FOR GREATER POWER  AND MORE EFFICIENCY

Vol. 12, No. 2  February, 1939

THIS MONTH

MESSAGES FROM OUR LEADERS ............................................................ 3
Maintaining the Spirit of Unity

AUTUMN COUNCIL HIGH LIGHTS .................................................. 4, 6
The Unity of the Advent Movement—Adequate Training for Our Task

VITAL "TESTIMONY" COUNSELS .......................................................... 5
World Unity Essential

CHALLENGE OF A WORLD TASK .......................................................... 8
The Nature of Non-Christian Religions—"How Shall We Do It?"

THE LARGER OUTLOOK ............................................................ 11
Our Spiritual Foes and Perils

A MORE EFFECTUAL MINISTRY ............................................................ 13
Charts, Their Use and Abuse—Conservation of Results—Securing and Holding an Audience—Hints on Blackboard Lettering

THEOLOGICAL SEMINARY LECTURES ................................................ 17
Christology of Islam

MUSIC OF THE MESSAGE ............................................................ 19
Consecrated Church Musicians

BIBLE WORKERS' INTERCHANGE .......................................................... 20
Bible Study Pointers

EDITORIAL KEYNOTES ............................................................................ 21
That History of the Advent Hope

THE PULPIT AND THE STUDY .............................................................. 23
The High Priest's Garments

THE MEDICAL MISSIONARY .............................................................. 27
The Leader's Duty to Lead—The Physiology of Digestion—Adapting Health Teaching—Book Reviews: "Health Education and the Public"—"Taking Care of the Family's Health"—Technique of Spiritual Therapy—Sanitariums Win Souls—Medical Work in Simla

THE QUERY CORNER ................................................1........................... 35
Published Works of Ellen G. White

WORKER'S STUDY LIFE ............................................................. 36

EDITORIAL POSTSCRIPTS ............................................................ 38

RELIGIOUS WORLD TRENDS ............................................................. 22, 24, 39
Analysis of Bible Translations—The List of Languages—Modernist-Fundamentalist Issue

NOTES AND NOTICES
Information and Sundry Items

Conscious of our definite need of greater power and efficiency in pressing forward to the finishing of our divinely commissioned task, we have all too frequently, in this materialistic age of mechanical advance, high human efficiency, and perfected salesmanship methods, to employing the material, secular methods of high-pressure organization and salesmanship dominant in the world about. All too often we have seemed to forget that apostolic results come only from apostolic power, apostolic emphasis, and apostolic provisions. Do we, in this time of the latter rain, look and long for a repetition of those apostolic experiences and sacrifices wherein men and women under the divine compulsion of the Holy Spirit brought their all and laid it at the apostles' feet?

Such sacrificial giving will never be duplicated by mere increased emphasis upon goals, quotas, propaganda pressure, or salesmanship appeal. Such means are mechanical, and deal with what men give and not what they retain. They deal with the surface and the fringe, not with the inner heart of things. But a new and heavenly concept of human stewardship and relationship to God, a divine impulse from above leading to a break with the comforts, conveniences, satisfactions, and enticements of this old world, a new longing to finish our long overdue task and to go home to our eternal kingdom, and a divine compulsion to do anything and everything that the Holy Spirit directs—these, and these alone will change the situation and finish the work.

The trouble is that we as a people and as workers are not homesick enough for the better world. We are too content with this old world's attractions and friendships. Unquestionably it will take persecution and affliction, and perhaps the concentrated final hatred of the world, to break our spell of contentment. It is a fearful thing to pray for hardship, but dare we do otherwise—if that be needed? God will have to break the grip the world has over us, our pocketbooks, and our possessions. Brethren, in seeking a remedy, let us not spend our time studying and discussing mere symptoms, but let us deal with the basic causes. Let us not content ourselves with expedients, palliatives, and substitutes, but let us address ourselves to God's one and only remedy and solution for the situation. The pouring out of the Holy Spirit in the promised latter rain is our great imperative. This, and this alone, will bring all other blessings in its matchless train. Come, Holy Spirit, and supply our great need!

Why should the Mormons and the Russellites surpass us in placing their distinctive books upon the shelves of the public and university libraries of the world? Here is scope for real service in publicity, for acquainting the public with our beliefs and thus furthering the extension of our message. In most of our larger churches, there are some of moderate means whose imagination would be captured by such a suggestion that they provide personally—under your counsel—a group of a dozen of our most representative books to be put upon the shelves of the local public libraries. The public should be able to refer to our writings. They should be made aware of our positions, especially on world conditions. An incalculable amount of good would accrue from such a movement. Select a good, balanced assortment that in this reading age will surely be drawn upon when available. Give it thought, and try it.

We courteously request that when our contributors submit manuscripts for The Ministry, they give us the original, or first, typewritten copy, and not a carbon copy. The carbon copy is harder to read and to handle all along the line from editorial office to typesetter; it smudges and blurs, and makes a needless strain on eyes and patience.

The Baptist Watchman-Examiner (Dec. 8, 1938) states that the percentage of the population in the United States who are church members is steadily increasing. In 1880, it was 19 per cent; in 1920, 39 per cent; and in 1938, 49.9 per cent. At the present time, twenty-one million are Catholics, and thirty-one million are Protestants.

One of the greatest dangers of middle life is that of arriving at a certain point in growth and then getting mired.

We Neglect at Our Peril

An inestimable favor has been bestowed upon this people—the implanting of the Spirit of prophecy in our midst. With this gift to guide and to unify, to encourage and to correct as occasion may require, we need not depend, as do others, upon mere human wisdom, individual or collective, but we can know the mind of God upon our problems. Under such counsels, unfolding, as they do, and applying the word of God, we can shape our course of action with a definiteness and a certainty unknown and impossible to others. This is indeed a priceless boon. And best of all, these gracious counsels were not confined to the lifetime of the chosen instrument, but were committed to us in enduring and accessible printed form, so that we are without excuse if we fail individually to have them and to follow them. Utterly amazing in its scope and comprehensiveness, the full list of published works ap-
MAINTAINING THE SPIRIT OF UNITY

(A Personal Message From the General Conference President)

MY DEAR FELLOW BELIEVERS

Greetings in the Lord.

We live in a changing world. We have come into new times and conditions. Individuals, peoples, and nations find themselves facing problems that are new and strange. The statesmen and leaders of the nations are greatly perplexed as they endeavor to face the problems of these times. Commercial and political rivalries, and the fear of what others may do, drive the nations of earth either to prepare for, or to engage in, war. As the word of God declares, the nations are angry, and men’s hearts are failing them for fear as they look after the things that are coming on the earth. The spirit of peace and good will has largely given place to discord and hatred. The whole world seems to be driven on helplessly toward its impending doom.

It is in just such times and conditions as these that God’s last message of salvation is to be given to the world. The people of God will not allow the spirit of worldly strife and evil, of discord and bitterness, to rend their ranks and divide them in a time when unity is highly essential. As the peoples of the world grow more unfriendly toward one another, and exhibit less and less of the divine principles of love, the people of God will learn to love one another more and more. This love will be based on the truth of God as revealed in His word, which will become more and more precious to every faithful believer. The hope of Jesus’ coming will also become more real, and will bind our hearts closer together.

The truth of Jesus’ coming is called in the word of God the “blessed hope.” It is, indeed, just such a hope. It is this hope that has brought out and established the Seventh-day Adventist Church throughout the world. The development of such a movement is in itself a fulfillment of prophecy, for the gospel message was to be proclaimed “to every nation, and kindred, and tongue, and people.” Rev. 14:6. How wonderfully this scripture has been fulfilled in the preaching of this message. Today we have believers and churches in many lands. If we could hold one universal gathering of all our believers throughout the earth, there would thus be brought together representatives of the principal languages of the world, and of many more languages spoken by a smaller number of people. Such a gathering would include representatives of every race of people on earth. Such indeed is the worldwide extent to which the gospel message has been proclaimed today. It is an inspiring thing to know that the believers of this message are found in every part of the world.

We all have racial and national characteristics and customs. We do not lose our love for homeland or country because of our acceptance of the gospel message of salvation. The principles of this message, received into the heart and lived out in the life, make every believer a better citizen of his homeland, a more honorable subject of his king or ruler. It is the duty of every Christian to pray for his rulers.

It is the studied purpose of the enemy of our souls to bring into our hearts, and cause us to act out, the principles of selfishness and discord and separation. He seeks to destroy the unity that Jesus prayed should exist among His followers, when He besought the Father, “That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me.” John 17:21. The witness that the world needs today in order to believe that Jesus was sent to save sinners is that His followers should be a united body. Even though in the world discord and disunity may exist everywhere, even though nations may be separated, even though their interests should clash, even in the midst of violence and confusion, the followers of Jesus will love one
The Unity of the Advent Movement (1938 Autumn Council Action)

A S God "hath made of one blood all nations of men for to dwell on all the face of the earth," and as the Scriptures admonish the people of God, "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love endeavoring to keep the unity of the Spirit in the bond of peace," for there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all," that through Christ "The union between Christ and His people is to be living, true, and unbling, resembling the union that exists between the Father and the Son. This union is the fruit of the indwelling of the Holy Spirit. All true children of God will reveal to the world their union with Christ and with their brethren. Those in whose hearts Christ abides will bear the fruit of brotherly love. They will realize that as members of God's family they are pledged to cultivate, cherish, and perpetuate Christian love and fellowship in spirit, words, and action.

"To be children of God, members of the royal family, means more than many suppose. Those who are accounted by God as His children, with revealed Christlike love for one another. They will live and work for one object,—the proper representation of Christ to the world. By their love and unity they will show to the world that they bear the divine credentials. By the nobility of love and self-denial, they will show those around them that they are true followers of the Saviour. By this shall all men know that ye are My disciples, if ye have love one to another."

"The Spirit of Christ never leads those of the same faith to separate into distinct, independent parties. When such a separation takes place, an impression exactly opposite from that which Christ prayed, is given to the world."—General Conference Bulletin, Vol. III, No. 7, pp. 154-156 (1900).

The "blessed hope" creates a precious fellowship and unity that all the clashing elements of this world cannot destroy. We confidently believe that this appeal to all our believers throughout the world will meet a hearty response from every one. Let us cultivate and cherish this bond of unity, and thus fulfill the prayer of Christ "that they all may be one."

Praying that God's rich blessings may be upon you, and may abide with you all, I remain, with Christian greetings, Your fellow servant, J. L. McElhany.

The Ministry, February, 1939
World Unity Essential

A wealth of valuable Spirit of prophecy counsels, in the form of periodical articles, lie scattered through the old files of the Review, Signs, General Conference Bulletin, and other papers of the eighties and nineties of the past century, and the first fourteen years of the twentieth. Many of these have never been reprinted in book or other form, and so are inaccessible to most of our workers. From these, a series of choice counsels and admonitions pertaining to the special responsibilities, dangers, and opportunities faced by our workers today, will appear from month to month under this new sectional heading. Harmonizing with later instruction from Mrs. White—to gather up and reprint these periodical articles that are all too easily forgotten this new section will, we are confident, be welcomed by all, and it should prove of definite, present value and guidance. We thank God for the unique counsel graciously vouchsafed this people through this gift.—The Editor.

Before I came to Europe, the situation and condition of different nationalities were presented before me. I was shown that of necessity there must be a different mold given to the spirit and the workings of these different people, or there would be developed in each nationality a selfish disposition to build up a separate interest. The very first work that God would have us do is to seek to unite the interests of the brethren of different nationalities, that there may be a blending together of sympathies and forces in the work. Jesus lifted up His eyes to heaven, and prayed to the Father in behalf of His church. He said, “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one.” . . .

There is one God, one faith, one baptism. There is one Lord Jesus, who must abide in the soul of every one of these brethren. When the brethren of one nationality separate themselves from the brethren of another nationality, to build up a separate interest, they are doing that which God never designed should be done. The very same truth which sanctifies my heart will sanctify the hearts of brethren of other nations. The fact that my brethren and sisters are accustomed, you must divorce your interests from theirs. The Germans will not feel that because they have some good ideas and customs, they can never learn of others. Every follower of Christ must come to the foot of the cross. I must not say to my French brother, “You stand on that side of the cross, because that is your place,” and to my German brother, “You stand on that side, and I will stand on this side because I am English.”

We must seek for unity and harmony. We should seek for the deep movings of the Spirit of God, that the sweet spirit of Christ may blend heart with heart. When we reach this union, God will let His rich blessing rest upon us as He let it rest upon the disciples on the day of Pentecost, and then we shall be able to go forth to proclaim the message of love and mercy to all nations . . .

All Who Name the Name to Be One

There must be no separate interest. Distinctions must be broken down, that we may all meet together as brethren of the same household. And this unity must exist before the foreign work will have the strength that it is possible for it to have.

Our work is to elevate one another as brethren. We are to feel a Christian interest for one another and for every one,—for Germans, French, Italians, English, Scandinavians,—for souls of all nationalities. All who name the name of Christ are to be one in Him. Then do not divide the body, but seek to worship God together as brethren.—Mrs. E. G. White, in Review and Herald, Nov. 12, 1889. (Portion of sermon, Basel, Switzerland, Feb. 22, 1887.)

Press Together

There is a great work to be done in our world. Last evening the question came up in regard to our Scandinavian brethren. It was asked whether they should divide into different sections, according to their nationalities. I was in Europe for two years, and two or three times I visited the various places where our work had been established there. Some such questions as this came up before us then, and the light that was given me was that the different nationalities were not to divide up into separate companies, but were to press together just as much as possible. God wants unity to be seen among these different nationalities. Each should try to learn the language of the other, so that they can all assemble in conference, and understand what is said. Should they divide into different companies, making no effort to unify, there would be little prospect of their being able to meet together at general meetings.—Mrs. E. G. White, in General Conference Bulletin, April 10, 1901.
AUTUMN COUNCIL HIGH LIGHTS
Matters of Moment to All Workers

Shall we insist on sixteen grades for applicants for ministerial work?

ADEQUATE TRAINING FOR OUR TASK*—No. 1

By LOUIS K. DICKSON, President, Northern California Conference

At no other time has it been so much needed and demanded as in this scientific age. It is encouraging to note, however, that never before have honest men longed more for confident spiritual religious leadership. But only those can actually guide and lead who themselves know what men are seeking, who understand the point of view of those whom they would help, and who can speak to them in the language of their day.

It is therefore as clear as day that no longer can inadequate training on the part of candidates for the ministry produce men who can successfully meet the present situation in the world. Nothing less than a sixteen-grade educational standard for our ministers will fully meet the needs of this hour. It can readily be understood that a more educated type of minister is needed today than was needed a decade or two ago, when we realize that the per cent of highly trained men and women comprising our population today is more than two hundred times that of a half century ago. To a large degree, the educated classes are wholly committed to the evolutionary hypothesis as a basis for their philosophy of life; and he who would reach minds set in such a mold must know the scientific angle of approach as well as the Scriptural.

It is of little use to preach the word of God to men who by their own mental training have relegated that word to the scrap heap of ancient superstition. They will not be arrested by Scriptural truth unless a confidence for the word of God is first established in their minds. To establish this confidence, ministers must have a training which gives to them advanced learning in the sciences as well as in the Scriptures. Definite counsel from the Lord has come to us on this point as follows:

"The times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied. The world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired. This state of things calls for the use of every power of the intellect; for it is keen minds, under the control of Satan, that the minister will have to meet. He should be well-balanced by religious principles, growing in grace and in the knowledge of our Lord Jesus Christ. Too much haphazard work...


The Ministry, February, 1939
has been done, and minds have not been exercised to their fullest capacity. Our ministers will have to defend the truth against base apostates, as well as to measure Scripture evidence with those who advocate specious errors. Truth must be placed in contrast with bold assertions. Our ministers must be men who are wholly consecrated to God, men of no mean culture. . . . A higher grade of preparation is required in order to do good service for the Master."—Testimonies, Vol. V, pp. 528, 529.

Again, in meeting the highly trained ministers of other churches, who are not allowed to preach until they have at least seven years of training of college level, our men must not fall short in their training, lest they be placed at a distinct disadvantage in meeting such men.

Notice should also be given to the fact that in our colleges the trend of superior-minded young men is to a much greater degree toward medicine than toward the ministry. Shall we be willing to allow the impression to prevail that the demands of the medical profession are such as to require a type of scholarship superior to that which is required in the ministry? Such an attitude reveals a woeful lack in realization of the fundamental requisites of the ministry of this movement.

The Lord has emphasized the need of more study and training for the ministry.

"The men who now stand before the people as representatives of Christ have generally more ability than they have training, but they do not put their faculties to use, making the most of their time and opportunities. . . . There has been but little ambition to put their powers to the test and to reach an elevated standard in knowledge and in religious intelligence. . . . They might have done tenfold more work intelligently had they cared to become intellectual giants."—Testimonies to Ministers, p. 704.

"God would have us students as long as we remain in the world. Every opportunity for culture should be improved. The faculties need to be strengthened by exercise, the mind to be trained and expanded by taxing study. . . . His Word is given for our instruction; there is nothing in it that is defective or misleading. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard."—Counsels to Teachers, p. 425.

Maturity and Training Needed

It is a fact not to be overlooked that the average student finishing the fourteenth grade today is too tender in years and too immature to take upon himself the responsibilities and demands of the ministry. The situation today is somewhat different from that of a few short years ago. My observation has been that the modern university grade student has not developed mentally much farther than the fourteenth-grade student of two decades ago. Therefore, a well-rounded education and mental development sufficient to meet the changing and challenging years, call for training even beyond the sixteen-grade level in many cases. We need a large number of men in the ministry today and in our leadership who have a mental development far beyond that of the average college graduate.

The evil one is confronting the truth with men of the keenest minds he can control. Our ministry must not be pygmies in intellect or of such insufficient training that they have an inferiority complex in the face of the enemy. There is a large work yet to be done among the neglected intellectual classes. Largely our work has been carried on in behalf of what we might call the middle class, mentally speaking. The hour has come when distinctive emphasis must be placed on the need for men of ability to work for the higher class of people as well.

What is meant by "men of ability"? They must be men of genuine and thorough Christian integrity; men with a message and a definite call of God to the ministry; men of personal force and strength of personality, whom the Spirit of God can use to convince and win men of a superior class; men of sound physical constitution who have the requisite common sense and self-control to care for their bodies, and a poise which comes only through maturity and seasoning in creative thinking, which will ensure maximum working efficiency; men of mental habits determined not to stagnate intellectually; men who are able to organize, lead, and inspire others to work; men possessing the ability to sympathize and make friends with all classes; and above all, men of faith and prayer endued with the power of the Holy Spirit. Let us note further what the Spirit of prophecy has said concerning the minister:

"He should never become tame and lifeless in his efforts, but should be constantly reaching higher, and seeking to become better fitted through the grace Christ has provided. He should not be satisfied to be merely a commonplace minister, but a polished instrument in the hands of Christ. He should be constantly seeking by his words, by his deportment, and by his piety, to elevate his fellow men and to glorify God. The work, and how it is done, is of great importance; therefore it requires the highest culture of the mind and purity of the soul to perform it well. Every minister should make the most of the priceless opportunities which are within his reach, and should have a high and holy trust in God. He should increase by proper use the talents entrusted to him, and then his powers for doing good will increase."—Review and Herald, Feb. 22, 1887.

"God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories. He wants every teacher to be efficient, not to feel satisfied with some measure of success, but to feel his need of perpetual diligence in acquiring knowledge. . . . It is the work of each individual to develop and strengthen the gifts which God has lent him, with which to do most earnest, practical work, both in temporal and religious things. If all realized this, what a vast difference we should see in our schools, in our churches, and in our missions! But the larger number are content with a meager knowledge, a few attainments, just to be passable. . . . Many who are teachers of the truth cease to be students, digging, ever digging for truth as for hidden treasures. Their minds reach a common, low standard; but they do not seek to become men of influence—not for the sake of fame, but for Christ's sake, that they may reveal the power of the truth upon the intellect. It is no sin to appreciate literary talent, if it is not idolized; but no one is to strive for vainglory to exalt self."—Id., June 21, 1887.

