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  in the Time of Jesus"
Exaltation of the traditions of the elders above recorded Old Testament Scripture was the curse of the Jewish church in the earthly days of Christ, and it resulted in the apostatizing Christian church of the fourth to the sixth centuries, so confused her vision that she utterly failed to recognize the identity of the developing antichrist and its legal establishment in the nominal church. Thus it was that the Christian church plunged into the darkness of medieval apostasy. These, of course, were extreme cases. But we, too, need to watch our steps, lest traditional statements accredited to Mrs. E. G. White—of which there is neither record nor original in the vast collection of her writings in the E. G. White Publications vault—be accepted not only as genuine, as some are wont to urge, but as the criterion by which to judge the written statements or the silences of the Lord’s messenger. This is in direct violation of the clear instruction found in Volume V of the “Testimonies.”

“To all who have a desire for truth I would say, Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said.”—Page 696.

Purported or actual conversations with Sister White, dependent upon the faulty memory of men or perhaps upon an inquiry to which there was a noncommital answer, have in instances been put forth as authentic and reliable, and are in circulation. But these are almost always mixed with the preconceptions or leanings of the recorded, and are untrustworthy or only partly true. Where these have been traced back, the early records have often shown the geographical or chronological assertions of a purported statement to be in conflict with the facts, and thus the accuracy and validity of the entire statement is seriously discounted. He has an exceedingly weak argument or case who must tenaciously bolster it with a questionable citation. That which is sound and true has clear and unquestioned support in the authorized writings. We should steadfastly resist any insidious effort to interpret authentic Spirit of prophecy writings by the reminiscences or declarations of men. We should eschew all dubious, floating “testimonies.” We should beware of all entering wedges that would give credence or authority to tradition. The tragedies of the church of the past must never be forgotten. They, too, started on their tangent path through slight digressions at first.

Dr. Charles M. Sheldon, famous as author of the book, “In His Steps,” recently celebrated his eighty-third birthday. His book was the best seller of its time, eight million copies having been sold in the United States, and eleven million, in twenty-three languages, in foreign countries, according to the Watchman-Examiner of April 11.

In one of our leading colleges, this editor recently had the privilege of eating dinner with a special group of thirty-two sons and daughters of missionaries in China and the Far East. In the course of after-dinner conversation, mention was made of the cultural benefits and other advantages of having lived in another land, with the resultant broadening values. In response to the question, “How many of you are glad you were born, or lived for a time, in a foreign land?” all but two or three hands were raised. Another question was put, in response to a suggestion from these young folk themselves, “How many are planning or are willing, after you have finished your training, to go back to a mission field in some form of service?” Without a moment’s hesitation every hand shot up. I shall never forget the upsurge of emotion that came over me at the response. This cause has little to fear with youth like that in training. It is a high privilege to serve in a mission field or to be a child of missionary parents. All honor to those frontier soldiers of the cross.

Rome’s revival, as understood by her own editorial writers, needs to be closely watched by all heralds of the third angel’s message. Bertrand Weaver writes on the question, “By What Authority Does the Pope Command?” in the April 27 issue of America, and gives “a cordial invitation to examine the papal credentials.” He says, in part:

“There is little enough reason for laughter in the nightmare world of today, without suppressing Carlyle’s utterly ironic prophecy. ‘Popery cannot come back,’ he wrote, ‘any more than paganism can—which also still lingers in some countries. Look in half a century where your popehood is! Alas, would there no greater danger to our Europe than the poor old pope’s revival! Thor [pagan god of thunder] may as soon try to revive.’ If Carlyle had been permitted to peer into the future for a century and see the ceaseless procession of rulers, government ministers, and ambassadors who, about 1940, would have begged audience with the occupant of the papal chair, he would have torn the above piece of rhetoric into such small bits that not even an inquisitive housemaid would have discovered this evidence of his warped mind.

—Please turn to page 43
We must have more than profession, scholarship, personality, or technique

NEW SPIRITUAL EXPERIENCE IMPERATIVE

By GEORGE W. WELLS, Field Secretary
of the General Conference

DESPITE all earthly turmoil, God lives and reigns in the heavens above. His watchful eye is over His children in all their troubles. With supreme confidence and perfect trust, they may love and obey Him. His gospel message, with its final appeal, now going to all the world, is designed to pierce the spiritual darkness that envelopes the world, convict and convert the souls of men, and "make ready a people prepared for the Lord." For years we have preached God's warning message and looked for what we now see taking place. The prophetic utterances of the Word are, with deep significance, now meeting their fulfillment. The fulfillment of prophecy is no longer a matter of faith, but of sight. Verily, the last movements of earth are rapid ones.

Today the world is in great confusion. We are truly in the midst of an unparalleled crisis. This time of terror and anguish for men and for nations is also a time of trouble and anxiety for the church. The exigencies of the hour demand courageous and intelligent action, not only among the nations, but also in the church. In the midst of the terrifying scenes of earth, we are not to be afraid, but trustful. The work of God must go forward in the time of crisis as well as under more favorable conditions. We are not to allow forbidding circumstances to hinder or defeat us in the accomplishment of our Heaven-appointed task. It was said of our Saviour:

"Christ did not fail, neither was He discouraged; and His followers are to manifest a faith of the same enduring nature. They are to live as He lived, and work as He worked, because they depend on Him as the great Master Worker. . . . Though apparent impossibilities obstruct their way, by His grace they are to go forward."—"Gospel Workers," page 39.

We are facing a future filled with solemn significance and crowded with fearful import. How pregnant with meaning are the words penned by the prophet of God, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. Fearful must be the scenes by land and by sea, and terrible the issues, to call forth such an exclamation from the court of heaven.

Satan knows that he "hath but a short time." Therefore he will, if possible, "deceive the very elect." He will work "with all power" and "with all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth." Also he will go "forth unto the kings of earth and of the whole world." 2 Thess. 2:9, 10; Rev. 16:14. Through his sophistries and mighty power, he will set "all his agencies at work that men may be deceived, deluded, occupied and entranced, until . . . the door of mercy be forever shut."—"The Desire of Ages," p. 630.

Truly we are living in the time of the predicted end. The agencies of evil are assuredly combining and consolidating. The fast-fulfilling signs of the times declare that the coming of the Lord is near. Christ says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16:15. Therefore there comes to us the solemn warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

No man is ready for probation to close or to meet the coming Lord while living in sin. Those who appear before the judgment bar of God in self-righteousness, with love for the
world in the heart, burdened down with the cares of this life or living in careless indifference to the needs of the cause of God, face eternal loss. "Watch ye therefore," said Christ, "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Verse 36. Long ago the messenger of the Lord wrote to this people, saying: "I would make my brethren alarmed if I could. I would urge upon them with pen and voice, Live in the Lord, walk with God, if you would die in the Lord. . . . Be not disobedient to the heavenly warnings; grasp the neglected appeals, the entreaties, the warnings, the rebukes, the threatenings of God, and let them correct your wayward, sinful heart."—Testimonies to Ministers," p. 430.

Brethren and fellow workers, if we have ever been stirred in anticipation of the blessed hope as we have presented the advent message, have we not far greater reason now—yes, new and living evidence—that should mightily stir our hearts? Have we believed the declarations of God's word concerning the events that would take place on the earth just preceding the coming of Christ? Do we believe them today? Surely this is no time to slacken our efforts or become careless in word or deed. We should be terribly in earnest.

It is not, however, mere activity, sentimental preaching, lofty idealism, visionary sermons, or even more forceful argumentation of doctrine and clearer presentation of fulfilled prophecy that prepares a people to stand true and clearer presentation of fulfilled preaching, lofty idealism, visionary sermons, would take place on the earth just preceding the warnings, the rebukes, the threatening's of God, and let them correct your wayward, sinful heart."—Testimonies to Ministers," p. 430.

In order to do this, there must be more than a profession of religion, or scholarship, or dynamic personality, or some new technique in preaching. There must be a deep spiritual experience founded upon a living faith in God and His gospel message. Our whole life is to be fashioned by the divine hand. Then we can quickly lead the flock into the one pathway which God says is "broad enough to receive the most hardened sinner, if he truly repents, and yet so narrow that in it sin can find no place. This is the path cast up for the ransomed of the Lord to walk in."—Gospel Workers," p. 160.

The Time of the End

The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The crises of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. David in his time saw the wickedness of the last days. He saw the law of God's kingdom trampled underfoot, and in righteous indignation he exclaimed, "It is time for Thee, Lord, to work: for they have made void Thy law."

Men are now passing the boundary line, and the Lord is permitting the enemy to do his will. We hear of floods, of earthquakes, of storms by land and on the sea, blotting out hundreds of lives in a moment of time; but the end is not yet. The tread of the Lord will be heard upon the land and upon the water. For His own honor's sake, God is now about to repress iniquity. He will soon, very soon, vindicate the claims of His law.

The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel, is given the message: "Thus saith the Lord God: Remove the diadem, and take off the crown; . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him."

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until He come whose right it is; and I will give it Him."

That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and author-
ity, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

Angels are now restraining the winds of strife, until the world shall be warmed of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid His angels loose the winds there will be such a scene of strife as no pen can picture.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; ... because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. ... The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." ... On Verge of Stupendous Crisis

To us who are standing on the very verge of the fulfillment of these great scenes, of what deep moment, of what living interest, are these delineations of the things to come—events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!

At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and the pursuits of sense. Engrossed with the seen and the transitory, they have lost sight of the unseen and the eternal. For the things that perish with the using, they are sacrificing imperishable riches. Their minds need to be uplifted, their views of life broadened. They need to be aroused from the lethargy of worldly dreaming.

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth for this time.

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for Thee, Lord, to work; for they have made void Thy law." Let the servants of God weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." God has always wrought in behalf of His truth. The designs of wicked men, the enemies of the church, are subject to His power and His overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of His truth and His people can be turned aside, even as the waters of a river could be turned, if thus He ordered it.

Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep—the same infinite Creator will work in behalf of His people, if they will call upon Him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for His coming.

God's people should make mighty intercession to Him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted. As they consecrate themselves unreservedly to God's service, a convincing power will attend their efforts to present the truth to others, and light will shine into many hearts. My brethren and sisters, sleep no longer on Satan's enchanted ground, but arouse, and call into requisition every resource for the proclamation of the message of mercy. The last warning is to be given "before many peoples, and nations, and tongues, and kings."

My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Erelong we shall understand what that night means. The Spirit of God is being grieved away from this earth. The nations are angry with one another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message.

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others?

My brethren and sisters, are you among those who having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of His will? Is it in vain that He has sent you warning after warning of the nearness of the end? Do you believe the declarations of His Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?—Ellen G. White in Review and Herald, Nov. 23, 1905.
MESSAGES FROM OUR LEADERS
Heart-to-Heart Talks on Vital Issues

KNOWING AND UNDERSTANDING THE TIMES*

By H. L. RUDY, President, Central European Division, Section 2

Then, after quoting a number of scriptures that bear directly on the signs of the times, Mr. Mencken continues:

"I refrain from further quotation. The texts are too depressing to be set forth at length. If you thirst for misery, then apply at the nearest Seventh-day Adventist basilica, and the pastor will supply you with a complete list, neatly printed."

This is what Mr. Mencken doubtless has done, for he admits: "Having read it [the argument], I hasten to add that it is excessively persuasive—in truth, completely unanswerable."—The American Mercury, April, 1932.

Yes, the eyes of the world are fixed upon Seventh-day Adventists for understanding of the times. If it was true in 1932, how much more should it be so now!

That the times are becoming increasingly more bewildering is obvious to the most casual observer. We have long anticipated the events now happening; yet there is danger that we will become accustomed to the repeated shocks, and fail to recognize the true significance of these times. It therefore behooves us to take special notice of certain messages received in times past, which point to our day. At the turn of the century, the Lord's messenger predicted:

"Soon God will show He is the living God. He will say to the angels, 'No longer combat Satan in his efforts to destroy. Let him work out his malig-nity upon the children of disobedience; for the cup of their iniquity is full.' . . . This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do. Storm and tempest, war and bloodshed—in these shall be delights, and thus he gathers in his harvest."—Review and Herald, Sept. 17, 1901.

These are times of judgment. Even conservative religious thinkers acknowledge this. In a recent speech the Archbishop of Canterbury described the condition of the world in the following unusual language:

"Truly the deepest cause of the present ills of the world is that our so-called civilization seems to have lost, or to be losing, that spiritual basis of life. . . . Here you must let me strike a deeper, a more solemn, note. I am sure it is the note which would be sounded by the prophets in the Bible if they could speak to us now. It is the note of judgment. In the present condition of this disordered

The Ministry, September, 1940
world, we are beholding a judgment day. Hear the words in which the greatest of the prophets—our Lord Himself—described its signs. "Upon the earth distress of nations; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Is this not a picture of what men are seeing and feeling now? It is our once-vaunted civilization that is being judged."—Your Faith, July, 1939.

The present happenings in the world only too accurately demonstrate the truthfulness of these statements. The angel of mercy is certainly taking her flight, soaring ever higher above and beyond the cruelties and inhumanities of this generation. The savagery unleashed by highly civilized man upon his fellow beings, the desolations of the world, and the indescribable miseries, bemoan the imagination. We have come to the time when the hearts of the faithful cannot help but respond compassionately as they behold what destruction is wrought on every hand.

"Their hearts are moved to compassion as they see the desolation destruction in our world,—the destitution of the multitudes who are suffering for food and clothing, and the moral destitution of thousands who are under the shadow of a terrible doom, in comparison to which physical suffering fades into nothingness."—Ellen G. White, in Review and Herald, Nov. 24, 1904.

Such are some of the aspects of our times, and present prospects point only to an increase of trouble. This is in harmony with prophetic messages sent to us as a people nearly forty years ago. What was foreseen then has now come upon the world. Again we read in the Review and Herald:

"Soon grievous troubles will arise among the nations,—trouble that will not cease until Jesus comes. . . . The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand."—Ibid.

This is a period of great suffering. Want, destitution, moral bankruptcy, anger, collapse of institutions and kingdoms, godlessness, and various omens of destruction characterize these days. But what do these things mean? "The wicked shall do wickedly: and none of the wicked shall understand," said the ancient prophet; and then he hastened to encourage the people of God who would be living at the time designated, by adding, "but the wise shall understand." Dan. 12:10.

Understanding Required of God's Workmen

The pressing need is an understanding of the times. There is a vast difference between knowing and understanding. One may know much and yet understand very little. We may be posted on all events occurring about us, and still not understand their true significance. For us, as Seventh-day Adventists, and leaders in particular, knowledge of the times must be followed by true understanding. This is required of God's workmen today—understanding of ourselves, of the message and its presentation, of the church and her needs, of world affairs, and of the many changes brought about by science, war, philosophy, religious movements, and other fields of activity.

The Lord has committed a specific task to us. He does not require that we solve all the problems of the nations, although we often seem to think that He does. He does require, however, that we understand what Israel ought to do. He wants us to be masters in His business, just as leaders of the world are masters in theirs. If we would seek to know and understand our work as men of the world do theirs, God's kingdom would soon come. The messenger of the Lord said long ago:

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord."—Ibid.

Steps Toward Understanding

First of all, we need to be tremendously stirred. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," said Paul. We are living in times of rude awakenings. Whole nations and empires are aroused from long, composed slumber. There is need of an awakening among us as a people—morally, spiritually, intellectually. There is need of quickening of mental faculties that are now withering away because of inactivity and love of ease. There is danger that we bury ourselves in long, laborious arguments for which the world has no time. What is needed now is fire, vitalization, enterprise, judicious aggressiveness for God.

Then we also need good judgment. In times when revolutionary movements engulf the world, when wars are furiously prosecuted, when nations are collapsing, there is great danger of speculation. The temptation to apply prophecy and certain other scriptures to events that are still enshrouded with the dust they have thrown into the air, must be guarded against with all vigilance. National or racial animosities easily blind the mind, and must be restricted to their proper places. It is positively impossible to get the true understanding of events until sufficient time has elapsed for clarification of vision. Of all people upon earth, Seventh-day Adventists should keep both feet solidly upon truth, avoiding snap judgments and biased opinions.

And let us remember that understanding is acquired by diligent, patient search for truth. As in the days of Christ and the primitive Christian church, truth is becoming more and more obscured beneath the rubbish of so-called learning. The habit of trusting in
“recognized authorities” tends to sap the very
life from our mental and spiritual faculties.
Great mountains of chaff are sometimes
combed through in order to discover one
grain of wheat! This is generally done at
the expense of original, direct study of the
source of all truth—the word of God. In-
tellectual authorities have their place in well-
balanced study, but never should their produc-
tions be substituted for a simple “Thus saith
the Lord.”

We need to learn that man’s wisdom is fool-
ishment. Authorities on world affairs, revolu-
tionary movements, and many other fields
of study, have suddenly discovered that they do
not know what they thought they knew.
When we have recourse to the wisdom that
comes from above and is pure, then may we
become men who have understanding of the
times, and know what Israel ought to do.

—To be concluded in October

BIBLE WORKER INTERCHANGE
Methods, Experiences, and Problems

Working in a Major City Effort

By Vinnie Goodner, Bible Worker,
Cincinnati, Ohio

BIBLE work in a major city effort is a
great responsibility, yet a wonderful
privilege in this, the most serious period
of earth’s history. Souls are earnestly seek-
ning for a solution of the very unusual con-
tions that exist in the world today, and for
a knowledge of how they should relate them-
selves to these solemn times. Would that
there were hundreds who were willing to step
into the ranks of Bible workers and help in
the finishing of this weighty task of warning
the world of the impending judgment.

What a glorious opportunity to participate
in the work of pointing souls to Jesus and
this great message! The Bible worker’s op-
portunities are many. Homes and hearts are
opening to us as never before. Our task is
tremendous.

As soon as Elder Boothby came to Cincin-
nati, he began the organization of the work.
The city was divided into nine districts. Be-
cause so many names were received for litera-
ture, lay workers were assigned to these dis-
trusts, with a conference worker in charge. We
are busy mornings, afternoons, and eve-
nings. At the auditorium we have many op-
portunities to get acquainted with and con-
tact those who are attending the meetings, but
whose names we have not yet received. The
watchful worker may get many names in this
way. I find that the people are usually anx-
ious to form contact with those associated
with the campaign.

Sometimes we have to call on the evangelist
to aid with some problem. We must do all
we possibly can to assist the interested ones
in reaching a decision. We pray with them,
presenting their problems to the Lord, and
plead that help from on high will be given
us possibly can to assist the interested ones
in reaching a decision. We pray with them,
presenting their problems to the Lord, and
plead that help from on high will be given
them. Again I say, What a wonderful privi-
gle is that of the Bible worker in a major
city effort!

Go Forward!

By C. P. Bollman

Go forward! There’s inspiration in this word
That once so deep the heart of Israel stirred.
Our Promised Land, too, lies beyond a sea
That must be crossed by us before that we,
Like Moses and his host, can sing that song,
To which our hearts have all aspired so long.

Go forward! Doors stand everywhere ajar,
As swiftly move God’s messengers afar,
This is no time to falter, nor to yield
A single acre of our world-wide field.

Go forward, then: truth’s victory is sure;
The word and oath of God make it secure.
Then let the cost to us be what it may,
We’ll onward press the upward, forward way.
Until at last we hear our Captain say:
“The battle’s over, the victory won;
Enter My joy, for faithful work well done.”

The Ministry, September, 1940
DURING the year 1939 I had the privilege of conducting two efforts simultaneously in the great Argentine Babylon, the capital city of Buenos Aires, which, including its suburbs, has 3,500,000 inhabitants. I had as direct helpers, in addition to the church members, choir, and orchestra of the Palermo church, a full-time music leader and two half-time Bible workers. We carried on the two efforts at the same time, the large one in the large central church at Palermo, and the small one in Villa Urquiza, a densely populated district rather distant from the center of the city. In addition to these main efforts, Brother Cammarata, my assistant, and I held small efforts on Sabbaths and Mondays, which the Lord richly blessed.

