

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

January, 1945

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NOTES AND NOTICES

Information and Sundry Items

☪ PASSING down the main thoroughfare of America's greatest metropolis, we stopped in front of a giant mirror to watch the passing crowd from its reflected depths. There, pictured in the glass, was this restless milling multitude—an endless

FAITHFUL MIRRORS OF TIMES PAST

procession of faces of every race and creed and walk and condition of life. There were good, clean faces and hard, evil faces; faces portraying the happiness of success, and others the bitterness of failure; visages marked by the joy of youth and others marred by disappointments of age. There were the wholesome-looking people you could be friendly with, and people you would instinctively shun. Rabbi, priest, and minister passed, together with the godless and dissipated. The hurrying stream of humanity seemed endless in its diversity, as the flitting image of the moment was supplanted by another. Then we went on to the giant library with its six million volumes—good, bad, and indifferent—just as the faces in the mirror. Clean, wholesome books were there, and evil, blighting books. Jewish, Catholic, and Protestant works, infidel and atheistic authors, stimulating spiritual volumes, and blighting carnal books. There were books whose abiding friendship you would cherish, and those you shun as you would shun fire or poison. Of these books there seemed to be no end. One reader can touch only a few. Therefore he should choose wisely and well. They mirror man's folly and his faith. There were new books fresh from the presses, as well as books yellowed and brittle with the age of centuries. So, the library, too, is a mirror, only these printed figures do not move. They remain as a permanent record, cut into the enduring marble of time. They do not change, but continue the same. They give a true record of the past, and faithfully mirror every age. They witness to truths long ago proclaimed and defended, to errors exposed, cherished, and extended. Thank God for the great libraries of the world that record the witness of prophetic exposition for example through the ages. Here is a priceless witness that cannot be gainsaid.

☪ AN interesting "Evangelistic Exchange" in mimeographed form (6 pages) is issued periodically by F. G. Clifford, of our South African Union Conference, to stimulate the spirit of evangelism.

☪ A CAREFUL count after the 1944 Index was compiled (see December number) reveals that 185 contributors are represented during last year, and 77 of those are new writers whose contributions had never appeared before in *THE MINISTRY*. This yearly Index is truly an aid, and has definite reference value. Our readers are cordially invited to send in discussions on methods and other appropriate articles.

Ministerial Training on the March

☪ UNION COLLEGE leads again in the utilization of *THE MINISTRY* for its ministerial training program. One hundred seventy (170) student subscriptions to this journal go monthly to the preachers-to-be and the Bible instructors in training in this one of our oldest educational institutions. And incidentally, this is the third year running that Union has so led. Our other colleges, too, are off to a good start. Walla Walla's initial list of seventy-five is just in, as well as Emmanuel Missionary College with a list of seventy-two, and Oakwood College has thirty. Truly there is "the sound of a going" in our denominational ministerial training program. For the really epochal denominational action providing for more adequate advanced training, which ties all our colleges and our Seminary together in this far-reaching advance move, read the recent Cleveland Autumn Council action appearing on the next page.

☪ AN earnest plea has been lodged with us to locate complete files of the *Review and Herald* from 1868-79. These are not sought for a single individual or institution, but to serve a great division field. If any *MINISTRY* reader knows where any or all of these volumes, bound or unbound, could be secured, please communicate with the editor.

A Must Volume for Workers

☪ THE leader in the new 1945 Ministerial Reading Course set, *The Midnight Cry*, by F. D. Nichol, is now off the presses, and is being sent out to the waiting field. It is one of the most vital books issued from the denominational press in decades. It is a *must* volume for every Adventist worker and should be required reading for every theological student. Not to know the full facts of our beginning days as a religious movement, when now available, is unpardonable. And not to be in a position to refute the false charges hurled against that movement for a century will likewise be unpardonable. But *The Midnight Cry* is so written and published as to make the best possible answer when placed directly in the hands of molders of public thought. It conforms to the highest demands of scholarly approach, with meticulous documentation, extensive bibliography, and complete index. We would therefore propose that a systematic plan be launched to place a copy of this work in the following key institutions for public reading and reference:

1. In every public library.
2. In every college, seminary, and university library.
3. In every historical society library.
4. In every sizable newspaper office.
5. In every large religious periodical editorial office.

When you have yourself read this work, we believe you will see the desirability of such a far-reaching move and will help to bring it to pass. And remember, it is part of the 1945 Ministerial Reading Course, so don't fail to enroll!

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR McELHANY, R. ALLAN ANDERSON, LOUISE C. KLEUSER

OFFICE EDITOR MABLE A. HINKHOUSE

An Epochal Ministerial Training Advance

Provided by Action of the Cleveland Autumn Council

TRULY epochal steps were taken at the recent Cleveland Autumn Council providing advanced ministerial training for our workers along sound, unifying lines. The time was when, without facilities and not yet fully conscious of the need, educational standards were not fixed for the training of our ministers. Some were college graduates, while others were taken into the work without even a high school equivalent. Then came the junior college minimum standard, along with the ministerial internship plan. Next the standard was lifted to senior college training requirement.

With the advancing level of general education and the pressure of accreditation upon our colleges, it has become impossible to give in the regular Baccalaureate Course all that is necessary for the well-rounded training of our ministers in order to meet the growing demands and increasingly complicated conditions of the times. It is simply impossible to crowd within the compass of four years all the content courses and practical training needed. Furthermore, in comparison with the thorough and extensive training of the physician and the teacher, there was a contrasting shortage in ministerial training provisions. This tended to lift the other professional groups to a higher level, reacting unfavorably by comparison, and having a marked bearing upon the relative appeal.

Our Theological Seminary was brought into being, initially, to meet the need of Bible, Biblical language, and church history teachers who required advanced work. Typical of this is the statement of the 1941 Autumn Council regarding the scope of the Seminary's work:

"We have established the Theological Seminary for advanced and graduate study in Bible, religious history, Biblical languages, and Christian leadership, aiming to strengthen and help our educational work and the work of the ministry in all the world."—*Autumn Council Actions*, p. 45, 1941.

Other ministers and our Bible instructors were also invited to attend the Seminary. But the provision was optional, and the pressure to remain in the field was heavy. Attendance was sporadic, and

no integral tie-up between the colleges, the field, and the Seminary had yet been worked out.

For many months this entire situation has been under careful study, and just prior to the recent Autumn Council at Cleveland a large commission of officers, field leaders, educators, and others directly involved—approximately sixty-five in number—met by appointment for serious consideration of this vital question. We believe the Lord very directly led in the study and in the conclusions. The commission canvassed the whole question, then appointed a representative committee to crystallize the plans and to bring back definite recommendations. These were thoroughly discussed and placed before the full Autumn Council, with local conference presidents and a large number of educators present. After full discussion on the floor of the Council, and modification and improvement of several of the provisions, the following actions were passed without a single dissenting voice:

Ministerial Training Program

WHEREAS, The general level of education in North America has risen in a marked way during the past twenty years; and,

WHEREAS, The Spirit of prophecy calls for a ministry in the remnant church which will receive a thorough education and training; therefore,

We recommend, 1. That in addition to the established and required theological courses in the junior and senior colleges which constitute the scholastic preparation in North America for the Seventh-day Adventist ministry, there be offered the following graduate ministerial training:

a. A two-year period of practical field work or clinical training under the supervision and direction of the local conferences; and,

b. Eight quarters of professional training in the Theological Seminary, leading to the Bachelor of Divinity degree.

2. a. That each union conference committee make provision for sending to the Seminary each year its ministerial workers, licensed or ordained, on the basis of not less than one minister engaged in field work for every five thousand church mem-

bers or major fraction thereof; and that such ministerial workers be granted a full calendar year's work at the Seminary; and further, that this plan become operative with the summer quarter beginning in June, 1945.

b. That the salary of such workers attending the Seminary be continued and shared as may be worked out by each union conference committee.

c. That the travel expense of the worker and his family to and from the Seminary, together with special living allowance of \$50 a quarter, be borne by the General Conference Ministerial Internship Fund, this provision to supersede that appearing on page 102 of the *Working Policy*.

d. That local or union conferences that so desire, may send workers to the Seminary in addition to those provided for above. In such cases where the worker comes for less than four quarters, the travel expense of the worker himself shall be borne by the General Conference Internship Fund, but not the travel expense of the worker's family.

3. That the Seminary include the course in health evangelism in the first four quarters of its graduate ministerial training curriculum.

4. a. That institutional boards be encouraged to arrange for their academy and college Bible, Biblical language, and church history teachers to take their graduate work in the Seminary, looking toward the Master of Arts degree, thus meeting educational requirements.

b. That the travel expense (as defined by the Seminary Board) and the special living allowance of \$50 a quarter for these teachers shall be borne by the Seminary Travel Fund. It is understood that no travel allowance for the teacher's family will be granted unless a continuous residence of four quarters is maintained.

Calling Workers Who Attend Seminary

We recommend, That ministerial or other workers sent to the Theological Seminary under the Ministerial Training Program (see 1944 Resolutions, page 4, line 22 ff.) shall be recognized as members of the working staff of the organization sending them. Unless called to increased responsibilities, such workers should not ordinarily be subject to transfer to another organization, except in case of calls to the mission field, for at least one year following their attendance at the Seminary.

Should such workers be transferred, except to the mission field, before having given subsequent service to the employing organization to the extent of nine months for each quarter spent at the Seminary, the calling organization shall be expected to reimburse the employing organization for a proportionate share of the salary paid such workers during their stay at the Seminary.

The significance of these provisions will become increasingly apparent. Beginning with the June quarter of 1945, at least forty or fifty licensed or ordained ministers will come annually to the Seminary for a full calendar year of four quarters of advanced training. This is on the basis of "not less than one worker engaged in the field work for each 5,000 members or major fraction thereof," the selection being made by the respective union com-

mittees. It was apparent that some leaders were eager for a higher percentage to come from their fields. This provision is in addition to the Bible, Biblical language, and church history teachers of our academies and colleges who will come for advanced teacher training, leading to the Master of Arts degree in Religion, based on research.

This advanced training for our ministers leads to a different degree—that of Bachelor of Divinity, a two-year graduate course requiring eight quarters of resident work at the Seminary. The first four quarters of basic training are given in the first year, and later the student may return for a quarter, a half year, or a year, as may be arranged, until he has completed the course. The initial year at the Seminary accumulates credits to apply on the full degree to be granted later. The first year includes the health evangelism classes that will doubtless prove of increasing value as time progresses, as well as advanced, practical courses in public and personal evangelism. And this overall plan, be it remembered, includes a period of field training between the college graduation and the Seminary training.

Nor does this arrangement neglect that large group of earnest and fruitful ministers and Bible instructors who may not have finished the full college course. Provision will be made for such to have access to all classes for which they are prepared, and for special classes and courses that will meet their practical needs. So, in reality, three groups will be helped: first, ministerial graduates taking graduate work (comprising the majority group); second, Bible, Biblical language, and church history teachers, likewise coming for graduate training; and third, ministers and Bible instructors who are not college graduates but who come for the tangible benefits to be received.

Moreover, protection is provided the sending conferences and institutions against loss to other conferences or institutions of those who are sent for such training, making definite financial adjustments, and minimum time restrictions as to calls. Our field leaders will thus feel free to send their very best workers for this advanced training. Thus the Seminary graduate training provisions become the designated capstone on the pyramid of ministerial training for the denomination.

Fellow workers, here is an epochal advance—a unifying, strengthening move that was greatly needed, and has now been provided by unanimous Autumn Council action.

L. E. F.



AMONG the members of our churches there should be more house-to-house labor, in giving Bible readings.—*Testimonies*, Vol. IX, p. 127.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away. And after all the use that is made of them, they are still not exhausted.—*Dean Stanley*.

AUTUMN COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

A Million Dollar Reconstruction Project

By A. W. CORMACK, *Associate Secretary of the General Conference*

ON Sabbath, February 3, an offering is to be received in all our churches in the North American Division for the reconstruction of our work in mission fields and lands ravaged by war. The aim set for this offering is one million dollars. Undoubtedly all have read J. L. McElhany's earnest appeal concerning this offering in the November 28 issue of the *Review and Herald*.

Here is an enterprise of unusual dimension and importance, brethren in the ministry. Never before have we attempted to raise such a sum in one offering. The undertaking calls for the united and wholehearted support of every worker in every conference and institution throughout the land.

With God there are no emergencies and no crises. But through the centuries He has permitted these to come to His church on earth, that in the crucible of trial and affliction His people might be purified and His church enlarged.

An emergency that has grown out of the world upheaval that has so sorely afflicted the nations of earth, has assailed the remnant church in regard to its world work. In this favored land of comparative peace and plenty, we have been sheltered and shielded from the storm of destruction, devastation, and death, that to those directly affected by it must have seemed almost like the end of all things temporal. And now, to us comes the challenge to remember in a very special way the sufferings and loss of our brethren and sisters in the stricken areas of earth; to do for them what we can, as we would wish them to do for us all they possibly could were we where they are.

Millions of dollars' worth of our property in overseas fields has been destroyed or seriously damaged. Churches, schools, publishing houses, sanitariums, hospitals, clinics, and homes have been bombed. Many of these buildings have been damaged beyond repair. It is impossible at this time to compute the loss, but we know that it is tremendous. Literally millions of dollars will be required to rebuild the institutions, churches, and homes that have been destroyed, and millions more will be required to meet the demands of an expanding work in all the fields of the world.

The people of the advent cause are now in an attitude of alert expectancy. They seem to feel that the time has come for a great forward move to be made in our program of world missions. Surely they are right in this. What they feel should now be done is in harmony with what the General Conference Committee, assembled in Au-

tumn Council recently, were led to feel ought to be done when it was decided to ask our churches to provide in one offering, in addition to all other regular offerings, the tremendous sum of one million dollars for the reconstruction of our work in all lands. No one can say that there is before us a time of peace in which to advance the message, for we know that it is to be advanced even in the face of grave difficulties, and we know from the more sure word of prophecy that the time has come for the finishing of the work in preparation for the coming of Jesus.

Our people in this country are looking confidently to our workers for example and for leadership in this hour of the church's responsibility and opportunity. From other countries where the fury of the storm that has swept over the nations has somewhat abated, come messages of courage and hope and expectation. One brother—a leader in the work in a country that has long been cut off from communication with us—writes, "May God bless you and help you in what you think to do for us."

And so there devolves upon us as workers a special responsibility to the Lord and to our people in relation to this important undertaking. What shall we say to them, brethren? We would suggest that we tell them: (1) That they are right in believing this is a time when the cause of God is in need of the loyal and ardent support of every member of the remnant church; (2) that we, as workers in the organized work, are first of all church members and stand with them in this special undertaking, desiring by example as well as precept to avail ourselves fully of this opportunity to advance the cause of the gospel; (3) that we see in this call of the General Conference for a million-dollar offering something very much out of the ordinary that calls for a very special effort on the part of each and every one of us; (4) that our offering toward this fund to accomplish its purpose should be in addition to our regular offerings for the support of the various activities of the cause.

God's Work a Great Going Concern

The organized work of God has grown into a great going concern and must be maintained from day to day. The appropriations that have been voted at the recent Autumn Council in Cleveland for the regular support of our world work are dependent upon sustained offerings from the Sabbath school, the Thirteenth Sabbath, Week of Sacrifice, Ingathering, and other offerings. Special offerings listed in our church calendar for particular

Sabbaths, such as the Religious Liberty Offering to be received on January 27, must be remembered by our people in their planning. And we must be careful in bringing our offerings for the special million dollar fund, not to cut down in our giving to these other important enterprises that mean so much to the onward march of the cause of truth.

Let us look to the Lord and teach our people also to seek Him for individual guidance in this important matter.

It will help us to help our members if we take time to review carefully and prayerfully the divine philosophy of finance in its relation to the plan of salvation and the work of the gospel. The Majesty of heaven needs not the poor and, at best, meager offerings we may bring to His treasury. Reasoning with His ancient people regarding their spiritual deficiencies, He said, "If I were hungry I would not tell thee, for the world is Mine and the fullness thereof." Yet, how wonderful it is to think that He, to whom the universe belongs, "has made the advancement of His cause dependent upon the personal efforts of His people, and upon their freewill offerings." (*Testimonies*, Vol. IV, p. 464.) Concerning repeated calls that came in Old Testament times for means for the support of His work, we read:

"These draughts were made by God upon the people for their own good, as well as to sustain His service."—*Ibid.*, p. 468. It is significant that here, as in the Scriptures, the primary purpose of these calls that come is stated to be for our good as His people.

Over against the purpose of God regarding offerings to His cause in the earth, there stands in contrast the plan of the adversary. He, too, is vitally interested in these special calls that come to God's people.

Someone has suggested that every offering made for the work of God falls into one of three categories: *selfish*, *sentimental*, or *sacrificial*. The enemy of souls desires that professed Christians withhold their gifts, finding any and every excuse for so doing. But if they will give, then he would have them give *selfishly*. Selfish interest on the part of the giver has spoiled the value of many a good gift to the work of the Lord. It is just as true that a *sentimental* interest in a good enterprise is a poor and unworthy motive for the giving of gifts to the cause of the world's Redeemer.

