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The minister is the official teacher of the doctrines of this movement, the appointed expounder of prophecy in Christ's name. It is therefore incumbent

**SKILLED WORKMEN** upon him to be thoroughly competent—a master, an expert in his designated field. Shallow thinking, superficial study, careless preparation, inadequate information, faulty data, and ignorance of essentials are inexcusable. To be unskilled or incompetent in the very field of one's specialty is negligence of the most censurable sort. The Spirit of prophecy condemns our mental apathy, and admonishes us to put our minds to the stretch. What would we say of the physician who bungled into major surgery without the requisite training, skill, and experience, or the lawyer who took a life-and-death case without adequate preparedness and legal training? Too many of us have low standards for the greatest and most exacting of all callings. We are content with half-knowledge. Yet we are handling the most far-reaching, sublime, and crucial provisions that come within the life and welfare of man, and that affect, if not actually decide, his eternal destiny. We should confess our inadequacy and bend every effort to become skilled workmen who need not be ashamed, workmen who will not bring shame to God and to His cause on earth.

**C.** He who seeks to destroy confidence in an institution planted under General Conference counsel for the strengthening and safeguarding of this cause and its teachings in the midst of the world's secularized-education encroachments, is simply engaged in "fifth column" work. It is sheer undercutting, and constitutes an attempt to weaken the leadership of the cause. It is setting private judgment above the united, general judgment of this movement. It is dangerous, sinister subversion. God will assuredly hold us accountable for words that undermine the faith of others in the men and institutions that He owns and honors.

**C.** More than thirty-six million pieces of S.D.A. literature were printed and distributed in the North American Division last year (1939). In monetary value, this amounted to more than two million dollars. The exact figures, as obtained from the Publishing Department of the General Conference, are as follows: 36,100,397 pieces sold and distributed by the three publishing houses in North America, with a total worth of $2,313,966.76. An interesting side light is a comparison of the thirty-six million pieces of literature sold in the North American Division with the number of families living in the territory. The latest figures from the 1940 census are not available, but it is estimated that there are close to thirty-six million families in the United States and Canada. Thus it would appear that the equivalent of approximately one piece of literature was distributed for each family in the North American Division in the year 1939.

**C.** We ordinarily think of our business, institutional, and professional men as primarily interested in the advancement of the branch in which they are engaged or for which they are responsible. But when one finds a successful college president having as a goal one personal spiritual interview and prayer with a student every day; or the manager of a large sanitarium who makes a frequent practice of going to patients' rooms to read a portion of Scripture and to pray; or one of our efficient conference treasurers whose Sabbath delight is to get out and speak to the people, a man whose spiritual burden and vision equals that of some full-time preachers—it brings renewed confidence to the soul. May God richly bless all such, and give us a host of others like them! This movement will triumph by such a spirit, and only by such a spirit.

**C.** Irrespective of financial considerations, several smaller churches instead of one large church are better for the spiritual life and health of the church membership of a large city. Under such a plan, more are called upon to bear responsibility, there is greater development under this burden bearing, and more actually engage in soul-saving missionary endeavor. And not only that, but more monetary support usually accompanies this heart interest and activity—for where the heart is, there the treasure finds its way. Let us encourage more moderate-sized churches for our cities.

**C.** As this note is written, the Bible and history teachers of our S.D.A. colleges and Seminary are in the midst of an important council here at headquarters. A report of the discussion will appear later in The Ministry, with some of the more important general addresses. On page 4, the thought-provocative address of F. D. Nichol appears.
WHAT YOU PUT IN YOUR HEAD

By GWYNNE DALRYMPLE, Associate, Professor of Bible, Walla Walla College

HAVE you ever stood in front of a shiny, modern furniture store, and looked at a display of cedar chests in the window? For myself, I have rather a weakness for cedar chests—I don’t know why—and I look with a good deal of interest at a display of them, some plain but beautifully polished, others elaborately carved, all of them handsomely finished.

A man’s head is a good deal like a cedar chest—not because it is necessarily wooden—we’ll hope it isn’t—but because, after all, the only things you’ll find in it are the things that you put there. You can’t stuff it with old rags, and then, some time later, expect to find it filled with sterling silverware. What you put in is what you take out. This is not some kind of judgment or penal enactment; it is just a natural law of the mind. What else, after all, could one expect?

What makes the difference between the mentality of a professor of chemistry and the mentality of a professor of modern languages? Simply the fact that one has put into the chest of his mind facts concerning acids and alkalies, valences and isotopes, while the other has put into his mind French and German, conjugations and declensions. What each one has put there, that he finds there—and that’s what others find there, too.

A problem confronts our ministers today. It is not the problem of finding enough to put into their mind; it is the problem of not finding too much. For all around us, and generally in alluring guise, are things with which we are invited to fill our minds. Consider the daily newspaper. (Yes, I know we should keep abreast of the times. Yes, I know current events may be the fulfillment of prophecy.) Is it not a fact that the hours spent over the daily news sheet yield little that is worthy of a place in the chest of our minds?—yield far more in the way of dirty rags, trivial rubbish, than they do in sterling silver?

Again, there is the radio. It is a most wonderful invention, and it has accomplished some good. It bears for hundreds of miles—yes, sometimes thousands—the sound of beautiful music, or of elevating and ennobling words. But, after all, how much it bears that is not truly beautiful, not truly elevating or inspiring. And the person who day after day fills his mind with its broadcasts will by and by have little in his mind that is of value in the sight of God or in the sight of man.

Then, too, we who are Seventh-day Adventist ministers are busy men. The quiet life of dignified repose which is the lot of certain ministers, with abundant opportunity for quiet study and uninterrupted research, can hardly be called ours. There is a constant stream of duties and responsibilities—yes, privileges, too—pressing upon us. There are series of evangelistic meetings to be conducted, and campaigns to be carried on, and church schools to be opened, and the young people of the church to be sympathetically led in the way that is right—yes, time would fail us even to list all the things that must be done.

All the more need, then, to see that the chest of our minds holds a treasure trove, and not a mere collection of trivialities. All the more need, then—pardon me if I speak plainly—to cut down on idle reading of merely passing interest, and radio programs of no real value, and to see that day by day, week by week, month by month, we are storing away in brain and mind those things that some later day we shall wish to find there. And one of the best—yes, I think it is the best—way of doing this is by careful, systematic, worthwhile reading. ——Please turn to page 40

The Ministry, October, 1940
A COURSE IN CHRISTIAN EVIDENCES NEEDED* —

By F. D. NICHOL, Associate Editor,
Review and Herald

THEOLOGICAL SEMINARY LECTURES
Reproduced by MINISTRY Arrangement to Aid All Workers

THERE are five propositions which we wish to set forth as a basis for our remarks:

1. The Seventh-day Adventist Church is not a static body. On the contrary, we are militant proselyters who seek to persuade men in every walk of life to accept our teachings.

2. These teachings are not mystical, but, in the right sense of the word, rational. We appeal to reason, history, and even arithmetic and astronomy at times in the exposition of our doctrines. And all these doctrines are anchored to the Bible, in the most conservative, orthodox sense.

3. This present time is one of unparalleled upheaval in social, religious, and political thought, and is as different from the placid age in which this movement began as night is from day. And nowhere has the upheaval been greater than in the religious realm, where we have witnessed a repudiation of the Bible as the infallible source of spiritual truth.

4. A series of abstract theological tenets, no matter how Scripturally correct, cannot hope to stir the imagination or enthusiasm of men, or provoke from them loyal acceptance in an age of crisis, such as ours. The tenets of a religious movement must stand revealed as coming to grips with the issues of the day.

5. Our Adventist youth, to whom we look for the perpetuation of this movement through their personal living and through their proselytizing, are, unconsciously, creatures of the era in which they live, and are affected, markedly, by the thought of the day. Furthermore, these Adventist youth are, to a remarkable degree, going into professional life, where, either during their training or after, they are challenged by the modern intellectual viewpoint.

These propositions may be briefly summarized thus: We are a militantly proselyting church which seeks to persuade men’s minds concerning the Bible in an age of great upheaval and crisis, and we must increasingly commit this task of proselytizing to our youth, who are creatures of these times and who are entering professions in which they are challenged by the modern intellectual viewpoint.

From such propositions as these, certain conclusions naturally flow. These conclusions have a meaning for the leadership of the denomination in general and for every branch of the movement in particular. But most of all, these conclusions have an interest and a significance for the educational leadership of this cause.

We lack the most essential criterion for securing a proper orientation to this or any other educational problem unless we include in our reckoning that the youth in any generation are creatures of their age and their times—unconsciously, perhaps, but nevertheless certainly. We may preach the counsel of perfection, that we are to be in the world but not of the world. But we must all realistically admit that the world is too much with us, or at least with our children; and in an all-pervasive sense that the poet probably did not realize. The very axioms of thought that largely determine the whole viewpoint of living, and the sense of values in morals and religion on the part of any generation of men, are markedly affected by the cultural and intellectual environment in which that generation grows up.

Now, to the extent that we consider this environment bad, to that extent we seek to isolate our youth from it. But at best, the period of isolation is short, and then follows a lifetime of exposure for most of our youth. But it may seriously be questioned whether it is wholly possible, even during school years, to isolate minds from an “atmosphere,” any more than it is possible to isolate physical bodies against wind-borne maladies.

Might it not be well to give more attention to immunization in its varied forms. Isolation protects only during the period of separation, while immunization may often be effective for a lifetime. Mature persons have been known to come down with children’s diseases, who had been parentally guarded against those diseases in their earlier years. And more than one adult in our ranks has broken out with a “rash” of skeptical ideas, even “going out of his head” as the feverish malady increased, who was carefully protected against exposure during his youthful years.

Modern medicine is now advocating the program of immunization in childhood and youth.

*Chapel talk to history and Bible teachers and seminarians in General Conference chapel, Thursday, August 15, 1940.

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to build up antibodies in the life-giving blood stream that can meet and destroy the particular virus, no matter when or by what means it makes entry into the body. Should we allow the children of this world to be wiser in their generation than the children of light? Or should we give more definite attention to intellectual immunization?

We do not wish to venture into the thorny field of accreditation. But the simple fact that the denomination, after much misgiving, has finally committed itself to a policy that requires no small measure of contact with an alien intellectual atmosphere, makes this inquiry even more pertinent. Nor does the recommendation that only those of mature years be advised to study in universities, reduce the pertinency. In the first place, protection against infection is not acquired simply by the passage of years; and secondly, the definition of “maturity” has been made exceedingly elastic. If we are compelled to send some of the best of our race down to Babylon, then let us make sure that, like certain worthies of old, they are prepared to meet the sophistry of Babylon.

However, accreditation is only one illustration of the fact, albeit a significant one, that isolation from the world is not wholly possible. We mention it only in passing.

II

It is evident that we are approaching, first, the concluding proposition in our series. This is because we believe that the protection of the spiritual integrity of our own youth is even more primary and vital to our denominational existence than the compassing of land and sea to make proselytes. And, besides, it is our youth whom we send over the earth to carry the gushing doctrine, the Sabbath, for the Sabbath owes its meaning to creation, and creation has been displaced in their minds by evolution. In fact, our graduates discover that the thinking of today, whether it be religious, sociological, or what not, is largely built on the submerged premise that man is the product of evolution.

III

We are simply closing our eyes to a problem if we declare that our youth should be able to stand any assault on their personal faith simply because of the good training they have received in the doctrines of the Bible, and that if worldly-educated men refuse to accept our plain Bible truths, we should shake the dust off our feet and depart. Nor is it sufficient to say that, after all, our chief evangelizing endeavor is in behalf of the common people, comforting ourselves with the Scriptural declaration that not many wise are called.

In the first place, we should remember that today a rapidly increasing percentage of the population, in this land at least, have received more than enough schooling to place them above the level of the common people, educationally speaking; and that this education has largely been received in schools in which skeptical views are dominant. Do we wish to leave an increasing per cent of the populace outside the orbit of our endeavor? In the second place, we ought not to excuse our failure to reach more of the educated classes by declaring that God has hid these things from the wise and revealed them unto babes. Without doubt, the truth is hid from multitudes who have received a befogging education, even though they might not have acquired wisdom. But God places no prohibition upon our seeking to pierce the fog that surrounds them. And who knows, we might even find a Nicodemus among them betimes.

The “Thus saith the Lord” that we quote to educated men, is challenged in their minds, not simply by a “Thus saith some skeptical philosopher,” as was the case in former generations, but by a “Thus saith the scientist.” Here is something new in the history of human thought, and in the age-old attempt of men to find an answer to the question asked by Pilate, “What is truth?” The search has moved, at least in part, out of the realm of the subjective into that of the objective. The philosopher’s cloak that Justin Martyr wore so ceremoniously in his endeavor to deal with the worldly-wise men of a bygone day, has given place to the research worker’s apron. Skepticism, that ancient and chronic malady of sinful men, formerly entrenched itself behind the nebulous fog banks of subjective, philosophical speculations. The battle might be confused, but at least the ramparts were not hard to surmount.

But today skepticism is entrenched behind a fearsome array of scientific equipment, and the breastworks have been built from an awe-
some collection of ancient bones and rocks. Of course, some use is made of philosophical speculations, but chiefly as a smoke screen behind which to carry on an attack. The propaganda broadcast from their parapets confidently declares that they have the weapons that will now destroy the fortress of Bible believers. And to make their propaganda most demoralizing, they claim to have as their shock troops a motley array of grotesque creatures, half ape, half man, the very sight of which will put their enemies to rout. So effective has this propaganda become that many "neutrals," whose background gave them some natural leanings toward Bible believers, have been intellectually cowed, afraid to display such sympathetic leanings lest they become the object of attack. And even some Bible believers have abandoned their position without a fight, so overawed were they.

In the light of these facts, and other related ones that might be mentioned, we believe that no student should be graduated from one of our colleges without having received some special training that will acquaint him with the weapons and tactics of the enemy, and will enable him to meet them successfully. Our archenemy is the same as ever, but to have the best success in the fight today, with the least casualties, we should send forth our youth with some knowledge of the tactics of present-day fighting. Minimizing the enemy and his strategy never won a battle.

—To be concluded in November

THE ASSOCIATION FORUM
Discussions on Methods and Problems

Utilizing the Press

EDITOR, THE MINISTRY:

The printing press of our time is without doubt the greatest single agency in the formation of public opinion and the dissemination of world news. As Seventh-day Adventists, we have been rather slow, in some places at least, in keeping pace with the trend of the times and the opportunities afforded us in utilizing this mighty factor in our world program. We are the only Protestant church organization that stands out distinctly with a world message. The very genius of our church history and denominational endeavor calls for a message to every nation, kindred, tongue, and people. Therefore, above all others we should seek to embrace every possible opportunity in utilizing the printing press to announce to the world our work and message. Our study and interpretation of prophecy in the light of world events especially lends itself to publicity.

Not only do the newspapers everywhere afford a means of publicizing our work and message, but other opportunities are given us, presented by special occasions. While I was laboring in the Antillian Union a few years ago, one of the Spanish countries got out a souvenir historical book, and opportunity was afforded us to secure space at a nominal cost. Thus our message and work were brought before many people in public and professional life in a favorable way.

Another occasion was presented us in Jamaica at the time of the coronation of King George VI of Great Britain. A local private organization of the city of Kingston brought out a silver-leaf bound volume of 168 pages, titled "Jamaica Coronation Souvenir Programme." The brethren of the Jamaica Conference were solicited to assist in the project, and they were happy to do this as a patriotic gesture. I happened to be in Jamaica at the time, and the president of the conference asked me to write up a story giving a survey of our world work and message, covering also our work in the island of Jamaica. The work of the West Indian Training College was especially featured, and nine large-sized illustrations were used. Most of the pictures were of the college; however, one was a full half-page cut of the 1939 General Conference session at San Francisco. Altogether we had five pages in this beautiful souvenir, which had a wide circulation.

The extent and value of such publicity cannot be measured by the few dollars or pounds invested by the conference. But I wish to stress especially the importance and value of utilizing newspaper publicity in our work. The Spirit of prophecy says:

"The truth presented by the living preacher should be published in as compact a form as possible, and circulated widely. As far as practicable, let the important discourses given at our camp meetings be published in the newspapers. Thus the truth which was placed before a limited number may find access to many minds. And where the truth has been misrepresented, the people will have an opportunity of knowing just what the minister said." —"Testimonies," Vol. VI, p. 37.

In the Caribbean Union Conference we appointed a union press agent and asked each local conference to appoint a local press secretary. As a result, during one six-month period we succeeded in getting articles in the newspaper aggregating more than five hundred inches of space. Every conference president and all ministers should endeavor to utilize to the full this God-sent agency for the finishing of the work by placing our message and work before the reading public. Naturally, care and wisdom must be used in the selection of material and in writing it up in such a "newsy way" that the editors will gladly and readily accept it. There is scarcely any limit to the possibilities before us in this work.

A. R. OGDEN, [President, Caribbean Union Conference.]

The Ministry, October, 1940
Tent Efforts in the Philippines
By J. Y. Yovan, Assistant Director, South Central Luzon Mission

The Philippines as a commonwealth has a growing population of sixteen million people, according to the 1939 census. About ten million of these are Roman Catholic, and the rest are divided into Mohammedans, non-Christian tribes, and various Protestant denominations. Thus the preaching of the gospel of salvation to civilized Filipinos must of necessity be adapted mainly to the Roman Catholic faith, which is still the dominant religion of the vast majority.

Most of the governing corps of men, ruling politicians, party moguls, and municipal officers profess to be Roman Catholics. Therefore if an evangelist puts up a tent in a town or a barrio, it is quite likely that he will preach to a Catholic audience. Consequently, if a preacher is to meet with success, his sermons must be tactful as regards Roman religious dogmas and doctrines. Most of the rich people in the Philippines are Roman Catholics, and this is also true of the influential, leading citizens of the country. We may well heed this counsel from the Spirit of prophecy:

"This message must be given, but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf."—Testimonies, Vol. IX, p. 243.

Although some of our believers are brought out from other religions, their percentage is insignificant when compared with those who come from Roman Catholicism. The most successful means of calling men and women into the fold in this archipelago is by tent meetings. Branch Sabbath schools, cottage meetings, Bible readings, colporteur work, and other methods have yielded a small fruitage, but the main bulk of our membership of twenty thousand came directly through evangelistic tent campaigns.

Regarding the methods used here in a tent-effort series, I would say that first of all we send out leaflet invitations announcing the meetings as lectures. We avoid speaking of sermons, because Catholics believe that their priests are the only persons who can appropriately preach on religion. The Bible does not have weight with them, and therefore we announce in our invitations that such a subject as "Past, Present, and Future" will be expounded in our tents, or we advertise some other subject that is seemingly un-Biblical.

Native evangelists in the Philippines do not always use the same method in carrying on their tent-effort series. The methods are varied, as well as the dialects. But they seem to have a common ground in their tact and presentation. I would like to speak of the method of one of our successful evangelists in this island field. One of his lists of subjects accompanies this article.

In presenting the message from the beginning to the close of an evangelistic campaign, we must bear in mind that we should not annoy or embarrass the audience. For the first ten nights we should not ask the people to stand during the singing and praying. Let those sitting down under the tent and those standing outside remain as they are, and proceed with your announcements and services. After ten nights with this procedure, ask the people to stand up during the songs and prayers, while opening and closing the night services. The preacher himself may choose either to kneel or to immediately sit down when he ascends to his pulpit.

