gives one added assurance that he is at least on right lines. It is not only that right desires and determinations result in obedience to physiologic laws, but that obedience in turn results in right desires and appetites. Surely there are yet larger lessons to learn from the interrelationship of all divinely instituted provisions for man's health and salvation.

Demonstration Health Talk—No. 7

By WINTFRED F. LINDSAY, R.N., Dietitian, St. Helena Sanitarium

SUBJECT: "Vitamin A."

INTRODUCTION: 1. Widespread interest in diet at present time. Newer knowledge of nutrition developed largely since 1905.
2. Diet affects structure and well-being. "As a man eateth, so is he."
3. Brief general discussion of the vitamins and their importance in nutrition.
   A. Uses of vitamin A.
      1. Necessary to health, especially as relates to mucous surfaces of the body.
      2. Affects normal growth and development.
      3. Influences metabolic processes.
   B. Lack of vitamin A. Results in deficiency diseases.
      1. Respiratory infections.
      2. Disease of the eye, especially as relates to visual acuity. Visual acuity is dependent upon the presence of the substance called "visual purple." This is understood to consist of vitamin A in conjunction with protein substances in the retina of the eye. When there is a lack of vitamin A, there is a loss of the "visual purple," and a resulting impairment of vision, especially inability to see well in a subdued light.
      3. Infections of the ear, urinary tract, salivary and lymph glands, and affection of the skin.
   C. Storage in the body. Chiefly in liver.
   D. Destruction. Gradual destruction resulting from exposure to heat, air, and light, except in the presence of acids.
   E. Food sources of vitamin A.
      1. Excellent: Green leaves, spinach, parsley, chard, watercress, carrots, tomatoes, apricots, prunes, cream, egg yolk.
      2. Good: Peas, bell peppers, string beans, Brussels sprouts, broccoli, sweet potato, yellow squash, artichokes, avocado, peaches, bananas, cantaloupe, pecans, milk.

Current Comments and Experiences

S. W. Clausen, M.D., of the University of Rochester School of Medicine, made a study of the influence of vitamin A upon infection in infants. He found that among thirty-seven babies, severe infections were twice as frequent in those whose previous diets lacked vitamin A, as compared with those to whose diet vitamin A had been added in the form of cod-liver oil and supplied by vegetable "carotene."

"Last week, Dr. Harold Jeghers, instructor in internal medicine at the Boston University School of Medicine, announced the result of a two-year experiment: Many motorists involved in nighttime accidents are neither reckless nor incompetent, but are unconscious victims of an avitaminosis. Of several hundred persons examined by him, ten per cent suffered night blindness caused by improper diet. Hemeralopia victims have difficulty in seeing dimly lighted roads at night, and the glare of headlights is greatly intensified for them."—Literary Digest, "Vitamin A for Safer Night Driving," Feb. 6, 1937.

ILLUSTRATIVE MATERIAL

1. Excellent food charts of low cost can be obtained from the Home Economics Department of Agriculture, Washington, D.C.
2. Posters containing high vitamin A foods are useful.
3. Set a tray for either breakfast, dinner, or supper, and note the foods high in vitamin A.

BIBLIOGRAPHY


HEALTH CREED

"'My body is the temple of my soul.' Therefore:
I will keep my body clean within and without.
I will breathe pure air and I will live in the sunlight.
I will do no act that might endanger the health of others.
I will try to learn and practice the rules of healthful living.
I will work, rest, and play at the right time and in the right way, that my mind may be strong and my body healthy, and that I may lead a useful life and be an honor to my parents, to my friends, and to my country."—Bulletin of the Massachusetts Board of Health.

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WHAT CAN I DO ABOUT IT?

By GRACE CLIFFORD HOWARD, Research Secretary,
Scientific Temperance Federation, Boston

WHAT can stem the tidal wave of alcoholic indulgence that is sweeping the United States? Not until it strikes close home do we who are abstainers begin to realize how overwhelming it is, or to what terrible depths it can plunge a person. Recently I returned to my home town where, as a teacher, I had known the boys and girls for a period of almost twenty years. As I waited for the morning mail to be sorted, I met one of my former pupils and exclaimed in dismay, "Why Dorothy, it surprises me to see you, so young, grown so gray!"

"It wouldn't surprise you," replied the motherless girl, "if you had a young brother to look out for." As she left us, some one who had overheard the conversation explained. Her brother, just out of high school, was spending his time and money on little else than drink.

A young woman with her husband and two small sons drove by. "I hate to think what her aunt would say if she knew how Sally and her husband are drinking," continued my informant. "They stopped at our house the other night on their way home, both well under the influence of liquor. I picked up their little three-year-old, and kissed him. The odor of liquor was strong on his breath."

This heedless mother was not only unmindful of what drink would do for her and her husband, but she was also unaware that she was making her young son a slave to the alcohol habit.

"Well," I said to my informing friend, "I don't believe your son drinks, for he said to me only the other day, 'I am twenty years old today, and I haven't been drunk yet.'"

"No," she replied, "I don't think he does. A lot of the boys don't want him along on a party because he won't drink."

ALL these boys and girls in my old home town who are so carelessly wrecking their health and chances in life for such questionable pleasure, were not so long ago pupils of mine to whom I was teaching the principles of healthful living and good citizenship. Wherein did I fail them? What can I do to help make restitution and to point out to those who have not yet joined them, a better way?

These same questions face every one who works with young people. Pressure of public opinion, probably as much as anything else, determines our acts. At present, public opinion appears to favor drinking, but there are many of us who do not favor it. We need to let our voices be heard in no uncertain, but in dignified, tones, thereby drawing to us a nucleus who also believe as we do. Like a snowball rolled along the ground, such movements grow, if only some one starts them. If, instead of giving up in utter hopelessness, leaders uphold their belief in the harmfulness of alcohol and the effectiveness of total abstinence, there is reason to believe that the tide will turn and that many who now indulge will come to their senses.

Ultimately, public opinion cannot help but be awakened if we persistently and untriringly tell our story. The most effective way to tell that story today seems to be through the findings of science. Almost every class, both young and old, respects the opinions of scientific men. A proved fact stands. It cannot be laughed down, or intelligently overlooked. Science has taught us much regarding the nature of alcohol, its effects on the individual, and ultimately its effects on the race. Both the biological and psychological effects of alcohol have been portrayed through carefully controlled laboratory experiments.

The social effects of alcohol also afford an interesting story. Learn about these things yourself, and then present them to your young people; for they will listen to such things and have respect for them.

IT sometimes helps to know how others have attacked a problem. About a year ago, a young assistant pastor came to our office to talk over plans for enlightening his young people regarding the liquor situation. He was so aglow with his idea that I wrote to him afterward to learn how it had worked out. This is his story.

Functioning as a college seminar group, and treating the members as mature individuals, the young people met every fortnight to make themselves intelligent on the subject of temperance. Certain aspects of each problem to be studied were assigned to different members, who brought their findings on the subject to the next meeting. They chose a discussion leader, he said, and "met at my house and sat around a large table, taking notes on the discussion and feeling as important as a circle of physicians called together for an important consultation."

After each session, one person was chosen to draw up a summary of the essential points and conclusions. This was then discussed, approved by the group, and filed for a final report. Copies of the report were sent to the newspapers, to the licensing commission of that city, and were publicized in the church and wherever else opportunity offered itself.

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Following are the main topics discussed by the group.

I. The problem of alcohol as it affects the individual.
   1. Scientific facts about alcohol.
   2. Psychological considerations.
   3. The psychology of drinking and drunkenness (with special consideration of the psychology of habit formation in general).

II. The social problem of alcoholism in a community.
   1. Driving an automobile.
   2. Unemployment.
   5. Community life.

III. The problem of liquor control.
   1. In foreign countries.
   2. In the United States.
   3. Purpose, difficulties, and possible means of control.

IV. The problem of alcoholism in our home community.
   1. Gathering of facts and statistics with respect to—
      a. Number of liquor stores of various types and locations.
      b. Amount of business and types of customers.
      c. Local regulations.
   2. A proposed plan of liquor control for our city.

It is hard to be different from the group; all too few have the moral courage to stand out against it. Social pressure is probably the leading cause for inaugurating the drink habit among both young people and older people. Added to that, hero worship plays a leading role with young people. What their heroes and heroines of the magazine and movie world are seen doing, they, too, want to emulate. Substitutes that are more worth while than drinking must be presented, and life be kept so full of interesting and healthful occupations that the young person will have no desire for drink. This is not an easy task for the leader, but it is one that urgently needs to be carried on.