Sacrificial giving alone answers to the plan of God for those who have responded to His invitation to become participants in the great closing work of the gospel. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. Only as the people of the advent cause give at this time all that they can give *sacrificially* will this offering be truly a success and its real goal attained.

In such an hour as this,
 In such a *cause* as this,
 In the face of so tremendous a need,
 And so grand an opportunity,
 Surely the *very most* we can give
 Is the *very least* we can do.

S.D.A. Church Advance in 1943

By CLAUDE CONARD, *Statistical Secretary of the General Conference*

NOTWITHSTANDING economic perplexities and the turmoils of war, God's work on earth goes steadily forward. Nothing can stop the flow of His love and His gospel message to those who are in need. During the year 1943 some sections of the world field have shown remarkable advancement in church activities and membership growth. While considerable areas have been out of touch with the home bases, yet consecrated national leadership in these fields gives promise that results are being obtained which cannot now be recorded in the usual tabulated form.

In the absence of current reports from some General Conference divisions, the statistical summaries compiled year by year have been made up from these sections to include the latest available figures for number of churches, memberships, tithes, offerings, etc. In this way the former level is maintained until contact with these countries can again be established and current information secured. It is not improbable, when these fields are able again to report, that substantial progress will be apparent during the interim of silence.

At the close of 1943 the available figures listed 9,282 Seventh-day Adventist church organizations in the world field with a membership of 544,710, of which 201,111 members were in North America, and 343,599 in overseas divisions. There were 2,675 churches in North America, and 6,607 outside. By General Conference divisions, the Seventh-day Adventist church memberships listed at the close of 1943 were as follows:

Division	1943 Mem'ship	Division	1943 Mem'ship
Australasian	22,081	Division	1943 Mem'ship
Central European	42,387	Southern African	44,527
China	19,721	Southern Asia	7,793
Far Eastern	35,015	Southern European	33,325
Inter-American	47,473	Russian	16,513
North American	201,111	Gen. Conf. Missions	8,363
Northern European	28,927		
South American	37,474	TOTAL	544,710

BAPTISMS.—One of the factors in which those who watch for church advancement are especially interested is the number of members who are taken into church fellowship through baptism. Baptism is the gateway to the church and represents the major feature year by year in the growth of the organization. In a church body such as the Seventh-day Adventist, whose fundamental background fosters an aggressive missionary activity in its entire membership, one naturally looks for a fairly proportionate growth in the annual number of new adherents as the constituency increases over a period of time.

A listing of the number of Seventh-day Adventist baptisms in the world field in recent years, beginning with 1931, gives an average of 34,729 baptisms annually. Of this number, 11,641 represents the yearly aggregate in the United States and Canada, and 23,088 in overseas territories. During

this same period church memberships have grown in North America from 120,560 at the beginning of 1931 to 201,111 at the close of 1943; and memberships outside of North America have advanced from 193,693 to 343,599. The increase in church membership in the world field for this thirteen-year period was approximately 75 per cent; but a perplexing feature is the fact that the gross numbers of baptisms during the closing years of this period were less than at its beginning.

Because of incomplete reports, full dependence cannot be placed on either the number of baptisms recorded for overseas divisions in recent years or the church memberships; but the more accurate returns in North America reveal unfavorable trends.

Comparisons between the number of persons taken into the church by baptism and the church memberships in 1933 show that for each 1,000 members in the United States and Canada at the beginning of that year there were 94 new members baptized during the year; the annual average for the period from 1931 to 1943 was 74 baptisms to every 1,000 members already in the churches; and for 1943 alone there were 54 baptisms for each 1,000 members. If the year 1943 had been as fruitful in baptisms as was 1933, more than 18,500 new members would have been added to the churches in North America by this rite instead of the 10,700 which the records show for 1943.

The tabulation following gives the number of recorded baptisms each year beginning with 1931, and the average baptisms annually for every one thousand church members registered at the beginning of each year:

	Baptisms in Overseas Divisions	Baptisms in North America	Baptisms per 1,000 Membership Overseas	Baptisms per 1,000 Memb. N. Amer.
1931	24,281	10,626	125	88
1932	27,008	10,836	130	85
1933	25,113	12,711	111	94
1934	23,687	11,974	99	83
1935	23,494	11,580	93	77
1936	24,123	9,889	91	63
1937	21,984	9,830	79	61
1938	23,195	12,548	81	76
1939	23,155	12,140	78	71
1940	22,344	13,908	72	78
1941	20,102	12,120	63	65
1942	20,490	12,466	62	65
1943	21,172	10,704	63	54
AVERAGE				
13 YEARS	23,088	11,641	88	74

Tithes, Offerings, and Investment

The sum of tithes and foreign and home mission offerings raised in North America in 1943 exceeded by more than \$200,000 the totals of these funds reported for the entire world field the year previous. The total tithe and contributions in 1943 of \$25,679,249.11 in all General Conference divisions to home and overseas activities were \$5,570,100.55 more than in 1942, or 27.7 per cent. This is the largest amount of money ever raised in one year by the Seventh-day Adventist denomination. Of the aggregate sum paid in 1943, \$15,294,796.76, or 56.3 per cent, was tithe; \$6,303,487.97,

or 28.5 per cent, was mission offerings; and \$4,080,964.38, or 15.2 per cent, contributions for home and local work. The distribution of these receipts is shown in the following tabulation:

Funds Rec'd in 1943	World Field	Outside N. Amer	In N. Amer.
Tithe	\$15,294,796.76	\$3,315,984.79	\$11,878,811.97
Miss. Offer.	6,303,487.97	1,446,213.38	4,857,274.59
Home Offer.	4,080,964.38	594,822.62	3,486,141.76
Totals 1943.	\$25,679,249.11	\$5,357,020.79	\$20,322,228.32
Totals 1942	20,109,148.56	4,893,908.53	15,215,240.03
Inc. 1943	\$ 5,570,100.55	\$ 463,112.26	\$ 5,106,988.29

Throughout the world field each Seventh-day Adventist church member in 1943 is reported to have paid in tithes and offerings an average of \$47.14. This amount is \$9.57 more than in 1942. In fields outside of North America the annual average payment of tithes and offerings in 1943 was \$15.58, and in the North American territory alone \$101.04. The yearly per capita sums for each group of funds are given below:

Per Capita Funds Received in 1943	World Field	Outside N. A.	In N. A.
Tithe	\$28.08	\$ 9.65	\$ 59.56
Mission Offerings	11.57	4.20	24.15
Home Offerings	7.49	1.73	17.33
Totals 1943	\$47.14	\$15.58	\$101.04
Totals 1942	37.57	14.49	77.14
Increase 1943	\$ 9.57	\$ 1.09	\$ 23.90

Institutional investment in Seventh-day Adventist sanitariums and hospitals, publishing houses, food centers, colleges, and secondary schools in the world field at the beginning of 1943 was \$28,002,599.48; and the entire asset value of all denominational properties, including churches and conference facilities, was \$74,785,933.08. Of this investment, \$46,936,928.96 was in the United States and Canada, and \$27,849,004.12 in overseas divisions.

Financially the year 1943 was an outstanding one for the Seventh-day Adventist denomination. Conference and institutional receipts showed phenomenal growth. Costs advanced, and considerable sums were laid aside for future activities. That the returns in new church adherents seemed to lag calls for serious and prayerful search to discover underlying causes and adequate remedies. The outpouring of the Holy Spirit upon His church is the assurance of the speedy finishing of God's great work in the earth, and the triumphal fulfillment of His purpose for mankind.

(Another article discussing vital church statistics will appear in an early number of THE MINISTRY.—EDITOR.)

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THE DIFFERENCE.—“A Modernist is a man who interprets the Scriptures by the wisdom of the age, and a Fundamentalist is a man who interprets the age by the Scriptures.”

✱ ✱ ✱

OUR work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing.—*Testimonies*, Vol. IX, p. 150.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

The Jews in America

By LOUIS HALSWICK, *General Secretary,*
Bureau of Home Missions

IT is stated that some of the first Jews to arrive in our country came from South America in 1654. They were refugees from persecution which began in Spain and Portugal and spread to the South American colonies. The Jewish refugees landed in New Amsterdam, then under control of the Dutch and now known as New York City. According to reports the Dutch governor was hesitant about permitting them to land and to remain there.

These first immigrants were Sephardic, that is, Spanish Jews. By 1826 some six thousand Jews, mostly Spanish, had come to the United States. From 1830 to 1850 approximately sixty thousand more arrived, these being largely from Central Europe and principally from Germany. These German Jews, known as the Ashkenazim, constituted the second wave of Jewish newcomers to our shores. The third wave came in the wake of the outbreak of anti-Semitism in Russia in the 1880's and 1890's. They were, for the most part, orthodox ghetto Jews who looked upon America as the land of liberty and religious freedom. From 1880 to 1900 one million Jews arrived in the United States; in the ten years before the war of 1914 another million came; and from 1914 until 1921 and 1924, when the new immigration laws were enacted, these numbers were swelled by some three hundred and fifty thousand more.

Since Hitler came to power in 1933 we have witnessed a fourth wave of Jewish immigration, principally German Jews. Most of these are of a cultural type, made up of scholars, musicians, scientists, and literary men, as well as skilled artisans and tradespeople. A great many of them are refugees from late persecution in Europe.

There are now more than five million Jews within the borders of the United States, representing about 3.7 per cent of the total population. New York City is by far the largest Jewish city in the world. Actually, it has more than the next twelve largest Jewish cities in the world. It has almost five times as many as in all the British Isles, and almost four times as many as were in Germany when Hitler came to power.

According to the *American Jewish Year Book*, of the total number of 16,181,328 Jews in the world, 9,394,072 reside in Europe, 601,797 in Africa, 815,243 in Asia, 27,016 in Australia and 5,343,200 in America. Thus 58.05 per cent live in Europe and 33.02 per cent in America. Of the American Jews, 5,018,251 live in North America and the West Indies, and 324,949 in South and Central America. Palestine has a Jewish population of 424,373.

Jewish community life in America is strong. An American Jewish Committee exists, and an American Jewish Congress, which is aggressively Zionist in character. There are an American Jewish Publication Society, several national Jewish brotherhoods, and numerous young men's and young women's Hebrew associations. There are Jewish fraternities and sororities in various universities, an American Rabbinical Association, and several Jewish theological seminaries of high standard.

Seventy-four weekly, forty-nine monthly, nineteen daily, and twenty-six irregularly appearing Jewish publications are issued in the United States. Of these fifty-five are in Yiddish, or Yiddish and English, or Hebrew, with one in Ladino, which is a Spanish-Turkish-Jewish patois.

At present the Jews in America play an important role in many fields of human endeavor. Their contributions to national life have been diverse and often valuable. America owes a great deal to its Jewish citizens.

Today we face the deplorable but undeniable fact that prejudice against the Jewish people is not only at white heat in certain countries across the sea, but also that we may see it raise its ugly head in our own America. In an official report of the Dies Committee, appointed to investigate un-American activities, it stated that 135 anti-Semitic organizations have been brought to its attention. The committee had before it printed matter published by seventy-three of these organizations. The majority proved to be "letterhead outfits," but nevertheless distributed a great amount of anti-Jewish propaganda.

To counteract anti-Semitic propaganda, and to build friendship and tolerance among racial groups, the Presbyterians have organized the Newcomers Christian Fellowship in New York City. Commenting on this work, the *Presbyterian Tribune* of September, 1944, has this to say:

"The Jewish Hitler refugees founded quite a number of Jewish congregations in recent years with German language sermons. The Christian refugees did not. Some have tried to get a new spiritual home in one of the American churches, and are now happy members there. Others were not so fortunate. Especially in some congregations of more or less Teutonic background they were disappointed not to find the understanding welcome they had hoped for. . . . That is the problem our Newcomers Christian Fellowship is trying to solve by building a bridge between the American church and the refugees."

Seventh-day Adventists have a much greater work to do among the Jewish people than hitherto undertaken. The following words from the Spirit of prophecy make our duty plain:

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. . . . Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—*Acts of the Apostles*, p. 381.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Visualize the One-man Audience

By RICHARD B. LEWIS, *Teacher of Speech,
Walla Walla College, Washington*

ARE you planning a series of radio broadcasts? Perhaps you have already been "on the air" for some time and are a veteran of many religious "shows," as the industry insists on calling all broadcasts. By the way, did it ever occur to you to view your productions from the standpoint of the industry—as *shows*? You flinch at calling by such a name your earnest endeavors at winning souls to Christ. I know.

You have planned your series carefully. You have had suitable notices of it published to attract listeners. You have selected a good air time—after, of course, a thorough study of what constitutes a favorable time. You have studied how to tie in your radio work with your platform evangelism. You have enlisted the best musical talent you can get. You have planned a Bible school with printed lessons and offers of books and effective ways of getting names and addresses for follow-up work. You have adroitly scheduled your sermon subjects so as to build up a listening audience before you reveal your identity with certain unpopular views.

You are a thoroughgoing radio evangelist. But—how effective are you? How well are you "selling" your gospel stock in trade? Or, to revert to the somewhat odious term of the industry, how good a "show" are you putting on? Your sponsor must be satisfied. Your Hooper rating, indicating the proportionate number of listeners who tune in to your program, will scarcely answer the question satisfactorily. Your heavenly Sponsor wants you to reach a select audience and to reach the deep heart of that audience. He wants you on the air with a *show of divine grace*. How, in addition to the devices mentioned, do you propose to gain your objective?

We have not yet mentioned the one most important factor in your success on the air—the way you *write* and *read* your script. When listeners hear you read, they decide whether to listen to your program, or tune it out. That is, granting they have survived your opening music. What is the most effective way to write and read an evangelistic script? There are two principal styles—the auditorium style and the conversational style.

Auditorium Style

From the standpoint of radio production there is only one justification for using the auditorium style. That is the presence of a large studio audience which makes itself known to the listening

audience by joining in the hymn singing, perhaps by saying "Amen," or by being generally noisy with coughing, sneezing, shuffling of feet. The perspective of listening is then that of the variety show and the concert, with the radio audience veritably "listening in" on something that is going on at headquarters. The object is usually entertainment.

Though statistics are not available, I suspect that a large percentage of the following enjoyed by certain religious broadcasts of this type is held by the entertainment motive. The listener gets emotional release by hearing the rolling bass of the hymn accompaniments, the shouted devil-baiting of the preacher, and the ecstatic responses of the audience. He differs from other listeners tuned in to the comedian only in the type of emotional stimulation which he allows to entertain him.

Auditorium delivery, with its high-volume level, its raised and sustained pitch, often approaching monotone, and its explosive, oratorical rhetoric, is obviously farcical when it originates in a dead studio. The listener says to himself, "What is the fellow ranting about?" which might also be the response of thinking listeners to the "packed house" situation as well.

Right or wrong, the people of our generation are suspicious of spellbinding. They want facts. They want to decide for themselves, and they are not sure that the high-pressure evangelist is not trying to push them into something. There are obviously some people who can be pushed into anything, if the sales pressure is high enough. But we are interested in solid thinking people. We want converts who cannot be pushed out with as great ease as they were pushed in.

Conversational Style the Best

The conversational style is the logical style for the radio evangelist to adopt. It appeals to the rational mind. It is sincere, gripping. It will get a listening audience of the kind of people we want in our tabernacles and our churches.

Many a tent and tabernacle evangelist has faced a broadcast schedule completely at a loss as to how to achieve the informal delivery so essential to persuasion over the air. He wants to talk to the one-man audience. He wants to be friendly, personal. But as he starts to read his script, he at once finds himself preaching. He realizes it, but cannot stop. Next time is no better. He resigns himself to a modified auditorium style. What is he to do to break the pattern?

The trouble should be remedied at the beginning

—at the typewriter. The script must be written like *talking*, not like *preaching*, or like *reading*. Seated across from you is an earnest chap who does not understand about the truths of the Bible. He may not even be interested in spiritual things, but he does have problems that are bothering him, and would like to have some help in solving them. He might listen to a preacher-man if approached properly. So you start to talk to him—with your typewriter. Mind you, he will desert you without a “by-your-leave,” if you fail to interest him or to talk straight to him about his problem. So here you go—

“We live today in a war-weary world. [Beautiful, alliterative phrase, isn't it? You can just hear yourself sonorously inflect that opening clause!] A world gone mad, a world torn by hate, by violence, by death. [How your voice will swing down with a sepulchral thud on that last word! How neatly you have grouped your thoughts in a series of three. You waste no time getting into the subject!]

“Death! How the word chills us, how it conjures up before us pictures of the battlefields of Flanders, whose poppies are once more crushed beneath the weight of your son or mine, falling nobly on the soil made holy by a former generation, who also fought for freedom. [You are tempted to quote a stanza of “In Flanders Field,” but have become vaguely aware that the fellow across from you has around his mouth a strange smile, which he struggles to control. But you go on.]

“Did you ever stop to wonder, friend of mine [Ah, yes, *friend*—you must have the personal touch], about that son, fallen on a cold, grim battleground, far from home, far from loved ones, far from the assurances that his young mind rested upon but a few months ago?”