Be careful not to make a call too early. A call can be launched after finishing more than half of the series, but should not be made often. Do not ask people to stand when making a call, or they may not return again for the following nights. The best thing to do is to ask them only to raise their hands for the time being. When you are about through with your series, or about one week before you finally close your tent campaign, you may request those who give their hearts to Jesus to stand up. By this time the converts are well indoctrinated and spiritualized, and have the backbone to stand up for Jesus in public.

In visiting the people, we should be tactful and timely. Visiting should begin after the preaching of the ten commandments. Some people do not appreciate being visited too early, and if you start too soon, they may cease coming to the meetings. After hearing us preach on the law of God, they learn that we are a commandment-keeping people, and then those who are getting interested will appreciate our visits. In visiting, we should stand for principle. The first impression lasts longest, and therefore we should start out properly.

It is wise not to visit just before mealtime. In the Philippines, people will urge guests to eat and drink at their tables, but the food...
offered is not always in harmony with our health principles, and sometimes it is too early to explain new light to them. They often offer callers soft drinks and food between meals. It is better not to eat, but to drink is courteous. Sooner or later they will become sociable and will ask many questions that come to their minds. We must be tactful so that we do not hurt their feelings when we refrain from replying to all their queries. It is best to tell them in a careful, friendly way that on a certain night that topic will be taken up, and that they should attend meetings without any absences in order not to miss hearing about it.

The sermon on the Sabbath question should be immediately followed with an invitation to attend Sabbath services. Sabbath meetings may be held either under the tent or in an appropriate rented building. The Sabbath meetings should be continued without collections until after the subject of tithes and offerings has been presented at the tent. After this phase is expounded, then the Sabbath school can be organized, and temporary officers appointed, and tithes and offerings may be collected. It is better for the workers to act as officers until other leaders have been trained to carry on the programs.

When it comes to preaching the third angel's message, we must emphasize that the Papacy is the beast, and not the Roman Catholic people. Our workers can make their way into the hearts of Catholics, and they will appreciate our explanation of the number of the beast, 666, if we are wise, courteous, and tactful in our presentation. But if we present the Catholic religion and the Catholic people as the beast of the prophecy, there is no doubt that enmity will stand between us and our audience. The emphasis, therefore, on the presentation of the beast should be that it is the Papacy which God condemns. Do not use a loud and sharp tone in presenting the beast of the third angel's message. Rather, a modulated tone and a sympathetic appeal will draw souls to Christ.

In our warning messages to the people to come out of Babylon and forsake their vices and abominations, we must always put the blame on the devil, and not on the people. The point is to make them feel that God is condemning the devil and his ways, and not condemning the audience. Very soon they will see our side clearly and will no doubt love the Scriptures and finally accept the word of God. In all our presentations Christ is the central theme, but care should be taken that we are not monotonous in the way we speak of Him. There is joy in the heart of an evangelist at the time of preparation for baptism. There is rejoicing also in heaven over souls who have repented. However, when it comes to active baptism for those who have accepted the message, it is best to ask them to wait a little while until they voluntarily pay their tithe. This is not necessarily true, of course, concerning children who are under the support of parents, and thus have no income and therefore no tithe to pay. And yet even these should show evidences of accepting this important doctrine.

After the baptism of candidates, the workers should begin immediately to train and teach them how to win other souls. All converts should know how to convert others. So they must be taught how to do missionary work. The workers should produce, according to the best talent available, some colporteurs, lay preachers, church officers, future workers, and other active members to help promote the beloved cause. Raising a church that does not know how to work, and does not work, only brings trouble to our organization.

The evangelist must not leave the place too soon. It is better to put up a chapel first, and then leave after the church is organized. I believe that from seven to thirteen months from the time the tent is erected should be spent in the same place. After leaving a place, one should visit the converts occasionally if possible, and communicate with them by letter. This will bring positive fruitage and success.

List of Subjects Used by a Native Evangelist

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The Ministry, October, 1940
Jehovah’s Witness Issue

It is significant that some of the leading Modernist preachers of America have become the most conspicuous champions of civil and religious liberty in such issues as that of an ambassador to the Vatican and that of the inviolable rights of religious sects, including Jehovah’s Witnesses. Religious intolerance seems to adhere to much so-called Fundamentalism. John Haynes Holmes, minister of the Community Church, New York City, takes up “The Case of Jehovah’s Witnesses,” in an article which appears in the Christian Century of July 17. He asks the question, “Why, all of a sudden, so to speak, should the American people be aroused against a religious sect which is so small in numbers and so trivial in importance?” The answer is threefold:

“First of all, Jehovah’s Witnesses have a religion, and they take it seriously. Now, there is nothing more inconvenient, irritating, outrageous, than to have in the community a group of people who actually believe their religion, and propose that other people shall believe it as well. Jehovah’s Witnesses are New Testament Christians in the sense that they believe what they read in the New Testament.

“The only way to understand why Jehovah’s Witnesses are so unpopular is to go back in history and remind ourselves why the early Christians were so unpopular. If I want to bring clearly before my eyes just how these early Christians must have appeared to the high respectable and patriotic Romans of their day, I have only to look at Jehovah’s Witnesses today. The Witnesses preach exactly what the early Christians preached eighteen hundred years ago to a society which had no more belief in religion, least of all the Christian religion, than our society has in our time. As these early Christians were regarded as dangerous, more particularly to the state and its government, so Jehovah’s Witnesses are regarded as dangerous today in the same way.”

The second reason why the sect Jehovah’s Witnesses is so unpopular today is given as follows:

“Second, and inevitably, since the Witnesses believe their religion, and this religion is a religion of high standards of polite, conventional life. Thus, they are not satisfied to enter a town and open set of respectable public meetings and services. They do not stop with organizing a church, and opening their doors for those to enter who would come in. No, the time is too short for any such routine work as this. The hour is at hand, Christ may appear on the clouds of heaven tomorrow, even this very night, and they must arouse the community. . . .

“So, the Witnesses go out on the highways and byways and proclaim their gospel of a world called suddenly to judgment. They ring doorbells and speak personally to the residents of the houses. They carry tracts and circulars and thrust them into the reluctant, even unwilling, hands of the passer-by. They even take along talking-machine records, with the machine to operate them. . . . All this, to conventional folk, is disquieting, upsetting, alarming.”

The third and last reason, Mr. Holmes says, is the “irritating question of the flag salute,” which is to them a question of religious fidelity. They will not salute the flag, or allow their children to salute it in the public schools. This may seem to be defiance of a nation, but they feel that they can give homage to God alone, and anything made of hands is unworthy of reverence. To worship it would be idolatry. The article continues as follows, on this third point:

“God is to them not only supreme, but unique—He is alone, and there is none other. Therefore there cannot only be nothing before Him, but nothing even beside Him—no object, no symbol, no altar, which can divide the loyalty of the soul. . . . To God alone, as the Ruler of this kingdom, must the Christian minister his allegiance. And so they refuse—and died!

“It is amazing, when you come to think of it, that this attitude of Jehovah’s Witnesses should be questioned or misunderstood, most of all, God forbid and denied. Are not the Witnesses in the best tradition of the Christian spirit in refusing this salutation to the flag? What were the early Christians doing but this very thing when they refused to put their pinch of salt upon the altar of the Roman emperor? . . . The Christians insisted that the pinch of salt was a matter not of patriotism, but of religion. If they made this gesture, they would be denying their sole allegiance, on earth as in heaven, to God and to His Christ. And so they refused—and died!

“In the same way, what were the Quakers doing when, in their early days in England, they refused to lift off their hats in the presence of royalty? These Quakers contended that their hats could be removed only in the presence of God, their one and only sovereign. And on this very point of a salute they were punished and persecuted on the charge of disloyalty to the state. To understand the early Christians and the early Quakers is to understand Jehovah’s Witnesses today in this matter of the flag. But most people, even Christian people, do not see it this way, and thus take this refusal of a salute to the flag as a kind of final evidence of treason.

“It is no accident that this long and violent succession of outrages against the Witnesses in recent weeks was coincident with the unfortunate decision of the Supreme Court, refusing to interfere with the action of school authorities in demanding the salute.”

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

WORK FOR CATHOLICS IN PROTESTANT LANDS
By M. I. FAYARD, Editor, El Atalaya,
Buenos Aires Publishing House

Our proportionately small Roman Catholic accessions in Protestant lands has led us to ask a representative of Catholic South America, where a large number of converts are an actuality, to suggest possible reasons for these two situations. His observations are here presented for study, as in some Protestant lands overseas it has already been deemed necessary to make certain changes in methods.—EDITOR.

DENOMINATIONAL statistics indicate that in strictly Catholic countries many thousands of Catholics accept our message every year, while in Protestant lands the proportion of converts from Catholic extraction does not at all correspond to the numerical importance of Catholic adherents in relation to the total population. Is it not possible, in the presentation of our message, to employ methods that will not drive Catholics away from our meetings, and yet will not weaken the approach to Protestant hearers who constitute the majority of our listeners? Can we present the fulfillment of certain prophecies of the Bible, such as the one concerning the little horn of Daniel 7, or the prophecy of Revelation 17, without needlessly offending Catholic ears? How do our evangelists in Catholic countries manage to preach on these subjects and still win souls? Or do they omit these subjects from their lists of lectures?

In answer to these questions, we might say that, although they do not receive special prominence, the subjects mentioned are treated in public meetings by the majority of our evangelists in South America. In some countries overseas, these subjects are reserved for more private study. One method consists in publicly presenting Daniel 7 without explaining which power fulfilled the work of the little horn. At the next meeting a question appears in the question box, asking for an explanation of the symbol. The evangelist then tells his audience that it would not be wise to give it in a public meeting, and invites all those who are really interested to come to a more private meeting, to be held on Saturday afternoon at our church. And the results in actual souls won justify the wisdom of this procedure in Catholic lands.

Circumstances differ with the various countries and with the various evangelistic talents, and no fast rule can be given that says exactly which is the best method. But one principle holds good everywhere, and that is that “one catches more flies with honey than with vinegar.” We sincerely believe that in both Protestant and Catholic countries, the best results will be obtained by presenting the truth in a positive, constructive way. We can make so clear what the Bible teaches on the state of the dead, or the Sabbath, for instance, that our audiences do not need to hear us comment on erroneous beliefs about these questions. They will make the comparison in their own minds. “Hold to the affirmative,” we are admonished. (“Testimonies,” Vol. IX, p. 147.) “God requires us to proclaim the truth, and let it discover error.” (Id., Vol. VI, p. 38.)

More than once, when hearing some of our preachers, I have been unable to escape the conviction that a little more historic precision, and a little more care in avoiding offensive expressions, would have greatly helped in retaining the attention of Catholics, without reducing the interest of Protestants. We are thinking especially of those oft-repeated statements that make the Roman Catholic Church responsible for all the perversions of the gospel, when, as a matter of fact, history would permit their champions to dispute the accusation.

Some might question, for instance, that the Papacy changed the Sabbath, and claim that it was done long before the Papacy was really formed. The Papacy sanctioned the fact, it is true, and assumed the responsibility, claiming an apostolic succession that passed through the fathers who adopted the change. But can we accuse the Roman Catholic Church of actions taken before Constantine and the Council of Nicea? Even if we do so on the basis that she accepted all the changes and continued to enlarge the list of them, what will we say about the Greek Orthodox Church? As far as we know, she did not revert to the pure gospel when she separated from Rome in 1054, on the occasion of the great schism.

We must remember that Greek ecclesiasticism contributed not a little to the corruption of the true doctrine. Mariolatry, transubstantiation, belief in the immortality of the soul, were some of its specific contributions. And the first fathers who spiritualized the Sabbath away and substituted the first day of the week for it, spoke and wrote in Greek, not in Latin. All this is history, and if we give its details correctly, if we keep to the scholarly way in-
stead of resorting to the sensational in our presentation of the truth, we will attain two objectives: our hearers will be impressed and convinced by the precision of our historical data, and Roman Catholics will have less ground to take offense.

Of course, there are things for which the Catholic Church is responsible, and they must be presented. But, don't we often say that the personal work, the Bible studies given in private homes, constitutes the most effective part of our evangelism? Might it not also be the most effective way to present these delicate subjects? It is along these lines that our successful evangelists work in Catholic countries. Perhaps it would pay to try them even in a Protestant country like the United States, where, after all, twenty or more million Catholics offer not only a strong religious front, but also a vast quarry for souls to be fashioned as precious stones for the living temple of God.

The Science of Soul Winning

By R. Allan Anderson, Professor of Bible, La Sierra College, California

ONE day Jesus was walking by the Sea of Galilee. He saw two men casting a net. These two men were destined to play a part which would change the course of history. As He looked at them, they little knew their destiny. The Great Teacher, reading their hearts, said, "Come ye after Me, and I will make you to become fishers of men." Mark 1:17.

Here was the call to a larger ministry. These fishermen were successful in their work. Jesus was building on that. Nothing appeals to fishermen like catching fish. Jesus did not say, "I will make you preachers, or missionaries, or even soul winners." But wrapped up in the statement "fishers of men" was the call to soul-winning evangelism. He laid down the conditions of successful soul winning when He said, "Come ye after Me." That meant more than appears on the surface. In reality He said, "Come and live with Me; study My methods; share My life; and then I will make you to become fishers of men." Mark 1:17.

Notice that it takes more than environment to make successful fishermen. Fishermen are not born. They are made. There is no more chance of a man's being a born preacher or a born soul winner than there is of a man's being a born pianist or a born mechanic. It takes much hard work and application to be a success in any line of business or industry, and nothing short of hard work and diligent application will make a successful soul winner.

Jesus was calling these men into a lifework, and He approached them on the basis of fishing. Peter afterwards became the greatest soul-winning evangelist of all time. Three thousand souls in one haul staggers our imagination. Now there are two main methods known to fishermen—one is the hook-and-line method, and the other is the net method. The successful preaching evangelist who has learned the science of soul winning in the individual interview may employ the larger method of the net. But just as every successful fisherman knows that to be a success he has to work in harmony with certain principles, so every evangelist must discover that the appeal to the individual is absolutely basic in all larger ministry. The successful net fisherman has first learned the ways of the fish through the hook-and-line method. Successful evangelism depends upon winning the individual. The church is made up of individuals.

Now the success of the fisherman is seen, not in the possession of his equipment, but in his catch. Some of the biggest fish stories that were ever told concerned fish that were never landed. As evangelists, we do well to ponder this thought. It is possible to possess very elaborate fishing equipment, and yet never get a catch. On the other hand, how often we see men with very meager equipment whose baskets are full.

I remember going as a boy with some chums for a swim in a river. Not far from the place where we were making plenty of noise, there were three fishermen with very elaborate equipment. They had new gut lines, and artificial flies, and everything that could delight a fisherman's heart. They were much concerned lest we, in our exuberance, should frighten the fish. They were there for hours without a bite. Not far from them—in fact, in the very place where we were swimming and making all the noise—another fisherman, with a bent stick for a rod, and a line that was all knots, was hauling in fish. We saw him haul in twelve fish in ten minutes. Here was a fisherman who knew the methods of actually landing fish. The others were men who depended upon fish stories and expensive equipment. They went home without a catch.

Now there are two kinds of unsuccessful fishermen. One takes along a hook, but no bait. The fish take a glance and pass on their way. The other kind takes plenty of bait, but no hook. As evangelistic fishermen, we must know the art of baiting our hook. Nothing is more important. The hook of truth must be baited, and words are the bait. The truth must become attractive by the personality of the soul winner. A great deal more depends upon our personality than we realize.

The Carnegie Foundation, which has spent a considerable amount investigating the science of selling, declares that in salesmanship only 15 per cent depends upon the article that is being sold, its technical value, etc., whereas 85 per cent depends upon the personality of the salesman. And there is nothing more vital to the salesman of gospel truth than a winning

The Ministry, October, 1940
Voice. Giving instruction on this point, the messenger of the Lord says:

"The tones of the voice have much to do in affecting the hearts of those that hear."


"The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected."

—Id., Vol. IV, p. 304.

"Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in speech. He should present the word of God in a way that will commend it to the hearers. God does not design that His human channels shall be uncouth. It is not His will that man shall belittle or degrade the heavenly current that flows through him to the world."—"Christ's Object Lessons," p. 336.

"The workman for God should make earnest efforts to become a representative of Christ, discarding all uncomely gestures and uncomely speech. He should endeavor to use correct language. There is a large class who are careless in the way they speak, yet by careful, painstaking attention, these may be made to use sound, pure words.

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Nothing means so much as our words. It is not sufficient for us to warn the world. We are to win men to Christ. There is a great deal of difference between warning and winning. If a fisherman goes out merely to warn the fish, he is surely not a success. The success of a fisherman is seen in his catch.

I remember going years ago when I was in the colporteur work, to a little fishing village. In the evening I strolled down on the jetty and opened a conversation with a young man there. He was a fisherman who really enjoyed his work. As I talked with him about his work, he told me how important it is to know about the tide. In that place at certain seasons of the year there was as much as fourteen feet in a rise and fall of tide. In order to catch fish, he had to go out in his little rowboat, and at low tide jump over into the icy, cold water in his bare feet in the middle of winter, and cast his net. I asked him, "But what if the tide turns at one o'clock in the morning?"

"Why," he said, "then we must begin our work. We have to work while the fish are running."

"And how long do you work?" I inquired.

"Oh, we begin at the turn of the tide, but we never finish for at least ten hours."

It was a rebuke to me. I thought to myself: If in order to catch fish for a living, a young man will get up in the middle of a winter's night and go out under those conditions to catch a few boxes of fish for the market, with the risk of encountering sharks and sting rays that infested those waters, how that should inspire me in my work of fishing for men for the kingdom of God! Like fisherman, we have to work where the fish are; we have to work while the fish are running; but above all else, we have to work. And it takes hard work to be fishermen. Maybe that is why Jesus chose men from that occupation to become the great preachers and soul winners who turned the world upside down.

**Value of Good Titles in Advertising**

*By C. Angus Reeves, Evangelist, London, England*

Every experienced evangelist has heard new converts testify to the arresting power of some title or titles, just as did two of my converts after a recent baptism in London: "It was your title 'The Crisis of the Nations' that first attracted my attention to your message and put me in touch with the advent church." "I began to attend the meetings through seeing an arresting topic advertised on a busy London thoroughfare. The title 'Britain Beware!' aroused my curiosity. I went to that meeting, and I have never missed a meeting since."

This proves that the choice of titles and captions is a matter of the utmost importance. Titles are really the evangelist's first contact with the public. They are the bait we use in fishing for souls, and they often make or mar the success of an effort. The title is the most outstanding feature of our evangelistic advertising. And constant search for good and better titles will be repaid in larger attendance.

Although written of magazine titles, these words of G. J. Matson, well-known author and journalist, are equally applicable to the titles we use as evangelists: "A London magazine editor said to me once, ‘Ninety per cent of the manuscripts that pass through my hands bear titles that beg for an immediate rejection slip.’ Another told me, ‘I never look beyond the title and the first paragraph, if these fail to interest me.’"

Perhaps this is one of the reasons why there are vacant chairs at some of our meetings. Matson continues:

"What is a good title? I would define it in this way. A good title is a few words, put together in an original form, giving a fair indication of the contents of an article. . . . Notice the underlined words. They are the important parts of the definition. There should be brevity, originality, and aptness. No titles are thought out in a couple of minutes. I often spend as much time in evolving a title as in writing the article itself. But I am convinced that it pays. Good titles attract. They withhold just sufficient to pique the reader's appetite. When you find it difficult to evolve a good title, seek the aid of alliteration."

A good title will be arresting, compelling, thought-provoking. Generally speaking, the main title should be brief, comprising no more than four or five words. Occasionally I have found that one word as the main title, featured in big, bold type, has been very effective. The subtitle may be longer, and should usually be of a more spiritual or religious tone than the main title.

