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A LEGITIMATE DEMAND

DEMONSTRABLE PROOF A LEGITIMATE DEMAND

They say they have themselves gone to the very bottom of these matters, and have settled these dates long ago. Such are at times critical and almost suspicious of those who seek incontrovertible facts as the foundation for their faith, thus to satisfy their own minds. These more experienced men forget that when they were younger they never rested until they had personally satisfied their own minds on these very points, upon the basis of conclusive evidence. They forget that they never would have been personally satisfied, nor would they have had their present certainty, had they not followed this very procedure. But it is inconsistent and arbitrary for us to deny to others what was necessary for ourselves, or to imply that others are shaky or unsafe in attitude by following our footsteps. Rather, we should gladly present the sure and unassailable facts resulting from our own investigation that will help our younger brethren speedily to reach right conclusions. Any certainty based merely on the dogmatic assertions of others is dest ined sometime to crash. Men will not face the stake on the basis of mere hearsay testimony or evidence. They must know for themselves. The Spirit of prophecy not only approves but definitely admonishes such a sound course. He who would repress rightful and reverent investigation in search of truth and its substantiation, breathes that spirit of repression that produced the Roman Catholic "Index" and the coercive inquisition. Such a spirit has no rightful kinship with this message.

The South American Division thought so highly of the two brochures on the Ellen G. White writings, publicized in the March Ministry, as to provide a set for each of their 146 English-reading workers. And Inter-America is considering translating them into Spanish for the benefit of their laborers who do not read English.

A list of per capita gifts for 1938, as tabulated by the United Stewardship Council, has fallen into our hands, and we were interested to see how Seventh-day Adventists compare with some of the other churches in giving. The five highest churches in per capita gifts (in the United States) for all purposes are as follows: Church of Nazarene, $30.89; United Presbyterian, $23.89; Reformed, in America, $23.41; Protestant Episcopal, $22.79; Moravian, North, $22.24. Our church was not listed on this summary sheet, since we do not belong to the council, but our per capita gifts (North American Division) for 1938 were $60.76. In passing, it is of interest to note that our per capita gifts for the worldwide field amounted to $27.86, or almost as much as the highest church gifts listed here-in the United States alone. This $27.86, our statistical secretary points out, represents an average from all lands, including native peoples whose total income is most meager, and which, in many cases, does not even amount to that much for the whole year.

Conversing recently with the president of America’s greatest religious publishing concern, this editor asked, "Is the recent disillusionment and reaction of modernism reflected in the character of the literature now in the forefront of production and demand? Are Fundamentalist books in the lead?" The answer was, in substance: “Yes, markedly so.” This is our golden hour for capitalizing upon the general swing back toward Bible Fundamentalism. Let us press hard into the providential opening thus afforded. We should be the foremost Fundamentalists of the world.

By action of the recent Spring Council held in Washington, D.C., in March, it was voted that provision be made for eighty-two ministerial internships in the North American Division for the year 1939. This included sixty-two internships among the several unions, in addition to ten colored internships and ten internships for the Bureau of Home Missions. The distribution by unions is as follows:

- Atlantic Union ..... 7
- Central Union ..... 5
- Columbia Union ..... 9
- Lake Union ..... 7
- Canadian Union ..... 5
- Pacific Union ..... 11
- Southern Union ..... 4
- Southwestern Union. 4

Admirable Bible Atlas

We have all wanted, and waited for, an authoritative historical atlas of Bible lands and times that would meet our needs in obtaining the true geographic setting of Old and New Testament conditions and relationships. This is now admirably met by the new Rand McNally “Historical Atlas of the Holy Land.” Its exquisite maps lead from the Old Testament in general, in most ancient times, on through the journeys of Abraham, to the land of Egypt, Palestine before Israel’s conquest, the sojourn and wanderings of Israel, and the conquest of Canaan. Then follows Palestine under the judges, and under Saul, David, Solomon, and the divisions, together with the Syrian and the Assyrian worlds, the four prophetic empires of Babylonia, Persia, Greece, and Rome, and the four divisions of Alexander’s empire. Coming then to New

—Please turn to page 43
AFTER a hundred years or more of sincere, heroic missionary zeal, and of unstinted, self-sacrificing endeavor put forth by the various Protestant mission societies, there are still millions of souls to be found in the depths of heathen darkness, unwarned and unsaved. Such a situation presents a mighty challenge to the church of God in these closing hours of human probation. Indeed, to reach these millions before it is forever too late, is one of the stupendous, overwhelming problems which confront the organized church today. Therefore the supreme question of the hour is: "What can we do about it? How can we speed up the work of finishing the task committed to our trust?"

To this most perplexing problem, none of our great missionary divisions of the world can claim the least degree of immunity. Here in South Africa it has become especially real to us during the depression years, as the calls have pressed in upon us with ever-increasing number. It is not overstating the truth one iota to say that during the past decade our committees and field leaders have been literally besieged at times with the many sincere, earnest appeals for the light of life. While attending native camp meetings in central Africa, the writer has spent hours in listening to as many as twenty or forty of these soul-stirring appeals during a single camp meeting. How these appeals moved our souls and tore at the heartstrings! How eager we were made to answer the appeals, but all too often we had to turn a deaf ear, and send the poor souls away empty-handed. Why? Simply because our native staff was inadequate to cope with such a situation. Truly it has been and still is a problem to know how to provide the needed help while the day of salvation lingers.

REASONABLE SOLUTION TO PROBLEM.—In seeking to attack the problem, there came to mind what seemed a hopeful, helpful way out. That way was to increase the number of native ministers and evangelists, and to train and develop them for a far more aggressive evangelism and follow-up work. This seemed to lead us into a reasonable solution to the problem, for in these days of cramped budgets and numerous difficulties that confront, it became strikingly evident that we could never hope to reach Africa's millions unless we could somehow roll the burden more fully upon a native ministry.

Already we could see that many missionaries were breaking under the strain, and, because of lack of funds, it was utterly impossible to add more European workers at present. Something had to be done. And it had to be done quickly in order to strengthen and multiply the efforts of those already under the load. This need could be supplied only by bringing in a better-trained, better-equipped native ministry. Such a force of God-fearing, truth-loving, self-sacrificing, consecrated men, cooperating with the white missionary, and laboring under the control of the Holy Spirit, would achieve unbelievable results. Through such a ministry, many more thousands of poor benighted souls could be reached, who at present are in the throes of superstition, witchcraft, and devil worship.

With this view of the situation, we at once set about the task of developing a ministry that would be better able to meet the need; a ministry that would be more constant, more abiding, and more fruitful; a ministry that would be better able to bear more fully the burdens which must eventually be laid upon it. The effort to bring this about required, of course, that much more attention be given to the work of directing a still larger group of young men toward the channel of the ministry, as well as to the matter of what might be done to increase the efficiency of those older ministers who had found their way into the work during the earlier days of our great missionary enterprise. Although no attempt to go deeply into the matter is made herewith, yet a brief survey of that which has been attempted will be set forth.
FULL CONFIDENCE IN THE PLAN.—However strange and unnecessary the offering of this suggestion, at the very outset, may seem, it is nevertheless well to emphasize the fact that unless there is unbounded faith and confidence in this undertaking of building up a native ministry, the effort will miserably fail. We can never hope to gain much headway in the training of an efficient, effective ministry, unless we fully believe that it is a vital part of God’s program to call our native brethren with the same high and holy calling to which we ourselves have been called. And, further, unless those thus called can look forward to ordination at the proper time and place in their experience, the plan will never be a success.

Unfortunately, some of our missionaries have failed to secure this sort of vision. They have felt, generally speaking, that only the European missionary could look forward to ordination, and that the native worker should serve more or less in the capacity of a helper. We are pleased to say that those who have taken this view have been for the most part in the minority. However, there have been a few who have held strongly to this position. Naturally, great care must be exercised, so that hands be laid on no man suddenly. Yet on the other hand we shall find that the Lord of harvest is laying the burden of the ministry upon a goodly number of these devout souls, and when given the opportunity they will render full proof of their calling.

GIVING EVANGELISM GREATER PREEMINENCE.—It became clear that as a next step toward the goal, renewed study must be given to the matter of bringing the subject of evangelism more fully to the forefront in our training schools. We must ever keep before the various student bodies the fact that one of the really big things God would have us do in Africa is to evangelize! EVANGELIZE!! EVANGELIZE!!! Whether the individual goes out at the end of his course of study to serve in the field as a paid worker or goes out simply as a self-supporting lay worker, he must be brought to realize that evangelism is to form no small part of his missionary activities for his fellow men who still sit in darkness. To promote such a program as this in our union training schools, both field leaders and educators rallied in full strength. This aided greatly in gaining excellent results in the undertaking.

Of course it had to be remembered at all times that in providing for such an aggressive work as this along evangelical lines, we must not lose sight of the fact that we would still have to keep our normal-training work strong in the schools, so as to continue to produce teachers of which we need not be ashamed. However, even our teachers have greatly benefited, as they, too, were required to take a certain amount of training in the field of evangelism. For the most part, many of them have to serve in a dual capacity as teacher-evangelists in the villages in which they are appointed to labor. Today we grant a “Teacher-Evangelist Certificate,” which also helps to keep their vision clear relative to this matter.

FIELD WORK PLAYS ITS PART.—Aside from what is done during the school year in evangelical training, it has been the plan, so far as possible, to take a number of the more mature students out during the holiday season to connect with the various efforts to be conducted by older workers. The response to this part of the program by the young men concerned has been indeed gratifying. One instance will serve by way of illustration to show how the plan works. A few years ago one of our union superintendents visited the training school in his area and spoke during the chapel hour with reference to the plan contemplated for the spring efforts. He asked how many would forgo their holiday and go out free of any remuneration whatsoever, and help in the efforts. He was greatly surprised to have over seventy young men volunteer their services. The experience gained by these youthful soldiers of the cross was of inestimable value to them in their future days of training, and in addition they were afforded the joy of sharing in the work of winning over seventeen thousand souls to the Lord Jesus Christ that season.

At present we are graduating a goodly number of young men from our training schools each year whose hearts are being turned toward the ministry, even though they may spend a little time in teaching first. They have been carefully trained for their chosen calling, and are proving a credit to the cause as well as to the institution from which they have come. Such youth will go a long way toward helping to develop the more able, efficient ministry which the times demand in this marvelous hour of missionary opportunity.

The World Is Our Parish

By W. H. Branson, President of the China Division

IT was the world that God loved; it was not one or two races only, but all mankind. Race, color, and locality make no difference in a man’s standing with our heavenly Father. Jew and Gentile, bond and free, all are alike in His sight, for with Him “there is no difference between;” or, as another translation gives it: “God pays no attention to this world’s distinctions.” Rom. 10:12.

This was the difficult lesson which the Lord undertook to teach Peter. Cornelius, the centurion, was in need of someone to instruct him in the way of truth, and God had chosen Peter as the instrument. But national prejudice stood in the way. Being a Gentile, Cor-
nelius was looked upon as unclean, and not as a subject of divine grace. It was considered unlawful for a Jew to keep company with, or even approach, one of another nation. But

to the world that God sent His Son. And it is His purpose that the church, which has been made the depository of His truth, shall always recognize this fact. The divine commission is to go into all the world and

preach the gospel to every creature. God's messenger has written:

"Christ tears away the wall of partition, the self-love, the dividing prejudice of nationality, and teaches love for all the human family. He takes men from the narrow circle that their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our neighbor, and the world as our field. As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth."—"Mount of Blessing," p. 69.

In the light of these considerations it is impossible for a self-centered church, which sees only the needs of those in its immediate vicinity, or of its own nationality, to accomplish God's purposes. Our vision must constantly be upon the fields beyond our own borders. We have a commission to the world. Ours must be a world vision, or we shall surely fail of accomplishing the task set before us by our Lord. Like Paul, we must recognize the fact that we are debtors "both to the Greeks, and to the barbarians; both to the wise, and to the unwise."

A church that has lost its missionary spirit is a dying church. An old Negro preacher recognized this truth. Upon being informed by the elders of his new charge that their church no longer gave funds for the support of foreign missions, he took for the text of his first sermon, "Blessed are the dead which die in the Lord." And the following Sunday he tried to rekindle missionary zeal by preaching from the text, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"An artist was once asked to paint a picture of a dying church. Instead of painting a picture of an old, dilapidated church building with the yard all grown over with weeds and grass, with a very poor, enfeebled congregation, he painted a beautiful stately stone building, towering proudly skyward, adorned without with lawn, shrubs, and flowers. He painted the edifice in such a way as to cause the furnishings within to stand out. You could see the glistening chandeliers, the soft, velvety aisle runners, the magnificent pipe organ, the beautiful art-glass windows, frescoes, and garlands of rosebuds. Hard by the minister's prayer room, he painted a lovely stand on which sat walnut-burl collection plates of goodly workmanship—just the kind for offerings of fashionable worshipers. Just above the plate hung a picturesque motto, 'Collections for Foreign Missions.' Between the collection plates and the motto he painted a huge cobweb. The cobweb told the story of a 'Dying Church.'"

When the Lord says, "Go ye," He speaks directly to you and to me. The responsibility for evangelizing the world rests upon every child of God. True, not everyone can go to Africa or some other mission land, but everyone can share the responsibility of seeing to it that the people of these lands have an equal opportunity with us of hearing the gospel. If we cannot give our lives in foreign service, we can give our treasure to establish and sustain the work throughout the world and thus definitely fulfill the divine commission.

In this way every Christian worker can become a foreign missionary, and have a vital interest in the work in every field. When reports of progress in soul winning in China or India are made, they are reports of his work. He and the missionaries overseas are partners. And in the day of final reckoning those who have remained at home, faithfully supplying the sinews of war to the missionaries, will share equally with them in the rewards that are given.

SOME time ago a brother in church said to me: "Why do we need to send money to sustain the missionaries in foreign fields? Why should not they go out by faith, as Paul did, trusting God rather than the home churches for support?"

To this question I replied, "First, such a plan would wreck the church. Its members, having no responsibility for the work beyond their own borders, would soon become narrow, provincial, and self-centered. The vision of a world message and a world task would fade from before their eyes. Their interest in the work in other lands would quickly wane, and the church would break up into national or even sectional fragments. The international brotherhood of the church would be lost, and we would no longer be one people with one message for the whole world."

Furthermore, the apostle Paul did not work according to the plan indicated by the brother in his question. He did not go out independent of the church. True, he supported himself for a time by working with his hands at manual labor, but this method did not prove satisfactory for long. As he pushed out into new fields where his time and energies were all needed in the work of preaching the gospel, he had to turn to the already established churches for support. To the people in Corinth he said, "I robbed other churches, taking wages of them, to do you service." That is the way our missionaries do today. They must take wages from us that they may

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do service for the lost and needy out there. They go down into the pit to rescue the lost and dying, and we must hold the ropes.

Yes, God's love and God's message are to all people, and as His ambassadors we must love and do for all alike. He is "not willing that any should perish, but that all should come to repentance." So it must be with us. Our task cannot be completed so long as one honest soul anywhere on earth remains in darkness. His salvation is our individual concern, for God has made us responsible for him. In our hands is the bread of life without which he may perish. He is our brother, and he has a right to look to us for help. May God shed abroad in all our hearts His undying love for a lost world!

**Bible Worker Interchange**

Methods, Experiences, and Problems

Bible Workers in Evangelism*


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Bible Workers in Evangelism

By L. H. King, President, *West Pennsylvania Conference*

The idea of giving Bible readings is said to be heaven born. This means of imparting God's word has occupied a prominent place in the proclamation of present truth from our earliest days. Undoubtedly it is evangelism in purest essence. God plainly indicates that teaching of Scriptures by the Bible worker in private homes is not of a related nature, but actually a part, and a most important part, of evangelism itself.

The vocation of the Bible worker—teaching Bible truth to small groups in homes—is such an essential phase of evangelism that when it is omitted the success of a preaching effort is largely nullified. The efforts of the Bible worker in connection with public evangelism are therefore actually indispensable. The exalted character of such personal labor is emphasized by a statement in Volume IX of the "Testimonies," which reads, "Of equal importance with special public efforts is house-to-house work in the homes of the people."

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We are not left in doubt as to the nature of the service to be rendered in the homes of the people, or of its essential bearing upon the success of the public proclamation of the message. The quotation continues:

"As the result of the presentation of the truth in large congregations, a spirit of inquiry is awakened, and it is especially important that this interest be followed up by personal labor. Those who desire to investigate the truth, need to be taught to study diligently the word of God. Someone must help them to build on the sure foundation. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure house of God's word."

If there has been a tendency to underestimate the vital importance of the Bible worker, such pointed instruction from an authoritative source should forever banish the trend, and lead to a restoration of the divine plan of having competently trained Bible workers teaching the Bible in homes. When such personal labor is overlooked or neglected, precious opportunities are lost, and the public effort fails in large measure to advance the work.

Before an effort has progressed to the point at which openings in homes are secured for Bible readings, the Bible worker can be very useful to the evangelist. Her time can be profitably employed in distributing literature and advertisements in the community, and in forming acquaintances among the people who attend the meetings, with the purpose of encouraging and strengthening their interest. If perchance the ability to give simple treatments, or to teach a healthful diet and cookery, is a part of the worker's equipment, her value and influence are further enhanced. Such talents make many openings of a fruitful nature. In the homes of the people is found the most fruitful field of ministry. The work has but begun when the message has been publicly presented. The Bible teacher, whether it be the Bible worker or the evangelist himself, is occupying an exalted and necessary position in the plan of public ministry. Too many ministers havecontented themselves with pulpit oratory.

Provision has been made for the man who is not provided a Bible worker by the conference. Intelligent members of the church are material right at hand, who, with a little counsel and training, can do very acceptable work, and bring many souls to Christ.

"Church members are to do evangelistic work in the homes of their neighbors. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods."—Id., pp. 32-35.

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—Id., p. 127.

The Lord has His plan for sowing the gospel seed. If we will be obedient enough to sow according to His will, we shall so multiply the seed that His word may reach thousands who have never heard the truth. The Bible worker is indeed an evangelistic laborer, and in the eyes of the Lord she occupies a place of equality with that of the evangelist himself. It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Bible instructors can take their places in the work, and the Lord will work through them. They can do a work that reaches the inner life. Their work is needed now. As we come into a sacred nearness to Christ, we shall see wisdom in more fully following the divine plan.
THE IDEAL SUPERVISION OF A DISTRICT

By J. W. OSBORN, District Leader, Illinois Conference

WHAT are some of the factors involved in the ideal supervision of a district? I would place first of all a definite program, with one’s work planned as far as a year in advance, even though future problems may necessitate alteration or even abandonment of part of the plans. This will require a careful survey of the needs of the district and of the resources with which one has to work. No campaign, financial or missionary, should be carried forward in a haphazard, inefficient way.