You are just about to write your real introductory question, “Is that the end for him, or does some indestructible part of him go on to some other place?” when you notice that while you were intent upon your keys, the man across from you had slipped away, and no one is sitting there.

Why go on? If you were to read that over the air the man at the radio set would twirl his dial, for he would know you to be play-acting. You would never really talk to a man across the desk in those stilted, puffed-up sentences. So let us try again.

“Good evening, friend of radioland. [Watch the “tone of voice” with which you write. It must be matter-of-fact, friendly, level, conversational. Look straight into the eyes of the man across the desk as you write.] I have here in my hand a letter. It was handed to me just a few minutes ago by a friend of mine, a mother. It begins, ‘We regret to inform you—’ You know how it goes on from there, to those choking words, ‘missing in action.’ A great many of those letters have been delivered in recent months. Maybe one has been delivered to you. But that mother was smiling through her tears when she handed me the letter. She said, ‘Ray was a good boy. Whatever happens I know it will be all right with him.’ Well, I knew Ray and I felt just the same way about it. Let me tell you why.”

You finish the script in the same informal tone, looking up now and again to see how the fellow across the desk is taking it, to see the shine in his eye and the quiver around his mouth, as you talk about thoughts that lie close to the human heart.

When air time comes, you cannot help reading that script straight into the heart of each listener, because you see again the face of the man across the desk, you feel again the warmth of human contact, personal, individual. Your voice has a long-

ing appeal in it, the “pathetic” quality spoken of by Mrs. E. G. White—pathetic because it carries your own personalized feeling for *one* individual who is as close to you all the time as that man who sat near you as you wrote.

What about the man sitting by his radio set? He is that same man we were talking about, and his face lights up in just the same way, and he follows you with the same sympathetic attention. He will not tune you out, if you are talking to *him*, just *him* alone. Your way of talking—the words you use and the voice you talk with—tells him of your deep interest in him.

In conclusion then, you achieve the conversational style of delivery by the simple (but, oh, how difficult) device of visualizing the one-man audience as you write and as you read.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

“IT SEEMED GOOD.”—Several gentlemen were visiting a French school, in which was a boy both deaf and dumb. One of them asked him who made the world. The boy took his slate and wrote the first verse of the Bible, “In the beginning God created the heaven and the earth.” He was then asked, “How do you hope to be saved?” The child wrote, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” The last question proposed was, “How is it that God has made you deaf and dumb, while those around you can hear and speak?” The poor boy appeared puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but, quickly recovering himself, he wrote, “Even so, Father: for so it seemed good in Thy sight.”—*The Presbyterian*.

REMOVE THE OBSTRUCTION.—A missionary and his son were traveling in their old car to a Telegu village where they were to show pictures of the life of Christ. Upon their arrival, they found the only place available for showing the pictures was in front of a Hindu temple. The priest gave his consent for the pictures to be shown there. The missionary noted that the priest, too, was curious to see the pictures.

The first picture to be shown was that of Christ, from Hofmann's *Christ and the Rich Young Ruler*. But when the picture was thrown on the screen, it showed only a dim, shadowy face. Upon investigation, the missionary discovered that he had placed his screen directly in front of an idol of the Buddha, where a tiny lamp was kept burning. Because the people were anxious to see the pictures, the priest ordered the lamp put out. Then the strong, appealing face of the Christ was clearly visible.—ISA RYAN LEOPOLD in *The Secret Place*.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

¶ Keeping the record straight!

“Thoughts on Daniel and the Revelation”

By ARTHUR L. WHITE, *Secretary of the E. G. White Publications*

For years questions have come periodically to the editorial office of THE MINISTRY, varying in phraseology, but always the same in intent; namely: “Did Mrs. White state that ‘Thoughts on Daniel and the Revelation’ was an inspired book, an angel standing by the side of Uriah Smith guiding his hand as he wrote? Please give reliable information, citing testimony evidence that will guide me in my relationship to this book.” The approaching release of the revised “Daniel and the Revelation” led us to ask Arthur White, custodian of the E. G. White manuscripts, to make an exhaustive search of all the evidence bearing upon this query, and to make the findings available through these columns. We have had several of the most experienced leaders in our cause read it, and it is now published with their endorsement. The facts here set forth are sound and can be relied upon. The Spirit of prophecy manuscript statements cited have been verified and duly released. We are confident that the information concerning this important book will be gratefully received by the field. Publication of this article at the time of release of the newly revised and reillustrated “Daniel and the Revelation” seems particularly appropriate.—EDITOR.

THERE is abundant evidence that the book *Thoughts on Daniel and the Revelation* was considered by Mrs. White as a timely and important volume, containing the message needed by the world, and she bespoke for it a wide distribution. Here are several characteristic statements:

“The light given was that *Thoughts on Daniel and the Revelation*, *The Great Controversy*, and *Patriarchs and Prophets* would make their way. They contain the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people.”—E. G. WHITE Letter 43, 1899. (Published in *Colporteur Evangelist*, p. 21.)

“I consider that that book [*Thoughts on Daniel and the Revelation*] should go everywhere. It has its place and will do a grand, good work.”—E. G. WHITE Letter 25a, 1889.

“Instruction has been given me that the important books containing the light that God has given regarding Satan’s apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. *Patriarchs and Prophets*, *Daniel and the Revelation*, and *The Great Controversy*, are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes.”—*Review and Herald*, Feb. 16, 1905. (Republished in *Colporteur Evangelist*, p. 21.)

Granting the force of such clear endorsement of the book, it is true that nowhere in Mrs. White’s writings, published or unpublished, do we find reference to an angel standing by the side of Uriah Smith while he wrote. And certainly we find no indication that Mrs. White ever considered *Thoughts on Daniel and the Revelation* to be an inspired book, thus inerrant in all its expositions.

The basis for a somewhat widely accepted belief to the contrary is a statement made long after the incident referred to, by one lone early worker, based upon his memory at the time. Here is the statement:

“Many years ago, when the late Elder Uriah Smith was writing *Thoughts on Daniel and the Revelation*, while Elder James White and Ellen G. White were at my house in Enosburg, Vermont, they received by mail a roll of printed proof sheets on *Thoughts on Revelation* that Brother Smith had sent to them. Brother White read portions of these to the company, and expressed much pleasure and satisfaction because they were so concisely and clearly written. Then Sister White stated what she had been shown, as follows:

“The Lord is inspiring Brother Smith—leading his mind by His Spirit, and an angel is guiding his hand in writing these *Thoughts on Daniel and the Revelation*. I was present when these words were spoken.

(Signed) “A. C. BOURDEAU.”

Memory of One Witness Insufficient

With all due regard to the sincerity and integrity of the one who made this statement, which some years ago was placed in circulation in printed form, it should be pointed out that in matters of such importance the memory of one witness alone is not sufficient evidence. Moreover, it is demonstrable that in some of the details of the incident, his memory proved faulty. For instance, Uriah Smith’s writings on these prophetic books appeared originally in two sections, *Thoughts on Revelation* being printed first, and *Thoughts on Daniel* later. At the time *Thoughts on Revelation* was brought out, Elder and Mrs. White were living in Greenville, Michigan, where Elder White received and commented on the new book. (*Review and Herald*, July 16, 1867). As it was a few weeks later that they were at Enosburg, Vermont, it must have been the finished book, not the proof sheets, that formed the basis of the conversation referred to. Moreover, Elder Smith at this time had not even announced his intention to write on *Daniel*. Therefore, Mrs. White could not have used the exact words attributed to her—“An angel is guiding his hand in writing these *Thoughts on Daniel and the Revelation*.” If such inaccuracies as these two are found in Brother Bourdeau’s statement, the question naturally arises as to whether we ought to count too heavily on the complete accuracy of other minute details of the reminiscent incident.

Further, even though she spoke commendably of the volume, there are statements penned by Mrs. White which have a negative bearing on the inspiration of *Thoughts on Daniel and the Revela-*

tion. Speaking, in the nineties, of Elder Smith's books, one of the leaders in our colporteur work asked Mrs. White, "You believe they are inspired, do you not?" Indicative of her recognition of the folly of the question, she replied, "You may answer that question; I shall not."—E. G. WHITE Letter 15, 1895. At another time she was asked a similar question. Here are the question and the answer:

"Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?"

[Answer.] "I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work."—E. G. WHITE, *Review and Herald*, March 25, 1890.

Two decades later, in writing regarding an interpretation of prophecy given in *Thoughts on Daniel and the Revelation*, over which there had arisen some controversy, Mrs. White spoke against "magnifying the importance of the difference in the views that are held," and further said:

"In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books."—E. G. WHITE MS. 11, 1910. (Published in *Preach the Word*, p. 7.)

And at another time she wrote:

"There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation."—*Review and Herald*, Dec. 20, 1892.

There stood out clearly, however, in the memory of several workers, the oral expression of Mrs. White that she had seen an angel standing by the side of Elder Uriah Smith as he wrote. While there is no documentary confirmation of this, such would not be inconsistent with utterances of a similar character regarding the work of noble men of God. Thus she wrote of Luther: "Angels of heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding."—*The Great Controversy*, p. 122.

And of William Miller, she said: "God sent his angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people."—*Early Writings*, p. 229.

However, these experiences have never conveyed the thought of inerrancy in all the positions taken and the various teachings of these men who were mightily used of God. Nor would it be reasonable to assume that words which may have been spoken by Mrs. White as to the presence of an angel, as Uriah Smith wrote, would indicate that he was inspired in his writing, and that he was therefore inerrant in all that he set forth.

Historical Development of the Book

The present well-known volume, *Thoughts on Daniel and the Revelation*, was developed through the decades until it reached its present form. For many years, as mentioned earlier, there were two books, first *Thoughts on Revelation* and later *Thoughts on Daniel*.

James White in 1862 caught the vision of a complete exposition on Revelation as he attended "a large and flourishing Bible class conducted by Brother Uriah Smith" in connection with the Battle Creek Sabbath school. Chapter by chapter they had studied Revelation and "passed through the entire book, . . . all coming to the same conclusion on almost every point," and they were "confident that they had found a better harmony than they had before seen, and clearer light on some portions of the book."—*Review and Herald*, June 3, 1862. Delighted with the results of their group study, the class decided to go through the book again, "taking one chapter for each lesson."—*Ibid*.

Here, thought James White, was an opportunity to develop helpful matter for Seventh-day Adventists generally, and he announced his intention from week to week to report the results of the investigation in the *Review* "by way of a few thoughts on one chapter each week." The co-ordination of the plans for study and writing are indicated by the James White comment that "should we be called away for a few weeks, the class propose to leave the book of Revelation, in our absence, for some other portion of the Scriptures, until we return." And he voiced his confident hope in his closing words: "Judging from past investigation of this book by the brethren and sisters of the Bible class, we hope in expressing our views to express theirs also, yet we choose to be alone responsible for what we may say."—*Ibid*.

Then follows the first installment—a three-column article reviewing the important points stressed in the study of May 17, appearing under the title "Thoughts on Revelation." Chapter one of Revelation was dealt with in this initial article of the series. First a few verses are quoted, and these are followed with appropriate comment and explanation—a form of treatment which was to become very familiar in the following decades.

The next five consecutive numbers of the *Review* carried articles dealing with the book, chapter by chapter, until as James White left for a trip, he inserted a two-line note: "'Thoughts on the Revelation' will not again appear till our return from the northern tour."—*Ibid*, July 15, 1862.

After a lapse of two months the articles were re-

sumed in the issue of September 9, with a presentation of Revelation 7. Then James White abruptly closed his work on the series with a brief article headed "Chapters VIII and IX," but commenting only on the first five verses of Revelation 8, covering the seventh seal and introducing the seven trumpets. Then the article was cut short by James White's explanation that for lack of time to prepare an "exposition of the trumpets" he must be excused for passing over them and recommending "as the best light at present," the pamphlet entitled *The Sounding of the Seven Trumpets*, listed as for sale at the Review office. The pamphlet referred to was a sixty-eight-page reprint of Josiah Litch's explanation of the seven trumpets, published by the Review and Herald office in 1859, previously appearing as article reprints. Five weeks later Elder White admitted the futility of his attempting to go on with the work, and announced that, since he was away from home much of the time, "Brother Smith has consented to conclude the book, commencing with Chapter X."—*Ibid.*, Oct. 21, 1862.

In the same style, but with more extended comment, Uriah Smith then picked up the work and treated Revelation 10 to 22, presenting an article in each number of the *Review*, save one, and closing the series on February 3, 1863, in issue Number 10 of Volume 21.

"Thoughts on Revelation" Printed First

Two years passed before the readers of the *Review* were informed of the intention of its editor, Uriah Smith, to prepare the manuscript for a book—*Thoughts on the Revelation*. In speaking of this, he set forth his purpose to build on the series of articles written by Elder White and himself, and called for suggestions from the people. Here is his statement:

"We have commenced to revise, and in a great measure rewrite, the 'Thoughts on Revelation,' published in *Review*, Volumes XX and XXI. We shall devote what time we can to this work, besides preparing matter for the *Review*, otherwise than writing. If any brethren have any suggestions to make on any part of the book, we hope to receive them at once."—*Ibid.*, July 18, 1865.

From time to time during 1865 and 1866, brief notes informed Seventh-day Adventists that Elder Smith was devoting what time he could to the promised work, but it was not until April, 1867, that the copy was put in the hands of the printer, and the completed book was listed for sale on June 13. As the finished volume was received by James White he reached for his pen, wrote a few words of commendation, and then stated:

"These thoughts are not the fruit of one brain. In the time of the end the Revelation was to be unsealed and opened. And from the open book, light has been shining. William Miller saw much. Others since have seen more. . . . This . . . is a book of thoughts, clothed in the author's happy style, plain, yet critical and practical, coming down to the spiritual wants of the common people, yet elevated and dignified. This standard work should be in the library of every believer."—*Ibid.*, July 16, 1867.

Before the second edition was printed, Elder

Smith revised the work, and in its new form several printings appeared.

"Thoughts on Daniel" Brought Forth

In 1872, five years after *Thoughts on the Revelation* was printed, a companion volume, *Thoughts on Daniel*, was issued and announced for sale on December 31, 1872. This, too, quite largely represented the joint study of able Bible students. After passing through several editions as single volumes, the two companion books in 1881 appeared as a combined work, *Thoughts on Daniel and the Revelation*.

Elder Smith prepared his manuscripts as a scholarly writer would, setting forth denominational views on the great lines of clearly understood prophecy presented in Daniel and Revelation. But when he undertook the verse-by-verse exposition of these two books, he ran into many texts of Scripture which dealt with matters regarding which we as a people had not given much if any study, and in such cases he often set forth the views of the best commentators available, and used freely both the lines of argument and the words of Josiah Litch, George Storrs, and others. Elder Smith demonstrated remarkably good judgment in the selection of matter from these writers.

It was but natural that as time advanced, some points became more clear and some errors which had been embodied in his earlier work were seen. This led the author from time to time to make a number of corrections and adjustments in his former statements. Of one such revision, W. C. White wrote in 1910:

"In 1886, 1887, and 1888 there was considerable con-
—Please turn to page 46

Supplemental Counsels

THOSE who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find *Daniel and the Revelation* an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in *Daniel and the Revelation*. There is found solid, eternal truth for this time. Everyone needs the light and information it contains. . . .

God desires the light found in the books of Daniel and Revelation to be presented in clear lines. It is painful to think of the many cheap theories picked up and presented to the people by ignorant, unprepared teachers. Those who present their human tests and the nonsensical ideas they have concocted in their own minds, show the char-

acter of the goods in their treasure house. They have laid in store shoddy material. Their great desire is to make a sensation.

The truth for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study *Daniel and the Revelation*. They will then have something to talk about that will help the mind. As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others the great, essential truths of God's Word. . . .

Now is come the time of the revelation of the grace of God. Now is the gospel of Jesus Christ to be proclaimed. Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the first, second, and third angels' messages. The students in our schools should carefully study *Daniel and the Revelation*, so that they shall not be left in darkness, and the day of Christ overtake them as a thief in the night. I speak of this book because it is a means of educating those who need to understand the truth of the Word. This book should be highly appreciated. It covers much of the ground we have been over in our experience. If the youth will study this book and learn for themselves what is truth, they will be saved from many perils.—E. G. WHITE MS. 174, 1899.

THE BOOK SHELF

Books, Reviews, and Discussions

Evolution, Creation, and Science,* Frank Lewis Marsh, *Review and Herald*, Takoma Park, D. C., 1944, 304 pages, \$2.25.

For some time we have known that the professor of biology at Union College has been preparing a book dealing with the various aspects of the evolution problem. The volume is now ready, and is one that every intelligent person ought to read. It is a "must" book for every Adventist worker. The only one of my books which attempted to deal at all fully with the more strictly biological aspects of the problem is now twenty years old and has long been out of print. A host of discoveries have been made within these twenty years, and the accumulated literature on the subject is so vast that only one in direct contact with biological teaching and research could possibly hope to cover the ground adequately.