There is a danger of exaggeration and deception in the captions we use. It is possible
to advertise beyond our ability to live up to the advertisement. We should not attach a title to a subject to which it has little or no reference. Let us be honest with our congregation. Let us speak to the title advertised, or we shall lose the confidence of the people.

Our titles should say just enough to arouse interest and curiosity. Therefore it is often best to express the main title in the form of a question. All tendency to “preach” on the subject advertised should be avoided. It is not good to follow the same stereotyped order of titles or subjects in each effort. As keen students of current events in the light of the word of God, we must be constantly ready to connect our titles to up-to-the-minute happenings, and teach “present truth” more effectively.

The following list of topics used in a recent effort were responsible for drawing a good attendance to hear the message. The main titles are in capitals, followed by the subtitles, with explanatory notes in brackets.

**List of Attention-Compelling Titles**

**The Crisis of the Nations!**
- First Abyssinia—Then Spain—and China—Now Europe Dragged Into War! The World Trembles. Has God a Way Out?
- The Silence of the Dead. Can It Ever Be Broken? [A message on the resurrection hope.]
- The Coming World Dictator. Seven Words That Will Control Any Aspirant’s Plan for World Supremacy. “[They shall not cleave one to another.” Dan. 2:43.]  
- All Eyes East! Chinn’s Clash and Europe’s Tangle—Are These the Prelude to a Greater War?
- The Four Horsemen of the Apocalypse. Are They Riding in the World Today? Facts the Famous Film Failed to Reveal. [Screen pictures.]
- The Devil on the Dole. [Millennium—first part.]
- The World’s Largest Army And Its Sinister Designs. [Millennium—closing scenes.]

**Adam or Ape?**
- Which Was Your Ancestor? Did Man Originate in the Garden of Eden or in the Zoological Gardens? [Screen pictures.]
- The World’s Mad Gallop! Has God Lost Control? Can He Avert the Suicide of Civilization?

**Modern Wonders.**
- Twentieth-Century Miracles of Science and Invention Prophetically Foretold. [Screen pictures.]
- What I Saw in Rome. The Message of Modern Rome and Her Ancient Relics, Introducing the Papacy. [Screen pictures.]
- Great Signs and Wonders of Our Lord’s Return. Modern Morals and the Moral Law. Are the Ten Commandments Out of Date?

**Britain Beware!**
- The Mystery Man Whose Number Is 666—He Is in the World Today. [Rev. 13.]
- Why Has a God of Love Allowed 6,000 Years of Sorrow, Suffering, and Sin? [Satan’s rebellion and God’s plan of salvation.]
- The Message of the Manger. [Christmas message.]
- The Man Who Wrote His Autobiography Before He Was Born. [Christ in the seventy weeks of Daniel 9, introducing 2300-day prophecy.]

**AN INSPIRED RECORD THAT CHRIST DESTROYED WHILE ON THE CROSS.**
- World-Wide Search for a Missing Bible Text. £200 Reward Offered—Perhaps YOU Can Find It. [Change of Sabbath.]
- The Greatest Mistake the Church Ever Made. [Further facts on change of Sabbath.]
- Astronomy and the Bible. Mighty Wonders of the Heavens. [Screen pictures.]
- Eight Popular Fallacies Exploded! [First-day texts.]
- How to Postpone Your Own Funeral. [Health reform.]
- Who Are the Spirits in Spiritism? Do the War Dead Come Back? [Alternative title for Spiritualism.]
- Will Elijah Return Before Christ’s Second Advent? [Elijah message.]
- Is Calvary’s Cross a Failure? [Earthly sanctu- ary.]
- A Mystery Temple and Its Vast Treasures. [Heavenly sanctuary.]
- How God Seals His People. [Rev. 7:1-3.]
- Will Men Have a Second Chance? Is the Doctrine of a Second Probation After Death of God or of the Devil?
- God’s Pay Day! What Will Your Wages Be? [The judgment.]
- The Coming of a Counterfeit Christ. [Based on “The Great Controversy,” p. 644.]
- Are the Dead Alive? Are They in Heaven or Hell, Purgatory or Paradise?
- The Rich Man and Lazarus. Can People in Hell Talk to People in Heaven? From Prison to Paradise. Did the Dying Thief Go to Heaven the Day He Died?
- Life Beyond the Tomb. The Other Side of Death—What? [New earth.]
- Hell-Fire. Is It a Farce or a Furnace? Will a God of Love Torture His Creatures Forever?
- The Spirits in Prison. Did Christ Preach While He Was Dead? How the Bank of Heaven Was Robbed. [Tithing.]
- Does Baptism Save? Is It Sprinkling, Christening, or Immersion? Spiritual Gifts in the Christian Church. The Prophetic Gift in the Church Today. [Life and witness of Ellen G. White.]
- The Sign of the Cross. [Easter message. Screen pictures.]
- Is It a Farce or a Furnace? Will a God of Love Torture His Creatures Forever?
- The Sign of the Cross. [Easter message. Screen pictures.]
- Modern Wonders. Twentieth-Century Miracles of Science and Invention Prophetically Foretold. [Screen pictures.]
- What I Saw in Rome. The Message of Modern Rome and Her Ancient Relics, Introducing the Papacy. [Screen pictures.]
- Great Signs and Wonders of Our Lord’s Return. Modern Morals and the Moral Law. Are the Ten Commandments Out of Date?
- Britain Beware! The Mystery Man Whose Number Is 666—He Is in the World Today. [Rev. 13.]
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- The Message of the Manger. [Christmas message.]
- The Man Who Wrote His Autobiography Before He Was Born. [Christ in the seventy weeks of Daniel 9, introducing 2300-day prophecy.]

**NEW MEN FOR A NEW WORLD.**
- Justification, sanctification, and glorification.
- Peter and the Keys of Heaven. What Are They? The Monk Who Shook the World. [Screen pictures on Luther and the Reformation, showing advent message as a completion thereof.]
- The Mark of the Beast. Is It Any National Symbol Today? A Living Message for a Dying Age. [The advent message.]
- The Prophecy That Converted 1,000 Isfjords. [Rev. 8 and 9.]
- Do We Become Angels When We Die? [Angel ministry.]
- New Men for a New World. [Justification, sanctification, and glorification.]
MUSIC OF THE MESSAGE
Ideals, Objectives, and Technique

Try the "Chorus Songs"

By Robert S. Fries, Pastor, Pleasantville, New Jersey

A GOOD song service before the sermon is a matter of importance. One should do all he can to have the congregation join heartily in singing to the praise of King Jesus. Prominent song leaders are using chorus songs because they are easily memorized, and folk love to sing them. The majority of people do not read music from a songbook. We all know what happens: if a song is announced with which they are not familiar—the song leader sings a solo, while the people listen. But chorus songs are easily learned. Most of them consist of a sentence repeated several times. For example: "Jesus never fails; Jesus never fails. Heav'n and earth may pass away, but Jesus never fails." Any audience can memorize the words and the tune after hearing it once, and how they do enjoy singing songs from memory.

Remember that chorus songs are not sung just once; they are repeated a number of times. Have the women sing, then the men, then all together. If some person in the audience has a good voice, call on him or her to sing, and then have everybody sing it again. A delightful surprise is in store for one who has never used chorus songs, in seeing how effective they are in winning the good will of the congregation.

If a stereopticon is used, you will find that chorus songs will get the people to singing much more quickly. A beautiful picture of Jesus, shown with the words of this song, "Be Like Jesus," will soon convince anyone that people love to sing chorus songs. Another excellent way to use chorus songs is to use one as your "theme song" for the entire week. In our meetings, we sing the "theme song" just before the sermon. Throw on the screen Munkacy's painting of "The Crucifixion," with the words of "I Love Him." After singing it once, have the audience hum or sing softly. A spirit of reverence will then come over your audience, preparing the way for the sermon. Use the same chorus every night for a week. Tell the people to sing it during the day when they are at work. It will help to lighten their burdens and cares. For the second week use, "You must open the door, you must open the door; when Jesus comes in He will save you from sin, but you must open the door." When "Heaven" is presented, use, "There is joy in that land where I'm bound." When the Sabbath question is reached, there is no better thought to present than is found in the theme chorus, "It pays to serve Jesus, it pays every day, it pays every step of the way," and later on, "Keep me true, Lord, keep me true. May all I say and all I do, prove, dear Lord, I'm true to you." Thus your theme song preaches, as well as your sermon.

Occasionally we give the evening song service over to singing all the chorus songs the people have learned. Let them call for their favorites. With a few well-chosen words from the song leader before or after each chorus, this will make an evening long to be remembered. Then there are songs in the same key that fit together very well. Without a break we go smoothly from one chorus to another. Try the combination: Sing the chorus of "Jesus, Jesus, Jesus, sweetest name I know," then, without stopping, sing, "Precious name, O how sweet." Then go back to the first one once more, and thus you swing from one chorus to another without stopping. Sing the double chorus three times, and listen to the people sing. With a little thought, other chorus combinations will easily suggest themselves to your mind.

Occasionally we combine three songs together into one, using a stanza and the chorus of one song, then a stanza and the chorus of a second song, and close with the chorus, "Keep me true, Lord." Here is one that goes well—one stanza and chorus of "We thank Thee, O God, for the Son of Thy love," then a stanza and the chorus of "O happy day that fixed my choice," then the chorus, "Keep me true." You will notice that all these songs are in the same key. Call attention to the words before singing. We thank God for Jesus our Saviour in the first song; then we sing of the happy day when we accepted Him as our Saviour, then we have a prayer in our heart that He will keep us true to Him. Thus a beautiful, effective sermon in song is sung by your congregation.

The words and music for a large number of these chorus songs are found in the following books: "Songs and Choruses," by Mary Clarke; "Rhodeheaver-Ackley Choruses," "Triumphant Service Songs," utility edition; and "Praise and Victory Songs." We suggest getting all four books, for no one of them contains all you will want to use, and the price is nominal. Your Book and Bible House can order these chorus songs from the Rhodeheaver Company. [For further information, see page 44. — Editor.]

Music is the art of the prophets, the only art that can calm the agitation of the soul; it is one of the most magnificent and delightful presents God has given us.—Luther.

The Ministry, October, 1940
III. THE MEANING OF "HOLY PLACE"

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

There is no holier place this side of heaven than a human heart in which Jesus dwells by His Spirit. This is because Jesus Himself is all-holy, and because His personal representative is in reality, not in name only, the Holy Spirit. A holy being cannot not dwell anywhere that is not holy. But, marvelous to say, an All-Holy Being makes a place holy by His presence. Wherever He chooses to dwell, there is a holy being in a holy place. If that place is your heart or mine, it becomes holy by the very presence of a holy being. We must distinguish, however, between a holy person and a holy place. Only God and the unfallen beings are holy by nature. All others must acquire holiness if they are to possess it. That such a thing is possible is clearly revealed by the declaration of God to the children of Israel, "Ye shall be holy; for I am holy," which is repeated for emphasis in the next verse. Lev. 11:44, 45.

Peter quotes this passage in calling Christians to the high standard of living consistently with the gospel, when he writes, "Be ye holy in all manner of conversation," that is, in all manner of life. His reason for calling to so high a standard is given thus: "Be ye holy, for I am holy." "As He which hath called you is holy, so be ye holy." 1 Peter 1:16, 15. The call of the Christian is undoubtedly to "holiness, without which no man shall see the Lord." Heb. 12:14.

The promise is that "when He shall appear, we shall be like Him," and He is all-holy. The only way we can become holy, like Him, is by re-creation: "That ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24.

It should be borne in mind, too, that holiness cannot dwell where sin is. Neither can sin dwell where holiness is. The two are antagonistic and mutually exclusive. If, therefore, the Holy Spirit is to abide in the human heart, that heart must be rid of sin, fully cleansed from sin and sinful thought. Then the Spirit's abode there will keep it holy. So it was in heaven when sin mysteriously entered the heart of Lucifer. Sin could not be tolerated in a holy place like heaven. Hence it was necessary for Him in whose heart sin had found an abiding place, to be cast out of heaven, so that that holy place might be without sin.

Likewise when sin is cast out of the human heart, the Holy Spirit takes up His abode there, and the heart becomes a holy place, a little heaven of its own.

So much regarding personal holiness, a study of exceeding interest, but one which cannot be pursued further here, for I wish to give special attention to holy places, and to the holy place as used in the Scriptures. If one should thumb through the pages of his entire Bible, there is scarcely a primary word that occurs more often than the word "holy," and it therefore deserves some intensive study.

In our mother tongue, the root idea in "holy" is hale, healthy, whole; that is, free and separate from anything that contaminates, corrupts, or makes impure. Spiritual wholesomeness expresses it positively; separate from sin is its negative definition. In the Hebrew, it is kadosh—clean, pure, free from defilement. It is a most interesting word, used in adjective, noun, and verb form.

It is remarkable that in its first use in the Scriptures, it is applied to the Sabbath, as found in Genesis 2:3. Here it is used in its verb form: "God blessed the seventh day, and hallowed it." To hallow is our Anglo-Saxon way of saying make spiritually hale, or spiritually whole, by separation from the common or unclean. If we had a verb form in English for "holy," this text would read, "God blessed the seventh day, and holied it." But "hallow" is our nearest verb equivalent to "holy," and means the same thing. Using our Hebrew word kadosh in its verbal form, we have, "God blessed the seventh day, and yekadesh it."

If, then, we look for a holy place in the week of time, we find it in the seventh day. How can time be holy?—By God's act in setting it apart from common time and putting His holy presence in it by resting and blessing and hallowing it. Since, then, God made the Sabbath day holy, He commands us to keep it holy. To keep it holy—separate and different from common days—we must do as God did when He made it holy—cease from common labor, contemplate the works of the past week, and worship Him who made it holy by blessing and hallowing it. Thus it becomes holy time to us, to be used for holy purposes only.

The Ministry, October, 1940
The first instance in the Bible in which the word *holy* is used in English in its application to a place is in Exodus 3:5. When the Lord met Moses at the burning bush, He directed him to remove his sandals, “for,” said He, “the place whereon thou standest is holy ground.” How could ground that was just a part of the common desert be holy?—because God had chosen that spot to reveal His presence to Moses, and His presence made the ground holy. It is God’s presence that makes any place called holy in the Scriptures actually a holy place.

After the Lord had delivered His people Israel from the bondage of Egypt, He desired to have a place where He could not merely meet them as He did Moses, but dwell with them. He therefore commanded Moses, saying, “Let them make Me a sanctuary; that I may dwell among them.” Because this structure was to be made a holy place by the indwelling presence of God, we must clearly distinguish the two names by which it is called—“tabernacle” and “sanctuary.”

The word “tabernacle” has primary reference to the material structure, while “sanctuary” names it from the spiritual standpoint as a holy place, a place of worship. The one is its material name; the other is its spiritual name. “Sanctuary” and “holy place” are synonymous, and are used interchangeably in both the Old and the New Testaments. This brings us to the real objective of this article— to study the use and meaning of “holy place.”

It is a remarkable fact that both the Hebrew *kodesh* (holy), and the Greek *hagios* (holy), are adjectives, which, when employed to designate the sanctuary, are used substantively, just as in English we say “the rich,” “the sick,” and the like. More often, however, the noun form, *kodesh*, is employed in Hebrew. In order, then, for this use of “holy” to carry over into English as a substantive, the word “place” is added. Look up the phrase “holy place” in your English Bible, and you will almost always find “place” as a supplied word. There are at least sixteen such instances in the Old Testament in interpreting *kodesh* and its Greek equivalent *hagion* or *hagia*. In the New Testament there are five instances in which the original reads only “holy” or “the holy,” just the same as in the Old Testament, but in which for some unknown reason the translators of the King James Version have not indicated the word “place” as supplied, which it is, but as if it were in the original.

In this connection it should be made clear, too, that the Septuagint invariably renders *kodesh* by its corresponding *hagion* or *hagia*—that is, either singular or plural—and either with or without the article *to* or *ta*. This is very important, for it shows that the New Testament writers who were familiar with the Septuagint and wrote in Greek, easily and naturally carried over the Old Testament *hagion* or *hagia* into the New Testament when they had occasion to use “holy place” in referring to the sanctuary or temple.

Now, “sanctuary” and “holy place” are often used synonymously in both the Old and the New Testaments. It is highly important to understand this fact, so as to interpret certain key passages correctly. Some examples of this synonymous use will be helpful. In the following passages the original *kodesh* is rendered “holy place.” Exodus 26:33; 28:29, 35, 43; 29:30; 31:11; 35:19; Leviticus 10:18; 16:2, 3, 16. In all these same passages the Septuagint uses *hagion* or *hagia*. In the following passages the same original *kodesh* or *hagion* is rendered “sanctuary.” Exodus 36:1, 3, 4, 6 (four times here); 38:25, 26, 27 (three times here); Leviticus 5:15; 10:4; Numbers 3:28; 32; and twenty-six other places in Numbers.

Neither of these lists is exhaustive, but only illustrative from the Old Testament. The reader will be interested to note that in three passages in Daniel 8:13, 14 and 9:26, this same *kodesh*-*hagion* is uniformly rendered “sanctuary.” Before following further the use of *hagion* or *hagia* in the New Testament, however, it is important to consider to what the phrase “holy place” is applied in the Old Testament. Wherever its synonym “sanctuary” is used instead, there is no question that it applies to the entire service of the tabernacle. But it may be a surprise to some to learn that “holy place” is used to designate not alone the holy place (the first apartment), but in instances the most holy place (the second apartment), and the entire sanctuary—most often the sanctuary as a whole.

For example, it can mean only the first apartment in Exodus 26:33; 31:11, and Leviticus 10:18. Just as definitely it is used for the most holy place in Leviticus 16:2, 3, 16, 20, 23. In all the passages cited above (thirty-seven in all)—in which the original *kodesh* or *hagion* is rendered “sanctuary,” a synonym for “holy place”—it should be borne in mind that the original is exactly the same as that which is rendered holy place in at least sixteen other places, and might have been rendered holy place in these where sanctuary is used. The inference must therefore be that the Septuagint reading *hagion* or *hagia* is used much more often for the entire sanctuary than for any one part of it.

With this understanding of the use of *hagion* and *hagia* or to *hagion* and to *hagia* (with the article prefixed) in the Septuagint Version of the Old Testament, we may now follow these terms through the New Testament. We find the first instance in Matthew 24:15, rendered “holy place” (but here with the word for “place” expressed). Again it occurs in the accusation against Stephen in Acts 6:13.
where "holy place" must mean the temple, not some part of it. In Acts 21:28 we find "holy place" defined to mean temple.

Next we find its most frequent use in the book of Hebrews. The term we are following occurs first in Hebrews 8:2 in the plural, ta hagia, where obviously it is correctly rendered "sanctuary," a synonym of "holy place," since Christ is surely minister of the entire sanctuary. The next instance is in Hebrews 9:1, where the form is in the singular, to hagion, clearly designating the sanctuary as a whole, and so rendered. I should pause here a moment to say that in the Old Testament, while the Hebrew consistently uses the singular, kodesh, in mentioning the sanctuary or its parts, the Septuagint varies between the singular to hagion and ta hagia, as also between the use and the omission of the article. The same is true of the Greek in the New Testament, all the foregoing instances except Hebrews 8:2 being in the singular, while all that follow in the book of Hebrews are in the plural. Consequently the interpretation cannot be determined by the number form of the term used.