The minister today has a much broader task than mere preparation of doctrinal sermons. The adequate care of the social needs of his flock brings a rich reward through the satisfaction of seeing his group of young people separated from the undermining influences of the drink habit. The physician, nurse, and medical worker also have a broader task than merely caring for the immediate physical need of the patient. True, fundamental health and temperance education demands the combined earnest, prayerful effort of all.

MEDICAL MISSIONARY WORK AND THE GOSPEL

No. 2—Classes Who Are to Do Medical Missionary Work

By G. A. ROBERTS, President.
Inter-American Division

Presidents of Conferences

"We now ask those who shall be chosen as presidents of our conferences to make a right beginning in places where nothing has been done. Recognize the medical missionary work as God's helping hand. As His appointed agency it is to have room and encouragement. Medical missionaries are to have as much encouragement as any accredited evangelist."—"Medical Ministry," p. 240.

The Ministers of the Gospel of Christ

"The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus."—"Counsels on Health," p. 523.

"Ministers, do not confine your work to giving Bible instruction. Do practical work. Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul."—"Medical Ministry," p. 240.

"Some utterly fail to realize the importance of missionaries being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease."—Id., p. 245.

"Let our ministers, who have gained an experience in preaching the word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists."—"Counsels on Health," p. 397.

"Those men, who after many years' experience, have yet no appreciation of the medical missionary work, should not be appointed to preside over our
churches. They are not walking in the light of present truth for this time. Those who love the truth and appreciate the question of temperance in all its bearings should not be placed in the charge of a minister who has not had the light God has given him upon that subject. What help can a man be to a church if he is not walking in the light?"—"Medical Ministry," p. 238.

"Those who labor in our conferences as ministers should become acquainted with the work of ministering to the sick. No minister should be proud that he is ignorant where he should be wise. Medical missionary work connects man with his fellow men in Christ's ministry. Then why do not all our ministers heartily cooperate with those who are carrying forward medical missionary work? Why do they not carefully study the life of Christ, that they may know how He labored, and then follow His example? Is it for you, the appointed ministers of Christ, who have His example before you, to stand off and criticize the very work that He came among men to do? The work now being done in medical missionary lines ought to have been done years ago, and would have done if the people had been soundly converted to the truth, if they had studied the word with humble hearts, if they had reverenced the God of the universe and studied His example? Is it for you, ministers, to stand aside and criticize the very work that He came among men to do?—"Testimonies," Vol. VIII, p. 62.

"Children and Youth"

"Children can take part in the medical missionary work, and by their own labors and little helps can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth."—"Medical Ministry," p. 234.

"Every Church Member"

"We have come to a time when every member of the church should take hold of medical missionary work."—"Testimonies," Vol. VI, p. 350.

"Those who are preparing for the ministry should make a diligent study of the human organism, that they may know how to care for the body, not by means of drugs, but from nature's own laboratory."—"Testimonies," Vol. VI, p. 302.

"The work now being done in medical missionary lines ought to have been done years ago, and would have done if the people had been soundly converted to the truth, if they had studied the word with humble hearts, if they had reverenced the God of the universe and studied His example. Had our people done this work, many persons of ability and influence would have been converted, and joined us in giving the message of Christ's soon coming."

"Those who are preparing for the ministry should make a diligent study of the human organism, that they may know how to care for the body, not by means of drugs, but from nature's own laboratory."—"Testimonies," Vol. VI, p. 302.

"Ministers and Bible workers should prepare themselves for this line of work; for in doing it, they are following the example of Christ. They should be as well prepared by education and practice to combat disease of the body as they are to heal the sin-sick soul by pointing to the Great Physician."—"Medical Ministry," p. 233.

"Medical Missionaries"

"Doors that have been closed to him who merely preaches the gospel, will be opened to the intelligent medical missionary. God reaches hearts through the relief of physical suffering."—Id., p. 346.

"Those who are doing medical missionary work should have the full sanction and cooperation of the churches, for they do not by this, they are hindered. Nevertheless, they will advance. If the medical missionary workers will carry this line of effort into the churches everywhere, if they will work in the fear of God, they will find many doors opened before them, and angels will work with them."—"Testimonies," Vol. VIII, p. 72.

"Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting up the fact that the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls."—"Counsels on Health," p. 503.

"Gospel Workers and Canvassers"

"All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—"Ministry of Healing," p. 456.

"Counsellors should be able to give instruction in regard to the treatment of the sick. They should learn the simple methods of hygienic treatment. Thus they may work as medical missionaries ministering to the souls and the bodies of the suffering. This work should now be going forward in all parts of the world. Thus multitudes might be blessed."—"Testimonies," Vol. VI, p. 350.

CURRENT SCIENTIFIC NOTATIONS

In applying the newer knowledge of nutrition to the practical problems of the feeding of children, we should always give the child the benefit of any scientific doubt; and here "the child" means the child himself and not his whims. The future health, happiness, and efficiency of the child may depend, among other things, the investment of much time and thought in the patient and persistent education of the child into good food habits. Where differences of interpretation or emphasis appear in the scientific literature of the subject, as, for instance, in the greater emphasis upon milk by some writers and upon fruit juices by others, it is well to give the child the benefit of the doubt by feeding liberal allowances of both milk and fruit juice, even though it takes time and trouble to establish the habit of the consumption of the desired liberal amount of milk.—Sherman, "Chemistry of Food and Nutrition," 1937.

"In the absence of more definite correlation between the psychic and the physical, it is well to strive for ideal growth of the body and thus provide the most favorable sphere for development of the mind."—"Ministry of Healing," p. 242.

The Ministry, September, 1938
AFTER more than twenty years' absence I was again sent to Musofu Mission near the Congo border, Northern Rhodesia, Central Africa. It was my medical experience that won friends in the old pioneer days, and I find that the medical work renews friendships and breaks down prejudice everywhere I go.

As soon as I returned to the region in which I could drink clean water out of a running river and see the beauties and handiwork of God in the hills and trees and flowers around old Musofu, I wondered what had been done for the native people living in the Serenje district, to the east of us. While we were out riding on our bicycles, Jacob, a native evangelist, asked me if it were not time now for him to take his long journey. I said, "Yes, the rains are about over, and there is food in the villages and water in the streams."

Well, Jacob had a real experience. To help him win friends in the new district, I gave him a supply of simple remedies, such as salts, castor oil, eye lotion, ointment for the itch, and a bit of eucalyptus oil for coughs and colds. The districts here in the wilds are allotted to different societies to work, and we are not supposed to enter the district of another society. When asked if he had a permit from the chief to hold meetings in the village, he would say he had none, but that he had medicines to help the people, and pictures to show them of Jesus, the Saviour.

Finally he neared the village of Chief Chibale's village and was told if he proceeded to visit the villages ahead, without a pass, he would be beaten. Although I had given him a general letter to the chief of the district, the letter was ignored because I had not written the name of the particular chief. There were three native chiefs in this village, the third one a woman who had four husbands.

Jacob held no services in Chibale's village, but succeeded in holding meetings in sixteen other villages before he was refused permission to go farther, and advised to return. He said he was without food for two days, and fainting from weakness. The women stayed in their gardens during the time to reap their millet, and the men in the village said they had no food. When he succeeded in reaching the motor road with a broken bicycle, he was denied a lift because he was a native and did not have the cash in his pocket to pay.

Altogether, he visited eighteen villages, held twenty-four meetings, and helped three hundred and twenty-six with medicines. In some of the villages the opposition was so bitter that they would not give him a hut to sleep in.

The laws of the bush are to be kind to the stranger, but not so in this district occupied by a Christian mission. Fearing such opposition and not knowing the district, I had advised Jacob to visit as many villages as possible before going to the head chief or the government station, for there he would only be turned back.

Just now my son, Arthur, and his wife are out in village work. They piled all the supplies they could on two old bicycles, and two native boys pushed the bicycles while the missionaries walked. They are having good meetings, and souls are being turned to Jesus. The sick are being helped, and some at death's door are being restored to life.

Let us consecrate all to the Master and speedily finish the work. The world is filled with sin, sorrow, and woe. Let us hasten the glad day when Jesus will come, and sin and suffering will be over.

Presenting Health Subjects

A PRACTICAL, understandable discussion of any subject on health usually draws an interested audience. The public is health-minded, and within each breast is more or less of an inborn desire to be well and vigorous, to be without distress, and to cling to life. In this brief discussion of how to present the principles of healthful living, we can hope to present only a few of the fundamentals.