Professor Marsh has done an excellent job. He is a lucid writer, a clear thinker and reasoner, and when these qualifications are reinforced by a thorough command of his subject, we have a right to expect a real book, one that we need not be ashamed to place in the hands of college and university men for their instruction and enlightenment regarding the profoundly important subject of a literal creation. The truth about creation is

a vital part of our Adventist message and has been timed by Providence for this age of evolutionists. Here is a book which is reliable in its scientific facts, well written, and completely loyal to our Adventist standards. It contains no foolish praise of such demigods of evolution as Lamarck and Darwin, no nonsense about impossible examples of hybridization, and no confused thinking about the fundamental facts of geology and their key place in the fundamental logic of the general theory of organic evolution.

Let every Adventist worker get a copy, read it carefully, and then pass it along to do missionary work among his scientifically educated friends.

GEORGE MCCREADY PRICE. [Veteran Science Teacher, Loma Linda, California.]

Martin Luther, God's Man of Destiny,* Basil Miller, *Zondervan*, Grand Rapids, Mich., 1942, 149 pages, \$1.

A minister desiring a detailed biography of Luther would hardly select Doctor Miller's recent book as a work of reference, but for a shorter volume covering the main events of the reformer's life, it is entirely acceptable. The mountain peaks stand out clearly, the journey to Rome, the ninety-five theses, Worms, Spires, Augsburg. The style is interesting, sympathetic, and yet sufficiently scholarly to gain the confidence of the reader. The book is particularly valuable in refreshing the memory regarding those stirring events of the Reformation which we learned during student days and have perhaps allowed to fade into the background. Doctor Miller brings them again into focus in a most appealing way.

ROGER ALTMAN. [Office Secretary of the General Conference.]

I Married a Minister,* Golda Elam Bader, *Abingdon-Cokesbury Press*, Nashville, 1942, 192 pages, \$1.50.

When I had finished reading this little volume, I felt like reading it through again. Its slightly less than 200 pages are filled to overflowing with true-to-life experiences of a minister's wife, as well as suggested goals and ideas for which to strive. Fifteen representative wives of preachers and one daughter have each contributed a chapter in this mosaic picture of the co-worker of him who serves as a minister.

The problems, accomplishments, and possibilities of the complex life of a minister's wife are dealt with in an interesting manner. She it is who must always have ample time for church activities and serving as assistant to the pastor, while at the same time not neglecting her home duties and responsibilities as a faithful wife and efficient mother, yet withal finding time for her own spiritual needs and self-improvement.

To all who are now serving in this capacity, and to any who may be contemplating the same, I heartily recommend the book, not only for reading but for study.

MRS. J. F. WRIGHT.

* Elective, 1945 Ministerial Reading Course.

* One of the required volumes of the 1945 Ministerial Reading Course.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Sabbath School Establishes Believers

By CARL E. GUENTHER, *Departmental Secretary, Southern New England Conference*

FIFTY-SIX THOUSAND Seventh-day Adventists in North America are not Sabbath school members! This appalling number is equivalent to the total constituency of more than four great union conferences (Atlantic, Canadian, Central, and Northern).

This startling situation assumes the proportion of a major tragedy when it is recalled that the Sabbath school is the greatest holding agency of the denomination, that the great majority of those dropped by apostasy are non-Sabbath school members, and that our apostasies are reaching alarming heights. By way of illustration, during the first quarter of 1943, 1,920 souls were added by baptism and profession in North America, while 992 were dropped by apostasy. In other words, for every two added, one was dropped.

One way to add to our net additions is to make fewer subtractions. Benjamin Franklin said, "A penny saved is a penny earned." Similarly, a church member saved is a church member gained. Little is gained in numbers, in satisfaction, or in dollars and cents by adding a soul to the church, only to have a soul lost. We should win many more by public evangelism. We must also hold them, and one excellent way to do it is by increasing Sabbath school attendance and membership.

Every candidate for baptism should be enrolled as a member of the Sabbath school before the rite of baptism is administered. These candidates come from churches in which it is not customary for adults to attend Sunday school. They must therefore be converted not only on the Sabbath question but on the Sabbath school question. The logical time for conversion on both questions is before baptism. Yet the records declare that approximately one out of four persons baptized is not a Sabbath school member at the time of baptism. That evangelist or pastor who enrolls his new converts in a Sabbath school class of which he himself may be the teacher, is welding an effective link in the chain that will bind souls to the church.

It has been proved that a concerted, earnest effort to enroll missing church members in the Sabbath school produces results, and at the cost of little time to our ministry. In the city of Boston, sixty church members have been added to the Sabbath school membership. The pastor of this large church meets with the Sabbath school council committee. He encourages the use of a three-color card index, which easily reveals who the

missing are. The council divides these among the Sabbath school classes for personal work, or they are assigned to volunteers by the superintendent during the Sabbath school service. The pastor preaches a Sabbath sermon on the importance of Sabbath school membership, closing with an appeal for new members. Announcements are frequently made in the church service, calling attention to the blessings received in Sabbath school. The pastor, in the course of his regular visitation, encourages the missing ones to attend, or to enroll in the home division. Conditions are improved in the school itself, such as the place of meeting, the leadership, and the program.

With a minimum of effort and maximum results, the pastor may build up his flock in the holy faith. Unless such an effort is made, a great many will be missing not only from Sabbath school but also from the church, and from the kingdom of God. These souls are precious to the church and to the Lord. In dollars and cents the cost of winning them to the message is enormous. Someone has estimated that the average cost of winning one person in North America is about \$2,000.

If these men and women and young people were precious when they were utter strangers to us, and we expended so much time and money upon them then, surely they are more precious after making their decision for the truth. Certainly God expects us to do something more to save them!

The Power of Example

In this work of building up Sabbath school attendance, example is more powerful than precept. The presence or absence of the conference worker during the Sabbath school hour speaks volumes. The pastor or visiting speaker who habitually comes in at the close or near the close of Sabbath school, preaches a silent yet effective sermon *against* Sabbath school attendance.

The great majority of our workers, happily, are faithful. But one unfaithful steward can undo more than five faithful ones can repair. It is a sad circumstance that many of our missing members are conference workers.

Some workers are preaching too often on the Sabbath. Surely it is an injustice to expect any minister to preach at so many places in one day that he cannot attend Sabbath school. The minister of the gospel not only has temptations but is the special object of the tempter's devices. If anyone needs the blessings and the holding power of God in his soul more than others, it is the minister.

One of our slogans is, "Every member of the church a member of the Sabbath school." Does not this include the minister? The apostle Paul, writing to a minister, said, "Be thou an example of the believers." Paul was an example of what he wanted others to be. Each of us should be the same—the conference president, treasurer, and secretary, the minister, minister's wife, Bible instructor, and teacher. The messenger of the Lord makes clear that reformatory movements must begin with the ministry—begin at the top and work down. I therefore earnestly urge a reformation of regular and punctual Sabbath school attendance among our workers.

Personally, I cannot bring myself to ask someone else to do what I am unwilling to do myself. How can we be consistent or successful in encouraging others to attend Sabbath school when we ourselves are absent? If we will first lead the way and encourage our people by precept, they will follow. God help us, as workers in this closing gospel movement, to *be* as well as to do.

Organizing Speedier Campaigns

By BERNARD F. KINMAN, *Evangelist,
North England Conference*

PERHAPS some think that we ought to talk of longer campaigns rather than speedier campaigns. However, I believe that faster work will bring more converts. Let me make myself clear at the outset. I am not suggesting that we should start rushing converts through to baptism before they are prepared. That is not what is meant by speedier campaigns. Every convert to God's last-day message has the right to be well born. God expects the evangelist to leave nothing undone to bring this about.

Neither do I wish to suggest that an evangelist should rush off without seeing the results of the campaign properly established. There is a great danger here. But what I do suggest is that where we are now conducting only one campaign in one year, we could conduct two, or even more, in the same time, thus doubling our present numerical results. Are we convinced that there is need for us to do faster work in order to get a larger number of converts? In Volume VII of the *Testimonies*, we read:

"Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted."—Page 14.

Time's hour is late. The days of trouble, long foretold, are upon us. Probation soon will close. The world is in a state of unprecedented upheaval. The conflict of the nations spreads throughout the earth. The old order is passing. What we fail to do in times of comparative peace and prosperity, in lands still open to us, will soon have to be done under the most forbidding conditions. (See *Ibid.*, Vol. V, p. 463.)

Can we say, in the light of these statements, and by our personal observations, that we are satisfied with our results? It is not the campaign itself that makes Seventh-day Adventists, but rather the personal work with each convert. Therefore, the sooner can the evangelist expect to bring his convert to a decision. The week-night meeting particularly lends itself to a closer contact, and the subjects dealt with at that time are usually those which call for a personal decision on the part of the listener. One cannot overemphasize the need for smaller decisions being made by the hearer before he is brought to the time when he is expected to take the large and important step.

If you are going to leave all your preaching to the Sunday night, then, of course, your campaign will take a long time—perhaps too long to be really effective. Surely, as soon as the Sabbath has been thoroughly presented, those who have seen its significance should be invited into a baptismal class conducted by the evangelist personally. There he can do a thorough and quick work of preparation.

I believe that there is some similarity between military and evangelistic campaigns. A long-drawn-out military campaign is bad for the morale of the soldiers and very expensive in loss of life and money; so also is an extended evangelistic campaign. There are three headings under which we might well study this question of speedier campaigns.

1. EFFICIENT LEADERSHIP.—The best army in the world will fail under poor leaders, whereas the worst army can do exploits if ably led. There are many things the conference can do to make speedier campaigns possible, such as continuing to release evangelists from church work as far as possible and practical.

2. GROUP EFFICIENCY.—Let there be perfect harmony among the evangelistic company. Let it not be a one-man show, nor a band of critics, but an equal sharing of the burdens.

3.—INDIVIDUAL EFFICIENCY.—Cut out unessentials. They can easily creep into our lives. We call ourselves by the name of evangelist on our handbills. Let us act as such. From start to finish plan the days. Plan the day of your baptism, and then work for that day.

After all is said and done, the real solution to the problem of speedier campaigns is the personal presence of the Holy Spirit, united with human effort.

"What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give? We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of His Spirit. Be fervent in prayer, and watch in the Spirit."—*Testimonies to Ministers*, p. 512.



"THE radio force is the church's air force."

The Small-Town Effort

By CLARENCE A. RENSCHLER, *Pastor-Evangelist, South Dakota Conference*

THERE are three words that might well be the motto and watchword of one who conducts a small-town effort—*courage, persistence, and adaptability.*

COURAGE. It takes courage for a minister and his wife to go into a strange community where there is no Seventh-day Adventist church to back them. Frequently he will have to be his own song leader, his wife will play the piano, he will offer his own prayers, he and his wife provide the only special music that there is, and any other special features. As he approaches his first meeting, he does not know whether to expect a hundred people, or a half dozen scattered throughout the hall.

PERSISTENCE. Many ministers go into a small town to hold a series of meetings, but they see that only a few are coming and their small audience is rapidly dwindling; so they decide to quit while quitting is good. No one was tempted more to stop than I when we started meetings at Newell a year ago. The first Sunday night we had fifty people, and during the week nights between twenty-five and thirty. The following Sunday night we again had almost fifty, and that week our crowd fell off sharply. Night after night we went with but few in attendance. The temptation was strong to go back to Spearfish, where we felt there were greener pastures, but we prayed, and the Lord gave us courage to stay by.

During the next week or two we called on the people who had requested literature on the subjects previously presented, and my wife succeeded in organizing a small Bible class. After a while we succeeded in organizing another, and then another, until we had forty people attending somewhere in one of these classes. Not all these people accepted the message, but enough accepted to make this type of program abundantly worth while.

It took quite some time before we fully realized why it was that our audience at Newell had melted away. The second week had marked the official opening date of the sugar-beet harvest in that area, and young and old were engaged in this work early and late for almost a whole month. If we had given up holding meetings at Newell after this first disappointing experience, our work would have been all in vain. But the Lord helped us to persist during these first few discouraging weeks, and we had the joy of seeing thirteen new believers who had no former connection with Adventism baptized into the advent message. It pays to persist and hold on.

ADAPTABILITY. Every community usually has its own type of people. We do well to study the class of people with whom we are to deal and the religious set-up of the community. Are the majority indifferent to religious things? What are the language problems of the locality? Where

we are working the people are largely of German descent. Though I do not preach in that language, I offer German literature. We have German booklets and Bibles for prizes. We also provide German Bible studies and encourage the people to bring their German Bibles and read from them. I encourage the people to ask questions in their own language; then we in turn translate them for the benefit of the others and answer the questions in English. Now let us consider a few principles that are important in small-town evangelism.

MEET PEOPLE ON THEIR OWN GROUND. I believe it is a good idea to meet people on their own ground. If you find a man out in the field pitching hay, roll up your sleeves and give him a lift. Spend a day with some prospective Adventist, helping him with some of his humble, everyday labor. Show him that you are not ashamed to help him with the things he is doing. I spent parts of four days helping a man with his sheep, while in the evenings we had a Bible study. Some time ago we witnessed this man, together with his family, uniting with God's family by baptism. Time spent in that way pays rich dividends.

STUDY THE TERRITORY. In planning an effort in a small town, study your territory. My wife and I like to work a town with the Ingathering first. Especially is this revealing in the residential section. This will give an idea whether the place is ripe for an effort, whether the people are interested in Bible prophecy, and whether they are concerned about the signs of the times. It is well to find out whether your prospective territory has been covered with our books. Of the thirteen people baptized in Newell, five had our truth-filled books in their homes. One reason why we chose to labor in the little town of Vale is that it has been well worked by our colporteurs in the past.

Let me relate one incident to show the value of following this plan. Twenty-three years ago a colporteur sold W. A. Spicer's *Our Day in the Light of Prophecy* to a young mother at Newell. She read the book and was convinced that it contained the truth. She loved the message of the book, but knew no others who believed its contents. When children were born into the family, the husband and relatives urged that the children be sprinkled, but she remonstrated, "That's not the way the Bible says to be baptized."

For twenty-three long years she searched. Last fall we started meetings in an old community church building. This woman was a regular attendant. When we called at her home to deliver our literature, she said, "You people preach just like this book teaches." She then brought out a well-worn *Our Day*. Great was her joy when she found out that we were the people of the book. Soon afterward, at the close of a Bible study on the Sabbath, she said, in the presence of the others in attendance, "Here is where I take my stand. I know it will be hard, and I will meet with much opposition, but from now on I will keep the Sabbath." Her predictions have been all too true. Her husband opposed every step of the way, but

she has remained faithful and is a real credit to this movement.

TYPE OF BUILDING TO CHOOSE. What building should we rent in the small town? Obtain the best the community can provide. We have a great message. It should be presented in as good a setting as possible. Strive to rent the type of building used for public or semipublic purposes. Befriend people who are in a position to help you.

ADVERTISING. Sometimes little towns do not have a local newspaper. In that case it is advisable to use a neat handbill at least once a week. Cover your rural section as well as the town. In many cases the country people respond better to your invitation, even though it is more of a sacrifice for them to come.

In our Vale effort we had no outside help as far as music was concerned. In order to add variety, behind a screen we used a phonograph on which we played religious records during the time the people came in and also while the offering was being taken up. The audience seemed to appreciate this type of music.

Is small-town evangelism necessary? Absolutely! The gospel is to go into all the world, including the small towns. My heart is made sad every time I drive through a town in which the voice of one of God's messengers has never yet sounded the message for this hour. Again and again comes the Master's challenge, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." I wonder whether this is in the process of being fulfilled now.

Order of Service on Sabbath

By A. E. MILLNER, *President,*
Ontario-Quebec Conference

SHOULD we adopt a uniform procedure in the opening exercises of the Sabbath services? As leaders of God's remnant people, we would do well to bear in mind the helpful counsel Paul gave to the Corinthian members: "Let all things be done decently and in order." Then, too, there is the instruction of God's messenger:

"The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshiping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference."—*Testimonies*, Vol. V, p. 491.

That there is a lack of uniformity in procedure is clear to many. This may be due in part to the desire of leaders to avoid the pitfalls of ritualism, a type of service which endangers the life of the church. On the other hand, it may be for the want of concrete suggestions of a constructive nature. On page 151 of the *Church Manual* we read:

"It has never been our custom to prescribe a set form or order for public worship. A short order of service is usually better suited to the real spirit of worship. Long preliminaries should be avoided. Thus more time can be given to the study of the Word of God."

It is of interest to observe the various forms of service as practiced here and there. One church in particular, which I visited not long ago, followed an unusually short service. The opening exercises consisted of no more than a hymn and prayer, followed by the sermon. Such a form of service, followed without deviation, does not lend itself to inspiration or enthusiasm. Four items remained to be cared for in the closing exercises—the offering, the announcements, a hymn, and the benediction.

On another occasion it was my privilege to visit a church not in our union, where a large membership worshiped on the Sabbath. The order of service closely followed that laid down in the *Manual*. Two features entered into the picture, however, which in my humble judgment did much to detract from the sacredness of the hour. The announcements made by the pastor consumed twenty minutes. Following the second hymn, which came just before the sermon, an appeal for *Signs* subscriptions by the conference president and the pastor consumed still more precious time—twenty-seven minutes to be exact. In terms of sales the results were highly encouraging, but the sweet influence of the Spirit of God was noticeably lacking. How much better it would have been to discuss the plan pertaining to the *Signs* campaign during the ten-minute missionary service, or at some other time.