Next, I would place organization. No matter how carefully a leader may lay his plans, it is impossible for him to execute them himself. Responsibility must be placed upon dependable subordinates. This creates a need for organization. Differences may arise as to the most effective plan of organizing a church. But remember Jethro’s plan, suggested to Moses for the organization of Israel. Rulers were placed over thousands, hundreds, fifties, and tens, and only “great matters” were brought to Moses.

By way of illustration, a church of one hundred members may be organized as follows: The membership is divided into four equal parts of twenty-five each. Over each of these groups is placed a competent leader who is directly responsible to the pastor or district leader. Each band of twenty-five is subdivided into two bands, each with a leader who is in turn responsible to the main leaders. The bands would then have ten to twelve members, and only six or seven homes would need to be visited in order to contact the complete membership of the band. Through this medium, any financial or missionary program in which the whole church is expected to participate can be successfully and quickly carried out.

Importance of Systematic Visitation

Proper supervision does not overlook the importance of systematic visitation. Unfortunately some of our laity have come to the conclusion that the visit of a minister implies an appeal for money. The membership should be visited at least twice a year. Such calls should not be strictly social. They should be principally to ascertain the spiritual condition of the members and to ask their assistance in definite soul-winning work suitable to individual ability. This will not result in a financial “recession.” On the contrary, there will be a more willing spirit of giving on the part of the members when they are approached for money. On the same basis, all isolated members should be visited at least annually.

At times it is possible for the district leader to arrange the days for visiting members of outlying churches that he can be present to conduct the weekly prayer meeting in each church at least once a month. This will have a wholesome effect and will strengthen the proverbial “church pulse.” The spiritual value of the midweek meeting should be constantly upheld. The duty of conducting this meeting should not be shifted upon others when the district leader can conduct it. Consideration should be given the annual Week of Prayer. When one is not in the midst of an evangelistic campaign, it is often possible to arrange this Week of Prayer program so that it extends
over a period of two weeks. A schedule can then be planned that will permit the leader to spend several days with each church. This is much more effective than endeavoring to divide seven days among five or six churches.

Another very essential factor that should not be overlooked is the district leader’s relationship to the work of the nominating committee. Although the district leader may not be a member of any of the nominating committees, it is his duty to instruct each committee in the essential qualifications for church leadership, to be accessible for counsel, and to review the report with them before it is presented to the church. It is wise to recommend that each church elect its nominating committee as early as the middle of October. Should the church refer the report back to the committee, adequate time still remains to deal with unforeseen difficulties. Excepting under extraordinary circumstances, this will ensure completion of the election by the first of December. A double advantage results. First, the names are forwarded to the conference office in ample time to make necessary changes in the mailing list and to communicate with the incoming officers. Second, the new officers have a month in which to plan their respective lines of activity, and the newly elected board can lay plans for the new year.

Efficiency in district-leadership plans are all for one purpose—to stimulate soul-winning activity in the district. Without this, ideal supervision remains an impossibility. The leader must at times curtail the foolishness of preaching for the wisdom of teaching. Repeatedly we hear stressed a statement to the effect that the gospel ministry cannot complete the work of God. The work will not be finished until the latent powers of the church members are harnessed for service. Says the Spirit of prophecy: “The leaders in God’s cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”—*Gospel Workers,* pp. 351, 352.

**Year-Round Missionary Program**

Taking this counsel seriously will have the following results: A year-round missionary committee will be set in motion. The duty of this committee will be to carefully plan missionary activity and estimate the costs. Following the revision and the adoption of plans by the church board, it will be the responsibility of this committee to see that the plans are satisfactorily executed. This will eliminate the spasmodic, half-finished, and apparently fruitless results in missionary projects, which tend to discourage the soulsaving activities of a church. It will result in soul-winning endeavors being carried forward with a precision comparable to that of an evangelistic effort. Under these circumstances, the church has a right to expect the district leader to hold either a short or a long series of meetings to reap the results of the missionary project. The leader’s duty here must not be overlooked. It sometimes happens that when the time arrives to hold the effort, the leader finds it impossible to fulfill his obligation, with resulting disappointment and discouragement.

Included in this phase of discussion is the conducting of laymen’s Bible training classes. Through this medium, valuable talent is often discovered. With proper training, it is possible to find some who can go forth as lay Bible workers and do very acceptable work. With the crowded program which the district leader has, he may feel inclined to excuse himself from accepting this additional responsibility. But if he places first things first, he will find time to conduct these classes or see that they are conducted and supervised properly. The work of God in this district for the year 1939 cannot be considered too great a task, and perhaps the goal should be higher.

A strong missionary program will assist in solving many church problems. It will cure the spiritual fossilization of many of our members. It will cause to vanish many imaginary or real grievances which have been pampered and nursed over a long period of time, and will restore a healthy tone to the congregation. I would also mention the relationship of the district leader to the departments of the work and to the conference president. This includes cooperation with the departmental secretaries and the authorized plans for advancing this work. Every minister should take a personal interest in the work of the Sabbath school department, and not pass by any opportunity to give counsel and assist in the upbuilding of this important feature. Incidentally, more effective counsel can be given if the leader shows his interest by being regular and prompt in Sabbath school attendance. The work of the Missionary Volunteer department will also have a share of his interest. The knowledge that a large percentage of our young people are slipping out at an age when they can begin a service of usefulness for the Master, is a challenge to us to cut down this exodus and do all in our power to build up the work of this department. Likewise, the burdens of the field secretary will be lightened by sincere cooperation in finding suitable colporteurs for...
the work of carrying the gospel in print. Christian education will also receive proper emphasis.

Finally, in the effort to maintain ideal supervision of his district, the leader must maintain regular contact with the conference president. All of his work is done under the direction of the executive head. Contact with the district constituency must be linked with the conference administration. This should be done by periodic correspondence, at which times reports of the progress of the work in the district are made and counsel is solicited.

Organizing the Campaign

By S. G. Hyde, President of the Welsh Mission

The local church organization is a valuable component of the machinery of evangelism in cities where we have churches, especially in these days of limited staffs and budgets. The evangelist, with his assistants, will formulate his plans, and then bring these considered plans to the church members assembled, to ask for their cooperation in carrying them out. Among other things, he will ask them:

1. For their loyalty to serve with him and accept his decisions as together they go into action.
2. For prayerful support in their daily, private devotions, in the weekly prayer meetings, and at the campaign meetings.
3. For financial support, as far as they are able.
4. For certain members to serve as stewards or ushers.
5. For responsibility in carrying the load of distributing handbills.
6. For willingness to exercise the utmost discretion in delivering handbills, and in making contacts with the people at the meetings and with prospective members later on in the campaign.
7. For their faithful attendance at all meetings.
8. For their counsel at all times concerning any matter relevant to the campaign.

For the services of the local church choir, if of value, or the services of individual members with musical talent. (Those without musical talent should not engage musicians without consulting someone who has musical appreciation.)

It should be remembered that the campaign will probably make serious inroads upon the local funds. The closing down of the Sunday-night meeting, and possibly a week-night meeting, will reduce the income needed to maintain local needs. To avoid any criticism, this fact should be brought to the notice of the church members, and their approval gained. If it is pointed out that the loss is only temporary, and that the addition of new members later on will be an opportunity to redeem the loss, there should be little difficulty over this problem.

The Weekly Workers' Meeting.—At this meeting, held each Monday morning, several things are considered:

1. The public meeting of the night before is reviewed. The evangelist reports the number of requests received and the amount of the offering. His associate workers report any items of information which may be helpful. On the basis of such information, any practical steps that may be considered necessary are taken.
2. Requests for literature are dated, indexed, and divided among the staff.
3. All names on the visiting list are reviewed, and the evangelist makes personal record of all such details.
4. A prayer season, at which all workers should be present, is held—a very vital reason for the workers' meeting.
5. Handbills and literature are distributed for use during the week, and final instructions are given for the week's activities.

This workers' meeting held each week gives the evangelist the precious opportunity for feeling the pulse of the evangelistic enterprise entrusted to him, an opportunity for reading the barometer recording success or failure, stormy or fair! Taking the trouble to organize such a meeting and carry it through to the end of the campaign, will make all the difference between success and failure. Method and organization are of paramount importance. Without these, even the most spiritual worker is likely to fail.

How can an evangelist organize? Some of the steps to be taken are: (1) Calling all the workers together. (2) Consulting a districted map. (3) Giving each worker a district number. (4) Numbering the cards with names and addresses, and distributing them. (5) Card indexing the names of all interested persons in the several districts. (6) Giving counsel on all difficult cases and suggesting procedure and subjects for Bible studies.

The budget should cover one's activities for twelve months, for, as evangelists, we desire to operate every month in the year. A suggestive budget apportionment might be: Hall rent, 58 per cent; newspaper advertising, 9 per cent; handbills, 14 per cent; posters, 9 per cent; literature, hymnbooks, music, and sundries, 10 per cent.

If an evangelist is able to get good offerings, he can spend more on advertising. A young worker would do well to prepare his budget and submit it to his field leader before beginning an effort. Then when the budget has been approved by both, he can go ahead and work it out with an easy conscience. The subject of budgeting presents difficulties, for the simple reason that no two situations are alike, and therefore one cannot lay down hard and fast rules for all. The only safe rule is, Make a safe budget and stick to it like glue!

* * *

At the risk of being counted old-fashioned, I think it is time we rededicate our lives, revise our messages, reform our habits, renovate our ideals, reconsecrate our purposes, in terms of the simple life, dynamic message, and sublime courage of the Galilean whose name we pretend to proclaim.—Paul Ezra Piper.

The Ministry, June, 1939
Ministerial Jesting and Joking

This spirit of jesting and joking, of lightness and trifling, is a stumbling block to sinners and a worse stumbling block to those who give way to the inclination of the unsanctified heart. The fact that some have allowed this trait to develop and strengthen until jesting is as natural as their breath, does not lessen its evil effects. When anyone can point to one trifling word spoken by our Lord, or to any lightness seen in His character, he may feel that lightness and jesting are excusable in himself. This spirit is unchristian; for to be a Christian is to be Christlike. Jesus is a perfect pattern, and we must imitate His example. A Christian is the highest type of man, a representative of Christ.

Some who are given to jesting, and to light and trifling remarks, may appear in the sacred desk with becoming dignity. They may be able to pass at once to the contemplation of serious subjects, and present to their hearers the most important, testing truths ever committed to mortals; but perhaps their fellow laborers, whom they have influenced, and who have joined with them in the careless jest, cannot change the current of their thoughts so readily. They feel condemned, their minds are confused; and they are unfitted to enter upon the contemplation of heavenly themes.

The disposition to say witty things that will create a laugh, when the wants of the cause are under consideration, whether in a committee meeting, a board meeting, or any other meeting for business, is not of Christ. This untimely mirth has a demoralizing tendency. God is not honored when we turn everything from Christ, and ready to find fault and murmur. He is pleased when His people manifest solidity, strength, and firmness of character, and when they have cheerful, happy, hopeful dispositions.

Says Peter, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here is a lesson for us to learn; here is a work for us to do to control the mind, not letting it drift on forbidden themes, or spend its energies on trifling subjects. "The end of all things is at hand; be ye therefore sober, and watch unto prayer." We are not only required to pray, but to guard the words and actions, and even the thoughts, —to "watch unto prayer." If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us.

During the waking hours, the mind will be constantly employed. If it dwells upon unimportant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought; but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration. They are those connected with the great plan of redemption, which is soon to be finished. Jesus is about to be revealed in the clouds of heaven, and what manner of characters must we have to enable us to stand in that day? By dwelling upon these themes of eternal interest, the mind is strengthened, and the character developed. Here lies the foundation of that firm, unswerving principle which Joseph possessed. Here is the secret of growth in grace and in the knowledge of the truth.—Ellen G. White, in Review and Herald, June 10, 1884.

A Timely Caution Given

I have been pained to hear so much jesting and joking among old and young as they are seated at the dining table. I have inquired, Are these men aware that there is by their side a watcher who is disgusted with their spirit and the influence which they exert, and is making a record of their words and actions? Will our ministers, young and old, countenance these things? Shall we who name the name of Christ take heed to the words, "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, singleness, sound speech, that cannot be condemned."...

All the sang-froid which is so common, the theatrical gestures, all lightness and trifling, all jesting and joking, must be seen by the one who wears Christ's yoke to be "not convenient," —an offense to God and a denial of Christ. It unfit the mind for solid thought and solid labor. It makes men inefficient, superficial, and spiritually diseased. He who believes the truth for this time will practice personal piety. The language of his heart will be, "Who is sufficient for these things?" Let every minister be sedate. As he studies the life of Christ, he will see the necessity of walking circumspectly. Yet he may be and will be if connected with the Sun of Righteousness, cheerful and happy, showing forth the praises of Him who hath called him out of darkness into His marvelous light. The conversation will be pure, entirely free from all slang phrases.—Ellen G. White, in a Discourse to Ministers, Oct. 21, 1888, at General Conference, Minneapolis, Minn. (MS 8a).
AFTER the World War, Italy experienced a complete change in its system of government. Socialism grew so rapidly at first that it was estimated that one third of the population had gone "Red" by 1920. The organization of Don Sturzo's Catholic People's Party failed to stem the "Red tide." But Italian landlords and property holders soon detected in the brief flare of socialism that their country must find a government strong enough to protect private property. University people, the professional classes, nationalists, and ex-soldiers clamored for a general government house cleaning. They were not willing that the result of their participation in the World War be an archaic Italy. It was at this juncture that Benito Mussolini appeared on the political horizon.

After repeated, futile efforts on the part of King Victor Emmanuel III to choose someone to form a strong government, the king finally called on Mussolini, leader of the Fascist party, to form a cabinet. On October 29, 1922, the king telephoned Mussolini, who at once left Milan for Rome, announcing, "Tomorrow Italy will have not a ministry, but a government." On October 30 the new cabinet took office. Only four of the fourteen portfolios were placed in fascist hands, and no socialists were appointed. Mussolini immediately secured a grant of virtually dictatorial powers from Parliament until the end of 1923. In the first elections held under the new system (April, 1924), the fascists, not without recourse to violence, were able to occupy two thirds of the seats in the new chamber. Someone has said, "When the democratic state was overthrown in Italy, the revolution must have appeared to those who looked at it from the windows of the Vatican as a kind of providential warning."—Foreign Affairs, April, 1935, p. 440.

Mussolini soon proceeded in earnest to make himself supreme in Italy. By 1926 all opposition parties were abolished. The Fascist party remained as the only legal political organization. Thus was fulfilled a warning expressed by Mussolini some years earlier: "All parties must end, must fall. I want to see a panorama of ruin about me—the ruins of other political forces—so that fascism may stand alone, gigantic and dominant." At the apex of the hierarchal party organization is the Fascist Grand Council, headed by Il Duce, "The Leader." The council includes most of the high party and government officials, and has a membership of about twenty. By virtue of his power to add to its membership at any time, Mussolini entirely dominates the council, thus carrying out his maxim: "A hierarchy must culminate in a pinpoint."

Mussolini and the Roman Question

For Mussolini the Roman question was a thorn in the flesh. In his first speech as leader of a little group of fascists, June 21, 1921, Il Duce said: "I am convinced that the Latin tradition, the tradition of Imperial Rome, is alive today in Catholicism." (See Prezzolini, Giuseppe, "Fascism," p. 130. London, 1926.) In Papolo d'Italia, of June 27, 1922, he said: "It is not the intention of fascism to drive God from heaven and sweep religion off the face of the earth."

The Roman question presented a threefold problem. First, there was the question of the ecumenical position of the Papacy as head of the Roman Catholic Church throughout the world. One of the chief reasons for the voluntary confinement of the pope to the Vatican was to preserve the spiritual union and leadership of the whole Catholic Church. Any outward submission to the national dictates of the kingdom of Italy might have been considered as certain relinquishing of world leadership of the church. This question had to be worked out between Italy and the Vatican in such a way as to recognize the pope as the supreme head of the Catholic Church in all the world.

The second phase of the problem concerned the relations of the pope as temporal sovereign over a portion of Italy, a problem peculiar to Italy. A kingdom within a kingdom must have clearly defined limits territorially, administratively, and otherwise. The third phase of the question concerned the relations between church and state in Italy. The geographical proximity of the pope to the citizens of Italy called for a special solution of this problem. The type of solution worked out in Italy should be such as could be adapted to the relations of church and state in other countries. (See J. A. R. Marriott, "The Makers of Modern Italy," p. 210.)

In order to provide the necessary approach
to the solution of the Roman question, it was necessary for both the Vatican and the Italian state to take certain preliminary steps. The pope, as the "holy father," and "peacemaker" among men, would naturally be expected to take the first step toward an understanding. This he did. During his pontificate (1903-14) Pius X relaxed the ban on Catholic political activity. Catholics were gradually permitted to take a part in political elections, and in 1913 the non-expedit was altogether withdrawn, and Catholics were allowed to take full part in Italian political life.

The Italian state, on the other hand, while it prescribed civil marriage, placed nothing in the way to prevent the performance of the religious ceremony in addition, where it was desired. And in regard to education, although the state did not require local authorities to provide religious instruction in elementary schools, if that instruction was demanded by the parents, it was generally given, and not infrequently by priests.

When Mussolini came into power, he was very anxious right from the first to bring about a settlement of the long-standing difficulties. Catholic religious processions were permitted. A service of army chaplains was reestablished. The crucifix was replaced on all elementary schools, the capitol, the colosseum, the courts of law, and certain public places. Religious instruction, hitherto voluntary, was made universal and compulsory.

It seemed that Mussolini, like the pope, desired to leave a record of definite achievement behind him. This is all the more evident since the basis of government in both cases is not contractual but authoritarian. "As the pope asserts divine right as the head of the Catholic Church, so Signor Mussolini asserts divine right of fascism." Strangely enough these philosophical affinities brought the two close together. They united in opposition to freemasonry, socialism, and liberalism. The pope dissolved the Catholic popular party, and Mussolini dissolved the lodges, in 1928.

Soon "unofficial" negotiations were taken up between Mussolini and the pope. Pius XI was prepared to end the quarrel. He merely wanted the initial move to come from Italy, and he insisted that the proceedings be secret. In October, 1926, "unofficial negotiations" were under way. Various steps that had already been taken, such as the reintroduction of religious education, restoration of the crucifix, etc., were interpreted as "efforts at conciliation." Quoting Ascoli:

"Direct relations between fascist Italy and the Catholic Church should logically have brought about a clash. But the fascist regime needed an unction, and the Catholic Church needed, in the interests of Christian Italy, to establish legal relations with the new political system. There are laws in hell as well as in heaven, and it is always possible to establish norms of coordination between two legal systems."—Foreign Affairs, April, 1935, p. 447.

The time had come when the Catholic Church could afford to leave the field of politics, when all other political parties were being dissolved as well. "She can keep her hands clean from political contamination and enjoy the privilege of being the one solidly organized spiritual power that modern Caesarisms have to respect."