The next instance is one proof of this. It occurs in Hebrews 9:2. While plural in form, it plainly designates the first apartment, though for some strange reason it is loosely rendered "sanctuary" in the King James, but correctly, "holy place," in the margin of King James and in the text of the Revised Version. The word here used is hagia, without the article in some codices; and ta hagia, with the article, in others. Coming to verse 8, the plural form with the article occurs, but being the simple phrase "the holy," it can by no manner of means be rendered "the holiest," as in King James, since the form for "the holiest" is ta hagia toon hagion, literally, "the holy of holies," as found in verse 3 and rendered "holiest of all." The discussion that follows in verses 9 and 10 makes it clear that the writer has in mind the entire sanctuary service. Hence a proper rendering here would be "sanctuary," as in so many other instances, already cited, where ta hagia (holy place) is used to mean the entire sanctuary.

Likewise in verses 24 and 25, "holy place" may be properly understood to mean the entire sanctuary, without violence to either the original or the context. In Hebrews 10:19 is another instance like that in chapter 9:8, in which the original is the same as in all the foregoing instances cited in this book, and all in the plural form except the one instance in 9:1. There is no consistent rendering of it except simply "holy place" or "sanctuary." The same form occurs once more in Hebrews 13:11, where it is fittingly rendered "sanctuary."

Reviewing this somewhat extended discussion, we draw a few pointed conclusions:

1. God is holy by nature, and desires us to become holy by being greatly changed into His image by recreation, and thus partaking of the divine nature.

2. Wherever God chooses to reveal His presence, that place becomes holy because of His presence.

3. The place above all in which God desires to dwell by His Spirit is in the human heart, and when He dwells there it becomes a holy place.

4. Looking upon His people of old in the bondage of sin, He directed that a place be prepared where He could dwell among them and prepare the way to dwell in them. The result was the building of the tabernacle, which because of His presence in it became a holy place, a sanctuary.

5. All through the Scriptures, from Exodus on, that dwelling place of God is referred to as either the holy place or the sanctuary.

6. Since this place was a pattern of the heavenly tabernacle not made with hands, that original, as well as the earthly pattern, is called "holy place" or "sanctuary" in the book of Hebrews, in which the entrance of Christ, the true High Priest, upon His work in the heavenly sanctuary, is vividly portrayed.

How very moving it is to contemplate what God has done through the ages to bring the sinner back to the holy estate from which the first man fell. How solemnly impressive is the thought that Jesus is now almost at the close of His heavenly ministry of grace in the holy place in "heaven itself." He will not fail in the great purpose He set before Himself, "Be ye holy, for I am holy." The cry of our spirit is "Come, Lord Jesus, and take up Thine abode in my heart, that it may become a holy place for Thine eternal dwelling."

Reverence in the Church Service

By Howard J. Capman, Pastor, Chicago, Illinois

As a church we are opposed to magnificence of ritual or hollow formalism; therefore we tend to swing to the opposite direction, with little if any ritual, and virtually no formality in our divine worship. But there is a happy medium that will promote and preserve reverence in the sanctuary.

Our Sabbath school practice of class discussion encourages conversation and comment between teacher and pupil. In a large school the combined discussion approaches the rumble of thunder, and in the transition from this free and open discussion to the service of worship, it is difficult to obtain immediate quietude in the same room. Other religious bodies hold their Sunday school in a different room, thus achieving reverence in the place of worship. Admittedly, if we had facilities for such a practice, we could improve our church reverence remarkably.

In an attempt to improve the reverence in the church service, on one occasion I reversed the order by conducting the Sabbath school before the Sabbath school, and proved that it is easier to promote reverence when no class discussions precede the sermon. However, our pioneers must have realized that the message of God's spokesman should linger in the minds of
the worshipers; therefore they wisely planned that no discussions should follow the preaching service. Since this plan is a denominational custom, we must face conditions and master them. It is the pastor’s responsibility to teach habits of true reverence to the church members. Note the following pertinent paragraph from the Spirit of prophecy: “When a church has been raised up and left un instructed on these points, the minister has neglected his duty, and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on the level with common things, and those professing the truth will be an offense to God and a disgrace to religion.” — Testimonies, Vol. V, p. 500.

What an indictment in those last two phrases! The minister is truly responsible for establishing reverence, but in order to do it, he must enlist the hearty support of the church officers and members in building up an atmosphere of reverence. The tendency to blame the laity for lack of reverence is not justified, for many thoughtful laymen deplore it.

All confusion, conversation, or laughing during a baptism, a communion, a sermon, or any part of the church service is clearly “an offense to God and a disgrace to religion.” In one of our large churches the deacons are instructed to quietly present a card to offenders which bears words to this effect:

“The Lord is in His holy temple; let all the earth keep silence before Him.” Hab. 2:20.

Please do not talk or whisper; others may wish to hear the sermon. THANK YOU.

This unique plan works. Good judgment should be exercised; lest visitors be offended; but in flagrant cases this is a clever and workable idea. The decision for presenting such a card should rest with the chairman of deacons.

Some of our larger churches install a loud-speaker in the nursery, where mothers with babes may hear every word spoken from the pulpit without fear of distracting or disturbing the listeners should their little ones become noisy. A deaconness adept with children is in charge of such a room, and picture books, crayons, blocks, and other busywork are provided for the little tots.

God’s name alone is holy and reverend, as declared in Psalms 111:9. Woe to the minister who profanes the name of God in conducting a church service that is shamefully lacking in godly fear and reverent behavior. Sacred and holy things should be elevated far above the level of the commonplace. God’s name is profaned when the preacher makes no distinction between the holy and the common.

God’s lofty purpose for His sanctuary should be frequently restated. His desire is to dwell with men, that they may worship Him in spirit and in truth. The following texts reveal this lofty purpose:

“Let them make Me a sanctuary; that I may dwell among them.” Ex. 25:8.

“Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord.” Lev. 26:2.

“They ... have built Thee a sanctuary therein for Thy name.” 2 Chron. 20:8.

“Give unto the Lord the glory due unto His name: ‘Fear God, and give glory to Him ... and worship the Lord in the beauty of holiness.’” (Margin, in the glorious sanctuary.) Ps. 66:8, 9.

“'Fear God, and give glory to Him ... and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Rev. 14:7.

“Who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all.” Ps. 89:6, 7.

In the assembly of the saints—that is, in the church service—above all places, God is to be had in reverence. The apostle Paul teaches this thought of reverence in the book of Hebrews: “Serve God acceptably with reverence.” And Solomon wrote this counsel: “Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.” Eccl. 5:1. Here is a command for old and young to walk softly in the sanctuary, that all may be able to hear. The sacrifice of fools is doubtless the irreverent conduct of many in the sanctuary, for indeed these seldom consider that their deportment is evil in the church.

The ancient prophet Habakkuk teaches a forceful lesson on reverence by contrasting the loud and boisterous worship, so character-

ORDER OF SABBATH MORNING WORSHIP

ORGAN PRELUDE

CALL TO WORSHIP (Directed by chorister; congregation and choir join in singing, “The Lord Is in His Holy Temple.”)

MINISTERS ENTER (Kneel in silent petition, then stand with audience.)

LORD’S PRAYER (Minister or elder leads audience. Doxology may be used instead of Lord’s prayer.)

ANNOUNCEMENTS (Written notices given briefly.)

HYMN OF WORSHIP PRAYER (Choose someone who can be heard.)

CHOIR NUMBER OR SPECIAL MUSIC OFFERING (Jacob’s vow or selected texts read while deacons come to front by two’s, with dignified bearing.)

OFFERTORY PRAYER (Organ accompaniment muted.)

SERMON (Thirty to forty minutes in length.)

CLOSING HYMN

Benediction (Congregation standing.)

CHORAL REVERENCE (Audience seated in silence. As choir sings, “Grant Us Thy Peace Upon Our Homeward Way.” Ministers may leave rostrum, going to front door while audience remains seated.)

ORGAN POSTLUDE (Louder tones of organ or piano signal audience to rise and leave the church.)

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istic of heathen devotions, with the reverential silence required in the presence of God.

"What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth thereof hath graven it; the molten image, and a" heathen devotions, with the reverential silence required in the presence of God.

"What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth thereof hath graven it; the molten image, and a"

The heathen devotee is here pictured vainly crying to his god of wood to awake, and to the dumb idol to arise and teach him. But this false god, impassive, all overlaid with gold and silver, does not respond. It is a dead god. This is a picture much like that of Elijah advising the prophets of Baal to shout louder in order to awaken their god from slumber, or to call him back from a hunting adventure. The true worshipers are advised to come before Jehovah in awesome silence. Jehovah lives and gives breath and life to all. He is a true and wise teacher who deserves our deepest devotions and our heartfelt adoration. What an impressive appeal by contrast for reverential deportment in God's temple.

God is wise and good in requiring quietude and silence in our worship of Him. It is only under such conditions when He has our undivided and undisturbed attention that His lessons, imparted by the minister, can be impressed upon the hearts of His wayward children. Intelligent attention is an integral part of worship, whether it be in singing, prayer, or sermon, and provides the avenue for the Holy Spirit to approach the soul. Being "present in the spirit" is as necessary as being "present in the body" at divine worship.

In the early years of my ministry I had occasion on a weekday to visit the church building under my charge. There I found the aged elder bowed among the pews in earnest prayer. When he had finished praying, I spoke to him of the heart-warming effect of finding one of my elders in fervent prayer on a weekday in the house of God. He devoutly said in subdued voice:

"Brother Capman, it was here I found Christ and the blessings of God."

The material details should not be overlooked. Carpets and curtains absorb sound and prevent reverberation. Oiled hinges and automatic door closers prevent squeaking and slamming doors. Easily adjusted windows and proper attention to ventilation make for quiet and comfort. The broadcasting studio makes a supreme effort to eliminate noise so that reception may not be marred. Likewise the church board should take all possible steps to banish sources of detraction that would interfere with the reception of truth.

The counsel of the Lord is that rules and regulations should be adopted to govern the manner of worship so as to promote reverence in the church service: "There should be rules in regard to the time, the place, and the manner of worshiping."—"Testimonies," Vol. V, p. 492.

The law of sheep is to follow their shepherd, and if the pastor will appeal to and lead his flock, rather than scold and nag them, they will respond. The lessons of reverence must be brought often to the attention of the congregation, until the habits of true reverence become natural rather than artificial.

During twenty years of labor I have developed an order of service that effects a good degree of reverence, but I am still searching for better ways to secure higher reverence. I present a suggestive outline for the Sabbath morning order of worship, also ten commandments for reverence, either or both of which may be used in the weekly church bulletin, or fastened in the front of the church hymnal, where all can easily follow the instructions for the hour of worship.

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<tr>
<th>TEN COMMANDMENTS FOR REVERENCE IN CHURCH</th>
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<tr>
<td>1. Upon entering church, quietly take your seat. With bowed head meditate. Do not converse or whisper.</td>
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<tr>
<td>2. Unite in silent petition with ministers, asking God for a comforting message.</td>
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<td>4. Kneel if possible while prayer is offered.</td>
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<tr>
<td>5. Listen attentively to God's spokesman as if you were in audience with God Himself. Sleep not for a moment. Be alert.</td>
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<tr>
<td>6. Come to God's house bringing your title and offerings in your church envelope. Acknowledge all God's benefits.</td>
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<td>7. Children, sit with your parents in a quiet, respectful manner.</td>
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<td>8. Young people, set an example in devotion and reverence. &quot;Be thou an example of the believers.&quot;</td>
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<tr>
<td>9. Be seated after the benediction. Pause silently as if fearing to lose the presence and blessings of God.</td>
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<tr>
<td>10. Leave the church without blocking the aisles. Loud talking or laughing is out of order.</td>
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The Supreme Being is worthy of highest reverence; therefore we must discover how to bring profound reverence into the worship of the Almighty in the churches under our guidance. God gave rules of order, perfect and exact, to priests and people long ago, for their conduct in the ancient tabernacle. God's ways have not changed. We must correct the disrespect, all too prevalent, that has dishonored God in His sanctuary. May Heaven impress us to glorify the name of God and to worship Him in the beauty of holiness.

The Ministry, October, 1940
Fruitful Life of Matthew Henry

All Bible students are acquainted with "Matthew Henry's Commentary," that large and invaluable work which gives the exposition of each chapter of the Bible, together with outlines and apt illustrations. The preface of the six-volume set, published by Fleming H. Revell Company, is dated October 3, 1706. That a commentary on the Bible written by one man should have outlived so many generations in which men have been constantly publishing books on the Bible is a testimony to the worth of Matthew Henry's extraordinary work.

Matthew Henry was born October 18, 1662, in Cheshire County, England. His birthplace was in a neighborhood where believers of great Christian fortitude "opposed the pride and usurpation of the See of Rome." Reared in such an atmosphere, Henry had strong non-conformist convictions. . . . He rejected the superior claims of the Church of England and despised its assertion of apostolic succession. At the time of his ordination he preferred the nonconformist form to that of the state church. . . .

Matthew Henry was settled in Chester as the pastor of a nonconformist church. . . . As the years advanced, Henry's fame as a Bible expositor increased. As we so often hear in our day of some men, "he was much in demand." He had a great deal to do with the spread of nonconformity in England. His method of preaching expository sermons was copied by other irregularly ordained men, and churches multiplied. After many years, Henry was settled in the vicinity of London, but he was a man with many counties in his parish. . . .

How could such a busy man write so tremendous a work as "Matthew Henry's Commentary"? First of all, we are convinced of the innate simplicity and sincerity of the man. . . . In preaching, it was his system to write full outlines, and since he took chapter by chapter, we can see how these constantly accumulated.

Again, his life was constantly under the urge of "redeeming the time." His pursuit of holiness led him to live with vigor and industry. Prayer and a careful observance of God's dealings with him and with others permeate his personal chronicle. He was also an early riser. He put great value on the morning hours. By five o'clock he would be in his study; sometimes by four. Only breakfast and family worship were allowed to interfere with his study, which continued until noon. After dinner, he returned to his study until four; then he would make calls on the sick.

Nothing indicated Henry's consecration of time more than his heart-searching examinations on his birthdays and at New Year's. Frequent were his rededications, and he was constantly bewailing his unfruitfulness. Toward the end of his life he acted as though his time was short. When he might have excused himself from arduous labors, he pressed on with zeal. . . . We have reason to be thankful for those good saints who lived so gloriously, but not to many of them was grace given to leave such a rich heritage to posterity as did Matthew Henry.—Watchman-Examiner, April 18, 1940.

A Preacher and His Reading

"To read nothing but the New Testament, and to think of nothing but the gospel, induces a kind of spiritual feverishness which is not intellectually wholesome." Who said this? A man who read Homer, Plato, Xenophon, Demosthenes, Anacreon, Lucian, Vergili, Cicero, Juvenal, Horace, Aristo, Tasso, Voltaire, Rousseau, Shakespeare, Milton, Cowley, Dryden, Locke, Pope, Swift, Prior, Young, Thomson, Gray, Sterne, Johnson, and Ossian, and hundreds of current books on travel, history, and biography. He was a great preacher whose religion seemed to many conservative Anglicans to be feverish and fanatical. His name was John Wesley. It is said that when Theodore Roosevelt was making stump speeches, Mark Hanna was worried because he spent so much time reading poetry, books about birds, a life of Charlemagne, and a history of the Norwegian sagas, and handed him the party handbook. And we have heard of a venerable preacher who, when asked if he had ever read Homer's "Odyssey," replied, "Yes, but I didn't get anything out of it but a single illustration."

The late Doctor Cadman, who was certainly a popular preacher, was an omnivorous reader, and at one time actually read one book a day! . . . The best thinkers and preachers are those who read widely—"oblivion of libraries is akin to softening of the brain," someone once said—and who read primarily for their own pleasure, rather than in a conscious search for homiletical ideas.—Percy Sylvester Malone in the Churchman.

MINISTERS, TEACHERS, and MEDICAL WORKERS who are satisfied with their progress, will NOT be interested in the SPECIAL ANNOUNCEMENT on page 23 and following of this issue

The Ministry, October, 1940
IF Adventists are successful in declining to adopt for themselves religiously the modifications and accretions which other bodies have acquired from the past, maintaining themselves instead as a "people of the Book," why, then, indeed, should they study church history? We set forth here seven reasons in answer to this question.

1. A quite obvious reason is a rather negative one—it is by studying church history that we find out how other denominations or sects have come to follow certain beliefs and practices which Adventists, on the basis of Scripture, do not accept. Church history shows us how, and hence why, this has come about. If the belief or practice does not go back far enough to be established in the teaching and practice of Christ and the apostles, Adventists reject it. The story of Sundaykeeping comes to mind immediately as an illustration of this use of church history, and its importance is evident. If church history has no other use for Adventists, its availability for this purpose would amply justify its study.

2. But this is not, and should not be, the only use church history has for us. We are not by any means always at odds with beliefs of the past. In fact, because of our conservative Biblical position on many points of belief, we find many cases in history of those who have held the doctrines we are now emphasizing. Salvation by faith through Christ Jesus, the Sabbath, the second advent of Christ, obedience to the law of God, all have had their faithful adherents through the centuries. Honest attempts were made by these earnest early Christians to understand the prophecies of the books of Daniel and the Revelation. The year-day principle was used in prophetic interpretation in the early centuries, and the great prophetic periods were studied. There is evidence in the archives being collected by the General Conference custodian that for more than four hundred years there have been efforts to learn the application of the 2300-day prophecy, which the Spirit of prophecy, through Mrs. White, has so clearly confirmed for us.

3. Church history may yet mean more to us. Why not study it to learn why others have done as they have, to learn their point of view? Of the Christ it was said, "He knew all men." Certainly His followers should know the ways of thinking of men, among whom they are to be messengers of the good news. For instance, why did Christians in the postapostolic period turn so vigorously against the Jews? The Jews had killed Christ; they had sneered at and opposed Christianity. And when the apostles, themselves Jews, had ended their work, and Gentiles came to be in the majority in the church, the Jews became to Christians something of a symbol of satanic apostate opposition to Christian truth. It followed logically that things Jewish must be eliminated from the church; hence one reason for turning away from the Sabbath, since the Jews were outstandingly the Sabbathkeepers of the Mediterranean world. This was accelerated by the repugnance felt toward Jews during and after their revolt, and the consequent total destruction of Jerusalem, under the emperor Hadrian, 133-135 A.D. Historical study reveals to us the point of view of Christians of that period.

4. Are there not, too, lessons to be had from church history? History does not repeat itself; that is, one dare not attempt accurately to predict coming events by the past. Yet similar circumstances may give cause for expecting similar consequences. What, for instance, may be the effect upon a religious body of popularization? What, of governmental approval and support? An examination of fourth-century church history suggests a probable answer. Christians were still a definite minority element in the population when Constantine granted to them, in the years 312-313 A.D., his toleration, approval, and support. Up till then they had been persecuted from time to time. Afterward, influx of new communicants into the church was great and rapid, so much so that the church could not assimilate thoroughly its new members. The result we know: the church's beliefs and practices were modified, and compromises were made with heathenism. Similar circumstances have later led, and may again lead, to similar results.

5. Again, we learn how men of the past reacted to opposition or persecution. Persecuting authorities have destroyed most of the records of persecuted minorities, but not all.
Recently there became available a reproduction of the church book, or clerk's record, of the Bedford church in England, the nonconformist congregation of which John Bunyan was a founder and leader. Now we may read, in facsimile of the clerk's own handwriting, of Bunyan's work in the church, and the very record of his eventual arrest for preaching the gospel in disobedience to the laws of the English realm.