—To be concluded in March
THE NATURE OF NON-CHRISTIAN RELIGIONS

By EDWIN R. THIELE, Former Missionary to China Division

WHAT is the real nature of non-Christian religions, and what should be the attitude of the Christian toward them? Are these religions in reality gropings of men for God, and do they lead to God, or are they systems of belief whereby men are effectually kept from God? Do these religions spring from above, or do they have their source in some malevolent power? What are their fruits? Do they lead men to nobler and better lives, and to a clearer understanding of the realities of life, or do they lead to greater degradation and degeneracy, keeping men from a clear perception of the real meaning and value of life?

Since these religions exist throughout the world, and are ingrained in the very life of large cross sections of the human race, is there real need for our Christian message to be proclaimed in regions in which these religions prevail? If Christianity is to find its way into places where these religions have long held sway, should it be for the purpose of supplanting them, or should it be for the purpose of merely sharing with them in a mutual give-and-take—passing on some of its truths and accepting in turn some of the beliefs of these non-Christian religions?

To a Seventh-day Adventist worker it may seem almost superfluous to ask such questions. Mention of them might seem out of place were it not for the fact that throughout Christendom new views are coming in concerning the real nature of Christianity itself as well as of the non-Christian religions of the world—views which are bringing about a volte-face as to the need in the world for the Christian message, and placing in jeopardy the vast missionary enterprise in which Christendom has been so earnestly engaged for the past century.

Let us consider, first, whether these religions are in reality strivings toward God, and whether they spring from a desire to draw closer to God. In Romans 1:21-23 we read:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

In "Patriarchs and Prophets," page 91, we are told that men, "not desiring to retain God in their knowledge... soon came to deny His existence. They adored nature in place of the God of nature. They glorified human genius, worshiped the works of their own hands, and taught their children to bow down to graven images." Then, instead of these religions springing from a desire on the part of men to know God better and to draw closer to Him, they had their origin in a desire not to know Him and not to glorify Him and give Him the thanks and homage that were His due. This attitude led to the worship of images and false gods, and to the formation of systems of error which have since well-nigh filled the world.

Let us see what is the real source of these religions—Satan or God—and whether they are in actuality one form of worship of God. Concerning this we are told:

"It is Satan who created, and who maintains the worship of idols, to divert the minds of men from God. It is by his agency that the kingdom of darkness and falsehood is supported."—"Testimonies," Vol. V, p. 192. "Modern Spiritualism, and the forms of ancient witchcraft and idol worship, all having communion with the dead as their vital principle—are founded upon that first lie by which Satan beguiled Eve in Eden; 'Ye shall not surely die; for God doth know that in the day ye eat thereof, ... ye shall be as gods.' Alike based upon falsehood and perpetuating the same, they are alike from the father of lies."—"Patriarchs and Prophets," p. 635. "Satan determined to assert his right to control the world. He had succeeded in establishing idolatry in every part of the earth except the land of Palestine."—"The Great Controversy," p. 514. (See also "Patriarchs and Prophets," pp. 334, 335, 684.)

NOT only does God reject idol worship as a form of homage to Himself, but His most severe denunciations are hurled against those who engage in this practice. The Bible makes it plain that idol worship is in reality a form of devil worship. 1 Cor. 10:20; Deut. 32:16, 17; Ps. 106:36-40. The first two commandments of the decalogue are very definitely directed against the fundamental principles of all false religious systems. Ex. 20:3-6. The Spirit of prophecy declares:

"No misfortune is so great as to become the worshiper of a false god. No man is in such miserable darkness as he who has lost his way to heaven. It seems that an infatuation is upon him; for he has a false god. To turn this worship of the human fallen, corrupt beings of earth to the only true object..."
of worship, seems a hopeless task.”—“Testimonies to Ministers,” p. 435.

A willingness on the part of man to believe the falsehoods promulgated by Satan and an unwillingness to believe the revealed truths of God, are responsible for the origin and perpetuation of false systems of worship. (See Jer. 10:14, 15.) These false religions of the world, which have error as their basis, very definitely do not lead men closer to God, but, as is their constant tendency, rather drive men farther and farther from Him. Read “The Desire of Ages,” pages 35, 36, 478. “By their fruits ye shall know them.” The most telling evidence against false systems of religion is the fruitfulness that these religions have produced in their adherents. Their effect has not been to uplift mankind, but to degrade; not to produce nobler and better traits of character, but to drag men ever downward to lower levels of wickedness and immorality. See “Patriarchs and Prophets,” pages 91, 95, 96.

Bringing about in the minds of the worshipers of idols such a perverted conception of God, Satan led men on into the most abominable immoralities and the most horrible cruelties. Read “The Great Controversy,” page 569; “Patriarchs and Prophets,” pages 337, 338. Any one who has any degree of acquaintance with modern heathen rites and practices, and who has left in him any spark of respect for decency, morality, and the higher concepts of life, cannot but view with aversion and disgust the revolting practices that still prevail where these false religions hold sway. The tendency is ever to degrade. The Spirit of prophecy, in “The Desire of Ages,” pages 286, 287, tells us of the working of false religions, and on pages 36, 37 of the condition of affairs at the time Jesus came into the world.

These words were true at the time of Christ, and they are equally true today. As one makes his way about in countries where false religions have their firmest grip upon the people, one still sees countenances that reflect the very image of demons. When I first saw such faces, I would turn away with horror, and a shudder would come over me. I had not believed that such faces could exist, but seeing them made me realize the terrible results of men’s placing themselves under the control of demons of darkness.

Dark and degrading as these false religions are, must we conclude that there are none among them who still hold to that which is good, and who are striving for a higher and better life? Not at all. There are such, and though they may not be understood by their fellow men, we have the assurance that God sees and knows them, and that they will have their reward. “Even among the heathen there were men through whom Christ was working to uplift the people from their sin and degradation. But these men were despised and hated.

Many of them suffered a violent death.”—“The Desire of Ages,” p. 35. (See also page 638.) How many, however, are there among the heathen who, left to themselves, will by their own groping find their way back to God? With every influence of their surroundings tending constantly to degrade and depress, are these heathen who are now in darkness to be left to their own devices, to work out their own spiritual development? Must salvation come to these by their own efforts to regenerate themselves, or should they, too, be pointed to Jesus as the one way of life? What is the means that God has devised for their enlightenment? In answer to these questions we read:

“The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle—that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development—that it can refine, educate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the result. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. ‘There is none other name under heaven given among men, whereby we must be saved.’ Neither is there salvation in any other.”—“Patriarchs and Prophets,” p. 73. (See also Rom. 10:13, 14.)

The more deeply we study this question of those living in darkness, the more deeply impressed we are with their very great need of salvation—the salvation offered by Jesus. It is hopeless to think that these people can or will regenerate themselves. Their systems of religion hold them in darkness and degradation, and do not lift them toward the light. The Christian today has one outstanding commission, and that is to go into all the world and make disciples of all nations. Jesus came into this world as the divine Son of God, with a message from heaven for the saving of men. That message has been committed to us to proclaim. When we go forth to proclaim it, we are not repeating cunningly devised fables, but we are passing on to men the solemn, soul-stirring call of God to come out of the darkness of sin and get ready for the kingdom of heaven. Agents of heaven we are, indeed, as we engage in this all-important task. (See 2 Cor. 5:19.) It is our inestimable privilege to go forth as ambassadors for heaven, pleading with men, in the name of Jesus, to be reconciled to God.

* * *

The greatness of the message, rather than the magnetic personality of the messenger; the wonders of present truth, rather than the eloquence and fame of its herald—these are the things to stress.
“How Shall We Do It?”

By T. J. Michael, Former Superintendent, Northwest India Union Mission

It will doubtless be of interest to readers of *The Ministry* to know of some of the problems which confront us in our work in India. Statistics often weary, but let me mention some, nevertheless. In the Northwest India Union, one of the five union missions of Southern Asia, we have a population approximately the same as that of the United States of America, but there is only one worker in this union for every hundred workers in the United States. Evangelization in this population of over a hundred million is the specific task which confronts our meager handful of mission workers. Of these millions, less than one per cent have any Christian background whatever. As another has said:

“Without faith in God the mission worker might well be appalled as he considers the vast numbers of non-Christians, their deeply rooted superstitions, the obstinacy of ancient customs, the prejudices of a self-centered people against an alien religion opposed to all the traditions of their individual and national life. How almost hopelessly formidable appears caste in India! How apparently invincible, Mohammedanism! It is hard enough to change the character of a sinful man in America, but it is far harder to change a man in a heathen land. And the social ostracism of a convert tends to make even the bravest hesitate.”

Illiteracy is another of the problems which must be wrestled with. Only 8 per cent of the people of India generally are literate, and less than 5 per cent of the Christians of India are literate. This means that the influence of our truth-filled literature cannot be felt to the same extent in India as in Western lands.

As has not been the case in the past, there is now organized opposition on the part of the Hindu community to the work of Christian missions. There is an organization known as the Arya Samaj, the functions of which are, by every possible means to establish Hindus in their own faith, and by fair means or foul to hinder the work of Christian missionaries. Their representatives will attend a public meeting, and in one way or another succeed in causing disturbance to such an extent that the meeting, if not actually stopped, fails to a large extent in accomplishing its purpose. In Lahore and Delhi our workers recently had experiences of this nature. We fear that this form of organized opposition will increase.

In spite of these and many other difficulties, however, we have reason to be of good courage. God’s arm is not shortened that it cannot save, even in India. He can, and will, finish the work in this stronghold of the powers of darkness, and we firmly believe He will also “cut it short in righteousness.” What a wonderful comfort these promises are to our workers in India. As we view the progress the work has made during the last forty years in this land, by all human computation the work could not be finished for the four hundred million people of India within the next few hundred years. But God’s promises are sure, and they will certainly be fulfilled. There is “a firmament of chosen ones” in India, Burma, and Ceylon who will yet “shine forth,” as members of God’s remnant church. With faithful, surrendered workers, our Lord can accomplish the seemingly impossible, and soon, we believe, the work will be brought to a triumphant completion in that great division.

**Compromise Not With Paganism**—Go forth, then, ye missionaries, in your Master’s name; go forth into all the world, and after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace. Be reconciling; let no one be charitable, be Christlike, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsi, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by halfhearted Christians. He must leap the gulf of faith, and the living Christ will spread His everlasting arms beneath, and land him safely on the Eternal Rock.

I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East, other than our own Bible. Let us not shut our eyes to what is excellent and true and of good report in these books; but let us teach Hindus, Zoroastrians, Confucianists, Buddhists, and Mohammedans that there is only one Sacred Book that can be their mainstay, their support, in that awful hour when they pass alone into the unseen world. There is only one Book to be clasped to the heart—only one gospel that can give peace to the fainting soul, that can be their mainstay, their support, in that awful hour when they pass alone into the unseen world. There is only one Book to be clasped to the heart—only one gospel that can give peace to the fainting soul that can be their mainstay, their support, in that awful hour when they pass alone into the unseen world.

**Our Strength**

By Louise C. Kleuser

We boast not of cathedral spires,
With age-worn art and claim;
"Peculiar" folk—the "little flock."
The "Israel" of His name!

We seek not architectural sites,
Or massive halls of fame;
But sink deep shafts of character;
'Tis there we'd mark our gain!

We dare not point to pelf of earth,
To title, name, degree;
But to the wealth of Canaan's strand,
And its nobility!

God grant we build with vision clear,
And in simplicity!
Build truth within the hearts of men—
Strong—for eternity!

The Ministry, February, 1939
OUR SPIRITUAL FOES AND PERILS—No. 1

By W. R. BEACH, Secretary of the Southern European Division

T HIS advent movement is spiritual; and if it is to triumph, it must remain so. This being true, then we, the leaders, must be genuinely spiritual men—men who walk before the Lord. The stream does not rise higher than its source, and our churches will not escape the operation of this law. It is supremely important, therefore, that we examine our manner of life to make sure that God is at our right hand, and that our attitudes and practices are such as to develop and maintain in us the Christlike life.

At different times I have been asked to speak frankly and to point out the spiritual perils, as I view them, which attend the work of the man of God. This I will seek to do, with keen consciousness of my own limitations, and with the aim of indicating practical, constructive measures for counteracting and overcoming these trends. I shall not present any straw men, or deal with any theoretical points, but shall confine myself to those spiritual perils which have been experienced in my own life, or which have been revealed to me by my contact with others who have bared their hearts to me.

How many are devoid of definite aim in their ministry for souls! Aimlessly they drift through years of endeavor, scarcely aware of the great purpose of their life. When questioned by a credentials or conference committee, they cannot understand why their efficiency is challenged. The man of God must have a plan for his battle, a design for his campaign. Every minute detail should be calculated before God. Every Bible study must have an aim, every conversation an objective, every sermon a goal. When the preacher steps behind the sacred desk, he should be ready to answer with definiteness should an angel from on high question him: "What doest thou here today?"

2. SUPERFICIALITY is likewise one of our great dangers. How few really impress one as sinking shafts down into the deep things of God. However, for each of us there are inexhaustible depths of spiritual wisdom and knowledge, unworked leads or views of untold spiritual wealth. Why lead shallow, impoverished lives? Here is the haunting question every worker should ask himself today, as he labors with the Master Builder: "Is the discipline of our lives, the culture of our souls, the thoroughness of our processes, such as to prepare a movement to meet the limitless opportunity offered on every hand, and at the same time to bear the terrific strain of these evil days?"

3. HYPOCRISY. Cant or hypocrisy today, as ever, constitutes a grave spiritual danger. Christ directed His most scathing denunciations against it. It is, in reality, the lurking, natural peril of all spiritual leadership. The genius of a leader is that of imparting to other men definite convictions and setting convinced men to work for the cause they have been persuaded to espouse. That means that most of
his time is, or should be, spent in exhorting others and planning work for them. A leader must organize, guide, coach, and teach. His role is to inspire others to action and to the performance of high and important duties. His danger, unless he is most vigilant with reference to the cultivation of his own spiritual life, is that there will be created a great chasm between what he enjoys upon others and what he himself actually is and does.

How shall we prevent such disparity between preaching and practice, between professionalism and possession? The secret of a helpful, contagious example and of a highly stimulative leadership lies in preserving at all costs a life of transparent sincerity and reality. Anything other than sincerity and reality is cant and hypocrisy—a spiritual comedy which deserves the denunciatory condemnation of Jesus Christ.

4. Formality.—Closely akin to the peril just mentioned is that of formality—possessing the “form of godliness, but denying the power thereof.” It is possible for us to become so familiar with the works of evil that, as we witness the terrible inroads and havoc of the forces of sin, we are no longer profoundly moved, as we once were, with emotions of revulsion and righteous indignation, or stimulated to aggressive warfare. Such a callous state should cause us serious concern. Can you imagine Jesus Christ ever regarding with composure or indifference any of the cruel, sad effects of sin? The Puritans held this paradox for truth: “With increasing holiness grows the sense of sin.” If sin does not seem more sinful to you now than it did six months ago, you ought indeed to be startled. The presence of Christ magnifies sin. Under the influence of His perfect example, searching teachings, and unerring principles, things which before we did not regard as sinful come to stand out as heinous sins! Such is the work of daily sanctification.

It is also possible for the worker of God to become so accustomed to sacred terms and expressions, and to spiritual associations and processes, that in contemplating these realities he is no longer profoundly moved, as he once was, with a sense of awe, wonder, and reverence. If such is the case with any of us, we should be alarmed, for it is a sure indication that we are drifting away from Christ on the broad, smooth road to formality.

5. Spiritual Pride.—Perhaps the most deadly peril to the life of the Christian is spiritual pride. The reason for this is that the man who is under the spell of pride does not know it, will not believe it, and, in fact, resists any suggestion concerning it. The gospel worker about whom I am most solicitous is the one who, as he hears what I say in this connection, comments: “This is one danger that does not concern me.” But, “Let him that thinketh he standeth take heed lest he fall!” Most of the great downfalls of which I have heard were of men who prided themselves on their security.

6. The Sins of the Tongue must not be overlooked among the serious perils of the worker. They are of two kinds: sins of commission and sins of omission. Among the sins of commission, think of the prevalence of exaggeration and deceit; or, putting it more bluntly, falsification. Even workers engaged in soulsaving endeavor are guilty of exaggeration in the recital of personal experiences, with the aim of glorifying self as the hero. Some make written or oral reports which do not square with the facts, but present half-truths and overstatements. Yes, the test could be extended to the embarrassment of almost every one.

Then there is flattery. We use it often to enlist the cooperation of men. From some we need money, from others time, and the influence of still others must be enrolled for a good cause. The danger is that we say things to the people which do not coincide with what we honestly think about them or what we say behind their backs.

Unkind criticisms, uncharitable judgments, and unjust appreciations constitute prevalent sins of the tongue. A good brother, known and respected by all, says that he considers such depreciatory and undermining remarks about others as the besetting sin of gospel workers. Much to our shame and confusion, must we not admit the correctness of his statement? Could we but realize how belittling to ourselves and to our ministry such practices are in the eyes of friends and fellow believers, we would quickly put them aside forever. Not only are they unfair to others, but they also develop in us uncharitableness and unchristian likeness. How such practices must grieve the heart of our Saviour on whose lips neither guile nor sin was ever found!

Then there are also the sins of omission. There are times when we do not speak the word of encouragement that we should. We ought to speak the word of warning when we see some one drawing near the precipice. We ought to sound the word of protest when sin lifts its head, and, like our Lord, never let devilish plans and activities go unrebuked. We ought also to speak the word of guidance when the call for service sounds forth. Such is the Christlike ministry of the tongue.

7. Spiritual Starvation.—Now let me call attention to spiritual starvation. This is our most outstanding peril. Spiritual starvation is the cause of most of the evils which beset the life of workers in the cause of God. The most pathetic sight is that of gospel workers distributing the bread of life with emaciated hands. They are busy trying to feed others, but are themselves really starving. What lack of foresight, for they soon will fail utterly in

__Please turn to page 44__

*The Ministry, February, 1939*
CHARTS—THEIR USE AND ABUSE*


Ever since 1842, when Charles Fitch prepared his historic chart ("The Great Controversy" page 392) to illustrate the visions of Daniel and Revelation, charts have played a prominent part in the presentation of the advent message. We think of Captain Joseph Bates pressing on from place to place. Wherever he could gather a company of people in some schoolroom, or by the roadside, he would hang up the inevitable chart to impress more strongly the truth of his words. Speaking to city evangelists, the Spirit of prophecy counsels:

"In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. ... They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—Gospel Workers, pp. 345, 346.

"By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the word of God."—Testimonies, Vol. IX, p. 142.

Every one is interested in pictures. We are living in a picture-conscious age. This is proved by the large and increasing number of illustrated papers published, and by the widespread attendance at the cinema. Therefore, in utilizing every aid that will help to reach the minds and hearts of the multitude, the wide-awake and successful evangelist will not overlook the use of well-chosen charts. He will seek to "teach by illustrations," as we are admonished to do in "Counsels to Teachers," page 254.

We should appeal to two of the senses at one time—the ear and the eye. And tests show that a fact seen is remembered 90 per cent better than a fact heard. Along with oral preaching, therefore, should go visual teaching. Charts help to make the message stand out vividly.

In the preparation of charts it is necessary to remember continually that the effective value of a chart is in what it suggests to a congregation, and not in what the speaker sees in it. A chart intended to portray some special feature should have that feature very clearly shown or indicated. And in order to bring this point clearly before the people, it might be necessary sometimes to exaggerate somewhat the object, or special feature.

I think it best to avoid the use of a chart which shows a number of unrelated prophetic symbols, or one depicting many different lines of time prophecy. The people grasp the subject more easily when the chart is made to illustrate one topic rather than a number of topics or prophecies. The very mass of material on some charts has tended to overwhelm and confuse.

The more complicated time prophecies, such as the 2300 days and the millennium, are best presented from a chart that can be built up step by step as the preacher develops his theme. The attention of the people is held as they watch the gradual unfolding of the prophecy before their eyes. There is thus no possibility of their anticipating what the speaker will say next or of their attention's wandering to later sections of the time prophecy still undealt with.