"The (Catholic) Church knows how to make good out of evil. When her territorial power was crushed, her spiritual power was immensely increased all over the world. At the present moment her loss of direct political influence in certain European countries is perhaps giving her an even greater advantage. The church is put out of politics in the countries where politics is banished for every group but one. She can keep her hands clean from political contamination and enjoy the privilege of being the one solidly organized spiritual power that modern Caesarisms have to respect."

Someday the experiment of the sovereign national and nationalistic state, based on the distinction between religion and politics, will have an end; and politics is now exhausting itself in the effort to become a monopoly by one group. Perhaps the sovereign national state born after the Reformation is going through the last of its phases. Meantime the church keeps intact her moral prestige and the hierarchic frame; her legal rights are well guarded; the doors of the spiritual world are wide open; her most loyal and able sons can once again go to the center of political power and exert some influence and acquire some knowledge."—Ibid., p. 450.

—To be concluded in July

DARWINISM'S DECADENCE.—The statements that "Darwinism is the fundamental basis of all natural science," and that "evolution is God's plan of creation," are both untrue. We have lived to see the day when the leading biologists of the world admit that evolution is an unproved theory. It is only second-rate scientists and theologians, who have not kept abreast of the times, who assert evolution as if it were a proved matter. Fixity of species is a fact that forever refutes the baseless dream of evolution. The principal features of the Darwinian theory have all of them either been set aside or are so attenuated, as to be hardly recognizable. The heritability of acquired characters, commonly now called modifications, is almost universally denied. Darwin's theory of Pangenesis no one accepts. Natural selection entirely fails to explain a multitude of facts which need explanation. The struggle for existence, if it not entirely superseded, takes a relatively unimportant place. The revolt from Darwinism is complete; yet the Modernist minister keeps on prating about Darwin as if he were a reliable authority.

That the Darwinian theory of descent has in the realms of nature not a single fact to confirm it, is the unequivocal testimony of men as distinguished in their respective departments of scientific research as Dr. N. Shaler of Harvard University, Dr. Etheridge, fossilist of the British Museum, Prof. L. S. Bangle of King's College, Prof. L. S. Bangle of Erlangen, and others. Says Dr. Etheridge, "Nine tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of evolutionists and their falsity of their views." Professor Fleischmann sums up his estimate of the Darwinian theory of the descent of man by affirming that it has in the realm of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination." An epoch-making book from the pen of Prof. E. Dennett, Ph.D., published in Germany recently, is entitled, "The Deathbed of Darwinism." It leaves no doubt about the decadence of Darwinism in the highest scientific circles.—The Voice (Fund.), May, 1938.
THE CHALLENGE OF THE POPULOUS CITIES

By H. J. DETWILER, President, Columbia Union Conference

A WORLD task confronts us. To Seventh-day Adventists has been committed the responsibility of proclaiming present truth for these last days in the setting of the threefold message of Revelation 14. To accomplish this task, the combined talent and resources of our entire church membership must be enlisted. The Columbia Union with its present population of almost twenty-seven million judgment-bound souls—practically one fourth of the entire population of the United States—presents a gigantic evangelistic problem and constitutes a mighty challenge to every evangelist, pastor, and layman. These populous cities of the Eastern seaboard, strong industrial centers, must hear Heaven’s last message. Time after time, through the multiplied counsel of the Spirit of prophecy we have received soul-stirring appeals to work these great cities.

"Behold our cities and their need of the gospel... Who is carrying a burden for our large cities?"—General Conference Bulletin, 1909.

"O that the present truth might be proclaimed in every city! This great need is kept before me night and day."—Ibid.

"How much longer will these barren fields, these unworked cities, be passed by?" "I am instructed to point our ministers to the unworked cities, and to urge them by every possible means to open the way for the presentation of the truth."—Testimonies, Vol. IX, p. 123.

"Instruction has been given me that the message should go again with power in the cities of the Eastern States. "O that we might see the needs of these cities as God sees them!... The Lord is coming; the end is near." "Behold the cities and their need of the gospel!" The need of earnest laborers among the multitudes of the cities has been kept before me for more than twenty years. Who are carrying a burden for the large cities? A few have felt the burden, but in comparison with the great need and the many opportunities, but little attention has been given to this work."—Id., pp. 93, 101, 97, 98.

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked."—Id., Vol. VIII, p. 36.

"As we do this work, we shall find that means will flow into our treasuries and we shall have funds with which to carry on a still broader and more far-reaching work... I have been instructed that there is much means in the cities that are unworked."—Id., p. 101.

Many fail to recognize the magnitude of the city problem confronting us. In the Columbia Union there are 1,537 cities and towns with a population ranging from 1,000 to 10,000 in which we have only eighty-one churches. One conference has 340 such cities without a single church organization. To put it in another way, 1,456 cities and towns may now be found in the territory of the Columbia Union with a population ranging from 1,000 to 10,000 that do not have a single Seventh-day Adventist church among them. The following table illustrates the problem confronting us:

<table>
<thead>
<tr>
<th>Local Conference</th>
<th>Cities of 1,000-10,000</th>
<th>Number Cities With Churches</th>
<th>Number Without Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chesapeake</td>
<td>74</td>
<td>6</td>
<td>68</td>
</tr>
<tr>
<td>East Pennsylvania</td>
<td>243</td>
<td>13</td>
<td>311</td>
</tr>
<tr>
<td>New Jersey</td>
<td>256</td>
<td>9</td>
<td>247</td>
</tr>
<tr>
<td>Ohio</td>
<td>205</td>
<td>25</td>
<td>270</td>
</tr>
<tr>
<td>Potomac</td>
<td>105</td>
<td>11</td>
<td>94</td>
</tr>
<tr>
<td>West Pennsylvania</td>
<td>353</td>
<td>13</td>
<td>340</td>
</tr>
<tr>
<td>West Virginia</td>
<td>130</td>
<td>4</td>
<td>126</td>
</tr>
<tr>
<td>Totals</td>
<td>1,537</td>
<td>81</td>
<td>1,456</td>
</tr>
</tbody>
</table>

In addition to this, there are within the confines of the Columbia Union, 200 cities with a population ranging from 10,000 to 50,000 with only seventy-one churches among them. In other words, 129 of these cities are without a Seventh-day Adventist church. The following table illustrates the magnitude of this problem:

<table>
<thead>
<tr>
<th>Local Conference</th>
<th>Cities of 10,000 to 50,000</th>
<th>Number Cities With Churches</th>
<th>Number Without Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chesapeake</td>
<td>6</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>East Pennsylvania</td>
<td>38</td>
<td>10</td>
<td>28</td>
</tr>
<tr>
<td>New Jersey</td>
<td>48</td>
<td>11</td>
<td>37</td>
</tr>
<tr>
<td>Ohio</td>
<td>48</td>
<td>20</td>
<td>28</td>
</tr>
<tr>
<td>Potomac</td>
<td>11</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>West Pennsylvania</td>
<td>42</td>
<td>11</td>
<td>31</td>
</tr>
<tr>
<td>West Virginia</td>
<td>7</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>Totals</td>
<td>200</td>
<td>71</td>
<td>129</td>
</tr>
</tbody>
</table>

In addition to this, there are forty-six cities within the confines of our union that have a population ranging from 50,000 to 2,000,000 with only forty-one churches among them. In this group we have five cities with a population of 50,000 or more without a single church organization among them which represents the great message that God has entrusted to us. In the city of Philadelphia alone we should have a score of churches, where now we have only five.

Let us consider the magnitude of this evangelistic problem that confronts us. Our territory is thickly populated, having the largest population of any union. Several of our local conferences have a larger population than...
some entire union conferences in the North American Division. But for every evangelistic worker, we have an average population of 212,014, as the following statistics indicate:

<table>
<thead>
<tr>
<th>Local Conference</th>
<th>Population</th>
<th>Ministers Per Minister</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Pennsylvania</td>
<td>3,957,096</td>
<td>12</td>
</tr>
<tr>
<td>East Pennsylvania</td>
<td>5,674,254</td>
<td>21</td>
</tr>
<tr>
<td>Ohio</td>
<td>6,646,697</td>
<td>25</td>
</tr>
<tr>
<td>New Jersey</td>
<td>4,041,334</td>
<td>19</td>
</tr>
<tr>
<td>West Virginia</td>
<td>1,775,905</td>
<td>10</td>
</tr>
<tr>
<td>Chesapeake</td>
<td>1,820,845</td>
<td>11</td>
</tr>
<tr>
<td>Potomac</td>
<td>2,055,991</td>
<td>28</td>
</tr>
<tr>
<td><strong>Columbia Union</strong></td>
<td>26,827,212</td>
<td>126</td>
</tr>
</tbody>
</table>

For every church member in the Columbia Union, there is an average population of 1,394, as set forth in the next table:

<table>
<thead>
<tr>
<th>Local Conference</th>
<th>Population</th>
<th>Membership</th>
<th>S.D.A. Population</th>
<th>Per S.D.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Pennsylvania</td>
<td>3,957,096</td>
<td>1,489</td>
<td>1,775,905</td>
<td>759</td>
</tr>
<tr>
<td>West Virginia</td>
<td>1,775,905</td>
<td>759</td>
<td>1,775,905</td>
<td>759</td>
</tr>
<tr>
<td>East Pennsylvania</td>
<td>5,674,254</td>
<td>2,426</td>
<td>1,820,845</td>
<td>1,139</td>
</tr>
<tr>
<td>Ohio</td>
<td>6,646,697</td>
<td>1,762</td>
<td>1,820,845</td>
<td>1,139</td>
</tr>
<tr>
<td>New Jersey</td>
<td>4,041,334</td>
<td>1,665</td>
<td>1,775,905</td>
<td>1,139</td>
</tr>
<tr>
<td>Chesapeake</td>
<td>1,820,845</td>
<td>985</td>
<td>1,820,845</td>
<td>985</td>
</tr>
<tr>
<td>Potomac</td>
<td>2,055,991</td>
<td>623</td>
<td>2,055,991</td>
<td>623</td>
</tr>
<tr>
<td><strong>Columbia Union</strong></td>
<td>26,827,212</td>
<td>19,444</td>
<td>1,394</td>
<td>1,394</td>
</tr>
</tbody>
</table>

From 1930 to 1938 we added 12,676 members by baptism and profession of faith. The following graph shows the progress made in growth of membership.

![Graph showing membership growth](image)

This is encouraging, and indicates a steady growth in membership. But the work yet to be accomplished has scarcely been touched with the tips of our fingers. We must change the picture that confronts us. We must organize our forces and enter these many large cities without delay. "The indications, yea, the positive revelations, of Providence unite to save up means, and to show a large surplus in the treasury. But in this God has not made in giving His Son to save the world."—Id., pp. 436, 457.

The attractions and appeal of the world in these populous centers call for extraordinary efforts. Only as we look to God for His blessing and leadership will we be able to answer the challenge that faces us.

Financing Evangelistic Efforts

By W. M. Robbins, President, New Jersey Conference

The inability to provide sufficient funds to meet the actual expenditures of our numerous city efforts is a leading executive problem in nearly all conferences. Provision for our evangelists and pastors to devote the major part of their time to a program of evangelism calls for studied and continuous economy on their part, and the fullest possible cooperation of all engaged in this important work in order that the conference budget may be maintained. Many of our large eastern cities demand efforts which call for a large investment of money. In such cases a small outlay of money would only result in failure and a waste of funds. In the expenditure of conference funds, the following counsel should be faithfully heeded:

"In this age of extravagance and outward show, when men think it necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of spending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good.

There is a necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie, not in these outward agencies, but in trustful dependence upon God, in earnest prayer to Him for help, in obedience to His word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show and extravagant outlay of means will not accomplish the work to be done."—"Gospel Workers," p. 346.

Experience has taught us that it is not safe to resort to the policy of borrowing money for financing an evangelistic program. Adequate funds should either be in hand before the effort is launched, or a definite plan should be laid for meeting all expenses. We build for greater strength if a number of evangelistic efforts can be conducted in different parts of the conference, instead of all the conference funds being invested in one or two large efforts. This plan of sharing in holding efforts brings a good spirit into the conference. When our churches feel that they will profit locally by part of the means they contribute, they are encouraged to give more freely.

Our churches are gaining a larger vision of evangelism, and if approached in the proper way, they will give from fifty to seventy-five per cent of the funds required to finance an
The evangelists who can be used to the greatest advantage are those who can carry on a successful evangelistic program throughout the year with the means the conference is able to appropriate for operating efforts, and promote such a program that will tend to strengthen and build all lines of conference work evenly. This will keep our treasuries strong, and at the same time strengthen our churches.

Warning the Large Cities

By R. L. Boothby, Columbia Union Evangelist

We must not be satisfied with past accomplishments. To us, as truly as to ancient Israel, the Lord speaks, saying:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

More than one out of every five people in the whole United States is within the confines of this union. We have seven cities of 500,000 or more. There are twenty-four cities of more than 100,000 population. Besides these, we have twenty-four cities with a population of 50,000 or more. At our present pace in evangelism, how long will it take us to preach the gospel of the kingdom to the teeming multitudes in our union? It is recorded concerning Jesus, "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matt. 9:36. Who, as watchmen on the walls of Zion, can stand and view the almost endless blocks of homes in our metropolitan centers, and not feel a pang of intense anguish for the multitudes who have not yet heard the truth for this time?

Do we believe that we have the last message of mercy for men, and that without this message men and women are lost? If we do, then we must enlarge our vision and attempt greater things for God. True, we have made some mistakes in the past. But can we not use these mistakes to season our judgment, and go forward to do a mighty work for God? This is the most opportune time we shall ever have to discharge our responsibilities to the unwarned millions. Soon our work will meet with great problems in this country even as it is already beset with distressing difficulties in other lands. In "Testimonies," Volume VI, the messenger of God made the following appeal:

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the
face, and advance as fast as possible in aggressive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine.”—Page 22.

Another statement carrying a similar warning says: “We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us.” Can we not catch a vision that will inspire us to work with intense earnestness in these favorable days for evangelism? We must not fail to warn the millions while the way is open.

**UNRIVALED OPPORTUNITY.**—Never were the times more providential for a mighty evangelistic movement by Seventh-day Adventists. Almost all the churches in Protestantism are in a fog of uncertainty. They do not know where they are going. Their gospel trumpets give an uncertain sound. Seventh-day Adventists have the message of truth for this time. Our message has a ring of heavenly conviction. In the Bible and the Spirit of prophecy we have been given a divine blueprint of the needs of a perishing world, and the course we are to pursue to fulfill our responsibility. The time is here for the glorious fulfilling of Revelation 18:1-5.

At this time the message God has committed to us is to make great triumphs until the earth is lightened with its glory. There has been a great fall in Christendom. Many churches have lost their way, and millions of professed Christians have only a form of godliness without any experience in the converting power of the gospel. But not all have bowed the knee to Baal. There are many hungry hearts on the verge of the kingdom waiting to be gathered in. Shall we fail in this momentous hour to discharge our God-given responsibility?

**CLAIM THE CITIES.**—Every hamlet, town, and city must hear our great message of truth, but I appeal for a large work to be done in our cities. We are years behind with our work. “The work that centuries might have done must crowd the hour of setting sun.” John Knox said, “Give me Scotland or I die!” Should not we as Seventh-day Adventists cry to God to give us these great cities of the East? We must do more than routine work. Should conference presidents and evangelists earnestly seek God for ways to take these cities? Jonah took Nineveh for the Lord. Are we not to do as great things today? The time was when we won twenty-five or fifty souls in a campaign. Now we win from one hundred to three hundred. I believe we shall some day bring in a thousand or two thousand. We must win more souls and more truly convert those we do win. There must be no cheapness in our work, but we must under God do bigger things.

**FIRST NEED.**—Our first need for these large efforts is that we should be filled with the Holy Spirit. Jesus told the disciples, “But ye shall receive power, after that the Holy Ghost is come upon you.” Acts 1:8. When this power came upon the disciples, three thousand were converted in a day. “To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation.”—Id., Vol. VIII, p. 20. Material equipment can never be a substitute for this promised gift from above.

Until we are fully anointed with the oil of the Holy Spirit, we shall never accomplish all that this momentous hour demands.

**SHAKE THE CITIES.**—We have at our command great facilities for reaching the large cities. The newspapers and the radios can be used as mighty factors. There are 26,666,500 homes in the United States that have one or more radio sets. Five million automobiles are equipped with radio. In the territory of the Columbia Union, 6,184,500 homes have a radio. The newspapers are read in the office, in the store, in the streetcar, on the train, and in nearly every home.

We must plan a work for the large cities that will arrest the attention of tens of thousands. We must plan to shake these cities from center to circumference. We must use sufficient newspaper space to make our work known to whole cities, and the radio should be utilized for an extended period to create interest. The department stores place large displays of advertising in the newspapers to publicize to the multitudes their merchandise. The newspapers and the radios can be used as mighty factors. There are 26,666,500 homes in the United States that have one or more radio sets. Five million automobiles are equipped with radio. In the territory of the Columbia Union, 6,184,500 homes have a radio. The newspapers are read in the office, in the store, in the streetcar, on the train, and in nearly every home.

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**PERSONAL WORKERS NEEDED.**—We must connect with these large efforts a sufficient number of personal workers to care adequately for the interest. The department stores place large displays of advertising in the newspapers to publicize to the multitudes their merchandise. Then they supply clerks to meet the individual needs of the great throngs that come to the store. A large campaign without sufficient personal workers would be like a large store that spent money to interest the crowds in its merchandise, and then failed to have the needed clerks to sell the goods. We are gospel salesmen. We must not be content with exhibition alone, but we must secure the signature. We must bind off the sale. This requires house-to-house labor, and the help of “wisely directed Bible workers.” (See Id., Vol. IX, p. 111.)

—Please turn to page 45

The Ministry, June, 1939
Self-Supporting Pastorate

EDITOR, THE MINISTRY:

I maintain that it is possible for the pastor of a church or the superintendent of a district to be wholly or partially self-supporting throughout the year, and in doing so he does not need to have recourse to other pursuits, such as the famous missionary plan of William Carey, who declared that his business was to preach the gospel, but that he cobbled shoes to pay expenses. Neither is it necessary for him to depend upon the hospitality and liberality of people in the places in which he may chance to be laboring. He can engage strictly in the work of the ministry, and still be partially or entirely self-supporting.

Throughout the year the pastor is paid a regular salary from the treasury of the local conference in which he is laboring. But the local conference is dependent upon a steady flow of tithe from the group of churches it serves. Therefore, if the pastor materially increases the tithe of the church or churches under his care, he is an asset to any conference. He thereby makes himself indispensable, and can justly be called a producer and producer. But if, under his leadership, there is a loss in tithe, the pastor then becomes a drag to the conference, and provision for his support becomes increasingly difficult.