As a result of the two main efforts, I had the joy of baptizing fifty believers in Palermo and fifteen in Villa Urquiza. Twelve more were won in San Fernando, Bolivar, Mosconi, and Zárate, the places in which we labored in addition to the two principal efforts. Altogether the Lord blessed us with seventy-seven precious souls in 1939. These are rejoicing in the truth today, full of fervor and enthusiasm. From the very beginning we were favored with a good attendance that was maintained to the very end of the efforts.

I follow the plan of using the six o'clock hour in the evening as the time for my meetings. However, this did not originate with me. Several years ago some of our workers in Chile decided to try out the plan of holding public meetings before the supper hour, and had good success. It is the custom in the Argentine to have supper late at night, generally between eight and ten, or even later. Therefore, it was a problem to decide at what hour to hold our evangelistic meetings. For years we held them at eight or nine o'clock, but there were many objections to this hour. Not only was it the supper hour, but because of holding the meetings so late, the people presented as an excuse for not coming the fact that they had to rise early the next morning.

Many secular lecturers, and even religious orators, give their discourses in the morning or at ten in the evening, ending in the latter case at midnight. But we Adventists found it difficult to obtain hearers among those who attend at these extreme hours. So we chose six o'clock for our Sunday meetings. The success that has attended the efforts of all the workers who have adopted this hour is proof that we chose well. The other churches stick to the old hour for their evangelistic meetings, but their attendance cannot be compared to ours at the six o'clock hour.

Among those won by our efforts, there is a fine young man who worked in the movie studios of this country, aspiring to become a movie star. Now he is engaged in the colporteur work, with good success, and hopes, God willing, to become a "star" in the kingdom of God that will shine through all eternity. Another fine young man, very much downhearted by the unexpected death of one of his dear ones, and desiring to die rather than to continue living, attended our meetings, and is today a member of our church. During one Big Week, even before his baptism, he sold eighty small books and many copies of El Atalaya. In the Harvest Ingathering he collected the goodly sum of $120 Argentine currency. He has left his business of farming and bee culture, and today is canvassing with good success.

An Italian woman of some culture heard of our truths in the city of Torino, Italy. Later she attended our meetings here in Buenos Aires, and was baptized, together with her only daughter, a promising young woman who is now in attendance at our college in Puigargi. This sister, before her baptism, handed in $180 in tithe. Her husband and some other relatives are at present interested in the truth.

One young woman, the proprietress of a good fruit business, was anxious to sell it, because it did not bring her sufficient profits. She accepted the truth, and her business has since seen a great revival. She is now an enthusiastic member of our church. Another of the newly baptized members is a woman who was enjoying the fresh air in a public square one afternoon. Some boys were playing ball near by, and suddenly the muddy ball struck her, soiling her white dress. Angrily she appealed to a policeman on duty there, but meanwhile the boys had fled. The police-
man tried in a kindly way to calm her, and then asked her the following questions: “Do you know that there is a heaven? Do you know where God is? Do you know that Christ is coming soon?”

The woman gazed with wonder at the policeman, who went on: “If you want to know the answers to these questions, go to Uriarte 2435” (the address of our central church). She began to attend the meetings, and today she has made the purchase of a good organ.

In our meetings we have noted people present from many different countries. Among the seventy-seven new members whom the Lord gave us in 1939, there were representatives of nine distinct nationalities. For 1940 we have even greater plans.

Mission-Land Altar Calls

By J. F. Wright, President of the Southern African Division

In public efforts, in revival services, and at the annual camp meetings, there are times when the Lord works very tenderly upon human hearts. Altar calls are frequently made to the unconverted and backslidden, and to those who may have become discouraged or who have grown cold in the way. Such calls are in God’s order, and when properly conducted become most fruitful for good. More and more such calls are being made in connection with our various meetings in the mission fields. However, in many places these calls have to be made much differently than they are so often made to a European congregation. Many times the altar call has to be made through an interpreter, and when this is the case, one needs to use extra care. The interpreter must have very clearly in mind the nature and the object of the call before it is made by the minister, or very little good will be accomplished thereby. An observation or two in this connection may prove helpful. The making of a call at camp meetings or at other times when thousands are assembled is not an easy task. This is especially true when one is working with primitive peoples whose hearts have been touched with the fires of God’s Spirit. It is a time when the speaker will need to handle the matter guardedly. It is also a time when both the speaker and the interpreter will need to understand fully every step that is to be taken in making the call. Unless care is exercised, the results will be most unsatisfactory, and mass movement to the front will be seen. When such a movement as this takes place, it is very difficult to distinguish between those who have already given their hearts to God and those who may be coming forward for the first time.

During the last fourteen years of service in the mission field, it has been my privilege to employ and observe a number of different methods in making calls. Some methods were very successful, and some were far from satisfactory. I have seen a few speakers draw such a mass movement that they could not handle it, and the service closed in confusion. But this need not be. In fact, it will not be, if both the speaker and the interpreter understand beforehand the procedure to be followed. Because of space limitations, I will mention only one method here, which has been followed by some with a good degree of success in large camp meetings in the mission field.

Divide Call into Three Parts: (1) The call to Christian people who are baptized members. (2) The call to those in the Bible class, preparing for baptism. (3) The call to the unconverted, or heathen. Of course, it is very essential in making such a threefold call as this, for both speaker and interpreter to go over every point in detail, so that there will be no slip in the matter. It has been my experience, when time is taken to acquaint the interpreter with every step, so that he actually knows what you expect, to have everything work out smoothly, and a really helpful service conducted. Now let us look at the three phases of the call.

(1) Let the first call be made in particular to the baptized members of the church. Scores of these dear souls have come to the meeting for special help. They need a new spiritual uplift. They want to express publicly their gratitude to God. They want to seek Him for power to overcome some besetting sin. They want to be prayed for, that they may go back with new power to press on the upward way. Assure these needy people that the Lord loves them, and is present to hear their heartfelt cry for pardon and a new life in Christ. Invite them to stand to their feet and remain there quietly. Let the rest of the congregation remain seated.

Make it clear at this juncture that you are now appealing only to baptized members. They will understand, if you have explained it clearly to the interpreter prior to the service. If anyone else should happen to stand, a deacon or an elder can have such an individual sit down. To this first call nearly all the church will respond. Then in order to get still closer to those who are in special need, speak of a few of the most troublesome sins found in the church. Have those who are struggling for victory hold up their hands, so that you can remember them in a definite way in prayer. A number will raise their hands. Assure them that they will be mentioned particularly before the throne of grace.
Following this appeal, have the church members sit down again. They need not come forward. Thus you have the first part of the call taken care of without any confusion whatsoever.

(2) The second appeal is made in particular to those who are members of the Bible classes, preparing for baptism. They have already given their hearts to God, and are looking forward to becoming members of the Lord's family a little later. One can handle this class in much the same manner as the first call, and can have them to be seated, also, without coming to the front. In these two calls a very large part of the congregation has received attention without any disturbance at all.

(3) The speaker is now ready to proceed with the third part of his call—that which deals primarily with the unconverted, those who have never surrendered to the Lord or given up their heathen ways. They have never known the saving power of the gospel. To these, the speaker can now make the most fervent appeals without affecting any of the others in the congregation. Invite them to stand up for Jesus and give their heart to Him. Tell them of how Christ died for them, that they, in turn, might be delivered from the powers of darkness and receive the promise of everlasting life. While making this call, it is well to invite some of the teachers or other workers present to move around quietly among the people, so as to help any who may need a word of encouragement. Sing a few songs while the appeal is being made. Have the church members and the Bible class members bow their heads in silent prayer and ask God to help their friends and relatives. All this serves to bring in a very reverent and subdued spirit.

Some will soon stand in response to the call of the Spirit's entreaty. Have them come to the front. Then call for others among the unconverted to stand and come forward to join those who have already responded. Do not rush this part of the service, and do not try to work upon the emotions of the people. Simply let the Spirit of God do its work of grace. In this way, the speaker will get very close to the hearts of many of the heathen and the unconverted. He is now reaping tangible results which it would be difficult to secure by using some other method of a more general nature. It has often been my good pleasure to witness very satisfactory results following a call of this nature. One feels he is getting somewhere with this kind of altar call, and can know very clearly the unconverted who are coming to Christ for the first time.

When this third call is completed, have the entire congregation stand for prayer. Be sure to mention all three classes and their individual needs when making supplication to the throne of mercy. At the close of the service, dismiss all but those who have come forward. These should remain for the aftermeeting, during which time the teachers and the ministers can secure their names, give them further help, and arrange for them to join the Bible class at the proper time and place.

By following the foregoing procedure, a mass movement is avoided, and those in charge of the service can really know the number of new converts. Such a plan is in many ways preferable to any other when working among a primitive people. It affords opportunity for the speaker and the interpreter to work the more harmoniously in these matters which have such a vital bearing upon the entire congregation. Too, if the interpreter can understand and grasp the trend of thought beforehand, and the method of making the call, this will avail far more for the salvation of poor, benighted souls than would be the case where no careful planning or forethought is given to the matter.

**MUSIC OF THE MESSAGE**

**Ideals, Objectives, and Technique**

**Song Leader in City Evangelism**

*By Leslie R. Mansell, Singing Evangelist, Cincinnati, Ohio*

The field of evangelistic music is doubtless one of the least-developed powers of this denomination. Today when the loud cry of the message is to be proclaimed with power by ministers of God, how vital it is that we have consecrated, efficient song leaders to stand by the side of the evangelist in winning thousands to the cause by their message in song.

In large-city evangelism, as in smaller efforts, the music must appeal to the masses, and yet it must ever bear the distinction and dignity of the truth with which it is associated. One of our great needs today is for trained song leaders who can stand before audiences of thousands, and by their direction and rendition of gospel songs prepare minds and hearts for the sermon to follow. Such song leaders, characterized by dignity, sincerity, and fervor, with an understanding of the type of songs most needed, can take an audience assembled from all walks of life and gradually mold them into a unified, receptive body, willing to receive the seeds of truth which will be dropped into their hearts by the evangelist.

Three or four well-chosen songs will be sufficient for the usual thirty-minute singing service. Occasionally permit the audience to call out their favorite hymns, using a stanza or two of as many requests as you can.

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nearly the whole crowd will be enthusiastically, yet unconsciously, responding to your program. By a thorough knowledge of your songbook, you can quickly select the numbers you prefer for the service of the evening. If there is a good soloist in the audience or the choir, call on him to sing the stanza, and urge a hearty response by the congregation on the chorus.

Keep the program varied from night to night. Make each song service a time of refreshing. If there are announcements which can be made during this service, make them between songs, thus giving more time to the evangelist when he enters the platform.

A song leader who learns to handle the newspaper advertising can greatly relieve the evangelist of this heavy responsibility. In the event of a radio program in connection with the campaign, the singer can supply the speaker and the broadcasting station with advance copies of song titles and names of singers. When not otherwise occupied in the radio studio, he can signal the time for each feature in order that the program may utilize every possible moment of time on the air.

However expert the musical director may be, he should never feel that his soul-winning duties exist only on the platform or in his practice hours. He should be a capable Bible worker. In large campaigns in which thousands of names of interested people are received, the song leader should arrange his daily program so as to spend a part of each day in visiting and studying with a regular assigned group. In this way he will not only strengthen the efforts of the other Bible workers, but will gain blessings that could not be received in any other way. As the honest in heart are led to God and come forward at the altar calls, he will then truly rejoice in a way that he never could had he not had a definite part in their salvation.

He should become thoroughly acquainted with the evangelist’s altar appeals, and work closely beside him in these moments of decision. A song effectively used in these appeals may decide the destiny of some listener. No greater human assurance could possibly come to an evangelist, as he stands before his audience, than to know that his associated workers are silently sending a prayer to heaven in his behalf, for the salvation of souls.

The evangelist and the singer should stand united as one man in this sacred calling: As the power of the gospel song merges with the power of the preached word, and the Spirit of God accompanies both the message and the messenger, hearts will melt before God, and thousands will be turned into the blessed channel of truth.

After theology, no art can be compared with music.—Luther.

The Ministry of Song

IN God’s great field of labor
All work is not the same;
He hath a service for each one
Who loves His holy name.
And you, to whom the secrets
Of all sweet sounds are known,
Rise up! for He hath called you
To a mission of your own.

And, rightly to fulfill it,
His grace can make you strong,
Who to your chargés given
The ministry of song.

Sing at the cottage bedside;
They have no music there,
And the voice of praise is silent
After the voice of prayer.

Sing of the gentle Saviour
In the simplest hymns you know,
And the pain-dimmed eye will brighten
As the soothing verses flow.

Better than loudest plaudits
The murmured thanks of such,
For the King will stoop to crown them
With His gracious "Inasmuch."

Sing to the tired and anxious,
It is yours to bring a ray,
Passing indeed, but cheering,
Across the rugged way.

Sing to God’s holy servants,
Weary with loving toil,
Spent with their faithful labor
On oft ungrateful soil.

The challenge of your music
All reverently hear,
For with the blessed angels
Such ministry you share.

When you long to bear the message
Home to some troubled breast,
Then sing with loving fervor,
"Come unto Him, and rest."

Or would you whisper comfort,
Where words bring no relief,
Sing how “He was despised,
Acquainted with our grief.”

And, aided by His blessing,
The song may win its way,
Where speech had no admittance,
And change the night to day.

Sing, when His mighty mercies
Spring from your gentle heart,
And you can do no more—sing
Its opening strains from earth.

The chalice of your music
Passing indeed, but cheering,
Will hear your praises, too.

To Him, your gracious King.

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—Frances R. Havergal.
WHY ADVENTISTS STUDY CHURCH HISTORY—1

By FRANK H. YOST, Professor of Church History, Theological Seminary

The emphasis given to this point becomes justified in the light of a conversation I had a few years ago with an acquaintance. We were discussing the labors of a mutual friend, who had done some writing in the field of church history which had not proved acceptable. My acquaintance shared his friend's disappointment. When he was asked if the one who had done the writing knew the languages of the sources, he answered, "No, why should he, when he has Mosheim to depend upon?"

Professor Mosheim lived in eighteenth-century Germany, was under the influence of the philosophy of the time, and interpreted his sources accordingly. His effort at objectivity led him to say some things which contemporary old-school Lutheran theologians did not like, but which we as Adventists are able now to use polemically to our advantage. But it must be remembered that Mosheim knew actually only what he found in the sources. The fact that it is the critical school that has stressed the careful use of sources should not cause reluctance on our part to use them. The work of the critics in the sources has been, from the scholarly point of view, both good and bad. On the good side, as early as the fifteenth century a critic proved conclusively the falsity of the so-called Donation of Constantine, and as a result, the fact that the collection now known as the pseudo-Isidorian decretals was a forgery. Much valuable work of this kind has since been done.

On the other hand, work has been done which must from any point of view be considered baneful. Not long ago I had occasion to work over the life of a bishop of medieval Germany. There were two different edited Latin versions of his life. Before 1900 only one version had been known, which the critics were sure had anciently been interpolated in order to establish certain monastery property claims. These critics had studied the available manuscripts, and on the basis of the turn of certain Latin sentences—what they thought were differences of vocabulary and peculiarities of style in general—they had picked out the sentences and paragraphs which they thought interpolated. Although they had differed a good deal among themselves, they had agreed at several points. But about 1900 another manuscript life of the bishop was
found, evidently earlier than all other manuscripts. From this it could be determined immediately where later interpolations had been made. In only a few cases were these interpolations at the places where the critics had thought they were. Their methods of discovering the interpolations were proved in this case invalid. There are other similar cases in point.

The "Epistles" of Ignatius, bishop of Antioch, who was martyred probably before 117 AD, furnish another illustration of a source problem. Ignatius is one of the most quoted early authorities for post-apostolic Sunday-keeping and for the early establishment of episcopal authority. There are several different collections of his letters—one of thirteen, one of seven, and one of three. Scholars are in general agreed that the seven-letter collection is authentic, but there are reasons for challenging seriously the validity of several epistles in this group. Further critical study of this question may be hoped for. To Adventists the question is of first importance.

The dating of sources is another important critical problem. In the Didache, or "Teaching of the Twelve Apostles," Chapter VII, there is a statement showing that in baptism immersion may be substituted for pouring. Here it is desirable to determine not only whether this is the private opinion of the writer (for the sources themselves may be colored) or the sentiment of the church in general at that time, but also at what date the writing was actually done. Some scholars today date this source as early as 125 AD. A great deal hinges upon the dating of this source because of its bearing upon the antiquity of the church's departure from immersion baptism. Similar problems are met in the dating of documents that pertain to the Sabbath question.

There is one other phase of the use of sources which has influenced both theology and church history; namely, the question of interpretation. One type of interpretation we shall call the rhetorical. In seeking a facile and agreeable way of stating historical facts from the sources, a writer will sometimes so play up the matter that the real facts will be almost smothered. Gibbon furnishes an illustration of this sort of writing. Some portions of his rather florid, and certainly expansive, eighteenth-century English have but a line or two of actual source material as a basis for whole pages of discussion.

A historian's own ideas will obviously color his interpretation of the sources. After he has examined the sources for the Battle of Gettysburg, for instance, a writer may arrive at conclusions on one or more points somewhat different from those of other historians. There is particular danger in the heat of theological controversy, when partisans are under strong temptation—to which they all too often yield—to strain the sources to prove what they wish to have proved. This should not be. Ignoring the sources will not help us here, for the secondary historian upon whom we think we dare depend may, in using the sources, have committed to some extent this very offense. Thorough honesty, a desire to be fair-minded and objective, a willingness to see all sides of a question, and an earnest purpose to find truth only, will help the student to avoid mistakes in the use and interpretation of historical materials.

In church history, care must be used in this regard, not merely because personal convictions may tempt one to bias, but for the simple reason that when one segregates a series of facts within the restricted field of church history, he is in that very act of segregation making an interpretation of the facts. The creation of his field of study is to some extent an interpretation. Church historians frequently make of their histories an interpretation and a philosophy, and most churches, denominationally speaking, apply in their theology—that is, in their philosophy of religion—the experiences of the past, the experiences which they understand church history records.

-To be concluded in October

THE ASSOCIATION FORUM

Discussions on Methods and Problems

Unique Doors of Access

EDITOR, THE MINISTRY:

An almost untouched avenue of opportunity for contacts exists in nearly every town of any size, in the various clubs such as the Rotarians, the Kiwanians, the Lions, the Optimists, and a whole series of others. Those named are the best known, and have been functioning a long time. The method used in the recruiting of the membership is such that the best men of any place are usually to be found in them. They foster lofty objectives, and are really accomplishing a fine work. These clubs usually meet weekly for a luncheon, at a specified time and place. Items of business are taken up, and a lecture that lasts about thirty minutes follows. The program committee finds it difficult to secure interesting speakers of an acceptable nature so frequently, and they are constantly on the lookout for talented, capable individuals, with a message of general import. In the larger places they have talent scouts, who are constantly searching for people to speak before their group.

Many of our workers can and do have topics of general interest on which they can speak with authority and sincerity. Once it is noised about that a man has a theme of vital import

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which he presents well, and that he is willing to give it to civic groups, there will be no lack of invitations. In fact, one invitation will lead to another, until there will be so many offers that they cannot be accepted for lack of time. In no place are Solomon's words more true than in this work: "A man's gift maketh room for him, and bringeth him before great men."