The element of time in following a form of service cannot be ignored. The opening exercises should not under any circumstance consume time required for the preaching of the Word, for the sermon is the heart of the service.

Would it not make the service more interesting and attractive, and at the same time prevent its degenerating into a dry form, to follow one or another of the suggestions in the *Church Manual*? The following form of service can easily be adapted or abbreviated to the needs of large or small churches:

Announcements
Organ Prelude
Doxology
Invocation
Hymn
Prayer
Offertory
Hymn or Special Music
Sermon
Hymn
(National Anthem, on special occasions)
Benediction
Silent Prayer
Organ Postlude

Local conferences might endeavor to adapt the above outlined service to their specific needs, as may be necessary. Surely some thoughts and plans along this line would be a step in the right direction.

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☞ **CHRISTIANITY** has not been tried and found wanting; it has been found difficult and not tried.—G. K. CHESTERTON.

Interviewing Young People

By ELDINE W. DUNBAR, *Associate Secretary,
Missionary Volunteer Department*

SOME Christian workers "inspire" interviews and rejoice in them. To others, the task of counseling young people is far more duty than delight.

It is not to be expected that every minister or pastor should be a technically qualified expert or have specific psychological gifts for dealing with youth, but it is assumed that the successful pastors and workers are personally close to youth, and that they are fairly well posted on the main landmarks of wise spiritual guidance. If a worker is sensitive to attitudes and abilities, and humble within himself and prayerful about his influence over young lives, he cannot fail to be helpful in this vital area of his ministry.

The following suggestions are brought forward merely to supplement a worker's own characteristic procedure in interviews with youth regarding the problems of the Christian life. The real background for such counseling is, of course, interest in the individual, a burden for his salvation, and a genuine enthusiasm for the work of the church.

1. *Make any interview as unhurried as possible.* Life decisions and spiritual problems are not wisely discussed in haste, and the proverbial "long, long thoughts" of youth are often slow in achieving expression. Talk with the young person, not for two or three minutes in a hallway, but for an hour in his own home, in your study, under a shady tree, or in the sanctuary itself.

2. *Break down barriers.* Joining youth in their interests, recreations, and hobbies will tend to dissolve all barriers. Young people will quickly and freely confide in workers who enjoy associating with them in other than religious things.

3. *Stress a task, not a profession.* In advising young people regarding their lifework, the wise counselor will stress the ministry, teaching, nursing, medicine, business, etc., not as professions with their community standing, steady income, and genteel life, but rather as *tasks*, as opportunities to more widely serve God and our fellow men. Our young people should desire above all else to give their lives to the building of the kingdom of God in the hearts of men and women. The professions, if the interests and abilities of young people fall along those lines, have a tremendous drawing power. Let us keep our counsel on the level of true motivation. We defeat our first purpose if we dwell on externals rather than upon the desperate need of choosing a calling according to God's purpose for us.

4. *Treat the interview in confidence.* The confidential character of an interview should be a serious matter to the worker. Youth will not readily discuss close personal problems with a minister who does not hold such discussions in strict confidence.

5. *Be specific.* Young people do not usually appreciate generalities. If the worker is truly endeavoring to win the heart of a young man or young woman to God, and to create a love for the service of God, it is important that he speak frankly with him or her. Young people today expect this. They should be given definite opportunity to make specific requests for prayer and help in their own personal lives.

6. *Pray in closing an interview.* Partly because our best selves are sharpened by prayer, we need God's mind working with our own to ratify all good decisions or impressions brought about by an interview. The most important step any young person takes in deciding his problems in the Christian life is to pray about them. That truth should be made explicit by informal personal sharing of prayer in every interview.

Finally, in our efforts to win the youth, who are to be the future "muscle power" of the church, is it asking too much that the one who ministers to youth should know:

Who all his young people are?
Where all his young people are?
What all his young people are?

God will help us as we step out to meet this challenge!



Length of Public Prayers

AGAIN and again we are told by the messenger of the Lord that public prayer should be short. Our Lord taught us how to pray. The prayer He gave us is about the length of many of the introductions to our public prayers.

"Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. . . . How comprehensive this sample prayer! It covers the actual need of all. One or two minutes is long enough for any ordinary prayer."—*Testimonies*, Vol. II, p. 581.

"When you pray, be brief, come right to the point. Do not preach the Lord a sermon in your long prayers."—*Id.*, Vol. V, p. 201 (See also Vol. IV, pp. 70, 71.)

We feel we have to pray in great detail, using impressive phrases, but we forget that vain repetitions are the mark of heathen prayers. If we addressed any other being with some of the intonations and the repeated use of names such as we weave into our prayers, those who heard us would be amazed and disgusted.

"Some think it a mark of humility to pray to God in a common manner, as if talking with a human being. They profane His name by needlessly and irreverently mingling with their prayers the words, 'God Almighty,'—awful, sacred words, which should never pass the lips except in subdued tones and with a feeling of awe."—*Gospel Workers*, p. 176.

In all extempore speech we fail to notice the passage of time. Long prayers quench the devotional spirit, for the average worshiper cannot maintain the spirit of fervor. Our prayers are too often dull and dreary.—*Lay Preachers' Handbook* (North England Conference).



Not a Block to Be Moved, Nor a Pin to Be Stirred

II. The Inclusiveness of the Fundamentals (Part 2)

9. PARALLELS JEWISH REJECTION OF MESSIAH. Preliminary to the giving of this message on the firm, threefold platform, the lesson of the prototype at the first advent was stressed by Mrs. White. Note three cumulative points: Those who rejected the testimony of Christ's forerunner, John the Baptist, were not in a position to see and accept Christ as the Messiah, who had come to die for the sins of the world, and finally rejected and crucified Him. In so doing they placed themselves where they could not perceive and receive the blessing of the Day of Pentecost, which would have taught them the way into the heavenly sanctuary and Christ's ministry there as heavenly priest.²⁰

Because of their rejection of these three fundamental, progressive steps, they failed to see that the rending of the earthly temple veil voided all further earthly sacrifices and typical ordinances—that the great antitypical Sacrifice had been offered and accepted, and the Holy Spirit had signaled the entry of Christ in the holy place of the heavenly sanctuary—leaving the earthly temple desolate and valueless. Thus they missed the light of the sanctuary truth and could not be benefited by Christ's ministry in the holy place of the antitypical sanctuary in heaven. Then comes Mrs. White's paralleling application to the advent people, following the October disappointment in 1844.

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place."²¹

They declare the light on the sanctuary and Sabbath to be false, subversive, and heretical. They refuse to avail themselves of Christ's new and final relationship to man in the closing phase of the judgment.

10. TWO OPPOSING POSITIONS ON SANCTUARY LIGHT. Following the sunset ending of the fateful tenth day of the seventh-month disappointment, the first night part of the new sunset-to-sunset day of October 23 was spent in intercessory prayer by Hiram Edson and his associates. And on the morning of this same October 23, on the way across a field to comfort some of the other brethren, Edson saw, as previously noted, that instead of our heavenly High Priest *coming out of* the holy of holies, He for the first time *entered into* the most holy place upon that day and had a work to perform there before coming to this earth.²²

This subject of the two consecutive phases of Christ's priestly ministry at once became the object of prolonged and intensive group study in Edson's home. It was then published in various ways and places, and clearly endorsed by the Spirit of prophecy. Thus this culminating sanctuary truth of the second phase of Christ's ministry became one of the great foundation blocks of the third angel's message as it began to take on form and force. The majority of the Millerites, however, rejected this clarifying and expanding light on their disappointment, and with it the related truths that were involved.

This larger group of Millerites denied that the 2300 years had ended, and set time progressively forward for its terminus. They likewise rejected the Sabbath truth and repudiated the Spirit of prophecy provision. They declared that they had been mistaken in their message. They asserted that the second angel's message was a tragic mistake, and that they erred and ran off the track under the impulse of the seventh-month movement. They soon separated the seventy weeks from the 2300 years, and chaos came into their thinking and prophetic exposition.

Having repudiated the historical development of their own movement and the 2300 years, many began to repudiate the year-day principle for all time prophecy, and to question the symbol of the little horn as the Papacy, and the Turk as the fulfiller of the sixth-trumpet prophecy. They even denied that the seventh-month movement was in any sense a fulfillment of prophecy, or based upon sound exegesis. Attempts either to spiritualize or to carnalize it were constant.

Our own spiritual forefathers, following the disappointment, confined their efforts for about ten years to bringing the sanctuary, Sabbath, and Spirit of prophecy messages to those who had been in the seventh-month movement. But they met with a critical and often hostile reception. Little wonder, then, that in 1848, and again in 1858, Mrs. White was shown some who had stepped off the platform and had found fault with this basic threefold foundation, wishing improvements made and declaring it had been laid wrong. Such agitations were not without their influence. To all such Mrs. White convincingly declared that "God was the Master Builder" of this solid, immovable platform.²³ The foundation blocks of these historical messages must not be altered, nor the bind-

ing pins tampered with. "We must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test." ²⁴ Such is the clear intent of the warnings of the Lord's messenger in 1858.

"I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days." ²⁵

"Prophecy was fulfilled in the first and second angels' messages. They were given at the right time, and accomplished the work which God designed to accomplish by them." ²⁶

II. CRYSTALLIZED AT 1848 SABBATH CONFERENCES. The platform of our pioneers was a Bible platform, confirmed, certified, strengthened, and aided by the Spirit of prophecy. But during the five Sabbath conferences of 1848, that brought the foundational pillars of our faith into co-ordinated position and oneness, and on into 1850 and 1851, Mrs. White's mind was locked to the meaning of the very matters they were reviewing and discussing and reaffirming. ²⁷ At crucial moments, when the brethren were deadlocked or stalled, and could go no further, Mrs. White would transmit to them a clue, or suggestion, or lead given to her by a heavenly messenger, but one that she herself did not understand. Thus it was that—

"A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." ²⁸

In this way they were enabled to proceed. And knowing that her own mind was otherwise locked to an understanding of their discussions, they received these expressions given to Mrs. White by her accompanying angel, as light from heaven, which they were. Then they continued their search of the Scriptures. Thus it was that the great Bible-based and Spirit-of-prophecy-supported structural foundations and relationships came into being.

The sanctuary light had first been kindled at Canandaigua, New York, spreading from there. Meantime, the Sabbath truth, first accepted purely as a doctrine, had begun to be observed around Washington, New Hampshire; New Bedford, Massachusetts; Portland, Maine; Canandaigua, New York; and at other points. The Spirit of prophecy was manifested in still a third locality, at Portland, Maine, and began slowly to be accepted in the East. Thus the Sabbath, Spirit of prophecy, and sanctuary truths, first coming independently to the forefront in different geographical sections, began to spread, blend, and unite, and to be promulgated together in certain of the Adventist papers. So the full-rounded, threefold platform message of Revelation 14 was under way. These are the foundation blocks of the advent platform that cannot be moved.

In the unifying Sabbath conferences of 1848, the basic prophetic positions of the "first message" on the judgment hour, and the "second message," of the great Day-of-Atonement and Babylon-Is-Fallen phases of the Millerite movement, were re-studied and reaffirmed. Added light on the sanc-

tuary and Sabbath was now fitted into the picture, and the new prophetic concept of the Lord's Sabbath as the distinguishing mark of loyalty to God, in contrast to the Sunday sabbath of the Papacy and Catholic-following Protestants, burst upon their minds. James White voices the clear conviction of the little group in a letter penned in the very midst of the series of Sabbath conferences:

"John, where did you see that little few who were always talking about the commandments and faith of Jesus? and who were so 'PECULIAR' as to keep God's holy Sabbath? 'Here' are they, etc. Well, I see them, for you have led us down in the fourteenth chapter of Revelation step by step so plainly that anyone whose lamp still burns can see them. First is the advent angel, or message of verses six and seven. This took place from 1840 to 1843. Second is another angel in the eighth verse, crying, 'Babylon is fallen.' This was in 1844 when we all rushed out of Babylon. Next, a third angel appears with a warning message for us not to go back and receive the *marks* we got rid of in 1844. Well, *here*, yes, right *here* is the little, despised company who embrace the seventh day Sabbath. Oh! how glad I am that I know my whereabouts. Yes, never was there a people whose position was so plainly marked out in the Word as ours. We know where we stand." ²⁹

They now clearly recognized that they had their message for the world. God had kept His "little flock" hidden for this brief period following the disappointment, until they could get their own bearings, and until their new and true concept of the sanctuary and the Sabbath, rooted in prophecy, could be prepared for transmission to others. This they began to preach and to publish.

Thus it was that the message of the third angel "followed," joining with, but not superseding, the preceding two. It was built upon, and added to, the first and second messages in historical sequence. It was wrought out by individuals who had been in, and were a part of, the preceding first and second messages—such as Joseph Bates, James White, Ellen White, and Hiram Edson. ³⁰ Inseparably tied to these foundational first and second messages, it was superimposed upon them, and is incomplete, foundationless, and anomalous without them. It is the third step, platform, or tier that crowns the whole full-rounded, inseparable triple platform. In truth, there could be no third message without the antecedent, historical first and second messages. ³¹ These we are to hold intact. "The waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit." ³²

"The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our earnest prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. . . . Light, precious light from God, established the main pillars of our faith as we hold them today." ³³

"We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them." ³⁴

12. ADDED LIGHT ILLUMINATES ESTABLISHED PATHWAY. Our pioneer forefathers were ardently seeking for light and truth, and followed every ray that came within range of their eager eyes. So earnest was this quest that they would cast aside a dozen errors or misconceptions for one clear

truth. They had no traditions to defend, no declared positions to preserve, no pride of background to sustain. They had driven in no established credal stakes that must be protected or defended at all costs. They were seekers for light, and their attitude was that of the open, expectant, willing mind. There was no thought of anything but advance—to gather, receive, co-ordinate, and preserve these precious truths. Thus James White said, in 1847:

“As we travel onward toward the Holy City, our burning lamps discover new objects: but we cannot see all at once. If we reject a little light, because we cannot see the whole clearly at once, it will displease our heavenly Leader; and we shall be left in the dark. But if we cherish the light, as fast as it is our Lord’s will to open it to us, He will increase the light; and our souls will feast upon the opening truths of the blessed Bible.”³⁵

Our situation today presents a vastly different problem. The foundation blocks have already been quarried out and put into proper place. The connecting pins have been inserted to keep them from slipping. Moreover, these blocks and pins of foundational truth, in right relationship, have been certified by the Spirit of prophecy. The basic truths have been enumerated, and we have been solemnly admonished scores of times, to allow nothing to move us off that sound, threefold platform. Moreover, we have been warned to permit nothing to move or slip those primary positions out of their appointed places.

This has been taken by some as virtually freezing our faith into rigidity, with nothing to be improved, adjusted, or added—and no more advances beyond. Further study, they imply, is virtually unnecessary and potentially dangerous. To such, new light connotes a perilous change of position, and that involves apostasy, heresy, disloyalty, and repudiation of the heavenly counsels. But those same counsels of the Spirit of prophecy are just as explicit and just as numerous in declaring that more light is to shine on all the grand foundation truths of the message. And supplemental light that we have not yet seen is to be added.

We are repeatedly told that holding to the integrity of the old landmarks does not preclude the necessity of the study and the acceptance of truly new light. Ours is to be an ever-advancing truth. New beams of light and gleams of truth are to shine upon our pathway—but it is ever upon the same basic pathway. It does not lead us onto a tangent or bypath. It simply makes it brighter, clearer, safer for us to tread the clearly marked pathway. Unless we are growing and advancing, we are settling back into a stagnant complacency. Proper discussion is a sign of life, and if conducted in the right spirit, is wholesome, helpful, and needed. Note these counsels appearing in the separate “Supplementary Statements” column.

Such light does not unsettle; it creates confidence. It does not lead us off the pathway, but, illuminating the path, it helps us to keep our footing more firmly on the highway to the city of God. Increased light may disclose little holes, humps, or rocks, or crevices that may need to be watched for and adjusted, but it only makes the pathway safer and more solid, and brings out beauties and

details not discerned before—like the rich configurations of the onyx and the marble.

Nothing can rightly change the basic truth of the heavenly sanctuary, for example, with its ministering Priest, the two phases of His ministry, and the time of the 1844 entry upon the second phase. Added light will but strengthen and enforce those positions. It will not overthrow nor set them aside. Like a strong magnifying glass, it will bring out scores, perhaps hundreds, of details not seen before. And these will harmonize with, strengthen, and illuminate the great foundation truths that stand fast, anchored to the eternal bedrock of the prophetic word.

There is no conflict between the two aspects, no repudiation involved. The superstructure will rise upon, and in harmony with, the basic foundation. Adjustment of some minor point out of alignment may have to be made. We may have to discard an unworthy piece of evidence, or a faulty argument. But further light sustains, strengthens, and clarifies. It adds to and enlarges; it does not subtract from, alter, or disannul. Added light but illuminates the established pathway.

²⁰ E. G. White, *Early Writings*, pp. 259, 260.