I have found that a good size for such a chart is fifteen feet long by five feet wide. The base line of the time prophecy is provided by stitching a length of black tape, half an inch wide, along the bottom of the chart, twelve inches from the edge. Small hooks are fixed at appropriate places, so that cards showing certain dates or events can be located on the chart as the address proceeds.

In the general preparation and use of charts, the following points might profitably be kept in mind:

1. Obtain the services of a skilled artist. So great a message as ours is surely worthy of the best that thought and art can give.
2. Use material on which the paint does not crack when the chart is folded.
3. Make charts large enough so that details are easily seen by the audience.
4. Use bright and contrasting colors.
5. Avoid giving the prophetic symbols too fearsome and hideous an appearance. I have heard of people who actually had nightmares after seeing a prophetic monster of this type.
6. Generally speaking, we can find good copy for charts in the illustrations in our standard denominational literature.
7. Avoid the use of old-fashioned charts, which because of their out-of-date appearance fail to do credit to the cause we represent.
8. The preacher must not sermonize about the chart. The chart should illustrate and be subservient to the address.
9. Always aim for simplicity, accuracy, and dignity in the use of charts in an evangelistic series.

Conservation of Results—No. 2

By J. L. SHULER, Southern Union Evangelist

WE come now to the very important question, How can an evangelist conduct an effort and bind off the interest in such a way that the work accomplished will stand secure and not ravel out? We will answer the question by presenting seven ways in which the evangelist can render yeoman service in this matter of conservation of results.

1. By really preaching the word of God.

There are some ministers whose sermons are little more than a string of stories and anecdotes, or the showing of a number of slides. Stories and illustrations have their proper place in the sermon. But the crying need of distressed and lost humanity is the full preaching of the Word by which men are born again and transformed into the likeness of Jesus Christ. Preaching that rivets the Word in men’s hearts will produce abiding results.

The question of what will happen to the convert after the effort depends upon the kind of foundation upon which his house is built. (Luke 6:46-49.) In the parable the man who dug deep and laid the foundation of his house upon the solid rock had the house that stood the test of storm and flood. When the evangelist so orders his preaching and teaching that converts are rooted and grounded in the word of God, those converts will stand.

If, instead of telling so many tear-fetching stories, the evangelist would root the people’s mind and conscience and soul deep down in the fundamental truths of God’s word, there would be seen again the rock-rooted conviction and sound conversion of earlier days. When souls come in under such circumstances, they come with an experience out of which they will not easily be enticed by the beggarly elements of the world.

2. By preaching every essential point of the message straight from the shoulder, not holding back any point for fear some will not unite with the church. It takes this straight preaching of the full third angel’s message to make real Seventh-day Adventists. It takes the straight testimony of the Word to sift out the true and the honest, who will stand every test, and stay by God’s message to the end. We can expect that under this straight preaching many interested ones will fall away. But it is far better for those who will not meet God’s requirements to drop out before they get into the church, than to give up soon after baptism.

It is impossible to popularize the straight and narrow way. Let us steer clear of any method of evangelism that proceeds even an inch along this line. When Christ brought the real tests of discipleship to bear on those who were inclined to follow Him, many of them went back and walked no more with Him. (John 6:53-66; Luke 14:25-33.) But this was really a step toward conserving end results.

3. By thoroughness in dealing with inquirers contacted in the aftermeetings or in personal work, and thoroughness in guiding the work of helpers in behalf of every individual on the entire interested list. When a sick person in the critical period hangs balancing between life and death, how anxiously the physician and nurse watch every symptom and count the pulse! How much greater ought to be the concern of the evangelist in the time of soul crisis of a revival service when a soul under deep conviction for sin is anxiously seeking to know Him. How carefully should he handle a soul balancing on the brink of a full surrender to God’s message either in the meeting or in the personal interview. Every step should be taken to make sure that a thorough work of grace is done in each heart.

We must guard against leading any soul to believe that he has made a full surrender, when his course plainly presents evidence that he has not come into line with all of God’s requirements, or when he may have merely taken the first step toward such a surrender! If there is a hurried and superficial dealing with inquirers, it will be found, when the effort is over, that the end results are not at all commensurate with what we had hoped and what we had a reasonable right to expect.

Notwithstanding the plain teaching of the Word on what it really means to follow Christ, the idea prevails in many minds that walking down the aisle and taking the evangelist’s hand is all that is needed. This is very largely the case in the evangelistic campaigns of other churches. Such campaigns often degenerate into a general proposition of handshaking, card signing, or name getting. In this superfluous age, those who bear to the world the solemn message of Revelation 14:6-14, that will seal the destiny of every soul, must not copy the methods of the popular evangelist who proclaims that he has many converts—simply because people raise their hands or sign cards to follow Christ. There is a disturbing trend in this direction on the part of some of our evangelists. The Spirit of prophecy has sounded a most decided warning on this very point.

“A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers seek to be original, and to introduce new ideas and new plans for labor. Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus.”

The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, repent, was the message rung out by John the Baptist in the wilderness. Christ’s message to the people was, “Except ye repent, ye shall all
Securing and Holding an Audience

By G. E. Peters, Pastor, Harlem Church, New York City

IT pays the evangelist to give heed to the admonition of Solomon: “Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.” So delicate is the vine of evangelism, and so precious the fruit which the husbandman rightfully expects, that every precaution should be taken against the inroads of the “little foxes”—the negligences and mistakes which spoil or hinder that which has been divinely planted for the fruitage of eternity.

It is my conviction that before the evangelist can ever hope to secure an audience, he must be conscious of the fact that he has a great message, and that he is prepared to tell it. If the evangelist has no message or is conscious that he is not prepared to deliver his message, he will carry a mental reservation or have an inferiority complex which will make him not overly anxious for a large audience. We cannot logically hope for that which we do not desire. John the Baptist had a Spirit-indited message, and the people of Jerusalem, of the region about Jordan, and of all Judea went out into the wilderness to hear him. The finishing of the everlasting gospel message will be attended by mighty power such as has never been known in any previous age. But the messengers must be living receptacles of that power.

In starting out to secure an audience, be sure that you have a real message, whether it is to be given in a hall or in a tent. Be full of the message! Then give yourself to much prayer, that God may send His Spirit to impress hearts to come and hear that message. If there is a church membership backing you, then hold regular prayer meetings with the church for a week or ten days preceding the effort, and pray for the Spirit of God to impress hearts to come and hear. Pray also for God to bless your advertising matter, so that it will succeed in attracting the attention of the people to the meetings.

I believe in using proper accessories, and asking God to bless them. Cooperate with Heaven and use the newspapers, posters, handbills, cards, and large pictorial signs announcing your subject, in order to gain the attention of the public. Advertise in a way that will arouse curiosity and interest.

Your announcement of subject should be terse, gripping. To illustrate, you could hope to attract a much larger audience with the title, “What Happened in Heaven Ninety-four Years Ago?” than by announcing, “The Investigative Judgment.” When I am about to present “The Spirit of Prophecy” in my evangelistic effort, I have sometimes even announced as my subject, “The Headless Body and the Eyeless Head,” that is, Christ the

Nevertheless, we must bear in mind that "we wrestle not against flesh and blood, but against . . . spiritual wickedness in high places." That is why I contend that prayer should be primary, and accessories secondary. The apostle Paul, realizing that he was fighting against supernatural power, placed his dependence on God, and in this lay his strength. The late Elder A. G. Daniells once said that no man has a right to be a Seventh-day Adventist minister who is not a flame of fire. If the evangelist gives out dry doctrine evening by evening, his audience will constantly dwindle. Therefore we must make every sermon spiritual, and the only way to do this is to be spiritual ourselves.

Another drawing attraction is to have the hall or tent clean and neatly decorated. Music is also of prime importance in an evangelistic effort. Most people like to sing; therefore songbooks should be provided and selections from the old, familiar hymns announced. Give opportunity for special requests for favorite hymns. It is also well to teach the congregation to sing new songs. A number of people will attend regularly because of the music. The finer qualities in some hearts can be stirred into action only by song.

Finally, as in the outset, it must be recognized that the power to secure and hold an audience is from above. Though we are to use all available accessories, we must depend primarily on the guidance of Heaven. Do not be too set in your method. Be susceptible to the leadings of the Holy Spirit, who will give wisdom for every emergency and for each new day. The evangelist should set himself to graduate his effort on, the ascending and not the descending scale. One sure way to kill an evangelistic effort and to drive away your audience is from above. Though we are to attend regularly because of the music. The finer qualities in some hearts can be stirred into action only by song.

Hints on Blackboard Lettering

MANY pastors would use the blackboard oftener, but hesitate because they are not able to letter neatly. A few hints may help to make their task easier.

First, it is well to remember that for groups of more than five or six words, it is much better to use small letters together with capitals, than to use all capitals. They are much easier to read, they occupy less space, and they have the added advantage that they are quicker and easier to make. The two bugbears of most amateurs in making small printed letters are a and g. If forms are developed for these two letters which closely approximate script letters, the task will be easier.

Second, a very effective capital letter may be developed by outlining a simple block letter with white chalk and filling the interior with one or two shades of colored chalk. If two colors are used, the top half of the letter should always carry the lighter shade. This type of letter will take up many inequalities of form and space without appearing ragged.

Third, in capitals B, E, H, F, P, R, the horizontal line should be a little nearer the top than the bottom to keep the letters from appearing top heavy. In letters B, C, G, R, S, Z, the lower right-hand curve or corner should project just a trifle beyond the upper part of the letter, or the letters will seem to fall forward. Care should be taken that N and S are not formed backwards, a common mistake.

Fourth, an excellent aid to well-formed letters is a set of stencils. These may be either the usual stencils or merely dotted outlines of the letters. I prefer the latter. Three or four sizes of alphabets of these will be enough. A bag of powdered chalk may be used to stencil the outlines, and the copy will be uniform in size and quality. Of course the letters will need to be filled in after the stencil is removed. This method is obviously unfitted for blackboard talks before the audience, but is well adapted to careful preparation of bulletin boards or other blackboard work which is prepared at leisure.

Fifth, lacking a lettering book, a daily paper or a magazine will suggest many simple styles of type in its display advertising. From these, a scrapbook of styles may soon be compiled.

Sixth, lettering is like preaching. We learn by doing. If you will make the plunge and start in, you will soon find your work taking on beauty which you did not deem possible.—Joseph Gray, in the Expositor.

Solidarity in a world of flux, reality in a world of mysticism, definiteness in a world of haze—such must be our position, made possible through the light vouchsafed this people.

Page 16

The Ministry, February, 1939
Christology of Islam—No. 2

By SAMUEL W. ZWEMER, Editor of the Moslem World

The denial by Mohammedanism of Jesus Christ is a most important factor to consider. Every Mohammedan knows that denial. It is twofold: (1) the denial of His deity, and (2) the denial of the atonement. These two great denials are the great foci of the ellipse that the Mohammedan knows about first of all. He is taught from the beginning that Jesus is not the Son of God. He quotes incessantly from the one hundred twelfth chapter of the Koran, which reads like this: "God is God the One, God unique. He gives not birth; nor is He born. Neither is there any one like Him." Little children will repeat that when you offer them a gospel book, when you ask them to come to a Christian school, when you show them a picture of Jesus. They will say, "No, God is one. He does not beget; He is not begotten. All those pictures are stories. They are idolatry."

Yes, Mohammedans by their unitarianism deny the deity of our Lord, just as Unitarians and many Modernists do today. They believe Jesus had a glorious name and did a great work, that He was a great prophet, but differed in nothing from the sons of men. They believe He was the son of Mary, and that He performed miracles, but they do not believe that He was the Son of God.

The second great denial is still more important. It occurs in the chapter of the Koran entitled, "Mary." So in the very chapter which bears the name of the mother of Jesus, we find this denial of the atonement. The Jews did not crucify Jesus, the Koran states. God substituted some one for Him, and took Him up to heaven. Go to their commentaries, and this is the story they tell: The Jews hated Jesus and persecuted Him. One day they drove Him into the mosque, and as Christ was praying to God to be delivered, God heard His prayer. One of the disciples looked just like Jesus, and the mob laid hold of him and crucified him. It was either Peter or Judas Iscariot. God took Jesus right up to heaven and delivered Him. Whoever died on the cross was simply a substitute for Jesus that God wanted on the cross in order to save Jesus.

It was impossible, they say, to allow Jesus, who was so good, and such a great prophet, to suffer. God delivered Him just as He delivered the Hebrew children out of the fiery furnace, and Daniel from the lions' den. So the whole record of the New Testament is stultified, labeled as unhistoric, and thrown out because of one verse in the Koran which says Jesus was not crucified, that He did not die. The result is that you have a picture of Jesus as one who is only human and in some respects puerilely so, who did not die and did not come as a savior, but came simply as a teacher.

You can preach the commandments to Mohammedans, and they will gladly listen. You can preach about womanhood and its elevation, and they will say, "That is right." You can preach civilization to them, you can tell the story and the parables of Jesus, you can even preach doctrine, and they will listen. But I have found after forty years of missionary work among them that the thing they need most is sermons on the character of Jesus and on the atonement.

"The Grave of Jesus" Belief

And you can appeal to them because of one thing they believe in regard to the return of Jesus, even though their belief in this respect is very strange. They say Jesus is not going to stay in heaven. He was taken to heaven, but He is coming again. If you read any book about Mecca and Medina, you will find that Mohammed, who was born in Mecca, is buried in Medina under the great dome with five minarets. Here are the graves of Mohammed and Abu-Bekr, the first Caliph of Mecca; next to them the grave of Omar, then the grave of Fatima, Mohammed's daughter. Then there is a blank space, and this is the place where Jesus is going to be buried when He comes. And on all the maps and guidebooks of the city you will see this space called, "The Grave of Jesus." So they have a tradition, based upon what Mohammed told them, that when Jesus comes again, He will come from heaven as a great Moslem prince, fight for Mohammed, win battles for him, marry and have children, finally die in Medina, and be buried in this grave next to Mohammed.

So now you have the ridiculous answer of a Mohammedan to the question, "What think ye of Christ?" He is human in origin, human in destiny, and is going to be buried as a warrior for Mohammed. How anybody can say that Mohammedans do not need the gospel, I do not see. They have taken the heart out of the gospel, and left the shell. They say, "We love Jesus," but the Jesus whom they love is not the Jesus whom we know and love.

How is one to present the gospel to these Mohammedans? In India, I used to speak to
large audiences in the Y.M.C.A. I also spoke in Calcutta and Lahore. I have spoken to large numbers of Mohammedans in theaters in Java, South Africa, and Baghdad. I have always said, "You can advertise my lectures as you like, but I speak on two subjects—The Greatest Character in Human History, and The Greatest Event in the History of Civilization." These did not give my purpose away. The first subject was on Jesus Christ, of course; the second on the crucifixion and resurrection. My address on Jesus Christ began with the question, "Whom do men say that I am?" And I told the people what Napoleon had said, and what this man and that man had said about Jesus, and this reply and that reply. And then I told what the Book said about Jesus—the testimony of the angels, of the demons, of the apostles.

Ask Jesus' enemies, What did Herod say? What did Pilate say? "I find no fault in this man." And finally what did Jesus say He was? "I am the Light of the world, the Good Shepherd, the Bread of life." And as a climax, listen to the voice of God. Three times God declared from heaven who Christ is—at His baptism, in the temple, and at the transfiguration.

When you mass all that together, you see an outline on the question, Who is Jesus?

**Seven Proofs of Historicity of Crucifixion**

How can we answer the verse in the Koran which says the Jews did not kill Christ? What evidence can we build up to convince a Mohammedan that Jesus died for our sins according to the Scriptures? I gave seven proofs for the historicity of the crucifixion.

1. The Old Testament prophets. Isaiah, the twenty-second psalm, etc.
2. The testimony of non-Christian historians. Pliny, Tacitus, and Josephus refer to the death of Jesus Christ.
3. The New Testament writers. Here we have not one book, but twenty-seven books bound up together, and all but three tell that Jesus died on the cross. You cannot find the cross in Philemon or Second or Third John, but all of the other twenty-four witnesses tell you, "We saw Him die on the cross." From Matthew to Revelation it was the cross.
4. The sign of the cross. I point to the Red Cross over the hospital, and ask, What is that? Some one answers, "The Red Cross." But why a cross? Before Jesus died, the cross was a symbol of shame and degradation. It was used to execute criminals and murderers. But after Christ died on the cross, it became the symbol of love, forgiveness, peace, and power, and is sometimes used by people who cannot write their names. The sign of the cross is proof that something happened nineteen hundred years ago.
5. If you do not believe the records and the Bible, go to the catacombs of Rome—for the Bible teaches that if we are silent the stones will cry out—and you will find there all the evidence you need in the form of crosses over the graves of Christians with the word pax, standing for peace through the blood, engraved in stone. Or go to any Christian church in Cairo—Coptic, Nestorian, or Catholic—and see what they do once a month when they celebrate the Lord's supper. The Mohammedans have seen it through the windows, watched them break the bread, and pour the wine and drink it. What does it mean? It is a symbol of the death of Jesus. For these two things symbolize the Lord's supper. They may differ as to how it is to be ministered, but all Catholic churches celebrate it. Thus His body was broken; thus His blood was poured out.
6. Finally, as proof of the historicity of Jesus' death, there is the experience of the Christians. In Egypt, there are forty thousand Protestants, and twice as many Roman Catholics. And in the world, there are more than six hundred million nominal Christians, all of whom testify with the apostle Paul, "I know Christ died for me. I was crucified with Christ."

I gave this address at a big garden party in Madras. The man who presided was an old missionary. For fear there might be a riot, he ordered four policemen to be present, and invited all the Mohammedans to hear me. There were two or three hundred Mohammedans present, with a few Protestants. When the lecture was over, we had a Christian girl sing, "When I Survey the Wondrous Cross."

In the morning, we bought Mohammedan papers to see what was said about the meeting, and I have never seen an address reported more accurately by stenographers than the way that address came out. The editorial said: "We could easily answer seven of his arguments on the historicity of the crucifixion if we cared to give space, but what can we say when the lecturer asks us if there is one verse in the Koran which we can put against the experience of millions of Christians? We know what Christians are in South India, and we would not like to put one verse of the Koran against their experience, as they say they have been crucified with Christ."

These are the difficulties and these are the glories of this work for the Mohammedans. You cannot work effectively for them unless you are educated and trained for it. Islam is like a mollusk, but Mohammedanism has a great vertebrate system. The Mohammedans believe in their religion to the hilt, and they will die for their cause. So we have to come to them with a vertebrate faith. The Modernist of the extreme school has no message for the Mohammedan, for the Mohammedan believes more than the Modernist believes. The liberal asks, "Do you believe in the virgin birth?" And the Mohammedan replies, "That

Please turn to page 46
My first concern in this consideration is the spiritual status of the musical leadership of our own people in our churches. Among these musicians are to be found those who exemplify severally every degree of spirituality, and even the lack of it. To those musicians who espouse the cause of Jesus Christ in word and deed; who are, as Paul admonished his pupil, Timothy, "an example of the believers," in all things, let me say, "Be of good courage."

The work of the church musician, in so far as it ministers to the spiritual needs of both youth and adult, is a work of the first order. It was in the original plan of God's church that the musician should stand shoulder to shoulder with, and rank next to, the minister. See I Chronicles 25. The work of the consecrated church musician is a spiritual ministry of the highest order. Whether he sings a psalm, a hymn, a prayer, or a Scriptural canticle, his is a spiritual ministry in so far as his work lifts up Jesus. And Jesus is the "center and soul of every sphere," so His exaltation must become the object and aim of our labors.

True, it is sometimes disheartening to see how honor, laudation, and pecuniary benefits come to musicians whose chief claim to the title of musician is their ability to perform artistically and withal beautifully, but who lack a grasp of the "things of the Spirit," and whose work in the final analysis is but "sounding brass or a tinkling cymbal." It is even more disheartening to see members in our churches take delight and satisfaction in a type of music that is worldly in its essential elements. A large number of our laity, as well as some of our workers, are not clear as to what the basic principles of sacred music are, as set over against the secular. Too many of our musicians, too, are not clear as to what may be developed in proportion to other abilities. A musician fortified with such objectives, who has faith in the overruling provi-
dences of God, will not be discouraged when those less qualified are exalted. Nor will he be dismayed when some in the church seem to delight in a type of music not consonant with a sound religious profession, or representative of the times in which we live.