There are a whole range of subjects we can present. Factual presentations on subjects of current importance, or light on questions that are perplexing to people today, are well received. Recent archeological findings and their relation to the Bible are acceptable. Thinking people are searching for certainties, and such presentations quite generally appeal, for they bring back confidence in those things they are beginning to doubt. The manners and customs of people in other lands is always a favorite topic. It is not well to dwell on the depravity of a country or its illiteracy, or the ludicrous. Our attitude on the whole question of temperance and healthful living also makes a very popular appeal.

The subject of religious liberty, approached from the standpoint of the injury its lack would bring to all, including injury to the persecutor, as well as the inconvenience and sorrow it would bring to the persecuted, is always acceptable. An outstanding lawyer recently subscribed for forty-one copies of Liberty for fellow Kiwanians. He said, "If all the Kiwanians were acquainted with such principles, our organization would be a better one."

Our work for the blind makes a thrilling story. The Lions Club is very friendly to us because of it. One of their objectives is to supply glasses for poor children, and to help the sightless in any way possible. They are well acquainted with our publication, the Christian Record, which we supply free of charge to the blind. The editor of this publication can give much helpful information in regard to making such presentations.

These clubs are made up almost invariably of high-class, influential citizens, many of whom are longing for definite spiritual guidance. They are, in the main, quite disgusted with the "hail-fellow-well-met" attitude of many of the clergy. This very fact should make any of our speakers extremely careful of their demeanor while before them. A stilted, formal manner is not necessary, but in few places does proper decorum count for so much. The confidence and respect of such a group is to be desired.

When confidence is once gained, contacts of a surprising nature will spring up, though probably they will be of the secret, Nicodemus kind. One such experience will more than repay all the expenditure of time and study such effort requires. One need not be surprised to receive a communication from a bank president or the head of some great manufacturing concern, asking for an interview. A private luncheon may constitute the place of meeting, or it may be in his private, ordinarly hard-to-reach office, at which place an explanation of current events in the light of prophecy is expected. Usually such a meeting is ended with a request for prayer that he might have victory over self. I often give such men a book on these occasions. It is better to give than to try to sell. But in almost every case the gift will net a request to speak to the club again, where the man will give the same book to all the membership at his own expense. Such experiences, and similar ones, are not rare, and lead a worker to a deeper spiritual life and proper Christian humility, for it requires God's help in abundant measure to stand before the great of earth, representing this message.

These groups are made up of many men of many minds. A sermon, as such, will not do. The program committee doesn't wish to offend any member by remarks a speaker might make, and they are held directly responsible. Consequently, it will be rare, indeed, when denominational subjects of a controversial nature can be presented. But we have much that will interest this group that is definitely truth. Propaganda of any type is taboo. Some feel that because certain subjects are unacceptable, such efforts are perhaps a waste of energy and valuable time. But the fact that the introduction almost always includes the statement that the speaker is a Seventh-day Adventist clergyman more than compensates for this. These contacts truly make friends, and although perhaps it shouldn't be mentioned in the same breath, such acquaintances do not hurt our Ingathering campaign.

As workers we usually enjoy giving reports of what God is doing through us, but in this type of work silence is eloquence. All such experiences should be pondered in the heart. Most of the men who belong to such groups are harassed at every turn by those who want something from them. "Not yours, but you," constitutes the proper approach. Once it is discovered that there is no mercenary motive of a personal nature in such efforts, an almost limitless field of opportunity opens before us.

Be a humble Christian. Humility is a virtue so rare that it is appreciated when seen. When spiritually minded men are convinced that their friend, the speaker, has this attribute, their confidence will have been won. If this quality is tactfully fostered, it is possible for a worker to have a greater influence over some of these men than their own highly paid pastors. Humble men, blessed of God, can bring a message of hope to many of the leaders of earth who are longing for truth.

R. E. Crawford. [Departmental Secretary, Georgia-Cumberland Conference.]

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II. THE MEANING OF RECONCILIATION

By W. E. HOWELL, Secretary to the President, General Conference

RECONCILED! How sweet the thought! Differences overcome. Bitter feelings assuaged. Misunderstandings removed. Separation bridged over. Calm after the storm. Peace after war. In all human relationships there is no sweeter sensation than is found when the spirits of two persons flow together after the cherishing of enmity toward each other. It does not matter then what the cause was, nor how long the difference persisted, nor how fiercely the battle raged, nor yet how wide the separation—all these are lost in the glow of reconciliation.

I once had a neighbor who was at enmity with a blood relative. For years they avoided crossing paths when they could, looked daggers at each other when they chanced to meet, hurled unbecoming epithets the one to the other when they spoke. Then a common sorrow brought them together at the graveside of a mutual friend. The solemnity of that hour, the contemplation of the fact that one day each of them also must lie low in a dusty bed, brought them to their senses, and one of them found grace enough to say to the other, “Let us bury the hatchet.” The other answered, “Yes, if we bury it handle and all.” Result— they were reconciled, and became faster friends than ever before.

I suppose the saints who will sing the song that not even the angels can learn, will sing it in sweeter tones and with deeper joy than if they had never sinned or felt the thrill of reconciliation after separation from God. Oh, how terrible that separation, but how sweet the reconciliation! Yet nothing but a complete change of heart can ever bring it about.

NOW in the preceding study we found that “complete change” is the basic idea in the word reconciliation—the New Testament word for “atonement” in the Old. Paul gives us one instance of its use in human relationships, when he writes: “Let not the wife depart from the husband: but and if she depart, let her remain unmarried, or be reconciled to her husband.” A young mother once left her husband, who later stole away their boy. This completely changed her heart, and she set out on long journeys to find her husband and boy, and did not rest until they came together again reconciled. A love was born in her heart that made their home happy ever after. Nothing but a great change of spirit could have effected so blissful a result.

It will help us much to trace this meaningful word through its uses in the New Testament—this word katallagee, great change; or katallasso, to make a great change. We first encounter it in Romans 5:10: “If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” This passage is wonderfully enlightening. “We were reconciled to God.” This is a clear case of one-sided enmity. Man was reconciled to God, not God to man. God was never an enemy to man, and therefore never needed reconciling to man. Man was an enemy of God, and needed reconciling to God. But it was not in man’s power under the bondage of sin to reconcile himself to God. It took a greater act than he could perform to effect so great a change.

How was it done?— “reconciled to God by the death of His Son.” In other words, the great change in man’s relationship to God was effected by an act outside of himself—the death of the Son of God. As Jesus died of a broken heart because of sin, so the effect of such a death is to break the heart of the hardened sinner. That act of reconciliation was a completed act—completed on the cross of Calvary. God’s part was done, and done forever. But man was not saved by that act. He was reconciled, but not saved—reconciled by death, but to be saved by life—His life. God’s act of reconciliation broke down the wall of partition that separated man from God, thus effecting a great change in their relationship; but man must come to God and lay hold of His life before he can be saved.

This is why we hear the plea in 2 Corinthians 5:20: “Be ye reconciled to God.” A man is reconciled to God only when he accepts the great change brought about in his relation to Him by the death of His Son, and lays hold of the life thus made available. When he accepts the great change effected on God’s part in his behalf, and lays hold upon His life,
then comes about the great change in his own life that means salvation. A beautiful picture is drawn by the apostle in his discourse on reconciliation in this chapter. Contemplate this marvelous scene: "God was in Christ, reconciling the world [the sinner] unto Himself." Man took no part in this. God did it all "when we were enemies," and did it in the death of Christ. When that was done, it could be truthfully declared that Col. 1:19 "he reconciled us to Himself," though we were yet sinners. (See 2 Cor. 5:18.)

Now look at the other side of the picture in verse 19: He "hath given to us the ministry of reconciliation," or "the word of reconciliation." But the "us" in this instance (verse 19) is different from the "us" before the reconciliation (verse 18), when we are still sinners. The "us" of verse 19 refers to those who have accepted the reconciliation wrought out on the cross, and have become "ambassadors for Christ," as they are called in the next verse. As ambassadors they (we) are to minister the word of reconciliation. How?—"We pray you in Christ's stead, be ye reconciled to God."

The apparent contradiction of terms in these verses need not trouble us. "God . . . hath reconciled us to Himself," yet we are prayed to "be . . . reconciled to God." Ah, what a difference! God reconciled us while we were yet sinners and had no part in the reconciliation. Then He sends to us those who have accepted the reconciliation He made, and have become His ambassadors, and these bid us who are yet sinners to accept that reconciliation. When we do that, the great change comes about in us that is so effectively denoted in the great word katallagee, otherwise reconciliation, or the atonement in effect.

It is said in Holy Writ that "the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26. It would seem that this same Spirit, working through the writers of the New Testament, has sought to make appeal to sinners more effective by presenting the atonement in a varied and most attractive way. First we have the Old Testament idea of atonement literally carried over in several passages in the New—the idea of having our sins covered with His righteousness. Then, with one of the great steps in the atonement plan historically fulfilled in the cross, our minds are led a step forward in contemplation of the great change wrought by the act of reconciliation in "the death of His Son," and our acceptance of that act for personal salvation. In this conception, atonement is viewed from the standpoint of man's relation to God—separated from Him by sin and in need of deliverance.

But the Spirit brings the matter to us in a third way; namely, by presenting Jesus as sent "to be the propitiation for our sins." 1 John 2:2 and 4:10. (See also Romans 3:25.) This word, hilasmos, linked up in its root meaning to the Old Testament word for atonement, views the matter from the standpoint of God's relation to man—by what means He should effect salvation of the sinner. It represents Jesus as the means, as the great Impersonation of the atonement, of reconciliation. In other words, He is our great Atoner, our great Reconciler, our Propitiator in the presence of a merciful God.

How strikingly this great office of Intercessor fulfills that outstanding prophecy of Daniel 9:24, that a part of His mission should be "to make reconciliation for iniquity." This passage is one of the notable exceptions in the Old Testament to the well-nigh uniform rendering of kaphar as "make an atonement," and might well be rendered thus here as one of the steps toward entering upon the priesthood for the covering of sin with His righteousness in the ministry of the heavenly sanctuary. In the Septuagint, it is rendered by its almost uniform exilaskomai, extend mercy, appearing in the Old Testament and carried over to some extent into the Greek of the New.

 HOW unalterably predetermined and fixed were these great landmarks of prophecy. How definitely and accurately each one was reached on time. Their high significance is recognized and emphasized by the many-sided aspects in which the Spirit strives to have us grasp their import. These all center in the person and work of our great Intercessor in the courts above.

He is there today in the sanctuary devoting Himself unceasingly to the work begun by Him at the cross. He is pleading for you. He is pleading for me. He will never be satisfied till He has made "an end of sin," till He has completed His work of atonement "for iniquity," till He has brought in "everlasting righteousness" in the earth and in all the universe of God.

What shall you and I say to all these wonderful things? What is our response to so gracious a provision by Him who loved us and gave Himself for our sins? Surely those who have never accepted such grace will bow the head and breathe the prayer, "God be merciful to me a sinner." In other words, more literal, "God cover my sin;" "God make His reconciliation effective in me," and I shall be "reconciled to God." Yea, and we who have accepted the provision and felt the great change in heart and in life, shall we not prefix the more intensive apo to that meaningful word katallagee, and experience a fuller surrender, a complete transference from a state of bondage in sin to a state of joyful liberty in Christ Jesus?
Jesus Christ—God or Man?
(Sermon Outline)

By J. L. Shuler, S.D.A.
Theological Seminary

I. Introduction.
2. It is of little consequence what you think of earthly potentates. The difference between going to heaven or hell depends on what you do with Jesus Christ.
3. Our eternal welfare depends upon our attitude toward Jesus Christ. John 3:36.

II. The Issue Stated.
1. Infidels can no more blot Christ out of history than they can blot stars out of the heavens.
2. None can dispute that He came and lived here.
3. A great controversy as to who He was and is.
4. Many declare that Jesus Christ is no more divine than any good man.
5. Not an inconsequential matter. John 8:44. Our very salvation depends on accepting Jesus as Deity.
7. If Jesus Christ is not God the Son, we are without hope.
8. How can we know for a certainty that Jesus of Nazareth had the power of God?

III. Proofs given by Christ when here on earth that prove His divinity.
1. Power to give life.
   a. Demonstrated three times during ministry—widow's son of Nain, Jairus' daughter, Lazarus.
   b. Only God can give life. Christ has power to give life the same as the Father. John 5:21.
   c. He gives not only physical life, but eternal life. John 17:2.
   d. I know that He can give life, because He gave me life when I was dead in sin. Eph. 2:1, 5, 6.
2. Possessed creative power.
   a. Turned water into wine; fed 10,000 with five loaves and two fishes.
   b. Only God can create and re-create. 2 Cor. 5:17.
5. Power to receive worship. Permitted disciples to worship Him. Taught that only God should be worshiped. (Matt. 4:8-10.)
6. Had, and still has, power to transform lives of those who accept Him as God the Son. 1 John 5:1, 5; 4:15; John 1:12, 13; 2 Cor. 5:17. Every converted person is a proof of the deity of Jesus.

IV. Appeal. "Take the world, but give me Jesus." Every person stands condemned or saved, according to the relation of his heart to Jesus Christ. Does Jesus possess your heart? He is ready to come into your heart, if you will open the door. Rev. 3:20.

Maranatha—"The Lord Cometh"

By Emery J. Lorntz, Minister, San Diego, California

The expression "Maranatha" occurs just once in the New Testament (1 Cor. 16:22), and is the Aramaic equivalent for "Our Lord is coming." Aramaic was the language of the Palestine Jews of the first century. Paul, as well as the other writers of the New Testament, wrote in the vernacular Greek, but somehow the term "Maranatha" remained expressed in Aramaic. In our English Bible the word has remained untranslated. I have in my library more than twenty different translations of the Bible in a dozen languages, and I notice that "Maranatha" has been left untranslated in all of them.

Charles E. Jefferson, late pastor of the Broadway Tabernacle, New York City, comments thus on this term:

"This word seems to have a charmed life. Nobody, apparently, is willing to touch it. Through all the Christian generations it has been allowed to stand in every one of the versions. With all this history behind me I should not venture to touch it either. "Maranatha" was a common salutation. When one Christian met another Christian he greeted him with 'Maranatha.' He lit up the day by the declaration that the Lord was coming. When a Christian wrote a letter to his friends, he often wrote at the end of the last page 'Maranatha.' That was a benediction. He wanted his friends to know that he was still rejoicing in the expectation that the Lord was coming. 'Maranatha' was a slogan which the soldiers of Jesus Christ repeated to one another as they went forth. . . . 'Maranatha' was a passing word which Christians in the early times made use of. When they went into their meetings, when they met before day in sequestered places, that was the watchword which gained them immediate admittance. . . . 'Maranatha.' The fact remains that all the translators through nineteen hundred years have refused to blot out the word 'Maranatha' and substitute in its place another word."—"The Known Bible and Its Defense," by M. Hembree, Vol. 1, pp. 301, 362.

It appears that the use of "Maranatha," together with "Hosanna" and "Amen," had gone beyond the borders of Jewish Christianity. As a Latin inscription it was discovered at Poitiers, Gaul; and on the island of Salamis, "Maranatha" was found inscribed on a gravestone of the fourth or fifth century. Dr. James Hastings, in his "Dictionary of the Apostolic Church," says the following:

"The term [Maranatha] is better detached entirely from the reference to anathema, and considered simply as a little prayer, in which the normal yearning of the apostle expressed itself. . . . The sudden

—Please turn to page 49

The Ministry, September, 1940
THE word "truth" is one of the commonest terms of all time. Of universal interest and concern, its discovery has been the quest of every age and race and clime. Teacher, philosopher, statesman, moralist, religionist—all use it, and practically all misuse it. Its comprehensiveness is amazing in scope and inexhaustible in depth. It will yield riches untold to all who earnestly seek its treasures.

But strange indeed are mankind's reactions thereto. The indispensable tool of the righteous, it is the plaything of the wicked. The joy and comfort of the saint, it is the offense and terror of the sinner. Constituting Heaven's great guiding gift to mankind, and partaking of God's very nature, it is the object of Satan's devilish hate and unrelenting attack. Sacred to the honest in heart, it is inexplicably odious to the dishonest. Cherished by the wise, it is the sport of fools.

Civilizations, morals, religions, all are built upon truth, and divided by it. It is the storm center about which sin and righteousness revolve. But its meaning and intent are so often misunderstood, and its provisions are so constantly misapplied by both friend and foe, that it is well to scrutinize anew its comprehensiveness and its majesty, especially in its present-day aspects. Let us, then, to clarify our vision, review once more some of its characteristics, and rehearse yet again what it is, and what it is not.

Truth is Eternal. It is impervious to the ravages of time, being imperishable by nature. Not bounded by time, it does not expire by limitation. The eternal ages will require no revision, and will brook no abrogation. The cons to come will but disclose the abiding character of its luster, and testify to the permanence of its glory.

Truth is Complete. It is not partial, limited, or fragmentary, but perfect, full-orbed, symmetrical. Truth has no part lacking. And despite our inability to comprehend the fullness of its scope, each multiform phase is consistent with every other. Defective understanding just here is the cause of all fanaticism, which is the stressing of one aspect of truth without consideration of related and modifying phases.

Truth is Invulnerable. It cannot be overthrown. It is impervious alike to vicious assault of enemy and misguided blunder of friend. Seemingly crushed to earth, it is bound to rise again triumphant over every assailant. None need be apprehensive lest it perish from the earth.

Truth is Personalized. More than an abstract principle, it springs from and centers preeminently in Him who declared Himself to be the Truth incarnate, as well as the Way and the Life. Thus in the ultimate it is bound up with the very person of our Lord.

Truth is Illimitable. Its vastness extends infinitely beyond all confines foolishly erected by man. Eternity alone will reveal to the redeemed its measureless extent, constantly enthralling the ransomed with new aspects of its illimitable beauty and glory.

Truth is Expansive. Under study, research, and earnest pursuit, it unfolds to our understanding. But never can mortal man say he has compassed its boundaries or mastered all its principles and provisions. There is ever some undiscovered aspect beckoning us on. It will be our science throughout eternity.

Truth is Imperturbable. It does not become irritated under challenge, test, or investigation, either by champion or by critic—in the surety that it will ultimately prevail, that its claims will be vindicated, that its sovereignty will triumph in the end.

Truth is Fearless. It faces the universe with boldness. It invites pitiless scrutiny of its claims. It shrinks from no investigation, knowing that its positions are immutable and cannot be overthrown. It is the calm consciousness of this fact that nerves men even for the martyr's stake.

Truth is Candid. It never hedges, covers, or deceives, but is refreshingly open, transparently frank and fearless. This is the uniqueness and grandeur of truth, whereas error seeks to hide and suppress facts or factors, lest their disclosure bring confusion of face.

Truth is Living. It is not a dead creed or a lifeless formula. It is a living, vitalizing principle. Nay, more; it is the very thought of God expressed, and so is used in the Bible as a synonym of the Sacred Word itself.

Truth is Regulatory. It prescribes man's duty to man and his obligation to God, and so forms the basis of the judgment and all its issues. It is, in essence, the very nature and
will of God expressed in codified form. It is consequently the heart of all the law and the prophets; in fact, it is God's chosen synonym for the moral law of the universe.

Truth Is Gracious. It is not vindictive, but passes by the attacks of its assailants when they discover their error and confess their mistake. It never gloats over the blunder of an enemy and the retribution that follows. Instead, it hopes on and loves on, anticipating a reformation. Nor does it assail the misstep of a friend made in clumsy defense of truth. Always it is kind, patient, tactful.

Truth Is Triumphant. Though sometimes seemingly defeated, retarded, perverted, it is destined soon to triumph gloriously and eternally over all opposing forces. Then woe to the hypocrites in Zion, the hosts of wicked rejecters in the world, and the minions of darkness that have their headquarters about this fallen sphere!