²¹ E. G. White, *Spiritual Gifts* (1858), Vol. I, p. 171; *Early Writings*, pp. 260, 261.

²² Hiram Edson MS., p. 10 (Advent Source Collection); *Review and Herald*, June 23, 1921, p. 5.

²³ E. G. White, *Early Writings*, p. 259.

²⁴ E. G. White Letter 277, 1904.

²⁵ E. G. White, *Spiritual Gifts*, Vol. I, p. 148; *Early Writings*, p. 243.

²⁶ *Spiritual Gifts*, Vol. I, p. 150; *Early Writings*, p. 245.
²⁷ E. G. White MS. 135, 1903; MS. 46, 1904; *Review and Herald*, May 16, 1935.

²⁸ *Special Testimonies*, Series B, No. 2, pp. 56, 57.

²⁹ James White Letter to Bro. and Sr. Hastings, Aug. 26, 1848. Record Book I, p. 20 in E. G. White Publications Vault.

³⁰ E. G. White MS. 129, 1905; *Special Testimonies*, Series B, No. 2, p. 57.

³¹ E. G. White MS. 32, 1896.

³² E. G. White, *Special Testimonies*, Series B, No. 2, p. 59.

³³ E. G. White MS. 32, 1896.

³⁴ E. G. White Letter 207, 1899.

³⁵ *A Word to the “Little Flock”* (Brunswick, Maine, 1847), p. 6.

Supplementary Statements

The Old Landmarks Stand

PILLARS WILL HOLD WEIGHT.—We must let the great principles of the third angel’s message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them.—E. G. WHITE Letter 207, 1899.

STOOD TEST SINCE 1844.—The time has come when we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test.—E. G. WHITE Letter 277, 1904.

NO REPLACED TIMBERS REQUIRED.—The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scrip-

tures; we have built solidly; and we have not had to tear up our foundations and put in new timbers.—E. G. WHITE Letter 24, 1907.

SUBSTITUTING PILLARS OF HUMAN DEVISING.—Those who have a hold of the truth theoretically, with their finger tips as it were, who have not brought its principles into the inner sanctuary of the soul, but have kept the vital truth in the outer court, will see nothing sacred in the past history of this people which has made them what they are, and has established them as earnest, determined, missionary workers in the world.

The truth for this time is precious, but those whose hearts have not been broken by falling on the rock Christ Jesus, will not see and understand what is truth. They will accept that which pleases their ideas, and will begin to manufacture another foundation than that which is laid. They will flatter their own vanity and esteem, thinking that they are capable of removing the pillars of our faith, and replacing them with pillars they have devised.—E. G. WHITE MS. 106, 1898, Quoted in Notebook Leaflet "The Church," No. 4.

EVERY PILLAR TO BE STRENGTHENED.—The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. . . . There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning.—E. G. WHITE MS. 129, 1905.

PROCLAIM WITH UNFALTERING FAITH.—*The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God. . . .*

At this time there is need of men of sharp spiritual eyesight, who can discern truth from error. *The first, second, and third angels' messages are to be proclaimed with no faltering hesitancy, but with power from on high. We know in whom we have believed. We know that as we obey His word to us, He will give to our words power that will convict and convert souls.*—MRS. E. G. WHITE in *Review and Herald*, Aug. 20, 1903.

ATTACK ON SANCTUARY COMING.—*Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, or consecration, or of the sanctification of the Spirit. We are now to understand what the*

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Reliving the Days of 1844

By THELMA M. WELLMAN, Secretary
to the Editor of THE MINISTRY

In no other place save at headquarters could this unique centennial service have been possible—wherein descendants of our pioneers could retell the story of early triumphs over obscurity, poverty, and prejudice, where even the garments, furniture, pictures, and literature of the times were available to make the setting realistic, with the strains of the old songs of the advent movement of those days to accentuate the scene. In this vivid and impressive fashion, the spirit of those hallowed times was rekindled. All privileged to attend were inspired to emulate the fervor, simplicity, and sacrifice of those who gave their all in laying the foundations of the great movement God has commissioned us to complete.—EDITOR.

AS the members of the Ladies Auxiliary of the General Conference* with their guests assembled in the Review and Herald Chapel on October 2, to celebrate the centennial of the judgment-hour message, they observed a home typical of the year 1844 arranged on the platform. Every detail had been painstakingly worked out, and many in the community had lent articles of value. The atmosphere was authentic, with a large picture of William Miller dominating the room. The old-time furniture and furnishings, including a melodeon and a spinning wheel, hooked rugs, a foot-warmer, a calendar which eschewed the pagan names of the week, but used instead "1st Day," "2d Day," etc., a couch with a beautiful handmade quilt, under the soft diffusion of candlelight—all combined to reproduce the past in a vivid way. But this austere beautiful room was merely a museum piece until brought to life by a quaintly dressed figure, who entered and began to play some century-old advent hymns on an ancient melodeon. The accumulation of years of dust had been removed, and the bellows mended, in order to make it function.

Mrs. A. W. Peterson, president of the Auxiliary, led the audience in repeating the important key texts found in Revelation 14:7 and Daniel 8:14, and singing the Auxiliary hymn "Blest Be the Tie That Binds." There was an expectant hush while J. L. McElhany told of a recent visit to Miller's grave. As the auto approached the old homestead, suddenly over the radio in the car the familiar strains of the King's Heralds Quartet of the Voice of Prophecy program broke forth in the familiar theme song of the broadcast, "Jesus Is Coming Again." The coincidence was striking. Every heart joined in his earnest prayer that the fervent spirit of the old days might be renewed in us, who had assembled to listen to the stories told by the living descendants of our pioneers.

And now three of the Auxiliary ladies, garbed in the actual clothes of the period, entered the room. Each laid aside her quaint lace cap or bonnet, and the trio sang in unison a hymn replete with the

* An organization of the wives of General Conference men, with the objective of studying the various mission fields at their monthly meetings, and with the purpose of doing practical missionary work, such as sending clothes to the needy in this country and near-by mission fields, providing Christmas packages for the soldiers in Walter Reed Hospital, and like worthy projects.

flavor of the times, taken from the *Millennial Harp*:

"The clouds at length are breaking;
The dawn will soon appear;
And signs there's no mistaking,
Proclaim Messiah near.
Awake! Awake from sleeping.
Attend the 'Midnight Cry';
Ye saints refrain from weeping:
Your Great Deliverer's nigh."

After this first song the three singers made themselves at home in the straight-backed rocking chairs, occasionally warming their feet and hands at the old-fashioned footwarmer, and holding up the Bibles of Joseph Bates and Rachel Preston when the pictures of these pioneers were flashed on the screen. These treasured books, with other valuable articles, such as important issues of *The Midnight Cry* and *The Advent Herald* issued just before the disappointment, had been lent from the Advent Source Collection.

The section of the program called "Glimpses Through an Old Album" had a threefold appeal. First, a picture of the pioneer under discussion was thrown on the screen. Then after a few introductory remarks by the president, the pioneer's descendant gave some salient facts and anecdotes about his grandfather, grandmother, or great uncle, as the case might be. As a third feature, a trio sang one stanza of a typical advent hymn, "The Chariot," between each short five-minute speech. It seemed unusual to have the privilege of hearing the accounts of six direct descendants of the pioneers of those 1844 days. The scope of their talks was largely limited to the immediate years of the 1844 movement.

Touching indeed was the picture of sacrifice presented by Maude Guilford Wood (great grandniece of William Miller), who told of Miller's first call to preach at Dresden, New York, to the church meeting in the Guilford log farmhouse. She emphasized that his family was imbued with his earnestness and loyalty to the truth for that time, and related that her grandmother was so motivated by self-sacrifice that when an unbelieving son in Honolulu sent her a present, specifying that it go for much-needed personal comforts, she sent it on to F. C. Gilbert to help him in his early work.

Arthur White recited the handicaps that beset his grandfather, James White, as he strove to obtain an education in spite of ill-health and lack of opportunity. However, when the conviction of the verity of the advent message laid hold on him in the summer of 1842, he felt impelled to proclaim this important event to all. He attended two advent camp meetings—one at Exeter, New Hampshire, and the other at Easton, Maine—at which Miller preached. Though he was penniless, friends helped him with a saddle and bridle for his horse. Equipped with some advent literature, he started out. He early began the custom of singing to bring the meeting to order, following this practice throughout life. His vigor of conviction never lessened. "God forbid," said he, "that I should



Four Participants in the Special Centennial Service
Mrs. J. E. Weaver, Mrs. S. A. Wellman, M

fold my arms in lazy-lock while sinners are sinking into eternal night." A thousand souls dated their conversion to his early efforts in the winter of 1842 when he was but twenty-one. His entire work was characterized by a tenacious hold on the evidences of God's leadership both before and after the disappointment.

Descendants Tell Early Episodes

Interesting episodes about the first Adventist Sabbathkeeper, William Farnsworth, were related by his grandson, Dore E. Robinson. Weighing only two and a half pounds at birth, Elder Farnsworth grew to be a stalwart farmer, father of twenty-two children, and firm believer in the advent. On being convinced of the truth of the seventh-day Sabbath, he at once proceeded to keep it. The next day he was out working in his field, and being observed by his churchbound neighbors, was twitted by them for his forgetfulness of the sacred day. "Yesterday was the Sabbath," replied William sturdily, "and I kept it." Somewhat irritated by the derisive remarks that followed, he determined to keep on working throughout the afternoon. An interesting exhibit was the record book of the small advent church from which the names were crossed out of the advent company because of adherence to the seventh-day Sabbath. The dominating idea of William Farnsworth's life is shown by his thought-provoking and characteristic good night in his old age. As the door closed, he said in ringing tones, "Watchman, what of the



by the Ladies' Auxiliary, Takoma Park, D. C.:
Mrs. L. E. Froom, Mrs. J. C. Thompson

night? The morning cometh and also the night."

Miss Grace Amadon related that her grandfather, John Byington, was responsible for building the Adventist church at Buck's Bridge, New York, where the first Sabbath school was held. Since his farm was near the St. Lawrence River, he helped many slaves on their way to freedom in Canada. Later Elder and Mrs. White asked him to come to Battle Creek and help them in visiting the churches in Michigan and establishing the people in the faith. This work gave him familiarity with the needs of the people, and also inspired them with a confidence in his qualities of leadership. Consequently, when the denomination was formally organized, he was chosen for the first president. As a little girl, Miss Amadon well remembered the constant stream of visitors who came to see her grandfather, and particularly the fact that the atmosphere of the house was permeated with prayer. Never did anyone go away without this kindly benediction. "The homes of the pioneers were homes of prayer," said the speaker, "and our homes should be like them."

Considering the fact that J. N. Andrews was but fifteen at the time of the climax of the 1844 movement, his grandson Dr. J. N. Andrews, felt that there was little to tell about a boy of that age. However, one anecdote he related well illustrates the sterling character of this, our first missionary. As an older man and young John Andrews were on their way to a meeting, they approached a bridge. This was guarded by some rowdies of the

neighborhood determined to keep away all they could from the meeting. The instant the older man set foot on the bridge, one of the troublemakers struck him sharply on the face. Instantly young John stepped forward, put his arm around the brother, saying, "We are told to bear one another's burdens." The ruffian grunted, "I won't strike a boy," and the pair were able to proceed to the meeting. No doubt this intrepid courage, manifested so early, was a great help to Elder Andrews when he pioneered in Europe.

Ella White Robinson, granddaughter of Ellen G. White, reviewed the familiar story of how Ellen Harmon and her family listened to William Miller's preaching in Portland, Maine, were greatly convicted, and because of their ardent beliefs were dismissed from the Methodist Church. She emphasized the spirit of self-sacrifice on the part of Ellen and her twin sister, who made their clothes do as long as possible, and then begged their mother to purchase economically so that they might have more money to spread the news of Jesus' soon coming. The girls were able to save \$30 from their meager earnings at making crowns of hats.

The most striking feature of this presentation was the story of the boat trip made by the Whites in 1847 between Portland and Boston. There had been a terrible storm on the way down, and Mrs. White remarked to a passenger in the cabin that one should always be prepared for the end of probation either by death or by the coming of the Lord. Someone retorted that that was the way the Millerites talked, that they were miserable and deluded, wore ascension robes, congregated in graveyards and the tops of trees, and so forth.

Mrs. White pressed the speaker for details. "Did you see anyone wearing ascension robes?"

"No, but it was well known."

"Give me one specific instance," she gently insisted.

The woman named the Harmon twins; whereupon a fellow passenger who had known Mrs. White for years, though not an Adventist herself, laughed merrily while she told the gossipers of the identity of her questioner, and disclaimed any such action. "There was," said Elder James White in relating the incident, "a great calm."

After a special treat in the form of closing remarks by W. A. Spicer, and his earnest prayer for our dedication to the finishing of the task of giving the gospel, there was still further projection of the 1844 atmosphere. The audience was asked to shake hands with the ones nearest them and sing the "Amen Song" which was used to dismiss the early advent seekers for truth. There was indeed a true thrill in feeling that we were carrying out the same procedure at the close of a meeting as did our forefathers, and the plaintive strains of the music touched every heart.

OUR THEOLOGICAL STUDENTS

Current Field Training Notes

Instructions to A. U. C. Graduates *

By M. L. RICE, *President of the Atlantic Union Conference*

IT is indeed a privilege to give a few words of introduction to this graduating class of theological students. Your classroom work is about over. You have learned your theology. Your language study has been completed. Your course work is done. You are about to launch out into a lost world. What can I say on this occasion that might help to make you good ministers, fruitful laborers?

Permit me to confine my remarks to the subject of effective preaching. If you are to succeed in your chosen profession, it will be because you are an effective preacher. Your success will be in proportion to your ability to preach effectually.

Jesus was a preacher. The greatest recorded sermon is the sermon on the mount. He taught His disciples how to preach effectively. They learned well His lessons. Pentecost is an illustration of their success.

A sermon is measured by its results. Unless something happens as a result of the sermon, something is wrong. The minister who does not get results should find out why.

The very first requisite of a good sermon is—"Have something to say." Regardless of high polish, smooth utterances, and attractive manners, unless you have something vital to say that moves people, your audience will soon leave you. Always come before an audience prepared. Never come before the people under the compulsion of "having to say something." This is like "occupying the hour," which is about all one does who is unprepared. There is a vast difference between "having to say something" and "having something to say." One is a forced, empty experience that leaves a congregation cold and lifeless—just so much talk. The other is like a refreshing spring of water, overflowing with life and energy.

Good preaching comes from much reading. It means days spent with noble minds in research and study. Unless you are willing to pay this price, you will never be an effective preacher. Unless you make preparation for good preaching first in all your plans and activities, you will soon be looked upon as a non-profitable worker, or at best just another mediocre preacher.

In addition to study, you must spend much time in meditation. Effective preaching is impossible without much prayer. The sermon you preach on the Sabbath will tell much about how you spent the hours of the week. Take time to talk with God.

Effective preaching is clothed in simplicity—simplicity in language, simplicity in form, and sim-

plicity in content. In other words, the sermon should be easily understood by the listeners. If a sermon is not understood, it is just so much wasted effort. One is struck with the simplicity of Jesus' preaching. He stated great truths in clear, simple language. His illustrations were drawn from the familiar, everyday things of life.

Someone has described some preachers as having the instinct of an aviator. They announce a text, taxi a short distance, then take off from the earth and disappear in the clouds. After that only a high-flying sound is heard—high above the heads of the hearers. Dr. Moffatt says, "Unless your tongue utters language that is readily understood, how can people make out what you say?"

If you have something to say, and people understand you, that is good preaching. Truth that is vital to life can be stated in terms that the average hearer can comprehend. Little words are better than big ones if they will express the thought. It has been said that you do not need a bushel basket with which to carry a pound of butter.

A sermon must be judged by the response it awakens, the conviction and converting power it brings. If it touches no one, then something is lacking. If your sermons are to touch men, then they must be made for men. Christ talked to men's hearts. His discourses always dealt with human beings and their problems, their needs, their temptations and sins, their weaknesses and failures, their diseases and disappointments, their aspirations and their hopes. His sermon on the mount was for the meek, the mourners, and the merciful; for the peacemakers, the persecuted, and the pure in heart.

The effective preacher speaks with authority. He is conscious of Bible proof for what he says. He will not make statements that cannot be proved. He believes what he says, and says what he believes. The pulpit is no place for vagueness or doubt. People do not come to hear this. They come to have these things cleared away. Remember, people will not believe what the preacher only half believes.

Avoid falling into preacher habits, mannerisms, and faulty speech. Almost unconsciously preachers do this. These may be such small things as toying with a watch chain, clearing the throat, or talking in one key, but these all hinder effective preaching, and jar sensitive nerves.

In your sermons do not read a lot of quotations. Your listeners can do this. If it is necessary to read a quotation or give authoritative proof, it is much better to copy it on a card, rather than read it from a book. The moment a minister opens a book before the people, unless it is a very exceptional book and a very important statement, he loses the interest of his hearers. Much reading and effective preaching do not come from the same pulpit.

Be serious in your work. Never belittle your high and holy calling by being cheap and flippant in your personal life or in the pulpit. Bear a
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* Charge to ministerial students, May 19, 1944.