First of all, we must recognize that health education is not health propaganda or merely a matter of physical culture. The broader and more sacred scope of this work has been set before us very clearly in the Spirit of prophecy. We are impressed by the frequent reference made to the relationship of health principles to "physical, mental, and moral health." Furthermore, the Bible gives important reasons why the care of the body and the maintenance of well-being are matters of vital consequence.

"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." I Cor. 6: 19, 20.

How can health principles be presented so as to convey their true value, and to inspire interest and confidence in them? First, perhaps we should keep in view the great object of health reform.

"In teaching health principles, keep before the mind the great object of reform—that its purpose is to secure the highest development of body and

* Graduate nurse, 1905, Battle Creek Sanitarium.

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mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."—“Ministry of Healing,” p. 146.

Secondly, we are to be tactful, courteous, and charitable in our approach.

"It is of little use to try to reform others by attacking them. A reform may be presented in the best light, such effort often results in more harm than good. In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something and charitable in our approach. We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding."—Id., pp. 156, 157.

Extreme views and an uncharitable spirit are to be avoided.

"Those who are advocating a reform in diet should, by the provision they make for their own table, present the advantages of hygiene in the best light. They should so exemplify its principles as to commend it to the judgment of candid minds."—“Counsels on Health,” p. 133.

"Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbors. The effect of their mistaken reforms, as seen in their own ill-health, and their efforts to force their views upon others, gives many a false idea of dietetic, reform, and lead them to reject it altogether.

"Those who understand the laws of health, and who are governed by them, will shun the extremes, both of indulgence and of restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good."—“Ministry of Healing,” pp. 318, 319.

These are fundamental principles pertaining to our health message and its presentation. Those who are qualified through broad study, who understand in a comprehensive, balanced way the program of health education, and who feel a burden for this work will be doing a most important service as they teach our people both by precept and example. Let us not overlook the need in following the example of our Saviour in coming close to the people, actuated by a sincere personal interest in their welfare—physical and spiritual. H. M. W.

Recreation and Vacations

By W. C. Loveless, M. V. Secretary, Illinois Conference

JESUS once said to His disciples, "Come ye yourselves apart, and rest awhile." And in the "Testimonies," we are instructed:

"You should labor with care, and observe periods of rest. By so doing you will retain your physical and mental vigor, and render your labor much more efficient. BrotheF, you are a nervous man, and move much from impulse. Mental depression influences your labor very much. At times you feel a want of freedom, and think it is because others are in darkness or wrong, or that something is the matter, you can hardly tell what, and you make a drive somewhere, and upon somebody, which is liable to do great harm. If you would quiet yourself when in this restless, nervous condition, and rest, and calmly wait on God, and inquire if the trouble is not in yourself, you would save wounding your own soul and wounding the precious cause of God."—Volume I, p. 622.

One of the greatest needs of civilized people today is the need for rest, repose, and relaxation. Not that they are working too hard or accomplishing too much, but they are on a continual tension with the rush and bustle of modern life. Outdoor exercise is necessary to vital strength. Relaxation is an essential element of physical and mental health, and is necessary as a nerve tonic.

Graduated, balanced exercise in the out-of-doors is also a great aid to vital strength and well-being. Therefore, take a vacation. Loosen the iron grip. Relax from the nerve tension. Put off the robe of responsibility, and play! play! play! Well may every mature individual in this mad-driven day voice the sentiment of the poet's prayer:

"Backward, turn backward, O Time, in your flight, Make me a child again, just for tonight!"

Even cold steel, if pitched to a high tension and continuously vibrated, tends to crystallize and break. Hence, high-power machines, after a long and continuous run, are placed in their sheds to rest awhile. Even more essential is the need of rest and diversion for overwrought nerves, brains, and muscles. Rest a while, that you may relax and get a clearer perspective, and then the various factors in perplexing problems will assume their rightful proportions.

Benefits of Recreation


A vacation program is purely a personal matter, but it should be carefully planned with the thought in mind of obtaining the benefit needed in rejuvenation of body and mind and spirit. Fresh air, sunshine, rest, exercise, sleep in abundance; pure water, healthful food, and change of environment are essential factors in every successful vacation period. Do nothing to excess, but be moderate in everything. If possible, put your hobby into practice. If you have none, develop one.

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I believe every worker should plan to take a vacation every year. It is only foolhardy to say, "I have never taken a vacation." It is living more in accordance with the Spirit of prophecy for a minister to say, "I take my vacation every year as faithfully as I prepare my sermons," or for a doctor to say, "as faithfully as I prescribe it for others." The business world has found that it is imperative for its employees to have periods of rest and recreation. Some large corporations spend thousands of dollars to provide for their workers at least two weeks' compulsory vacation with pay. Many ministers of the modern churches have from one to three months' vacation every year, and a central place provided for them to spend their vacations together at a very nominal cost.

Men of sedentary occupations, after being indoors all day sitting in committees and attending long sessions, go home tired. They want to eat, read, and go to bed. They are too fatigued, too "all in" to bother with exercise, whereas balanced exercise is precisely what is needed and what will prove to be refreshing as well as relaxing and healthful. Plans for physical recreation and exercise as well as mental pursuits should be a part of their program.

What Every Worker Should Do

Develop a hobby suitable to individual characteristics and taste.
Devote at least one or two hours to enjoyable outdoor exercise daily, suited to the individual physique and need.
Ensure adequate sleep and rest.
Guard against overindulgence of appetite.
Plan vacations that will not exhaust nerve energy and deplete the pocketbook.

"Four-Plus Languor"

The expression, "four-plus languor," was used by some one with whom we were discussing ways and means of converting the talk about medical missionary endeavor into action and deeds. This was his way of diagnosing the attitude of many toward medical missionary enterprises.

Medical workers will readily understand the quantitative value of "four-plus." By way of explanation to others, it is the term commonly used to express the maximum reaction or result of certain laboratory tests and physiological functions. Hence the significance of "four-plus languor."

We would not elaborate this thought with any spirit of criticism in mind; but really, dear fellow workers, isn't it true that there is an unfortunate lack of actual productive effort in matters pertaining to health education and related interests? We talk about the virtues of such work, and many wonder when the medical phases of our work will take their appointed place, but few have been sufficiently fired with zeal to be impelled actively to embrace the opportunities for engaging in these lines of work. Through the Medical Missionary Association we are seeking to arouse interest in the active participation of what is familiarly called the "right arm" of the gospel message.

What is the remedy? We shall find that we have a specific for languor of this nature only as we become fired with Christian zeal and earnestness in the work of the Lord. The reception of the fullness of Christ will impel us to work for others. In the providence of God, the blessings of authentic, balanced principles of healthful living have been called to our attention. At the same time, the responsibility of promulgating these principles by precept and example has been laid upon all leaders in the church. Promise of special blessing has been pronounced upon this work, and we are assuredly told that it bears the "signature of Heaven."

Who will throw off all languor and heartily join in all phases of medical missionary endeavor?

H. M. W.

**Association Notes**

New members are daily enrolling in the Medical Missionary Association. It is indeed heartening to observe the interest that is manifested in this organization.

A brief statement from a letter today expresses the sentiment of a good many: "I join with those who have enrolled, in expressing my thankfulness for this type of organization in our midst. Our prayers are with you in this important work."

We again call your attention to the request made in a former number, that your suggestions are solicited and we desire to hear from you as to the kind of material and type of articles you desire most to find in this, your section of The Ministry.

From our experiences in a number of camp meetings recently, we are led to believe that our people generally are possessed of a growing interest in the health phases of our message. This receptive attitude toward the balanced principles of healthful living is as it should be, for we have been given this word: "The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that as a people we must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them."—"Testimonies," Vol. I, p. 486.

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Choosing Choir Music

By H. A. Miller, Instructor, Southern Junior College

Concerning the type of choir music that should be used, there is great difference of opinion. Some advocate the strict style of the classical, to the exclusion of everything else. Others wish to use simple gospel songs. Still others lean to the octavo type written mostly by modern composers—a medium between the first and second named classes.

There is much that can be used from all three types, and no one class of music should be used to the exclusion of the others. Some choirs, because of their inability to sing the difficult classics, are automatically forbidden to touch this type of music. Where the choir personnel is such as to permit the use of highly artistic music, there is a tendency to cling to more difficult music, and to find no satisfaction in singing the simpler forms. The whole question of selection should hinge upon the spiritual uplift that the congregation derives from the music rendered. How could there be any other rightful gauge? Surely the choir is not there to make a stage appearance, feeling satisfied only when a high artistic standard has been reached. What would happen to our churches if the ministry sought merely oratory and rhetorical display?