Truth Is Liberating. It emancipates from the shackles of superstition, ignorance, and fear. It gives liberty to the soul, and supplies courage to the timid, satisfaction to the perplexed, and rest to the distracted. Error, on the contrary, creates a false hope and a fool's paradise, only to be followed by the anguish of bitter disillusionment, and ultimately the terrors of the damned.

Truth Is Impartial. It has no favorites. It reveals itself alike to any and all who seek its acquaintance and friendship. High or low, rich or poor, all are alike its beneficiaries, irrespective of station, race, or sex. It meets the limitations and needs of the most degraded minds and races, as well as the capacities of the greatest intellects and civilizations. Free and bond, old and young, genius and dullard—all are alike recipients of its amazingly adaptable benefits.

Truth Is Specific. It has particular emphasis or applications that are due at specific times, such as heralding the flood, the exodus, the restoration, the first advent, the Reformation, the judgment hour, the second advent. Men and movements of God's appointment discern these specific applications, and proclaim these special messages when they are due. That is why we, as a people and as an organized body of workers, exist today. Our task was preordained the "Spirit of truth," who is to guide us humble.

Truth Is Imparted. If we should be silent, the very heaven, not a devising of mortal man. It is a disclosure of God's will, purpose, and ways, not a creation of human ingenuity. We but perceive, discover, or formulate truth; we do not originate it. This should forever keep us humble.

Truth Is Divisive. It never leaves a man where it found him. Once confronted with truth, he cannot be neutral; he must and does do something with it. When accepted, it often separates friends, kin, churches, denominations, and even nations. Thus it is that a man's foes are often those of his own household.

Truth Is Unifying. It binds together the spirits of men who have caught a united vision of its beauty, its claims, and its sovereignty. It creates whole movements of people willing to face every hazard, who press on despite every disintegrating element that may arise. It is this that changes the very course and destiny of the world. It is this that makes the church invulnerable, weak and defective though it may be.

Truth Is Intolerant. It demands acceptance of its mandates by every honest heart, and decrees eternal loss for willful rejecters of its recognized claims. It can tolerate no compromise, for that would mean chaos in an ordered universe.

Truth Is Illuminating. It is a mighty light, dispelling the darkness occasioned by sin and the grave. Its penetrating beam clarifies the past, illuminates the present, and reveals the pathway through the future. It substitutes hope for despair, and brings courage out of cowardice. It dispels doubt and puts uncertainty to flight.

Truth Is Exacting. It will tolerate no compromises, no lowering of the colors that involves a principle. It asks the unconditional surrender of the heart to its sovereignty. Nothing less is acceptable.

Truth Is Modest. It never struts or brags. It does not parade its excellencies. It has no egotistic, pompous air, no derision of those who differ, no sarcasm for dissenters. It is quiet, unassuming, modest, and always approachable.

Truth Is Accurate. It does not indulge in loose statements or sweeping generalities, but is exact, faithful, and fair. It neither overstates nor understates. It is the soul of veracity, the essence of accuracy. It never exaggerates or distorts, for God blesses only truth, not fiction.

Truth Is Inexorable. No man can escape its claims. There is no place to which man can flee from its presence. In the secret consciousness of the soul, whether admitted or not, the truthfulness of truth is acknowledged, and the soul will be judged on the basis of that testimony, together with the relation of the soul to the truth admitted.

Truth Is Spiritual. It is vastly more than a code or a rule. It is an animating spirit that changes life's relationships. The third Person of the Godhead is Himself nominated the "Spirit of truth," who is to guide us into all truth. He is its life and motivating power. Therefore he who despises truth thereby insults the very Spirit of God. And he who rejects the Spirit of truth cuts him-

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The Ministry, September, 1940
A MORE EFFECTUAL MINISTRY
Efficient Evangelistic Methods and Pastoral Technique

Is it not desirable to follow the plans the Spirit Himself has advised?

LABORING "TWO AND TWO"

By M. A. HOLLISTER, General Conference Medical Department

In a world filled with distracting elements, there is necessity for laying increasingly wise plans by which the message due the world may be proclaimed. Much instruction has been given, and much effort expended, in searching for the best and most effective methods. Evangelism, true, powerful, and direct, will be increasingly necessary, for a great work must be done, and that in a very short time. Although strong evangelistic efforts have been conducted, there is a possibility that our efforts might have been productive of greater results had there been a more complete following of the instruction given us by our divine Leader.

Without question we recognize that the operation of the Holy Spirit, whatever the method employed, is of uppermost importance. Would it not, therefore, be logical to accept plans that the Spirit Himself has advised? There is, for example, the question of ministers laboring "two and two." There are records in the Scripture that indicate there were times when one man was engaged as an evangelist working alone. We do not presume to suggest that this should never be done, but we do wish to emphasize the plan of working "two and two."

Let us note the prominence of this method in the Scriptures. The Saviour called the twelve and began to send them forth by "two and two." Mark 6:7. Afterward He called "other seventy also," and sent them "two and two." Luke 10:1. In the record of the Acts of the Apostles we read of Peter and John, of Barnabas and Saul, of Paul and Silas, of Paul and Doctor Luke, of Barnabas and John Mark, of Silas and Timothy, and of Paul and Timothy. Although we think of Paul as the great evangelist to the Gentiles, there are numerous records of his having associated with him one, two, or more men. There are at least ten records of individual men who worked with Paul in his evangelistic work, associating with him as "fellow laborers."

The record of Philip the evangelist, evidently working alone in Samaria, aroused an interest which, "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John."

That we may see the Spirit's recommendation for the two-men method in conducting evangelistic work, I quote from "Testimonies to Ministers."

"I am urged by the Spirit of God to counsel my brethren to unite with one another in labor. Love as brethren, be pitiful, be courteous, be true as steel to one another, but crush that feeling of superiority over your brother ministers which leads one to feel that he cannot link up with others in labor. No one should feel that he must do the whole work. However experienced or well qualified he may be, there is need of other talents to unite with his. It is a mistake to think that one man's train of thought will accomplish the work for all hearts in a religious effort. Men of different minds are needed, men whose hearts are tenderly led out to win souls. Different methods of labor are really essential in sowing the seeds of truth and gathering in the harvest. It is often the case that men of the humblest ability will reach hearts that have been steeled against another man's labors."—Page 251.

Much instruction is contained in this quotation apart from the point that we are endeavoring to emphasize here, but it will be noted that the Spirit emphatically urges the brethren "to unite with one another in labor," and that in religious efforts "men of different minds are needed." Add to this a statement from "Medical Ministry," page 249, that deals with the same principle:

"Medical missionaries come under the head of evangelists. The workers should go forth two by two, that they may pray and consult together. Never should they be sent out alone. The Lord Jesus Christ sent forth His disciples two and two into all the cities of Israel."

For further emphasis we quote a passage from "The Desire of Ages" concerning the methods used by Christ affecting this particular point:

"Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed."—Page 350.
Perhaps there might be some in opposition to this plan, but bear in mind the injunction, "Crush that feeling of superiority over your brother ministers which leads one to feel that he cannot link up with others in labor." This comes with peculiar force, and indicates that any argument we might endeavor to produce to the contrary could hardly be valid, and might mean a contending for plans contrary to the Lord's. Yet, as stated before, this is not an effort on our part to oppose the work of a single evangelist in every particular, for we have Scriptural evidence to the contrary. But the general tendency should not be in that direction. The general method, the method Jesus pursued with the twelve and the seventy, is that they were sent out two and two, so that the hearers might have the benefit of two minds rather than one. "Without counsel purposes are disappointed." "Every purpose is established by counsel; and with good advice make war." Prov. 15:22; 20:18.

In the labors of the apostle Paul, many illustrations are afforded us which indicate that strong men, as Paul and Barnabas, though sent out together by the Spirit of God, afterward took with them young men to give them the benefit of their experience. So it was not always two men of equal ability or nearly equal who were associated. The strong men trained the younger men in the ministry, and later spoke of them as "fellow laborers," evidently on an equal basis.

I wish to call to your attention another desirable combination in evangelistic work—that of Paul and Doctor Luke, preacher and physician—medical missionary work combined in the hands of two men. The health work is spoken of again and again as being "the right arm." It is spoken of as an "entering wedge." Note this statement from the Spirit of prophecy:

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent. We should take hold of every reform with zeal, yet should avoid giving the impression that we are vacillating, and subject to fanaticism."—"Testimonies," Vol. 1, p. 559.

Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it. —"Ministry of Healing," p. 147.

"Let the teachings of health reform be brought into every effort made to get the light of truth before the people."—"Medical Ministry," p. 304.

Here is a very positive statement to the effect that in every effort that is conducted to get the light of truth before the people, health reform is to be made prominent. Some have said, "But my training gave me no experience in these lines. What am I to do?" We answer with the following quotations:

"Let our ministers, who have gained an experience in preaching the word, learn how to give simple treatments, and then labor intelligently, as medical missionary evangelists."—"Testimonies," Vol. IX, p. 172.

"Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform."—"Medical Ministry," p. 238.

These statements indicate the necessity for ministers themselves gaining an experience and learning how to do these things, and without doubt one of the reasons is found in the following:

"In the preparation of a people for the Lord's second coming, a great work is to be accomplished through the promulgation of health principles."—"Counsels on Health," p. 206.

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work."—Id., p. 233.

These statements bring to our minds very forcibly the need of combining with the third angel's message the health-reform message. If a man is not qualified, he may have associated with him another worker who is qualified. The minister will benefit by the instruction given at the hand of the medical missionary associate. Shall we not give careful study to doing our best to discover every method possible that will make our work more effective, even though it may be a direct contrast to what we have done heretofore?

"Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism."—"Testimonies," Vol. VII, p. 25.

'Bible Auditorium Church'

By E. L. Cardey, Evangelist, Cape Town, South Africa

I HAVE not been holding a large effort here in Cape Town since the war began. There were some restrictions for a time, and it seemed best to hold up for a few months until things adjusted themselves a little. I have been holding Sunday night meetings in our church building in the city. In these meetings I have been speaking on the regular prophecies that relate to our time, and the people have responded very well. I name the church "Bible Auditorium Church."

I have been using a method here which I like very much, and it takes very well with the people. A brother gave me a number of small Bibles. These are given out among the people at the meetings, and the people follow me through a synopsis of the sermons with their Bibles. This holds their interest intensely, and they see every point plainly. Thus they have a copy of the sermon to take home and go over again. I don't know whether any one of our men has ever tried this, but I find that the people like it. I have
found it especially helpful here, for our American idiom of speech is hard to grasp when we speak rapidly. Even yet I have difficulty in understanding many of these people in the expressions they use, and in the way they use them. Following is a sample of the sermon synopses which are handed out to the people at the meetings.

Who Will Be the Next World Ruler?
1. Who is the real Ruler of nations? Dan. 4:17.
2. How was Babylon's king concerned over this matter? Dan. 2:21, 29.
3. What was the king shown in his dream? Dan. 2:31-35.
4. What was the meaning of the metal man and the head of gold? Dan. 2:37, 38.

Note.—The four metals of the image represent the four world kingdoms that would rule among men, beginning with Babylon, 606-538 B.C. In these few short verses we are shown the history of the world up to and including the setting up of the kingdom of God.

5. What is symbolized by the silver? Dan. 2:39. (Medo-Persia, 538-331 B.C.)
6. What by the third kingdom of brass? (Greece under Alexander the Great and his successors, 321-161 B.C.)
7. What power is represented by the legs of iron? Dan. 2:40. (Pagan Rome, 168 B.C. to 476 A.D.)
8. Who ruled the world when Christ was born? Luke 2:1.
9. What metal would succeed the legs of iron? Dan. 2:41, 42. (No true metal, but a mixture of iron and clay, which will not cleave together. Thus the empire would be divided into ten parts, as seen in the ten toes.)
10. Was the empire of Rome divided into ten kingdoms? Answer.—Yes.

Note.—Between 351 and 476 A.D., western Rome was divided thus: Alemannia (later Germany), Frankish France, Burgundians (Switzerland), Suevi (Portugal), Anglo-Saxons (England), Visigoths (Spain), Lombards (Italy), and the three uprooted kingdoms of Herulli, Vandals, Ostrogoths.

11. What effect would this division have on the nations of Europe? Dan. 2:42.
Note.—They would be "partly strong and partly broken." Of the seven remaining divisions of the iron kingdom of Rome, some today are strong; some are weak.
12. How would they seek to hold themselves together? Dan. 2:43. (By intermarriage, treaties, alliances, leagues of nations, etc.)
13. Would these efforts for peace succeed? Answer.—No. ("They shall not cleave one to the other.")

14. What startling announcement is then made? Dan. 3:44, 45.
Note.—The stone that smites the image on the feet represents Christ's kingdom of glory, which succeeds His kingdom of grace. His kingdom of grace is now gathering out His subjects. (Matt. 25:14-40; Col. 1:13; Matt. 13:44-50.) When that work is finished, He becomes King of kings, and will smite the nations with a rod of iron. (Rev. 19:11-16; Matt. 25:31, 34.)

15. What will then happen to this present world? Answer.—It will be destroyed. Dan. 2:35, 44; 2 Peter 3:10-12.
16. What promise is made for the children of God at that time? Answer.—A new earth, in which Christ will be King. Dan. 7:27; 2 Peter 3:13, 14; Rev. 21:1-4.

The Pastor's Responsibilities

By D. R. Schierman, Pastor, Fresno, California

P REACHING is only one thing that the pastor has to do. He must be able to comfort the sorrowing, minister to the sick and the needy, and visit the active workers of the church. Visiting is very important, for in doing this he meets his congregation in everyday life, becomes acquainted with the members and their homes, and learns the needs of the church.

The Sabbath school is one of the most important departments in the church, and the pastor must see to it that every department of the school functions properly. In order to be successful in this work he should take an active part in the Sabbath school, and always be present and on time. He should constantly be on guard for missing members, and try to bring them into regular attendance: If he is successful in bringing all his members to Sabbath school, he will have no difficulty in raising his church budget, and every other function of the church will go over in a strong way. The attendance of the Sabbath school can be brought up by dividing the church into small groups of six to eight families, and setting a leader over each group. In this way the pastor can check with the leaders, and at all times know the standing of his church.

Although the young people lead out in the work of the Missionary Volunteer Society, the pastor cannot afford to stay away. It is important that he be present at every meeting, to give counsel and help maintain a high standard. He should know the young people who are attending, and those who are not. If the pastor takes an interest in this meeting, it will become much more important to the young people.

The midweek prayer meeting is one of the most important meetings of the church. The pastor who makes no provision for a special study and does not himself attend regularly, will have a small attendance. We have several hundred attending our prayer meetings here in Fresno every Wednesday night. The church comes to this meeting to pray. We give opportunity to every member to offer prayer at the opening of the meeting, and

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The Ministry, September, 1940
OUR Voice of Prophecy radio program over the Don-Lee Mutual System is on the air every Sunday morning from 8:30 to 8:45 (sustaining—no cost to us) and each Sunday evening from 9:15 to 9:45 (costs regular card rate). The morning program consists of music, poetry, prayer, and short Bible passages, and is an advertisement for the night program. The evening period carries three broadcasts on our prophetic message each month, and the question box once a month. Our radio mail all goes to Box 55, Los Angeles, California, but our radio office is in the Pacific Union Conference building in Glendale.

Twice each month we multigraph the talk of the current week and mail it to all sustaining members (now about 1,000), and to all others who write for it in response to our offer made over the air. These talks are all copyrighted, and our name “Voice of Prophecy” is registered with the copyright office in Washington. We have a card index of 25,000 people who have written us—about 60 per cent non-Adventist. We circularize this list several times a year, with a spiritual message and an appeal for radio funds.

Our program is a union conference project. The local conferences in the Pacific Union (except Nevada-Utah) share the expense of our salaries with the union. Radio time, office supplies, postage, etc., are paid for by funds sent in by listeners. Every Sunday night we announce the meetings of our ministers all over the union, calling them “Voice of Prophecy cooperating evangelists.” They supply us with their publicity material, usually by air mail. In our field campaigns, our radio group personally invades city after city within coverage. Each conference that assists in our support is entitled to an evangelistic campaign in turn. We have now made one complete round and are starting to make the rounds again.

Our group consists of a quartet (the King’s Heralds), Elder and Mrs. Howard Curran, and the “Voice.” Local conferences usually provide an extra Bible worker and an intern, also a custodian for the tent. So far our meetings have all been held in tents, which is practicable here on the coast. For winter work we use giant gas blower heaters. No other heaters we have ever tried have successfully contended with cold, windy weather in a large tent.

We pitch two tents side by side, or where the shape of the lot compels us, the tents are arranged in the form of an L. But one entrance serves for both. The entrance way leads directly to the large tent, called “Studio A.” A door or passage opening on the side (usually the right side) of the entrance way leads to the smaller tent, called “Studio B.” In Studio B our Bible class, called “Pictured Truth,” meets at seven o’clock each night. This is always a picture program, which starts one week after the meetings begin, and thereafter keeps about one week behind me in subject matter. It is directed by Mrs. Curran, our Bible worker. We have a good-quality 12-foot screen, and film pictures especially prepared by Mrs. Curran and made to fit particular needs. During the whole first week of the meetings I advertise the coming Pictured Truth program as unusual, interesting, and of great importance.

On the Saturday night before the second Sunday of the meeting we hand out cards to find out how many will be coming to the Pictured Truth program the next night, so that seating can be arranged for the attendance expected. This gives us some good names early, and helps to stir up interest in the opening night of Pictured Truth. So far, this opening night has been a “standing-room-only” night in Studio B. We have women ushers in white at the main entrance to invite people into Pictured Truth—also a movable sign in the form of a large arrow, pointing toward the door of Studio B, with the words, “Pictured Truth Now Going On,” which we place across the main entrance. The ushers, with small vest-pocket flashlights, lead people to seats. Sister Curran runs her own picture machine and speaks from the rear of the tent by means of an amplifying system. The two loud-speakers are on each side of the screen in front.

PICTORIAL AND AUDIO EVANG

By H. M. S. Richard
Pacific Union

The Ministry, September, 1940
DITORY APPEAL IN RELISM

Top: The two tents used in the Voice of Prophecy effort. At left, the large tent, or Studio A; at right, the smaller tent, or Studio B.

Bottom: Blueprint drawing, showing floor plans and relationship of the two studios.

At seventy-thirty sharp the lights, which are controlled from the picture-machine stand, are turned on, and Sister Curran dismisses the audience with prayer. Part of the crowd flows back through the front entrance into the big tent, or Studio A, but most of the people move forward to an exit that leads directly into the big tent from Studio B. The white-uniformed ushers stand at both exits, and hand a mimeographed copy of the night’s study to each person as he leaves Pictured Truth. In Studio A the best seats have been reserved for those attending Pictured Truth. The ropes are now taken away, and the audience is seated. From seven until seven-thirty, while the program goes on in Studio B, the lights in Studio A are darkened, with the exception of one small light at the bookstand and one over the platform.

In all visiting we urge attendance at Pictured Truth, and it is continually played up from the platform. After about seven weeks, the Friday program there turns into a baptismal class. All those baptized, with few exceptions, go through the Pictured Truth preparation, which is very thorough, including the Spirit of prophecy and all other points of the message.

Thus our work is fourfold, including our radio “Voice of Prophecy,” the large public meetings, the smaller Pictured Truth meeting, and private visitation in the homes. According to the testimony of the pastors of churches where we have labored, the Lord has blessed the work with a large percentage of faithful converts.

Pictured Truth would not work so well where the evangelist himself uses pictures for most of his sermons, as it would be too much like the regular evening service. I use pictures not more than once a week or once every two weeks. We do not use the term “Bible Class,” as far too many today are not interested in study or mental effort. This is an eye-minded age. Seeing is believing; so we appeal to both eye and ear, with the hope that we may “by all means save some.”