Of course a community may suffer financial reverses. A few prosperous members may move away, a bank may close, a mill may shut down, or there may be a general depression which affects the earning power of our people. Under such circumstances a drop in tithe should not reflect upon the leadership or the labors of the conference worker involved.

On the other hand, there is great need for a pastor ever to keep in mind the opportunity, yes, the duty, of increasing the tithe from the locality in which he may be laboring. He has a distinct advantage in this respect. No other minister in the organization knows the membership personally, as does the pastor. His acquaintance with the occasional-churchgoing husbands whose wives may be members gives him an unlimited field of opportunity in which to do personal work. These men often attend church services or social gatherings with their wives. Sometimes they are only waiting for someone to lead them to Christ. The fact that they seem prosperous and live in elegantly furnished homes does not necessarily mean that they are happy and contented. We should not neglect the poor, of course, but the gospel is not alone for the poor of this world. People of means should also hear the truth, and should be taught to give of their abundance. They are usually harder to convince, and often require much personal effort, but in the end they are worth all the labor that must be expended to win them.

True, the pastor has many other burdens besides the tithe that require much of his time. He must further the interest of all financial goals in his church. He must visit the sick, and look after the needs of the poor. The young people are not to be neglected, and the Sabbath sermon and the public evangelistic effort require diligent study and preparation. But it is not enough to keep the machinery oiled and the church running smoothly. The pastor should be a producer and builder from the standpoint of the tithe as well as of membership.

In this connection, it should not be forgotten that only about fifty per cent of the tithe in the conference is used locally. The rest of the tithe must go to support our union, general, and overseas work. The real burden of expending the tithe rests with the evangelist or pastor, for less than half of our ordained ministers are actually spending a portion of their time in direct evangelism. Unlike gifts or offerings, the tithe represents a portion of the earning power. If there is an increase in tithe one year through additional tithepayers, that same increase should continue the next year, and the next, and the next—cumulatively. This strengthens the church and the conference.

A pastor should not become so absorbed in the financial program of his church locally that he loses sight of the purpose for which he has dedicated his life. It is important for him to keep abreast of the onward progress of our work in mission lands. His greatest pleasure, and the true measure of his success, should be in soul winning. But an increase in membership means an increase in the tithe, and thus a pastor becomes wholly or partially self-supporting.

R. A. SMITHWICK.

[Pastor, West Central Church, Chicago.]
Vary Offering Introduction

EDITOR, THE MINISTRY:

An essential part of the opening exercises of a religious service is the offering. “Bring an offering, and come into His courts.” Sabbath after Sabbath, in most of our churches, we hear the same familiar announcement when the offering is taken. The same-ness of the routine ought to be changed. Instead of merely saying, “We shall now take the offering,” or, “The deacons will please come forward and receive the offering,” read a text of Scripture, such as Malachi 3:7-12, Proverbs 3:5-10, Luke 16:10-13, or Isaiah 2:17-20. Or a quotation from the “Testimonies” might be used, such as Volume V, page 267, beginning with the statement, “The Lord requires,” and ending with the words, “given Thee.” Or, use the passage from Volume VI, page 479: “Tithes and offerings... among us;” or Volume V, page 268: “Them that honor Me... works and words;” or Volume III, page 408: “Our heavenly Father... everlasting life;” or “Patriarchs and Prophets,” page 525: “The tithing... unto Thee.”

Use different quotations during the course of the year, and thus leave with the hearers a bit of instruction on the subject of tithe and offerings. This will make the giving and receiving of the offering a special and understandable part of the service, and will, I believe, encourage proper and systematic benevolence.

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

Ministerial Intern’s Privilege

EDITOR, THE MINISTRY:

Though rather inexperienced, the ministerial intern nevertheless occupies a somewhat responsible position in our denomination. Upon us young men in the formative years of our ministry, rests the sacred responsibility not only of giving this distinctive message by word of mouth, but of living in the midst of a world of youth out of harmony with our ideals. My limited experience as an intern has given me a glimpse of what it means to be identified with this great movement. As I think of my fellow ministerial interns, and of the close relationship which we sustain to one another, I feel instinctively the wonderful opportunity that is ours to live the life and preach the word. Many times my mind has been led to that passage of Scripture which reads, “For we are made a spectacle unto the world, . . . and to men.” 1 Cor. 4:9.

A young minister is watched, especially a young Adventist minister. The eyes of men are upon him. He is a “spectacle” in the eyes of the public. Why? Religious doctrine has always been under the scrutiny of man. This being so, we are inescapably aware that the doctrine of adventism has been scrutinized much more closely than most other religious doctrines. The more “peculiar” the doctrine, the more watchful are the observers. This automatically places the Adventist intern where he is bound to receive the constructive and the destructive criticisms of men. It has been dinned into the ears of the world that the law of God does not have to be kept and cannot be kept, especially by the younger generation—the youth.

Young people are urged to shun the moral code of the “fossilized Puritans,” and to live the “modern” and “up-to-date” life. They are told to be “truly civilized and truly virtuous in the light of the new revelation of science,” which teaches that “true pleasure is the end of being, and the test of all righteousness”—“Crucifying Christ in Our Colleges.” It is generally felt that youth live in a new dispensation, which differs from that of our Puritan ancestors—calling for more enjoyment of life and the pursuit of happiness. This is the situation that faces the young man who preaches against the evils and the perilous tendencies of the twentieth century. The loose moral conditions sweeping the ranks of youth today are slowly yet surely sapping the sterling qualities of young manhood and womanhood.

Yet through all this tide of evil, the young Adventist intern must hold high the standard of God, and, by the power given him from on high, preach the keeping of God’s law by His grace, if eternal life is to be gained. And while he preaches God’s law, he is watched to see whether he lives up to what he preaches. Yes, to a disillusioned public, he truly becomes “a spectacle unto the world, . . . and to men.”

RICHARD E. BERRY. [Colored Intern. Georgia-Cumberland Conference.]

Lift Me Higher

By MARGARET W. LOCKE

Oh, lift me higher, Lord, yes, lift me higher.
My heart is burning with intense desire
To raise men up toward Thee.
I cannot raise them higher than I stand;
So, Lord, reach down Thy blessed, nail-pierced hand,
And raise me higher.

Oh, lift me higher, Lord—Thy judgment hour
Is on. Give strength, give wisdom, and give power
To warn my fellow men.
I must have nobler thoughts and higher aims,
Have more of charity and less of blame;
Oh, lift me higher.

Lord, lift me higher—away from earthly things,
To feel the joy that close communion brings,
Draw me nearer still to Thee,
And fill my soul with passion for lost men:
More zeal for their salvation, Lord, and then
I’ll lift them higher.

McMinnville, Oregon.

The Ministry, June, 1939
WHAT per cent of the conference budget should be used for evangelism? By evangelism we do not, of course, mean the soul-winning work carried on by our departments—which should all be fundamentally evangelistic in emphasis—but rather, the direct evangelistic efforts conducted by conference workers in any given year. What is the direct cost to the conference of such evangelistic work after all donations are applied, exclusive of salaries? It will be practically impossible to give a definite answer to the question, and apply the same to every conference. In all probability, there will be as many answers as there are conferences in North America.

Not every conference has the same financial set-up. All differ in their evangelistic problems, and in the size of the field to be evangelized. Some conferences, in which the constituency is divided into many churches, require a large number of workers for supervision, while others do not have that problem, and can thus release more funds for evangelism. Still others may have within their borders many institutions requiring annual subsidies which materially cut down their funds for evangelism. However, regardless of any or all of these problems, I believe every conference should set aside in its budget each year a definite amount which can be used for evangelistic work. Adequate support of evangelism accomplishes certain definite results:

1. **Consummates Decisions.**—There is nothing more important in our organized work than the preaching of the message by our evangelists. Although the laity may faithfully do their part in giving the message by literature, Bible studies, medical missionary work, and in other ways, yet it still remains a fact that few of our laymen are able to bring very many souls to a decision. This work is done primarily by our evangelists, and in a sense is the reaping work which should never be neglected. There are thousands of cities and towns in North America which have been sown with the gospel, but in which there has been seen no fruitage as yet, because no evangelistic efforts have been held in them. In time, these must all be worked, and to this end we have multiplied exhortations from the Spirit of prophecy.

2. **Stimulates Churches.**—Every conference should have a continuous program of evangelism, if for no other reason than the blessing it brings to our existing churches. Wherever such efforts are held, they serve to deepen convictions already formed in the minds of the believers, and to ground them in the truth. Without the inspiration that comes to our churches from the holding of evangelistic efforts, our churches soon become languid and indifferent. For this reason every conference committee should give careful study to this phase of our work, give it the preeminence it deserves, and remember that it is evangelism that gives our movement inspiration and the will to carry forward our work to a triumphant finish.

3. **Eliminates Worker Discouragement.**—Very little has been said about the effect upon our workers where the conference committee does not provide funds for evangelism. If no funds are voted for this work, and the worker is expected to labor without any outside help other than that which he himself can create, then the work goes hard and he feels that he is asked to build a house without having been provided the lumber with which to build. It is most discouraging for any worker to be asked to hold an effort in a large city, with the expectation that he get maximum results, and he told that he must raise his own advertising budget and pay all effort costs, including a tentmaster's salary, lumber bills, lighting, etc. Our workers are the most willing people in the world. They are happy to cooperate with our committees and they will make any reasonable sacrifice to win souls. But I believe it imposes on them a much heavier burden.
than they should carry, when they must continually do evangelistic work under these handicaps.

What I am talking about is, of course, a field where this is a regular working conference policy. During times of depression, or where the work can only be carried forward under the most adverse conditions, every worker should be willing to adjust himself to the circumstances. But it should not be the regular policy of the conference to conduct its evangelistic work in a curtailed manner. Such a habitual procedure doubtless explains why in some conferences the spirit of evangelism is low, why evangelists are hard to get, and why they inevitably gravitate to those conferences where they feel they will receive better treatment, and where the work will not be so difficult.

4. Eliminates Premature Termination.—In places where no funds are provided by the conference, there is a possibility that efforts will close sooner than they should. Many a good effort has been cut short because of financial straits, whereas if the evangelist had been encouraged to keep on a little longer, and the funds were forthcoming to make this possible, there would have been a much larger harvest of souls. It is our experience here in the West that the greater part of the harvest comes just a little after the time when we are tempted to close.

I realize that thus far I have not answered the question, "What per cent of the conference budget should be used for evangelism?" As I intimated at the outset, this is a hard question to answer, as a definite reply involves too many situations and conditions. But I will venture a suggestion as an ideal toward which to work—a minimum goal, as it were, which every conference should earnestly strive to reach, and if possible surpass. It is true that God's blessing is greater than money or any mechanical means of advertising. But it is also true that money pays for advertising, buys literature, provides helpers and means for more attractive tents, as well as many other things which contribute to the success of an evangelistic effort.

Therefore, I would submit that each conference endeavor annually to set down in its budget a sum equal to at least five per cent of its income after the usual remittances have been sent to the union and General Conference. This amount is to be used for the payment of hall rents, advertising, and all evangelistic expenses, exclusive of workers' salaries. This may seem an almost impossible goal to some conference presidents, as there are so many avenues which lay claim on our meager funds in these days of pressure. But we should never forget that of all the agencies in our midst which are used to win souls, the greatest is direct evangelism.

Preaching Christian Doctrine—No. 2

By Carlyle B. Haynes, President of the Michigan Conference

SATAN is the father of the lie that "it makes no difference what men believe." The servant of the Lord has said:

"The position that it is of no consequence what men believe, is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another gospel."—"The Great Controversy," p. 520.

So the gospel minister today, aware that "doctrines of devils" are sweeping men to perdition, and that many of them are cherished as truth among those who would follow God, seeks to forestall these lies with all possible diligence, and to establish every mind in the truth of God. He seeks by the inculcation of the whole truth for today to banish error from the minds and the hearts of the people. He will recognize, of course, that there are some doctrines of the Bible which are displeasing to the old nature, and which may be unwelcome to many. These, too, must be preached fully and faithfully and not omitted; for all Scripture is profitable for doctrine, and all Scripture doctrines are profitable, in one way or another, for the perfection of the man of God.

No true minister refrains from the full and clear declaration of the mind and word of God, for that would be the folly of preferring one's own foolishness to God's unerring and infinite wisdom. We dare not omit what God has revealed for this time. We must not call that useless or dangerous which He requires us to believe and teach. We are bound to explain to our hearers, according to the light given us, every part of the message for today which was designed to be given to all men, and of which we are the ordained interpreters.

Acceptable preaching for today, therefore, requires a clear presentation of every doctrine of the whole gospel, in its place, order, and connection, and for the purpose for which it has been set forth in Scripture. We are to allow no twisted thinking of ours to prevent us from "declaring all the counsel of God." Our sermons are to show that we do not willfully conceal any part of God's revealed truth. It is to be our aim, study, and prayer, so to "grow in grace and in the knowledge of Christ," that our preaching may not only be true, but be the truth, the whole truth, "the truth as it is in Jesus."

Correct views of the ministry will lead us to present to men every truth of the Bible.
which bears the stamp of divine authority, connecting every part with the central heart and glory, Christ and His cross. Any restraint upon Christian doctrine is either a defective gospel or “another gospel.” On the other hand, we must guard against making overstatements, or putting any overemphasis on certain points, forcing these out of their Scriptural relationship with the whole gospel. That is as wrong as willful concealment.

Our doctrinal statements should be framed in as simple language as we can command. The way of truth should be made plain. If we will spend our time in constant endeavor to command such language as will make clear to our hearers the great truths of the Scripture, we will not have so much time to spend on unimportant, subordinate subjects, and will be spared from the pitiful foolishness of coming before the people with fanciful speculations and misty theorizing. A weighty admonition is given us by Professor Campbell in his “Systematic Theology”: “Let us ever stop where revelation stops; and not pretend to move one inch beyond.”

Our doctrinal statement should be connected. No sermon can possibly give the whole gospel in detail. Yet each sermon should so present its subject that it will be seen as part of a connected whole, and in distinct relation to the whole system. There are important truths of the message which can be preached in such a disjointed manner that the gospel itself is not preached. These broken fragments cannot produce that solid foundation and super-structure of Christian doctrine by which the great gospel temple is raised. Misplacing the truths of the gospel, like confusion in the inward works of a clock, makes the whole system go wrong. Disconnecting the operation of the gospel from its principles is likely to paralyze its quickening influence. Every important statement of practical truth should have direct and immediate reference to Christ as the center of all.

It is quite possible to preach much valuable truth which essentially belongs to the gospel, and yet not preach the gospel. It is also possible to preach about Christ, without preaching Christ. There may be a lack of that vital connection which links every part of the gospel system to the whole. We may forcibly set forth the importance of being saved without disclosing the way of salvation. We may emphasize the certainty of the truth of the sinner’s ruin, but be quite indefinite in explaining the remedy which God has provided for that ruin. These defective statements, which are due, perhaps, to youth, inexperience, mental bias, or imperfect knowledge, mar the beauty and completeness of the gospel, weaken its heavenly power, and confuse its demonstration. Every care should be taken not to mutilate, or suppress, or disconnect truth. Truth can be so distorted in its statement and so dissevered from its connection, that it becomes positive error. Half-statements, too, can become misstatements.

Let us not allow the suppression or loss of any doctrine from our public ministrations and instructions to cause our ministry to become insipid and unfruitful. It is not talent and eloquence, but simplicity and faithfulness which should be the outstanding characteristics of God’s servants today.

Sequence of Presentation

By J. A. McMillan, Superintendent of the Scottish Mission

THERE are definite laws that govern intelligent human thinking. They demand that we proceed in orderly and logical sequence. We should always teach by proceeding from the known to the unknown; from the obvious to the obscure; from the simple to the complex. We should always take it for granted that we have people of intelligence in our audience. The intelligent listener will appreciate a clear and connected series more than a jumble of untidy, disjointed topics. We should follow the example of Luke in preaching “those things which are most surely believed among us” by setting them forth “in order.”

I believe that a balanced Christian experience would be more easily developed in our hearers if we gave them a closely knit sequence of Bible doctrines. Fanaticism would be more rare and more readily avoided if the people saw the truth as a whole and understood the interrelationship of its varied parts.

“There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water.”—“Testimonies to Ministers,” pp. 227, 228.

A careful study of the teaching methods of Christ will reveal a definite planning and a doctrinal sequence. Paul, as “an expert master builder,” proceeded from one point to another in a logical arrangement of related facts and doctrine. And today we preachers of the advent message have the most consistent and closely knit theology ever committed to men.

“I have seen the danger of the messengers’ running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause. But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past advent movement, and show what we present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.”—“Early Writings,” p. 63.
These reasons given by the Spirit of prophecy for concentrating on the fundamentals of the message should impress us with the importance of doctrinal sequence. Our message carries serious consequence and must be presented in sequence. This sequence should, of course, be sufficiently elastic to allow for special topics and unforeseen exigencies. Nevertheless, since the three angels' messages follow one another in sequence, we should deliver them in similar sequence. Solomon said, "Moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs."

THE QUERY CORNER

Bible Questions and Worker Problems

The Signatory Referred To

In the Conference Address on "Organization," printed in the Review and Herald of June 17, 1881, is found a historical allusion to someone who had been almost refused admittance to the message, because the one who brought it to him believed that it should be confined to those of the original advent faith. The document is signed by nine people. Which of the nine is the one referred to? Can you tell the name of the one who brought the message to him, and who doubted the genuineness of his conversion, for the reason stated?

Because of a statement by Elder J. N. Loughborough—one of the nine who signed the document, and who accepted the message in 1852—some have thought that the allusion was to him. But this is a misapprehension. He does refer to a man by the name of Sweet, who "expressed very serious doubts as to the genuineness of my religious experience, because he thought it not possible now for sinners to be converted."—"The Great Second Advent Movement," p. 234. But a study of the paragraph in which this statement occurs reveals that this incident happened during a First-day Adventist camp meeting at Canandaigua, New York, in the year 1848, and was thus at least four years too early to be the one referred to in the Conference address of 1861, as being within a period of "from six to nine years previous."

We have the definite statement of Elder J. H. Waggoner, one of the nine signatories, to the effect that he was the one who wrote the address, and that the allusion was to himself. "I was the one," he wrote, "of whose salvation the doubt was expressed, because I had no part in the advent work of 1844."—Review and Herald Supplement, Aug. 14, 1883. Elder Waggoner does not give the name of the individual who had doubted his conversion, but he does state positively that "not one of the leaders or ministers ever expressed any doubt on the subject; on the contrary, they hailed my conversion to the message with joy, and received me cordially."—Idem.