You will discover that more people enjoy the simpler forms of music than enjoy the classical. Great truths are usually simply stated. They are so worded that any one with average intelligence can understand them. Great truths would not be great if they were not meant for all people. Where will you find such great truths as those that fell from the Saviour’s lips? And yet they were dressed in home spun. Simplicity has always marked the greatest gospel achievements, while display and ostentation have been absent. God works marvelously with simple things, and in quiet ways. It was the short, simple prayer of Elijah that won the victory, not the noisy demonstrations of the prophets of Baal; it was Gideon’s three hundred men, not the thirty-two thousand warriors. All this lest men “vaunt themselves against Me, saying, Mine own hand hath saved me.”

It would be enlightening to know the results of a vote from the church membership as to the type of music from which they receive the most spiritual help. Claudia Muzio once stood on a country road in the South and listened to two little pickaninnies sing “Count Your Blessings.” She had never been so impressed by any song she had heard as she was by that simple gospel song, and said she, “I have been counting my many blessings ever since.”

Who calls for a Brahms or a Beethoven symphony when on a deathbed? It is always a simple gospel song that serves such occasions. This is no plea for the enthronement of the hymn and gospel song in our choirs, and the banishment of all other types of music. But it is a call for a more serious consideration for spirit-filled music of the simpler type.

Test of Conducting

As a conductor, your skill will be manifested in what you find yourself able to do with a simple song. This type of music will reveal points of interpretation to the choir members that will be surprising. Their insight into the holy of holies of musical expression will be marked. Draw out the beauties and glories of hymns. These shades of loveliness are missed in mass singing. Let your congregation listen to something they all know; present it so charmingly that the memory of it will hollow their days. If you wish to be thrown upon your own, you will find a great field in the hymn and gospel song forms that will challenge all your musical powers. Alternate with the simple form, and the larger type. Let the choir walk among men in songs that the common worshipper can grasp and understand. Just as a prayer in Latin leaves a congregation behind, so will most of the artistic sacred musical productions.

You must speak the language of the people, if you wish them to take something home with them. This is absolutely essential to successful choir service. We must reach out from the choir loft, as well as from the pulpit. Not how artistic or how beautiful a rendition, but how close you come to your congregation is what counts.

Jacob's ladder not only touched heaven, but it also rested upon the earth right at the travel-worn pilgrim’s head. This dream may well represent the choir service, where the angels of noble purpose, lofty ideals, and heaven-born determination are ascending, while the winged messengers of peace, mercy and love are descending.

Three fine choir magazines are issued monthly by the Lorenz Publishing Company, Dayton, Ohio, in which three grades of choir music are presented. The Volunteer Choir contains music of least difficulty; The Choir Herald has anthems of medium grade; and The Choir Leader contains selections of greater difficulty. By using a solo, duet, trio, or quartet occasionally, the choir will have plenty of time to prepare their numbers, which might be given every other week, or oftener if desired. A year’s subscription to these magazines will supply enough music for almost every occasion for several years, where
this plan is followed of using specials from time to time. Two members can sing from one magazine, thus considerably reducing the expense. Naturally some songs are better adapted to choir use than others. But there are many that, when properly rendered, would arouse a spirit of worship in all who enter the church door.

Waiting
Horatius Bonar
Solo or Duet
Harold A. Miller

1. This is not my place of rest ing; Mine's a ci - ty yet to come;
2. There the Lamb, our Shep herd, leads us. By the streams of life a long;

On ward to it, I am hast ening,— On to my e ter nal home.
On the fresh est pas tures feeds us,— Turns our sigh ing in to song.

In it, all is light and glo ry; O'er it shines a night less day;
Soon we pass this des ert drear y, Soon we bid fare well to pain;

Eve ry trace of sin's sad sto ry, All the curse has passed a way.
Nev er more are sad and wea ry, Nev er, nev er sin a gain.

NOTE—Alto voice follow lowest notes, where four appear on upper clef.

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THE ASSOCIATION FORUM
A Round Table on Methods and Problems

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

Brief Public Players

EDITOR, THE MINISTRY:
The sameness of the opening exercises in our church services ought to be broken, at least a part of the time, in order that interest may be maintained. Just now I am thinking of the prayers offered.

The invocation following the doxology, as used in some of our churches (and very properly so), should always be but a very brief expression of thanksgiving and appeal for the presence of the Divine Spirit. The prayer at the close of the service, known as the benediction, likewise should be short. It is not necessary to review the sermon or to comment on it for the benefit of either the Lord or the congregation.

The general prayer following the opening song is a very important part of the service, and the one who offers this sacrifice of praise should have opportunity to think about it, and should not be requested to pray without having been given some previous notice.

Another very important point to remember in connection with public prayer is found in this statement from the messenger of the Lord, recorded in “Testimonies,” Volume II, page 581.

“One or two minutes is long enough for any ordinary prayer. There may be instances where prayer is in a special manner indited by the Spirit of God, where supplication is made in the Spirit. The yearning soul becomes agonized, and groans after God. The spirit wrestles as did Jacob, and will not be at rest without special manifestations of the power of God....

“But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. They deliver a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to things transpiring in the world.”

A few further statements ought to make us think seriously concerning the length of the prayers we offer in public:

“A few minutes’ time is long enough to bring your case before God, and tell Him what you want; and you can take the people with you, and not weary them out, and lessen their interest in devotion and prayer.”—Id., p. 617.

“Tremendous exercises” which go on for hours should be avoided, if possible. “Christian prayer of more than five, six, seven, and even ten minutes’ duration is not necessary to review the sermon or to offer the Lord a prayer of thanksgiving.”—Id., Vol. IV, p. 71.

A text comes to mind that it might be well to apply at this time: “Study to show thyself approved unto God.” It seems that some study should be given the length and content of our public prayers, keeping in mind the instruction the Lord has given us in the testimony of His Spirit. The Lord’s prayer, given in response to the request of His disciples, affords a worthy example of a prayer ideal in length and content.

M. A. HOLLISTER.
[General Conference Medical Department.]

Scientific-Theory Mortality

EDITOR, THE MINISTRY:

An important fact often overlooked in connection with scientific discoveries is the small proportion of worth-while discoveries as compared with the great number of men engaged in research and investigation. Michael Faraday, who is considered one of the greatest of experimental scientists, thought himself lucky when one out of ten of his experiments turned out successfully. This high percentage of failures, or what we may call the high mortality of scientific theories, ought always to be taken into account when considering the probable truthfulness of any new theory proposed in the name of science. Even among those theories which for half a century, or even for several centuries, have been regarded as true, a great many have been outgrown or ultimately abandoned entirely. A few such examples are cited in the book entitled, “History of Some Scientific Blunders;” but hundreds of other examples might be cited.

I believe that all genuine scientific discoveries which bring blessings to the human race have in every instance been the result of the working of the Holy Spirit on the minds of men in a purposeful way, and have been accompanied by extraordinary outpourings of the Holy Spirit and by other evidences of the working of the Holy Spirit. Such is the case in the great discoveries of Michael Faraday. He thus states that out of all the experiments he ever had, only one out of ten was successful.

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persons who could be trusted with such truths. Men stumble along by their trial-and-error method, making many times as many failures as successes. When a real scientific fact is discovered, the world is always disposed to give the credit to the discoverer; whereas every real truth, every uplifting idea in natural science or in any other department of thought, comes alone from the Source of all wisdom,—"Christ the power of God, and the wisdom of God." Blessed are the sincere, or pure, in heart, who are permitted to see God in this world through His created works.

GEORGE McCREADY PRICE.
[Professor, Walla Walla College.]

NOTES AND NOTICES
Information and Sundry Items

(Continued from page 2)

five hundred church edifices in the city, some of which, like that historic Lateran,—claiming to be the mother of all the churches of the world, and reaching back in founding days to Constantine,—are interwoven with the most momentous events of human history thereafter.

See the giant palace of the Vatican, and St. Peter's enthroned now in Vatican City, with its own postal system, coinage, diplomatic corps, telephone system, radio station, multiple colleges, and the other accouterments to its ramified system and power. See the swarming monks and friars and priests on every hand and from every land. See the marks of blighting superstition and perversion. Watch the penitents climbing the Scala Sancta, or sacred stairs, on hands and knees, or kissing the images of the saints. Gaze at pagan temples transformed into Catholic churches with practically the same pagan ritual or pagan columns surmounted with the statue of a saint.