Men of faith have a sublime assurance that truth and right will win in the struggle with sin and error. This is not assumption on their part. On the contrary, experience teaches us much. But “we have a more sure word of prophecy” which definitely places a divine origin upon such an outlook on life. Is our faith equal to the demands of the times? Have we as musicians placed all on the altar of sacrifice for Christ, glorying in the exaltation of Him who has called us to be a light to those who sit in darkness? May we, somehow, even in this hour, gain a new vision of our calling and our opportunity.

**BIBLE WORKERS’ INTERCHANGE**

**Methods, Experiences, and Problems**

Bible Study Pointers*


By O. M. Dorland, President, North England Conference

We are told in the Spirit of prophecy that “many workers are to act their part, doing house-to-house work, and giving Bible readings in families.” Also that “consecrated women should engage in Bible work from house to house.” Following are listed twenty-six pointers to success in this important work.

1. **Prayer.** “Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given.”—“Steps to Christ,” p. 96.

2. **Length of Study.** A Bible study should not last more than one hour.

3. **Conclusion.** Leave the house as soon as possible after the study.

4. **Reading the Texts.** As a general rule, read the text yourself, but see that the readers follow you in their own Bibles.

5. **Make the Study Simple.** Avoid embarrassing the reader.

6. **Broad-mindedness.** Speak no word of condemnation of other religious beliefs. John 3:16. Remember there are converted people in Babylon.

7. **Humility.** Ever maintain the attitude of being a learner with the reader.

8. **Be Regular and Punctual.**

9. **Make Full and Fresh Preparation.**

10. **Hold to the Subject.** Answer irrelevant questions briefly, and bring the mind directly back to the subject. When necessary, promise that another lesson will be given to explain the questions which cannot be answered at the present time. Satan seeks to sidetrack.

11. **Practice Absolute Self-Control.** Let no suggestion of irritation enter into the tone of voice.

12. **Be Considerate.** Do not make it for granted that the reader sees all that you do in the text. Take occasion to call attention repeatedly to definite words and phrases.

13. **Follow the Principles of Pedagogy.** Be a teacher, not a lecturer. True teaching is “causing another to know.”

14. **Plan for Follow-up Study.** Leave reading matter on the subject, also lists of texts used.

15. **Thoroughly Review.** Principal points should be gone over again and again.

16. **Study Personalities.** Adapt the studies to individual needs, mental capacity, etc.

17. **Meeting Opposition.** Seek to avoid opposition in every possible way, but be prepared to meet it when it comes. Do not denounce opponents; treat every one as if all were honest in heart. Do not argue. To do so will multiply opposition. (2 Tim. 2:23-26.)

18. **Hold to the Affirmative.** This was Christ’s method.

19. **Do Not Become Discouraged.** Have faith. Remember, “The worker for God needs strong faith.” “Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable.”—Mrs. E. G. White.

“We are to present the word of life to those whom we may judge to be as hopeless subjects as if they were in their graves.”—“Testimonies,” Vol. VI, p. 442.

20. **Seek the One-Soul Audience.** Wherever possible, deal with the individual alone.

21. **Be Tactful.** Avoid putting the reader on the defensive, or arousing in him an antagonistic spirit. Do not directly contradict any statement. Better lose an argument and win a soul, than win an argument and lose a soul.

22. **Make Christ the Central Theme.** Whatever the doctrinal subject presented, make Christ the central theme. “No sooner is the name of Jesus mentioned in love and tenderness than the angels of God draw near.”—Mrs. E. G. White.

23. **Answering Questions.** Let the Bible do the answering.

24. **Cheerfulness.** Visits in the homes should bring sunshine and cheer. A smiling face is a testimony to the joy of Christian experience.

25. **Personal Appearance.** The worker should always be neat, clean, and conservative. There should be strict avoidance of the foibles of fashion.

26. **Social Relationship.** Generally speaking, the wise plan is for Bible workers to seek to help those of their own sex.

The Ministry, February, 1939
SOME have wondered, I know, as to the propriety and wisdom of the periodic oral lectures which have been given from time to time, particularly during the latter half of this period of research. Such have suggested that my full energies should perhaps have been conserved for first getting out the printed volume for the benefit of all, and thus releasing the material to the entire field simultaneously. However good that line of reasoning may sound, the simple fact is that nothing I have done has so helped me in soundly formulating the outline of the written form as have these oral presentations. It has been tested. Through trying out various types of approach, with the inevitable inquiries and reactions that ensue, the weakness of some approaches and the strength of others have been disclosed. Gaps in the line of evidence have been discovered; and weak spots have become evident and then been strengthened in a way that would not and could not have been possible through sheer writing. Thus the line of evidence and presentation has become clear and sure. The results have assuredly justified the plan.

Moreover, when one is intensively, yes, microscopically, studying a particular or limited period, or a given character or event in that period, the tendency, if one is not on his guard, is to give overemphasis to the point of immediate interest and investigation, thus throwing it out of balance and perspective with the whole. It has therefore been not only desirable, but necessary, frequently to survey the whole, so as to sustain the proper relation of part to part. More, perhaps, than to any other one factor, am I indebted to these periodic oral presentations for the keeping of a balanced view, which has enabled me to see every fresh acquisition in the light of its proper perspective and relationship, and thus to avoid fanciful extreme or unbalance. Moreover, these presentations have helped me to keep my fundamental study and objective definitely practical and utilitarian in relation to our message. I frankly admit that I would not be interested for one moment in purely detached, factual research without positive relationship to this message, first as to its confirmation and enlargement, and then as to its propagation in a more effective and compelling fashion than ever before.

The facts of history must be and have been fitted into the divine philosophy of history, or the plan of redemption. Thus this work becomes, in a sense, the historical counterpart of “The Great Controversy.” Each great, advancing epoch or accomplishment of prophecy during the Christian Era has been perceived and acclaimed at the precise time that history has fulfilled it. Thus has it been with the termination of the great periods of the 1260 and the 2300 years. Just prior to the ending of each mighty prophetic epoch or span, men of discernment were definitely looking for and awaiting the predicted fulfillment. And in each instance a veritable chorus of competent witnesses—scholarly, thoughtful men in different lands—solemnly and with great force proclaimed the actual ending of the respective epoch. Heretofore, we have pressed hard on the scanty witness we have had at hand; now a whole chorus of substantiating voices has been recovered to make our presentations more emphatic and effective. We have frequently had and used but one segment or corner of the evidence, while whole areas of stronger evidence have been lying unused and silent, awaiting our discovery and employment. These are now in hand.

The books with which I work are living things. They are not merely cold type upon yellowed paper, dusty parchment, or faded vellum. I find them to be living, throbbing, sparkling personalities, particularly as I come to know their life story. Their pages speak to me as clearly as do my living friends. Their expressions are the fruit of mind and heart. As with a radio dial, I can tune back to any generation or century and hear these voices, sometimes clear, sometimes indistinct, sometimes in quaint old English, sometimes in other tongues, more often in Latin prior to the seventeenth century. Yet they all speak one language, these witnesses—the language of God’s children. And in this vast task of tracing the advent hope and expectancy through the centuries of the Christian Era, I live and talk with them. They are my friends, and God’s witnesses. Their words thrill my soul, as I realize that they were God’s spokesmen for His true church of the centuries, the forerunners of His last church. We all need to know them. Their lives and words are vital to us. They throw floodlights of understanding on the advent pathway. More often than not, they were written under pain of excommunication, ban-
ishment, torture, or death. It was a life-and-death issue, when words meant everything. Many were giants in the Word, in history, and in inexorable logic—giants in defense of truth and in controversy with error. Their words have been preserved in the Old World libraries for our encouragement and edification, for the confirmation of faith, and to give the strongest appeal to humanity for this last message of God that has ever been made. Thank God for these venerable books!

We are the last-day progeny of this long, unceasing line of witnesses which spans the ages. We are the last end of God's appointed heralds of the centuries. Thus we are indisputably linked to God's people of all past time. Needless to say, this conception and fact immeasurably strengthens our whole position and witness before the world today, and gives to...

--- Please turn to page 46 ---

**Analysis of Bible Translations**

(See pages 24, 25)

As mentioned on page 24, we present herewith certain tables and information gleaned from the American Bible Society brochure commemorating the great milestone that has been reached in translating and printing the Bible in more than a thousand languages:

"Information about unprinted translations being often undependable, their preservation uncertain, and their use very limited, the Bible Societies include in their listings only printed translations. Some eighty-four of these publications contain only 'selections,' i.e., Scripture passages, but no entire Biblical book.

"In 949 of the 1,008 languages and dialects in which translations were printed and listed by the end of 1937, the translations were made solely that those who spoke the language might read and know for themselves the word of God."

**Table I. Geographical Distribution of the 1,008 Languages and Dialects**

(Languages are entered under the area to which they are native)

There have been published—

<table>
<thead>
<tr>
<th>Entire Bibles</th>
<th>In Europe</th>
<th>In Asia</th>
<th>In Africa</th>
<th>In the Americas</th>
<th>In Oceania</th>
</tr>
</thead>
<tbody>
<tr>
<td>179 lang.</td>
<td>49 55</td>
<td>37 5 33</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Entire Testaments</th>
<th>In Europe</th>
<th>In Asia</th>
<th>In Africa</th>
<th>In the Americas</th>
<th>In Oceania</th>
</tr>
</thead>
<tbody>
<tr>
<td>211 more</td>
<td>52 90</td>
<td>17 33</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gospels or other entire books</th>
<th>In Europe</th>
<th>In Asia</th>
<th>In Africa</th>
<th>In the Americas</th>
<th>In Oceania</th>
</tr>
</thead>
<tbody>
<tr>
<td>477 more</td>
<td>102 197</td>
<td>51 85</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Philological trans.</th>
<th>In Europe</th>
<th>In Asia</th>
<th>In Africa</th>
<th>In the Americas</th>
<th>In Oceania</th>
</tr>
</thead>
<tbody>
<tr>
<td>59 more</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Selections</th>
<th>In Europe</th>
<th>In Asia</th>
<th>In Africa</th>
<th>In the Americas</th>
<th>In Oceania</th>
</tr>
</thead>
<tbody>
<tr>
<td>82 more</td>
<td>4 3</td>
<td>21 16</td>
<td>38</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Some part of Bible</th>
<th>In Europe</th>
<th>In Asia</th>
<th>In Africa</th>
<th>In the Americas</th>
<th>In Oceania</th>
</tr>
</thead>
<tbody>
<tr>
<td>1008 lang.</td>
<td>212 345</td>
<td>89 189</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table II. Chronological Expansion of the Translation of the Scriptures**

**A. Printed Translations of Any Part of the Bible**

<table>
<thead>
<tr>
<th>In the World</th>
<th>In Europe</th>
<th>In Asia</th>
<th>In Africa</th>
<th>In the Americas</th>
<th>In Oceania</th>
</tr>
</thead>
<tbody>
<tr>
<td>From 1450 to 1500</td>
<td>14 lang.</td>
<td>13 4 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 1501 to 1800</td>
<td>57 more</td>
<td>37 12 4</td>
<td>3 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 1801 to 1830*</td>
<td>86 more</td>
<td>20 43 7</td>
<td>10 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 1831 to 1937</td>
<td>851 more</td>
<td>103 156 334 76 182</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1,008 lang. 173 212 345 89 189

**B. Printed Translations of the New Testament Including Those Contained in Whole Bibles**

<table>
<thead>
<tr>
<th>In the World</th>
<th>In Europe</th>
<th>In Asia</th>
<th>In Africa</th>
<th>In the Americas</th>
<th>In Oceania</th>
</tr>
</thead>
<tbody>
<tr>
<td>From 1450 to 1500</td>
<td>6 lang.</td>
<td>6 3 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 1501 to 1800</td>
<td>49 more</td>
<td>37 7 2 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 1801 to 1830*</td>
<td>52 more</td>
<td>7 49 1</td>
<td>2 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 1831 to 1937</td>
<td>284 more</td>
<td>19 60 124 18 63</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

391 lang. 69 107 127 22 66

**C. Printed Translations of the Whole Bible**

<table>
<thead>
<tr>
<th>In the World</th>
<th>In Europe</th>
<th>In Asia</th>
<th>In Africa</th>
<th>In the Americas</th>
<th>In Oceania</th>
</tr>
</thead>
<tbody>
<tr>
<td>From 1450 to 1500</td>
<td>5 5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 1501 to 1800</td>
<td>35 28 5</td>
<td>1 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 1801 to 1830*</td>
<td>12 3</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From 1831 to 1937</td>
<td>127 13 41 37 4 32</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

179 49 55 37 5 33

*The era of the great pioneer missionary translators of modern times—Morrison, Carey, Marshman, Ward, Judson, Martyn, and others, and of the founding of the Bible Societies.

**Table III. Some Famous "Firsts" and the "Thousandth"**

"In 239 languages the Gospel of St. Matthew has been the first publication, in 236 St. Mark, in 123 St. Luke, in 177 St. John. But the Gospel of St. Mark appears the most frequently in the list of languages in which at least a Gospel has been printed and therefore has appeared in more languages than any other book of the Bible. More copies of the Gospel of St. John, however, have been published than of any other book in the Bible; it is therefore the most extensively printed book in the world."
The Ministry, February, 1939

No Biblical subject is of more vital import to Seventh-day Adventists than the sanctuary truth, with its varied aspects and far-reaching involvements. It constitutes the unique and distinctive contribution of this movement to the all-inclusive field of Biblical exposition; therefore it is incumbent upon us to master every important aspect of it, so that we shall be able to answer all vital questions incident to it, and to be fully acquainted with the harmonious and supporting testimony of the Spirit of prophecy. The question here discussed has been a source of perplexity to some. Hasty positions thereon have been taken, by a few, without their weighing all the evidence, which is imperative to a sound conclusion, based on full Biblical and historical, as well as Testimony, evidence.—The Editor.

God commanded Moses to make two kinds of garments for Aaron. The one kind—the gorgeous pontifical robes, also called the golden garments—was made of purple, and blue, and scarlet, and fine linen, and gold. Ex. 28:1-35; 39:1-26. The other kind was the plain linen garments which Aaron wore, as well as his sons. Ex. 39:27-29; 28:39-43. These garments were holy garments. Both the gorgeous robes and the plain linen garments are said to be “for glory and for beauty.” Ex. 28:2-4, 40.

The high priest wore both kinds of garments, each for a specific occasion. Ordinarily he wore the glorious vestments symbolic of his office as high priest and mediator. The white linen garments were worn while the high priest officiated in the specific expiatory services on the Day of Atonement. In these services the high priest occupied a different position from that held during the year. On that day it was necessary for him to ask forgiveness for himself as he appeared in the presence of God. Under such conditions it was not fitting for him to wear the royal gorgeous garments. He appeared in the simple white garment of the common priests, though with a different girdle and miter. Concerning the high priest on the Day of Atonement, the Bible says:

“He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired; these are holy garments; therefore shall he wash his flesh in water, and so put them on.” Lev. 16:4.

After the high priest had finished the particular work which called for the white garments, he exchanged them for the gorgeous vestments.

From this it is clear that on the Day of Atonement the high priest wore the white garments when he went in to make atonement in the most holy place. To this change of garments the Spirit of prophecy refers, as recorded in “The Desire of Ages”:

“As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim.”—Page 25.

On the Day of Atonement it was customary for the high priest to officiate, both in the daily morning and evening sacrifices and in the specific services. The offerings on that day were these: First, the ordinary morning sacrifice, commonly called the daily or the continual burnt offering (Num. 29:11); second, the festive sacrifices of the day, consisting of one young bullock, one ram, seven lambs of the first year, and one kid of the goats for a sin offering, together with their appropriate meat offerings (verses 8-10); third, the specific expiatory sacrifices, consisting of one bullock and two goats, as recorded in Leviticus 16.

In the morning of the Day of Atonement the high priest was clad in his usual royal pontifical garments as he officiated in the daily service. Having finished this work, he changed his garments according to Leviticus 16:4, put on the holy linen garments, after having washed himself, and began the specific expiatory services of the day. When this was done, he “put off the linen garments which he put on when he went into the holy place,” washed his flesh in water, and again put on
his other garments. Thus clad in his pontifical robes, the high priest offered his burnt offering and the burnt offering for the people, after which he burnt the fat of the sin offering upon the altar. (See Lev. 16:24, 25; Num. 29:8.)

Concurrent Testimony

Speaking of the work of the high priest on the Day of Atonement, Hastings’s “Dictionary of the Bible,” says:

“The chief priest is distinguished by two minutely described official costumes. One of these is wholly of linen. He wears this only when he goes into the holy of holies on the Day of Atonement. Lev. 16:4, 23, 32. In discharging the rest of his functions, he has to wear above the white kethoneth of shek, worn by all the priests, the high priest’s attire of the ordinary priestly girdle wrought in needle colors of the sanctuary, blue-purple, red-purple, crimson, and white, interwoven with gold. (Ex. 28:6 ff.; Lev. 23:2-10.)—Art., “Priests and Levities.”

In this, the following authorities also concur:

“On the Day of Atonement he alone entered the holy of holies, to make atonement for his house and for the people (Leviticus 16:16); on that occasion he wore the white linen garments worn at the ordinary sacrifices and more costly vestments.”—Jewish Encyclopedia, art., “High Priest.”

“He was not to attire himself on that occasion in the splendid robes that were proper to his sacred office, but in a plain dress of linen like the common Levites, for, as he was there to make atonement for his own sins, as well as for those of the people, he was to appear in the humble character of a sinner. This plain dress was the symbol of the atonement and humility, as well as lighter and more convenient for the duties which on that occasion he had singly to perform, than the gorgeous robes of the pontificate. It showed that when all appeared as sinners, the highest and the lowest were then on a level, and that there was no distinction of persons with God.”—Jamieson, Fausset, and Brown, “Bible Commentary,” on Lev. 16:4.

The New International Encyclopedia has this to say:

“The Day of Atonement, dressed in the white linen garments (uniform the gorgeous dress of his office), he entered the holy of holies, and confessed his sins.”—Art., “Atonement, Day of.”

“All the high priestly ordinances were laid aside, and he was not touched with the holy lot over his head, when he had drawn his girdle, and girt with a linen girdle. The linen cap, and he was clothed with a linen coat over linen drawers, and girt with a linen girdle. The linen cap, woven with gold. (Ex. 28:6 ff.; Lev. 23:2-10.)—Art., “Priests and Levities.”

The word speaks in a

This marvelously interesting tabulation appears here through the appreciated courtesy of the American Bible Society. It visualizes a mighty achievement for God—through the translation of the Bible, in whole or in part, into 1,008 languages of mankind, ranging from the Gutenberg Latin Bible of 1456, and the first English version in 1525, to the Sakata dialect (used in the Belgian Congo), as the one thousandth language, and eight dialects beyond the thousand mark as revealed by the key appearing herewith.

What a marvelous record! Truly the Bible Societies, continuing in being just at the dawn of the nineteenth century, along with the revival of the advent hope and the ministry, February, 1939

The Ministry, February, 1939
symbolical of holiness. This symbolism was increased by his bathing himself before putting on these garments, and again when he exchanged them (verse 24) for his official robes.

—Lange, “Commentary on the Holy Scriptures.”


"On the Day of Atonement, not ordinary priests, but the high priest alone officiated, and that in his ordinary dress, nor yet in that of the ordinary priesthood, but in one peculiar to the day, and especially expressive of purity and beauty.

"We find that only on that one day in every year the high priest was allowed to go into the most holy place, and thereby symbolized the indispensable purity which is necessary to the presence of God. The white linen of his dress, which differed from that of the ordinary priesthood, in that its girdle was also white, and not of the temple colors, while the 'bonnet' of the high priest was of the same shape, though not the same material, as the 'miter' which the high priest of the ordinary priesthood used, and as bearing in his official capacity the emblem of that perfect purity which the Scriptures plainly state was sought by the expiations of that golden garments which he otherwise wore, pointed to the fact that on that day the high priest appeared, not as the bridegroom of Jehovah, but as bearing in his official capacity the emblem of that most perfect purity which is the expiations of that day.