6. There is another side to the advantages of the study of church history, one which we have perhaps neglected somewhat in our haste to do quickly what the Lord has now especially committed to men to do. That is the cultural side. Religion has ever been, as we may know from Mrs. White's writings, a great quickener of men's minds. Only when it has become decadent and senile has religion been a restricting influence. Therefore, Christianity has developed some of the greatest thinkers of the ages. We cannot always agree with what these great minds have taught—though with some of them, and with part of the teaching of others, we can agree—but as we see how religious thought has in the past quickened the minds of Christians, we ourselves may sense the value of thoughtful study when aided by the Spirit of God.

Let us glance at a few names from former centuries: Paul, the Jew and Roman citizen, trained in Greek modes of thought; Tertullian, the great Montanist, called the father of ecclesiastical Latin expression; Ambrose, bishop of Milan, the towering exponent of spiritual authority over sin, before whom an erring emperor knelt in repentance; Augustine, whose book "On the City of God" reshaped, though fallaciously, the church's whole system of prophetic interpretation, and gave a unique cast to medieval ecclesiastical thinking; Bernard of Clairvaux, whose mysticism kept religious thought of the twelfth century from utter sacerdotalism; Calvin, who, being unexpectedly present early in his career at a colloquy between monks and reformers in Switzerland, rose and without direct preparation for the occasion quoted from memory by book and chapter the early Latin authorities, and saved from immediate embarrassment the reformed cause challenged by the monks. What may not cultivated minds accomplish for God in this day when culture and thought are so highly valued?

7. Closely allied with this as a value of church-history study may be placed the lesson we learn of the power of an idea in human thinking. It was Augustine of Hippo, in his controversy with Pelagius, who took from the apostle Paul the idea of the sovereign deity, and developed from it the concept of a God predestinating His creatures to eternal weal or woe. From him, Calvin took the idea and made it a basic doctrine in his whole system of theology, thus furnishing to his followers an ideological impulsion which sent them abroad in a remarkable career of spiritual exploration and conquest. How can we overemphasize the importance of the doctrine of righteousness by faith, revealed in Habakkuk, made a beacon light by Paul, set forth anew by Luther, and given emphatic place by Mrs. White in the setting of the threefold message? How powerfully, too, has the responsibility laid upon God's people in Matthew 24:14 acted Seventeenth Adventists! Church history reveals to us the power of an idea, especially when that idea is inspired of God.

By-Products in Study of Church History

May we suggest also that there are certain by-products, as it were, in the study of church history. As we observe the bitterness of past religious controversies, and the horrors of persecution in which most great religious bodies have engaged when they became sufficiently powerful, should we not seek a better spirit of understanding, even in disagreement; of tolerance, even where there is deep conviction; of a gallant fight for truth against error without bitterness or rancor? Did not Christ in dealing with Satan in the matter of the resurrection of Moses, refrain from bringing "a railing accusation"?

A review of church history, again, seems to point out the insignificance of petty differences. Without holding up for the least ridicule the practice of any people, should we not deem it a pity that two groups of believers held aloof from one another because the one used long-stemmed, the other, short-stemmed, smoking pipes, as is reported of a European sect doing mission work a few years ago in Ethiopia?

Then, too, we learn from church history that contrary views, though troublesome, may often prove of value to emphasize elements that have become sidetracked in Christian thinking. Is that not why God called forth the Adventist movement in the early years of the nineteenth century? Someone has said, "Every schism has emphasized a neglected truth."

With it all, too, we learn from church history the need for watchfulness, for guarding against changes and modifications in the true positions which we hold. Were we, like the Liberals, believers in the fluidity of religious tenets, then the present only would count for us. But such we are not. Our roots go back to the remote past of the apostles, and beyond; and although we must avoid becoming static, in the name of constancy we are warned by the great changes made in response to current influences by the sects and their leaders appearing in church history, that we must retain and maintain our basic beliefs and principles.

(The bibliography for this article appears on page 46.)

The Ministry, October, 1940
The new 1941 Ministerial Reading Course is hereby announced

KEYED TO THE TIMES!

The new Ministerial Reading Course books for 1941 now await you. This denominationally sponsored united-study plan, established twenty-seven years ago for Seventh-day Adventist workers, promises to reach a new peak of service this year, and a new high point in registration for the course. Specifically prepared to meet changing needs and emergencies, this annual United Study Program, wisely founded more than two decades ago, is fostered with increasing care. It is built to meet the particular needs and contingencies of today. As such, it invites your hearty support and participation.

"Forward together!" must now be our watchword in these lingering days of free opportunity. Few of us realize how near to the close of our former ways of working we may be. Those provisions that we have heretofore taken for granted will soon come to be treasured as above price—but then it may be too late. Reading Courses are virtually out of the picture in Europe. We know not how long the Reading Courses and the organizational plans of the past can continue to serve. Soon each worker must stand on his own, largely deprived of that mutual strength that is available through free consultation and exchange of thought. "Forward together!" should then be both our watchword and our call to action in these days of continuing opportunity.

World conditions have grown immeasurably graver, and international relationships more complicated, within the past year. Freedom to labor is increasingly restricted in many places. These difficult times, long foretold and therefore clearly anticipated, are here indeed. These have not come upon us as a surprise, but as the realization of a definite expectation. We are fully aware that we are to consummate our work in the midst of this harassing perplexity. We must relate ourselves accordingly—courageously, resolutely, and aggressively facing the future and our allotted task.

These are days that test the mettle of men, making imperative in our work more skill, tact, and wisdom than have ever been called for before. And the situation will but intensify with the passage of time. Skilled gospel workmen are therefore needed, with trained minds, informed and balanced judgments, and versatility in method adapted to the times. The weak, the timid, the fearful, and the unprepared will be increasingly ill at ease and out of place. The times offer a solemn summons.

As never before, we need to draw together as a group through united study. We need to speak to the world with one voice, witnessing with increasing power and certainty in all our ministry. Simple allegiance to the great verities of the advent faith, greater—Please turn to page 28
Meeting the
CHALLENGE
of the hour
Keyed to the

Each volume in the set prepared by experts to

FORTY CENTURIES OF
LAW AND LIBERTY

By Varner J. Johns

Professor of Bible, College of Medical Evangelists, Loma Linda, Calif.

CREATIONISM—For a World of Evolution. The advent message, with its Sabbath and creationistic emphasis, constitutes a direct challenge to evolution. A head-on collision is inescapable. Heretofore we have laid much stress on the true evidences from the geological aspect. Now for the first time a virile discussion of biological evidence is available.

LIBERTY—For a World of Oppression. In a world where civil rights and liberties have been largely circumvented, it is incumbent upon us to know the background and relationships of law and liberty, and their vicissitudes during the centuries from Babylon, Greece, and Rome on to the present. This has now been brought into effective form, showing how and where liberty was lost in the union of church and state.

GENES and GENESIS

By Harold W. Clark

Professor of Biology, Pacific Union College, Angwin, California

For enrollment see page 28 of THE MINISTERIAL NEWS. The four reissued volumes, and all listed elective titles may be ordered to your—

BOOK ANNUAL HOUSE

"Forty Centuries of Liberty" .......... 
"Genes and Genesis" .......... 
"Typical Evangelist: Life Sketches of E. White" .......... 

SPECIAL CLUB (This price for unbroken set. Spirit of prophecy volume, divisions is gauged by transcription.) Furnished directly to each ordination Secretary.)
The Fourfold Challenge

... with books from the Times...

... set specifically prepared to identify S. D. A. workers...

... and blank, if this issue is returned...

GUIDANCE—For a World in Bewilderment.

3 Blessed above all other people through the gift of prophecy, nevertheless we are less familiar with the early operations of the gift than were our forefathers. We need to read and review "Life Sketches," a volume that traces the relationship of the Spirit of prophecy back to our very foundations.

EVANGELISM—For a World of Perishing Humanity.

4 The supreme challenge of the hour is for a Spirit-born, forward move in evangelism that shall never cease till the world is warned. Effective preaching is God's appointed method of reaching the multitudes. As an aid to strengthening our work in the desk, eighteen successful evangelists have contributed sermons to make a unique new book.

Typical Evangelistic Sermons

By Eighteen Experienced S.D.A. Evangelists in North America, South America, and Europe

Guidance...

3.

LIFE SKETCHES

of Ellen G. White

By Ellen G. White

Author, Counselor, and God's Chosen Messenger to the Remnant Church

General Reading Course Books
ELECTIVES, 1941 MINISTERIAL READING COURSE

Biblical Archeology

Biographical Sketches

Church History

Devotional and Inspirational

Educational Problems

Gospel Musician

Homiletic Helps

The Medical Missionary

Mission Problems


Roman Catholicism

Religious Trends

Science and Scripture

World Conditions

Youth Problems


“The Love of Christ Constrains”

By JESSIE WILMORE MURTON

The waiting fields lie white and wide
Beneath the swiftly sinking sun,
The Master pleads for reapers strong
To save the sheaves ere day be done.
The love of Christ constraineth us!
O love divine! See how He stands,
The Son of God, and pleads for men,
With wounded side and nail-pierced hands!

He left His Father’s house above,
He died that we might live in heaven.
He bids us bear to every soul
The gift of life that He has given.
The love of Christ constraineth us!
We lay the treasure of our youth,
Our courage, talents, and our all
Upon the altar of His truth!

Battle Creek, Mich.

The Ministry, October, 1940
My dear Fellow Workers:

The 1941 Ministerial Reading Course has received very careful study. The committee having this important matter in hand has earnestly endeavored to bring together and recommend a group of books that should prove of great value to all our workers.

The titles of these volumes are listed elsewhere, and the subject matter is also described; consequently we need not repeat this information here. However, knowing the character of the material which makes up this 1941 Course, and the serious, earnest effort put forth to select and prepare it, I feel that it is both a duty and a privilege to call the attention of all our workers to it.

In these troubled days, men are everywhere crying out for an explanation of the meaning of the terrible events taking place in the world. This is the day of our opportunity. We therefore need to put forth greater effort in soul-winning work. Every worker in this cause should sound the message in a decisive and persuasive manner. The events of the times call for plain preaching and clear exposition of the word of God. There should be no substitutes offered for the truths constituting God's message for these last days.

To present these truths with freshness and power should be the undeviating purpose of everyone called of God to preach His message. It is my sincere belief that all will be helped in doing this by a careful reading and study of the volumes offered in the forthcoming Reading Course.

I therefore appeal to every worker to make an investment in self-improvement, in stimulated thinking and study, in greater power and efficiency, by enrolling for the 1941 Ministerial Reading Course.

Yours for a more consecrated ministry,

President of the General Conference.

In NORTH AMERICA, mail to Association headquarters address.

In OVERSEAS DIVISIONS, send to division Association secretary.

**Enrollment Blank**

**FOR THE NEW 1941 MINISTERIAL READING COURSE**

**ASSOCIATION SECRETARY:**

You may enroll my name for membership in the 1941 M.R.C.—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of designated books in accordance with instructions, and upon completion report to the Association secretary in the division in which I reside. I have chosen as my elective, the following: .......................................

**Name** ...............................................

**Address** ...............................................

The Ministry, October, 1940
effectiveness in its public propagation, and an ever clearer conception of its great essentials and objectives, with an increasing oneness in the midst of growing nationalism and racial consciousness, are imperative today. These New Reading Course books will prove invaluable aids to these grand objectives, and will form the justification for our appeal for an ever-increasing enrollment, and constitute the reasons for confidence and enthusiasm in this time-tested plan.

The new course embraces the four required volumes described in the center spread of this issue of THE MINISTRY, together with one or more elective volumes to be chosen by the individual. A comprehensive list of these electives, together with all necessary information and instruction regarding enrollment both in North America and in overseas divisions, with the addresses of overseas Association secretaries, appears on the pages of this issue of THE MINISTRY. Along with this information appears a personal invitation to enroll from the president of the General Conference and chairman of the Advisory Council of the Association.

You are earnestly urged to respond to this personal invitation. Let us all march "Forward Together."

A preview of the book titles and scope of the 1941 Ministerial Reading Course convinces me that the selection for next year is of exceptional value to our medical missionary group. I am confident that the range of these books, prepared by outstanding writers in our ranks, will appeal to our doctors, nurses, technicians, dentists, and dietitians. A vast fund of interesting and valuable information is to be gained from a study of these books, and a more adequate fitness acquired for successfully engaging in soul-satisfying medical missionary service. We trust that all our group will avail themselves of the opportunity and privilege of joining in this 1941 reading endeavor, which will, I am sure, bring pleasure and inspiration to those who enroll, and result in personal edification and satisfaction.

H. M. WALTON, M.D.
[Secretary, Medical Department.]

The Ministry, October, 1940

MEETS NEEDS OF PROFESSIONAL GROUPS

For Forward-Looking Teachers

Never before in the history of the world was so much new reading matter available, and never before has each field of activity become more exacting. New issues continually confront the Christian church. To meet the increasing demands of the times and to ensure continuous improvement for S.D.A. workers, the attractive Ministerial Reading Course was started many years ago. Those who have taken advantage of the course testify to its value. The Reading Course is inspiring, interesting, profitable, and instructive. For years I have added the books in this course to my personal list for reading and study. I am convinced that if every educational worker included these volumes in his individual plans for study, our body of teachers as a whole would be better prepared for their service.

H. A. MORRISON.
[Secretary, Department of Education.]

Medical-Worker Asset

A preview of the book titles and scope of the 1941 Ministerial Reading Course convinces me that the selection for next year is of exceptional value to our medical missionary group. I am confident that the range of these books, prepared by outstanding writers in our ranks, will appeal to our doctors, nurses, technicians, dentists, and dietitians. A vast fund of interesting and valuable information is to be gained from a study of these books, and a more adequate fitness acquired for successfully engaging in soul-satisfying medical missionary service. We trust that all our group will avail themselves of the opportunity and privilege of joining in this 1941 reading endeavor, which will, I am sure, bring pleasure and inspiration to those who enroll, and result in personal edification and satisfaction.

H. M. WALTON, M.D.
[Secretary, Medical Department.]
FORETASTE OF 1941 M.R.C. "LEADER"

Just to whet your appetite, we here reproduce the Foreword, which tells the story of the origin of the new "Typical Evangelistic Sermons" volume, together with the table of contents, which lists the topics that comprise this new book of sermons and sermon outlines by eighteen S.D.A. evangelists.

Foreword, "Typical Evangelistic Sermons"

At a meeting of the Ministerial Association Advisory Council, in December, 1939, a volume of evangelistic sermons was proposed, each presentation to be prepared by a different evangelist. Such a plan was formulated because it was thought best not to have any one evangelist write an entire series, and not to set forth any one individual as a denominational model. It was believed that by enlisting the services of a score of able, experienced, successful men for one message sermon each, we might secure a product that would prove to be a distinct stimulus to younger workers, as well as of keen interest to all ministers, to see how others treat an evangelistic theme of importance. The proposed plan was well received by the Advisory Council. A committee of five were then named to formulate a plan of procedure. This committee requested each of the evangelists selected to choose from an accompanying list topics upon which he preferred to write. To each of the evangelists, the following guiding paragraph was sent:

"We desire to have exemplified an effective approach and development of a great theme, together with a real heart appeal—in short, to capitalize the possibilities of one of God’s great truths for the hour to those not of our faith. Three principles should prevail: (1) Making Christ the central theme of every discourse, (2) making the threefold commission of Revelation 14 the binding principle in the series, and (3) making every sermon tell in preparing the soul for the coming of the Lord. Undoubtedly some chart, diagram, or device would be used in connection with certain of the presentations. Miniatures of these should doubtless accompany the manuscript, so as to make clear the various factors that enter into a successful evangelistic sermon. Great care should, of course, be exercised to state all historical or other facts exactly, and to quote citations accurately."

A committee of judges was next named to make the final selections. This volume constitutes the result. These messages are not sent forth as supersermons, polished to a high degree of literary perfection, but rather as typical sermons—actual presentations—drawn from successful and experienced evangelists. They are not presented as models for copying, but rather for comparison. Another feature of value is in being able to see what sort of preaching outline others use in presenting a given theme, and likewise the kind of handbill or chart employed. Becoming dignity, and Biblical and spiritual emphasis, blended with winsome appeal, is the ideal for which we must and do strive. The book is now sent forth with a prayer that it may prove a real blessing and a distinct stimulus to our workers generally.

It is hoped that if this sermon volume is well received, a second will follow later with yet other writers and other topics, especially stressing our testing truths and demonstrating the most effective appeal—the latter constituting one of the most vital, yet often one of the weakest, features in public evangelism.


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The Ministry, October, 1940
BOOSTERS OF THE READING COURSE

BEST YET.—"I have been receiving the Ministerial Reading Course set for many years, but I believe the Course for 1940 is the best yet. I have especially enjoyed the book by Elder Andreaen, which deals with our points of doctrine. I believe that if a book like this could be injected into the Reading Course set every year, it would greatly aid every minister. I have also enjoyed the other three books of the set. I do not see why every minister in the cause should not purchase these books, for I am sure all would be benefited in their ministry by reading them."—C. B. Newmyer, Pastor, Paterson, N.J.

INVETERATE READER.—"I value the course very much, and have not missed enrolling since the plan started."—W. H. Howard, President, New York Conference.

READ TWICE.—"I have the books and have read them through once. I am now starting to read them a second time."—H. E. Garrarde, Minister, Greensburg, Pennsylvania.

MUCH ENJOYED.—"I have very much enjoyed reading a number of the books of the Ministerial Reading Course in past years, but this year I made up my mind that I shall complete each course from henceforth, as I recognize my own need of a broader spiritual horizon, and of storing my mind with the invaluable material contained in these carefully selected books. I am glad to know that so many various groups of workers are taking such a wholehearted interest in the Course. May these fine books prove a real blessing to all who read them."—H. D. Henriksen, Departmental Secretary, Manitoba-Saskatchewan Conference.

EXCELLENT VOLUMES.—"I have just been going over two of the books in the 1940 Reading Course—The Divine Art of Preaching and Public Evangelism. These are certainly excellent volumes. I know that not only will our home missionary secretaries benefit through a careful study of these two volumes, but our lay preachers will also gain very valuable help and inspiration from them."—Steen Rasmussen, Secretary, Home Missionary Department, General Conference.

SOUTHERN BOOSTERS.—"You can always count on me to be one of the strongest supporters of your Ministerial Reading Course plan. I have never made much noise about it, but I doubt if you have a union president in North America who has tried to promote this more strongly among the conferences in his field than I have. For two years now the Southern Union Conference has borne one third of the cost of the Ministerial Reading Course books, the workers pay one third, and the local conference the other third. This plan has proved most beneficial and helpful to our workers. I only mention this to show you what we have done. Our union committee will give study to the plan we are to follow for the coming year, but you can count on us to be enthusiastic boosters for the Ministerial Reading Course."—J. K. Jones, President, Southern Union Conference.


100 PER CENT GOAL.—"I have received the 1940 Ministerial Reading Course book by Elder Shuler, and have almost completed reading it. From that, and from Elder Haynes' book, 'Living Evangelism,' I have prepared a series of lessons adapted to institute work among our native pastors here in this division. I believe that it will be a great help to our evangelists. I am now passing out word to the workers concerning our Ministerial Reading Course for 1941, and am striving again for a 100 per cent enrollment. We reached 91 per cent last year. I am urging our brethren to use the compilation from the writings of Mrs. White, 'Counsels on Stewardship,' in their native reading course, so that they will get under the burden of self-support throughout our field."—W. H. Anderson, Ministerial Association Secretary, Southern African Division.