We call our whole ensemble the “Voice of Prophecy Big Tent Studio,” which is in harmony with our radio motif. All four members of our quartet help carry the burden of visitation and other campaign work. Elder Howard Curran, my associate, takes all the financial and organizational burden of the campaign, which is a heavy load. He is also director in chief of all visitations.

Besides their constant daily practice, singing on the radio, singing nightly during the campaigns, and much visitation, each member of our King’s Heralds Quartet has specific duties at the big tent studio. Three of our company have charge of the bookstand, and sell from $1,100 to $2,000 worth of books in each campaign. One member looks after the amplifying system in Studio B; one does the painting; one is a technician for voice amplifying in Studio A, and general supervisor of the erection of the studios and mechanical problems of the campaign; another is our pianist. Thus, every man serves in several capacities, and through the united capacities of all, the work moves forward.

The Ministry, September, 1940
Learning From Fishermen

By F. S. Keatts, Secretary, Negro Department, Southern Union Conference

Have you ever gone on a fishing trip? It is an enjoyable experience for those who are successful in catching fish. Everybody who fishes cannot catch fish. Once while I was waiting for some printing to be done in a small town in Florida, I saw some people sitting on the concrete wall of a canal, fishing. Some caught nothing; others caught minnows. Soon a man who evidently understood the science of fishing came up and began to fish. In the short time he was there, he caught a great number of large fish. When I left, the others had not caught anything of size at all. On my way home I thought of that experience in connection with fishing for souls for the kingdom of God. Everybody can fish, but it is not everyone who can catch fish. Today many are trying to catch souls for the kingdom of heaven, but not all have success.

Lessons can be learned from successful fishermen which will be a help to those who fish for men. Fishermen do not allow anybody to throw stones into the water, for to do so will frighten away the fish. They know how to bait their hooks to catch the fish. If we have a church in a city where I go to conduct an evangelistic meeting, and prejudice is very high, I tell the members of the church not to throw stones into the water—that is, not to tell the people that this is a Seventh-day Adventist meeting, for that will frighten many of the people away from the meeting. Of course, the members are told that if they are asked the direct question, "Is this a Seventh-day Adventist meeting?" they are to answer in the affirmative. I never try to hide the identity of the message, but we must be wise, tactful, and skillful these days in order to win souls for the kingdom. A number of people who have taken their stand for this truth have told me that had they known my meeting was a Seventh-day Adventist meeting, they would not have attended because of prejudice.

In fishing for souls, let us think of Jesus' tactful way of reaching the Samaritan woman at the well. Think also of Stephen, who knew of the prejudicial spirit among the Jews toward Christ. While he stood before the high priest and the others, he began his discourse with Abraham their father, and led his listeners up to the point of truth that he wanted them to see and hear. We want people to believe and accept our message, which means salvation to them. The wall of prejudice must be broken down, and their confidence in the message we preach to them must be established. To do this I present subjects that will create an interest at the beginning of my meetings—subjects that will lay a good, solid foundation for the cardinal points of our faith.

In my twelve-week meeting, I try to arrange the subjects so as to gradually lead the people up to truths they should know. My plan is this: During the first three weeks, I present the subjects that come under the topics, "Man's Spiritual Needs," "The Origin of Satan and Sin," and "The Christ of the Bible," and "God's Plan to Save Man From Sin." Through the subjects that come under these topics, I endeavor to help the people to see man's spiritual condition as heaven sees it. I point out that God is not responsible for the existence of Satan and sin, and explain how man separated himself from God through sin, and how, through Jesus Christ, man, who confesses and forsakes his sins, and accepts Christ as his personal Saviour, will be brought back into the society of heaven.

The topics for the second three weeks are on the second coming of Christ, the signs of His coming, the home of the redeemed, the Bible prophecies, and the law of God. Having brought my audience up to see that Jesus Christ, who died on the cross to save men from sin, is the Son of God, in the beginning of the second three weeks, I present the subjects that come under the topics I have just mentioned. The fact that Jesus has gone to heaven to prepare a place for the redeemed, and that He will come back to receive them and take them to heaven, is brought to their attention. I urge them to get ready for this momentous event.

At the end of six weeks my audience is ready to hear the Sabbath question, which is presented on the Sunday night that begins the seventh week. Then all related subjects are presented. Before the presentation of the Sabbath question, I do not preach on the state of the dead, hell, spiritism, or the destruction of the wicked. I like to preach on these subjects after I have preached the Sabbath question, for it helps to hold the attendance. On the seventh or eighth Sabbath, I hold the first Sabbath meeting under the tent. Besides holding the Sabbath school and preaching service, a Bible class is conducted in the afternoon.

In connection with my preaching, I use stereopticon pictures, but not at the same time I am preaching. For while I am presenting the subject, I like to look into the faces of my hearers. The pictures are used to sum up what has been presented. Thirty or thirty-five minutes are used for the sermon, and ten or fifteen minutes for the pictures.

May the Lord bless our methods and plans in fishing for souls. May we faithfully carry out the divine injunction, "Follow Me, and I will make you fishers of men."
Evangelistic Chalk Talks—No. 5

By A. N. Shafer, Gospel Cartoonist.
Binghamton, New York

One of the distinctive features of Seventh-day Adventist evangelists is their pictorial use of the symbols of prophecy. This, together with their rather universal knowledge of the Scriptures, particularly of the prophecies, produces deep impressions. But how much more of an impression is made when they are also able to make these symbols appear from their very finger tips in the presence of a congregation—"first the blade, then the ear, after that the full corn in the ear."

The illustrations found in Smith's "Daniel and the Revelation" are really not difficult to simplify and adapt for use in prophetic sermons, if you follow the methods described in previous numbers of this series. The accompanying drawings of the symbols of Daniel 8 were prepared in this manner. Strive to eliminate unessential lines and shadings. Make the drawing as simple as possible. For, after all, one does not have time to go much into detail in drawing under these circumstances. Draw the two-horned ram (at right below) first, then the notable horned he-goat which smites the ram.

Compare these simplified drawings with the illustrations from which they were taken on page 199 of "Daniel and the Revelation." Besides the economy of lines and shading, you will notice a definite change in illustrating the "horn, which waxed exceeding great." (Steps 1 and 2.) It has been adapted so as to develop it right out of the Macedonian horn. This seems more logical than to show it disconnected from the head of the goat as it is in the book. Some may argue that this does not make it so "exceeding great," but it will be sufficient to serve your purpose. What your drawing lacks, your words can supply.

This is the concluding number of the series of articles on chalk talks. If you have become interested in this form of presentation, and have carried out the instructions of the previous articles, you have now learned enough to go ahead for yourself, and should now be able to prepare illustrations for almost any kind of sermon in which you might find it advantageous to use this means of holding interest. Be on the watch for drawings and illustrations in our denominational literature and in newspapers and magazines, which you can work up and adapt for later use. It should not be difficult to find striking illustrations for such subjects as tithing, the Sabbath, the second advent. It might be well to make a file of these as you do of other sermon material. This collection, along with the material found in the books you may have upon the subject of chalk talking, should give you enough ideas to make interesting sermons for young and old until the Lord comes.

The Ministry, September, 1940
Establishment of Our First Medical College

In our previous article, events relating to medical education in our ranks were briefly traced to the fall of 1891, at which time a home was established in Ann Arbor, where Adventist students of medicine, after spending a preliminary year at the Battle Creek Sanitarium, were sent to complete their course in the University of Michigan. This home was supervised by Seventh-day Adventist workers, who endeavored to maintain a home-like Christian atmosphere that would foster spiritual experience and missionary zeal among the student group, and minimize any untoward influence of university associates.

Sincere and earnest endeavors were put forth by those in charge of the student home, and by the students themselves, to maintain primitive spiritual standards and objectives. These efforts were not without gratifying results, for the record of enthusiastic testimonies by the students, and the evidences of missionary work wrought and souls converted, all point to the signal blessing of God upon the students and their efforts. A Christian help band was organized in 1892 and became very active. From one report we glean the following: “During one month the number of visits was 35; medical or other assistance was given during two months to 26 persons. Bible readings held, 13.”

The students reported in the Medical Missionary from time to time, telling of the blessings that had attended them personally in their work as they engaged in ministry for others. However, at best, the plan of sending Seventh-day Adventist students away from our institutions to a medical college to obtain knowledge of how to treat the sick is a questionable one. It is similar to that of sending our children to the schools of the world for an education, where they will come in contact with every class of minds, and have the companionship of skeptics, infidels, and profligates, and where few escape contamination. They do not come forth uncorrupted as did Joseph and Daniel, because they have not purposed in their hearts to remain undefiled by the habits and customs to which they are exposed.

The conviction that we should have a denominational medical school apparently became impressed rather suddenly upon the mind of a number of the leaders about this time, and early in May, 1895, at a joint meeting of the Battle Creek Sanitarium and Medical Missionary Boards, it was voted to organize a medical missionary college with a curriculum of study equal to that of the best medical schools in the country. Shortly thereafter we find this first public announcement: “We are happy to announce that arrangements are being made for the establishment of a medical missionary college under the supervision of the Medical Missionary and Benevolent Association.”

The success that attended the work of the sanitarium and hospital, and its enlarging clinical facilities, the provision of a preliminary year of the medical course, and the supervision given students in their work during the summer vacations and during their university course, undoubtedly furnished a background of experience, knowledge, and confidence that was invaluable to the medical leaders in planning for the launching of a full-fledged, four-year medical course under denominational guidance, and largely under Seventh-day Adventist teachers. By June of 1895 the following report was published in the Medical Missionary regarding the establish-
ment of our first medical college, the American Medical Missionary College:

"After mature deliberation, the Medical Missionary Board has decided to organize and conduct a school for the education of missionary physicians. Since our last issue, this institution has been incorporated under the name of the American Medical Missionary College. So far as we know, this is the first missionary medical college actually organized in this country, and we are not sure that in any other country there is a medical school exclusively devoted to the education of missionary physicians." 3

The chief reasons leading to the founding of this medical college may be summarized as follows:

1. "The importance of giving attention, in the education of the missionary physician, to missionary ideas and methods, as well as to the scientific subjects. The exclusive attention given to medicine and science in the ordinary medical college has a decided tendency to divert the attention of the student from the real object of his education, so that by the time his medical course is completed, it often happens that the intended missionary has lost his zeal for either foreign or home missionary work, and sees in the career of the ordinary practicing physician a more attractive lifework, and a field of missionary opportunity large enough to meet the demands of his diminished enthusiasm." 4

2. To provide an opportunity for actual missionary activity all during the entire course of study.

3. To assist in providing financial aid to a large number of those undertaking the medical course in preparation for missionary work.

4. To afford an opportunity for practical experience in medical work—"by daily contact with disease in its varied forms and with rational methods of treatment."

It is of interest to note the qualifications required of all students, and some of the regulations of the college in its early years. Some of these were: A good moral character; a genuine and mature religious experience; sound health; sufficient education (equivalent to high-school graduation), including certain required sciences. All students were required to do practical work two hours daily. Respecting student fees, we read:

"Tuition is given free to those who enter this school under the Seventh-day Adventist Medical Missionary Board, to the children of missionaries of any denomination who are able to comply with the other requirements, and to such other persons as may be considered proper exceptions by the trustees. The regular charge for tuition is $100 a year." 5

The college was incorporated by O. A. Olsen, J. H. Kellogg, and L. McCoy, on July 3, 1895, in Chicago under the laws of the State of Illinois. The course of study covered four years, given partly in Battle Creek and partly in Chicago. Regarding the incorporation of the school, we find this statement: "The course of study will be as thorough as that of the best medical schools in the United States."

Further plans and purposes of the incorporators of the college read as follows:

"It is not the purpose of this school to give students a cheap medical education, but to make the education more thorough and more practical than can be done in a medical school. The student is expected to give the most of his time listening, with very little time in actual contact with the sick. Young men and women of superior ability, and who give evidence of a sound Christian experience and thorough consecration to missionary work, will receive board and instruction free, but will be expected to give such time as may be required of them to practical work in connection with the sick in the hospital and sanitarium, in visiting nurses' work, in work in connection with the dispensaries, free bathhouses, and the gospel work in Chicago. All students will be received on probation. Those who are found, on trial, to be incompetent for the work, or who lack consecration or a true missionary spirit, and who do not make a satisfactory change for the better after being duly admonished and instructed, will be dropped out of the class. A regular tuition will be charged those who do not desire to do the usual amount of practical work." 6

From an editorial written in July of 1895, we gather this item of interest:

"Matters are progressing rapidly in the perfecting of the necessary arrangements for the medical missionary college. The incorporation has been ratified by the State government of Illinois, and the public has shown considerable interest in the enterprise. One of the most distinguished physicians of Chicago has volunteered his services in connection with the course of instruction. . . .

"Several applications have been received from persons who desire simply to acquire medicine as a profession. On this account we wish to make plain the fact that this school is not an ordinary medical school, and will, on no account, receive persons who desire simply to acquire a medical education for the purpose of practicing medicine as a profession. None will be received except those whose sole purpose in obtaining medical knowledge is to engage in work as missionary physicians, and who expect to devote their lives to this work." 7

In the August issue of the Medical Missionary, we find this additional word:

"We are glad to state that everything is prospering in the Medical Missionary College enterprise. The necessary preparations—apparatus, laboratories, etc.—are rapidly being perfected, and by October 1 everything will be in readiness for work. The Medical Missionary College will start off at the beginning of its course with an equipment for scientific work which is surpassed by very few medical schools in the world, and with opportunities for gaining practical experience in the rational treatment of the sick, excelled nowhere in the world."

"On looking back, we can see very clearly that a wise Providence has been preparing the way for this enterprise for many years, and while the time seems to have fully come for the initiation of this new departure in educational work, it is equally clear that never before has the time been ripe for such a work." 8

A generous gift of $40,000, received from Francis H. and Henry S. P. Wessels, made possible the purchase of the needed apparatus and equipment, and the Battle Creek Sanitarium had undertaken to bear the running expenses of the medical college. As we view it, to have launched such an important project of large dimensions, outlining the course of study, procuring the necessary apparatus and
equipment, arranging for its housing and use, organizing the faculty, and looking after numberless other details, all between May and October 1, seems indeed a remarkable accomplishment.

The inauguration exercises of the American Medical Missionary College were held according to appointment, September 30, in the Battle Creek Tabernacle. In opening the exercises, Elder O. A. Olsen, president of the General Conference, stated, “The same reason that exists for our other schools, exists also for a medical school.” In further support of the establishment of a medical school, Elder L. McCoy stated during his part in the inauguration exercise:

“The chief advantages of a medical knowledge to the missionary are self-preservation, self-support, and successful gospel effort. All admit, and especially those who have had an experience in missionary work, that the medical missionary is able to accomplish the most in a given length of time, with least effort and least cost of money and human life; further, the results are more permanent, and in every way more satisfactory.”

In the address of Dr. J. H. Kellogg, president of the school, he set forth some of the essential features of a medical college, stressing the need for an able faculty. He affirmed the intention to thoroughly equip the school with facilities, to provide unrestricted opportunity for the students to observe clinical cases and their treatment, especially in sanitarium exercises, and to establish dispensaries in Chicago, and a Medical Missionary College Settlement for the care of the infirm and sick. Doctor Kellogg stated further:

“This college is to be a Christian institution. Medical colleges, as a rule, are not good places for growth in grace. . . . The school is to be a missionary institution. While students are here in training for the highest possible degree of skill in medicine, they will also receive training as missionaries—not only theoretical, but practical training.”

In writing of the opening on October 1, the president of the school stated:

“The school opened this morning at nine o'clock with more than forty students in attendance. They are the finest lot of Seventh-day Adventist young men and young women I ever saw gathered together. . . . I cannot describe to you what an encouragement it is to me to see these forty young men and young women devoting their lives to the grand work which the Lord has placed in our hands.”

Thus the A. M. M. C. was launched, and began its career with an initial enrollment of forty students and a faculty of seventeen physicians. From these brief sketches it is evident that the ideals and purposes that motivated the founders of the school were sound and commendable. Unquestionably the blessing of the Lord rested upon the work and the students of this college in this early day. It would appear that it was successful just to the extent that the spiritual standards and missionary objectives were adhered to. Furthermore each student enrolled became truly successful just to the extent that he or she remained possessed of Christian missionary zeal, and of a conscientious desire to yield his or her life unreservedly to the Lord Jesus Christ.

Do not the objectives in the founding of this school and the moral standards required of the students first accepted, give cause for serious contemplation in considering the phases of the medical work of the present? How are we as individuals and as institutions measuring to the ideal, and what efforts are we putting forth to realize and maintain those ideals in our daily experience? Shall not the object lesson of this former experience serve to shield us from pitfalls, lead us aright, and guide us true?

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

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The Gospel of Health

SOME of the correspondents of the Health Reformer have objected to our practice of inserting so much of our religion in this journal. Our answer is easily given: Health reform is a part of our religion. Where one is, there must also be the other. And in this we claim a precedence as health reformers over those professed Christians who find no connection of health reform with religion, as well as over those who have no religion whereby to elevate and sanctify their reforms.

I do not in this argue that our ideas of health reform are necessarily more correct than theirs. We are doubtless too ultra for some, and too conservative for others. But I would urge that we stand in a better position than others to make the reform a matter of conscience. And therefore it is but just and reasonable to look among us for a more general and permanent advance movement in the cause of reform than among other people.

“The gospel of health” is a phrase that has been in use for a number of years with health reformers. The general signification of gospel health is good news. In this general sense alone has it been used by them. The particular signification of gospel—properly, the gospel—is that system of religion by which salvation is offered through our Lord Jesus Christ, the Son of God. And herein is the difference between Seventh-day Adventists and other bodies of reformers. We make the health reform an...
element of Christianity, inasmuch that, in our estimation, the gospel of Christ is truly the gospel of health.

But health reform is not Christianity; nor is temperance Christianity. A man may be a thorough health reformer, and not be a Christian, as he may be a thoroughly temperate man, and not be a Christian. Temperance is a Christian grace; and Christianity embraces it and all other graces. 2 Peter 1:5-11. A person properly instructed cannot be a Christian and yet be intemperate. Even so we believe that when the light is properly and sufficiently presented, a person cannot be a consistent Christian and not be a health reformer. Indeed, the propositions are identical; the Bible standard of temperance is as far above that of the world as the Bible standard of morality is above the variable morality of the world. True health reform is true Christian temperance, and therefore it is an essential element of Christianity.

I will now briefly examine some passages of Scripture to show that health—physical or bodily health—is a provision and subject of promise of the gospel of Christ.

Says Paul, 1 Timothy 4:8, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." But very few, comparatively, seem to discover any relation between the gospel and the "promise of the life that now is." They do not realize the great importance of the privileges and responsibilities of the present life, as they are presented in the Bible. If it be so that this life is our only probationary state, and our chance of eternal life is suspended on our proper use of this; if in this life only can we show by self-denial and cross bearing our love to our Saviour; if in this life only we can suffer with Christ, our Head, and realize the sweetness of His sympathy in the hour of trial and temptation; if we can here glorify God by resisting surrounding evil and overcoming the wicked one, as we cannot in any other world or state, how should we prize the privileges of this life! how should we strive to bear aright its responsibilities! But we shall see that our health has an important bearing on these points.

The apostle John wrote, 3 John 2, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Here are associated spiritual and physical prosperity and health, as alike subjects of strong desire. And thus in the light of Scripture, as of science and reason, there is a close relation between the two; for our moral power depends upon our mental, and our mental upon our physical. He who has strong intellectual powers will surely be able to develop more moral power than he who is deficient in intellect; a sound mind can do more to glorify God than a weak or diseased one. And so also a strong, enduring physical frame can develop and sustain more intellect than a weak one. True, some men of feeble frame have shown much strength of intellect; but they would have been able to accomplish far more good had they had strong physical frames to enable them to endure in executing what their minds could plan.