What a picture! What a story! Words fail, as past, present, and prophesied future troop before the mind, struggling for utterance and vying with each other in interest and momentous concern. The system is more than human, but in no sense divine. It is a mystery in its power and appeal, but not the Mystery of godliness. It is baffling in its uncanny shrewdness, and is adroitly winning its way back to power and prestige. And this message and movement that we represent, fellow worker, is its direct antithesis.

The halt in Rome's willful career, effected by the French General Berthier in 1798, and the serious setback when troops poured through the famous Porta Pia in 1870, as they wrested the city from papal control, will soon be overcome. Once more she will sit a queen, proudly believing herself secure. Then will come our day of grief and testing, yet radiant, nevertheless, with hope, and pledged with the immutable promises of God's speedy deliverance for His children.

O Rome! Mighty are thy fascinations; imponderable are thy plans. Little wonder that the world, whose pathway is enlightened by the torch of prophecy, wonders after thee. Yet God rules and overrules. And, great God and living Father, we thank Thee for Thy divine portrayal of the sure outline, and for understanding to read the meaning aright! Give us renewed confidence in Thy limitless power, and grant us, we pray, spiritual grace and power for the bearing of our appointed witness, as we present to a perishing, bewildered, disillusioned world the meaning of it all through the everlasting gospel in the setting of the third angel's message. And accept, we pray, our pledge of renewed faith in this last, momentous hour. Amen.

L. E. F.

C. The fight for public money to aid Roman Catholic schools has been going on for a century, but has come out in the open since 1915. Fresh stimulus may have been added to the campaign by the report of the President's advisory committee on education, which recommended Federal appropriations to private schools as well as to public schools for certain limited uses, and gave every State final authority to decide what constitutes a public school. "But that campaign needs no stimulus," says the Christian Century of June 8, "for it is always going on," and continues:

New York and Maryland have furnished recent episodes. New York's highest court, by a vote of four to three, has declared unconstitutional the "Catholic bus bill," which became a law over Governor Lehman's veto, requiring boards of education to furnish free transportation for pupils to parochial schools when it is furnished to public schools. This may be giving aid directly to the pupils, but it is certainly, as Judge Ripley stated, giving indirect aid to the schools; and the State constitution prohibits State aid "directly or indirectly" to private or parochial schools. . . . The fight for public money for Roman Catholic schools is a century old, but it has come into the open since 1915. Maryland's supreme court decided on May 20, by a vote of five to three, that a constitutional prohibition of public aid to sectarian education does not invalidate a law requiring free transportation to such schools at public expense.

J. EDGAR HOOVER, director of the Federal Bureau of Investigation, when asked in what age group most of the country's [U.S.A.] dangerous criminals are found, replied:

More individuals are arrested who are twenty-two years of age than in any other age group. Judge Epstein, of the criminal court in Chicago, recently declared that few of the youths arraigned before him on serious charges had any spiritual education in the home. I would like to point out that only in the rarest of instances have the criminals with whom the special agents of this bureau come in contact participated in Sunday school or other church activities. I feel confident that one of the greatest forces that could be developed in the individual as a crime-prevention measure would be the strengthening of moral barriers.—Religious Digest, June.
C. A CONVERTED Buddhist priest gives striking testimony in the July Religious Digest as to the meaning of Christianity:

Christ! He is my religion, He is my ethics. He is my philosophy, my art. As I look back on Buddhism now, I see that in that in which Buddhism gives us a more intimate and concrete expression of the divine nature is the story of Christ. This is true not only of Buddhism, but also of Socrates and Confucius and the old Japanese saints—the splendor even of the sun and of nature, of the birds and the beasts finds, as it were, its perfect manifestation in Christ.

C. THE peril of intellectualism is well stressed by the Southern evangelist, Bob Jones, in a recent issue of Fellowship News. The minister is to be a herald, not a disputant:

As a rule very intellectual preachers are not great soul winners. This is no reflection upon intellectuality. Nor does it mean that the gospel does not appeal to strong minds. Intellectual minds naturally are inclined to analyze the gospel and all spiritual truths. "The gospel is the power of God unto salvation to every one that believeth." It is heralding the gospel, not analyzing the gospel that saves people. It is not philosophizing about the gospel, but it is proclaiming the gospel that does the business. It is hard for us to keep in our minds that what a lost world needs is not our comments on the gospel, but the gospel itself. "Go ye into all the world and preach the gospel." That is the divine command. Tell the story. Keep on telling it. God is back of that message. Paul did not seek to give the gospel story in excellency of speech. A preacher may tie men to himself by the power of a logical mind or by the gift of oratory. He may sway an audience by his dramatic skill. But the preacher's business is not to "sell" himself. He is on business for the King. It is the gospel that ties men to Jesus Christ, who "is able to save unto the uttermost all who come to God by Him."

C. ANSWERING the question, "Why were the Jews forbidden to eat the flesh of swine?" the April 20 Christian Century "Question Box," running true to its rationalistic, Bible-denying form, discounts the argument of repulsiveness in appearance and habits and "sanitary considerations" as "improbable," and projects an explanation consistent with the evolution hypothesis. This is the sacrilegious explanation offered—superstitious religious "taboos."

It would seem that the customs of these and other related peoples were based upon ideas that lie far back of the historic period, and had to do with taboos growing out of the relations of mankind to deity. Certain animals were regarded as sacred, as totems of tribal groups or as the embodiment of a tribal god. In some instances the flesh of such animals was avoided as holy, and in others it was esteemed as particularly desirable as imparting the qualities of the deity. Similar was the reverence paid to certain plants or objects of cult worship where the idea of a totem was not present. Either of these motives might determine the attitude of a clan toward a particular animal as food. In the case of swine it would appear that the avoidance of this animal as food arose in prehistoric times when it was worshiped. This is known to have been the case in certain districts of Egypt, and in later times the flesh of swine was used in sacrifices in the Temple. In the case of swine it would appear that the avoidance of this animal as food arose in prehistoric times when it was worshiped. This is known to have been the case in certain districts of Egypt, and in later times the flesh of swine was used in sacrifices in the Temple. No idea of its unwholesome character seems to have been entertained in either case. Some such belief regarding the animal seems to have been the other motive to the greatest fanaticism of swine's flesh which became the custom of the Jews. This extended to the owning or tending of swine (Matt. 8:30-32; Luke 15:14, 15). The Third Isaiah (according to Modernistic segregation) associates the eating of swine's flesh with abominable and magical practices (Isa. 65:4, 5). The same attitude toward this animal as food prevails among Moslems, and with even stricter enforcement. This rule among them appears to go back to Hebrew, and probably to early Semitic, practices.

Such an attitude is characteristic of Modernism. Denying the inspiration of the Biblical account of the origin of the race, and accepting the rational explanation of perverted versions or traditions of the origin, Common understanding obtaining among all early peoples—concerning Paradise, the fall, the ejection, the flood, the worship of God, the divine restrictions, etc.,—evolutionistic Modernism completely reverses the order. It gives priority of place to these perverted versions found among the ancient nations and writings, and degrades the inspired, authentic Biblical records to simply one of the common traditions of mankind. Fearful will be the accountability for this denying of the Word.

C. THE ceaseless procession of new inventions marches on, amazing the world until it has ceased to wonder, and constantly revolutionizing its ways—particularly in the realm of communication and transportation. Quickly caught up by the world, they are often employed for evil purposes, and create new problems and complications for the heralds of God's great "good news" for mankind. Why are we so sluggish in utilizing these new and unprecedented avenues of communication in the promulgation of the greatest news in the world? We were, for example, dreadfully slow in laying hold of radio's possibilities. And now, according to the Nation (February 5), we have next, the radio newspaper.

There is no longer anything speculative about printing newspapers in the home by radio. Merely by adding a facsimile attachment you can convert an ordinary radio into a printing press capable of picking up news and pictures from the air and setting them down in black and white. Orders are already pouring into the factory, and within the next few months these facsimile machines, potentially the most socially significant invention since the development of the printing press, will be operating in homes throughout the country.

C. AGAIN we note Roman Catholic acquaintance with our work and growth. The following is from one of their official publications, the Register (Dec. 26, 1937), published at Denver, Colorado:

The Seventh-day Adventists have a membership of only 438,139 throughout the world. . . . They give more proportionately per member than any other denomination, about seven times as much as Catholics, according to the 1926 religious census. Their foreign mission work is enormous, considering their small number. This year, they have added 71 new languages in their missions. Their workers now use 649, an increase of 255 languages since 1929. Their annual missionary zeal puts all large denominations to shame.