By comparing what Elder Waggoner says concerning this individual with the early reports and records in the Review, we can with virtual certainty identify him, and follow his course until he was disfellowshipped and became an active opponent of the cause. Here is Elder Waggoner's statement:

"I afterward learned that Brother White was laboring with this man in order to correct his errors at the very time of my introduction to him. But without organization, we had no means of holding such persons in check. This man with all his vagaries, represented the S.D.A. cause to us in Wisconsin for a time; but he was never recognized by 'the leaders' as a preacher, nor endorsed as a teacher among them."—Idem.

In the first letter appearing in the Review (May 27, 1852) from the pen of J. H. Waggoner, he reports meetings held in his vicinity by Brethren W. Phelps and H. S. Case. Tracing the reports from Mr. Case, we find that they exactly fit the foregoing statement by Elder Waggoner. Speaking of the introduction of the work into the State of Wisconsin, Elder James White wrote:

"H. S. Case, and some others who first visited the State, moved in a manner calculated to prejudice the people against the truth. But this is nearly overcome by the judicious labors of Brethren Waggoner, Phelps, Stephenson, and Hall."—Review and Herald, July 4, 1854.

In the same issue of the paper but in another column, he wrote further, identifying one point of controversy. "It is true that Case, Russell, and some others took exclusive views relative to the shut door, and for a while manifested a rash spirit." Mr. Case was disfellowshipped from the church during a conference at Jackson, Michigan, February 17, 1854. Accompanying the publication of this action is a note by Elder James White, in which he says, speaking of the one thus disciplined:

"He has been a cause of great trial to the brethren for years, and a source of reproach to the cause of truth, and the entreaties of his brethren who have patiently and kindly labored with him, have been unheeded by him."—Id., April 18, 1854.

Not long after this, Mr. Case, with others, engaged in active opposition to their former brethren, and started a publication called the Messenger. The attitude of our workers to the "Messenger Party" was the subject of counsel in the very first number of "Testimonies for the Church," written in November, 1855. (See Volume I, pages 122, 123.)

In the light of all these well-authenticated facts, there can be found in the Conference Address of 1861 no implication that any of the leading pioneers were involved in an extreme view regarding the "shut door" as late as 1852.

Dorothy E. Robinson.

[E. G. White Publications Staff.]
Sacred song, keyed to the spiritual movement of the hour, has been the invariable support and the indispensable accessory to every great religious awakening. Israel had her songs of old; the early church had hers; and the Waldenses had theirs—sung in the mountain fastnesses. The Protestant Reformation sang its way through the strongholds of Rome into the hearts of the people, as verily as the sermons of the Reformers reached their goal. Charles Wesley's songs were the indispensable parallel to John Wesley's preaching in the great Wesleyan revival. Hand in hand they moved the people toward God and away from fatal formalism. And in the advent awakening of the nineteenth century, the great advent theme burst forth in song with an impulse that could not be gainsaid.

Before the close of the century recently ended, the distinctive third angel's message had brought forth a creditable group of characteristic hymns of praise and special songs, some worthy and some not so worthy. The worthy should be retained, and the cheap and unrepresentative be allowed to lapse. As this message strikes its stride in the great final expansion of the loud cry, it should have many noteworthy accessions to its list of songs and hymns, special and congregational. These are to be as distinctive, as characteristic, and as compelling as are its sermonic messages and its literature different from that of the nominal Protestantism that surrounds us.

No Adventist would, upon reflection, agree to the premise that the great Biblical and prophetic truths brought forth in Reformation times heaven blessed as they were for that hour—are sufficient for these days of advanced light and of the required completion of the arrested Reformation. Not even those advances of the great Wesleyan revival will suffice. We are required to take giant strides forward. No more than can the Methodist, Baptist, or Presbyterian sermons and literature of past or present meet the distinctive needs and advances of the hour in this movement, can the lyric of their hymnology or special songs adequately convey our distinctive message for today. This is simply not found in the songs of the nominal churches, and never will be.

Music keyed to the hour, written by trained and talented men and women in whose hearts this message flames, and whose product passes the sympathetic but exacting scrutiny of competent committees—comparable to the regime followed by the appointed book committees of our publishing houses—that is the manifest need of the hour. Such, we contend, must and will assume its rightful place as the increasingly indispensable handmaiden of the loud cry. And this means, of course, that compositions that are unworthy and unfit musically should not see the light of day any more than inferior literature should have the approval and release of our publishing houses.

The great judgment hour, our divine High Priest, the swiftly coming King, the fulfilling signs, the resurrection morn, the call out of Babylon, the Sabbath seal, the commandment-keeping remnant, the Holy City descending—these and many other related themes form the basis for the greatest sacred song lyrics this world can possibly have. Into these themes our best poets should pour their consecrated effort, and the result be set to gripping score that will stir the hearts of multitudes.

We esteem it a real privilege and a distinct contribution to help make possible a new impulse in the special music of the message through an extension of past plans, which are elsewhere described and publicized in this issue.

L. E. F.

Advent Research Values—No. 4

In addition to "truing up" our own concepts, the sources correct mistaken notions which spring from enemies and misguided friends. The writings of apostate critics, with their charges, formerly gave some concern until the entire evidence of the period and the subject involved could be painstakingly studied in the setting of surrounding circumstances. Then all was seen to be clear, plain, and harmonious.

Two illustrations must suffice. One was the contention from one source overseas that the third angel's message was heralded in the Old World by Luther and his associates back in Reformation times. This would, of course, automatically make impossible—were such a contention true—the initiation of the third angel's message in the New World following the disappointment of 1844, as is the actuality. Upon this point, our invaluable sources reveal that this temporary contention of early Reformation times was based wholly upon the iniquitous Augustinian theory of the millennium,
Adventists who rejected the Sabbath, the sanctuary, and kindred truths, who fixed upon date as the terminus of the 2300-year period on October 22, 1844, and progressively for the rejection of the clarifying and explanatory light on the sanctuary, the Sabbath, and the Spirit of prophecy. It likewise involved a time-setting program by those Adventists who rejected the Sabbath, the sanctuary, and kindred truths, who fixed upon date after date, following 1844, as the terminus of the 2300 years. It denied any change in the relationship of Christ to the world, to the saints, or to the heavenly sanctuary.

The emergence from the 1844 experience was a close parallel to the temporary misunderstanding of the disciples, after our Lord's ascension, when they had been commanded by Christ to leave Jerusalem and the Jews and go everywhere preaching to the Gentiles the gospel concerning Christ's resurrection and en-
The spirit of nationalism is contrary to the broad principles of the gospel. It is limited by national boundaries, while the gospel commission is to every kindred, nation, tongue, and people. Workers, therefore, who are true ambassadors for Christ, will carefully guard the doors of their hearts, lest this spirit so abundant in the world find a place therein. “Let love be without dissimulation,” is the word of counsel from the Scriptures which causes our love to extend beyond national boundaries and racial lines.

The methods by which nationalism is engendered should also be carefully shunned. Political connivings and maneuverings with the object of obtaining even laudable ends have no part or place in the lives of true workers, or in the work of the Lord. The work of God is not advanced, but rather retarded, by such methods. Those charged with responsibility in whatever capacity, as well as our laity at large, should, particularly in these times of liberal thinking, maintain strict adherence to principle, and “provide things honest in the sight of all men.”

The Methods of Adventism

9. Makes Adequate Adventist Apologetic

This movement owes to the world an adequate apologetic for our existence as an organization, more cogent and invulnerable than any now available. It becomes increasingly incumbent upon us to show that we are not a new, strange, peculiar innovation, an excrescence upon the modern religious world. We owe to the masses of mankind a different concept of adventism from that which commonly obtains. We must show beyond dispute that we really constitute the restorers and continuators of the thwarted and distorted advent hope of the ages, with our spiritual ancestry reaching back through centuries past to apostolic times.

We must, with our God-given message for today, establish a sound historic continuity, as the seventh and final division of God’s true witnesses spanning the ages. Thus we shall be recognized not as new, but as old, not as the innovators, but as the conservators and consummators of God’s changeless, timeless truth. With our cardinal beliefs demonstrated as reaching back through the centuries to the early Christian Era, and tied likewise into the great Reformation revival of those same truths that had been distorted, dormant, and hidden through the period of medieval darkness, our true relationship to past, present, and future will become appealingly apparent.

Set forth in definite conformity with the historical or scientific method recognized and demanded in these days, and in its definitely logical progression, such a treatise strategically placed in public, institutional, and private libraries wherever English is read—and possibly translated into several other leading languages—should exert a pronounced influence upon the thinking world about us. It should correct the utterly false impressions current, break down hampering prejudices, and offer a set of credentials bound to commend themselves to the multitude of honest in heart whom we must reach. This is an inescapable debt that we owe to the thinking world about us.

—Please turn to page 46
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 organised 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.

**FAULTY FOOD HABITS IN RELATION TO THE INCIDENCE OF DISEASE**

By G. K. ABBOTT, M.D.,
St. Helena Sanitarium

The following statements show that the universal laws of cause and effect apply also to disease, that man has largely disregarded this inevitable relationship, that he is willingly ignorant in the presence of great light on this subject, and point out a situation no other realm of science except that of human nutrition does such a peculiar ignorance and disregard exist.

"Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health."—"Counsels on Diet and Foods," p. 122.

"Suffering and premature death, has so long prevailed that these results are regarded as the appointed lot of humanity; but God did not create the race in such a feeble condition. This state of things is not the work of Providence, but of man. It has been brought about by wrong habits, by violating the laws that God has made to govern man's existence."—Id., p. 118.

"The strange absence of principle which characterizes this generation, and which is shown in their disregard of the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them."—Id., p. 119.

Note the concise epitome of the science of nutrition as stated on page 126 in "Counsels on Diet and Foods": "Those foods should be chosen that best supply the elements needed for building up the body." Appetite, habits, or customs are not proper guides in the choice of food, although these, rather than reason, are often allowed to determine what is eaten. Others have recognized this irrational attitude. One has said, "Eating has a great vogue as an amusement," and another, "Eating is the great American pastime." And Dr. Victor G. Heiser comments thus:

"Impounded rats, eating perforce what they are furnished, may thrive and grow vigorous. Reasoning man, with laboratory knowledge at his disposal, remains a slave to dietary habits, sacrificing his health, and sometimes even his life."—"We Are What We Eat," Reader's Digest, March, 1938.

In 1905 Mrs. White stated: "The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet."—"Ministry of Healing," p. 295. Her statement may have seemed wildly extravagant at the time it was made, for the scientific knowledge of food, diet, and nutrition was then in its very infancy, and the bacterial causes of disease dominated the medical horizon. But just how largely is improper eating responsible for human disease? This is a question upon which science can now shed much light. Therefore, let science answer it.

**ULCER AND CANCER.**—Doctor Heiser, in writing concerning the research work carried on at Coonoor, India, by Dr. Robert McCarrison, says:

"Diet can be the cause of many diseases. For example, the stomachs and intestines of many of the inhabitants of Southern India are riddled with ulcers. Bad as is the condition in Madras, it is much worse in adjacent Travancore, where the natives consume large quantities of pure starch as found in their tapioca root. Over a quarter of those eating Travancorian food and 10 per cent of those on the Madras diet presently developed gastric or intestinal ulcers; these figures correspond almost exactly with the incidence of the disease among the two peoples. No ulcers occurred in the control rats fed on balanced rations.

"The Japanese in turn discovered that if diets producing ulcers in rats were continued for more than 180 days, the ulcers turned into cancers and were incurable; if the diets were reversed within that time, they disappeared."—Reader's Digest, March, 1938.

**STONES IN URINARY ORGANS.**—Upon the frequency of stones in urinary organs, Doctor Heiser has this to say:

"Half the 12,000,000 inhabitants of Sind in Northern India suffer from painful stones in the bladder. Doctor McCarrison fed the Sind diet to healthy rats; with dramatic suddenness 50 per cent developed stones, again paralleling the incidence of the disease in the human population. No stones, however, formed in a group of rats fed this same diet with the addition of a daily teaspoonful of milk. It is probable the same result could be repeated and millions could be saved from pain if every day they could drink just one pint of milk."—Idem. (See also "The Causation of Stone," British Medical Journal, June 13, 1931.)

Many more extracts might be cited on the

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close relation of diet to other diseases, but we shall take space for only three more.

**Tuberculosis.**—"In this country [England] the per capita consumption of milk provides an excellent index to tuberculosis. The more milk drunk, the fewer the cases. During the World War, in food-lacking Germany and Austria, the tuberculosis rate rose rapidly. In the first few years after the war, despite overcrowding in sunless, unsanitary houses, the incidence came down quickly; the populace were once more being supplied with milk, fats, and other food essentials."—Idem. (See also "The Wheel of Health," by Dr. G. T. Wrench, pages 79-82, 1938.)

**Tooth Decay.**—"Before the American brought his highly milled flour, cereals, and other foods to Hawaii, strong, sound teeth flashed from dark Hawaiian faces. But no sooner had American diet been substituted for taro, the native tuber from which poi is made, than an 80 per cent tooth decay developed, a high figure, identical with that in the United States. Four years ago 1,000 Hawaiian children were shifted back to the diet of their forefathers. In the very first year tooth decay dropped to 40 per cent, and now it appears to be about eight, an extraordinary decrease."—Idem. (See also "National Fitness," by F. Le Gros Clark.)

**Pellagra.**—"The person who lacks health may often lack only some essential food property. He is like a man who has lost a part of the tongue for sugar has long been the diet in parts of our own South. Result—pellagra—"an ordinary vegetable garden."—Idem.

**Divers Diseases Due to Unbalanced Diet**

Space does not permit the quotation of other statements, but to show the widest range in the least possible space we quote from "The Wheel of Health," by G. T. Wrench, M.D. Doctor Wrench makes a comparison of the experimental use in animals of the complete and excellently balanced diets of the Hunza, Sikh, and Parthan peoples of northern India with the faulty, unbalanced diets of other peoples of India.

"The only thing that was common to rat and man in this first experiment was the diet. Here in the grid of Coonoor was a little oasis of a thousand beings of almost perfect health, and here in the cages of Coonoor was a little oasis of a thousand and more albino rats also in perfect health.

"Hence McCarrison was able to sit in his Sanctum and connect up other batches of rats and human with the diseases of the gastrointestinal tract. The only link connection between these two otherwise dissimilar set of living things was a similar kind of diet.

"McCarrison now linked up other batches of rats in the same constant conditions of cleanliness and comfort with other peoples of India by their diets. He was in a most enviable position for trying out diets as a whole. The Indian subcontinent provides so many different races and different habits and diets. Hence McCarrison was able to sit in his sanctum at Coonoor and connect up his rats with teeming peoples near and far, and in the mirror of the rats read the diets of the peoples.

"He took the customary diets of the poorer peoples of Bengal and Madras, consisting of rice, pulses, vegetables, condiments, perhaps a little milk. He gave these to rats. Now, this diet immediately opened the lid of Pandora's box for the rats of Coonoor, and diseases and miseries of many kinds new forth. McCarrison made a list of them as found by him in 2,423 rats fed on faulty Indian diets. Here it is as given by him at the Royal College of Surgeons in, necessarily, technical language:

- Diseases of the upper respiratory passages: adenoid growths.
- Diseases of the eye: conjunctivitis, corneal ulceration, keratomalacia, panophthalmitis.
- Gastrointestinal diseases: dilated stomach, gastric ulcer, epithelial new growths in the stomach, cancer of the stomach (in two cases only), duodenitis, enteritis, gastrointestinal dystrophy, stasis.
- Diseases of the urinary tract: pyonephrosis, hydronephrosis, pyelitis, renal calculus, ureteral calculus, dilated ureters, vesical calculus, cystitis, in-crusted cystitis.
- Diseases of the reproductive system: inflammation of the uterus, ovaritis, death of the foetus in utero, premature birth, uterine hemorrhage, hydrops testis.
- Diseases of the skin: loss of hair, dermatitis, abscesses, gangrene of the tail, gangrene of the feet, subcutaneous oedema.
- Diseases of the blood: anemia, a "pernicious" type of anemia, Bartonella Muris anemia.
- Diseases of the lymph and other glands: cysts in the submaxillary glands and accessory glands in the base of the tongue, abscesses in the same, and occasionally also in the inguinal glands, enlarged adrenal glands, arophy of the thymus, enlarged mesenteric, bronchial, and other lymph glands.
- Diseases of the endocrine system: lymph-adenoid goiter, and, very occasionally, hemorrhage into the pancreas.
- Diseases of the nervous system: poyneuritis.
- Diseases of the heart: cardiac atrophy, occasionally cardiac hypertrophy, myocarditis, pericarditis, and hydropericardium.
- Oedema.

"That is the complete list. Freeing it of its technical dressing, in plain English it means that the rats, which were fed on the diets eaten by millions of Indians of Bengal and Madras, got diseases of every organ they possessed; namely, eyes, noses, ears, lungs, hearts, stomachs, intestines, kidneys, bladders, reproductive organs, blood, ordinary glands, special glands, and nerves. The liver and the brain, it may be noted, do not occur in the list. The liver was, as a fact, found to be diseased in conjunction with the diseases of the gastrointestinal tract. The examination of the brain requires a careful opening of the small bony brain case of the rat and adds greatly to the time needed for postmortem examinations.

"This list denotes a pretty comprehensive lot of troubles to be loaded on to simple little creatures like rats as a result of eating faulty Indian diets. In a list given five years later in the Cantor Lecture, McCarrison added a few more such as general weaknless, lassitude, irritability, loss of hair, ulcers, boils, bad teeth, crooked spines, distorted vertebrae, and so on.

"Considering again the simplicity of the rat and its limitation in things human, the list is, comparatively speaking, almost as complete as the list of contents of a stately textbook of medicine."—"The Wheel of Health," G. T. Wrench, M.D. (See also "Some Surgical Aspects of Faulty Nutrition," British Medical Journal, June 6, 1931.)

A classified summary reveals in the white rat sixty-one diseases in fourteen different parts, organs, or systems of the body, all due solely to defective diet, with ten more diseases in other animals on a defective diet. The diseases of this list are among the most prominent and common of human ailments. Among them are diseases in which we have hitherto considered the causes as mechanical, infectious, congenital, or hereditary. New growths or tumors, ductless-gland disorders, and heart disease might also be included. To all of these there have been no definitely assigned causes.

---To be concluded in July---
Radio Talk on Daily Menu*

By George E. Cornforth, Dietitian,
New England Sanitarium and Hospital

GOOD MORNING, FOLKS! May I tell you something about the unusual foods on today’s menus? First I shall tell you about the dinner menu for the day.

The tomato soup is a cream tomato soup with some extra flavoring added to give it a spicy taste. Our cream tomato soup is made without soda. We use cream in the soup instead of milk, and soda is unnecessary.

Parsley is an unusually wholesome vegetable. We ought to eat more of it than we do. Parsley contains more vitamin A than any other vegetable. It is necessary to eat only a small amount of parsley in order to get all the vitamin A that is needed. Parsley used to garnish a dish should always be eaten. We have parsley in the soup today. You will find cream parsley soup very wholesome and tasty.