"Only while officiating in the distinctly expiatory services of the day the high priest wear his 'golden garments'; in all the others he was arrayed in a peculiar white dress, which differed from that of the ordinary priesthood, but in one peculiar to the day, and especially expressive of purity and beauty.

"The question has arisen in the mind of some: In view of the fact that the Bible states that the high priest had on white garments, was not Mrs. White mistaken when she stated that she saw Christ as our High Priest enter the most holy in His gorgeous robes? (There are at least three such statements in "Early Writings," pages 55, 251, 280, 1912 edition.) If the Bible plainly states that the high priest wore..."

Doctor Edersheim in the following pages goes on to describe in detail the work which the high priest did on that day, including the changes of garments, but the account is too long to quote. The interested student, however, will do well to consult it. A bibliography is appended to this article which might also be of help.

The innumerable acts and prayers that God will help us to follow sedulously the pathway to the hearts of these needy peoples which has been blazed by the pioneering Bible translations. Invaluable data analyzing this translation tabulation, taken from the brochure, "And Now . . . in a Thousand Tongues," by Dr. Eric M. North, secretary of the American Bible Society, appear on page 22, through permission of the society.

The Ministry, February, 1939

Page 25
the white robes, how can Mrs. White say that Christ wore the gorgeous ones? In answer, we would cite Uriah Smith, who many years ago wrote a volume called "The Visions: Objections Answered." On pages 121 and 122 this occurs:

"In a description of events to occur at the end of the 2300 years in 1844, we read in 'Spiritual Gifts,' Vol. I, p. 159: 'Jesus then clothed Himself with precious garments. Around the bottom of His robe was a sash, a band and a pomegranate. He had suspended from His shoulders a breastplate of curious work,' etc. Being thus attired, He went into the most holy place to cleanse the sanctuary."

"This says the objector, was contrary to the type: for Aaron on the Day of Atonement, when he went in to the holy place, was to lay off his gorgeous priestly robes, and array himself in plain linen garments. Lev. 16:4. Hence he affirms that the representation of the vision on this point is not correct.

"We reply, Paul says that the law had only a shadow of good things to come, and not the very image of the things. We must not look for absolute identity in every respect. He points out a number of particulars in which the parallel between the earthly and heavenly priesthood does not hold, on account of the difference between the two: the expectation and mortality of the earthly priests. When we look at the point before us, we find this to be, in all probability, one of the same nature.

"Doctor Clarke has the following note on Leviticus 16:4: 'He [the high priest] was not to dress in his pontifical garments, but in the simple sacerdotal vestments, or those of the Levites, because it was a day of humiliation: and as he was to offer sacrifices for his own sins, it was necessary that he should appear in habits suited to the occasion. Hence he has neither the robe, the ephod, the breastplate, the miter, etc.; these constituted his dress of dignity, as the dress of the priest of God, ministering for others, and the representative of Christ; but now he appears before God as a sinner, offering an atonement for his transgressions, and his garments are those of humiliation.'"

"How can this explanation be otherwise than satisfactory to any mind? The high priest in the earthly sanctuary, being himself a sinner, and having to offer on the Day of Atonement for his own sins, could not appropriately appear in any other than robes of humility.

"But no such reason can exist in the case of Christ; hence there can be no occasion with Him for such a change of garments. He could appropriately wear in the second apartment robes even more gorgeous and precious than those in which He ministered in the first apartment; it is most derogatory to the character of Christ to claim that because the priest on earth put on plain linen robes, in token of his own sin and humiliation, therefore our immortal and sinless High Priest, in the sanctuary in heaven, must do the same! No one has any occasion to find fault with what has been shown on this point."

**BIBLIOGRAPHY**


"Complete Analysis of the Bible," Leviticus 16.


"A Homiletic Commentary on the Book of Leviticus," Harvey Jellie, Leviticus 16.


"Clarke's Commentary, Levit. 16:4.


**ANNUAL RELIGIOUS STATISTICS.**—Again we are indebted to Dr. H. C. Weber, statistician in chief for American Protestantism, and to the *Christian Herald* for compiling and publishing the most accurate statement that can be made in figures of the numerical growth or decrease in the membership of the denominations, and the present statistical strength. The outstanding facts are these: There are forty-two Protestant bodies having a membership of over fifty thousand. These reported a total net gain of 356,005 during the past year [1937], and a present membership of 386,210, while the Roman Catholic gain is turned into a loss of 464,742. These last figures must be considered as containing a considerable element of conjecture. If they mean anything—and Doctor Weber is a very careful man, who, though he cannot do the impossible, can come as near the facts as any one—they mean that the Roman Catholic Church lost nearly half a million among its adults; but came out with a favorable total by adding nearly a million children to its rolls. Protestant churches, on the other hand, have gained considerably more than a third of a million adults, but have actually fewer children on the church books by thirty thousand than a year ago. That may mean that they are losing the children, or that the children are in the church school and other organizations, but are not yet enrolled as members of the church. Contrary to a general impression, the figures for separate denominations do not show different emotional types are growing at any remarkable rate, though they do lead in per cent of increase. The Assemblies of God claim a gain of about 13 per cent, and the Nazarenes about 15 per cent. Seven denominations, including some very prominent ones, were thrown for a loss.—*Christian Century*, Oct. 26, 1938.
THE MEDICAL MISSIONARY

EDITORIAL COUNCIL: H. M. WALTON, M. D.
M. A. HOLLISTER, KATHRYN L. JENSEN, R. N.

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

THE LEADER’S DUTY TO LEAD

The Conference President’s Relation to the Health Work

By H. J. DETWILER, President of the Columbia Union

The third angel’s message is present truth for this generation. As a part of that message, we have been given the health principles. These God-given principles constitute an important part of the truths committed to this people to give the world. The importance and magnitude of the health work should be understood, appreciated, and faithfully placed before ministers and conference workers by the conference president. Instead of discussing this question from my own viewpoint, I thought it would be more profitable to bring before us the light which God has given on this subject in the Spirit of prophecy. The following counsel has been given:

“Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work.” “Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world.”—“Ministry of Healing,” pp. 147, 146.

The supreme objective in the teaching of health principles “is to secure the highest development of body and mind and soul.” When the conference president pioneers the way, and by precept and example advocates health principles, the majority of workers and people over whom he presides will follow his leadership. If the conference president is indifferent and fails to see the importance of this phase of the message, what can be expected of workers and people under his supervision? A willful violation of these God-given principles by the chief executive of the conference will surely produce its harvest of lost confidence and spiritual declension among his constituents.

There are those who feel that the teaching of health principles should be delegated to the medical department, to doctors, nurses, dietitians, et cetera—to a group highly specialized among us. But God never designed that the whole responsibility of proclaiming the health message should be carried by physicians and nurses alone. This great work which is an integral part of the third angel’s message must be proclaimed by all. It is the duty and privilege of every president to plan for the propagation of the health message in all parts of his conference territory. Those who are not converted to the health principles are incapable of teaching these principles to others, and this is true of the doctor and the nurse, the minister and the conference president. The health message came to this people by divine revelation, and it is a part of the threefold message that we must proclaim to the world. In the “Testimonies,” it is written:

“The health reform, I was shown, is a part of the third angel’s message.”—“Testimonies,” Vol. I, p. 488.

“Keep the work of health reform to the front, is the message I am instructed to bear. . . . I am instructed to say to health reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel’s message stand true to their colors.” “The work of health reform is the Lord’s means for lessening suffering in our world and for purifying His church.”—Id., Vol. IX, pp. 113, 112.

The president, by virtue of his office, is pastor of all the churches in the conference. It is his duty therefore to encourage the entire ministerial force to teach and practice both publicly and privately the uplifting health principles, which are such an important part of the third angel’s message. If this plan were generally followed, we would not see such widespread indifference concerning these God-given principles. To us comes the clarion call:

“Make regular organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the pastor of all the churches in the conference territory. Those who are not converted to the health principles are incapable of teaching these principles to others, and this is true of the doctor and the nurse, the minister and the conference president. The health message came to this people by divine revelation, and it is a part of the threefold message that we must proclaim to the world. In the “Testimonies,” it is written:

“Keep the work of health reform to the front, is the message I am instructed to bear. . . . I am instructed to say to health reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel’s message stand true to their colors.” “The work of health reform is the Lord’s means for lessening suffering in our world and for purifying His church.”—Id., Vol. IX, pp. 113, 112.

The president, by virtue of his office, is pastor of all the churches in the conference. It is his duty therefore to encourage the entire ministerial force to teach and practice both publicly and privately the uplifting health principles, which are such an important part of the third angel’s message. If this plan were generally followed, we would not see such widespread indifference concerning these God-given principles. To us comes the clarion call:

“Make regular organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work.” “There is a message regarding health reform to be borne in every church. There is a work to be done in every school. . . . The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God.”—Id., Vol. VI, pp. 265, 370, 371.

Brethren, there is no possibility of our misunderstanding the counsel given. The whole
spiritual leadership of the church must be enlisted in the proclamation of the health message in these closing days of earth's history. The General Conference action of the Autumn Council session of 1936 at Forth Worth, Texas, marked a forward move with respect to health principles. This action called upon our leaders to leave the world field to unite in an advance step in health practice and in the promotion of health principles. These recommendations, we believe, have had a far-reaching, uplifting influence and will bring great strength to the cause of God wherever advocated. These actions should be brought to the attention of all our workers, churches, and people, over and over again. They are as follows:

**A Forward-Looking Action**

“We express as our conviction that there has been so long through the years a failure to heed this counsel. We appreciate the loyalty to this instruction which has marked the lives of many of our devoted brethren and sisters. We recognize also that the large majority of our workers have been true to these principles. It is to be regretted, however, that some have not fully sensed the responsibility of leadership in being examples to the church in the observance of these principles. We believe that the time has fully come when the principles of healthful living should be given their Heaven-designed place in the practice and teaching of every church leader and of the church at large.

“We, therefore, as the representatives of the Seventh-day Adventist Church assembled in Autumn Council, voice our highest regard for the principles of health given to this people. We recommend that these principles receive the hearty and sympathetic support of our leaders and people throughout the world.

“It would be quite impossible to specify the various details of these principles. They pertain to the food we eat and the air we breathe, to exercise and rest, to the use of water for drinking and bathing and in the treatment of disease, to the clothing we wear, to our homes and their surroundings, to the nonuse of drugs and narcotics, to the preparation of food and a balanced dietary, to the state of the mind in its influence on the physical organs, and other details too numerous to mention in this connection.

“We believe that the question of diet constitutes a very important phase of healthful living; and, because of the great danger to health attending the use of flesh foods, that our workers and people, especially under conditions where a balanced nonflesh dietary is available, should choose their dietary from nonflesh foods, making use of flesh only under exceptional circumstances as an emergency food.

“Our workers should present to the church of Christ our health principles the same as every other phase of present truth, and by their own personal example lead the members of the church in faithful obedience to the instruction we have received. Every individual should apply these principles faithfully in his own personal experience and in a spirit of generosity to his brethren. We call upon every conference and institutional worker throughout the world field to unite with us in this high and holy purpose.” — Review and Herald, Dec. 10, 1936.

We have been told that “when the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body.” — Testimonies, Vol. VI, p. 327.

The following counsel has been given concerning our camp meetings:

“The large gatherings of our people afford an excellent opportunity of illustrating the principles of health reform. Some years ago at these gatherings much was said in regard to health reform and the benefits of a vegetarian diet, but at the same time flesh meats were furnished at the tables in the dining tent and various unhealthful articles of food were sold at the provision stand. Faith without work is dead; and the instruction upon health reform, denied by practice, did not make the deepest impression. At later camp meetings those in charge have educated by practice as well as by precept. No meat has been furnished at the dining tent, but fruits, grains, and vegetables have been supplied in abundance.” — Id., p. 112.

“Let not foods or confectionery be brought upon our campground that will counterwork the light given our people on health reform.” — Counsels on Diet and Foods, p. 329.

In many of our camp meetings, there is need for a radical reform along these lines. As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner.” — Testimonies, Vol. VI, p. 112.

A hard, denunciatory spirit never brings desired results. This method of reform should find no place among us. Many times those given to extreme views have denounced the ministry as a whole, charging them with gross indifference to health principles. Although we have no sympathy toward those so inclined, it is not a fact that many of us ministers have nevertheless often failed to follow the counsel of God in these matters, and thereby forfeited to a large degree the benefits of the health message? The Lord has spoken in no uncertain terms concerning these matters.

“The gospel of health has able advocates, but their work has been made very hard because so many ministers, presidents of conferences, and others in positions of influence have failed to give the question of health reform its proper attention.” — Id., p. 327.

“The light which God has given health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while by precept and example he acts in opposition to the light which God has sent.” — Counsels on Health, p. 562.

Health reform as a vital force, as a living, purifying agency, will surely return and accomplish a mighty work under God for the remnant church. The health message in its broader aspects touches all phases of living; yet the prohibitions on the indulgence of appetite have led many to step aside and assume an indifferent attitude toward the proclamation of the whole health reform program. This should not be.

“No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given him in regard to diet, for this will bring confusion. His disregard of health reform unfit him to stand as the Lord’s messenger.” — Testimonies, Vol. VI, p. 378.

Brethren, do we accept this statement and the following strong counsel from the same source?

**The Ministry, February, 1939**
...given during the last twenty-five or thirty years, some light has been given to desire to return to the fleshpots and at the same time secretions from the stomach. The food progressively into its simple components. The mouth provides for the mechanical division and crushing of the food, as well as for mild chemical changes. Here starches are partly broken down. The esophagus is the passageway to the stomach.

In the stomach a mixing process proceeds, and at the same time secretions from the stomach wall appear which partly digest the proteins eaten. Then the food is passed slowly from the stomach into the duodenum, where it is mixed with secretions from the wall of the duodenum, the pancreas, and the liver. In the twelve to fifteen inches of this portion of the bowel, relatively more digestion and actual absorption takes place than in any equal extent of the entire tract. Secretions are formed, and digestion and absorption continue throughout the course of the small bowel, which is decreasingly active. From the large bowel very little food material, but much water, is absorbed. The final function of the large bowel is to be a receptacle to receive waste material until an appropriate time for its rejection.

It is proper now to discuss the agents that serve in bringing about the digestion of food. First, we may think of water. It is essential in digestion. It serves as a means of softening the food and holding it in suspension, and enters into the chemical reactions that take place in digestion. Many of the chemical changes in food come from adding or subtracting molecules of water.

Then we may think of the physical movements such as mastication, or the chewing of food, which divides it so as to make the individual particles available to chemical attack. Peristalsis, which is a wavelike movement along the course of the digestive canal, is first observed in the esophagus in the act of swallowing. The movement observed throughout the digestive tract, however, is initiated in the stomach. In addition to the rhythmical waves there are other constricting and relaxing movements that occur in local areas of the bowel or in extended areas, producing effects often proportionate to their extent. The chemical aspects of digestion occur as the several digestive juices are mixed with the food—the chemical constituents of the juices softening and partially digesting the food for the action of the last agents we shall mention, the enzymes.

Enzymes are chemical ferments made by living cells, very complex in their own chemical structure, and possessed of the capacity of changing other chemical compounds without actually entering into the change themselves. They are perhaps the most important agents in digestion. They act commonly with great rapidity, to the degree that some physiologists

THE PHYSIOLOGY OF DIGESTION *

By ROBERT A. HARE, M.D., Medical Director, Washington (D.C.) Sanitarium and Hospital

The digestion of food, which is an essential experience in the daily life of each person, is something about which many theories and a multitude of strange notions have clustered. Digestion is not a mysterious process. It is brought about largely by a series of chemical changes, modified by nervous, physical, and physiological states.

Digestion takes place in a tubelike membranous and muscular tract, beginning with the mouth. Along this tract special physical structures associated with varied secretions change the food progressively into its simple component parts. The mouth provides for the mechanical division and crushing of the food, as well as for mild chemical changes. Here starches are partly broken down. The esophagus is the passageway to the stomach.

In the stomach a mixing process proceeds, and at the same time secretions from the stomach wall appear which partly digest the proteins eaten. Then the food is passed slowly from the stomach into the duodenum, where it is mixed with secretions from the wall of the duodenum, the pancreas, and the liver. In the twelve to fifteen inches of this portion of the bowel, relatively more digestion and actual absorption takes place than in any equal extent of the entire tract. Secretions are formed, and digestion and absorption continue throughout the course of the small bowel, which is decreasingly active. From the large bowel very little food material, but much water, is absorbed. The final function of the large bowel is to be a receptacle to receive waste material until an appropriate time for its rejection.

It is proper now to discuss the agents that serve in bringing about the digestion of food. First, we may think of water. It is essential in digestion. It serves as a means of softening the food and holding it in suspension, and enters into the chemical reactions that take place in digestion. Many of the chemical changes in food come from adding or subtracting molecules of water.

Then we may think of the physical movements such as mastication, or the chewing of food, which divides it so as to make the individual particles available to chemical attack. Peristalsis, which is a wavelike movement along the course of the digestive canal, is first observed in the esophagus in the act of swallowing. The movement observed throughout the digestive tract, however, is initiated in the stomach. In addition to the rhythmical waves there are other constricting and relaxing movements that occur in local areas of the bowel or in extended areas, producing effects often proportionate to their extent. The chemical aspects of digestion occur as the several digestive juices are mixed with the food—the chemical constituents of the juices softening and partially digesting the food for the action of the last agents we shall mention, the enzymes.

Enzymes are chemical ferments made by living cells, very complex in their own chemical structure, and possessed of the capacity of changing other chemical compounds without actually entering into the change themselves. They are perhaps the most important agents in digestion. They act commonly with great rapidity, to the degree that some physiologists...
have observed that we may regard their action as being almost explosive in nature. For example, the partially digested starches and proteins which leave the stomach, where there is no absorption, are acted upon by the enzymes in the duodenum within a few seconds or minutes, so that a large amount of these substances is quickly ready for absorption. A not unimportant percentage of this absorption actually takes place in the duodenum. There is evidence to make us believe that small amounts of food substances may be absorbed which are not completely changed, and that digestion in such a case is completed in the blood stream by several enzymes found there.

Influence of Emotions on Digestion

The flow of digestive juices is directly influenced by nervous states: The activity of the salivary glands and of the stomach glands responds immediately to states of pleasure and happiness, or disgust and grief. This has been shown experimentally to be true both in animals and in man. The flow is free in the presence of pleasurable anticipation, whereas unhappy mental states may largely arrest the flow of these potent fluids. Worry disturbs digestion in respect to both the flow of digestive juices and the motility of the tract. Movements of the digestive organs are controlled largely by two sets of nerves, which are intimately connected with the general nervous control of the body. If one group is most directly influenced, there may be a comparative cessation of peristalsis and a sluggishness in function. Stimulation of the other nervous components may lead to a marked overactivity and almost uncontrollable diarrhea.

Food which is well masticated, aside from offering a better approach to chemical digestion, is less irritating to the intestinal membranes. It is not infrequently that a person who experiences irregular activity of the intestines and overactive elimination is promptly relieved by chewing his food more thoroughly. Copious hot drinks relax the tone of the stomach musculature. Iced water and chilled or frozen foods retard muscular and glandular activity. The maximum cooling effect from water drinking comes with its evaporation from the skin surface, and for this purpose it is best to drink it most freely between meals.

The appearance of food, whether it is pleasing or disgusting to the eyesight, whether it is served in clean and attractive dishes, whether it is pleasant to the senses of smell and taste, whether it is hot, lukewarm, or cold—all these may influence reflexly the function of the organs, and the effectiveness of digestion.