The Ministry, September, 1938
C. The ministerial internship plan is not confined to Seventh-day Adventists. The magazine, Religion on the Air (first quarter, 1938), tells of the localized plan of a large Philadelphia Lutheran church the pastor of which has an assistant, called an "intern." The idea originated with Doctor Stover while he was watching the medical interns in a hospital one day. He says:

I decided that prospective ministers, as well as physicians, would profit from a course in interning. Fifteen years ago the Messiah Lutheran church established an internship. Boys who have completed their seminary work apply for this year's special training that runs from one January to the next. It pays a salary. I ask all applicants three questions. First, are you truly a Christian? Second, will you work hard? Third, what are your talents? Talents I place lowest, as of least importance.

C. Struggling to find Modernistic religious relationship to inevitable, oncoming war, the liberalist editor of Christendom and the Christian Century boldly declared in the former journal (winter quarter) that war is humanly unavoidable. The pathetic groping of such men, having cast away their confidence in the authority of the prophetic Word and their belief in the impending advent to end civilization's mad career, finds expression in these two paragraphs:

We are well on the way to the next war. All the nations are preparing for it. Some have already begun to fight in it. Perhaps Ethiopia and Spain and China are the scenes of its opening battles. When the next war will come in world-embracing proportions, no one knows. Diplomacy is engaged in stalling it off from week to week, from month to month, from crisis to crisis. But there has settled down upon all the world's governments a strong conviction that war is humanly unavoidable. Some governments plainly want to precipitate the next war now. Others will endure provocative insults for the moment only because their preparations are not yet complete. How shall we explain the hectic enthusiasm of the totalitarian states for their new order of things? How could they be brought so easily to abandon the long-established ideology of the Christian West and commit their cultural and national destinies to an ideology which can be accurately described as a sophisticated revival of primitivism? Then there is modern civilization. It is not only rooted in the uncultured, and the thoughtless, let him change his ways. If people are really interested in hearing the truth, simple, unadorned titles will have their weight with them. Above all, our advertising should be conservative, truthful, not giving an appearance of things that will be and, by capitalizing the inevitable, deliberately adopt the ideology of primitivism in advance of the arrival of primitivism, so that when the catastrophe comes and the world lies in chaos they will be in a preferred position. Already oriented toward the primitive, they will be able to rise, phoenixlike, from the ruins and to seize power and glory at the threshold of a new era... What is the greatest ox, the greatest weapon of faith in the living God, We are not left to idle guessing as to the spiritual condition in which the next war will leave mankind. The uprooting and blighting of fundamental Christian convictions as the result of the late war is the most conspicuously fact of the last two decades. And where faith has survived, or where it has been restored, it is a shallow faith, a short-ranged faith. Another war will play havoc with such faith. Its inevitable effect will be to make the world and history look like an affair of chaos and stark confusion, having no meaning, no purpose, no guidance, no goal. This view of history has become more widely held since 1914 than ever before. Whether Western-civilization can be saved or not, we cannot know. The forces which push it toward the brink are strong, passionate, and demonic. Where shall we turn for hope?

I turn with hope—a trembling hope—to the Christian church. Perhaps the church may yet save civilization. If it cannot save Western civilization it can begin now to set its own house in order, so that it may save the civilization that will slowly arise upon the ruins of the West.

THE FIELD SAYS
Echoes From Our Letter Bag

Conservative, Truthful Advertising

EDITOR, THE MINISTRY:

I was much impressed by an article entitled "Poster Advertising," by A. H. Johns, appearing in the January issue of The Ministry. Heartily do I say "amen" to it—especially to the paragraph devoted to exaggeration. I am only a layman, but how often I have been embarrassed—yes, shamed—by posters and handbills that spoke of the "thousands" that were attending a certain meeting and of the "large, vested choir." Some contained the picture of the "noted" or "famous" evangelist. To me, exaggeration is a falsehood, and I have often wondered why our ministers can make certain statements. Of all people, Seventh-day Adventists should be above reproach in these things!

Another thing that has embarrassed me has been the use made of intriguing, and often amusing, titles to attract attention. If approached on the matter, the evangelist will defend himself by saying it is necessary in this day and age to advertise titles that will attract attention. I emphatically disagree. If the preacher seeks to interest only the curious, the uncultured, and the thoughtless, let him change his ways. If, on the other hand, he desires to create an interest among the thoughtful and the educated, let him change his ways. If people are really interested in hearing the truth, simple, unadorned titles will have their weight with them. Above all, our advertising should be dignified and stately, testifying to the simplicity and beauty of the truths we have to offer. It seems to me that huge, gaudily painted signs and posters, both inside and outside our meeting places, are not needed. And our tabernacles and tents, or whatever we use for meeting places, should be houses of God, just as are our churches. Such displays repel, rather than attract me, and I know many others feel the same way. May a specially marked copy of this article be placed in the hand of every evangelist! Yours for the dignified advancement of our truth,

NELLE MARIE REMSBERG.

Pasadena, Calif.

The Ministry, September, 1938
SUPREME SIN.—Forgetfulness of God is the supreme sin of the world today; and it is the root of all other distress. There will be no rest for this troubled earth until it is recognized that leaving God out of personal and national and international plans and purposes is the root cause of all the world's distress. There will be no rest for this troubled earth until it is recognized that forgetfulness of God and of His Word and His commandments.—\textit{The Christian (Brit.)}, June 9.

PROTESTANT JOURNALS.—The disappearance of many Protestant journals in the last ten years should awaken us to the gravity of the religious feeling among our people. It might be well to throw over against this the report of the Roman Catholic Church, which has in the United States 134 religious papers, with a circulation of 2,395,516, and 197 reviews with a circulation of 4,607,000. These papers are the secret of its [Catholicism's] growth more than anything else.—\textit{United Presbyterian}, reprinted in Religious Digest, June.

MORMON RELIEF.—For some time the Church of Jesus Christ of Latter-day Saints has attempted to keep the unemployed in its membership off the relief rolls and the WPA lists. On Sunday, Heber J. Grant, eighty-one-year-old president of the church, threw up his hands and declared: “Because it has proved impossible to persuade many of the members to resist the temptation to lean on the government, we now have to be content with urging those who go to work for WPA jobs to try to give an honest day's work for their money. I have watched men at work in these government jobs. I have counted to as high as forty between shovelfuls—and they were mighty skimpy shovelfuls at that. The closing last week of the Utah Copper Company's plants at Salt Lake City, throwing four thousand employees out of work, has aggravated the unemployment situation among the Mormons.—\textit{Zion's Herald (M.E.)}, June 8.

CHINESE MISSIONS.—It is natural that Christian missions in China should be perplexed as to what course to follow. Many of the mission stations have been destroyed. Churches have been used as stables and garages and barracks, their pews and window frames broken up for firewood. Schools have been bombed, hospitals occupied, residences looted. Congregations have been scattered. Missions are today to be found everywhere except in the way of light and freedom, of sanitation and culture, as, for instance, those of Greece and Rome. But these, in their own way, were tremendous effects of Christ's gospel upon the world are not to be included in the purposes of the church. And in spite of all that the world more or less indirectly receives in the way of light and freedom, of release from pain, from the minimizations of evangelical theology to the race, it remains what the dogmaticians called it, a corrupt mass, around which the eagles are gathering.—\textit{Theodore Graebner, in Religious Digest, July.}

PRESBYTERIAN COMPROMISE.—There are many indications that there is being developed in the United States a more friendly understanding between Catholics and non-Catholics. Little heard of today is “the Catholic influence,” which is an important role in the history of the church in this country. Encouraging therefore was the action taken at the recent general assembly of the Presbyterian Church in the United States when two sections of its confession of faith were modified so as to become less offensive to Catholics. One section, which said those of the “reformed religion should not marry with ‘infidels, papists, or other idolaters, was changed to “infidels, Romanists, or any idolaters.” Another, which said that the “Pope of Rome” was “the antichrist; that man of sin, that perdition,” was also revised.—\textit{Our Sunday Visitor (R.C.)}, June 12.

COMMENCEMENT ADDRESSES.—It has been said that during the first half of June, 375 commencement addresses were made to some 160,000 graduates in American colleges. As reported in the \textit{Christian Advocate}, a survey of the speakers showed that the perils which threaten democracy and disordered on world conditions.—\textit{Christian Advocate (M.E. South)}, July 1.