The cauliflower timbales are composed of cooked cauliflower cut in small pieces and combined with eggs and milk. This mixture is baked in timbale cups; then the timbales are turned from the molds and served with flax cream sauce. This is a cream sauce flavored with a vegetable extract which closely resembles beef extract in flavor.

The nut cutlets are slices of nutene, one of our high protein foods which may be thought of as resembling white meat. These slices are served with a spicy tasting tomato sauce. The beets are flavored with fresh mint today—a palatable combination. The hot slaw is shredded cabbage heated in a hot lemon sauce.

The orange junket has no orange juice in it; it is just ordinary junket flavored with orange rind. The junket is served as a custard in a custard cup, but it contains no eggs. It is made by coagulating milk by the use of junket tablets.

I am sure you will like the raspberry pie with cream-cheese garnish. The raspberry filling is poured into a pastry shell, and a cream-cheese meringue is put on top, and the result is a very tasty pie.

The salt-rising bread is an old-fashioned bread that our great grandmothers used to make before it was possible to go to the store and buy a yeast cake. In the evening the old-fashioned corn meal was scalded with milk, and in the morning this was light and was used as a starter for making the bread. This bread has a peculiar flavor of its own, one that you will learn to like. It is whiter than ordinary bread, sweeter, and more tender.

SUPPER MENU.—On the supper menu we have cream of okra soup. Okra is a Southern vegetable which does not grow in our climate, but it is much enjoyed by the people of the South. It is in the same family of a pod, and has a spicy flavor and a gelatinous juice. It is almost always cooked with tomato, and sometimes sweet pepper is added.

The steamed natural brown rice compares with white rice as whole-wheat bread compares with white bread. That is, the bran and the germ which contain the minerals and the vitamins have not been removed. This rice has the full value of rice. Chinese and Japanese who live on white rice contract the disease beriberi, but so long as they use natural brown rice, they can keep well indefinitely.

The recipe for Esau’s pottage was given me by a woman who has traveled in the Near East. She says this pottage is a favorite dish in Egypt and Palestine, and it is made from red lentils. You remember the story of the birthright that was sold for red pottage. That red pottage was made from red lentils, the vegetable that we use in this dish which has been named Esau’s pottage. Lentils belong to the same class of vegetables as beans and peas, and they are high in protein.

The cupcakes are made light without the use of baking powder or soda. Loganberryyade is a drink which has enough loganberry juice in it to give it a palatable taste. Logaberrys were popular when they first came on the market, but they were so sour and it was necessary to use so much sugar with them that people soon tired of them. But we have only enough loganberry juice in this to give it a pleasant flavor.

BREAKFAST MENU.—On the breakfast menu we have soy sausage with gravy. This soy sausage contains soybeans, but you would never know it by the taste. It also contains nuts and flavorings which give it the flavor of sausage, and we serve it with a meaty tasting gravy.

The steamed prunes are soaked overnight and then steamed. Prunes are usually stewed, but when they are steamed they have a sweeter flavor. Sliced bananas in orange juice make a pleasant combination of flavors.

Our whole-wheat gems are made light without the use of baking powder or soda. The soy basic bread is different from other breads in that it is basic instead of acid. It is made of soybean flour and white flour. Soybean flour is highly alkaline, and by combining it with white flour it is possible to make a bread that is alkaline instead of acid in ash.

Our molasses is not the usual black molasses. It is made by boiling down sugar-cane juice, just as maple sirup is made by boiling down maple sap.

*This is a sample of the instructive ten-minute radio talks given by Mr. Cornforth each morning except Sabbath, to the patients of the New England Sanitarium. Many of the dishes on the sanitarium menus are strange to the patients, and the informative nature of his talks is much appreciated. This practice might well be followed in other institutions.

—M. A. H.

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Our raw sugar is not the usual raw sugar which comes from the tropics, made there by natives who know nothing of sanitation. If you had handled as much raw sugar as we have and found in it what we have, you wouldn’t want to eat ordinary raw sugar. Our raw sugar is made by the Sugar Refining Company of New Jersey. They have devised a process by which they can clean raw sugar and leave all the minerals in it, and they call it Jack Frost Gran. It has a very pleasant flavor, and dissolves in the mouth more readily than granulated sugar.

I am sure you have never tasted any honey like our strained honey. It is depollenized honey. That is, it has had removed from it that which makes honey disagree with some people; so anybody can eat this depollenized honey.

Suggestions on Selections.—Now, if you will return to the dinner menu, I will make suggestions for balanced meals. You might select either of the soups listed, and I would suggest nut cutlets with fine herb sauce, baked potato, beets with mint, spinach, lettuce with oilless dressing, orange junket, tomato juice, salt-rising bread, and butter. If you wish to try the raspberry pie, I would suggest that you choose the cream parsley soup, ripe olives, nut cutlets, baked potato, mashed squash, tomato juice, salt-rising bread, and butter.

From your supper menu you might choose any one of the soups, Esad's pottage, melba salad, grapefruit ice cream, and a cupcake; or milk, whole-wheat bread and butter, and one or two selections from the fruits.

From the breakfast menu, I would suggest that you try creamed Graham toast instead of cereal, soy sausage or an egg, sliced bananas in orange juice, wheat-germ gems, and butter.

And now I shall say good-by until tomorrow morning.

Public-Health Education.—The medical profession came into being to keep people well. It did not, as commonly supposed, come into being to cure disease. Public-health activities and public-health education of the people can never rest for long at greater heights than the level of average human health intelligence. It follows that as this health knowledge of the average person increases, the necessity immediately presses that the members of the medical profession must continue to be aggressively active in the attainment of greater heights, lest we be distanced in the march of progress, and forfeit leadership. It is the profession’s bounden duty to inculcate in the minds of the people, by systematic effort, the progress that is being made in preventive and curative medicine and to impart this knowledge in the centers and outskirts of communal life.—California and Western Medicine, October, 1937.

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Assisting Doctors to Locate

By G. F. Eichman, President, East Pennsylvania Conference

The Autumn Council of 1932, held at Battle Creek, Michigan, passed a recommendation to the effect that each union conference should cooperate with its local conferences in providing a loan fund up to $1,500 for graduates of our medical college, thus making it possible for them to set up private practice in the various conferences throughout the field, and stating the conditions upon which these funds were to be provided and dispensed. At that time I was president of the Texas Conference, and immediate study was given to this question. We placed ourselves on record as favoring the recommendation, and drafted certain stipulations to which each doctor requesting a loan should agree before the loan was made.

We negotiated with the medical college, and succeeded in placing nine doctors in our conference from the time the recommendation was passed in October, 1932, until I left the Texas Conference in July, 1936.

In no case did we go the full limit of the General Conference recommendation in making loans. The highest individual loan made was $500. Four men who were operating a small sanitarium together received a loan of $1,000. In making the loans, we asked each doctor to sign an interest-bearing note, with the understanding, however, that we would not expect a doctor to make any payments on the note during the first year unless he chose to do so. We also stipulated that the interest must be paid annually, and that after the first year the note was to be reduced at the rate of not less than ten per cent of its face value each year. We suffered no financial loss, and through recent correspondence I have learned that the unpaid notes are good, the interest has been paid to date, and most of the notes have been paid off entirely.

Naturally, when we make loans to these doctors, we expect financial returns to the conference in tithes and offerings. My experience has been that even in the short period of two or three years, doctors have paid into the conference in tithes alone two and three times the amount that was loaned to them, besides their regular offerings and donations. It is perfectly proper that we should recognize the financial value of a doctor who has a good practice in a local conference. At the same time, we need to consider the spiritual influence that the doctor exerts in the church and in the community in which he practices.

In all the cases in which doctors were located during my administration, we were successful in securing men who proved to be spiritual assets to the conference through their leadership in the churches. Most of the men placed are holding such key offices as elder, Sabbath school superintendent, missionary leader, and treasurer. All of the doctors, besides paying a faithful tithe, have supported the work by making donations toward evangelistic programs, giving liberal offerings for missions, and taking an active part in Harvest Ingathering and other denominational endeavors.

I am now located in the East Pennsylvania Conference, and I regret to say that this conference has not been so successful in the endeavor as the Texas Conference, because of the laws of the State. Pennsylvania laws are very rigid, and it is hard for a doctor who has been graduated from a medical college

HEALTH-EDUCATION EXPERIENCES

CAPITALIZING ON A CHILD'S ENJOYMENT RATHER THAN HIS FEAR.—During my affiliation in the county hospital I had the care of a ten-year-old boy who had a ruptured appendix. He came from a home in which no health principles were taught, and in which cooperation with those in authority seemed unheard of. The doctor desired that after fluids were resumed by mouth, they be pushed up to at least 3,000 cc. daily, or else a hypodermoclysis would have to be given.

My objective was not to frighten him into drinking water by warning him of the painful procedure which would follow if he did not, but to explain the advantages of water drinking and to make it conducive for the definite habit to be formed. I found a glass tube, which made drinking possible with less effort, and told him to sip slowly until he heard the "bubble" through the tube. At regular intervals I took fresh water to him. He enjoyed waiting for the "bubbling," which was a sign that the glass was empty, and soon the habit was fixed. When he was stronger, he poured his own water from the pitcher, and we had no trouble with him. His progress was much hastened by this method of forcing fluids.

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Rose Peterson.
[Senior Student of Nursing.]

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outside the State to secure a license to practice in the State. Although the medical graduates of our medical college in California are quite capable of passing the Pennsylvania State-board examination, there are other requirements which make it difficult for a doctor to secure a license to practice. Pennsylvania requires work in the internship field that most other States do not require, and therefore unless a man interns in the State, it is almost impossible for him to secure a license unless he takes this additional internship work.

The better hospitals in the State require a personal appearance when application for internship is made. This requirement presents difficulties to the graduate who may find that he does not have enough money to buy a ticket from California to Pennsylvania. Recognizing, however, the value of good Christian physicians in the conference, our committee recently voted to provide the fare for three graduates each year. If the doctor is accepted as an intern, he usually has no difficulty in securing a license, and when he sets up in private practice, the expense of his trip to make the personal appearance is added to his loan.

Since coming to the East Pennsylvania Conference in July, 1936, we have located several fine young men. One is the elder of one of our leading churches, and his spiritual influence is a great source of encouragement to the church. We believe that as a result of the action taken by our conference committee, we will be able to place many more medical graduates in the territory of the East Pennsylvania Conference. This is missionary work of the highest order, and the good which will come to the church as a result of locating these medical men of high spiritual standards will be revealed in the earth made new.

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Hold Fast to Principle

CERTAIN features of our sanitarium work have doubtless presented problems since their early establishment. Recent experiences relating to the prohibition of smoking in our sanitariums, and the demand by nonresident physicians that caffeine beverages and meat be served their patients, give occasion for reviewing the instruction given sanitarium administrators on these points.

Since smoking has become prevalent among women, the problems relative to its control in our institutions have materially increased. So far as I have been able to learn, smoking in our sanitariums has been prohibited all through the years. But periodically, and particularly in recent years, there has arisen more or less of a demand for liberalizing the established rule. Physicians on the attending courtesy staff of our hospitals, and occasionally members of the resident staff, have requested that certain of their patients addicted to the use of tobacco be exempted and be allowed to smoke in their private rooms during their stay in our institutions.

In some instances, doctors have refused to send patients to our hospitals because of the regulations regarding smoking. United action on the part of local surgeons, that has virtually amounted to a boycott, has arisen in a few instances. Such action means much to an institution already struggling financially to keep going, and the desire to secure such patronage is naturally very strong. The question is sometimes asked, "Are we not too narrow and fixed in our views, and do the changes in public sentiment and practice not warrant changes in sanitarium policy on this point?"

A large proportion of sanitarium patients are ambulatory, and those who feel that they must smoke can seek a secluded spot removed from the buildings, where they may indulge. But the problem becomes acute when it is necessary to confine a confirmed smoker to his bed at the time of a surgical operation. The argument is offered that an individual habituated to the use of tobacco should not be required suddenly to discontinue its use. It often happens that a patient who has been smoking for years is to be hospitalized for only a few days, and he has no desire whatever to change the habit of a lifetime. Further, it may be held by the attending physician that the abrupt withdrawal of tobacco will not be best for his patient, but will have an unfavorable effect upon the nervous system. However, a study of the scientific literature on the subject leaves one unconvinced that this reasoning is sound. Rather, it is fallacious.

Nicotine does affect the nervous system, as it acts chiefly as a depressant. It is through this action that the use of tobacco may appear to relieve nervous tension, and give a sense of comfort, and it is common for individuals addicted to the use of tobacco to become nervous and irritable for a short time when they are deprived of it. These symptoms, however, can be satisfactorily controlled by sedative measures, and it is surprising and gratifying how quickly the smoking habit and taste for tobacco disappear under the sanitarium regimen of proper diet and hydrotherapy. And the patient is encouraged over his noticeable state of improved well-being.

In view of the recognized evil physiological effects of tobacco upon the nervous, circulatory, gastrointestinal, and other systems, and of the fact that the nature of our work is reformatory and educational, it would appear that our institutions are justified in their stand on the use of tobacco, and indeed can only properly discharge their responsibility by maintaining a standard of total abstinence. Furthermore, it is incumbent upon us clearly to teach our patients the facts relating to the

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serious effects of tobacco upon the human system.

This subject is closely related to the matter of serving tea, coffee, and meat in our institutions. In sanitariums that have many patients attended by nonresident staff members, especially non-Seventh-day Adventist physicians, this problem is frequently troublesome. It is only by consistent adherence to principle, by eternal vigilance, and by tactful, patient efforts to present the sanitarium objectives to such physicians, that we can secure their support and cooperation. When the attitude of the resident staff of our sanitariums is a kindly one, and when their policy and practice are ethical, a large percentage of the physicians located near our institutions will usually be cooperative in respect to our principles.

We feel that in open staff or semiopen staff institutions, definite efforts should be put forth to secure the active support and patronage of physicians eligible to do work in our sanitariums. The plan of inviting all local physicians to the institution for an occasional luncheon or dinner, at which there is disseminated information concerning our purposes, objectives, and plans for improved service and added equipment, and requests are made for their cooperation in regard to our principles, has yielded very gratifying results. Merely sending a letter in which are stated the prohibitions, with the expectation of hearty cooperation, commonly proves very unsatisfactory and may arouse antagonism.

Let us not lose sight of the fact that the success of our sanitariums depends primarily upon the special blessing of God. And we are counseled that this blessing can rest upon these institutions only as they maintain high standards.

"The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted upon Bible principles, as the Lord's instrumentation, and it was to be in His hands one of the most effective agencies for giving light to the world. It was God's purpose that it should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings. All who should act a part in it were to be reformers, having respect to its principles, and heeding the light of health reform shining upon us as a people."—"Testimonies," Vol. VI, p. 223.

In matters of principle, it is to be kept in mind that any compromise is serious. A compromise made in order to secure the patronage of physicians or patients who are not in harmony with denominational principles, is fraught with great danger. The adoption of such a policy can never bring financial success to our institutions, but must ultimately end in disaster.

H. M. W.

SUGGESTIVE HOME-AND-SCHOOL PROGRAM

Subject: Health Education

Prepared by Kathryn L. Jensen, R.N., and Nina Fleetwood, R.N.

Purposes of the Program

1. To stimulate cooperation between parents, teachers, and medical workers in correcting the situations and practices detrimental to the normal growth and physical development of the children of the community.

2. To present an objective study of the present health status of the school.

3. To lay a foundation for the integration of health topics into subsequent Home and School Association meetings.


II. Prayer.

III. Scripture Study. (The president of the Home and School Association introduces the topic with a few remarks regarding the purpose of the meeting, and then presents the leader of the Scripture study. The references should have been distributed previously to members who will read them clearly and distinctly.)


2. What dual wish does the beloved apostle express for fellow believers? 3 John 2.

3. What provisions did the Lord make for the children of Israel which shows His interest in their health?
   a. He provided water. Isa. 48:21; Ps. 78:20.
   b. He provided food. Ex. 16:16-21; Ps. 78:24, 25.
   c. He healed and protected them. Neh. 9:12, 20, 21; Num. 21:7, 9.


5. What educational advantages were available to Jesus? Id., p. 399.

6. What is included in a "comprehensive education"? Id., p. 398.


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IV. Special Music or Recitation. (Suggested poem—"A Dream of a Divided Gift," by A. W. Spalding. See leaflet, "Health Education and Inspection for Church Schools," issued by the Educational and Medical Departments.)

V. Symposium.
1. A ten-minute report of the school’s physical plant by an interested parent or other competent individual who is acquainted with the school.
A short report of the sanitation, lighting, et cetera, of the school, compared with the minimum essentials. (See "Criteria for Evaluating the Health Educational Program in Elementary Schools in a Conference," General Conference Medical Department. Also "Minimum Health Requirements for the Rural Schools," National Education Association, 1201-16th Street, N.W., Washington, D.C. Price, 20 cents.)

2. Present health status of children as revealed by the physical examination, preferably by the medical worker making the inspection. In her absence, the teacher or another informed individual may give the report. (10 minutes.)
References:
a. Child Health Leaflet. Medical Department, General Conference.
b. Gold Star Chart, and reports left by the medical examiner.

3. School and community problems affecting child health, preferably by an interested parent. (10 minutes.)
a. It is better here to take up some specific problem needing cooperation for solution, and mention others for future consideration. The most immediate need for correction in the particular community should be chosen, such as the combined effort of parents and teachers for:
(1) Earlier bedtime attitudes and habits.
(2) Plan to provide hot lunches.
(3) Hand-washing facilities.
b. Whatever the problem, it is well to open it for discussion, the leader guiding the discussion until a common solution agreeable to the majority can be put to vote by the chairman of the meeting. This meeting should bear fruit in some cooperative activity to improve the health of the community.

c. References:
(1) "Home and School Cooperation for the Health of School Children." National Education Association, 1201 - 16th Street, N.W., Washington, D.C.


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Approach to Primitive Peoples

By A. F. Parker, Missionary, Solomon Islands

For a number of years now I have been laboring on the island of Malaita in the Solomon group. There are many thousands of raw heathen here, as well as a few thousand who are followers of some mission society. They have been a very hard race to bring into subjection, and although the government now has a certain amount of control over them, killing still goes on, and they are reckoned by many authorities to be the most treacherous people of the South Seas.

During the last few years there has been a marked change in the progress of our work in these islands. I have found that the medical work is truly the "right arm of the message" when dealing with primitive people. I would say, Never go anywhere among them without a medical kit. Be willing to try to aid anyone in need, no matter how much of a hurry you are in, or how useless your efforts may be as far as alleviating the suffering is concerned. Never let filth prevent you from doing a good turn to the sick, but at the same time try to leave a lesson behind.