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

Medical Approach in Netherlands East Indies

By MRS. ISAAC C. SCHMIDT, *Former Missionary to the Dutch East Indies*

THE following words by Raymond Kennedy, in his book *The Ageless Indies*, graphically picture the land where we arrived as missionaries on October 28, 1915, and served for the next twenty years.

"In addition to heat and constant dampness, the Indies offer two other great annoyances: constantly lurking insects and animal life, too abundant for comfort. Snow and cold never come to drive away the insects. It is impossible to sleep except under a mosquito net; flies and ants swarm everywhere; and spiders, and scorpions, and giant leeches demand constant wariness. Disease parasites are a steady danger. All water must be boiled or otherwise treated in order to avoid dysentery, typhoid, and cholera. Vegetables and fruits have to be peeled before eating, and preferably cooked. Lettuce is virtually taboo."

"Malaria, carried by the anopheles mosquito, is perhaps the greatest threat of all; few white men who stay for any length of time in the Indies escape it."

The picture is not overdrawn. Very soon after our arrival we experienced three weeks of tropical rains without any sunshine. Native believers came to the mission home for refuge, for their bamboo huts were flooded by overflowing streams. The chapel floor became sleeping quarters. Before the rains stopped, the mission home was completely surrounded by water, and conditions were not wholesome. This emergency situation, along with partially clad natives and unhygienic conditions, was our introductory challenge. We also had the problem of saving our supply of clothing and books from ruin. Shoes and books could be wiped to remove mildew, but our clothing must wait for sunshine.

Our course in hydrotherapy and home nursing, taken before leaving for the Indies, proved invaluable. Soon after our arrival I formed a friendship with a Dutch deaconess (missionary nurse) with whom I read *The Desire of Ages*. Having some knowledge of English, she desired guidance in proper pronunciation and a better understanding of the language. Together she and I visited the sick in the villages of Batavia with its 450,000 inhabitants, most of whom were Malays and Chinese. This afforded me the opportunity of observing her skilled treatment of many tropical sores and infections as well as the care of malaria and other fevers. The Dutch physicians, too, were very gen-

erous in discussing symptoms and treatment of prevalent diseases with us. All this proved a wonderful background for the work so necessary to relieve physical suffering in a tropical country.

My deaconess friend carried on a number of projects for underprivileged Dutch children. One of these was the conducting of a sewing and handwork class twice a week over a three-month period. Gladly I accepted her invitation to assist in this practical endeavor. All the while we were making new contacts and overcoming prejudices through this providential friendship. When a prolonged nervous breakdown interrupted the work of this experienced worker, it was my happy privilege to study our doctrines with her. Her religious background made these hours seasons of mutual spiritual blessing, and she finally became a member of our church in Batavia, Java.

Practically every day we dispensed simple medicines from our home supply, for we could not betray the growing confidence of needy souls. We also adopted the use of the "castor oil shake" so insistently prescribed by Dutch physicians—castor oil emulsified in warm milk, topped off by some orange juice and a bit of peppermint, administered in the accepted fashion of holding the nostrils with a tight grip. Sometimes it was quinine for the servant girl's father who had malaria; another time, eucalyptus oil for one who had a cold, or so simple a thing as some oil of cloves on a bit of cotton put into the cavity of a man's aching tooth. Often there were calls to visit the sick in their homes, for they had confidence in the "missionary's medicine" but were afraid of the doctor's "knife." When we found it advisable to call a physician, the patient usually urged us to remain with him until the doctor came.

Work for Wealthy Chinese

The better class of Chinese of the islands often abuse their stomachs not only with unhealthful foods but also with a great variety and quantity at each meal. It is not uncommon to serve ten to fifteen varieties of food with the daily rice meal, and on special occasions thirty or more. The result is the natural outcome of indulgence. In our approach to this class we presented in very simple language the physiology and functions of the

body, and the effect of foods on its processes.

A wealthy Chinese woman who lived in a town several hours by train from Batavia spent some time in our home seeking relief from insomnia. This circumstance gave opportunity to make suggestions and practical demonstrations in regard to her eating habits, which in turn made the sedative fomentations more effective. She was amazed at the favorable results of the simple use of water.

Often, during the years which followed, we enjoyed the hospitality of her fine home. She and others of her household began attending Sabbath services. She gave of her means to augment the offerings of the little group in Sukabumi (joy of the earth), where she lived, and was an encouragement to them. Later she began to pay tithe. Patience and continuous effort with this class is rewarded with tangible results.

At another time our attention was called to a wealthy Chinese woman who was mourning the death of her husband. Grief had reduced her weight and affected her general health until she could neither eat nor sleep. Several visits with this woman resulted in an appointment for fomentations just before she retired. The servant had hot water and ice in readiness. In about one-half hour my patient was fully relaxed, and I returned home with the wet cloths. The following day she telephoned to report a good night's rest which continued until late in the morning. I thanked God for answered prayer and for fomentations.

This contact was the beginning of Bible studies. Do you wonder that this woman listened intently as Bible truth was unfolded to her? I am profoundly impressed that even a limited knowledge of nursing, healthful dietary, and cooking, is a very natural, effective approach at home or abroad. A sympathetic interest, especially in time of illness or physical need, often has far-reaching results.

A Family of Dutch Descent

More study and prolonged experience encouraged us to attempt new methods. During our last term of service, we conducted a small clinic in connection with a mission school in Semarang, Java. It was a necessary part of the school with its more than three hundred Chinese children. We taught the teachers fundamental health principles and how to give fomentations. They often used this information in the homes of the parents.

Four years before our return to the United States, my husband was called to take up work in the Netherlands East Indies Union, with headquarters in Bandung, Java. During the last two years we remained in the Orient he had charge of the training school for Dutch territory. We continued the clinic which we found already established there, and made many helpful contacts with those living in near-by villages.

A rather outstanding experience was that of a family of Dutch descent who lived near the school. The mother and father had accepted the advent truth, but there were four daughters, a son, and the grandmother who were far from friendly. Ministering to the mother, who was in poor health, made a favorable impression on the older girls of

high school age. At the time of my story the daughter Annie was out of school doing the cooking and housework so that the mother might regain her health.

Annie frequently came to the school to visit with our daughter, for she missed the association of her classmates. We often spent some time singing gospel songs and soon found that Annie loved music. At the time I was teaching some of the boys in the training school to play the organ, and suggested to Annie that she might take up the study of music while unable to attend school. To this she readily agreed. We enjoyed the time thus spent together, and Annie became more and more interested in our chats on Bible topics. Ere long she came for a weekly Bible study. Occasionally, when homework was not too urgent, Annie's sister, a senior in high school, also came for the study.

Influenced by the Spirit of God they accepted the truths presented each week, and in due time requested baptism. When these sisters were baptized in the lovely, cemented pool in the back yard of the school premises, we felt amply rewarded for our efforts.

Soon after Annie and her sister joined the church, the son of the family became very ill and had to be taken to the hospital. We spent much time with the family during this trying experience, praying with them for the boy and visiting him in the hospital. When, after a long illness, their loved one was permitted to return home, the entire family felt that prayer had saved the boy's life.

This experience broke down the prejudice of the grandmother so that she, too, was ready for Bible studies. Although the boy and two other girls were young, we considered this an opportune time to do something in a definite way for them. We felt impressed to include the entire family in the study hour. While the study was primarily directed to the grandmother, the newly baptized girls enjoyed the review, and the younger children learned to love Jesus and the Bible. Although the grandmother was not an educated woman, she understood the truth and was soon baptized.

After a year at home Annie took nurses' training, followed by a course in midwifery, fitting her for a wide field of service. The oldest girl married a fine Dutch young man attending our training school. They became workers in one of the cities of Java. It was gratifying to us to learn from the mission director of the East Java field some years later that this couple had developed into excellent missionaries.

And now, while the curtain is drawn and we are not permitted to know what is going on behind the scenes, we are confident that the work of ministry to body and soul is being continued in this mighty hour.



☞ CHRISTIANITY has not been tried and found wanting; it has been found difficult and not tried. —G. K. Chesterton.

Personality Problems Threatening the Work

II. The False and the True in Mental Hygiene

By MAJOR HENRY E. ANDREN,
Medical Corps, United States Army

A PART from the personality disorders discussed in the foregoing issue of *THE MINISTRY*, more complex and less clearly understandable mental deviations exist, we know, which have at times evaded investigation until definite harm has come to the cause as well as to individual workers. Occasionally members become unfitted for the work through some of the delusive avenues open to the mind, because they were not aware of some of the fundamentals of psychological processes.

Some knowledge of mental disease becomes very desirable in our day, for the church is exposed to the influence of many teachers some of whom may be misguided by disturbed or deluded minds. Our denomination claims no creed, nor do our ministers rule the minds of their flock with an iron rod of finality in every expression of opinion. Therefore, in our democratic way of following Paul's injunctions, "Despise not prophesyings. Prove all things; hold fast that which is good," we may be exposed to possibilities of deception which those who deny such gifts rarely encounter. Mindful of the leadings of the early days of denominational history, as well as of the innumerable evidences of providential guidance along the entire way, we need not stand in a position of the slightest doubt in these matters. Experience warns us, however, that these propensities for good or evil are not to be trifled with by the inexperienced.

Abnormal mental processes, though often bizarre, may be as variable in scope as are normal ones. Unbelieving students may scoff at the idea that there is reality to the *true gift of prophecy*, simply because delusions of having that gift and of hearing God speak are relatively common. Carl Jung¹ sounds a note of caution as to drawing hasty conclusions in these matters:

"It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific inquiry. . . . The psyche is still a foreign, almost unexplored country of which we have only indirect knowledge; it is mediated by conscious functions that are subject to almost endless possibilities of deception."

A CASE report which serves to illustrate some of the lessons we may learn from confirmed mental patients furnishes us considerable insight into what possible dangers could confront an inexperienced, enthusiastic gospel worker. This interesting, somewhat unusual report is provided by a psychiatrist of the Brooklyn State Hospital.² Three colored people—a mother, daughter, and son-in-law—all developed a mental disorder simultaneously, *folie à trois*. The active, aggressive

member was the daughter, who told the other two that she had heard God's voice telling her she was to be His "messenger," and that she should withdraw and live in secret with her husband. The latter was to be "the power and strength," and her mother was to be "the keeper."

Many bizarre psychotic behavior patterns, with strange religious aspects, developed. All worldly possessions were disposed of by the young couple, who lived for a long period seminude on the floor under the bed, in the single room belonging to the mother. It was approximately three years before this strange situation was discovered, when the landlord came along to ask the mother to move, not knowing of the existence of the other two. It was found that the family had in earlier times attended churches but had shown no fervent attitude toward any particular religious cult, and, as specified in the report, had never heard of "Father Divine."

ONE of the various religious rituals was the omission of meat on Fridays. Another one, of particular interest in our present study, was the keeping of the seventh day as a day of fasting and rest. In the hospital on one occasion when the women patients were brought before a group of doctors to be questioned, the daughter walked up to the front and stood at attention, saying, "I am the Lord God's messenger; this is the Sabbath, and I can do no work." She thereupon wheeled about and walked out. The mother entered in like manner, and said, "I am the Lord God's keeper; this is the Sabbath, and I can do no work." Thereafter the two were never again presented on a Saturday.

This illustration offers much food for thought. The appellations "messenger," "keeper," "power and strength" are not really bizarre words in themselves. We know, for example, that even to this day the Lord Chancellor, speaker of the House of Lords, is entitled "Keeper of the King's Conscience." "Power and strength" is a familiar Biblical term. The true Sabbath and its observance could by no means be considered delusional on the part of these victims of other delusions. The omitting of meat on Fridays shows familiarity with Roman Catholicism. The idea of the existence of a prophetic power needs to be no less plausible therefore, although obviously in this case, as in so many thousands of other cases, this power becomes misidentified with the patient's thinking. Identifying oneself with someone or something one extols, is a very common experience among small children, where the imagination has almost unlimited play. Rather than disproving the existence of such an object of adoration or fancied similitude, such identification tends to prove its actuality. The un-

conscious thoughts of a distorted mind, therefore, may have as much of a basis in reality as those unconscious drives which exist in every normal human being, and while they prove nothing in themselves, they surely *do not disprove* anything.

Now, another lesson presents itself. Should the mother-patient referred to have pressed the issue of the Sabbath among her neighbors, and identified herself with a church such as ours, imagine the essential discomfiture on the part of any sincere member, who, not knowing the rest of her family picture, might have credulously declared the daughter to have received the message from God. No such thing did occur in this instance, but similar situations are not unknown to our people. Timely counsel, especially when young members are involved, would spare much confusion and grief. Identifying certain unusual powers, unless long time-tested and well proved, with the truths of the third angel's message, can be sorry business indeed.

The message of Nahum to the church of our day, so clearly depicted in Nahum 2, even to the striking description of modern travel and warfare, could never receive more timely study, along with the other prophecies pointing to our day. "Keep the munition, watch the way." Verse 1. These fortifications, to us embodying perhaps in a special way the law of God, become the defenses of character, both individually and collectively, and must not be broken down. True, "they shall stumble" (verse 5), but "*the defense shall be prepared.*" God's people in their zeal may make embarrassing mistakes from time to time, but if they will "watch the way" they have the assurance of ultimate victory when the "day of His preparation" ends. How frequently are the "watchers on the walls of Zion" admonished to be alert, ready! And who are the watchers, if not *you and I*?

HAVE Seventh-day Adventists anything of which to be ashamed when it comes to a question of faith in the power of prophecy? Dr. Krause once declared to the graduates of the School of Medicine, University of Maryland:

"I wish I could get all of you to know the prophets, from Samuel to Paul, and particularly such men as Isaiah, Jeremiah, Hosea, Amos, and Christ, whom I visualize as living, practical men, the forward lookers of their times, whose formula daily applied would solve all our problems. 'And as ye would that men should do to you, do ye also to them likewise.' This formula is the essence of our conception of God. Would that we had such articulate giants to influence our postwar world and to help us win and keep the peace! . . . Would that the nations would follow the lofty precepts of the Old Testament and the New Testament, teaching release and help for the many in colonial bondage. How much does the modern world need prophets with courage and righteous candor!"⁹

Of what are we reminded in these words, unless it be the voice and pen of one whose life and work alike witnessed to the rare gift of the Spirit of prophecy? As the years have come and gone, those of us whose forebears bore testimony to the power of that gift realize what an influence it has wielded in our lives. In Mrs. E. G. White's own words we have the following:

"I have a work of great responsibility to do,—to impart by pen and voice the instruction given me, not alone to Seventh-day Adventists, but to the world. I have published many books, large and small, and some of these have been translated into several languages."⁴

Those who have studied the life of this godly woman know in what humility she uttered these thoughts. Scores of literary-minded scholars of the world have expressed themselves similarly about her work. May God forgive if any of us have at any time lightly regarded these admonitions for our day.

As fundamentalists, our views along lines of mental hygiene must naturally differ from those of many modern schools of thought today. It is invigorating, however, to find many leading minds in psychological thinking which bear out almost to the letter the precepts and ideals cherished by us throughout our existence. Jung and Adler alike contribute much to our aspects of mental hygiene, although they have divergent views on several things, and serve all the more to substantiate certain logical deductions and inferences. Speaking of the unnatural discharge of tensions with which the Freudian school seems so preoccupied, Carl Jung writes:

"This being so, what is the use of paddling about in this flooded country? Surely, straight thinking will grant that it is more important to open up drainage canals. We should try to find, in a change of attitude or in new ways of life, that difference of potential which the pent-up energy requires. If this is not achieved, a vicious circle is set up, and this is in fact the menace which Freudian psychology appears to offer. It points no way that leads beyond the inexorable cycle of biological events.

"This hopelessness would drive one to exclaim with Paul: 'Wretched man that I am! who shall deliver me from the body of this death?' There is nothing that can free us from this bond except that opposite urge of life, the spirit. It is not the children of the flesh, but the 'children of God' who know freedom. . . . That is what Freud would never learn, and what all those who share his outlook forbid themselves to learn. At least they never find the key to this knowledge. . . . We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves."

"Everyday reasonableness, sound human judgment, and science as a compendium of common sense certainly help us over a good part of the road; yet they do not go beyond that frontier of human life which surrounds the commonplace and matter-of-fact, the merely average and normal. They afford, after all, no answer to the question of spiritual suffering and its innermost meaning. . . . We are living undeniably in a period of the greatest restlessness, nervous tension, confusion, and disorientation of outlook. . . . When conscious life has lost its meaning and promise, it is as though a panic had broken loose and we heard the exclamation: 'Let us eat and drink, for tomorrow we die!' It is this mood, born of the meaninglessness of life, that causes the disturbance in the unconscious and provokes the painfully curbed impulses to break out anew. . . .