CONGRESSIONAL AFFILIATIONS.—Religious affiliations of Senators and Representatives in the national Congress were: Roman Catholics, 116; Methodists, 194; Baptists, 64; Presbyterians, 60; Episcopalians, 55; Lutherans, 23; Congregationalists, 20; Disciples of Christ, 13; Jews, 10; Unitarians, 4; Latter-day Saints (Mormons), 4; Dutch Reformed, 3; Reformed Church, 2; Christian Scientists, 2; Universalists, Church of Humanity, Union Church, Quakers, Church of Christ, United Brethren, Christian Science, 1 each; Non-Churches, 46.—\textit{Christian Faith and Life (Fund.)}, July.

EDUCATIONAL ALARM.—At its recent annual meeting, the American Council on Education was complementarily contemplating its $2,000,000 apparatus for a survey of teacher training, when Dr. Alan Valentine, young president of Rochester University, rang an educational bell alarm: “Potential teachers after they have jumped through the loops of so
many hours of educational psychology, which is certainly not education and frequently not psychology, and then chinned themselves so many times on the bar of practice teaching, are accepted as technically qualified to teach results they have had no time to master." Referring to the "complicated systems of State requirements and the complicated jargon of schools of education," President Valentine courageously declared: "I am, without regret, a layman and I should prefer to lose all that I have for it." The educational board must heed the fire alarm, for they did not perceive any fire.—America (R.C.), May 28.

YOUTH'S PLIGHT.—We rejoice that there are still some young people who graduate from our institutions believing who they are and are a moral credit to any community. Yet, it is a tragic fact that a great many of our young people are being turned out of our colleges and universities without any faith and religion and time will prove how inevitable such action was."—Christian Century (ed.), July 12.

CRIMINAL ARMY.—Our country has 3,500,000 persons who form a criminal army that is each year recruited to new numbers of crimes. We cannot forget that an army of two hundred thousand persons who will commit murder before they die roams America. . . . Every time we see a sunset, we see the sea level that between the time the sun rises upon our daily life and the time it sets in the evening, thirty-five persons that day arising with plans and hopes and expectations, will have been murdered. There is a death by criminal violence in the United States every forty-five minutes.—J. Edgar Hoover, in Christian Faith and Life, July.

RADIO RESTRAINT.—It may not be generally known that radio stations must apply to a Federal board twice yearly for renewal of licenses. The members of this board appointed by the President are, it is claimed, responsible to the President, and can be removed by him. It is well known, however, that this with the faith which has been so stealthily collapsed, to join the great army of unemployed and to become leeches on our complex society.—W. E. Pietsch in The Voice (Fund.), May.

SHRINE QUESTION.—In the midst of the rush of the [Presbyterian] General Assembly, possibly many failed to recognize the significance of the announcement which the Board of Foreign Missions reported in the matter of the shrine question [government-controlled worship] in Korea. One of the most conservative and most experienced of our missionaries in Korea (now on furlough) writes: "I was gratified at the action on the shrine question. This action on Korea ought to settle that matter, and time will prove how inevitable such action was."—The Watchman-Examiner (Bapt.), June 10.

MOHAMMEDAN UNREST.—As a religion, Mohammedanism is steadily dwindling in power. The multitude still throng the mosques, and swarms of the faithful prostrate themselves at the muezzin's call to prayer, there is a growing discontent as education reaches the people. More frequently now Mohammedans speak out as did Sheikh Abdel Mutaal el Saidi, a professor in Arabic language at the College of Al Azhar in Cairo, Egypt, who demanded a thorough revision of the Koran. The unity of Islam no longer exists. The world's 400,000,000 Mohammedans are being modernized. Christianity's greatest opportunity to reach these people is before us. It is a rare state of affairs that the great body of Christ's followers has no effective plan to give the gospel to them.—The Watchman-Examiner (Bapt.), June 16.

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and ministers who think it is all right to run a quiet game to supplement the voluntary offerings of the faithful, but would not like to see gambling run wide open all over town, may profitably consider on which side they are throwing the weight of their influence. Christian Century (Mod.), May 25.

OPEN COMMUNION.—The one hundred delegates to the fifth regional conference of liberal evangelicals of the Protestant Episcopal Church, which met last week in New York, approved a resolution declaring "open communion" to represent the true and historic position of that church. —Christian Century (Mod.), June 8.

TAKOMA TITHERS.—In the Takoma Park Seventh-day Adventist church, Washington, D.C., there are 553 members. They have established a record of giving which appears to be unexcelled. Last year they gave for all causes the sum of $76,028 or a per capita giving of $136.98. There are no wealthy members in the church, but they are all faithful tithers, and they take their religion seriously.—United Presbyterian, reprinted in Religious Digest, June.

PAGAN CITIES.—The pitiful inadequacy of our approach to the problem of city evangelization is illustrated in these striking figures from the magazine Revelation: The city of New York, with its 7,000,000 inhabitants, has 1,074 churches, with 554,000 members. Thus seven per cent of the population has membership in Protestant churches of the American metropolis. Of these members, only forty percent attend church; that is, two per cent in New York's people will be found in church on a Sunday. In addition, there are a total of 194,000 on the rolls of the various Sabbath schools, which makes up about two per cent of the population. This means that New York is one of the great pagan centers of the world and one of the great needy places for evangelization.—The Presbyterian, May 5.

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Church Unity Involvements

(Continued from page 22)

That the future church will be an episcopal church. With all the participating elements concerned, no other way is possible. So much does this episcopal order seem to be taken for granted as inevitable, that it required the intervention of a Baptist voice to make it clear that not all Free Churchmen had accepted the principle of the episcopate's being essential to a united church. Nor will episcopacy be then a matter of government; far more is at stake, as the only end of the ecumenical road. In plain terms, this "ministry acceptable to all" will be validated from Canterbury, and will be an extension of the ministry of the presbyteries. Terms must at last be made with 'the historic episcopate'—minimum terms, easy terms, it will be, but still terms."

Then he strikes at the heart of the whole issue of the question,—the sacerdotal conception of priesthood under an episcopacy with its involvement of "apostolic succession." It is well for us to understand all these contingencies as we observe the trends of the times. The union of Protestantism for definite objectives is coming, as we know from Revelation 13:11-18. We must watch every step in that direction. Doctor Laws says, on this third point:

"It is not possible to envisage any united church which does not provide for the sacerdotal conception of the ministry. According to the theory of "apostolic succession" there can be no 'priest' where there is no 'bishop.' "And without a 'priest,' there can be no real and true supper of the Lord. Not all who accept episcopal order believe this theory. So much is gladly granted. Nevertheless the insistence upon it as an indispensable element of the future church comes from those who do believe it, and by the ardor and sincerity of their belief they are driven into an uncompromising position, which we must respect. We can feel for them. In episcopacy there will always be cover for the 'priest.' This is the strong reason why it must be retained; otherwise the ecumenical movement would have to part company with many for whom the sacerdotal idea is an essential feature of Christianity. It is said that we could have episcopal ordination without necessarily accepting sacerdotalism. Perhaps! But there is something wanting in straightforwardness in accepting an ordination in one sense when it is known that he who required it, and bestowed it, is giving it in another.

"Baptists can never admit the sacerdotal claim. It has a long history, but it is a human invention, and essentially false. It has no place whatever in the New Testament. Therefore we can never accept an ordination which is capable of such an interpretation and leaves it open for a minister to make a claim to 'priesthood,' with all that it involves." * * *

"Learn of Me"

(Continued from page 18)

and humility that characterized our Lord? What a change there would be if throughout all our churches and our world organization every one would take His yoke and learn of Him!

"Father, where shall I work today?"

And my love flowed warm and free.

Then He pointed me out a tiny spot,

And said, 'Tend that for Me.'

I answered quickly, 'Oh no, not that.'

Why, no one would ever see,

No matter how well my work was done.

Not that little place for me.'

And the word He spoke was not stern,—

He answered me tenderly,

'Ah, little one, search that heart of thine,

But thou working for them or Me?

Nazareth was a little place,

And so was Galilee.'

* * *

Foreign Missionary Criticized

(Continued from page 6)

We are glad for the words of Kenneth Scott Latourette, Yale professor of Missions and Oriental History, who writes of the great work done by missionaries and gives credit to "the character of the missionaries." He says:

"Some missionaries are bigoted and narrow, others are eclectics to a degree, and now and then there is one who is ignorant. The vast majority, however, while by no means freed by their profession from human frailty, are high-minded, devoted to the Chinese, pure in speech and life, quietly courageous, and show by their lives their profound confidence in
a God who loves men and longs to save them." — Atlantic Monthly, May, 1929.