Eating between meals produces a steady draft upon the digestive juices. In certain diseases it is necessary at times to recommend frequent feedings during the day, but these feedings are always given at regular intervals and are small in amount. The introduction of food into the stomach at irregular periods, without giving time to dispose of a previous meal, interferes with the normal emptying cycle. Wrong habits of eating and the use of stimulating or irritating foods may produce a degree of irritability in the mucous membrane lining the stomach. Then when the stomach is empty, a sensation resembling a gnawing or aching may be felt. More food is eaten, when actually it would be better not to eat, but to allow the stomach a period of rest.

Immediately following the ingestion of a meal there is a marked increase in the flow of blood in and about the digestive organs. So that this may take place naturally, it is desirable to rest or relax for a short time following a meal. Frequently mental workers notice a tendency to drowsiness after eating, which doubtless is the result of a lessened blood flow in the brain tissues while digestion is active.

There is a weakness experienced by some which is due to an insufficient amount of sugar in the blood stream. One whose meals are at reasonable intervals does not experience this sensation. Those who attempt to work with insufficient food or at a time long after the last meal often experience a marked "g looseness," or exhaustion. For example, those who work without breakfast may feel weak or may have a headache during the late forenoon. If the blood is examined at this time it is found to contain less sugar than is normal, which is the cause of the profound weakness and tiredness. There are individuals whose capacity for utilizing sugar has been so altered that they need to eat more often than others. They do not have a normal sugar-storing capacity. Such need medical guidance.

Anger Disturbs Blood Stream

In anger, the distribution of the blood is changed. Sugar is made available to the muscles, and feats of strength are sometimes accomplished in an angered state which would be impossible otherwise. The activity of the digestive organs is usually arrested in anger. It is best not to eat in such a state.

X-ray studies of the digestive tract made when one is afraid or worried or terrorized, compared with those made at a time when he is at ease and at peace with his surroundings, show a marked difference in form. In the first case the intestines are narrowed; in portions there are tightly constricted segments, and short sections may be entirely closed. In a state of relaxation, the size of the intestine is normal, gently curved constrictions are seen at intervals, representing the natural action of the muscles in the walls, and spasm or extensive contraction is not observed.

Digestion is accomplished in the operation of natural laws. As one studies the functions of the human body with an open mind, he finds that the principles set forth by inspiration and those discovered by experimentation and ob-
Adapting Health Teaching

By VIRGINIA ASTWOOD, R.N.,
Los Angeles, Calif.

LAST winter, while in Bermuda, I had the interesting experience of teaching a class in Health Preservation and Home Nursing. In the group of people who enrolled there were those of meager educational advantages, and this necessitated much forethought and change in routine to meet their needs. To begin with, nothing of the sort had ever been suggested in Bermuda before, and I was somewhat dubious as to the reaction. Accordingly, I set out to put as much enthusiasm and interest as possible into my "advertising." Our kindly minister put as much enthusiasm and interest as possible into his announcement. Local workers helped pay this for those who were unable to pay. The class consisted of both high-school students, day laborers, retired older folk, and one teacher. The only segregation was between the white and colored: one group occupied one side of the room, and the other, the other side.

The regular weekly prayer meeting time was given to us, as we felt reasonably sure that the class members could not leave their other duties two evenings a week. We opened each class with song service and prayer, and endeavored throughout the instruction to maintain a spirit of prayer and service as we taught the measures that would prevent and relieve human suffering. The class was held in the church, and there was therefore very little necessary equipment on hand. The smaller articles were easily carried over week by week in our bicycle baskets, but the question of getting a bed for demonstration was not as easily solved. Finally, after much persuasion, one of the merchants of the town who sold furniture agreed to lend us a bed and charge us only for the cartage.

Many of the members already had in their possession a copy of "Ministry of Healing," and the local workers helped in supplying those who did not. Because of their financial condition, I did not require them to buy the text, "Health Preservation and Home Nursing." Assignments were made from "Ministry of Healing" each week. We covered the chapters as outlined in the regular text, and learned some memory gems besides.

The majority of the members did not know how to take notes, and some could not spell the simplest words. Therefore each lesson had to be condensed. The most important points were selected and written on a blackboard which proved of too meager proportions to allow amplification of many statements. The points were copied into their notebooks after each point had been duly stressed and carefully explained. Whenever it was possible, the principles or statements were demonstrated and then practiced by members of the class.

In reviewing the previous lessons, it was observed that they knew well the note material they had copied from the blackboard, but remembered very little of the theoretical instruction given. Demonstrations were the most appealing and the most easily remembered, and constituted the bulk of the teaching. Each one was told to practice at home, and a review demonstration was given the following week by the students. After the bed-making demonstration, one of the women, who did poorly in the written work, said that she had always wanted to know how to make a bed correctly. She remembered that part better than any other.

Missionary activities and the passing on of knowledge gained was stressed weekly, and the many reports of work done were encouraging. One young girl of sixteen years attended class regularly, and said that each week she taught to her non-Adventist mother everything that she had learned. Many had opportunity of witnessing for the health reform message through keeping the weekly health-habit check of their personal program of living, and in explaining questions on diet. Others had opportunity to help sick neighbors—giving bed

The Ministry, February, 1939
baths, first aid, or treatments, or bathing the baby. All were eager to tell of their experiences. The one class member who was not of our faith gave up her former habits of eating and drinking and is trying to live a good Christian life generally.

There was only one insurance company in the United States that would send free leaflets to the island of Bermuda, which is a British possession. But this one company was most generous in supplying us with all the free literature we needed; so the class was well taken care of. Each member had leaflets on first aid, care of communicable diseases, care of the baby, postural exercises, and many others which should serve as good reference material for them.

The interest created remained and grew. Some of those originally enrolled had to drop out on account of illness, but each week there was a good attendance, and many came just to listen. The Lord truly blessed our efforts, and I am sure He will continue to bless the members of this class in furthering the gospel through their newly learned line of missionary endeavor.

BOOK REVIEWS


This book is dedicated "to the doctor whose title really means teacher." This in itself will indicate the purpose of the writer. It is filled with factual material as an aid in knowing what methods to use and how to apply them in the field of adult health education. Distinction is made between the teaching of medicine and the teaching of health, which is surely a thing to be recognized by all engaged in health education.

The book is prepared primarily for doctors who are teachers, for health officers, public health nurses, and others who, through the medium of newspaper, pamphlet, radio, or platform, are endeavoring to approach the public on matters of health. The book makes an analysis of these media and their effectiveness, which may be readily comprehended, and one may then choose for himself which medium is most desirable. The book is designed as a text rather than for general reading, although it is written in readable style. The results which are laid before the reader are based upon years of practical experience, rather than on mere theory.

Sensing the fact that the public is eager for health education, and that it is a wide field for quacks, faddists, etc., who take advantage of this fact, these authors are endeavoring to show the true paths by which the public may be reached with the health education and enlightenment that they should receive, and thereby be protected from the unscrupulous publicity seeker.

In the chapter dealing with the use of the radio, which I believe is especially valuable, the writers give the result of eight years of experience and make some excellent suggestions. It would be well for any who may be thinking of using the radio for health propaganda to read this chapter carefully. The use of exhibits, motion pictures, stereopticon slides, and newspapers are all treated in various chapters and will afford worth-while information for the health educator.

This volume merits study as a source book, and as such it will prove most valuable. The listings of source material and bibliography are excellent. The wide field of books and magazines, the United States, State, city, and county health departments, and other sources are listed. They do not have Seventh-day Adventist literature included, but that is also available.

M. A. Hollister.


These two volumes cover practical and concrete teaching helps for nurses engaged in health education and home hygiene work. The demonstration procedures and helpful methods outlined in detail in this book suggest to the instructor practical ideas to be used in teaching groups how to care for the family in health and in illness.

The teaching material is in a form which makes it readily available. It is especially interesting to note that these teaching helps parallel the content of the book "Health Preservation and Home Nursing" now used as a text by Seventh-day Adventists for teaching home nursing to church groups.

These volumes will be invaluable to any nurse in public-health work, and should be found in the reference library of every school of nursing.

Kathryn L. Jensen, R.N.

* * *

In a recent letter from Loma Linda, California, we are informed that the nineteen senior students in the School of Nursing have all been provided with copies of The Ministry, and that this magazine is used for reference work in the class in denominational health methods. We were also glad to receive enrollment cards for the Medical Missionary Association from these seniors. We recommend this plan of senior membership and use of The Ministry magazine to all of our institutions in which missionary nurses are being trained.
THE highest service for God and humanity is doubtless to be found in medical evangelism. To heal the wounds inflicted by sin was Christ's own earthly mission. Our ministry, like His, must care for the spiritual as well as the physical welfare of men and women. The two go together, but in the light of eternity, is not the spirit of man of far greater value than his present house of clay? Is our attention to a sick person in rightful proportion to his true worth as a soul in God's image, redeemed by sin-free blood? Do we occupy ourselves so fully in repairing and reconditioning the body house that we have little time for feeding the starving "inner man" who dwells there?

Souls come to us already "dead in trespasses and sins," altogether unaware of their true state. In God's sight such a soul appears as described by Isaiah: "From the sole of the foot even unto the head there is no soundness; ... but wounds, and bruises, and putrefying sores." When they leave us, is it true of their wounds, that "they have not been closed, neither bound up, neither mollified with ointment"? God forbid that any one, upon leaving an institution, can truthfully say, "We looked for peace, but no good came; for a time of health, and behold trouble! ... Is there no balm in Gilead; is there no physician there?"

Not one of our guests should come within our doors without feeling the atmosphere of a wholesome religious influence. At the same time, none should feel that religion is forced upon his attention, or that he cannot be at ease because of the intrusion of the peculiarities of our faith upon his settled convictions. By the appeal of our literature, judiciously chosen and placed on lobby tables, in tract racks, and in guest rooms, he is invited to read, if he will. Headphones give him the opportunity to listen to parlor and church services, and to a specialy conducted Sabbath school class, if he chooses to do so. By any of these means he may learn much, without letting his interest or curiosity be known. We have learned of some who are reluctant to admit their actual interest, and who would not be seen in one of our services. Some of these later overcome their reserve.

PARLOR SERVICES.—Evening parlor talks by dietitians and physicians, interspersed with those of the chaplain, and the distribution of our literature, acquaint guests with our health message and create confidence. This interest often leads further into our great system of truth and the more abundant life. As chaplain, I have endeavored in parlor services to present subjects interdenominational in themselves, or of general interest, in which some thought to arouse inquiry can be given. Then, when a person comes in the attitude of an inquirer, I feel free to tell just what we believe and why.

Such subjects as, "Our Bible Ancestry," "How to Read the Bible," "Oriental Customs in the Bible," "Evolution—Unchristian," "Evolution—Unscientific," "Faith and Fossils," "Our Calendar History," "Calendar Confusions," et cetera, give occasion to present statements which demand a fuller explanation. We give devotional sermonettes each vespers hour, with such subjects as are mentioned in lecture-form talks each Wednesday. Sunday evenings we endeavor to make the acquaintance of guests and patients and to establish confidence through travelogues, with or without pictures.

A LIBRARIAN'S OPPORTUNITIES.—Our Bible worker and assistant is also librarian. Introduced as librarian, she has an advantage with those who seem to fear being approached on religion. A fairly adequate nonfiction library is a valuable asset. She frequently visits the interested women, and Bible readings can be presented most effectively by her in sick-room circumstances.

MISCELLANEOUS MEANS.—We find a number of lesser means helpful as well. Doctors and nurses report to us any one who may express a word of interest. A short note is pasted to the covers of a number of small booklets on various subjects, to indicate that copies are available for purchase, and this enables us to make many sales. Appropriate Scripture-text cards are placed on the patients' trays or at their plates each Sabbath morning. Often these are greatly appreciated. Bibles and books on lobby tables and in each room, and headphones with which to hear our church services and parlor exercises, also help us greatly.

Nothing does more than the influence of godly physicians and nurses. Appropriate words upon wisely chosen occasions, sincere prayers, sympathetic silence during distress—these count for much in the technique of spiritual service. May this never be forgotten in any case.

Our greatest unsolved problem is still how to carry on successful follow-up work. The average patient stay is twelve to thirteen days. Even though an interest may be developed, we many times lose contact when the patient leaves us. We send out annually between eighty and a hundred Sigma subscriptions to interested ones, give them radio logs from our evangelists, report to our local district leaders or pastors nearest their homes, and correspond with them directly as far as possible.

The Ministry, February, 1939

Page 33
Brethren of the ministry, let us cooperate closely with our health institutions. Suggest our nearest sanitarium to the ill or to those in need of quiet rest. Just as many brought their sick to Jesus years ago, and had the joy of seeing them healed, so may many today find His ministry continued among us. There is still, we believe, balm in Gilead. The Great Physician is to be found there for all who seek Him.

Sanitariums Win Souls

By Mrs. W. W. Williamson, Bible Worker, Loma Linda Sanitarium

In the busy routine of sanitarium work the Lord occasionally gives us rich experiences which spur us on to labor more earnestly for souls whom He is calling into the ranks of His remnant people. Very often in the hour of severe illness an apparent interest is seen, but as health returns, new interests in life crowd out the seed sown. We are thankful that it is not always so, and we rejoice over a goodly number of souls won as a result of short stays at the Loma Linda Sanitarium and Hospital.

Some time ago our attention was called to a young mother who had become interested during her ten-day stay at the sanitarium and who had received studies from one of our nurses during her convalescence in the village. As we presented the remaining points of faith, the Lord’s Spirit continued to woo her, and soon she surrendered all to Him and was baptized. Immediately a great desire came to her that her husband, a young pharmacist, might hear and accept the truths that brought such joy to her own heart. Studies followed, and we could see that he believed. But when would he accept? Ten years before this he had completed his premedical work and was ready to begin the study of medicine. But the death of his father made it necessary for him to step in as manager of the drugstore and take upon his shoulders the support of his mother, brother, and sister.

Still we studied and prayed, as month after month passed by. Then the studies were discontinued, but the prayers went on. Many more months passed, and then one day he was rushed to the hospital. Emergency surgery was performed, and for days he lay very ill. Our prayers were united with those of his faithful wife that the Lord would save him to take his stand for the truth and be used in His work. The Lord heard, and the man recovered, made a firm decision to follow all the way, and was baptized.

He then began giving Bible studies to a group of friends in his home. Later he took the required Bible courses to complete his premedical work, and is now a second-year student in the College of Medical Evangelists. We thank God for His saving power.

Medical Work in Simla

By H. C. Menkel, M.D., Simla, India

Since 1906 we have actively promoted God’s saving health plan and methods in the land of Ind. As I look back over those thirty-two years and the experiences they have brought, I marvel greatly that the Captain of the advent movement ever risked calling my wife and me—a young, inexperienced couple, without abilities or accomplishments—to face that future as He knew it. But whatever has been accomplished was because of Him, not of us. Nothing startling, or of front-page news has happened—just day-by-day encouraging, plodding experiences.

In 1914 we settled at Simla, the citadel of conservatism, officialdom, and bigotry among leaders of non-Christian groups. Simla occupies a position in India comparable to that of Washington, D.C., in the U.S.A. Here we have developed a medical work based on the denominational “blueprint.” This work has become known throughout India for its unique nature. Our specialized services have been called for in Caesar’s household during quite a period of years, and with this service the message has also found opportunity.

A church company has been established. This group meets in a lovely little chapel situated on the main thoroughfare. In addition to my medical work, I have fathered this church for twenty-four years, witnessing physical and spiritual births, and officiating at weddings. I have seen the coolie’s joy in the knowledge of a God who cares for him, and the eyes of a king become dim as he finds himself in the presence of the King of kings.

The never-ceasing surprise is that this happens without any special plan or elaborate equipment. Somehow, out of a conversation while personal medical service is rendered, something takes place, and a soul throws off the veneer and inquires about reality by asking, “What do you do when you pray?” “How does one talk to God?” “Has Christianity anything definite and reliable to offer more than other faiths?” “What do you think of present world problems?” “How is one to understand the Bible?”

A Hindu group invited me to speak to them on “What My Faith Has Done for Me,” and a thousand persons were present to hear my testimony. I told them what my faith had done for my body, mind, and spirit. As I write these lines, there lies before me a request from another group to speak to them on “The Duty of Man in This World According to My Faith.” I shall be there to do the best I can.

And so the joyful experience goes on as year follows year toward the great divine event. My dear companion has now closed her service and sleeps in Jesus, but her influence still lives on and carries on.
Published Works of Ellen G. White

Please give a complete chronological list of all of Mrs. E. G. White's published works, with the year of initial publication.

THIS request is one which cannot be answered merely by listing the current books without explanation. Composition of the early books were incorporated into later works, as was the case with "Early Writings" and the "Testimonies." In other cases the themes presented in the earlier books were enlarged upon and were carried through into later, larger volumes. This is illustrated by the "Conflict of the Ages" series.

Thus in listing the works in the order of their appearance, there are included some books in which there is more or less duplication of subject matter. There is particular value, however, in presenting a picture of the complete list of publications as they came from the press, rather than condensing the list to include only the volumes in general circulation today. We have followed this plan in listing the "Testimonies for the Church." In the case of Volume I, for instance, which was published in 1885, the content is a republication of Numbers 1 to 14, which were first issued between 1855 and 1868. Each of the numbers as it came from the press has been listed.

The number of pages given for each book in the following list does not include pages used for indexes.

Titles appearing in italics are out of print.

### Date and Title

<table>
<thead>
<tr>
<th>Date</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1851</td>
<td><em>A Sketch of the Christian Experience and Views of Ellen G. White</em></td>
<td>64</td>
</tr>
<tr>
<td>1854</td>
<td><em>Supplement to the Christian Experience and Views of Ellen G. White</em></td>
<td>48</td>
</tr>
<tr>
<td>1855</td>
<td><em>Testimony for the Church, No. 1</em></td>
<td>16</td>
</tr>
<tr>
<td>1856</td>
<td><em>Testimony for the Church, No. 2</em></td>
<td>16</td>
</tr>
<tr>
<td>1857</td>
<td><em>Testimony for the Church, No. 3</em></td>
<td>48</td>
</tr>
<tr>
<td>1858</td>
<td><em>Spiritual Gifts, Vol. 1</em></td>
<td>219</td>
</tr>
<tr>
<td>1859</td>
<td><em>Testimony for the Church, No. 5</em></td>
<td>32</td>
</tr>
<tr>
<td>1860</td>
<td><em>Spiritual Gifts, Vol. 2</em></td>
<td>295</td>
</tr>
<tr>
<td>1861</td>
<td><em>Testimony for the Church, No. 6</em></td>
<td>64</td>
</tr>
<tr>
<td>1862</td>
<td><em>Testimony for the Church, No. 7</em></td>
<td>64</td>
</tr>
<tr>
<td>1863</td>
<td><em>Testimony for the Church, No. 8</em></td>
<td>48</td>
</tr>
<tr>
<td>1863</td>
<td><em>Testimony for the Church, No. 9</em></td>
<td>60</td>
</tr>
<tr>
<td>1864</td>
<td>Appeal to the Youth (95 pages, 40 of which were written by Ellen G. White)</td>
<td>80</td>
</tr>
<tr>
<td>1864</td>
<td><em>Spiritual Gifts, Vol. 3 (Facts of Faith)</em></td>
<td>304</td>
</tr>
<tr>
<td>1864</td>
<td><em>Spiritual Gifts, Vol. 4 (Facts of Faith)</em></td>
<td>156</td>
</tr>
<tr>
<td>1865</td>
<td><em>How to Live (a series of six pamphlets)</em></td>
<td>56</td>
</tr>
<tr>
<td>1867</td>
<td><em>Testimony for the Church, No. 11</em></td>
<td>53</td>
</tr>
</tbody>
</table>

*Initial edition out of print, but available in other form.

The Ministry, February, 1939

Page 35
In this list of nearly one hundred publications, we have an aggregate of over 20,000 pages exclusive of direct reprints. In the thirty-six works currently available today, there are 15,900 pages.

In addition to the books listed above, there are in the neighborhood of a hundred pamphlets and tracts, some of which, however, were later incorporated in books.

There are also approximately two thousand articles published in denominational papers, many of which were later used in some of the above-mentioned books. For forty years, with few exceptions, the Review and Herald contained an article from Mrs. E. G. White each week.