We have the plainest evidence that God regards health as a blessing, and disease as

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**Association Notes**

C. E. Moon, medical secretary of the Mexican Union, sends an encouraging word regarding the success of their home-nursing classes in old Mexico. He states that they have eighty-three classes, with about a thousand students attending. Drs. Ralph Smith, T. S. Ritchie, and H. C. Reynolds, of Southern California, recently visited this field, and their services were greatly appreciated.

We are confident that all our readers will be interested in the following excerpt from a letter written by Elder A. L. Ham, superintendent of the South China Union Mission:

"I am glad at last to be able to write you that Doctor Lilly, together with Pastor Lei and six of the women nurses, has arrived safely in Hong Kong. We had, as you know, been quite anxious about these workers since they had been marooned, as it were, in the city of Nanning.

"I cannot say too much concerning my great appreciation for the good work which Doctor Lilly has done during the year he has been with us, and for his fine spirit. I believe that Doctor Magan and others of the leaders at the College of Medical Evangelists should know that the doctor has upheld the highest tradition of medical missionary service under very great difficulties and personal sacrifice. He has, of course, been exposed to dangers, but the doctor will not say much about it himself. He speaks of his services as being of a commonplace nature, while the opposite is really the case.

"His wife has also manifested a very fine spirit. She was new out here in China, unaccustomed to family separation and all the uncertainties of interior travel and war; yet she has held up magnificently. Doctor Lilly has endeared himself to the hearts of our Chinese people who have been associated with him, both in the mission and in the hospital. His constant thought seems to be for their care.

"I wish also to pay tribute to our faithful Chinese workers who have remained on at Nanning, and those who have come out with Doctor Lilly."
the fruit of disobedience. Said He to the children of Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26. And again He said, "Ye shall serve the Lord your God, and He shall bless thee bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25. These texts contain a two-fold promise; viz., to take sickness away from them, and to put no disease upon them; that is, to make them well, and to keep them so.

The same is again promised as follows: "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deut. 7:15. "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." Deut. 28:58-61.

Now if sickness be an infliction, and the result of sin, how consistent, how necessary, to humble ourselves before God, to confess and for sake our sins, and ask Him to stay the affliction and heal us. The psalmist connected the forgiveness of sin and the healing of diseases together. "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:2, 3. And this connection is maintained in the gospel.

In Isaiah 53 we find a remarkable Messianic prophecy. The passion of our Saviour, and the objects of His suffering, are here more clearly stated than in any other passage of the Old Testament. Verse 5 reads thus: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." That the prophet, as well as the psalmist, referred to the healing of diseases we learn from an application of this prophecy in Matthew 8:16, 17: "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

The forgiveness of sin and the healing of diseases were inseparably connected by our Saviour in His expressions concerning His miracles. When one was brought to Him sick of the palsy, He said, "Thy sins be forgiven thee." But when certain ones looked upon this as blasphemy, He said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." Matt. 9:4-6. Thus it appears that for Him to say, "Thy sins be forgiven," was equivalent to saying, "Arise, and walk," or, "Thy sickness is healed." And thus my proposition is most clearly proved, that the gospel of Christ is a gospel of health; and we are health reformers by reason of our faith in Christ. Our religion and our principles of health reform are inseparable. — J. H. Waggoner in the Health Reformer, July, 1871, pp. 11, 12.

Safeguarding Mental Health

By A. B. Olsen, M.D., Neurologist, Battle Creek Sanitarium

THE tempo and stress of modern life are increasing, for speeding is not confined alone to the highway. There is a growing tendency, almost an obsession at times, to hurry and worry, which causes mental strain and nervous tension. For many the pace is so strenuous it becomes a serious menace to health. Psychic traumas, or injuries, readily develop, and life gradually becomes more and more oppressive and burdensome. Working under such conditions is a serious tax on health, and often leads to illness.

For many the day is not long enough and they feel compelled to encroach upon the hours of needed sleep, not only for work, but too often for parties and entertainments of questionable value. As a result insomnia may develop, and much of the night may be spent in worrying about innumerable troubles, mostly imaginary. Discouragement soon develops, followed by despondency and finally despair.

It is not the work itself, but the nervous tension, worry, and uncertainty associated with it, that exhausts nerve energy and fatigues the brain. Work under fair conditions is a boon and a blessing, but anxious thoughts of frustration and failure mar the best efforts. Long-continued labor under such trying conditions is likely to break down the human machine—a common occurrence nowadays. Preventive measures are effective if taken in time. The Master gave the wisest and best counsel when
He said, "Do not be anxious, therefore, about tomorrow, for tomorrow will bring its own anxieties." (Weymouth.)

The mind and the body are a unit, and health is based on the old Greek standard, "Mens sana in corpore sano"—"A sound mind in a sound body." This is the objective of all, but its attainment is greatly hindered by uncontrolled appetite and indulgence. Heredity is an important factor in determining health, but rarely all-important, for many unfortunate inherited tendencies and traits can be neutralized or overcome by sound hygienic measures and self-discipline.

However, most adults have one or more unhappy hereditary weaknesses which may have been unrecognized or ignored during childhood by the parents. The best time to correct and change undesirable traits of character is in the plastic years of childhood. Then wise and kind guidance, good example, and tactful discipline can accomplish much in modifying and adjusting wrong trends and faulty conduct. All children need firm training in obedience, combined with wise reasoning and gentle leading. Arbitrary and overbearing methods fail in dealing with either children or adults, and little is gained by forcing obedience.

Many people failed to enjoy wholesome home environment and Christian training through no fault of theirs. Thus the early discipline which they lacked must later be obtained under difficult and unfavorable circumstances. All do well to practice self-discipline, and thus learn how to adapt themselves to the vicissitudes, disappointments, and obstacles of life.

The nervous person is hypersensitive and irritable—a condition often inherited from his ancestors. While in health one should be able to control oversensitive nerves, at least to a considerable extent, and thus lead a healthy, well-adjusted, happy life. But illness, with loss of vital physical resistance and its sustaining aid, causes exhaustion and a tendency to be restless and irritable, taking notice of small annoyances, becoming easily offended, resentful, and even cross and hypercritical. Too often such a one is inclined to twist and exaggerate things that are obviously innocent. He becomes suspicious and imagines that circumstances or people are against him. Even a friendly glance is misinterpreted and the tone of voice is suspiciously regarded. Words are distorted and wrong conclusions are drawn. Innocent, friendly attention may be misjudged and regarded as personal interference.

Some are prone to think they are under observation and are being watched for an ulterior motive. They may even imagine persecution, and become very unhappy about it. All these feelings of inadequacy, doubt, and insecurity, together with morbid fears and apprehension, multiply worries, bringing increasing despondency and disharmony in the emotional life, which may produce mental conflicts.

Serious disturbance of the emotions may be the indirect, or even direct, cause of definite physical symptoms and disorders. Careful study and investigation have demonstrated that ulcer of the stomach or small bowel may result from prolonged emotional strain and worry. It is well known that nervous factors, such as fear, foreboding, worry, jealousy, resentment, and hatred are capable of causing a long list of functional disorders and may bring about definite organic disease. Even disorders of the heart and high blood pressure are known to result from such emotional disturbances or from a severe neuropsychic shock or bitter disappointment.

Worry, a Harmful Luxury and Waste of Energy

Thinking is either constructive and helpful, or destructive and harmful. It is cheerful and uplifting, or discouraging and depressing. Worry, a common example of destructive thinking, has been called a luxury. It is truly a harmful luxury as well as a waste of energy. It requires a larger and more vital output of energy to worry than to engage in useful manual or mental labor. This is because worry is motivated by fear. It is based on fear of failure or fear that some imaginary disaster portends. A mother worries because she fears some accident will happen to her boy while he is away from home. Although the danger is infinitesimal, she nevertheless visualizes a tragedy until he returns safely.

If people could realize the absolute futility as well as the harm of worry, and the misery that it brings, there might be more faith and better control of thoughts. Worry is a state of impatient ferment, turmoil, and agitation over all kinds of fearsome and dreadful things that frequently fail to happen. This distressing affliction is not confined alone to a sinister apprehension of some kind of calamity, all without the slightest ground for wild surmising, but it has in addition a powerful, depressing influence upon the entire human system. Worry is a wild, mischief-making fantasy that creates untold grief and sadness.

Life, which has been described as a daily adjustment to ever-changing conditions and circumstances, is uncertain, and satisfactory adjustments to disappointments as well as to successes are required. Blessings are too often accepted in a matter-of-fact, casual way without generous appreciation and due return of thanks. "Count your mercies, such a boundless store," is a wise exhortation. People often exaggerate and magnify disappointments until molehills become mountains, but they are inclined to overlook and forget the innumerable benefits and blessings showered upon them.
daily by a kind heavenly Father. Of course
do our best. We may always claim the prom
ise, "If any of you lack wisdom, let him ask
of God, that giveth to all men liberally, and
upbraideth not; and it shall be given him."
Mental and physical health depends much
upon contentment, internal peace, and occupa
tion of brain and body. Work is one of the
greatest blessings of life. To be busily en-
gaged in useful service is an effective safe
guard against trouble. There should be no
time to notice the drone of airplanes, the shrill
whistling of trains, the clatter of trucks and
cars, the honking of horns, or other noise.
One must refuse to be startled, excited, or
anxious about things outside and beyond con-
trol, and at all times have control of the mind,
and be able to preserve a calm, serene attitude
in the midst of a distraught world. Inner,
golden silence is a constant source of comfort.
In all service, pursue a quiet and restful atti-
dude, and work at ease, avoiding strain and
tension. Decline to hurry, for just as much,
if not more and better, work can be done
without rushing. Thus nervous stress, which
is a blight upon all kinds of enjoyment and
employment, and is liable in time to ruin
health, is avoided.

Dr. Albert Wiggam tells a story about a
cheerful, happy old colored man who had had
his share of trouble. When asked how he had
been able to maintain good cheer, he said:
“Well, I’ll tell you. I’ve just learned to co-
operate wid de inevitable.” Here is sound
Christian philosophy, and a good example for
all “would-be worriers.” Rightly sensed, there
is nothing for the Christian to worry about,
but very much to be thankful for.

Work under fair conditions promotes
health, but hurry, worry, and flurry pave the
way for what the layman calls a nervous
breakdown. Such a breakdown is almost al-
ways unnecessary, and is often the result of
overanxiety and lack of faith. The secret of
success is contained in this brief statement:
“Ease does—not force.” The moment a man
begins to force or drive himself beyond his
normal fitness or strength, he reduces the qual-
ity of his performance and at the same time
undermines health. He is going at a pace
beyond his capacity, which not only impairs
his work, but, if persisted in, ultimately ruins
his body.

To improve and cultivate health, sufficient
sleep, rest, relaxation, and recreation in the
open air are necessary. Walking is highly
recommended as an ideal exercise for the vast
majority of men and women. Most people
should walk from three to five miles daily, in
several walks. A healthful protective diet,
including fruit, nuts, vegetables, milk, and ce-

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Lay Medical Missionary Experiences
By José Maciel, Santa Rosalía, Lower California

THE first patient I had in my medical mis-
sionary work was the presidente municipal
(mayor) of the town. He had been treated
by different doctors for a stomach trouble
from which he had been suffering for more
than a year. I recommended a diet for him,
and gave him treatments, and the difficulty
was entirely removed. He was very grate-
ful, and became a good friend of mine. We
arranged for an antialcohol campaign. This
aroused the anger of some of the liquor deal-
ers, and they threatened him with death.

In Santa Rosalía lived a woman who made
her living by selling liquor. I learned that
her grandfather was suffering with a disease
of the leg. I thought I would endeavor to
help him, and in this way reach the heart of
this woman. I visited the grandfather, and
found that the trouble was eczema, and that
his entire leg was raw with this disease. I
began to treat him, and counseled him not to
eat flesh meat and such things as chili (pep-
ner), and prescribed a diet of vegetables.

The treatment was successful, and one of
his daughters became interested in studying
the Bible. Later the woman who sold liq-
uer became so interested in the studies that her
husband left her because of his prejudice.
She decided that she would not sell any more
liquor, but she did not know how she could
gain a livelihood. Finally her son secured
work, and with his help she entirely discon-
tinued selling liquor. It would have been im-
possible to carry the gospel to this woman and

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her family in any other way than through the medical missionary work.

One day I visited a rancher, and while I was reading to a group of men an article in the Messenger regarding the evils of using tobacco, a man came to me and said that he had been trying to give up the habit for three days, and that he was feeling very bad. I asked him how many cigarettes he smoked each day, and he said, "Five packages."

I invited him to come to my house that night, so that I might talk to him about his sickness, and I decided that I would talk to him about the Bible. When I told him of the seventh-day Sabbath, he asked with surprise, "Do you keep the Sabbath? I have been anxious to meet a person who observes this day, because my grandfather taught us since we were children that the seventh day is the day that should be kept as the Sabbath." He was greatly pleased to know me. About two months later he came down from the mountains with a very old Bible to show me. It was written in Spanish, and was dated 1700. He would not sell the Bible to me, as it was his sister's.

When I took the Bible to examine it, he asked, "Do you not offer prayer before you open the Bible to read it?" These people in the mountains had found the Sabbath truth revealed in the Bible, and a company had been keeping the seventh-day Sabbath from the days of their grandfather.

Demonstration Health Talk

Adequate Diet, No. 3: Fats

1. DEFINITION: Edible fats are oily substances found widely distributed in nature, both in the animal and in the vegetable kingdom. Chemically they are glyceryl esters of fatty acids.

2. FUNCTION: Fats are energy-producing, or fuel, foods, constituting a much more concentrated form of fuel than carbohydrates. Each gram of fat when burned in the body yields nine calories of heat. True fats are composed of the same three chemical elements of which starches and sugars are composed; i.e., carbon, hydrogen, and oxygen. The richness of certain fats in vitamin A, notably cream, butter, fat of egg yolk, and fish oils, adds materially to their biologic value.

3. CLASSIFICATION: The chemical classification of simple, compound, and derived lipides, with their various subdivisions, is complex and not of important practical value to the housewife.

4. DIGESTION: Fatty foods have the reputation of being more or less indigestible. Fats require considerable time for digestion, but are generally well tolerated by the majority of persons when taken in moderation.

Fatty foods leave the stomach slowly, so that the emptying time of a meal rich in fats will be delayed. This may contribute to a sense of fullness or heaviness. Excessive amounts of fat may cause intestinal disturbances, as diarrhea. The nature of the fat and the preparation of the food affects the digestion. Usually the digestive mechanism readily handles emulsified fats, as cream and avocado. Fats with a low melting point, about body temperature, are most easily assimilated. Fats with a high melting point (stearin), as in suet, are not so well utilized.

Improperly fried foods and those richly impregnated with fat are objectionable. Care should be exercised in heating butter, as it has a low melting point, and decomposes at relatively low temperatures. It is generally not suitable for frying foods. Irritating substances (acroelin) are liberated when butter is heated to high temperatures.

5. FOODS RICH IN FATS: Butter, cream, oleo or nut margarines, Egg yolk, nuts, olives, avocado, soybeans. Oils, as cottonseed, corn, olive. (Cottonseed oil by "hydrogenation" is converted into a firm fat having about the consistency and appearance of lard.)

6. PLACE IN THE DIET: Edible fats are widely distributed in nature and are found in the majority of foods. Fats are fuel foods and may be oxidized to liberate heat or energy, or may be stored as body fat. Body fat, however, is readily derived from the starches and sugars. A moderate store of body fat is an asset as a fuel or energy reserve, especially in cold climates, and is desirable support and protection to certain internal organs. Overweight is of course undesirable, and if excessive, constitutes a health hazard. Reducing diets may safely be markedly restricted in the fat intake.

The prominence of vitamin A in milk (butter fat) and in egg yolk emphasizes their importance in the nutrition of the young. However, vitamin A is a normal and essential nutrient with far-reaching functions at all ages. It plays an important role in promoting the health and vitality of body tissues.

Fats are commonly not well borne when there is a tendency to liver and gall-bladder disease. Certain constituents of fat, notably cholesterol, appear to be a factor in the formation of gallstones, also a factor in degenerative disease of the arterial system. Fats are therefore to be used sparingly by individuals who actually have these diseases, or give a history of susceptibility to such ailments.

BIBLIOGRAPHY
THE MATTER OF MAKING WILLS—No. 1

By H. E. ROGERS, Trustee of the General Conference Corporation

In view of the uncertainty of life it is incumbent upon us not to wait until old age or critical illness to make provision for dependents and for the cause of God. The time to make a will is when one is well, and not too old; for old age and sickness at the time a will is drawn are likely to be seized upon as grounds of contest. Our workers need a personal knowledge of how to make such provisions, not only for themselves, but in order to be able to advise members of their churches who may have property and means to leave to the cause.

Care should be exercised by ministers, however, in making wills for others not to unduly influence them to make gifts to the cause; for the law is not unmindful of the immense influence which may be exercised over aged or sick people by the clergy. Statutes have been enacted in some States which invalidate deeds, wills, and other instruments drawn up by clergymen. Therefore it would hardly seem fitting for the church pastor to actually draw up a will for another, or to be present when the will is made.

The law does not require that an attorney be employed in making a will, but unless the will is very simple, it is well to have competent legal advice in drawing it. There are so many technical points in the law that it makes it extremely hazardous for laymen to try to draft or execute wills, trusts, and deeds without skilled legal counsel. We are admonished in the "Testimonies": "Those who make their wills should not spare pains or expense to obtain legal advice, and to have them drawn up in a manner to stand the test."—Volume III p. 117.

The services of a lawyer will surely be needed if there is an estate worth several thousand dollars, or if there is a possibility that the will could be contested. This service costs but a few dollars, and is well worth the charge.

Laws regarding wills often vary in detail in various States; therefore it is difficult to set down a list of rules that would apply to all cases. Nevertheless we are confident that the information contained in this series of articles, written in more or less nontechnical language, will be appreciated and helpful as guiding principles. For further study and review, excellent counsel is contained in Section V of the "Church Manual," and in the "Testimonies," Volume II, pages 116, 117, and Volume IV, pages 479, 482.

That there is need for giving consideration to the making of wills will hardly be questioned. The head of a family should not neglect to conserve the interests of his family, and neither should a Seventh-day Adventist forget to make proper provision for the extension of the cause of God. He should have such information bearing on the subject as will enable him to act according to his wishes, and at the same time be in harmony with legal requirements that are absolutely essential. Some very explicit instructions have been given Seventh-day Adventists regarding the matter of wills. The following statements are worthy of careful consideration:

"While they have sound minds and good judgment, parents should, with prayerful consideration, and with the help of proper counselors who have experience in the truth and a knowledge of the divine will, make disposition of their property. If they have children who are afflicted or are struggling in poverty, and who will make a judicious use of means, they should be considered. But if they have unbelieving children who have abundance of this world, and who are serving the world, they commit a sin against the Master who has made them His stewards, by placing means in their hands merely because they are their children. God's claims are not to be lightly regarded."—"Testimonies," Vol. III, p. 126. (See also Vol. V, pp. 156, 156.)

Observe carefully the distinction made between children who are afflicted or struggling in poverty, and unbelieving children who have an abundance of this world's goods. Having been a trustee of the General Conference Corporation for many years, I venture to make a few suggestions on the making of wills. The subject will be treated in as nontechnical a manner as possible; yet obviously from the nature of the matter dealt with, certain technical terms cannot possibly be avoided.

What Is A Will?—A will is the legal declaration of a man's intention concerning the disposition of his property, to take effect after his death. By the terms of a will, a person makes the final disposition of the property which he has acquired during his lifetime. This disposition affects the future welfare and happiness of those most dear to him. Frequently, however, this subject is given little or no thought, and is never planned for, with those whom he holds most dear. Thus, often, upon the death of the head of a family, his wife and children are immediately plunged into financial difficulties and straits, and are required to take up business affairs of which they know nothing.