Although much good has indeed been accomplished, and many missionaries are worthy representatives of the church, we should never blind our eyes to the need of correcting mistakes as far as possible. We must constantly remember that faults and errors in a good work are magnified a thousandfold and thus opposers of truth are given the opportunity to criticize that they are looking for. The higher the profession, the worse the evil when it is done. And none make a higher profession than those who go to a distant land as representatives of the true church of God. We do well to ponder the past and see what lessons it has to teach.

(An article to follow on "Misconceptions and Mistakes of the Missionary" will make personal application of these lessons.—Editor.)

Secularized History

(Continued from page 25)

A true philosophy of history must accept the reality of the unseen. It must begin with God and heaven and eternity, and move from thence to earth and time and man. It must recognize the unity of history, and the fact that all existence is sustained from the beginning to the end by one identical law and beneficent purpose. It must also recognize that specific, recorded acts reveal the process by which God has operated in relation to humanity to effect that beneficent purpose, and that history is really the progressive revelation of the will and way of God, spanning the realm of time and the world of humanity. So conceived, the study of history, next to the study of theology itself, is perhaps the greatest training in Christian certainty and Christian philosophy opened to man. But such a conception is almost entirely absent from the secularist's category.

Aside from the ultimate meaning, or philosophy, of history, the historian is concerned with facts, the actual events, the science of history. His responsibility is to handle and appraise the unceasing, exhaustless flow of events that, in varied form, find expression in the recorded acts. It is his task to make known the things of the past—to recapture, as it were, its essential facts and processes. He is not only to tell what has been, but he is to evaluate it. It is his to explain the facts forming the events. His is not to praise or to censure, but to describe. Thus, it is the interpretation, plus the materials from which history is made, that constitutes the historical process. That is why the historian's philosophy, or working premise, is of such paramount importance—because it profoundly affects and determines his conclusions. For example, Edward Gibbon's slant against Christianity in his monumental history of Rome's "Decline and Fall" was not, as disclosed through his "Memoirs," the product of his historical research, but rather, the product of his life's attitude. And so his classic presentation was

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MEDIOCRITY TO SUCCESS

(Continued from page 25)

world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to Him"? And will you allow the thought to move you, as it did Moody, to that attitude of life which he summed up in the words: "My human best, filled with the Holy Spirit"? To us have come the words, like a summons to a high destiny:

"He who loves Christ most, will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining, or fainting by the way; God will teach them hour by hour, and day by day."—"The Desire of Ages," p. 250.

You may be a one-talent man, not capable of going far. That is not the point. Will you...
give yourself wholly and forever to God, to do God's will instead of your own? Will you, in solemn faith, run a race that will commence today and close only at your death or at the coming of our Lord? Will you, while life is in you, never take away your eye, your heart, your hand from this supreme work to which you have been called,—the salvation of men?

If you will, then the result is certain. As a man sows, so shall he reap—that is as certain as destiny. Your success and triumph are already written in heaven. Do not doubt that for a moment.

"His Truth Endureth"

(Continued from page 10)

Tell el-Hesy as Lachish, but does not even mention the interesting results of Starkey's excavation of Tell ed-Duweir which have convinced most scholars of the incorrectness of Petrie's identification of Lachish.

It is very difficult to maintain definite historical sequence in a treatise of this kind. However, unless it is carefully watched, the lay reader is likely to draw wrong conclusions. For example, when speaking of Canaanite civilization in Abraham's time, the author endeavors to show that it was influenced by both Egyptian and Babylonian culture, by referring to Boghaz-Keui inscriptions dated half a millennium later! He confuses the thoughtful reader by peculiar chronological statements, as for example: "The Hyksos or Shepherd Kings reigned in North Egypt from about 2180 to 1600 B.C." (page 40); and then a little farther on: "Early in the seventeenth century B.C., the Hyksos invaded Egypt, and forced the Pharaoh to flee" (page 57). He omits the very important step in the evolution of the alphabet shown by the Sinaitic excavations—a most valuable contribution to the conception of Mosaic authorship of the early books of the Bible.
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The seven maps are more picturesque than scientifically accurate—one turns to them in vain for the location of many sites described in the text. Also it would greatly add to the readability of the book if the illustrations were numbered and properly referred to in the text. It is a little confusing to find illustrations of Sumerian artifacts located more than two hundred pages after a description of that culture and without any cross reference.

It is to be regretted that the author gives but two schools of thought regarding such an important subject as the date of the Exodus, when there are at least four. How much he could have strengthened his work by presenting all the archeological facts regarding that period, stating the four lines of argument, and allowing the reader to choose for himself!

There is such an abundant evidence of sympathetic approach to the word of God in this volume that it would make an excellent reference book for our academic classes in Old Testament, in the hands of a wise teacher. Typographical errors and inaccurate chronological references in various places will without doubt be corrected and should not stand in the way of the book’s wielding a tremendous influence toward a return of confidence in the statements of Scripture.

LYNN H. WOOD.
[Professor, Theological Seminary.]

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SUPREME!—The reason why some workers do not publicly stress the prime necessity of the Holy Spirit in life and labor is that they are painfully conscious of the dearth of this all-essential in their own life and experience, and are unwilling hypocritically to urge upon others what they themselves lack experimentally. We honor their abhorrence of hypocrisy. But since the abiding presence of the Spirit constitutes our greatest single need, and when possessed, our greatest possible asset, we urge that each worker waive other considerations to seek until he finds and receives that which next to the Saviour Himself is Heaven’s highest gift. If need be, we had better lay down our work for a few days or weeks and give ourselves to this supreme quest, confessing our sins, our selfishness, our indulgences, our self-sufficiency, our indifference, our variances—seeking until we find, asking until it is given us.

TESTS!—It is passing strange how, if a man adheres to certain minor interpretations, he is by some held to be orthodox, safe, loyal, and therefore worthy of full moral support—irrespective of the spirit he manifests, his attitude toward his brethren, and the conduct of his work. There is, however, something decidedly wrong with such a basis of evaluation, and consequently with the conclusions reached. The fundamental standards of judgment—character, conduct, fidelity to the fundamentals of truth, etc.—must be our criteria, not allegiance to a body of arbitrarily assumed minor tests.

PERSONALITY!—Telling the origin of a hymn in connection with its announcement to the congregation—with human-interest facts concerning the composer, the circumstances of composition, and instances in which it has been used mightily of God—doubles its effectiveness, and often makes an impression that is indelible. It clothes an impersonal composition with personality and interest, and puts an otherwise impossible feeling and depth into the singing. Gospel-message music is really “love in search of a word,” and when that word has been found, and “noble music blended with noble poetry” in perfect harmony, and the whole dedicated to the worship of God, there is released an inspiring and uplifting power that not only moves the individual, but transforms an apathetic congregation into an ardent force for God. True hymns release the holy emotions of faith, hope, love, contrition, confession, gratitude, praise, and devotion. And they set the will in motion. Let us capitalize upon the human-interest side of the gospel hymn, and effectually use this handmaiden of the church.

RELATIONSHIPS!—We are so humanly prone to flatter and toady to associates who for the time happen to be in positions of responsibility. We incline to court their favor and laud their excellencies. But when they have been supplanted by others, how apt we are to condemn their weaknesses and frailties to their successors and to court new favors from the new sources. Far more honorable, ethical, and Christian were it to stand kindly but stanchly for principle against men’s obvious weaknesses and follies when they are still in responsibility—and thus constructively help them—and to refrain from that very human aftertalk that is profitless, unkind, and unwise. Candor, manly dignity, and loyalty are the truly Christian code of relationship.

EXPEDIENCY!—There is fundamental distinction between wholesome common sense and mere expediency. Common sense leads to wise adjustment of emphasis without compromise, and to suitable accommodation to conditions. Its employment is imperative to all wise leadership. It will avoid false issues, and will soundly safeguard the interests of the cause as a whole. But unworthy expediency will yield a principle to avoid a conflict. Such expediency, be it never forgotten, killed the Son of God—the sophism being that it were better that one should die than that the whole nation should perish through His agitations. But that very act sealed the doom of the nation. Expediency hearkens to, and is guided by, the noisy rabble. It heeds and yields to the clamor of the irreconcilables. It capitulates to intimidation. It acts to save itself from criticism or conflict. It takes refuge in the plea of “preserving the unity,” and hides under the all-embracing “good of the cause.” But this sort of expediency comes up from beneath, not down from above. Let us not confuse wholesome common sense with base expediency.

L. E. F.