To my mind the very first essential in the life of a worker is a fully consecrated life. One must keep absolutely true to principle in everything. A love for the people themselves, as well as a burning desire for the salvation of their souls, is also necessary. One must always be of a happy, cheerful disposition, even though he is not feeling so, inwardly, if success is to follow. The philosophy of Solomon—"A merry heart doeth good like a medicine"—is very true when dealing with primitive peoples.

All that is not harmful, spiritually, mentally, or physically, of the native life and customs, should be left with them. It will suit them far better under their conditions than anything you may try to put in its place. The native must first be won to the man, then to Christ. As John puts it: "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."
Instrumental Music in Church

By H. B. Hannum, Music Instructor, Emmanuel Missionary College

To worship and glorify God should always be the objective of the musical parts of the church service. This can usually be met without difficulty in the vocal music because of the aid of the sacred text or words, but it is somewhat more difficult to attain in the use of instrumental music. The true church musician, however, will see that all instrumental music is in harmony with this ideal.

The ideal instrument for church use is the organ, of course—either one of the excellent, though inexpensive, reed organs available, or a pipe organ voiced for church music. Some of the electronic instruments may also serve as church instruments in the hands of a skilled player. The organist should recognize that there is a clear distinction between music that is theatrical in type, and that which is suggestive of a church atmosphere. Popular music played on organs over the radio is a good example of what is meant by “theatrical.” Such a style has no rightful place in the church, although it has crept into some of our houses of worship on sacred occasions.

Where it is impossible to secure an organ, the next best choice is a piano, kept in tune. Surely the Lord must be displeased by the out-of-tune instruments to be found in some of our churches. We would not think of using soiled linen on the communion table. Neither should we dishonor God with an instrument grossly out of tune.

The violin and the harp are also adapted for use in church music. Other instruments are admissible, but care should be exercised to exclude any type of instrumental tone which has the secular flavor. There is no instrument which is sinful in itself, but certain instruments are better than others for use in church. Just as we associate certain types of architecture and lighting with a church building, so there are certain types of tone which seem better adapted to religious services.

The Prelude.—An important instrumental part of the church service is the prelude, which has for its objective creating an atmosphere of worship. When the members of the church assemble, their thoughts are often far from unified in an attitude of worship. Under the influence of the organ prelude, they are brought more or less into an emotional unity which is conducive to spiritual unity and the spirit of worship. This is the spiritual function of a prelude. Any music which accomplishes this result is successful. Naturally, a well-known love song, or music which reminds one of the concert hall, is unsuitable for church music.

The Offertory.—The music for the offering should also be conducive to the act of worship. It should be of help to the congregation in their meditation upon spiritual things. Personally I believe we should avoid the familiar and hackneyed melodies for both preludes and offertories, such as Rubinstein’s “Melody in F,” Schumann’s “Traumerei,” Schubert’s “Serenade,” and others of this type. This music is suitable for social occasions, but it is too common for the sanctuary.

If our church pianists will inquire at the music store for reed-organ music or for pipe-organ collections, they doubtless will find material that can be used on a piano and which will be much better for church use than much of the piano music commonly available. There is a wealth of suitable material to be found in organ collections which can easily be adapted to the piano. Such a collection is “Songs of Syon,” by J. Alfred Schehl. Although written for the organ, the pieces are on two staves and are not at all difficult to play. A good collection for the piano is “Saturday Day Music for the Piano,” by J. C. Randolph. An exceptionally fine series for the organ is “Musica Divina,” in three volumes, by Philip G. Kreckel. Other suitable collections are:

“In Modum Antiquum,” by Garth Edmundson.
“Selected Festival Music for the Organ,” by William C. Carl.

Vol. 2. Lent and Easter Services.
Vol. 3. Special Church Services.
Vol. 5. Funerall Service.

The Postlude is the closing instrumental portion of the service. It is usually played while the congregation quietly leaves the church. It may be joyous or meditative in character, depending largely on the nature of the church service. Sometimes a simple hymn makes the most effective postlude, and sometimes a festive sound of praise is in place.

Never should the church musician feel that he is playing a concert, or that he has a solo part in the service. The personality of the player should be hidden behind beautiful music which is played solely to the glory of God.

“Songs of the Message—No. 1”

For years, The Ministry has had, as one of its definite objectives, the development of high ideals and practical achievement in the music of the church—with composition and rendition comparable in spirit, form, and content to the expectation of our God for such an hour. To this end, its monthly section “Music of the Message,” has appeared, and
approved gospel songs have found a place in our columns from time to time—as often as our limited budget would admit of making plates. We now take great pleasure in announcing a gratifying extension of this plan, which, in brief, is this: Certain songs of merit, which have already appeared in THE MINISTRY, together with other brand-new songs of rare beauty and musical excellence, composed by our own musicians, are about to be released as an eight-page collection, song-sheet size, for the very nominal price of 50 cents. This choice initial collection is being printed by Review and Herald arrangement under the attractive title, “Special Songs of the Message—Group No. 1,” and will be available through your Book and Bible Houses by May 15 in North America, and shortly thereafter overseas.

Our gospel musicians, our institutional and private music teachers, our local church musicians, and friends of gospel music everywhere in our institutions and churches, will wish copies of this song leaflet and will wish to encourage its circulation. Be it particularly noted that upon the reception and circulation of “Collection No. 1” will depend the issuance of “Collection No. 2,” which should appear some six months later. If this venture proves successful, the plan, as a continuing series, should constitute a real contribution to the advent movement. Better and ever better music should issue from the hearts of consecrated, talented musicians of the advent movement. These compositions will all have passed under the scrutiny and have received the approval of a competent music committee of experienced musicians, and they will thus conform to the high standards set for such compositions.—Editor.

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

Unerring Counsel for Executives

By L. K. Dickson, President,
Northern California Conference

To the conference president, the counsels found in the Spirit of prophecy are most practical and of unsurpassable value. The growing complexity and difficulty of the work, and the fact that it has entered upon a more advanced and much more exciting stage of development, call for adjustment and restatement of plans and programs in the light of the new outlook in the realms of thought and human relations. This cannot be safely done without the guidance of the voice of God in pointing out the primitive principles and foundations of God’s great program.

Those who are tempted to feel that the counsels of the Testimonies were good enough for the earlier leaders, but a bit behind the needs of the present hour, remind me of Carlyle. He paused on an Italian mountain path, looked at the figure of Christ hanging on the cross, and, shaking his head, said, “Poor fellow, you have had your day.” Was Carlyle right? Has Christ had His day? Has the Christ of the beginning failed to be the Christ of the ending? You answer No, and rightly so. Neither, then, have the counsels of the Spirit of prophecy had their day. Carlyle lived to see the day when he retracted his statement. He knew, finally, that the day of Christ was just beginning.

Just so it is with the Spirit of prophecy. Its greatest day is just now dawning. In it we find words which speak calmness and healing and power and wisdom in this stormy, troubled hour. In it we find the counsel with which to meet every emergency. In it we find the comfort and guidance which is an anchor to the soul, both sure and steadfast, in a day when everything of eternal value seems to be slipping away.

Without doubt we need more leaders who are able to deal in large dimensions. Why? Because the world work of this cause is the largest unaccomplished task on earth. It embraces every man, woman, and child of every nation and race, in the whole range of individual life and of human relationships. It involves the greatest problems and issues which can engage the minds of men. It therefore demands the keenest insight in solving the most intricate problems which men have ever been called to face.

A mark of true leadership in our work now, as in every hour of crisis, is that of attentiveness to the voice of God. Sensitiveness to the ordering of Heaven is needed by the leaders of the church today. In his supremely important work as administrator of the things of God, the president of a conference should give constant evidence that he recognizes the moving, beckoning hand of his Lord. He should be able to discern the times and the season for advance moves to be made, and the plane of principles which must guide and underlie successful service in this great cause. In all of this, he is continually in need of counsel—tried, unerring counsel which touches every problem of his many-sided work. This can be found alone in the divinely indited counsel of the Spirit of prophecy writings.

It is my deep belief that, as leaders of the people of God, we need to know these great writings better. We must spend more time pondering deeply the counsel of Heaven which has been given in love, that we might not lead the precious flock of God astray, or carelessly build the fabric of God’s cause which must stand the stress and strain of these mighty closing days. We must seek a more heroic
practice of the things which God has said to this people. We must contemplate and meditate upon the instruction which God would have His people receive. We must diffuse among the laity the things to which God is calling His people just now.

It seems nothing short of tragic that any in positions of responsibility and leadership in this great movement should deprive themselves of the counsel of these messages which God has sent to this people. How can we, if we have any understanding of the seriousness of the times through which we are passing, of the gigantic task before us, and of the tremendous odds against us in Satanic maneuvers, neglect this great source of divine wisdom and guidance?

There is need now of a great awakening among the rank and file of both workers and laity to the resources of understanding and counsel which are at the command of this people in these tremendous years of uncertainty, confusion, and bewilderment. This is no time to be taking things for granted or to take counsel of our own intellect and judgment in the conduct of the work of God. We have come into times which call loudly for omnipotent power, divine wisdom, spiritual understanding, and unerring leadership, not only that the ground already won for Christ shall be held, but that the frontiers of the message may be widened throughout all the earth, and the task speedily finished.

Let us as leaders in the advent movement lay a firmer hold upon the wise counsel of God through the writings of the Spirit of prophecy, and avail ourselves of every direction which He has given us for the completion of the work which has been placed in our hands to do quickly. Surely all that God has said to this people should be known and understood by those who would lead this people wisely and safely.

BOOK REVIEWS


In the words of the publishers, this author gives a "sobering account of the surrender of ministers to war hysteria in that dark period of the world's history from 1914 to 1918. In showing preachers caught in the vortex of war madness, the book transcends the immediate field of its inquiry and demonstrates the whole devastating influence of war psychology on the leaders and molders of public opinion. If we are to keep our heads in the days before us, we must understand thoroughly the factors that entered into our behavior in the tragic days of the past."

This book reveals how many prominent religious leaders and religious journals very strongly advocated the principles of noncombatancy before the war. But as the war fever spread throughout the world, these same leaders did their utmost to rally the people to the support of war in the countries in which they lived. They became agents of their governments in arousing the enthusiasm of the people to the support of the war regime. They engendered and advocated the spirit of hate against their enemies.

Whether one holds to combatant or noncombatant views, he will find this book truly illuminating as a faithful record of the changing psychology of men in hours of great national danger and provocation. I have read this book with deep interest and can heartily commend it to my fellow ministers.

F. M. WILCOX.
[Editor, Review and Herald.]


As a reference book on the origin of some of the greatest hymns of the church, this volume is unsurpassed. No man can read it without obtaining a deepened appreciation of what music means and what it may be made to do in connection with divine worship. It is not only comprehensive in the broad survey it makes of the best hymns of the church, but it is finely written. It thoroughly covers 150 hymns as studies and interpretations, and gives an account of their origin.

This is a book calculated to arouse a real glow of appreciation of, and enthusiasm for, fine hymns. Its author is director of Fine Arts in Religion, and professor of Church Music, Hymnology, and Allied Arts at Boston University, and consequently has a rich historical background as well as a thorough knowledge of music and a real love for his subject.

The volume constitutes a valuable source of information not alone for ministers, but for Christian teachers, organists, pianists, and choristers.

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

How to Open a Book

Books are frequently damaged and their backs broken, especially when new, through being harshly opened. They should be handled as follows:

Place the book with its back on a smooth surface; hold the leaves upright with one hand and turn down first the front cover and then the back cover. Then open a few leaves at the back, then a few at the front, and repeat this alternately and gently until the middle of the volume is reached. The book will then lie fully opened at its center and fairly flat on the table. To get the best results, repeat this once or twice. Never force the back of a book; if a volume is opened carelessly, its back may be broken and the leaves loosened.

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*Elective, 1939 Ministerial Reading Course.

The Ministry, June, 1939
Oral Bible Reading

By William L. Miller, Theological Student, Pacific Union College

"I entered once at break of day
A chapel lichen stained and gray.
Where a congregation dozed and heard
An old man read from the written word;
While the congregation that dozed around
Sat in silence without stir or sound;
And although light shone in like a flashing gem,
The dawn had come unknown to them."

LIGHT shines upon God’s word when it is read in the pulpit—light which it is the minister’s privilege to reflect to his congregation, revealing to all the pathway of the Christian life. To best accomplish this task involves certain principles in oral interpretation. To know, to understand, and to practice these principles tends toward a more enlightening audition of the Scriptures. The laity is becoming more and more “speech conscious,” and hence the minister, leader and standard-bearer that he is, must assure himself of proportionate advance in this field.

In the parable of the sower, the Master gave the first principle of oral interpretation—preparation. The properly prepared ground yielded one hundredfold. Preparing the hearts and minds of the congregation is of prime importance. With this in mind, let the minister not begin the reading of his selection the moment he reaches the desk. Rather let him reverently pause a moment, Bible in hand. We may well recall a striking sentence from a moment of history: “Don’t shoot till you see the whites of their eyes.” Assurance on the part of the minister that his hearers are within range, and that he has their attention, will tend toward successful reading. This initial pause serves to focus the attention of the congregation upon the Word, permitting the Holy Spirit to do its work in mind and heart, and it proves a most effective permanent means of accomplishing this end.

With the audience prepared, it is the reader’s responsibility then to transform effectively the cold type of the page into living, throbbing, inspiring, enlightening words. To aid in this transformation, the following principles are offered. They were culled from an article in the Quarterly Journal of Speech for October, 1937, by T. H. Marsh of Southwestern University, Georgetown, Texas.

Three Principles of Vocalization

1. Vocalization of the written word must be preceded and accompanied by its mental realization. Careful adherence to this principle will eliminate that stereotyped pseudo-reverent-tial tone so common among ministers, and will put in its stead a tone of living earnestness. With a vivid mental conception of the scripture to be read, no merely mechanical reproduction will attend its vocalization. “When living what you’re reading, you will be reading what you’re living.” The result is communion with the audience, and this mood produces vital acceptance in the minds and hearts of the hearers, as well as sacred enjoyment of the reading.

2. Oral interpretation must adhere to the fundamental law of all languages; that is, “Attention must not be drawn to manner.” This comprehensive law is most often violated by that lack of preparation which results in a “recipe reading” production. Such work is deficient in enthusiasm and produces an “uncertain sound” which often creates apathy in the passage read. It may also be violated by that lack of preparation which results in exaggeration. Knowing that his oral reading of the Word should make an impression upon the audience, the unprepared reader resorts to dramatization, overemphasis, empty show, and excess amplification, in order to cover up his lack of preparation. That sacred influence which must accompany the reading of the Word is altogether lacking in such oral reading.

3. Facing every oral reader of Scripture is the question of translation, or version. Various translations besides the King James Version have their place in the pulpit, but their public use should be subjected to discretion. For oral reading of the Scriptures, the melody, the lofty diction, and the rhythm of the King James Version can scarcely be surpassed, and should precede other translations. A new minister takes his place before the congregation and announces his intention of reading from the one hundred thirty-ninth psalm. Some of the members have known this scripture from childhood. He begins: “Thou hast searched me, and known me, O Lord.” There is a restless stir in the audience by those with open Bibles who are reading along with him or who know the psalm from memory. Doesn’t the new minister know that the “O Lord” comes first? He continues: “Thou knowest when I sit down and when I stand up.” How these words jar upon the ears of those expecting to hear the majestic flow of “Thou knowest my downsitting and mine uprising.”

In order that the minister may stand in his rightful place as a leader in this “speech-conscious” era, let him seek a conscious sense of profound reverence for the Sacred Word as he reads it. Let him prepare the audience for its reception. Let him avoid attracting attention away from the message of the Book to the manner of his delivery. And let him wisely select the translation to be read, in accord with the occasion.

The Ministry, June, 1939
The Papal Resurgence

The eyes and the ears of the world were focused on the recent coronation of the new Pope, and comments from the religious press thereupon reflect the alarm felt by Protestant denominations over the growing encroachments of the Papacy. In the Baptist Watchman-Examiner of April 6, Vernon L. Shontz sets forth some of the perils of the union of church and state:

"A few days ago there occurred an event which was front-page news in all the world. Thousands of people had gathered in Rome to witness a scene which happens only once or twice in a lifetime. There, amid a splendor which kings of all time might have envied, a gorgeously robed man accepted the responsibilities of high office. The high moment of the ceremony was the crowning of the richly robed man with a triple tiara. As it was placed on his head by an official chanting, "Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Victor of our Saviour Jesus Christ.' Thus did Cardinal Pacelli become Pope Pius XII. He was crowned not only as head of the church, but also as one who has power over princes and kings. Undoubtedly most people read the coronation formula carelessly. Probably they thought of it as merely a relic of medieval and traditional ritual. It may be dismissed in that way. Yet a knowledge of its setting and background seems to justify the belief that it expresses both a prayer and a program. Its sentiment is fully in keeping with an unchanging attitude and policy. For Baptists it again raises the question of the perils of the union of church and state. What are the perils?

"This is scarcely a time for academic discussion. Happenings at home and abroad should make us sit up and take notice. In some parts of the world, the state is guilty of aggression. In others, religious movements seek to dominate and control the state. When any religious organization becomes so influential that the state feels under obligation to pay homage to it, there is occasion for alarm. Such a situation is indeed fraught with peril. Liberties obtained at great price are in jeopardy. The peril is all the greater when it is borne in mind that the movements which threaten our liberties are not heralded by the bale of trumpets. Rather, they gain momentum through peaceful penetration and political manipulation. It would be silly to think of certain happenings as incidental or accidental.

The same issue of this Baptist paper editorially expresses amazement that so much acclaim has been accorded this change in spiritual leadership, in the form of press publicity, and in the respect paid by the United States Congress to the former pope in adjourning and passing resolutions in honor of his memory. The head of a Protestant denomination, no matter how important, has never received such attention at death.

"All Protestantism is amazed at the sycophantic attitude of much of our daily press, which seemed frantically eager to outdo itself in publishing papal propaganda at the time of the death of Pius XI and the election of Pius XII. It is equally disturb-
PREPARE!—As Seventh-day Adventists move into the spotlight of world scrutiny, their fundamental positions will become the object of increasingly pitiless investigation. Our positions—not simply Biblical, but particularly those involving historical, scientific, and factual aspects—will be challenged and denied with all the intellectual prowess, countering data, and apparent logic at the command of the opposers of truth. Then will the work of sound, sure, and conclusive investigation amongst us come sharply to the forefront. Then will the toils, the prayers, yes, and the tears, of the real establishers and defenders of the faith stand forth in their true light and worth. Then will other things, now often in the forefront, find their relative values. Our supreme concern in the crisis hour will be the supremacy of truth. These are our golden days for preparing—preparing against the coming onslaught. As truly as we exist as God’s appointed movement for the hour, we shall face the wrath of the dragon soon.