It should be borne in mind that in this list, such volumes as “Spirit of Prophecy.” Volumes I to IV, were really the forerunners of the “Conflict of the Ages” Series—Volume I of “Spirit of Prophecy” was replaced by “Patriarchs and Prophets,” and so on.

The Ellen G. White books which have come from the press since Mrs. White’s death in 1915, were compiled from pamphlets and periodical articles originally published prior to her death, and from her manuscript files. This work has been performed by, or under the direction of, the Board of Trustees of the Ellen G. White Publications, the organization created by Mrs. White to act as the custodian of her writings.

ARTHUR L. WHITE,
[Secretary, Ellen G. White Publications.]

THE WORKER’S STUDY LIFE
Books, Reviews, and Discussions

Continuous Study Program

THREE cooperative provisions, designed and conducted by the General Conference for the growth and strengthening of our worker body, deserve our hearty support and utilization to the full. First, there is our Theological Seminary, manned by competent, consecrated, and loyally sound teachers. It should be the ambition of every worker educationally qualified to attend, to sometime come to this school. A six or twelve week period of post-graduate work could not be spent more profitably than in such intensive study.

For every one who can come to the seminary, fifty could and should pursue with great profit and no inconvenience, at home, one of the several courses especially designed for workers, offered by the General Conference Home Study Institute. These lessons are prepared by specialists and corrected by able college teachers. Many should be earnestly pursuing this supervised study plan at home, while carrying their routine responsibilities. Such study is reasonable in cost and standard in scholarship, and a large group, particularly of our younger workers, should be growing and expanding under its helpful stimulus.

And then, for all of our workers—including both former groups—the annual, united study plan of the Ministerial Reading Course is both an imperative obligation and a privilege. Choice titles and well-qualified authors, attractive groupings in sets that give variety and progression from year to year, together with consciousness of the fact that one is marching forward abreast of a thousand other workers, constitute some of the motivating reasons. What a stimulus and joy these courses prove to those who pursue them, and what strength through solidarity!

So, every one enrolled in the Reading Course, many in the correspondence courses, and as many as feasible in attendance at the resident seminary classes! Such is the adult study program for the Seventh-day Adventist worker group, as sponsored by the General Conference. No life should remain untouched by this virile trio in our worker ranks.

This is the last call, officially speaking, for enrollment in the 1939 Ministerial Reading Course. Grateful appreciation for the excellence of the selections seems to be the dominant note of early reports on the individual volumes. We are happy to report a very gratifying distribution of the Reading Course sets to date. The practical utility, the diversified scope, and the sheer value of these four books (described on page 47) has led workers—all the way from those bearing the heaviest responsibilities on through to the least-experienced—to declare the 1939 set to be one of the best offerings in the twenty-five-year operation of the plan. Their testimony is that the money spent for this set is one of the best investments a worker in this cause can make. If you have not arranged for your set, will you not get in touch with your Book and Bible House or your division Association secretary at once? Keep step with your forward-looking brethren. You will never regret it. Use the convenient enrollment blank appearing on page 37.

The Ministry, February, 1939
BOOK REVIEWS


This is a Roman Catholic book setting forth the dogma, morals, and worship of the Church of Rome. It is frequently noted by present-day writers as a correct statement of the Roman Catholic teachings. There is little need of misstating the teachings of any church or their practices when one can know the facts by painstaking effort. Original and approved sources of information, correctly quoted, are far preferable to newspaper clippings or statements from the enemies of a church.

This book has passed its forty-ninth edition and is used as a textbook in Catholic schools. It is strictly Roman Catholic, and teaches the faith of that church by the catechetical method. One can rely on it in seeking to know what the Roman church believes and teaches.

IRWIN H. EVANS.
[General Conference Field Secretary.]


This fine book should awaken a deeper interest in the contribution of hymn singing to the church service. It contains more than the history of the hymn, more than incidents growing out of its use. It reaches deeper and sounds the spiritual note—the real purpose of the hymn—and reveals ways of utilizing these deep undercurrents of power. It will have accomplished its purpose if it leads to a deeper understanding of the only audible part which the congregation contributes.

It is not intended that all the author's suggestions for variety of hymn singing shall be used in the church service. We might think of the young people's meeting as the outer court of the sanctuary; the Sabbath school as the first apartment—the holy place; the church service as the holy of holies. Some things may be in place at one service which would be out of place in another. The appropriate dignity of the church hour should never be marred by the commonplace, musically or otherwise.

This book merits more than reading. It consists of hymn stories worth rereading. Own a copy. Use it for reference as you choose hymns for the Sabbath service. Draw from it helpful suggestions on how to vitalize and spiritualize the hymn, and thus help the congregation to receive more from the brief music periods of the service. Of the sixty-nine hymns treated, you will discover but very few unfamiliar to the congregation. This book is very practical for the minister who desires to tap a new source of old power.

A hymn is like a large seashell. Held at a distance, casually, mechanically, it remains just a hard lump of beauty; held close to the ear, it will echo the pondering of personal sacred emotions. Used without knowledge of its origin, a hymn is wholly impersonal; but an intimate acquaintance with its beginnings gives it an inner meaning otherwise impossible.

Assist your congregation in recognizing the "give-and-receive" possibilities of hymn singing, through an application of the living thoughts found in "Practical Hymn Studies."

H. A. MILLER.
[Instructor, Southern Jr. College.]

---

* Elective, 1939 Ministerial Reading Course.

In NORTH AMERICA, mail to Association headquarters address.

Enrollment Blank

FOR THE NEW 1939 M.R.C.

ASSOCIATION SECRETARY:

You may enroll my name for membership in the 1939 M.R.C., the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of designated books in accordance with instructions, and upon completion report to the Association secretary in the division in which I reside. I have chosen as my elective, the following:

Name ........................................

Address ........................................

The Ministry, February, 1939
indebted! More than we can ever possibly repay, are we indebted to our associates for rounding out our knowledge, truing up our judgment, modifying our extremes, toning down our idiosyncrasies, and broadening our concepts. Through personal conversation and by group discussion, by means of gentle appeal and perchance rigorous reprimand, we are lifted out of our constricted concepts and our circumscribed experience. That is why travel broadens, periodic changes in territory are essential, new associations strengthen, and new conditions and challenges make us stronger, better, broader men and women in the service of God.

Conviction! Nothing less than a burning, unquenchable conviction on the part of the Bible teacher and trainer of ministers, as to the certainties of this message, can set ministerial students afire for God and send them forth, when thus trained and inspired, as veritable flames of fire for Him, to shine as lights in this old world’s deepened gloom and to show the narrowing pathway to the better land. Profound conviction, based on incontrovertible fact and principle, which results in an irrepressible passion to win lost souls for God, lies at the foundation of all true ministry for God, and therefore of all true ministerial training.

Centralities! Our caliber as men and as workers can usually be gauged by the focal point of our interests, our emphases, and the nature of our criticisms. Some men are always concerned over the fringes of things—the periphery; while others’ interests consistently center in major matters. The former appear to have little perception of the vital. Instead of attaching themselves to the centralities, they focus their burdens, their time, and their efforts on points on the circumference of things. Their sermons are usually on minor matters, because their horizon is constricted. Their criticisms are likewise turned upon secondary matters. They are ever pecking, pecking, pecking on the little things that are simply the result of limited or basically distorted concepts. Such never seem to grasp the principle of going to the heart of a problem, and the truth that if we adjust foundational misconceptions, the secondary details will then be automatically cared for. To attack these and leave the causes untouched is to misconceive the whole purpose and process of valid criticism. And to inject questions of trivial concern into our sermons in these days surcharged with crucial issues in the world and the church about, is to trifle with the eternal interests of our auditors. We need, whether in church, institution, or conference, to be men who see the really great issues, needs, opportunities, and perils of the hour. Let us place our emphasis on the truly crucial problems and concerns of the time.

Accountability! “Cheap” is the word that adequately describes flaming headline titles, extravagant claims, and descriptive superlatives employed by evangelists who pander to the sensational. Remarkable, thrilling, throbbing, nationally known, world-famous, startling, matchless, spell-binding, and outstanding are some of the florid expressions used. For a man to call himself “famous,” “nationally known,” or the like, is decidedly poor taste, and still worse ethics. He who has a vital message from God need not have recourse to such extravagances. And he who employs them, definitely lowers himself in the eyes of the better class and distresses the spiritually-minded in our own ranks. But there are even grosser ills. While bombast is always unseemly, and braggadocio ill comports with the dignity of our high calling, clowning, crudity, and vaudevillian jokes or antics pass the pale of all propriety in the sacred desk. If such antispiritual tactics are persisted in, they surely come within the realm of administrative counsel and action, for no one in a movement organized and coordinated like ours has the moral right thus to bring odium on his fellow ministers and the cause at large.

Lazy! Many of us are mentally lazy. We would rather work than think. The serious reading of a major book is an effort from which we shrink. Those of us so afflicted need to grip our tendency. We need to conquer that weakness. Such an attitude (never, of course, admitted to others) is unworthy, a public representative of this message. This is an age of reading. We have an educated public to deal with. We must not permit ourselves to discuss issues of which we are in ignorance, or to use phrases and terms that stamp us as untrained, and create disgust or pity on the part of the public. We should and can command respect, as we effectively present our commissioned message. Anything short of this should be eschewed.

L. E. F.

The Ministry, February, 1939
The Ministry, February, 1939

Modernist-Fundamentalist Issue

ONE of the really momentous episodes in the modern history of the Christian church has been the conflict between Modernistic apostasy and Fundamentalist defense in the popular churches. In view of the vital issues involved that touch the very heart of the Christian faith, it is well for us to have a clear picture of the background and also to know the origin and implications of the term "Fundamentalist." The Baptist Watchman-Examiner for August 12, 1937, summarizes the historic situation, which is fraught with deep interest for us as students and spectators of the times and which portrays trends and perils upon which we must ever be on our own guard. Though it is a bit lengthy, we quote the key paragraphs which show how the issue came through the educational channel.

"The latter part of the nineteenth century and the early years of the twentieth saw a great change come over the whole area of Christian education. The results of German rationalism and English higher criticism had borne fruit in a cynical skepticism. Institutions of learning in this country (U.S.A.) long noted for their fidelity, became centers for a rationalistic interpretation of the Christian faith. Every cardinal principle and doctrine of evangelical Christianity was rethought and reinterpreted in the terms of a non-evangelical and nonsupernatural liberalism. Our institutions became permeated with disciples of this new cult. Under the guise of religious progressivism, heresies which have been fought again and again in the Christian Era became cardinal doctrines of the new religion. A new religion dared to pass itself off on the Christian church as the 'religion of Jesus.' The inspiration and authority of the Bible was so challenged and contradicted that it appeared as a new, uncredited and outworn book in academic circles. The documentary theory became the only valid introduction to the Bible. By the use of this theory, the Bible was made over into a literary crazy quilt of religious oddities.

"Simultaneously there came the attack on the person of our Lord Jesus Christ. His divinity was conceded only on the basis that there is a certain amount, more or less, of divinity in all human beings. The miracles of Jesus were interpreted as fictions or the exaggerations of over-devoted followers. The virgin birth of Christ was dismissed as biologically impossible. For a time the very historicity of Jesus was put in doubt, but when the disciples of the new theology could not get rid of Him after they had tried to settle down to the investigation of a new person that Bible-believing Christians could never recognize as their Saviour. His character achieved importance, but His death became mere martyrdom and His resurrection a hallucination. When these so-called moderns had finished with Jesus, He was not even a dim reflection of His true self. A demand was made for a reaffirmation of the fundamentals of the faith. Thus, Fundamentalism was born."

NOTES AND NOTICES

Information and Sundry Items

(Continued from page 2)
C. Modernism's gross betrayal of the Christian verities is constantly exhibited. Its amazing temerity in compromise and emasculation is shown in a recent editorial in Zions Herald (Methodist). Commending Modernist Harry Emerson Fosdick's new "Guide to the Understanding of the Bible," these words appear in the Herald's editorial of November 23, 1938:

The wealth of information about the Bible which has come through scholarly research in the last generation or two has been only imperfectly passed on to those who do not read commentaries or otherwise follow closely the advance of Biblical knowledge. To mediate such information to the religious public is essentially the work of a preacher, albeit a scholarly one. The trained mind of Doctor Fosdick, set out to do this, sees Biblical events in their long connections. He guides his readers from a god who was a territorial deity and loved his clansmen only, to the God of John's Revelation, worshiped by every tongue and nation.

C. Even Sundaykeepers sense the value of the Biblical plan of having the sacred hours of a Sabbath begin the evening before, as an accepted preparation for the day itself—as witness this note in the Christian Century for November 30, 1938:

I have a suggestion to make that has tremendous possibilities for improving the Sunday-morning church services. It is simply this: that we endeavor to make Saturday night a sacred period of preparation for the Lord's day. Saturday night has become the traditional party night for America—late hours and boisterous carousing have become typical of this night. If there must be a party on the week end, I suggest that Sunday evening would be preferable as far as the church is concerned. Some ministers will object on the grounds that this will interfere with Sunday-evening church service. The solution would be to replace the Sunday evening service with a Saturday-evening devotional service. No doubt there are many practical difficulties in this suggestion, but isn't it worth trying?

C. Here is an item of definite importance to all Adventists living in the United States. We need to know our legal rights when we are unlawfully hampered by petty officials. The item is from the Presbyterian of December 8, 1938. Christian workers have a full legal right to distribute Christian tracts, books, and other literature anywhere in United States territory. In the item below, the Moody Monthly summarizes a recent decision of the Supreme Court covering this point:

"Tract distributors are sometimes hindered in their work by town and city officials. Sometimes they are forbidden to give out Christian literature from house to house. Many towns and cities have passed ordinances against such distribution. In the light of a Supreme Court decision, such ordinances are wrong, and any local official who stops tract distribution has not only gone beyond his power, but has interfered with the liberty of the distributor. In an opinion rendered by Chief Justice, the Honorable Charles E. Hughes, on March 28, 1938, in the case of Lovell versus the City of Griffin, Georgia (see Volume 58, Number 12, April 15, 1938), the following was said:

"...The liberty of the press is not confined to newspapers and periodicals. It necessarily embraces pamphlets and leaflets. Liberty of circulation is as essential to that freedom as liberty of publishing. Indeed, without the circulation, the publication would be of little value."

Not more than thirty people in one million reach the age of one hundred years.
THE MINISTRY, February, 1939

GODLESS CONVENTION.—The International Atheists of the world plan to meet in Moscow next year, invited by the Soviet-Russian Godless and their guests. Thirty-six countries will be represented. The Russian broadcasting facilities will be mobilized. The leader of the godless will make a speech about the task of universal atheism and the eradication of the youth of the side, of course, of godlessness. Altogether it is expected that there will be 4,000 foreign guests (atheists). These include English, French, Polish, Soviet Russian, Swiss, Dutch, Belgian, Spanish, American, Mexican, Indian, Italian (represented through Italian communists), German (represented through German communists), Irish, Austrian, Scandinavian, Yugoslavian.—Sunday School Times (Fund.), Oct. 1, 1938.

CRUCIAL SITUATION.—We have come today to the most crucial situation which the Christian church has faced since the Reformation. Profound changes are taking place in Christian thought; new movements are afoot which confess the pathetic inadequacy of denominational Protestantism to discharge the Christian responsibility for the redemption and healing of the world, and which reveal an irresistible yearning for an organized fellowship of the faith transcending the schisms and parochialism of Christendom.—Christian Century (Mod.), Oct. 5, 1938.

WORLD COUNCIL MATERIALIZING.—The World Council of Churches is well on the way toward becoming an accomplished fact. It is true that it still awaits the formal approval of the Utrecht basis by the constituent churches, and amendments to the proposed constitution are both permitted and invited. But there remains no serious doubt as to the outcome. Within two or three years—a period certainly not excessive in view of the magnitude of the interests involved and the number and variety of the cooperating bodies—there will come into existence a World Council, organized in accordance with a plan not radically different from that which has been submitted, supported by most, if not all, of the churches which have participated in the preliminary steps of its organization, competent to speak with a single voice upon those matters in regard to which the churches have a single mind, and commissioned to confront the secular and pagan forces of the world with the closest approximation to a "united Christian front" that has been seen since the great separation between Eastern and Western Christianity in 1054.—Christian Century (Mod.), Nov. 23, 1938.

PULPIT FREEDOM.—With full recognition of the frailties of human beings, and with full emphasis upon the need of presenting the whole message of the Christ to our people, it is apparent that certain forces are abroad that would restrict the preaching of the gospel of Christ to those platitudes that forever evade the most crucial situation which the Christian church has faced since the Reformation. Profound changes are taking place in Christian thought; new movements are afoot which confess the pathetic inadequacy of denominational Protestantism to discharge the Christian responsibility for the redemption and healing of the world, and which reveal an irresistible yearning for an organized fellowship of the faith transcending the schisms and parochialism of Christendom.—Christian Century (Mod.), Oct. 5, 1938.

AN INSTITUTION
—is distinguished by its atmosphere

- It is the atmosphere of the sanitarium that distinguishes it from the modern hospital.
- While practicing scientific medicine and providing the best nursing care available by skilled professional nurses, the sanitarium also endeavors to maintain a cheerful, homelike atmosphere which invites the patient to come for checkup, diagnosis, and treatment before the disease has progressed to a hopeless stage. Each patient becomes a guest of the institution.
- This atmosphere is created by homelike furnishings, and by a dining service which brings the ambulatory patient in contact with others. In spacious halls and on well-kept lawns, those who are seeking to keep well and those who are convalescing meet the members of the sanitarium family, who radiate happiness and health to their guests.
- Educational talks on health, travel, and other subjects are a routine part of the program in the attractively furnished parlor.
- Occupational therapy, prescribed exercise, health-invigorating games, and social activities help the nervously fatigued individual to become interested in wholesome recreation.
- The daily routine hydrotherapy treatments, by bringing renewed resistance to vital forces, combat disease and enable the recipient to relax and enjoy an enforced period of rest.
- Patients are loath to leave this atmosphere. every aspect of which invites them to remain until they understand better how to care for the house in which they live.