CHARTER READER.—"It has been my privilege to follow the Ministerial Reading Course year by year since its inception some twenty-seven years ago. The study of these selected books has been very profitable in information and inspiration. They have been companions and guides in thinking and working. I am looking forward to the perusal of the books of the 1941 Course."—H. M. Lee, Canadian Junior College.

INVALUABLE ADJUNCT.—"I have each set for several years back. Would not want to do without them."—Glenn Fillman, Evangelist, Davenport, Iowa.

"GIVE one man a sandbank and he will convert it into a desert. Send one preacher to 'Nubbin Ridge' and he will make it a promised land. Send another minister to a prosperous church and in a few years he will be asking his friends to get him another church. He feels that he is not appreciated. There are two kinds of pastors, those that every congregation would be glad to get and those that nobody wants."—Glenn Fillman, Evangelist, Davenport, Iowa.

The Ministry, October, 1940
When Jesus was on earth He gave an important principle to His disciples when He sent them forth on their first missionary tour: “Freely ye have received, freely give.” The same principle of imparting to others the blessings one receives is also found in the instruction given to Seventh-day Adventists regarding the subject of health. In the important vision of June 6, 1863, as recorded by Mrs. White in a document written the next day, she said that “it was a sacred duty to attend to our own health, and arouse others to do their duty. . . . We should not be silent upon the subject of health, but should wake up minds to the subject.”

In another vision given at Rochester, New York, on December 25, 1865, when she was instructed that Seventh-day Adventists should establish a health home of their own, she saw that it was to be a place where the sick “could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness.” In recording the instruction given in this same vision, she further wrote: “One important part of the work of the ministry is to faithfully present to the people the health reform, as it stands connected with the third angel’s message, as a part and parcel of the same work. They should not fail to adopt it themselves, and should urge it upon all who profess to believe the truth.”

Before the assembled delegates at the General Conference of 1866, Mrs. White read what she had written, material which contained the foregoing statements; and they in response pledged themselves “to live in accordance with these principles,” and use their “best endeavors to impress their importance upon others.” It is evident that for the ministry to carry on an effective effort in health education, more was required for the undertaking than the divine urge and a hearty response of the mind. With only two or three physicians in the denomination at that time, and these busy with launching the Health Institute and conducting the monthly Health Reformer, the holding of any kind of class in health instruction was obviously impossible. How, then, could the ministry, lacking technical training, receive a proper preparation?

The best they could do was to read and digest the books and pamphlets on health written by the progressive writers of the time: The works of Doctors R. T. Trail, J. C. Jackson, Dio Lewis, and others; Sylvester Graham’s “Lectures on the Science of Human Life;” and Cole’s “Philosophy of Health,” were carried in stock by the Review and Herald office. Our ministers assimilated the cream of these works, together with the six articles by Mrs. White on “Disease and Its Causes,” in the book “How to Live.” They also read Laws of Life, and other current health journals which were, in the main, sound in principle.

Thus the members of the ministry took seriously the pledge they had made at the General Conference of 1866. When the Health Reformer was launched in August of that year, the early numbers were largely made up of articles from such prominent ministers as Elders J. N. Andrews, J. N. Loughborough, R. F. Cottrell, J. H. Waggoner, and the Bourdeau brothers. Elder A. C. Bourdeau particularly welcomed the advent of the new health journal as “another door of usefulness” opened before us.” “Such a journal,” he said, “will give us more room to express our minds on the health reform.”

In anticipation of possible criticism from readers of the Health Reformer, because of the large number of nonprofessional writers, the editor said concerning the qualifications of these clerical writers: “They have been forced by circumstances and their own experience to acquaint themselves more or less with the health reform; and they are prepared to speak as advisedly with reference to its great principles as though they could attach to their names all the titles known to the medical profession.”

At this time M. G. Kellogg, a young man in California, felt impressed to give up his business, in which he was earning good wages, sell his home, and use the proceeds to secure a medical education. “I did this,” he wrote to Mrs. E. G. White, “because I believed the work
of health reform was of God, and that God had a work for me to do in the message.” He was the first of several Seventh-day Adventist youth to take the course of study at the Hygeio-Therapeutic College, at Florence Heights, New Jersey, and in the spring of 1866 he returned from the institution with the degree of M.D. Elder and Mrs. White were much interested in Doctor Kellogg, and they questioned him closely regarding the principles he had learned in the college. Speaking of their conversations, Elder White wrote: “The harmony between what the Lord has revealed relative to this subject, and science, has been a theme of most interesting conversation, and mutual profit.”

In the minutes of the 1868 General Conference, which convened a few weeks later, is recorded a recognition of the fact that “the cause of health reform among our people demands that labor and attention which our preachers cannot bestow in connection with their other labors.” An action was taken recommending that Dr. M. G. Kellogg should labor “in that department of the great work of preparation for the coming of the Son of man.” It was arranged that he should work under the direction of the General Conference Committee, who would assume responsibility for his support. Readers of the Review were urged to extend invitations to him to visit their churches, and it was expected that the believers in each place would also contribute to his support, and pay his traveling expenses.

It would be gratifying to be able to report that this move to send professionally trained lecturers into the field met with success. The facts, however, do not warrant such a statement, and, not having received sufficient calls to induce him to remain in this work, Doctor Kellogg returned to California. Thus ended in regrettable disappointment the first attempt to place professional lecturers on health in the field. A decade passed before further progress was made in this direction. During this period, the Battle Creek Sanitarium had grown in size and prestige. It had been manned with a staff of physicians graduated from the best medical schools in the land. All this was gratifying. A strong educational work was carried on at the sanitarium itself, and through the Health Reformer. But with the growth in church membership and the accession to the ministry of many younger men, not acquainted with the enthusiasm with which the work of reform had been launched, the health work was being neglected.

In the autumn of 1876, “Testimonies for the Church” No. 27 appeared, in which attention was called to the combined work done by Jesus in healing the sick and preaching the gospel. It was pointed out that He “devoted more time and labor to healing the afflicted of their maladies than to preaching.” The disciples whom He sent out were instructed first to heal the sick, then to preach that “the kingdom of God had come near unto them.” These were cited as examples of how God’s people today would be successful in their work.

Instruction from the pen of Mrs. White made it evident that opportunity should be afforded whereby laymen and ministers might receive an education in health principles. It was natural that they should look to the sanitarium physicians for such training. Dr. J. H. Kellogg, superintendent of the sanitarium, and his associates were well aware of this need, and greatly desired to meet it, but for a time serious difficulties were in the way. There was no place where a school could be held, and the physicians at the institution were overwhelmed with the responsibilities of caring for the growing work. With the erection of the new sanitarium building, the first of these difficulties was removed, and as the work of building neared completion, the medical staff felt sufficiently freed from responsibility to make an announcement of the opening of a “School of Hygiene.” In his announcement of the school, Doctor Kellogg enthusiastically voiced his hopes for its success in these words:

“The world is suffering for want of teachers to point out the right way. Thousands are dying daily for want of the very information which will be imparted in the course of instruction in the School of Hygiene. There are calls from all directions for lectures on these subjects. During the present winter there ought to be a hundred lecturers in the field educating the people on the subjects which are of the most vital importance to them, viz., those relating to life and health.”

The opening of such a school was truly an advance step, for we find the claim made that it was “not only the first, but the only, such school in America.” The requirements for medical training were still so liberal in those days that it might have been possible for the sanitarium to receive a charter, empowering it to grant the degree of M.D. to those who completed the course offered. But the promoters of the enterprise refused to consider this. They were positive in their conviction that the time had passed when anything short of the most thorough and complete education should be recognized or sanctioned by those who would practice the healing art. However, the claim was made by Doctor Kellogg that at that time, even among the first-class medical colleges, only one had a professorship of hygiene. He asserted it was to supply this lack that the School of Hygiene was to be opened.

The School of Hygiene was opened January 14, 1878, with an enrollment of seventy-five, and this number was soon doubled. The course continued for twenty weeks, with daily lessons and class recitations. Several studies collateral to hygiene were included, such as anatomy, physiology, chemistry, physics, and mental philosophy. The immediate results of this school are not now apparent. Doubtless it was
like the leaven which was hid in the meal.

In 1883 a call was made for students to train for nursing service. But evidently the opportunities for engaging in this profession were not yet comprehended by Seventh-day Adventists, for only two young women were enrolled in this initial effort of the sanitarium to train its own nurses. ("Medical Missionary Year Book," 1896, p. 117.) A much better response was received in the autumn, when it was announced that the course would be lengthened from three to six months. The following year the training period was lengthened to two years. With each succeeding year, the school of nursing became better known, and the number of applications increased.

In 1888 a class of eight nurses was formed. This group definitely pledged themselves to devote their lives to medical missionary work. They were given more advanced instruction than those in the regular training classes. Their example was an important factor in influencing others to devote their lives more directly to the combined ministry of religion and health. These later filled important positions in the cause, in institutional work, as foreign missionaries, and as teachers.

The next year, Doctor Kellogg presented before the General Conference Committee in session in Battle Creek, the increasing demand for efficient and consecrated laborers in the health and temperance work. He pointed out that other lines of work had absorbed so many of the young people of the denomination that it was difficult to find competent persons even to man the large sanitarium. He foresaw that with the advancing work, other medical institutions would be established, and competent helpers and physicians would be needed to staff them. In addition to the opportunities for service in medical institutions, there were, he said, many openings in the field. He urged that many be trained in hygiene and cooking at the larger camp meetings. Nurses were also needed for foreign missionary service, in city missions, and in schools. 18

To meet these needs the General Conference threw its hearty support into the launching of the "health and temperance missionary school." They recommended that schools, missions, camp meetings, and other denominational enterprises should select their matrons, cooks, and nurses from among those who had received a special training for this work; and that conference executives should select suitable young men and young women to go to the sanitarium to take this special training. Thus it was hoped that an army of matrons, cooks, nurses, and physicians might be speedily recruited. 19

The response to this appeal, we are told, was "even more successful than was anticipated by its projectors." At the end of the four-month period of training, it was reported that the regular daily attendance of the class had averaged about a hundred, of which number more than twenty were prepared to enter the field immediately. Among those who enrolled in this first school for health-and-temperance missionaries were a number whose names were later to become prominent in denominational work. First in influence, we should mention Elder W. H. Wakeham, secretary of the Health and Temperance Association, who for many years strongly promoted medical missionary work. Among other members well remembered by our older workers were A. A. John, J. B. Beckner, G. H. Baber, W. L. Bird, M. A. Altman, and Dr. Lauretta Kress.

It will be noted that it was the Health and Temperance Association that promoted this new enterprise, and it was through this organization that the influence of the school was most immediately felt. The term "medical missionary," now so familiar to us, was then just beginning to be used. The journal bearing that name was launched in January, 1891, and through its columns were given reports from the field, of those who, having received the training, were devoting their lives to that branch of work. The name of the school was also changed from the Health and Temperance Missionary School to "Medical Missionary School."

The class of workers trained in this school is seen in an analysis of the thirty-seven graduates of the second course in the spring of 1891. These were qualified as: (1) lecturers of hygiene and temperance; (2) missionary canvassers; and (3) teachers of dietetics, scientific cookery, hygiene of dress, and physical culture, and organization of mothers' meetings. Some of them were qualified for several of these lines. 20

The organization of this class in 1889 is said to have "marked the beginning of a revival of interest in hygienic subjects." A number of those who took the course later became physicians, and they, in turn, became educators of others in health lines, as did also many of those who qualified in cookery, nursing, and other lines. At the end of five years the course was discontinued, "the instruction being incorporated with that given in other classes, so that the necessity for the special course first outlined no longer existed."

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1 Ellen G. White Letter 4, 1863.
3 Id., pp. 469, 470.
4 Review and Herald, May 22, 1866.
5 Id., June 12, 1866.
6 Health Reformer, September, 1866
7 Letter dated July 16, 1868.
8 Review and Herald, April 28, 1868.
9 Id., May 26, 1868.
10 11 Health Reformer, December, 1877.
11 Id., June 1, 1878.
12 13 1866
14 Review and Herald, February 18, 1890.
15 Good Health, February, 1890.
16 Medical Missionary, April, 1891.
17 Medical Missionary Year Book, 1896, p. 125.

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Stirring Picture of South China

By L. J. Lilly, M.D., White Memorial Hospital

We are confident that the following report from Doctor Lilly, prepared at our request, will be read with much interest. He responded to the General Conference call for a physician to relieve Dr. D. D. Coffin for furlough, and went to Nanning during a time of much unrest, and not without considerable personal danger. In September we referred to the appreciation on the part of the leaders in the China Division for his spirit and his valuable service. Doctor Lilly is now returning to the White Memorial Hospital to complete the last year of his residency in surgery, following which we sincerely hope he will again serve the China field. H. M. W.

I WAS sent out to take Doctor Coffin’s place at Nanning for a year, and with my wife and two children left the States on June 2, 1939. We arrived in Hong Kong on June 22 and remained there a week, getting acquainted with the South China Union officials and buying supplies. From there we went on to Hai-phong, French Indo-China, and thence to the Nanning Mission Hospital by car, arriving some eighteen hours later.

We were well pleased with the hospital, the foreign homes, and the surroundings. I can hardly imagine a more beautiful mission compound than ours at Nanning, with its lawns, shrubbery, and flowers. The work of the hospital was progressing under the care of Doctor Zukor, a German-Jewish refugee doctor, who was filling in until my arrival. Doctor Coffin had to leave a month before I arrived.

We endeavored to carry out the program already in operation for the hospital, just as Doctor Coffin had been doing. We also tried to do our best to make the work of the hospital serve as the “entering wedge” for sowing the seed of the gospel message. A native Bible worker talked with the patients as they waited their turns to be examined, and our field missionary secretary and colporteurs sold many of our books and magazines to patients as they visited them in their rooms. The patients were also invited and assisted in coming to various religious services.

Our hospital business grew in volume as the weeks went by. We had a listed capacity of thirty-five patients, but many times we had eighty. We had to alter the custom of allowing a relative to stay with a patient, so that we could accommodate another patient in the room. Many times the examining and treatment room tables were occupied by patients, and some reclined on the floor. As to the types of cases seen, it was indeed a physician and surgeon’s paradise. Malaria constituted about five hundred-pound bombs fell within two hundred yards on either side of the hospital, but we received no material damage. This was just one of many occasions which demonstrated for us God’s continual protecting care over His work. Some five hundred people were killed at this time.

Ninety-nine were brought to our hospital for care, and such mutilated bodies and extremities as we saw then can hardly be imagined. We soon had a large stack of amputated legs and arms. It was far into the night before we had finished taking care of these unfortunate sufferers. We took half an hour off and walked about through the wreckage. There were many groups of people standing around their dead, with their offerings of food and incense sticks burning, wailing at the top of their voices. It was indeed a heart-touching scene. As a result of the many air alarms and raids, the nervous equilibrium of my wife and children became so severely strained that it seemed best for them to return to Hong Kong. It was nine months before I saw them again.

The Japanese troops occupied the city the twenty-fourth of November. We shuddered as we watched them searching each house in successive order as they came down the street. On reaching our compound they came no farther, and at no time were we searched or otherwise molested. After their arrival our hospital work ceased, as all Chinese, except those who were found to work for the Japanese, fled from the city to villages some seven to ten miles away. We were permitted to go out and do medical work for these people for perhaps six weeks. Then we were forbidden to do any more work, for the Japanese said they wanted to do medical work for the Chinese and thus win their hearts.

I stayed on for six months after the occupation, even though there was very little opportunity for medical work. As time went on and the day approached for me to leave, it became evident that no one could come in to further look after our interests there, even though desperate efforts were made by our union workers to get in. We received notice from the conference office requesting the names of those who were to go out with me. Accordingly, we handed in the names of fourteen nurses and other mission workers to the
Japanese for a pass through their lines, specifying a certain day we would like to leave. They finally gave us the passes, permitting us to go on the next day after the one we had specified. We were afterward to see how providential this was.

The first day the Japanese took us seven miles in a truck, and after this we had to walk. The first night out we tried to sleep on the floor of an old temple, but the fleas were so troublesome that there was very little sleep. The second night we came to Chinese-occupied territory, and from there on our way was made much easier because of the good influence of the hospital. Almost every official knew of the hospital and its work, and was glad to help us along. They provided us with buffalo carts for the baggage and horses for the weaker ones of our party.

In the village in which we spent the second night, we found several wounded guerrilla soldiers who had just been brought in and had no one to care for their wounds. We were able to give them the care they needed for that time. After we left, there was no one to care for them. They told us that if we had come along a day sooner, we would have run into their line of march and would not have been allowed to proceed farther.

After five days of walking, we came to a river, where we obtained a sampan to take us a four days’ journey up the stream. At night we stopped at various villages along the way. As we walked through these villages, our identity became known, and soon an audience would gather, most of which consisted of former patients. These people would urge us to stay among them, and begged for medicines, mainly quinine. Most of our quinine had been given away before we reached them, and consequently we had very little with which to help.

I saw many dying of malarial cachexia, with no medical help of any kind obtainable. In fact, I was told that in all this country, through which it took us thirteen days to pass, there wasn’t a quinine tablet or any other kind of medicine. There wasn’t even an old-style Chinese doctor, to say nothing of foreign-trained Chinese doctors or a foreign doctor. It was pathetic to see the reaction of the people on being told that we had no medicine, and could not stay among them. In one village we saw twelve men, bomb victims, who were lying about on the floor of a one-room shack with no one to care for them. We dressed their wounds and wrapped them with rice straw, which was all we had to use. But who could care for them after we left? There was no one.

At the end of the ninth day we came onto a much-traveled road, and found trucks and busses. After three more days we were in Haiphong, again waiting for a boat to Hong Kong. It had taken thirteen days to travel the distance that we had covered in one day when we first went to Nanning. I am indeed thankful that I could be in the work out here for the past year. It is my prayer that my services contributed something to the furthering of the gospel, and thus perhaps recompensed in some small way for the valuable experiences I myself gained.

Healing the Sick in Old Mexico

By Jose Ruben Alejandro

There was a man in our district who did not have confidence in our methods of treatment of the sick by hydrotherapy, and believed that only by the use of medicine could sickness be cured. He became very ill, and each day seemed to be getting worse. The members of his family were very anxious about him, and recommended that I be called to give him treatments. After he had had a high fever for about twelve days, they called me. I found him almost unconscious. He could scarcely speak, but he said, “I have decided to give myself into your hands, and I trust that with the blessing of God you can help me.” I told him that if he would have faith in God and believe in the efficacy of the treatments, we would do everything we could.

He had a fever, but the perspiration on his body was cold. We placed his feet in hot water, and covered the body well, and by means of a hot vapor bath caused him to sweat. He was so weak that he almost fainted, and the members of the family were frightened, but I told them that we must get a reaction in his body before we could hope to help him. After the treatment, I gave him a gentle massage, and then placed him back in bed. In two hours the fever had left him, and he gradually recovered his strength and health.

On another occasion a woman came to me with a very bad foot. She had visited one doctor after another, but was worse. She was planning to sell her ranch to pay the expense of a trip to Villahermosa, to see if she could not have her foot healed. One day I met her, and said, “It is a pity that you have to sell your ranch. If you had come to me, I could have healed your foot.”

She said, “I would like to have you look at my foot.” They brought her on a stretcher to my house, and when I saw the foot, I was surprised. It was in terrible condition, and the flesh had rotted away so much that you could almost see the bone. She had been treating this sore for about six months, and the odor was almost unbearable. I thoroughly cleansed the sore, and then placed the foot in the sun for twenty minutes. She said that this greatly relieved the pain, and it was evident that the sun was a factor in killing the germs in the sore. Then I began giving her treatments, and her foot began to heal. It took many treatments, but finally it was well.
Clear-Mindedness Needed Today

By Wm. G. Wirth, Head of Department of Bible, Los Angeles Division, C.M.E.