WHISPERERS!—There is always some whisperer somewhere talking about our leaders—questioning their orthodoxy, their loyalty to the Spirit of prophecy, their fidelity to this message, and their leadership of it. Those who have known these leaders intimately through the years, who have observed their words, their acts, their plans, their influence, their prayers and tears of intercession, and know their fundamental integrity as high-minded Christians and sound Seventh-day Adventists, do not take kindly to such slurring suggestions. God will assuredly hold such accountable for their hindering, scattering influence. Those who indulge in such covert slander of our chosen leaders should not go unrebuked. nor shall their charges pass unchallenged.

BRETHREN!—Rhetorical figures of speech are invitingly expressive—that is why they are instinctively employed. In consequence, experienced city evangelists, holding large efforts with a supporting corps of workers, are sometimes dubbed “ocean liners,” while younger, less experienced men, in the smaller places, usually toiling away alone, are by comparison denominated “tugboats.” Felicitous comparisons and contrasts spring forth easily from the simile—and all, of course, without malice. But, really, brethren, is this a wise procedure? Is it good for a man to be labeled a mighty “ocean liner”? And is it fair to those relegated to the group of “tugboats”—and there are always many more in proportion—to be so designated? After all, does not the man working alone, who wins a goodly number of souls, deserve fully as much credit as the evangelist at the head of a company whose prorata accessions, when you count the personnel of the group, are perhaps less than the total number of souls won by the individual who works alone? Flattery is not good for any man. Great “ocean liners” sometimes founder; and the more such have been lauded, favored, and spotligted, the more tragic the grounding becomes. Christ said, “All ye are brethren,” and we cannot improve upon His classification. Let us refrain from placing men on pedestals of publicity and praise.

JOKERS!—If some preachers could only sense how cheap their labored attempts to be continuously humorous appear to their thoughtful brethren, they would surely change their course and emphasis. Their salis are often exceedingly silly, and their quips but stale, hackneyed jokes that are more appropriate to the vaudeville stage than to the sacred desk. The simple fact is that people do not place much confidence in the joking minister. They do not think he has a very high conception of his exalted calling. No, this does not imply that those spontaneous overflows which sometimes light the face with a smile and relieve the tension are taboo. But the sobering message of God in these sobering times calls for serious men.

OVERDONE!—If promoters of projects could only see how they frequently prejudice their own case—and sometimes make themselves almost obnoxious—by their incessant pressure upon the particular work for which they are responsible, they would surely shift to a more tactful method of enlisting interest and cooperation. They would not bring their propaganda into every meeting they address, every article they write, every council discussion in which they participate, every committee on which they serve—and at times even into their public prayers. One even wonders how long funerals will be exempt. The part should never overshadow the whole, nor some good thing be projected as the cure for almost every ill. There is that capitalizeth every golden opportunity, and yet causeth revulsion if overdone.

The Ministry, June, 1939

L. E. F.
CIVILIZATION'S ABBY.—Humanity in our day is disturbed to a degree never before known in history. There are many sore spots in the great body of human society. All the stupidity of the World War is being repeated. The world has been divided into opposing camps, each nation living in fear of its neighbor and watching to take advantage of the other's weakness. Millions of lives are being sacrificed. Vast quantities of wealth, which might have been used to give sustenance to the dispossessed, have been destroyed. International relations are poisoned by hate and greed, leaving many of our brothers and sisters stripped of all the rights of humanity, and wondering if there is deliverance anywhere. It is not an overstatement to declare that this rising tide of savagery and materialism has brought our civilization to the edge of an abyss.

PREACHER'S ROLE.—In a world gone mad with fear as the maelstrom of its own hateful selfishness carries it swiftly to destruction, the Christian preacher cannot be expected to remain utterly unaffected. In days when a civilization totters and black despair clutches at the hearts of men, the preacher who shares his people's life and sorrow and anxiety is not immune against the state of his environment. As the years go on, many a preacher's confident helpfulness is gradually giving place to discouragement and helpless resignation to inevitable defeat, and the appearance of undiminished courage is maintained only by the greatest effort. ... A hopeless outlook has taken its toll, and many a preacher has lost the sense of his vocation's splendid possibilities. The thought of it no longer thrills him. He does not go to his work with his heart beating high for the wonder and hope of adventuring for God. Familiarity with it through the years of discouragement and helpless resignation to inevitable defeat has poisoned the preacher's soul. He has become a stranger to every effort of hope which the world may expect of Christian faith and life. The confident prophetic hope and courage which the world may expect of the Christian preacher. The confident prophetic hope and courage which the world may expect of the Christian preacher. The confident prophetic hope and courage which the world may expect of the Christian preacher. The confident prophetic hope and courage which the world may expect of the Christian preacher. The confident prophetic hope and courage which the world may expect of the Christian preacher. The confident prophetic hope and courage which the world may expect of the Christian preacher. The confident prophetic hope and courage which the world may expect of the Christian preacher.

DENOMINATIONAL MERGERS.—Here in the United States where there were at one time more than four hundred religious denominations, the number has been reduced to slightly more than two hundred because of mergers.—Our Sunday Visitor (R.C.), April 2.

POWER OF PRESS.—The Protestant Church as a whole may be asleep as to the necessity of a live, well-supported press; but the anti-Christian forces of the world are wide awake to its power. Read this from the Christian Standard: "The godless in Moscow have taken steps to establish the largest printing press in the world. The announced aim is to reprint antireligious literature in forty-five languages. The budget of 11,800,000 rubles (about $6,000,000) will be raised by voluntary gifts. Russia closed 612 churches during 1937.—The Presbyterian March 16.

FEAR PHOBIAS.—One of the leading psychiatrists in Virginia gave these disturbing figures before the World War. He said that 1% of the populace he examined were seriously disturbed. Twenty-five babies are born. In the course of their lifetime five will be in an institution for treatment: five will need attention, but facilities will not permit. Twenty-five babies are born. In the course of their lifetime five will be in an institution for treatment: five will need attention, but facilities will not permit. Twenty-five babies are born. In the course of their lifetime five will be in an institution for treatment: five will need attention, but facilities will not permit. Twenty-five babies are born. In the course of their lifetime five will be in an institution for treatment: five will need attention, but facilities will not permit. Twenty-five babies are born. In the course of their lifetime five will be in an institution for treatment: five will need attention, but facilities will not permit. Twenty-five babies are born. In the course of their lifetime five will be in an institution for treatment: five will need attention, but facilities will not permit.
chiatrists. Preaching to a shell-shocked generation, such ministers have spread the impression that they relied for authentication of their message not on a prophetic declaration, "Thou saith the Lord," but on the word which has proceeded out of Vienna. "Thus say Freud and Adler." Now it is very true that the psychiatrists increasingly advise their patients to submit to the ministries of religion. But what lies behind that advice? Is it a recognition that religion mediates God-given truth to a confused and groping mankind? Frequently it is nothing of the kind.—Christian Century (Mod.), February 1.

CONTRASTING STATISTICS.—This country appears almost poverty stricken, with the cost of relief running into billions, and the unemployed into millions. Yet we manage pretty well when it comes to holding on to our luxuries. The Christian Advocate publishes some contrasting statistics: "Since 1932, it is reported by trustworthy authorities, the American people have decreased their gifts for church support 30 per cent; for benevolences, 29 per cent; for community funds or chests, 24 per cent; and for colleges, 16 per cent. During the same period, the expenditures for theaters, cigarettes, liquor, jewelry, radios, and automobiles have increased from 25 per cent in some instances to 317 per cent in others. Radios, automobiles, and automobiles are justifiable purchases when they can be afforded, but in many cases they are luxuries and extravagances. The people in the churches have made many noble records in stewardship, but the total giving annually of the church population is far below a reasonable and generous standard."—The Presbyterian, March 30.

APING DEMOCRACIES.—One of the most dreadful aspects of our international situation today is the way we ape the foes we hate. The dictators talk war; so we talk war. They say, vast armaments; so we say, vast armaments. Step by step we become their yes men. They say, dictatorial control for war's sake; so we propose bills in Washington that provide on the day of war's declaration control for war's sake; so we propose bills in Washington to gain liberty, but denied liberty to Zwingli. A divided church and freedom, than a united church and an imposed arbitrary authority. Luther left Rome to gain liberty, but denied liberty to Zwingli. He is said of the Pilgrim Fathers that they came to America to get freedom—for themselves; they drove Roger Williams into the wilds and put Quakers in jail. It was not easy to get rid of authoritarian notions. All religions recognize that there must be a podium of it—organization requires it. But in all Protestant history there has been a hangover of the institutional assumptions of medievalism. We try to turn it into the authority of the spirit, but an organized church seems to have found it difficult to avoid the imposition of creedal authority.—Christian Advocate (M.E. South), March 31.

NOTORIOUS failure.—Modern religious movements for a generation have centered their efforts toward bringing world peace, tolerance between the races, and a new social order. Not only have these efforts ended in failure, but all these ideals are further from realization than when churchmen stopped the preaching of salvation and shifted to the social emphasis. Modernism can be credited with nothing but failure. It has not brought world peace; it has not brought tolerance between the races, and it has failed miserably in ushering in a new social order. There is a reason. Modernism is a departure from the purposes and commission given by our Lord to His church. The church is not told to transform men from the outside in, but to present the gospel which is the power of God unto salvation and to outward transformations as well. The social gospel can find no short cut in a new social order. Salvation is an individual matter, and the more born-again believers there are in the world, the better will be society.—The Presbyterian, March 23.

RELIGIOUS LEADER.—From Vatican City comes the news that Pope Pius XII is being solicited to assume the leadership of the religious forces of the world, including the Jews, and that he is giving this appeal careful consideration. There is, of course, the possibility that a religious leader would be solicited to take such a step.

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WORLD'S NEED.—There are 1,600,000,000 people in the world today who are not Christians. There are 300,000,000 Confucians and Taoists, 210,000,000 Hindus, 220,000,000 Mohammedans, 138,000,000 Animists, and 130,000,000 Buddhists in the world. We are only scratching the surface in our efforts to reach these peoples. Many are saying that the reason we can do no better in sending out the gospel to these peoples is that the depression continues here in America. But this excuse is not justified. The national income in America in the year 1936 was 61 per cent more than it was in 1932. Yet the gifts for church support in 1936 were 30 per cent less than in 1932, and the gifts for benevolences were 29 per cent less. During this same period of time the money spent for jewelry, army and navy, theater, cigarettes, automobiles, whisky, beer, and radio increased all the way from 25 per cent to 317 per cent! The real reason for our decreased missionary giving is not lack of money, but rather lack of vision! It is true we have many missionaries out in the Orient, but what are they among so many heathen? In Africa there is one missionary to every 80,000 of the population. In Korea, one to every 120,000; in Japan, one to every 175,000; in India, one to every 320,000; and in China, one to every 470,000. It is said that two thirds of India's population is unevangelized, and that there are 100,000 towns and villages in China without the gospel. May the Lord open our eyes to the needs of the world!—F. H. Wright, in the Watchman-Examiner (Bapt.), March 9.

MISSION FORCES SHIFTING.—A tremendous shifting of the missionary force is taking place today from Asia toward Africa. The number of missions, native workers, native Christians, and missions has increased in Africa to an astonishing degree in comparison with other fields. It is here that the greatest missionary possibilities seem at present to lie, therefore the greatest missionary tasks.—Current History, March.

KORAN'S HOLD.—Few Christians appreciate the hold that the Koran has on Moslems. In Arabic-speaking lands it is still the golden treasury for examples of grammatical construction, rhetoric, and literature. Illuminated texts, in elaborate styles of penmanship, take the place of pictures and wall decorations. Over the radio, professional readers daily recite portions from it. The beggars who ask for alms chant passages from it. To millions, its verses is believed to make evil spirits flee in terror. Quotations are used as a means of divination. With the invasion of Western civilization and Christian teaching, a challenge has come to the power of the Koran. Even in the desert one finds that in practical life there are more real forces in a Moslem's life than the sacred book. Yet the educated classes among Moslems, who admit they know little of the
contents of their sacred book, reverence it and say with one of the modern writers, "From the point of style alone, it is nothing less than a miracle, as great a miracle as ever was wrought."—E. E. Elder, in Religious Digest, February.

ENDLESS WASTE.—Statistics just issued by the Christian Social Council Committee on Gambling give an estimate of £350,000,000 to £500,000,000 as the amount expended on the several most popular forms of gambling in 1938 (England). It will probably surprise many to know that the enormous sum taken on football pools—£40,000,000 to £60,000,000 last year—is so small a proportion of the whole, and that horse racing accounts for about six times as much (£250-£350 million). Betting on greyhound races absorbed £50,000,000 or more, and some £10,000,000 went into the gaming machines which have become an all too familiar feature in the so-called "fun fairs," which give a disreputable appearance nowadays to many streets in London and elsewhere. . . . The income of the community is being drained by taxation to pay for rearmament, but nothing is done—and nothing is proposed to be done—to close a channel which allows hundreds of millions of pounds to flow into the pockets of bookmakers, commission agents, and pool promoters whose activities are entirely antisocial.—Christian (Brit.), January 12.

NOTES AND NOTICES
Information and Sundry Items

(Tested from page 2) Testament times, we have the Palestine of Christ’s ministry, the contemporary Roman world of the early and later New Testament periods, Paul’s journeys, and the great cities and sections important in the first century. Eight unique maps cover the various stages of Christ’s life and ministry, and other items. This atlas is expressly designed as an aid to the study of religious history, and to give a better understanding of the cradleland of civilization and the birthplace of religions. It should find its indispensable place beside your concordance and Bible dictionary. The last word in cartographic technique, clean and simple in design, and most moderate in price, it is an invaluable aid to the Adventist ministry. We consider it a service to our workers to call attention to this valuable adjunct. A further description appears on the opposite page.

There appears in the Christian Century for March 1 a significant statement by Dr. Russell Stafford, one of the delegates to the International Conference held at Madras, India, stressing the unique ministry of the Oriental Christian leaders who participated. A serious question is raised as to the further necessity of Western missionary leadership in the mission fields. This excerpt cogently represents Modernism’s present attitude, standing as it does without any distinct gospel message to give.

Christianity has everywhere become indigenous. Devolution has taken place. These speakers from the East are but stars in constellations. The age of missionaries is over; the age of colleagues has come.

The Ministry, June, 1939
We must receive as well as give, and learn from younger churches. Shall we then say: With tasks enough at home, we need no longer give to support the gospel in other lands? Most of the indigenous churches might survive; but how slow and feeble would be their growth. The strong must bear the burdens of the weak, as we do in the home field. There are now no foreigners!

It is a fundamental law of successful approach to lead from points of common belief to those of divergence. It is well to know what we may stress as held in common by the three great religious groups—Catholic, Protestant, and Jewish—as we press on in the presentation of the specific message committed to us. The following factors are listed as being common to the three faiths:

1. There are worthy and unworthy representatives of religion in all three groups.
2. All believe in the primacy of religion and a spiritual life.
3. Each group believes in God.
4. Each believes that ethical elements are essential in religion.
5. Each is in the golden rule of do unto others as you would be done by.
6. Each believes in the capacity of human nature to grow and develop religiously.
7. Each group believes in the general sanctity of human life.
8. Each believes in the necessity of worship.
9. Each recognizes the need for religious education.
10. All have social-service programs and emphasize such factors as economic and racial justice and world peace.—Christian Advocate.

“Ministry” Appreciations

Visits Awaited.—“I need not say how much I appreciate the monthly visits of this fine little magazine, and I would certainly be sorry if I were deprived of its visits. I do hope that nothing will prevent its reaching me month by month.”—H. G. Woodward, Superintendent, Tamil Mission.

Increasingly Useful.—“I appreciate THE MINISTRY. It is becoming more and more useful as the days go by,” Henry F. Brown, Home Missionary Secretary, Michigan Conference.

Editorials Valuable.—“The second and last pages of THE MINISTRY are worth the whole price of the paper.”—Miss S. Johnson, Bible Worker, Manitoba-Saskatchewan Conference, Canada.

Surely Needed.—“THE MINISTRY is surely a magazine that is needed in the ministry of our organization, and I have greatly appreciated it through the years and especially since it has been enlarged.”—C. R. Webster, President, Nevada-Utah Conference.

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Mantle of Maturity.—“I have just received the January number of THE MINISTRY. It looks fine—indeed it looks as though it had put on its mantle of maturity, to go forth to larger and better service.”—J. N. Anderson, Bible Teacher, Union College.

Aging Improves.—“I appreciate THE MINISTRY more and more as it grows in years. It has come to fill an important field place in our conferences, and much valuable material is garnered from its pages from month to month.”—W. Rich, Minister, Central California Conference.
Warning the Large Cities

(Continued from page 16)

Harnessing Lay Service.—We need to give more earnest consideration as to how to harness our laymen for service. In our churches there are many laymen and laywomen who could do very acceptable work as personal workers if they were sought out and trained. This would mean not only more help during the campaign, but it would also mean that Bible workers of acceptable experience could be left behind to continue the soul-winning movement after the evangelist had gone. Says the servant of God, “A well-balanced work can be carried on best when a training school for Bible workers is in progress.”—Ibid. It
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A conference president was surprised to find, on checking the REVIEW list recently, that less than one quarter of the goal of subscriptions to our church paper has been reached in some churches, and furthermore that no one in these churches seemed to be aware of this alarming condition.

Why not send for the list of REVIEW subscribers in your church, district, or conference, and urge the nonsubscribers to take advantage of the low-price offer in honor of the Seventy-fifth Anniversary of the organization of the denomination?

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may be helpful to make provision in the budget for carfare for laymen chosen to assist in personal work. Otherwise a lack of means may prohibit them from making their work regular and systematic.

CULTIVATE THE SOIL.—I am of the firm conviction that we ought to give far more consideration to cultivating the soil of the large cities in preparation for campaigns. If we could plan our campaigns farther ahead, and well-organized plans could be formulated under the able leadership of pastors to work portions of these cities with our truth-filled literature, followed by hundreds of Bible studies, our efforts would be far more fruitful and more permanent. I believe that it is possible for the church members so to sow the seed of truth by literature distribution and by Bible study that hundreds of people could be ready for our evangelistic campaigns to reap bountiful harvests.

* * *

Advent Research Values
(Continued from page 25)

to whom the sound historical approach must surely make appeal. And this the advent sources, in proper form of presentation, will aid us in effecting.

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Third, it is so housed, in proximity to our General Conference Theological Seminary, that when it has served its initial purpose of furnishing the documentary data for the forthcoming source book, it will continue to provide priceless material for graduate research in our seminary—a work vital to our cause, and not possible from any other single collection or center.

Fourth, as previously suggested, it will serve us in stead for dependable reference when critics tire, or when workers or people need important information within the scope of its compass.

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L. E. F.

The Ministry, June, 1939
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