Four Methods of Transferring Property. —A will should really be considered as a last resort, or as the least desirable method of transfer. The various methods of transfer, in the order of choice, may be listed as follows:

1. An outright gift, donation, or contribution, made while living. If a giver retains possession and control of personal property during his life, any gift he may make of such
property, no matter how fully proved, is ineffectual to pass title at his death. Such property must be included in a regularly executed will to be properly conveyed. But if he surrenders possession and control of such property before his death, the gift is valid. A donor's check is ineffectual as a gift, if presented after his death; but not so the commercial paper of a third party delivered before the donor's death.

2. An annuity contract. Some are more interested in an annuity contract than in leaving their property to heirs or to a religious corporation. Annuity agreements are much safer than wills. An annuity contains an agreement between a donor and a donee, whereby the donor makes a gift of a certain sum of money, for which he in turn receives annuity payments on this sum of money during his life, and upon his death the gift comes into the possession of the donee. All annuity agreements made with the General Conference must be written by the General Conference. Annuity deeds may be made out in cases in which the property consists largely of real estate. Copies of approved forms for annuity contracts can be secured from the General Conference headquarters.

3. A transfer of title, with life lease retained.

4. A properly drawn and executed will.

The first method is by far the best method. Make your gift while living, and there is little likelihood of that gift's being contested. The second, third, and fourth methods are subject to contest, depending upon the conditions under which they were executed. The fourth method is the most vulnerable. However, there are times when a will is the only method of transferring property that seems proper.

There are several advantages in making a will before death. The testator may select his own executor. Thus he can have someone known to be friendly to his interests, instead of a court appointee, known as an administrator. The testator can name his executor and give him greater powers than the statutes give to an administrator. The executor can be given practically unlimited power to sell, mortgage, or otherwise dispose of real or personal property, and the will may provide that he may serve without giving bond (unless it be a bond for a limited amount), or without receiving from the court an order of sale. (All States require confirmation of sales by court if handled by an administrator.) Without a will properly drawn, all these steps must be taken under bond, by order from court, and at an expense which the estate must bear. The testator can thus prevent intricate business cares and responsibilities from being suddenly thrust upon the members of his family, and especially at a time when they are not prepared to consider or handle them.

Classifications of Wills.—There are four kinds of written wills—mystic, authentic, holographic, and ordinary. The first two are of restricted use. The holographic will is thus described: "Every particle of the will, every word, letter, and figure, including date, where required, consisting of the day, month, and year, must be in the hand of the testator down to and including his signature." Such wills are authorized by law in nineteen States of the Union without witnesses. A holographic will may be changed into an ordinary will by the addition of witnesses and the necessary formalities of execution. The most common form of will is the ordinary will, which, if properly executed, is valid in most of the States. Laws regarding the disposition of property must be strictly followed in accordance with the statutes of the State or country in which a person resides. A will valid in one State can generally be proved in another. However, what is valid in one State may be invalid in another.

Execution of Will.—Sample and suggestive forms of wills are presented in the next article of this series. We shall assume now that the will has been prepared, its provisions being in exact accord with the testator's wishes. The testator then calls together the requisite number of witnesses, and in their view signs the will. He should also sign his name on the left side margin of every sheet, thus preventing an exchange of sheets. He thereupon requests the witnesses to sign the instrument, which they do, adding also their place of residence. All the signing should be in the view and simultaneous presence of the testator and the statutory number of witnesses.

It is best to add the word "seal" after the signature of the testator, and he should make a scroll or circle with a pen enclosing the word "seal." Incomplete execution cannot be remedied by further formalities at a later time. The entire execution must be completed at one time. The testator should sign his full name, and not his initials only. A will may be executed at any time, day or night, holidays or Sundays.

Witnessing a Will. A will should always be dated and witnessed. It is preferable to have three witnesses in all cases, and four if convenient to secure them. Thus, in the event of death of one or two of the witnesses, there are still a sufficient number of witnesses to prove the instrument. Some jurisdictions require three witnesses. The witnesses need not know the contents of a will.

"Publication of a will" is making known to the witnesses that the instrument which the testator has signed or is about to sign is his last will and testament, and this act is required in all States as a formal part of the execution of a valid will. The testator should say: "This is my last will, and I want you to sign
as witnesses.” This statement by the testator is vital, and should precede the signing by the witnesses. Publication may be by the testator himself, or by someone else for him, in his presence and with his assent. The fact of publication should always be noted in the attestation clause. The attestation clause is one of the most important portions of a will, and should be very carefully drawn. Follow the form which will be given in Article 2 of this series.

The witnesses should always see the testator actually write his name. Then after he has declared the instrument to be his last will and testament, in his presence and at his request, and in the presence of one another, they should sign as witnesses. No one should leave the room until the testator and all the witnesses have completely executed the will. It is best not to select a witness who must sign by mark. However, if one cannot write, his hand may be guided by another while he holds the pen.

If possible, select persons more than twenty-one years of age to act as witnesses. Business and professional men are preferred if they can be secured, especially the family doctor. Those acquainted with the testator are most desirable. Select no one as a witness who is a beneficiary under the will, or whose husband or wife is a beneficiary.

Correction or Interlineations.—The sheets containing a will should be fastened together before its execution. If alterations and additions have to be made, write the will over, or make changes by codicil. The rule in regard to wills is that alterations or erasures are generally presumed to have been made after execution, instead of before; so they have no effect unless the will is reexecuted or the alterations are noted in the attestation clause. A codicil is an addition to a will previously executed, and should be executed with the same formalities as a will with an attestation clause as in a will, and the same number of witnesses. Additional gifts to beneficiaries, to which reference is made in a codicil, should be stated to be in lieu of, or in addition to, those previously made in the will, according to the intent of the testator. If any of the provisions of the will are to be revoked, these should be stated with precision.

Revocation of Will.—A will may be revoked in whole or in part by a subsequent will or codicil, or by the testator himself intentionally burning, canceling, tearing, or otherwise obliterating the instrument. Such destruction must be by the testator, or by someone else in his presence and by his express direction, proof thereof by two witnesses being required by the statutes of some States.

Prudence demands that a will be so preserved that when it is needed it may be used, and in the same physical condition as when executed. It is a good plan to place the will in the custody of some disinterested person, preferably the testator’s legal adviser, or it may be placed in the safety-deposit box of the local conference. The conference is usually notified at once of the death of a member, and the will can then be sent to the person to whom the conference has been directed to deliver it at the death of the testator. Another plan, which avoids any possibility of change in the writing, is to deposit the will with the register of wills (if there is one) in the county in which a person lives, taking a receipt from him. In most States the law requires a person who has charge of a will to make it known by filing it in a probate office, or by notifying the authorities of the existence of such an instrument.

—To be concluded in October

Decrease in American Church School Enrollment

By H. A. Morrison, Secretary, Department of Education

The turn of the present century found the roots of Christian education slowly extending out into the elementary field of Seventh-day Adventist education. Prior to this, church schools had been almost entirely carried on in connection with our colleges and academies. Though for some time the growth seemed slow, there came a period of years when it took on real strength. For the last two decades it has developed more in stability, quality, and permanency than it has in increase of numbers. We are grateful for the advancement that has been made, but we are deeply concerned that at our most flourishing time in the history of elementary education, we had only about 50 per cent of our Adventist children in our schools. Earnest effort has been put forth during the years to increase this proportion.

During the time of the depression in North America, it was natural that we should lose some in enrollment. At present we have gained back most of that loss. Though this number is small (16,630), it might at first thought seem to be going in the right direction. But on closer observation, we compare the elementary enrollment with the total church membership of years ago and today, we find that the number of pupils enrolled in 1929-30 was 15 for every 100 church members, and that in 1938-39 it was only 9.9 for every 100 members. In 1939-40 there was a still smaller number, approximately 9.3. You will note by the table that the church membership in North America increased from 117,771 in 1929 to 177,341 in 1939, while the elementary enrollment decreased from 17,735 to 16,626.

The Ministry, September, 1940
BOOK REVIEWS


"Love in the New Testament" is a companion volume to "Grace in the New Testament," which we have already reviewed. If we may be permitted a comparison, we would say that "Love in the New Testament" is even more helpful from the spiritual angle than is its predecessor.

Both works follow the same general plan—a rather lengthy introduction explaining the general use of the term; for example, in the work we are discussing: "The Love of God in Greek Thought," "Love to God," "Christianity and Buddhism Contrasted," "Brotherly Love in the New Testament Is Not a Vague Sentiment," etc. One interesting point which the author dwells upon in the introduction is the difficulty of satisfactorily translating the word "love" in a way that will clearly bring out its significance to the modern reader.

Later sections of the book are on "The Teachings of Jesus in the Synoptic Gospels" and "Paulinism." Then there are fine chapters on "Man's Love for God in Christ" and "Brotherly Love." Next comes a discussion of "Love in the Primitive Church," and finally Mr. Moffatt discusses at length the teachings of the apostle John both in the Gospel and in the epistles, and the special sense in which he uses the word "love" as distinguished from a mere sentimentality or vague emotion.

I feel that every Seventh-day Adventist minister will find this work helpful and thought-provoking.

G. DALRYMPLE. [School of Theology, Walla Walla College.]


Valuable facts on the intrusion of another erroneous doctrine—consciousness after death—is supplied by this new book recently translated from the French by Professor S. H. Hooke. Doctor Guignebert points out that the Jews, as a result of their study of the Old Testament Scriptures, regarded man as comprising a "vital union" of flesh and spirit which could exist only in its "totality."

The Jews, however, were surrounded by peoples who believed in survival after physical death, and when the Jews came back from the lands of the captivities, these foreign ideas had already begun to influence their early Biblical conception. The nephesh, or "breath of life," which was breathed into man by God, had come to be looked upon as a "more definite entity incorporating all that was divine and eternal in man," and capable of surviving death. One of the points of controversy between the Sadducees and the Pharisees in the time of Jesus was this question of survival, the author points out.

This confusion of thought among the Jews in the time of Christ was added to by the Hellenizing influence of Greek Christians who had been brought up under the influence of the developed Greek teaching concerning survival. The result was that while apostles, such as Paul, consistently affirmed the teaching of the Old Testament and of Jesus concerning the sleep of death and the awakening of the resurrection, many Jews and Greeks came into the

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ELEMMARY ENROLLMENT AND CHURCH MEMBERSHIP

North America—1929 to 1939

<table>
<thead>
<tr>
<th>School Year</th>
<th>Closing Report Year</th>
<th>Elementary Enrollment</th>
<th>Church Membership</th>
<th>No. Enrolled per 100 Church Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1929-30</td>
<td>1929</td>
<td>17,735</td>
<td>117,771</td>
<td>15.3</td>
</tr>
<tr>
<td>1930-31</td>
<td>1930</td>
<td>16,454</td>
<td>120,560</td>
<td>13.6</td>
</tr>
<tr>
<td>1931-32</td>
<td>1931</td>
<td>16,651</td>
<td>127,787</td>
<td>12.2</td>
</tr>
<tr>
<td>1932-33</td>
<td>1932</td>
<td>14,737</td>
<td>135,837</td>
<td>10.8</td>
</tr>
<tr>
<td>1933-34</td>
<td>1933</td>
<td>15,121</td>
<td>143,777</td>
<td>11.3</td>
</tr>
<tr>
<td>1934-35</td>
<td>1934</td>
<td>16,929</td>
<td>151,216</td>
<td>11.2</td>
</tr>
<tr>
<td>1935-36</td>
<td>1935</td>
<td>17,680</td>
<td>157,507</td>
<td>10.8</td>
</tr>
<tr>
<td>1936-37</td>
<td>1936</td>
<td>17,027</td>
<td>161,271</td>
<td>10.5</td>
</tr>
<tr>
<td>1937-38</td>
<td>1937</td>
<td>16,851</td>
<td>164,490</td>
<td>10.3</td>
</tr>
<tr>
<td>1938-39</td>
<td>1938</td>
<td>17,068</td>
<td>171,214</td>
<td>9.9</td>
</tr>
<tr>
<td>1939-40</td>
<td>1939</td>
<td>16,626</td>
<td>177,341</td>
<td>9.3</td>
</tr>
</tbody>
</table>

Some may attempt to give as a reason for this decrease in enrollment the fact that there are less children in proportion to the membership than there were ten years ago. We do not have statistics on this point, but we are certain that that would not account for the large decrease.

Every evangelist, pastor, and church worker should take this situation to heart, determine the cause, and assume responsibility in bringing to each church member an understanding of the vital place which our church school work has in the promulgation of the gospel by this denomination. The future of our work is dependent upon the attitude of our people toward Christian education. The spirit of Christian education needs rejuvenation in every heart, in every home, and in every church. We especially call upon those who are bringing this truth to those not of our church—perhaps most of all those who are carrying the spiritual responsibility for the churches—perhaps most of all those who are bringing this truth to those not of our faith—to take the burden of creating a renewed interest in this most important phase of denominational endeavor.

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THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions


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This confusion of thought among the Jews in the time of Christ was added to by the Hellenizing influence of Greek Christians who had been brought up under the influence of the developed Greek teaching concerning survival. The result was that while apostles, such as Paul, consistently affirmed the teaching of the Old Testament and of Jesus concerning the sleep of death and the awakening of the resurrection, many Jews and Greeks came into the...
church clinging to their ideas of survival, and tried to amalgamate two fundamentally opposite teachings.

These Christians, says the author, "by a remarkable effort of syncretism, managed to retain both of them, welding them into one coherent whole." Actually, this hybrid teaching has never been a "coherent whole," and whenever Christians have carefully studied the question, they have been faced with the necessity of choosing between the Biblical doctrine of the sleep of death and the intrusive pagan teaching.

W. L. Emmerson. [Editor, British Present Truth.]

Increase Your Vocabulary by
1. Carrying a small pocket dictionary with you at all times.
2. Looking up each new word you run across.
3. Writing on a small piece of note paper, stored in the dictionary, the new words you look up each day. Date these slips, and use a fresh one each day.
4. Reviewing each slip when it is one day old, as both a reminder and a check on your verbal progress.
5. Reviewing the words on each slip again when they are a week old.
6. Using each word aloud to yourself when you first look it up.
7. Saying each word aloud to yourself when you first look it up.
8. Measuring your progress the first of each month by underlining in red, on the editorial page of your favorite newspaper, the words which you cannot pronounce, or use, or explain.—Your Life.

A Genius for Toil.—Get out of the pulpit, or go to work. To be a preacher, and a preacher whom the years cannot wear thin, a man must be a painstaking, indefatigable, everlasting worker. He must have a genius for toil. He must be willing to trudge and dig and grind. He must lay out his lines of study, and pursue them doggedly and unconquerably through the years. He must forsake cheap papers and beware of books published for mental babes. He must trounce his mind whenever he catches it dawdling or slouching or lounging. He must quit pottering over incriminals and conundrums, and wrestle with the great doctrines and dragons. He must give himself soul and body to his work with the devotion and fidelity of a slave whose heart has been redeemed by a Master who renders to every man according to his work, and creates a heaven for every soul to whom He says, "Well done!"—"Quiet Hints to Growing Preachers," by Jefferson, pp. 47, 48.

THE RELIGIOUS PRESS

"MEN'S HEARTS FAILING."—A. A. Berle, Assistant Secretary of State, told a Yale audience some of the things that their generation would face: grave physical distress in great areas of Europe; normal avenues of trade blocked; populations in many places "starving, naked, and perhaps homeless;" economic turmoil at the demobilization of millions and the ending of the arms industry; a great movement of social unrest. "Practically every population has been led ... into a blank impasse. ... You will find great masses of men, without illusions, seeking and struggling for an idea of life which gives them hope; for an organization of peace which lets them work toward that end; and for a freedom of life which permits them to walk in the land of the living without fear." Incidentally the picture Berle paints is almost the exact reflection of the Bible's statement of conditions at the time of the end, though the hope of men thus expressed will be deceived.—The Presbyterian, June 27.

DISCIPLES OVERTURE.—Quickened into new life by a six-minute speech, the possibility of the union of Baptists and Disciples bids fair to be taken seriously again. The speech was made by the Reverend Raphael H. Miller, Disciples pastor of Washington, D.C., at the recent Northern Baptist convention at Atlantic City. Doctor Miller turned his routine greeting as a fraternal delegate into an impassioned plea for unity, saying, "I would to God that the hour may come and come quickly when these two great bodies shall be one." He was accorded an ovation by the 3,000 delegates which could hardly be stilled.—Christian Century, June 3.

PRESBYTERIAN CONCORDAT.—While Baptists and Disciples were thus reviving the effort toward unity dropped ten years ago, the Presbyterians were pushing forward their negotiations with the Episcopal Church. No sensational action on the proposed union was taken at the Presbyterian General Assembly, but the determination of the denomination to work steadily toward the desired culmination was plainly registered.—Christian Century, June 3.

TURKISH REBUKE.—When a non-Christian country like Turkey feels that it should consider taking vigorous steps to protect its youth from the evil influence of moving pictures, it rebukes easily going America, The Alliance Weekly quotes a report of such a case: "An exchange reports that Dr. Fuat Unay, a member of the Turkish parliament, has introduced a bill that would prevent children in that country who are under sixteen years of age from attending the movies. The reasons he assigns are: They distort their brains; shake their nerves; suggest adventurous ideas; make girls fond of make-up, jewels, and expensive dresses; convey prematurely information about love and love-making and inspire violent passions."—The Presbyterian, June 13.

DIVORCE FREQUENCY.—Twenty-five years ago divorce was more or less loathed by the American public, resulting often in social ostracism of the divorcée. Today it is taken as much for granted as marriage, and in many of our large cities applications for the dissolution of the marriage bond are now as numerous as applications for marriage licenses. This was true of Canada as well as the United States. In Canada during that year there was one divorce for every 161 marriages; in England one divorce for every 96 marriages; in the countries of Central Europe taken as a whole, divorces are 1 to 25 marriages; in Japan the ratio was one to eight. But in the United States, which leads all the world, the ratio was one to six. It is only because of the greater stability of marriage in rural districts.

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The Ministry, September, 1940
of the United States that the ratio is not lower. In most cities it averages one divorce for every three marriages—John F. Noll, in Our Sunday Visitor (R.C.), June 23.

Jehovah's Witnesses' Victory.—Judge William Clark of the United States Circuit Court of Appeals agreed recently with J. A. Moss, retired associate justice, that the flag as an emblem or image without intelligent understanding and appreciation of the ideals and institutions it symbolizes is but a form of idolatry which makes the patriot look ridiculous. The judge expressed an opinion, with unanimous approval, that the salute to the flag is not essential for the peace, welfare, and good order of society; therefore, the court held that a school-board regulation compelling children to salute—promulgated under a Pennsylvania law designed to increase knowledge and loyalty to State and national governments—was an unconstitutional infringement of the free exercise of religion.

It was a great legal victory for Jehovah's Witnesses—a religious sect believing that the salute to the flag is a violation of the first commandment. In behalf of their children they have taken many cases into the courts. State-court decisions have held uniformly that their constitutional rights were not violated, but now a Federal court, only one step removed from the Supreme Court, has held to the contrary...

Members of this sect are responsible more than all others in recent years for keeping alive in American life the spirit of conscientious objection to social and legal control over human relationships, it is vitally important for courts of law to reiterate and reestablish this constitutional principle.—Paul Russo, in Protestant Digest, May.