NEVER did men and women live in times that demanded the maximum of mental efficiency as does our time now. The problems today are so intricate and pressing that our minds must be clear and strong in order to deal with them. We must have that mental poise without which life would be utter confusion and perplexing chaos.

But mind is not something apart from bodily force and function. To have a strong mind we must have a strong body; that is, our physical condition must be free from disease and pain. We all know how bodily distress of any kind interferes with the efficient working of our minds. The one acts like a damper upon the other.

We find this fact brought forth in these pertinent words in "Counsels on Health:"

"The relation which exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health of the physical system. If the mind is free and happy, from a consciousness of right doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood, and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life."—Page 29.

Many Scriptures show the truth of these words. Here are a few of them: "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103:1-5.

Isaiah speaks of the glorious consequences that will come to him who will really "draw near to God." He says, in chapter 52, verse 8, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Note again these inspired words from "Counsels on Health:"

"The religion of the Bible is not detrimental to the health of either body or mind. The influence of the Spirit of God is the very best medicine for disease. Heaven is all health: and the more deeply heavenly influences are realized, the more sure will be the recovery of the believing invalid. The true principles of Christianity open before all a source of inestimable happiness. Religion is a continual wellspring, from which the Christian can drink at will, and never exhaust the fountain."—Page 29.

How striking have been the issues of conversion in the lives of those who have turned from sin to righteousness! Whereas before they were physically depressed and diseased, mentally dull and indistinct, the light and power of Heaven have brought in new forces and new encouragement. Life began to be worth while, and the days took on a golden glow instead of the leaden cast of gnawing sorrow and disappointment.

"When men who have indulged in wrong habits and sinful practices yield to the power of divine truth, the application of that truth to the heart revives the moral powers, which had seemed to be paralyzed. The receiver possesses stronger, clearer understanding than before he riveted his soul to the eternal Rock. Even his physical health improves by the realization of his security in Christ. The special blessing of God resting upon the receiver is of itself health and strength.

"Those who walk in the path of wisdom and holiness, find that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' 1 Tim. 4:8. They are alive to the enjoyment of life's real pleasures, and are not troubled with vain regrets over misspent hours, nor with gloomy forebodings, as the worldling too often is when not diverted by some exciting amusement. Godliness does not conflict with the laws of health, but is in harmony with them. 'The fear of the Lord is the foundation of all real prosperity.'—Id., pp. 28, 29.

Demonstration Health Talk

Adequate Diet, No. 4: Mineral Salts

1. DEFINITION: A class of inorganic mineral elements derived from foods, which are essential to the structure and functioning of the body.

2. FUNCTION: Increasing recognition is being given to the mineral elements of foods and the vitally important role they play in human nutrition. The bones and teeth, for example, owe their needed degrees of rigidity and hardness to the inorganic, relatively insoluble, mineral elements they contain—chiefly a combined phosphate and carbonate of calcium (lime). The mineral elements' function chiefly as follows:

a. To form the supporting framework of the body and the teeth.

b. To form, in organic compounds, an essential part of each cell structure.

c. To circulate in the body fluids as inorganic salts, and influence physiologic function, effect chemical reaction, and maintain osmotic tension.

3. CLASSIFICATION. The more prominent and important mineral salts are:

<table>
<thead>
<tr>
<th>Element</th>
<th>Symbol</th>
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</thead>
<tbody>
<tr>
<td>Calcium</td>
<td>Ca</td>
</tr>
<tr>
<td>Phosphorus</td>
<td>P</td>
</tr>
<tr>
<td>Iron</td>
<td>Fe</td>
</tr>
<tr>
<td>Iodine</td>
<td>I</td>
</tr>
<tr>
<td>Sulphur</td>
<td>S</td>
</tr>
<tr>
<td>Copper</td>
<td>Cu</td>
</tr>
<tr>
<td>Sodium</td>
<td>Na</td>
</tr>
<tr>
<td>Potassium</td>
<td>K</td>
</tr>
<tr>
<td>Magnesium</td>
<td>Mg</td>
</tr>
<tr>
<td>Chlorine</td>
<td>Cl</td>
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</tbody>
</table>

Since the average American diet is most likely to be deficient in calcium, phosphorus, iron, and, in certain districts, in iodine, each of these will be discussed briefly, relative to function, amounts required, and best sources.
a. Calcium. Constitutes about 2 per cent of the body weight. Plays important part in a number of physiological processes, as bone formation, coagulation of blood, milk production, rhythmicity of heart action, neuromuscular excitability, osmotic pressure. Present in food in both organic and inorganic form, probably converted into inorganic form before absorption in intestinal tract. Average daily requirement for adults, 0.65 gram. Requirement increased during childhood, pregnancy, and lactation. Highly important to provide liberal calcium intake for growing child—providing a minimum of one gram in daily dietary up to twelve to fourteen years of age. Milk, the best source of calcium for the growing child; one quart supplies about 1.3 gram. Many staple foods poor in calcium; hence it is estimated that one tenth of the U.S. diets, even though abundant and varied, are deficient in this important element.

<table>
<thead>
<tr>
<th>Foods Rich in Calcium</th>
<th>Calcium per 100 Calories of Food</th>
</tr>
</thead>
<tbody>
<tr>
<td>Milk</td>
<td>.171 gram</td>
</tr>
<tr>
<td>Almonds</td>
<td>.068 gram</td>
</tr>
<tr>
<td>Cabbage</td>
<td>.150 gram</td>
</tr>
<tr>
<td>Chard</td>
<td>.305 gram</td>
</tr>
<tr>
<td>Watercress</td>
<td>.678 gram</td>
</tr>
<tr>
<td>Celery</td>
<td>.354 gram</td>
</tr>
<tr>
<td>Wheat, entire</td>
<td>.015 gram</td>
</tr>
</tbody>
</table>

b. Phosphorus. The need for phosphorus is similar to that for calcium, but the danger of deficiency is not so great. Phosphorus contributes to the bony structures; forms an essential part of the nuclear structure of every cell; is found in organic union with proteins, fats, and carbohydrates; is associated with the function of the various glands, and is found in their products. Average daily requirement for adults, 1.5 gram. Growth, pregnancy, and lactation increase the demand.

<table>
<thead>
<tr>
<th>Foods Rich in Phosphorus</th>
<th>Phosphorus per 100 Calories of Food</th>
</tr>
</thead>
<tbody>
<tr>
<td>Almonds</td>
<td>.608 gram</td>
</tr>
<tr>
<td>Beans, dried</td>
<td>.135 gram</td>
</tr>
<tr>
<td>Corn, sweet, fresh</td>
<td>.096 gram</td>
</tr>
<tr>
<td>Milk, whole</td>
<td>.155 gram</td>
</tr>
<tr>
<td>Oatmeal</td>
<td>.097 gram</td>
</tr>
<tr>
<td>Peas</td>
<td>.126 gram</td>
</tr>
<tr>
<td>Eggs</td>
<td>.153 gram</td>
</tr>
<tr>
<td>Celery</td>
<td>.222 gram</td>
</tr>
</tbody>
</table>

c. Iron. Iron constitutes an exceedingly small, yet absolutely essential, part of the body. The iron-protein compound—the hemoglobin of the red blood cells—is largely responsible for carrying the oxygen to the cells, which support life and energy metabolism. Average daily requirement, 15 to 22 miligrams. A deficiency tends to produce certain types of anemia. Absorption of iron from the digestive tract varies considerably as to various sources or forms. Most readily and completely absorbed in the form of reduced iron, salts soluble in acid and as ferric hydroxide. Iron contained in food is largely in ferric form. Full utilization of iron by the body depends upon a number of factors, such as adequate supply of vitamin A, presence of minute amounts of copper, presence of calcium, presence of free hydrochloric acid in the stomach contents, etc.

<table>
<thead>
<tr>
<th>Foods Rich in Iron</th>
<th>Iron Per 100 Grams of Food</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beans, dried</td>
<td>10.5 miligrams</td>
</tr>
<tr>
<td>Eggs</td>
<td>3.13 miligrams</td>
</tr>
<tr>
<td>Egg yolk</td>
<td>8.6 miligrams</td>
</tr>
<tr>
<td>Milk</td>
<td>9.24 miligrams</td>
</tr>
<tr>
<td>Wheat, entire grain</td>
<td>5.0 miligrams</td>
</tr>
</tbody>
</table>

Other Foods Valuable as Source of Iron:
- Grape juice
- Oatmeal
- Molasses
- Raisins
- Peas, dried
- Dried Prunes
- Lentils
- Spinach

The value of foods as sources of iron and as a safeguard against anemia is not to be based solely upon the concentration of iron they contain. Particular study needs to be given to an adequate intake of iron for all vegetarians, young women, and women during pregnancy.

d. Iodine. Iodine is constantly needed in nutrition; yet it is present in the body in exceedingly small amounts. It is an essential constituent of thyroxine, the active principle of the internal secretion of the thyroid gland, which exerts a profound effect upon the energy metabolism. Except in localities known to be lacking in iodine (goiter districts), food and water supply adequate amounts for man's needs. In regions poor in iodine, a disorder of the thyroid gland—simple goiter—may occur. Individuals living in these regions may prevent this condition by the use of "iodized salt." This is not to be used by everyone indiscriminately, however. The content of iodine in foods is so small as to make it impractical to give percentages.

e. Although other mineral salts are essential to satisfactory human nutrition, yet it appears safe to assume that the amounts needed are small, and are practically always amply supplied in an adequate and varied diet. For in the providence of God, the life-giving elements have been widely distributed in the natural foodstuffs of nature.

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KNOWING AND UNDERSTANDING THE TIMES—2

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

Many are the ways in which Israel is affected by the times. There is, for instance, the increasing confusion in moral standards. God has given His moral law to be observed by intelligent beings. Men, including so-called Christians, reject that law and set up different standards. Seventh-day Adventists, who hold to obedience of all ten commandments, are tempted by a natural inclination to lower the standards, the argument being that times have changed; but this is reasoning by comparison. When the standards all around us have been lowered to the vanishing point, even a pretense of obedience may seem like a very high moral plane. But that does not change the requirements of the Lord.

God's people are affected spiritually by the times. The incomprehensible cruelties and apparent unhindered destruction of life and spiritual values cause doubt, unbelief, and hatred to ripen among many who profess Christianity. A recent writer expressed himself on this point in the London Time and Tide as follows:

"The satanic disorder is seen in the unutterable confusion of all standards and values. All that was once exalted has been abused and has worked its own opposite. We are the reverse of Mephistopheles, willing good but engendering evil. How often has not liberty been murdered in the name of liberty—and never so abundantly as in our own day. Are not new and more frightful inequalities being established in the name of equality, and new injustice in the name of justice?"—Feb. 26, 1938.

The argument this writer employs applies to religious and spiritual values. Seventh-day Adventists are not exempt. The temptations of the day are as great for them as for others. Untold spiritual losses have already been sustained in the name of patriotism, nationalism, racialism, and even religion. To quote the foregoing writer again:

"Our age is not only an age of arrogance, it is also the age of superstition. We make the projections of our mind the subject of our hopes and exorcisms. These projections called ideologies are worse than locusts. Locusts descend in dark clouds; they shut off heaven's light, not from the eye, but from the soul, and devour the tenderest shoots of the spirit."

These "demonic vampire hosts" are everywhere, and we must vigilantly guard against them, lest the slightest entanglement result in eternal spiritual ruin.

Our times seriously affect the people of God educationally. Much valuable talent has been left unused in this denomination because some of our educational boards thought there were not sufficient letters attached to certain teachers' names. Degrees and doctorates are proper in their place; but when they overshadow all other good qualifications, they can easily result in misdirection and false education of our youth. High scholastic recognition for the sake of courting the approval and admiration of the world is idolatry, and the curse of God must rest upon it. Like all other worthy attainments, scholastic acquirements should directly contribute to the glory of God among men. Unfortunately, the youth of this denomination must still go to worldly institutions to obtain advanced degrees. Has not the time come, after all these years of educational effort, for Seventh-day Adventists to take their place as leaders in intellectual attainments?

This Seminary should be the graduate school of this people, and as such be the means of stemming the tide of worldliness now flowing into our colleges through teachers who have drunk deeply from the polluted fountain of worldly learning. There must be a change in Seventh-day Adventist educational practice if we hope to weather the storm of deadly philosophies already unleashed in all parts of the world.

God's people are seriously affected by the times in many other ways. Seventh-day Adventists are being automatically singled out among all other religious groups of the world. The process by which this is being accomplished is most striking. As students of the times, we need to be definitely aware of this process. The fact that we have consistently retained our identity as a people through the years, and are definitely committed to this program in the future, greatly hastens the time when we shall be completely isolated from the world, as indeed many of our fellow believers in other lands are now. This principle of allegiance to God is openly defied by some powerful rulers who claim the first allegiance of all their subjects. Their decrees supersede the commands of God. Mankind is rapidly being regimented, and those who honor God and His commandments above man and his decrees will

The Ministry, October, 1940
In "The Great Controversy" we read:

"In the issue of the contest, all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark."—Page 450.

The reactionary, totalitarian trends of our time are intended by Satan to confuse the mind and make the entire life subject to human dictation. The emergencies of war, unemployment, and destitution serve as popularly recognized and accepted reasons for setting up dictatorships. For the sake of unity and national peace, freedom of speech and assembly must be curtailed, with the result that the gospel of Christ cannot be propagated freely. But the very nature of Christianity is that it must propagate itself. It is because of this that the hand of persecution is felt. Where a group of Christians continue to propagate distinctive religion at a time when nominal Christendom has united and laid aside all distinctiveness of teaching and effort, then persecution begins, and fundamental issues become clear.

In a remarkably well-written popular discussion of church union, Stanley High has recently pointed out some ominous trends which all Christians do well to study. His article entitled, "Satan, Be Warned," appeared in the Saturday Evening Post of June 1, 1940, and begins with these significant words:

"Stirred by ill winds of intolerance, persecution, and unbelief, Protestants, Catholics, and Jews in the United States have begun to make common cause against their common enemies. Good will has been greatly increased the urgency of a united Christian front. Mr. High quotes the Catholic bishop of Buffalo as saying: "We face a climax in the affairs of society, and it cannot be met adequately by any one particular church." He continues: "The agencies and activities through which hands are being joined have, of late, been rapidly increasing. Some of them bear only indirectly on the matter of intolerance." In reading Mr. High's article one is impressed by two things: (1) the clashing of the hand of fellowship, and (2) the aim of solving material problems by religious means—looking toward a Utopia. Let us place these words: "Papists, Protestants, and worldlings will alike accept a form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium."—"The Great Controversy," pp. 588, 589.

Enough has been said to remind us that we are being more and more affected by the events of the day. In this impending crisis, the leaders of the people must know what Israel ought to do.

The men of Issachar knew that David was to be made king of Israel. For that purpose they came to join their fellow tribesmen at Ziklag. Their purpose was clear, and they set out to accomplish it. David was made king.

Ours is a similar task, except that this time dominion, glory, and honor are to go to the One whose right it is to rule, not as an earthly potentate, but as Lord of lords, and King of kings. Israel's duty is clear. There is no misunderstanding of our work—Christ Jesus is to be crowned Lord in all our love, devotion, and service. I think of four ways in which we may help to finish Israel's task today.

At this time when powerful rulers and religious leaders are requiring allegiance due only to God, Israel must be led in the way of supreme allegiance to Prince Immanuel. He must have first place in the hearts of His children. This requires the greatest possible vigilance of mind and heart, for the slightest deviation from principle is prone to lead to violation of the most sacred relationship.

Christ must also be crowned with our unconditional consecration. Increasing uncertainty prevailing in the world must not be made an excuse for withholding gifts and talent from the Lord. Christ made His supreme sacrifice at the time when the future prospects of His work appeared most discouraging. He "was not rebellious, neither turned away back." Isa. 50:5. His example is our inspiration.

Christ is to be glorified by our study. The pursuit of knowledge must be directed toward the advancement of the glory of God upon earth. Like the world, we are tempted to study in order to enrich ourselves, but such a course is out of harmony with our faith and with the purpose for which we exist in the world. Your studies here at the Seminary will no doubt be of great personal benefit to you, but the church has a right to expect that they will contribute to the welfare and progress of the work of God.

Finally, Israel is to crown its Lord by a renewal of zeal in service for others. As the crisis grows in intensity, there is great danger that we give way to fear—fear to "launch out into the deep" for God. Zeal, tempered with love, must take hold of us now and constrain us to render untiring service, as did the apostles.

In attending this Theological Seminary, you are here to explore for yourself, to study more deeply the great truths of divine revelation,
and to acquire a fuller understanding of your part in the great work of the Lord. If I understand aright, the primary purpose of this institution is to make us better workmen, recharged with the message and its spirit to go forth preaching, teaching, and preparing a people to meet their Lord. To this end your studies here at the seminary must definitely contribute, if your time is properly spent. May it be said of you when your course is finished, as it was said of the children of Issachar, that you are men who have "understanding of the times, to know what Israel ought to do."

THE LARGER OUTLOOK

Principles, Perils, and Developments

Matter of Making Wills—No. 2

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

A BRIEF form of will, appointing the wife executrix, without bonds, and with power to sell, etc., is presented below:

All my estate, of whatsoever nature, I devise and bequeath to my wife absolutely; and hereby appoint her executrix, without bonds, with full power to sell, mortgage, lease, or in any other manner to dispose of the whole or any part of my estate.

Dated at ........ this .......... day of ........, A.D., 19.........

JOHN DOE

(SEAL)

Make this a holographic will by writing in your own hand every particle of it; follow it with an attestation clause (such as appears at end of next sample will), and have four witnesses sign. You will then have a will concerning which there can be no question. The testator knows and approves all the provisions contained therein. This form shows, on the face of it, the sanity of the testator and the absence of undue influence. This will, though brief, will convey any estate. It will be seen, however, that it makes no provision for other relatives than the wife, or for a bequest to a religious corporation; therefore a second sample will is presented:

I, John Doe, of the city of ............, in the county of ............, and the State of ............, being of sound and disposing mind and memory, do hereby make, publish, and declare this to be my last WILL and TESTAMENT, hereby revoking any and all former wills by me at any time heretofore made.

Dated at ........ this .......... day of ........, A.D., 19.........

JOHN DOE

(SEAL)

The clause naming the executor may read as follows:

Fifth, I hereby nominate, constitute, and appoint .................., of .................., to be executor of my last will and testament, with full power to administer said estate.

Generally a corporation may not act as executor unless specifically authorized by its charter and by the law of the State in which the will is probated. If it is desired to name the holder of an office as executor, he may be named thus:

W. E. Nelson, treasurer of the General Conference Corporation of Seventh-day Adventists for the time being, and his successor in office after him, to be executor etc.

After all the provisions of the will have thus been made, next and last follows the attestation clause.

IN WITNESS WHEREOF, I hereby set my hand and seal this .......... day of ........, A.D., 19.........

JOHN DOE

(SEAL)

The foregoing instrument was subscribed, sealed, published, and declared by John Doe as and for his LAST WILL and TESTAMENT, in our presence and in the presence of each of us; and we, at the same time, at his request and in his presence, and in the presence of each other, hereunto subscribe our names and residences as attesting witnesses:

Witness

Residence

The Ministry, October, 1940
It is unnecessary, and in some States improper, for a notary to take acknowledgment of a will.