-SPONSORED BY-

Florida Sanitarium & Hospital
(Orlando, Florida)
and ASSOCIATED S.D.A. SANITARIUMS

New England Sanitarium and Hospital
Melrose, Massachusetts

Penrose Sanitarium and Hospital
Denver, Colorado

Portland Sanitarium and Hospital
Portland, Oregon

Loma Linda Sanitarium and Hospital
Loma Linda, California

Glendale Sanitarium and Hospital
Glendale, California

Paradise Valley Sanitarium and Hospital
National City, California

Madison Rural Sanitarium
Madison College, Tennessee

Hinsdale Sanitarium and Hospital
Hinsdale, Illinois

Takoma Hospital and Sanitarium
Greeneville, Tennessee

Boulder-Colorado Sanitarium
Boulder, Colorado

Florida Sanitarium & Hospital
(Orlando, Florida)

and ASSOCIATED S.D.A. SANITARIUMS

New England Sanitarium and Hospital
Melrose, Massachusetts

Penrose Sanitarium and Hospital
Denver, Colorado

Portland Sanitarium and Hospital
Portland, Oregon

Loma Linda Sanitarium and Hospital
Loma Linda, California

Glendale Sanitarium and Hospital
Glendale, California

Paradise Valley Sanitarium and Hospital
National City, California

Madison Rural Sanitarium
Madison College, Tennessee

Hinsdale Sanitarium and Hospital
Hinsdale, Illinois

Takoma Hospital and Sanitarium
Greeneville, Tennessee

Boulder-Colorado Sanitarium
Boulder, Colorado

Florida Sanitarium & Hospital
(Orlando, Florida)

and ASSOCIATED S.D.A. SANITARIUMS

New England Sanitarium and Hospital
Melrose, Massachusetts

Penrose Sanitarium and Hospital
Denver, Colorado

Portland Sanitarium and Hospital
Portland, Oregon

Loma Linda Sanitarium and Hospital
Loma Linda, California

Glendale Sanitarium and Hospital
Glendale, California

Paradise Valley Sanitarium and Hospital
National City, California

Madison Rural Sanitarium
Madison College, Tennessee

Hinsdale Sanitarium and Hospital
Hinsdale, Illinois

Takoma Hospital and Sanitarium
Greeneville, Tennessee

Boulder-Colorado Sanitarium
Boulder, Colorado

Florida Sanitarium & Hospital
(Orlando, Florida)

and ASSOCIATED S.D.A. SANITARIUMS

New England Sanitarium and Hospital
Melrose, Massachusetts

Penrose Sanitarium and Hospital
Denver, Colorado

Portland Sanitarium and Hospital
Portland, Oregon

Loma Linda Sanitarium and Hospital
Loma Linda, California

Glendale Sanitarium and Hospital
Glendale, California

Paradise Valley Sanitarium and Hospital
National City, California

Madison Rural Sanitarium
Madison College, Tennessee

Hinsdale Sanitarium and Hospital
Hinsdale, Illinois

Takoma Hospital and Sanitarium
Greeneville, Tennessee

Boulder-Colorado Sanitarium
Boulder, Colorado

Florida Sanitarium & Hospital
(Orlando, Florida)

and ASSOCIATED S.D.A. SANITARIUMS

New England Sanitarium and Hospital
Melrose, Massachusetts

Penrose Sanitarium and Hospital
Denver, Colorado

Portland Sanitarium and Hospital
Portland, Oregon

Loma Linda Sanitarium and Hospital
Loma Linda, California

Glendale Sanitarium and Hospital
Glendale, California

Paradise Valley Sanitarium and Hospital
National City, California

Madison Rural Sanitarium
Madison College, Tennessee

Hinsdale Sanitarium and Hospital
Hinsdale, Illinois

Takoma Hospital and Sanitarium
Greeneville, Tennessee

Boulder-Colorado Sanitarium
Boulder, Colorado

Florida Sanitarium & Hospital
(Orlando, Florida)

and ASSOCIATED S.D.A. SANITARIUMS

New England Sanitarium and Hospital
Melrose, Massachusetts

Penrose Sanitarium and Hospital
Denver, Colorado

Portland Sanitarium and Hospital
Portland, Oregon

Loma Linda Sanitarium and Hospital
Loma Linda, California

Glendale Sanitarium and Hospital
Glendale, California

Paradise Valley Sanitarium and Hospital
National City, California

Madison Rural Sanitarium
Madison College, Tennessee

Hinsdale Sanitarium and Hospital
Hinsdale, Illinois

Takoma Hospital and Sanitarium
Greeneville, Tennessee

Boulder-Colorado Sanitarium
Boulder, Colorado

Florida Sanitarium & Hospital
(Orlando, Florida)

and ASSOCIATED S.D.A. SANITARIUMS

New England Sanitarium and Hospital
Melrose, Massachusetts

Penrose Sanitarium and Hospital
Denver, Colorado

Portland Sanitarium and Hospital
Portland, Oregon

Loma Linda Sanitarium and Hospital
Loma Linda, California

Glendale Sanitarium and Hospital
Glendale, California

Paradise Valley Sanitarium and Hospital
National City, California

Madison Rural Sanitarium
Madison College, Tennessee

Hinsdale Sanitarium and Hospital
Hinsdale, Illinois

Takoma Hospital and Sanitarium
Greeneville, Tennessee

Boulder-Colorado Sanitarium
Boulder, Colorado

Florida Sanitarium & Hospital
(Orlando, Florida)

and ASSOCIATED S.D.A. SANITARIUMS

New England Sanitarium and Hospital
Melrose, Massachusetts

Penrose Sanitarium and Hospital
Denver, Colorado

Portland Sanitarium and Hospital
Portland, Oregon

Loma Linda Sanitarium and Hospital
Loma Linda, California

Glendale Sanitarium and Hospital
Glendale, California

Paradise Valley Sanitarium and Hospital
National City, California

Madison Rural Sanitarium
Madison College, Tennessee

Hinsdale Sanitarium and Hospital
Hinsdale, Illinois

Takoma Hospital and Sanitarium
Greeneville, Tennessee

Boulder-Colorado Sanitarium
Boulder, Colorado
Buy WITH ASSURANCE . . .
Backed by a 52-Year Reputation

GOSPEL TENTS
WRITE TODAY AND LEARN ABOUT OUR 10% SAVING PLAN
ON ORDERS PLACED BEFORE APRIL 1
H. WENZEL TENT & DUCK CO.
ST. LOUIS, MO.

WHOLESALE MANUFACTURERS SINCE 1887

THEOLOGICAL BOOKS
SECOND HAND


WILLIAM H. DIETZ
10 So. Wabash Dept. 38 Chicago

Catholic Democracy — The daily press of the country on November 25 published a pronouncement of the Roman Catholic hierarchy in the United States, which announced the desire of the Pope that Catholic schools "give special attention to the sciences of civics, sociology, and economics." The promptness with which our public press responds to the Catholic declarations is an indication of the awe which the hierarchy inspires in that field. No other religious group in this country enjoys such complete privileges. The recent utterance declared it to be the purpose of Catholic leaders in the United States to train 3,000,000 Catholic pupils "in the true nature of Christian democracy. A precise definition must be given to them of democracy in the light of Catholic truth and tradition. . . ." The mediating institution is the Catholic University, which has just celebrated its fiftieth anniversary. The pronouncement could give the impression that the Roman Catholic hierarchy regards itself as the custodian and pilot of our American democracy. . . . Is the attempt to get support for Catholic schools from public taxation a sample of the new type of democracy? For that there is a difference between democracy according to "Catholic truth and tradition" and the traditional democracy of the United States, there is no doubt.
A SURE WORD OF PROPHECY

Are the Writings of Mrs. E. G. White in Your Library?

"The volumes of 'Spirit of Prophecy,' and also the 'Testimonies,' should be introduced into every Sabbathkeeping family, and the brethren should know their value, and be urged to read them."

THEY ARE FOR YOU

"They should be in the library of every family, and be read again and again."

AND YOUR NEIGHBOR

"Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors."

FOR DAILY STUDY

The "Index" is an invaluable help, for it lists more than 6,000 Scripture texts that are referred to in the books of the Spirit of prophecy and gives the page where the author discusses more than 5,000 topics.

Order from your Book and Bible House
or Pacific Press Publishing Association, Mountain View, California

LIST OF BOOKS

<table>
<thead>
<tr>
<th></th>
<th>Cloth</th>
<th>Limp</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conflict of the Ages Series (five volumes)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vol. 1 Patriarchs and Prophets</td>
<td>$3.25</td>
<td>$3.25</td>
</tr>
<tr>
<td>Vol. 2 Prophets and Kings</td>
<td>2.25</td>
<td>2.25</td>
</tr>
<tr>
<td>Vol. 3 The Desire of Ages</td>
<td>2.25</td>
<td>2.25</td>
</tr>
<tr>
<td>Vol. 4 The Acts of the Apostles</td>
<td>2.25</td>
<td>2.25</td>
</tr>
<tr>
<td>Vol. 5 The Great Controversy</td>
<td>2.25</td>
<td>2.25</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Testimonies for the Church (four-book edition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book 1 (formerly Volumes 1 and 2)</td>
</tr>
<tr>
<td>Book 2 (formerly Volumes 3 and 4)</td>
</tr>
<tr>
<td>Book 3 (formerly Volumes 5 and 6)</td>
</tr>
<tr>
<td>Book 4 (formerly Volumes 7, 8, and 9)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Christian Experience and Teachings of Ellen G. White</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.25</td>
</tr>
<tr>
<td>2.25</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Christian Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.25</td>
</tr>
<tr>
<td>2.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Christ's Object Lessons</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.25</td>
</tr>
<tr>
<td>3.25</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Colporteur Evangelist (limp only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>.25</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Counsels on Diet and Foods (cloth only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.75</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Counsels on Health</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.00</td>
</tr>
<tr>
<td>3.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Counsels on Sabbath School Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Counsels to Teachers, Parents, and Students</td>
</tr>
<tr>
<td>Early Writings</td>
</tr>
<tr>
<td>Education</td>
</tr>
<tr>
<td>Fundamentals of Christian Education</td>
</tr>
<tr>
<td>Gospel Workers</td>
</tr>
<tr>
<td>Life and Teachings (paper only)</td>
</tr>
<tr>
<td>Life Sketches</td>
</tr>
<tr>
<td>Medical Ministry</td>
</tr>
<tr>
<td>Messages to Young People (paper)</td>
</tr>
<tr>
<td>Ministry of Healing, The</td>
</tr>
<tr>
<td>Selections From the Testimonies (three volumes)</td>
</tr>
<tr>
<td>Steps to Christ</td>
</tr>
<tr>
<td>Testimonies to Ministers and Gospel Workers</td>
</tr>
<tr>
<td>Thoughts From the Mount of Blessing</td>
</tr>
<tr>
<td>INDEX, Scriptural and Subject</td>
</tr>
</tbody>
</table>

(Trade Editions Listed)
They Did It—
So Can You
If You Will
TRY!

Interesting Case Histories:

1. A traveling departmental secretary recently completed our course in Roman and Medieval History. His recitation papers were mailed from a dozen different points in North and South America. He just kept going.

2. A busy field missionary secretary finished our course in Salesmanship, and is now about to take the final examination in Public Speaking. He says he likes it.

3. A successful pastor-evangelist, with goals to attain, is slowly but steadily mastering New Testament Greek. He says he already has a new insight into the meaning of some precious texts.

The Home Study Institute is helping hundreds of busy men and women to do, little by little, the things they want to do in the way of advanced study. It can help you.

Write now for special offer made to ministers and workers who start in the months of February or March, 1939.

HOME STUDY INSTITUTE
Takoma Park, Washington, D.C.

DOLLAR'S DISTRIBUTION.—Results of a recent survey indicate that every dollar spent in the United States when spent is divided as follows: 24 cents is spent for cost of living; luxuries, 21 cents; waste, 12 cents; for government, 10 cents; 9 cents for crime; 2 cents for education; and for the church, 1 cent.

—Christian Advocate (M.E. South), Nov. 18, 1938.

AMERICAN UNREST.—On the eve of his return to Europe the Rt. Rev. Evard Rodhe, Bishop of Lund, Sweden, . . . made the statement that uneasiness and fear seem to have gripped the minds of most Americans. . . . "Unrest and uneasiness have often been felt in Europe," he said, "but Europeans have always looked to America for fresh, youthful courage. You are not so sure of yourselves now. Uneasiness in the minds of some has become fear in the minds of others. Many actually have become panic-stricken. Not only do Americans fear the future, but they fear one another. Each economic or social class is suspicious and afraid of the other. America faces the great danger that fear will become the motive and guide of her statesmen and people.—American Lutheran, November, 1938.

Our Spiritual Foes and Perils
(Continued from page 12)

their task, because they are undernourished themselves. Plato once said: "The granary must be filled if the hungry are to be fed."

Dwell for a moment on the example of our Lord in this vital respect. Think of Him as rising early in the morning while it was yet dark and going into the desert place to commune with His heavenly Father—"for their sakes." Think of Him going out of the noisy, busy city night after night, to the Mount of Olives, "as His custom was," for the purpose of sanctifying Himself "for their sakes." What presumption to think that with starving, devitalized lives we can really render service to the hungry creatures all about us.

One of the utterances of Christ which means most to me is this: "From within Him shall flow rivers of living water." John 7:38. A. R.V. Or, better rendered, "Out of your inmost selves shall gush torrents of living water." After a long trip, when traveling through an African desert, we came upon an oasis in the midst of which there was a bubbling spring with gushing streams of cool water, clear as crystal. The heat of the torrid sun had been almost unbearable, but the cooling stream soon wiped out the memory of excruciating thirst. "Out of your inmost selves shall gush torrents of living water" into the thirsty lives of the desert travelers everywhere!

But if "living waters" are to gush forth from us, we ourselves must drink deeply at the fountain. Dwight L. Moody once said in an address to evangelistic workers: "We are all leaky vessels: we need frequently to be refilled." Indeed, we must be constantly refilled if torrents of living waters are to flow forth from us.

—To be concluded in March

The Ministry, February, 1939
PHILOSOPHY and VAIN DECEIT

By JAMES EARL SHULTZ, Editor of The Watchman Magazine

PHILOSOPHY and vain deceit will menace the church of God in the closing days. The Spirit of prophecy indicates that it will be conspicuously manifested through spiritism, but variations will be seen in the teaching of philosophy, psychology, and phrenology. Today psychology subtly teaches self-betterment by biological living and correct thinking. Long ago, God's messenger wrote: "If Satan can so befog and deceive the human mind as to lead mortals to think that there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God."—"Selections From the Testimonies," Book One, p. 97. Psychology suggests that by the cultivation of right thinking we can remake ourselves: "Life's greatest achievement is the continual remaking of yourself so that at last you do know how to live."

Satan's work will often be done by such as are examples of thoughtfulness for others: "We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against his invisible agents, they assume new ground, and work marvels and miracles in our sight. . . . The sick will be healed before us."—Id., p. 104.

These workers of darkness will be recognized by the child of God only as the Master perceived the artful deceiver in the wilderness of temptation, for the method by which Christ might alleviate His insistent hunger was not what would be suggested by a wilderness nomad. "Satan came to Christ in the wilderness in the form of a beautiful young man,—more like a monarch than a fallen angel,—with Scripture in his mouth. Said he, 'It is written.'"—Id., p. 96. Here was the Son of God facing the long walk from the wilderness—a hazardous undertaking for one who had been so long without food. That "beautiful young man,—more like a monarch than a fallen angel," suggested a way out. He apparently was a messenger of mercy; yet his treatment of the Son of God and the Word enabled Christ to penetrate the disguise.

The students of that Word today will recognize the commandments of God. Obedience thereto marks them as possessing the gift of the Spirit of prophecy in their midst, according to Revelation 12:17. The possession of this gift enriched the apostolic church in Corinth. Said the apostle: "I thank my God . . . that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you." 1 Cor. 1:4-6.

Doubtless there were those in the early church who questioned the genuineness of the manifestation of that gift, who denied its importance, or need, contending that it was outmoded in the Gentile church. How fitting, then, that the apostle in writing to the youthful Timothy should insist: "Be not thou therefore ashamed of the testimony of our Lord." 2 Tim. 1:8. A recognition of that testimony by the ministry today will bring blessings akin to those enjoyed by Timothy, and will ensure against the philosophy and vain deceit of the last days.

You Should Have in Three Convenient Volumes

"SELECTIONS from the TESTIMONIES"

from which Elder Shultz quoted. They present without repetition the counsel of the Spirit of prophecy to the church. Prepared by the trustees of the White Estate in cooperation with the officers of the General Conference.

1,813 pages. Durably bound in cloth. A complete index included. Only $4.95

Order from the Southern Publishing Association, Nashville, Tennessee, or from your local Book and Bible House.
The REVIEW Anniversary Number, dated December 29, 1938, reveals the development of the advent cause in its field organizations and institutions at home and abroad during the last seventy-five years. It is the most comprehensive and up-to-date document of its kind yet assembled by us as a people.

It would be difficult to conceive anything better calculated to establish the faith of the 50,000 new members who have been baptized in the last five years in the United States and Canada, the majority of whom, with thousands of others who have accepted the faith since the turn of the century, have little knowledge of the beginnings and history of the great second advent movement.

Both the panorama and the sequel should ever be sharply before us. The presentation should be both clear and relatively simple in its rugged outline. But it should at the same time plumb the depths of fact, and constitute not only a historical and an interpretative reading-and-study volume in its text, but through footnotes and adequate appendices (for citations that are too long to be placed in the footnoted text, and too important to be omitted), constitute a reliable and sufficient source and reference volume, or volumes, for the last phase of our advancing movement.

In subsequent issues I will elucidate the practical aspects and assets of the advent source and research findings, and present an appraisal of certain outstanding values that should prove of definite help to all workers in the advent movement.

L. E. F.

Christology of Islam

(Continued from page 18)

I believe.” The liberal asks, “Do you believe that Jesus was just a man?” “Yes,” the Mohammedan answers, “I believe He was just a man, but that He had something of the Spirit of God in Him.” The liberal asks, “Do you believe in a literal resurrection from the dead?” The Mohammedan replies, “I do.”

The liberal has less faith than the Mohammedan.

We have to come to the Moslem with surplus faith based upon the eternal word of God that Jesus is the Messiah of the Old Testament who came in the fullness of time, who lives forever, and who is coming again. We need more tracts for Mohammedans upon the virgin birth, the miracles of Jesus, His death, and His coming again to judge the world.

I believe the Mohammedans will then see the glory of that figure which is greater than any prophet or priest or king—the brightness of the Father’s glory and the express image of His person.

The Ministry, February, 1939
1939 MINISTERIAL
READING COURSE
Prepare Now for Future Efficiency

ORGANIZATION
By C. C. Crisler

An interesting study of the present organization in the Seventh-day Adventist Church is ably set forth by the author in this new book. His long years of service at home and abroad qualify him to give a detailed account of the development of this organization under the guidance of the Spirit of God, of how it has strengthened the church, as it has grown from a small beginning to a world-wide movement.

265 pages. Price, $2.25

THE PREACHER AND HIS PREACHING
By I. H. Evans

In these days of increased knowledge, it behooves every worker to prepare for greater efficiency in his divine calling. Elder Evans speaks from experience in his advice and encouragement to ministers, and points out the things to avoid as well as the daily essentials to be incorporated into the minister's experience. All will appreciate the optimistic and spiritual tone of this new book.

383 pages. Price, $2.75

COURSE PRICE
3 Books - $5.95
Without "Diet and Foods"

COUNSELs ON DIET and FOODS

This is a one-volume compilation of all essential statements of Mrs. E. G. White on the subject of diet and foods. It contains many choice references not available elsewhere. An invaluable book to medical and evangelistic workers and to all those who wish better to understand or teach the true principles of health reform.

511 pages. Price, $2.75

Order of your
BOOK AND BIBLE HOUSE

The Ministry, February, 1939
ANOTHER REMARKABLE OFFER
On Your Own Terms
Bible Student’s
Working Library

At the Price Offered, Everyone—Minister, Teacher, Student, or Individual Reader—may enjoy a Real Bible Study Course at Smallest Cost.

1. Gray’s Commentary on the Bible
   By James M. Gray, D.D.
   For many years Dean of the Moody Bible Institute
   Over 350,000 Words, 443 Double Column Pages, Over 25,000 Questions, Index.
   “At last! A truly competent American commentary on the Bible in one volume at a price within the reach of all—never, in a really popular sense, met before.
   “This is eminently the Commentary of the people. No Sunday-school teacher can afford to be without it, and in any Christian home it will enrich the family devotions,”—Dr. C. I. Scofield, in the “Sunday School Times.”

2. Smith’s Bible Dictionary
   Every Subject, Person, Place or Event in the Bible Treated with Fullness and Fidelity.
   This is the only American edition of the abridgement made by Doctor Smith from his great encyclopedic work. Containing every name in the Bible, it gives an account of each of the books of the Bible.
   New edition profusely illustrated, including many added illustrations, valuable maps, engravings of ancient cities, memorable places, etc.

3. Cruden’s Complete Concordance
   Nearly 100,000 References, Notes, Proper Names, in consecutive Order.
   Everyone will appreciate its indispensable help. This unabridged edition enables one, with the smallest amount of labor, to select all the Scripture passages necessary to illustrate a subject or interpret a theme.

Why Deprive Yourself Longer of the Best Bible Study Tools?

Use this quick-service four-payment COUPON offer. Clip off the whole coupon. Pin $1.00 to it (check or money-order—cash is risky) and indicate below how you will pay $4.95 balance.

( ) in ....... months
( ) in ....... months
( ) in ....... months

FLEMING H. REVELL COMPANY
158 Fifth Avenue, New York
For the enclosed $1.00 ship at once the Bible Student’s Working Library in three Large Octavo Volumes (all charges prepaid). I have indicated at the left how I will pay the balance of $4.95.

Name .................................................. ..........................................
Address .......................................................... ..................................
City ............................................................................................................. ......

PAY ONLY $1.00 WITH ORDER
Balance $4.95 on Your Own Terms
(See Below)