Flag Salute.—The principle of religious liberty which is embodied in the American tradition, the free exercise of conscience in all matters that do not manifestly and adversely affect the social order. That is a real principle, not merely a prudential arrangement. It distinguishes the American system from that in operation throughout Europe in the Middle Ages, and which still exists vestigially wherever there is an established church. To grant complete freedom of conscience and equal treatment of all religions, subject only to the condition that no specific injury shall be done to society or to the rights of others, is something very different from assuming that any discriminate opinion or practice of the majority is ipso facto an attack upon the stability of society.... It is quite conceivable that there may be those to whom saluting a symbol seems equivalent to an abasement of the religious opinions or practices of the majority. Within the last two weeks there have been half a dozen cases of mob violence against people who would not salute the flag. Two coal miners, described in the press reports as "religious zealots," quit their jobs rather than perform a compulsory salute to the flag. These people are not insidious conspirators, nor secret agents of a foreign power. If they were, they would conform. They are conscientious but misguided zealots. Their refusal to go through the ritual of the salute is not half so dangerous to this country as the equally conscientious and equally misguided zeal of the patriots who, mistaking one formula of loyalty for the thing itself, are more anxious to have a symbol of liberty saluted than to have liberty maintained.—Christian Century, June 26.

LEWD LITERATURE.—Twenty-five years ago there was very little lewd literature circulated, and none of it exposed publicly to view on newstands. Today 200,000 racks literally teem with magazines which violate every standard of decency, many of which must be carted from the publisher to agencies throughout the country by freight and by truck because they offend against even our lax postal laws. In every State of our nation, save one, there exist rigid laws against the publication, the sale and the purchase of such publications. But, too often, officers of the law will ever enforce these ordinances except under pressure of an aroused public opinion. Moral filth is circulated even among children through pamphlets and leaflets distributed freely but gratis, and, therefore, evidently designed to demoralize the little ones.—John F. Noll, in Our Sunday Visitor (R.C.), June 23.

Protestantism Protests.—Six leading Protestant denominations through their supreme governing assemblies have now spoken against the appointment of Myron C. Taylor as ambassador to the Pope—the Methodists with a constituency of eight million members, the Presbyterian Church in the United States representing two million, the Northern Baptists representing one and three-quarter millions, the Lutherans representing two million, the United Presbyterians representing a half million, and the Southern Baptists representing four million. Only one denomination, the Presbyterian Church in the United States (Southern), refrained from taking action, for reasons which were not relevant to the merits of the case. The Congregationalists are to hold their national assembly in August, the Episcopalians in the autumn, the Disciples not until May, 1941. Other denominations besides the larger bodies have taken action. In addition, the Federal Council of Churches of Christ in America, representing twenty-five Protestant denominations, will meet in December of this year. At that time the tentative pronouncement of its executive committee, gravely condemning "apprehension" on account of the President's refusal to clarify Mr. Taylor's appointment as an official ambassador to the papal court, will no doubt be formulated in line with the decisions of its constituent churches. Hundreds of State, regional, and local church bodies have passed resolutions demanding that the appointment be annulled, culminating in the Conference on Religious Liberty, held in Washington, D.C., June 11, which passed a strong resolution demanding Mr. Taylor's recall.

Drink Bill.—According to the latest available statistics, those for 1945-46, the United States spent that year for all liquor a total of $2,651,231,406; the State of New York's bill was $880,000,000 more than our total bill for education. This bill for education includes elementary schools, high schools, universities, colleges, teachers' colleges and normal schools, schools for delinquents, deaf, blind, mentally deficient, and Indians, both public and private, in the United States proper and in Alaska. We have reason to believe that the money spent for education during the year has increased the efficiency, the industry, the ambition, and intellectual application of the people, but what can we say about the liquor bill except that it has increased the thriftlessness of the commonwealth, the indolence, the intellectual sterility, the crime, and the avoidable accidents of the nation?—Religious Digest, July.

Remarkable Document.—The most extraordinary historical book in all human history is the book of the prophets of the Old Testament. It claims to contain divinely given outlines of the history of all world empires from Nebuchadnezzar, 605-562 B.C., to the end of all human history. The second chapter alone is a transcendently memorable document, because it was written centuries before the events it predicted, and already the greater part of it has been fulfilled literally. This supernatural fact should make the document of supreme interest to all serious-
minded people, especially since modern history is only a part of these final pages of human history, which shall be terminated when the God of heaven shall "set up a kingdom, which shall never be destroyed." Dan. 2:44.—Moody Monthly, July.

TRAGIC FAILURE.—One fifth of all the Jews in the world are now in the United States. The leadership of world Jewry is rapidly passing into their hands. What does this mean for the Christian church? Its failure to evangelize the Jew, when it has evangelized all other people on earth, is one of the tragic failures of Christian history.—The Presbyterian Banner, June 27.

SIGNIFICANT DEFICIENCY.—According to the Religious Digest, "For more than four years, not one prisoner in the Ohio penitentiary has been able to quote the Lord’s prayer or the ten commandments."—Watchman-Examiner (Bapt.), June 13.

CATHOLIC BOOKS.—Interesting to note is this year’s selection of religious books, chosen by the committee, religious books section, of the American Library Association. On the list of fifty religious books recommended by the A.L.A. to libraries as outstanding from the viewpoint of scholarly content and readability, eleven were either written by Catholic authors or treated of Catholic topics. This marks a notable advance in the number of Catholic books on the honor roll. Previously, one or another book was recognized, but as far as we recall, never more than three have been selected in a single year.—America (R.C.), June 15.

RUINS OF PERSEPOLIS.—For some years past excavators have been busy uncovering the ruins of ancient Persepolis in Persia, or Iran, as the country is now called. But virtually nothing has been said about the connection of Persepolis with Biblical history. This is probably due to the fact that the place is not mentioned in the Bible. But Persia plays a very prominent part in the Bible story. The word Persia or Persians is mentioned no fewer than thirty-one times in the Old Testament. It was the Great Persian Darius who built Persepolis as one of his capitals some 2,500 years ago. It was destroyed by fire by Alexander the Great in 331 B.C. Darius was succeeded by his son Xerxes, who was identified by scholars as Ahasuerus, the husband of Esther. . . .

According to the Bible story, the king was at Shushan or Susa when Esther was chosen queen. But the Persian monarchs had more than one royal residence, just as kings have today. Ancient Persia had four capitals with their royal palaces, and Persepolis was the winter and spring residence of the court. Here the king received the annual tribute and offerings from his subjects and to consider the reports of his chief officials. Thus it can be accepted that Ahasuerus and Esther must have dwelt at Persepolis.

The site of this ancient Persian capital is some thirty-eight miles northeast of Shiraz in the Plain of Mervdasht. Only a great artificial platform dotted with a few columns and broken monuments remain to tell the glory of the royal buildings that once adorned it.—H. J. Shepstone, in Religious Digest, June.

METHODISTS’ STAND.—The Roman church has, in spite of admitted abuses, always succeeded in developing in exceptional individuals high types of saintliness, but she does not yet abate one trace of her claim to autocratic authority over all aspects of human life. Recent events reveal anew her purpose to press to the utmost even the most doubtful diplomatic advantages, especially in her relation to the United States. We must receive her sincere appreciation of the oft-declared interest of the President of the United States on behalf of world peace and especially his frequent emphasis upon the social and religious foundations of peace, and we are ready to join with the Roman Catholic Church and with all other religious or secular organizations to promote world peace; but we do deplore and must firmly resist any union of church and state, and are and will be unalterably opposed to any establishment of diplomatic relations between the Vatican and the United States.—Zions Herald, May 1.

ANOMALOUS SITUATION.—As Baptists we are faced with the first real test since the year 1872 the anomalous situation of the United States, which is committed to a constitutionally supported principle of the separation of church and state, being engaged in establishing by extralegal methods a diplomatic relationship with the head of a religious sect. In addition, we find ourselves as a nation participating in the recognition of the Vatican as a sovereign state, a prerogative wholly belonging to the United States Senate acting in agreement with the Chief Executive.—Watchman-Examiner (Bapt.), April 4.

INDIAN POVERTY.—In the villages of India, Christians live in mud huts with thatched roofs of palm leaves. The men work in the fields for a wage which is often barely twelve cents a day. The women and the old men make palm-leaf baskets which sell for two cents, but which often take two days to make. In the face of such poverty it is difficult to push village churches toward the goal of self-support.—Religious Digest, June.

The Ministry, September, 1940
CATHOLICS IN AMERICA.—The Catholic Church is the largest religious body in the United States, the Protestants being divided into a number of independent churches. Approximately 20,000,000 of the 130,000,000 Americans are Catholics.—J. Williams, in Protestant Digest, May.

Notes and Notices

(Continued from page 2)

"Today, the Papacy is the cynosure of the world. No event in this eventful epoch has attached to it the importance that is universally attached to a papal election. Never has the first encyclical of a pope been awaited as avidly by all nations as that of the twelfth Pius. No power in the world is more influential in working toward peace than the Holy See. There are many who believe that the coming peace will be effected under papal auspices. Those encyclical treatises on the moral aspects of the economic order exercise an ever-growing influence upon legislative decisions. The working classes now see that their greatest protector is the Father of Christendom. The popes are looked upon as the most disinterested of all humanitarians."

Is Modernism passing? Harold Paul Sloan, editor of the Christian Advocate, presents in impressive language the collapse of the past positions of Modernism, as recorded in the Presbyterian of June 20. We can capitalize upon this retrenchment in the presentation of Biblical and prophetic truth. It is a phenomenon with which we need to be familiar. Mr. Sloan says:

WANTED...

Health Food Distributors!

Loma Linda Foods are now available over a wide area of the Pacific Coast and are spreading rapidly into approximately 40 States throughout the country. But there are still unentered scores of towns and communities where there are excellent opportunities for the sale of Loma Linda health foods.

Responsible Seventh-day Adventist men and women with business ability are needed at once to act as full-time or part-time distributors of Loma Linda foods in their own localities.

Regular dealer prices are allowed—with sales helps and descriptive literature furnished.

Ministers and leading church workers are urged to help contact those who are fitted to engage in this branch of the message—"The Gospel of Health."

Write for full information.

LOMA LINDA FOOD COMPANY

ARLINGTON CALIFORNIA

The Ministry, September, 1940  Page 43
EVANGELISTIC ADVERTISING

Fill empty seats with substantial and discriminating people. Better attention. Larger offerings. Posters and window cards in colors bring astonishing results. See Classified Ad Section

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FREE CATALOG!

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... the LAST WORD in substantial, convenient folding organs. Marvelous volume, resonance, and purity of tone. Tropically treated. Famous over the world for 35 years. Write for free catalog.

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Send for Folder and SPECIAL OFFER at low price. Glass or Pewter; Beautiful CHROMIUM-PLATED, Aluminum, Wood and Silver-plated. Services, Collection Dad Plates, Pastor’s Sick Visits, etc. Thomas Communion Service, BOX 1276, Lima, Ohio

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Commencement caps and gowns, uniforms, hangings, Bible markers, etc. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request.
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1178 S. 4th Street, Greenville, Illinois

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Not made by students. Write for terms to
ALBERT F. PRIEGER
312 W. Louisiana Ave., Tampa, Florida, U.S.A.

SAY you saw it in
The Ministry

“I lived with ‘Modernism’ intimately when it was a going movement. I read its literature. I opened my heart to its entusiasm. 1 discovered that its genius was not intellectual, but personal and moral. Modernism has but the theological reflection of the contemporary mood of scientific naturalness and of general human self-sufficiency. Those thinkers, indeed, recognized Jesus as the supreme source of truth and inspiration; but their whole outlook and hope was definitely self-centered. It was man’s own natural powers—his science, psychology, pedagogy, and service, which were to bring in the this-world utopia of their dreams. But that former self-sufficient optimism is definitely past. Men now, generally, stand appalled at the depth of evil in the human heart. Many of the most scholarly minds are even convinced that evil is more than human, that it is demoniacal.”

Restrictions on religious worship increase throughout the world. Under the heading, “Small Sects Are Squelched,” the Christian Century of July 10 carries a note on the religious-bodies law recently passed in one of the leading countries of the Far East:

“If present indications may be trusted, government recognition may be denied to all denominations and sects with fewer than 50 congregations and 5,000 members. The influence of the great Buddhist and Shinto bodies is seen in this, in that they feel that smaller groups than their own should not receive government acknowledgment and representation. The government would thus recognize only the Presbyterian-Reformed, Methodist, Roman Catholic, Congregational-Christian, Episcopal, Baptist, and Holiness Churches. Should the agitation to put the minimum for full recognition at 100 congregations be successful, even some of these would be refused. The May issue of the National Christian Council bulletin reports: ‘No denomination has so far had its application for recognition approved. Even the largest denominations are being asked to make many changes in their constitutions and bylaws. Negotiations are being carried on constantly, and all the churches, even the few not members of the council, are on the whole working together very closely in the recognition that any false step by even a small group would embarrass the whole Christian movement.’

The Mormons claim to lose a very small percentage of their youth from the church—notwithstanding the fact that their sect is most unpopular, its name being repugnant to many. Credit is given by the church to its care in instilling the principles of the faith into their children in their early years, and to the practice of sending them out as missionaries, for a given period, when they have finished high school. It is well to be informed as to how the propagators of error retain their hold upon their youth.

The very best of spirituality will die from lack of nourishment. It must be fed on the Word, and find an outlet in blessing others.

We live in the midst of superinvisible human forces. The great invisible controversy raging on this earth is in the ultimate between Christ and Satan and the angelic hosts, fallen and unfallen. These titanic forces surround and work upon man; and mankind, in the visible world, chooses for or against the right. Mighty principles are at stake. This we are never to forget.

The Ministry, September, 1940
The Pastor's Responsibilities
(Continued from page 23)

urge all those who do not pray in audible voice to offer a silent prayer. If the members know that the pastor will be at the meeting, and that they will have a spiritual feast on every occasion, they will attend. The testimony meeting is important, and we often close our meetings with testimonies and prayer. For the best results to hold up the attendance, there should be a connected series of studies, with the meetings opening and closing on time, not running over an hour.

There are many campaigns during the year, and the pastor must be a specialist in them all. If the departments function properly in the conference, it is because they function properly in each church. The Ingathering campaign should be finished in its allotted time. The pastor who carries on this campaign from August through December 31 will hinder the Week of Sacrifice, the Annual Offering, the church budget, and every other church activity.

The life and growth of the church is in evangelism. The pastor should plan a series of meetings to begin some time in November and continue through the winter months. The church may show a gain in members by letter from other fields, but if it does not show

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growth in members born into the faith, the church in general will soon die.

All these departments are agencies to "sanctify" the church, and it is the pastor's responsibility to see that every member has a part. We read the command in John 17:17: "Sanctify them through Thy truth: Thy word is truth." To effect this work of sanctification in the church, God has chosen His ministers, and it is their great responsibility to make ready a people to meet their Saviour.

The Majesty of Truth

(Continued from page 20)

self off from salvation, for there remains no other way for God to reach the human soul.

Lo, these are parts of thy ways, O Truth! No mortal mind has comprehended thy fullness. No human pen has adequately pictured thy majesty. No earthly vision has discerned the full beauty and glory of thy power. We salute thee, and renew our allegiance to thee. We pledge again our affections to thee, and rededicate our lives as thy standard-bearers.

L. E. F.

Maranatha—"The Lord Cometh"

(Continued from page 18)

way in which the expression is introduced suggests that it had already become a popular form of something like a greeting in common use among the disciples, and had supplanted the earlier 'The Lord is risen,' unless both were used, the one on meeting and the other on parting. That would explain the absence of any attempt to translate it from the vernacular."—Vol. I, p. 56.

"Maranatha" is also found as a post-communion prayer in chapter 10 of the Didache, or so-called "Teachings of the Apostles." In "Smith's Dictionary of the Bible" we find the following: "It [Maranatha] appears to be 'a weighty watchword,' to impress upon the disciples the truth that the Lord was at hand, and that they should be ready for His coming."

Edward E. Nourse, late professor of Biblical theology, Hartford Theological Seminary, says that, "'Maranatha' was probably a widely current expression, a watchword of the early Christians, indicative of their fervent hope in the speedy reappearance of the Lord Jesus."

Is it not possible that the current use of "Maranatha" as a Christian watchword was gradually forgotten as the church lost the expectancy of the blessed hope which the early church so fervently possessed? May "Maranatha" be our watchword, and may His glorious appearing never grow dim as the day is fast approaching!

The Ministry, September, 1940
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The Ministry, September, 1940
EMERGENCY!—Amid the breakdown of the forces of law and order, with the resultant confusion and pressing emergency, we must finish our appointed work. The things we have long predicted from the Word are now surrounding us on every hand; yet we seem slow to sense the situation, or to yield to its inseparable demands. The actualities of the last times do not seem to grip us now that we are in them. We seem as in a stupor. We go on largely as before, with a world collapsing all about us. Emergency conditions demand emergency measures—extraordinary effort, extraordinary giving, extraordinary witnessing, and extraordinary results. The old days are gone! Do we sense it? The new days—with their intensive, rapid movements—are come. We cannot go on as before. A new vision, a new consecration, a new intensity from above must grip us, in order to counter the new intensity from beneath that has the earth in its malign grasp. This is the day of supreme need and opportunity, and it must be one of supreme response.

UNJUST!—The practice still prevails on the part of some, of judging a man's orthodoxy and loyalty to the fundamentals by his personal attitude on some minor matter upon which there is and has long been difference of opinion among equally intelligent, earnest, and spiritual men. Such an evaluation is fundamentally unsound and unjust, and is alien to the spirit of the Christian faith in general and of this movement in particular. Those who practice it should not go unrebuked.

PROGNOSTICATORS!—When will some public exponents of this message learn to suppress their private speculations, and to restrain their yearning to tell the world just what will come to pass in European affairs, and the process by which it will be effected? Last year one man preached that this present war would not break forth till our work was finished; another, after it had broken forth, said that it would be “circumscribed” and “held” from bursting forth with furious slaughter; another, when this furious phase had actually begun, predicted it would be over in a few days; yet another proclaimed that the Papacy is backing and inspiring the axis powers. It cannot be too emphatically stressed that an individual worker has no ethical or moral right to use the public position entrusted to him as a minister, teacher, or editor in this cause, to exploit purely personal views which are independent of and contrary to accepted denominational positions, or upon which the church has wisely refused to take a position. If he alone were involved, that would be one thing; but the institution, conference, and often the cause at large, are usually identified in the public mind with such a personal declaration. No man has a right to commit this cause to purely speculative positions. This itch for publicity—or, more properly, notoriety—needs to be cured. We are called to teach the prophecies, not to prophesy.

SOLDIERS!—The worker in this cause is a soldier in the army of the Lord. He is under orders, and should go where his brethren in leadership feel that he should go. He must go where he is needed most. He may question the wisdom of the orders, but having expressed his convictions, he should go when and where he is asked to go. If a mistake has been made, the responsibility will then rest on the shoulders of those whom God has placed or permitted to be in the lead. It is surprising, however, how often time demonstrates the wisdom of the united judgment of the brethren, and shows our personal judgment to have been limited, or in error. In any event, we are soldiers, and must take the soldier’s attitude of obedience in the army of the Lord.

INVESTMENTS!—Ruin awaits this old world—ruin of property, savings, investments, and even personal belongings—whenever the forces of carnage and destruction are turned loose, as in war-torn Europe and Asia. Everything goes down before the modern forces of mass ruin. How many believers in war-ravished countries who have lost everything on earth save life itself, must now poignantly regret that they have not put their money and investments into souls, which alone will survive the destructions of the last days. Will we who are still in favored, war-free lands learn the lesson? Or will we, too, hold on to the tangible things of earth until they are likewise stripped from us by the forces of relentless violence? As shepherds of the flock, we have a solemn obligation resting upon us to declare the principles committed to us, and to admonish our people to now place their investments in souls—the only investments that will survive the breakdown of civilization, and the fires of final world destruction as well.

The Ministry, September, 1940