Tenancy by Entireties.—An estate by entireties is the holding of real estate by a man and a woman by virtue of the title acquired by them jointly after marriage. Upon the death of the husband, the estate all goes to the wife, and likewise upon the death of the wife the estate all goes to the husband. Therefore in States that recognize tenancy by entireties it will not be necessary for either the husband or the wife to make a will covering their real estate if they want the other to have it all at the death of the other.

Provision for Children.—Children born prior to the making of a will, and unintentionally omitted from its provisions, are in most States entitled to take as if the testator had died without having made a will, unless it can be shown that the failure to provide for them was intentional, and not occasioned by accident or mistake. In practically every State a posttestamentary child (born after the making of a will) or a posthumous child (born after the death of the testator), if unprovided for in the will, takes as if no will had been made.

Provision for Religious Corporation.—Before making a gift by will to a religious corporation, it is advisable to ascertain how much can be given to such a corporation under the State laws. Generally, courts are not governed by prejudices in such matters, but by statutory laws with which they must comply. The requirements laid down in the statutes must be carried out, which provide only for heirs and next of kin, if religious corporations are not specifically mentioned.

Some Disadvantages of Making a Will.—There have been set forth some advantages of making a will. It is needless to say there are disadvantages, contingent upon the circumstances surrounding each case. Some of the disadvantages will now be pointed out.

Personal property disposed of by will is governed by the law of the place of residence of the testator, while real estate given by will is governed by the law of the State in which the real estate is located. Suppose a man wishes to make provision for the advancement of the third angel's message. His will must be tested by these State laws, respecting its construction, execution, his capacity, equitable conversion, after-acquired property, power to devise community property, power to disinherit children, dower interests, etc. After having run this gauntlet of technicalities, and possibly a long-continued and expensive contest, the amount that is left is finally ready to be turned over to the corporation specified to receive and expend it. But even then, before it can be turned over, the State steps forward and takes out a considerable portion as an inheritance tax. Such laws are becoming more numerous each year, and are enacted with increasing percentages of rates. The thousands of dollars which the testator at his death candidly believed that he was leaving to the cause sometimes dwindles down to a few hundred, considerably shrunk in size.

Is there not a better way? Yes, there is a better way. As pointed out in the first article, a will is the least desirable method of transferring value to another. In many cases the expense involved in probating a will is out of proportion to the value of the estate, and it might be far better for a man to proceed with one of these two methods:

1. Deed his property to some friend, and take from him (and his wife, if married) a deed back to himself and his wife, as tenants by entireties or as joint tenants, according to the statutes of his State, and place this deed on record at once.

2. Deed his property to some religious corporation, and take from that corporation a life lease, placing that deed on record at once. This plan ensures a person full control of his property during life, and avoids any misunderstanding at death.

Joint Bank Account.—There are still a few other questions that are important to those who wish to make proper provision for death. A very practical question arises immediately upon the death of the head of the family. The wife then, more than at any other time in her life, needs ready money to meet immediate requirements. Without ready money, a very embarrassing and even distressing situation may arise. The husband carried an account with the local bank in his name only. Certainly she should have this money to meet her immediate needs at such a time. But can she go to the bank and secure the money? No, not a cent of it. The law protects the bank in refusing to honor checks drawn against the account of one known to be dead. If the bank pays the amount, it does so at its own risk. It is true that in certain cases a bank may, when it knows all the circumstances, pay direct to the undertaker or to the cemetery association amounts required for the casket and burial of the deceased. But that is unusual. Most often the wife has the expense and anxiety of probating, and when she is appointed administratrix, she must secure a bond, generally double the amount of the personal property, unless it is secured from a surety company. Even then, the money can be expended only according to the regulations which the surety company imposes. So the privilege of using the money which she helped to save is greatly curtailed.

Is there a better way? Yes, a joint bank account, with the proper authorization. The following authorization, signed by both husband and wife, and deposited with the bank...
in which the account is carried, will allow either one to draw checks against the account at any time, either before or after the death of the other, subject to inheritance-tax rules. If a written statement, such as the following, is made to the bank, with notary's jurat, it will save many difficulties and perplexities.

Chicago, Illinois, [date] We, John Doe and Mary Doe, husband and wife, declare that we are joint owners of the money this day deposited in the ............ Bank, in the name of "John Doe and Mary Doe, either or survivor."

A joint bank account as ordinarily carried, without a written authorization in the possession of the bank, is not sufficient in all jurisdictions to enable the survivor to take absolute and single ownership upon the death of the other party. To say the least, this is an awkward time in which to discuss the question with the bank. Better be certain beforehand. The following should also be written in the bank-deposit book:

Deposited by John Doe and Mary Doe, joint owners, payable to either, before or after the death of the other.

A deposit so arranged that one party alone can control it during his lifetime is ineffective at death as to a second party. Therefore a man's bank account should be held jointly with his wife. Funeral and last-sickness expenses may be paid before division among heirs, if there is a joint bank account providing that on the death of one party the funds go to the survivor.

JOINT AUTOMOBILE OWNERSHIP.—There is still another matter that should be mentioned in connection with the transfer of property. If a man owns an automobile, and wishes his wife to have it in her name at his death, he should take the title in his name and also his wife's, as joint tenants, with right of survivorship. Or he may have the title in his name and that of his son; so that two names are designated as joint owners of the automobile, with right of survivorship clear. At the death of one, the survivor can make transfer to another at will. Joint ownership of the vehicle would save considerable delay, difficulty, and expense over transfer of title to the survivor upon the death of husband or wife.

The apostle Paul admonished that "all things be done decently and in order," and the Lord instructed Hezekiah when he was about to die, "Set thine house in order." Hence the appropriateness of a study of the principles involved in making provision for one's property at the end of life.

* * * * * I have noted that among the most superior folk of the world have been those who have been most alone. Jesus alone in the mountain—praying. And in the wilderness, building for a ministry that was to reshape men's hearts all through the centuries.—George Matthew Adams.

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THE RELIGIOUS PRESS

Valuable Current Excerpts

ARK OF REFUGE.—Is there any security to be found anywhere? Man seems bent on destroying the society he has labored so long to develop. If ever men's hands were falling them as now. There is no mountain to which they can flee in the hope of escaping this deluge. Nevertheless there is one ark of refuge, as the Christian Observer reassures us: "Many things are being shaken—the things which men have long believed to be stable and secure. Can we not believe that an all-wise Providence is permitting this to happen, that the writer of the Epistle to the Hebrews says, 'those things which cannot be shaken may remain'? Amid the chaos that has come to the things that man's wisdom can devise, we can still be sure that 'He is the same yesterday, and today, and forever;' and that He will cause all things to 'work together for good to them that love God, to them who are the called according to His purpose.'—Presbyterian, July 25.

EVANGELISTIC BLITZKRIEG.—The closest possible coordination of all the weapons of war in swift attack is now called a blitzkrieg. Something like an evangelistic blitzkrieg seems to be in preparation by the national preaching mission for 1940-41. It is the successor of the Preaching Mission, which swept the country four years ago. No longer called by its earlier name, it nevertheless includes preaching by a notable group. "The National Christian Mission Church Loyalty Crusade" moves first in the fall to improve church attendance in a concerted effort. On September 29, the first of ten feature Sundays, one tenth of the membership of the churches are expected to call on the other nine tenths. The following Sunday the churches of many faiths will endeavor to bring their entire membership to communion. Then the National Christian Mission team of thirty national speakers, headed by E. Stanley Jones, will begin their visitations of some twenty-two cities. Each of these is expected to become a center from which similar groups will reach from five to ten places in the surrounding area. Parallel with these meetings, Guy H. Black, specialist in personal evangelism, is organizing 100,000 men and women to visit indifferent or prospective members. In the middle of December and again at Easter, these activities will culminate, it is hoped, in important accessions to church membership. The project is under the direction of the Federal Council of Churches. Two preliminary training institutes, called "ashrams" by E. Stanley Jones, who has just returned to America, are now under way at Saugatuck, Michigan, and Blue Ridge, North Carolina.—Christian Century, August 7.

RELIGIOUS EDUCATION.—At the Washington convention of the American Council on Education last week, President George F. Zook said frankly that one of our greatest educational needs is religious education in schools and colleges. What we actually have is "almost complete neglect in all types of publicly controlled schools and colleges of the place of religion in education." As it stands, Doctor Zook's indictment is an understatement. Religion has not been "neglected" in our public institutions; in many of them it is openly attacked, either by the texts employed, or directly by the teacher. Proof of this statement has been made again and again in these pages (America), most recently in the Double-Anti-contest reported last month by our associate editor. The results tabulated showed that in many high schools and colleges, and even in the elementary schools, our young people are subjected to evil forces aimed directly against their faith in God, in the moral law, and, incidentally,
in American constitutional ideals. In them, the atheist and the grubby materialist could have no more powerful support.

While many Americans are careless in matters of religion, very few are professed atheists. Hence it is not surprising that during the last few years the more thoughtful among our people have been seriously disturbed about four-fifths of our young people are growing up, not only without any education in religion, but in an atmosphere hostile to religion. The result of this concern is the provision in hundreds of school districts to permit the children, on request of their parents, to be dismissed from class to receive instruction in religion and morals from approved teachers.—America (R.C.), July 27.

DISPUTED PARENTAGE.—Just who are responsible for Modernism? Apparently it is a case of disputed parentage. Where is the Solomon who can decide the matter, which, in the light of this statement in the United Presbyterian, seems to be a source of contention? "The Modernists are fond of telling us that Modernism is the result of intellectual progress, 'the ripe fruit of present-day thinking.' The Unitarians, however, say it is just what they 'have been teaching all along.' The Jewish writers say that it is their 'ancient philosophy rehashed.' The Jewish Chronicle says that its teachings are 'a reaction to Judaism,' and that 'the place for its exponents is in the synagogue.'"—Presbyterian, August 8.

FUNDAMENTAL MISCONCEPTION.—Another error, perhaps the most perversive and perverting one with which our trust in God is commonly identified, arises from a way of thinking about God which makes Him a sort of 'reservoir of power' waiting to be tapped in order to turn the wheels of our enterprises. This conception is especially popular in the spiritual life of the Hollywoods, the Gold Coasts, and the Rivieras of the land, where religion has become hardly more than a branch of psychology. "Why not try God?" asks Mary Pickford. We are exhorted by chambers of commerce, the Wall Street Journal, the Buchmanites, and a hundred and one health cults and prosperity cults, to "return to religion" if we would be well, happy, and prosperous. These cults have been especially flourishing during the depression decade. That there is some good in them need not be denied. But they vitiate Christianity by presenting God as a sort of cosmic utility upon which men may draw for the achievement of human ends. These ends are taken uncritically for granted, and it is as if we were told to trust the chain of events to the good fortune of the individual, or the prosperity, or democracy—or victory! God is supreme, and our devotion to Him, our trust in Him, must be our supreme loyalty. This is Christianity. Anything else than this is paganism.—Christian Century, August 14.

SUNDAY SCHOOL CONVENTION.—In lieu of the World's Sunday School Convention which was to have been held in South Africa, this fall, the North American Committee of the World's Sunday School Association met at Lake Mohonk, New York, representing 40,000,000 teachers and pupils. Four general impressions as outlined by the 300-page report were given as viewed by the Christian Century correspondent: (1) That governments in many countries are putting up barriers to the teaching of religion. This is especially so in Iran, Egypt, Mexico, and Cuba. (2) Each country reported a need for the development of native lay and clerical leaders, as well as study material. Brazil reported a growing evangelical church, apart from mission effort. Africa pleaded for more adequate literature. (3) Every speaker indicated that opportunity for mission effort was unprecedented. Japan, Angola, South Africa, and West Indies reported a growing interest in cooperatives.—Religious Digest, August.

REFUGEE PROBLEM.—A new problem looms in a sadly troubled world—that of the refugee. When one thinks of the weary thousands and tens of thousands of people, hungry, ill, and hopeless, with their children and sick, toiling weary miles in Asia and largest enrollment in any Spanish-speaking country. (4) Social and sex studies were being emphasized in South America and Puerto Rico. Japan, Angola, South Africa, and West Indies reported a growing interest in cooperatives.—Religious Digest, August.
Europe, with no homes to return to and not knowing where they are going, he almost despairs of civilization. The Christian (London) gives this outline of a world situation which will doubtless soon challenge the benevolent resources of mankind, especially those of the church:

“Someone has remarked that the typical figure of this age is the refugee. Never, in all human history, has such countless multitudes of people been forced to flee from their homes in face of invading armies as during the last twenty-five years. Belgium, Serbia, Spain, Rumania, Poland, Finland, Norway, Holland, and France, and not forgetting China, where there has been the greatest exodus of all—what an appalling story it is!”—Presbyterian, August 8.

PAROCHIAL SCHOOLS.—Indiana’s supreme court has recently sustained the verdict of a lower court, the effect of which was to uphold the legality of the act of the Vincennes school board in paying the operating expenses of three parochial schools, including the payment of salaries to the nuns who continued to serve as teachers. This arrangement was made in 1933, when the church authorities declared that their schools would have to close unless they were supported by public money. The suit was brought by taxpayers who claimed that the pretended closing of the parochial schools was a mere subterfuge to throw upon the public school board the most of their maintenance. There is, of course, a continuous campaign to get public money for the support of parochial schools. Minor successes have attended this effort in several States. But those who believe that public money should go only to public schools, and that the liberty of any religious group to maintain its own schools should be matched by the responsibility for supporting them, are naturally suspicious of any “subterfuge” by which the American school system may be undermined by indirection.—Christian Century, July 24.

GIDEON BIBLES.—It is stated that in a six-hundred-room hotel in a certain city the Gideon Bibles were removed at the suggestion of an atheist society. This is of sinister significance—that atheists should ask for this in Christian America, and that a hotel should comply with their request. But here is the encouragement: the first night after the Bibles were removed, more than two hundred inquiries were received as to where the Bibles could be found. The management wisely decided to put the Bibles back in the rooms.—Watchman-Examiner, August 1.

“FIFTH COLUMN.”—This new phrase in modern warfare has taken a great hold upon all people. . . . Popular sermons and current articles expand the meaning according to the author’s taste. Of the profoundest significance of it all is the fact that within the circle of faith there are numbers whose help cannot be counted on to withstand the onslaught of the enemy. If not positive hypocrites and absolute liars, these people are lukewarm, indifferent, or so spiritually debilitated that they are a burden and not a help. The name “fifth column” is said to have originated in the Spanish War, when General Franco declared that in addition to four columns of troops attacking Madrid, he had a “fifth column” made up of sympathizers in the city which were busy within while he was attacking from without, and which would find a way to act in the hour of greatest confusion.—Presbyterian, August 1.

CULT LEADERS.—Government authorities were treading in slippery places when a Federal grand jury in Los Angeles indicted twenty-four leaders of the “I Am” cult, including the widow and son of its founder, on charges of conspiracy and misuse of the mails. To be sure, to the ordinary and unregenerate eye, which has not been enlightened by the vision of “Saint Germain,” the movement is as crude and gross an appeal to credulity as it would be possible to imagine. The accused are charged with “falsely representing that Guy Ballard [the founder] had attained a supernatural self-immortality, which condition en-
abled him to conquer disease, death, old age, poverty,
and misery," whereas it is alleged that he died after
a surgical operation. A million people are said to
have become adherents to this cult—a round number
not susceptible of statistical verification—and to have
contributed $3,000,000 to the enrichment of its lead-
ers, who have always been conspicuously addicted to
jewels and fine raiment. Collections are said to have
been stimulated by the promise of immortality.—
Christian Century, August 7.

RUSSIA'S WEEK.—One of the most significant
actions during the past week was the announcement
that Russia had abandoned its six-day week, consist-
ing of five days and one rest day, and had adopted
the seven-day week. While the purpose of this order
was to increase production of war materials and
manufactured goods, it brings a new emphasis upon
the wisdom of the centuries-old fourth command-
ment as delivered by God through Moses: "Six days
shall thou labor, and do all thy work; but the sev-
enth day is a sabbath unto Jehovah thy God." Per-
haps, who knows, Russia may swing back still fur-
ther to the principles and practices of Christianity.
—Religious Digest, August.

MAN'S NECESSITY.—Under the war-torn sur-
face of Europe a strange thing is going on. The
missionaries of the cross report that their meetings,
in village halls, peasant homes, even Jewish prayer
rooms, are crowded. From Hungary, Lithuania,
Moravia (later Czechoslovakia), Estonia, France,
Spain, comes the news that men were never so des-
pairingly in earnest in seeking peace for their souls.
The supply of Bibles and Testaments is nowhere
sufficient. . . . In this we find a prophecy. The only
hope for a prostrate, desolate Europe is a regenerate
church. That regeneration will not come through
ecclesiastical dignitaries; not through denominations
in unholy alliance with governments; but through
the silent movement of the Holy Spirit in the hearts
of men.—Presbyterian, July 18.

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BOOK AND BIBLE HOUSE

EUROPE FACING FAMINE.—Another man on horseback is preparing to ride over Europe. From earliest history war has been followed by famine. The double blockade which surrounds Western Europe from Norway to Gibraltar, added to the turmoil which has interfered with plantings and harvests, provides the dismal assurance that hunger, perhaps of famine proportions, will come with winter, if not before. In the production of food, Great Britain is only twenty-five per cent self-sustaining; Norway, where flour is already rationed to three ounces a week per person, forty-three per cent; Belgium, fifty-one; Holland, sixty-seven; Finland, seventy-eight. Before the war Germany and France both raised eighty-three per cent of their food, and Italy claimed to produce ninety-five. The Danubian states were a little more than self-sustaining, but this year the crop yield is down by one third. Nobody accurately knows what the situation is in Poland. In Japan, rationing has extended to rice, the most common food, and crops are hindered by drouth. In the occupied territory in China, thousands are starving as a result of the blockade by the guerrillas and pillaging by the conquerors. And while the war-harried peoples famish, the rest of the world has an undisposable surplus of more than a billion bushels of wheat.—Christian Century, August 7.

Why Adventists Study History

(Continued from page 22)

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What You Put in Your Head

(Continued from page 3)

Some years ago, when I was one of the editors of the Signs of the Times, a special anniversary number was published. In gathering material for this, I had occasion to look up, in our files, the first two or three issues ever published. I must confess that as I examined those faded sheets, and read those articles penned by men who have now gone to their rest, I was surprised at the clearness, the force, the cogency and ability with which they wrote. We sometimes pride ourselves upon the increased educational advantage possessed by the Adventist ministry of 1940. Well and good; it is a fine thing for us to have these advantages. But though our pioneers may not have been educated overly well, let us remember that they were well read. If I may judge, I would say that they were better read than...
we are. It may well be that less material was crammed into the cedar chest of their minds, but I wonder if it may not have been better material—more helpful, more substantial, more convincing, more enduring.

And as for us, here in this hurried, bustling, distraught world of 1940—can we be well read? Yes, we can. Like any worth-while endeavor, it will take time. It will require, every so often, a choice between the newspaper and the history book, the radio and the Spirit of prophecy. But, after all, life is made up of choices; and it is a man's choices that determine his life and his destiny. They must be made in the field of reading just as they must be made anywhere else.

Often it is helpful for those who bear heavy responsibilities to guide their reading by enrolling in a definite course—such as the annual Ministerial Reading Course. The works selected for such an important course are almost certain to be helpful. The very fact that we have enrolled helps us to plan with sufficient definiteness to finish what we have begun. In this way it is possible for us to plan on a system of self-improvement by reading, so that as Seventh-day Adventist ministers we shall not be ignorant, trivial, misinformed, but shall be true examples of an educated body of men, devoted to proclaiming the truth of God to a busy world.

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