"Among all my patients in the second half of life—that is to say, over thirty-five,—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. . . . Here, then, the clergyman stands before a vast horizon. But it would seem as if no one had noticed it. It also looks as though the Protestant clergyman of today was insufficiently equipped to cope with the urgent psychic needs of our age. It is indeed high time for the clergyman and the psychotherapist to join forces to meet this great spiritual task. . . . Where are the great and wise men who do not merely talk about the meaning of life and the world, but really possess it? Human thought cannot conceive any system

or final truth that could give the patient what he needs in order to live: that is, faith, hope, love, and insight."⁵

Undoubtedly the most frequent dread facing an individual is the thought of dying. This seems to be almost equally true of infidels as of believers, depending on their conception of the state of the dead. Perhaps the unbeliever is more apt to be driven by a feeling of futility than fear, however, as he grows old. What a serene, healthy prospect, then, may the believer who has a grasp on the eternal verities enjoy as he dwells on the realization that this life is merely a preparatory school for the greater life above. What wealth of purpose it brings to both young and old, especially the older, although we realize that in our day death comes with equal frequency to both groups. Jung refers to this hope in a striking way:

"As a physician I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive; and that shrinking away from it is something unhealthy and abnormal, which robs the second half of life of its purpose. I therefore consider the religious teaching of a life hereafter consonant with the standpoint of psychic hygiene."

This confirmation of the fundamentals by a man perhaps more experienced in dealing with human minds than any other man living, brings into view a remarkable program for God's people today. Who are better equipped than we to bring peace and purposefulness into the minds of thousands of yearning souls who are living in the fog of spiritual confusion and despair? To whom have loftier truths ever been entrusted other than the remnant church, whose every doctrine—from "the state of the dead" to "the home of the saved"—and whose every precept breathes hope and faith? Our medical ministry, provided for the benefit of a dying world, has its own significant place. Again I quote Major Krause, addressing medical graduates, and speaking as if to our own College of Medical Evangelists graduates:

"True spiritual progress can only be achieved through pain and suffering. God manifests Himself less through improvements in standards of living, social and labor reform. We need a rebirth of the faith in the God of the Jews of the Babylonian captivity and in the God of the Garden of Gethsemane."⁶

Our responsibilities thus become opportunities for a work which will ever widen and deepen until the task of soulsaving shall have been completed. To be practical, sensible Christians, waiting for the coming of the Lord, calls for patience, tolerance, forbearance. Rebellious elements, the "chaff" growing with the "wheat," will remain with us till the harvest, but God's true people will stand vindicated as they complete the work. Their labor of love will not have been in vain. They will be witnesses of the power in the life that finds its source in the surrender of the will, the impulse, and the temperament to One who has declared, "My strength is made perfect in weakness."

As we realize our dependence on Him, to discern between the true and the false, we shall neither grow proud nor be abased, but maintain a diligent, watchful, hopeful outlook, being discern-

ing instruments to be used according to His purpose. No personal, selfish interests will then enter in to blind the worker against delusions and snares, whether the product of human devisings, subtle deviations in a warped mind, or deceptions engendered by the great deceiver himself.

¹ Carl G. Jung, *Modern Man in Search of a Soul* (London: Kegan, Paul, Trench & Trübner Co., Ltd., 1941), pp. 65, 86.

² "Folie à Trois—Psychosis of Association," *The Psychiatric Quarterly* (New York State Dept. of Mental Hygiene), January, 1944, pp. 138-152.

³ *Bulletin*, School of Medicine, University of Maryland, April, 1943, pp. 217, 220.

⁴ *Testimonies*, Vol. VIII, p. 236.

⁵ *Modern Man in Search of a Soul*, pp. 139-142; 259-269; 129.

Cooking School at Indianapolis

By H. K. HALLADAY, *Home Missionary Secretary, Indiana Conference*

A SERIES of meetings was held under the direction of D. S. Osgood in the Murat Theater in the city of Indianapolis, Indiana, during the months of February to August, 1944. As the month of June approached, it was apparent that there was a large interest. Many had begun to observe the Sabbath, and some were being baptized.

As is generally the case, the question of health and its relationship to the third angel's message was presented by the evangelist. There immediately arose a cry, from new believers especially, that a cooking school be held which they could attend and there learn how to prepare wholesome food.

Old members of the church as well as new were invited to attend. The average attendance was from sixty to eighty people. Eight lessons were given over a period of four weeks. One meeting was held on Tuesday night, and the other on Thursday afternoon. During each session a thirty-minute lecture on diet was given, as well as a demonstration of the preparation of food. The lessons and recipes were mimeographed on sheets that could be folded and punched and put into a cover. When completed, this made a notebook containing about fifty recipes, as well as the instruction given.

The eight lessons covered the following topics: (1) food elements, (2 and 3) protein, (4) carbohydrates, (5) oils and fats, (6) minerals and raw foods, (7) food combinations, (8) planning the daily menu.

Two lessons were devoted to protein, as this was considered the most important part of the course. Each lesson contained about six recipes, prepared before the audience. Time was allowed for questions. The questions were many, and an effort was made to give a comprehensive and practical answer to each one.

I was asked to be responsible for conducting the school, and at each session four sisters of the church were selected to assist in the work. One of them waited on the instructor as he combined the food, two watched and cared for the food in

the process of preparation and cooking, and the other washed the dishes.

In conducting the school, we made an earnest endeavor to keep away from all fanatical ideas regarding food and its preparation. It was made a rule that there should be no advertising of any special commodity. We endeavored to prepare things that might be eaten in the ordinary home.

Perhaps a summary of the lesson instruction might be of interest. In the first lesson the elements comprising the body were studied, showing that the body is composed of sixteen of the ninety-two elements known to exist. It was also brought out that these same elements are found in the food we eat, and that in order to know how to supply our needs we must know the principal elements that comprise each kind of food. These elements are combined in certain foods and are known as food principles.

There are seven important food principles, namely, protein, fat, carbohydrates, minerals, vitamins, water, and cellulose. Each one of these principles is used for one or more of the following purposes: to produce heat and energy, for tissue building, for regulating body processes. All the elements needed by the body can be found in fruits, vegetables, grains, nuts, and milk. Some have had the idea that it was necessary to use flesh food in order to get protein. This is a mistaken idea, and in the course of instruction given in the cooking school, an effort was made to show how foods can be selected and combined to furnish adequate protein without using flesh foods.

In the second and third lessons, which were devoted to the subject of proteins and their use, considerable time was spent on making appetizing meat substitutes. Not only were the prepared protein foods used as purchased from a variety of health food factories, but several recipes were given showing how similar nut foods can be made.

In lesson four the subject of carbohydrates, covering both starches and sugars, was fully discussed. The methods of cooking protein and carbohydrate foods are different; protein foods should be cooked slowly and at a low temperature, while carbohydrate foods should be cooked at a high temperature and often for a longer time.

In lesson five, on oils and fats, the use of free fat was given attention. The harmful effect of too much free fat, especially in connection with carbohydrate food, was pointed out.

In lesson six consideration was given to the interesting subject of minerals. Many times minerals are thrown away through improper peeling and wrong preparation. It was shown that such minerals as phosphorus and iron lie very close to the peeling; and study was given to the preparation of potatoes, apples, and other kindred foods, so as to preserve all their nutrients. Leafy vegetables were considered, and instruction was given as to the elements various kinds of leafy vegetables contain.

No demonstration was given during the seventh lesson, on food combinations; it was all lecture. Right and wrong combinations were discussed. I believe that the seventh lesson was the best at-

tended and the closest interest was shown. Many questions were asked, and each one was discussed from a scientific point of view as far as possible.

In the eighth and last lesson, on planning the daily diet, stress was laid on selecting certain types of food for a balanced diet, rather than for caloric value. The average layman is not interested in calories, or even in vitamins, though they are receiving a great deal of attention by advertising agencies today.

Considering the fact that only eight lessons could be given, we believe the course of instruction covered in a general way the most essential things necessary for a better understanding of diet and food planning. At several of these demonstrations we asked if those in attendance had prepared any of the recipes that had been given the week before. Over half of those present held up their hands, showing that several of the dishes previously demonstrated had been prepared at home. We believe that this instruction will not be soon forgotten, and that it will help the people to better understand diet in relation to the health of their bodies.

Hydrotherapy at Home

By ELEANOR BAER, R. N., Instructor,
Portland Sanitarium and Hospital

[EXPLANATORY NOTE: The following demonstration health talk—about eight minutes in length—was given in connection with an evangelistic effort, to present the use of simple hydrotherapy treatments in the home. The remarks and demonstration were preceded by a short song service and prayer by the song leader. After the demonstration the evangelist concluded the service with a fifteen-minute sermon on God's healing power as illustrated in the Bible, both through miracles and through the use of therapeutic agencies which aid the body in recovery from disease.]

PREPARATION: Before the service started, everything was in readiness for actually giving a hot foot bath and fomentations on the platform. A bed was made, necessary articles were at hand, and a teakettle was singing away on an electric plate. Previous arrangement was made with a small boy on the front seat to volunteer as a patient. While he prepared to get in bed, the nurse made a few remarks.

I. Introduction: *Ministry of Healing*, p. 127:
"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, *the use of water*, trust in divine power,—these are the true remedies. Every person should *have a knowledge of nature's remedial agencies and how to apply them*. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one *rightly to use this knowledge*."

II. Value of water in both health and illness.

III. Benefits from internal and external effects.

1. Internal use:
"Force fluids"—a common order from the doctor, and a good remedy for a cold.
2. External use:
 - a. Bathing—both cleansing and tonic effects.
 - b. Hydrotherapy—"water treatment."
 - (1) One of the types of treatment best suited to home use. Can accomplish results not easily obtainable by other means, if at all.
 - (2) "Simple treatments" cannot be given without thought and care. Require knowledge of what and how to give.
 - (3) Caution: Danger of acting on principle that water treatments can do no harm.
 - (a) Person with cold may develop pneumonia by improperly given hydrotherapy.
 - (b) On the other hand, pneumonia may be averted by properly given hydrotherapy.
 - (4) Water is not a cure-all.
 - (a) Place of specific medication prescribed by physician.
 - (b) Hydrotherapy also to be given under direction of physician.

IV. Demonstration: At beginning of demonstration have ushers pass out a copy of the following step-by-step procedure to each one in the audience. Encourage them to follow this through the demonstration and take it home with them for future reference.

V. Questions: Give opportunity for any questions concerning procedure.

Hot Foot Bath in Bed

PURPOSE: A valuable treatment in breaking up a cold, in relieving headache, in dispelling chilliness, and sometimes effective in relieving sleeplessness.

NECESSARY ARTICLES:

1. Light cotton blanket.
2. Rubber sheet, oilcloth, or newspapers.
3. Washcloth.
4. Bath towel.
5. Foot tub of water 105° F.
6. Basin of cold water.

PROCEDURE:

1. Turn back bedclothes and protect knees and legs with light cotton blanket.
2. Protect lower half of bed with rubber sheet.
3. Place feet in tub of water reaching at least to ankles.
4. Gradually add hot water until temperature is as hot as can be borne (115-120° F.).
5. Apply cold compress to head.
6. Continue treatment for five to twenty minutes.
7. At close, cool feet by dash of cold water, dry well, and leave patient comfortable.

Fomentations

PURPOSE: To apply a local application of moist heat by means of cloths wrung from hot water. Effective for relief of pain and congestion (should not be used in abdominal pain which might be appendicitis). By alternating applications of cold with the hot cloths, a more intense effect is derived.

NECESSARY ARTICLES:

1. Set of fomentation cloths—4 squares (30" x 36") of part wool and cotton single blanket.
2. Turkish towels.
3. Basin of cold water or ice water.
4. Washcloth.

PROCEDURE:

1. Assemble all equipment.
2. Have and keep kettle of water boiling.
3. Prepare area to be treated by covering with Turkish towel.
4. Fold one fomentation in thirds, hold at each end, and immerse in boiling water.
5. Wring dry over kettle by twisting tightly and then pulling.
6. Quickly wrap wet cloth within dry one, and roll tightly.
7. Place on area of body to be treated.
8. Relieve "hot spots" with hand under fomentation.
9. Prepare next fomentation.
10. Leave fomentation on about four minutes—"good only while uncomfortable."
11. Remove first fomentation, quickly apply cold to surface, dry thoroughly, and apply next one.
12. Apply cold to head throughout treatment.
13. Three applications are usually given, the treatment lasting about fifteen minutes.
14. When completed, finish with cold, dry well, and cover to protect from chill.

PRECAUTIONS:

1. Kettle must be sufficiently deep to entirely cover fomentation cloths with water, and water must be kept actively boiling throughout.
2. Apply fomentation as quickly as possible. Roll tightly to keep it hot in transferring to patient.
3. A fomentation must be *hot* to be effective. It should be changed frequently enough to prevent its becoming cool or even too comfortable.
4. Do not remove fomentation until another one is ready. Avoid exposure. Work fast. A slow, sloppy fomentation is injurious.
5. All moisture should be wiped off the area after each application, to prevent burning. Be sure to wring fomentations very dry.
6. A good reaction should follow treatment; by that is meant that the dilatation and contraction of blood vessels should result in an increased blood flow, causing the skin to be reddened and glowing.



"MEDICAL missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes."

**CURRENT
SCIENTIFIC
COMMENT**

NUTRITIONAL STATUS OF CHILDREN.—The nutritional status of about 1,100 children determined in 1942 was re-examined one year later. The average heights and weights were

slightly greater than for children of the same age examined the year previously; in other respects no change was seen. No deterioration in the diets of these children had occurred between the third and fourth years of the war. Since February, 1942, half the children had been receiving vitamin pellets at school, containing approximately half the daily requirements of vitamins A, B, C, and D. The other half of the children received control pellets containing no vitamins. After a year no effect was seen in the gain in height and weight, hemoglobin, strength of grip, dark adaptation, resting pulse rate, vital capacity, breath-holding time, or endurance measured by R.A.F. mercury test. There was improvement in vitamin C saturation, a decrease in the incidence and duration of colds, and an improvement in school behavior as assessed by the teachers. It is pointed out that the absence of effect on growth, hemoglobin, etc., cannot be taken to imply that these are not limited by nutritional factors.—*Journal of the American Dietetic Association*, November, 1944, p. 702.

WHEAT AND CORN GERM.—Wheat and corn germs are a good source of high-quality protein. The thiamine content is about three times that in whole-grain cereals; one fourth to one fifth of that in average brewers' yeast. The riboflavin content of grains is largely concentrated in the germ, which contains an amount about equal to that of dried whole eggs, about one half that of dried milk, and about one third that of whole liver. Wheat and corn germs cannot be considered rich sources of niacin, that in wheat germ being equal to that in the whole kernel. The amount in corn germ is somewhat higher than that in the whole corn kernel, since corn is lower in niacin than wheat. Wheat and corn germs are also relatively good sources of pyridoxine and pantothenic acid and other members of the B complex; even though they are not exceptionally rich in any of the B vitamins, they may be used effectively either directly or as supplements to other less nutritious foods in the human diet.—*Journal of the American Dietetic Association*, September, 1944, p. 558.

FOOD HABITS.—Our eating habits are affected by the ability of housewives in general and of cooks to cook. Many a mother has pretty definite ideas about what is good for the family in the way of food, but the preferences of the father and the children are more likely to dictate the dietary than the mother's knowledge of scientific nutrition. . . . Since established habits of eating are hard to change, more emphasis should be placed on desirable traits in the early impressionable years. The stress on proper feeding of infants and children over the past several years should soon be paying

dividends in better eating habits in the younger generation. The gains made should be maintained. Without change in established eating habits, improvement will come from the continuation and expansion of the food-enrichment program. . . .

The impositions and restrictions of wartime are without permanence. When restrictions are released, people will go back again to eating what they like. Even the law cannot make people enjoy eating something they do not like. But some benefits on our national nutrition will undoubtedly result from the war aside from the increased scale of food production. There will be new types of food available as a result of research and innovations in transportation. Old familiar foods will be made more attractive to the eye and the palate. The sum total of our wartime food experience can hardly be other than good. Nutritionists and others concerned with the correction of our nutritional delinquencies may extend the gains thus far made. No doubt a planned state would provide community kitchens and dining rooms in which the workers and their families would eat exactly what the nutritionists put out for them, but as long as our civilization continues to be based on the family, food habits are going to control eating.—*Journal of the American Medical Association*, Sept. 23, 1944, p. 235.



Association Notes

MISS M. WINIFRED McCORMACK, R.N., recently joined the General Conference Medical Department as associate secretary. She therefore becomes a member of the editorial council of this medical missionary section, and it is a pleasure to welcome Miss McCormack. We are confident she will make very substantial contributions to the columns of this section.

Miss McCormack's work will be primarily in the field of health education, working closely with the conference medical secretaries. Her work will be carried on in the elementary and secondary schools of the denomination, and for the patients in our sanitariums and clinics, as well as for our church membership as a whole. She is well qualified in the field of public health and plans to devote much of her time to organizing and fostering a teaching program in our churches which will awaken a larger interest in the sound, balanced program of healthful living.

Her efforts in health education will include the promotion of the classes in home nursing and health preservation. We trust a large number of qualified teachers will rally to this work. Surely the time is overdue when every Seventh-day Adventist homemaker should have the training this course offers, for the benefit it will be both to her own household and to her neighbors as she is privileged to minister to them in time of need. Let us start the new year by redoubling our efforts in health education!

H. M. W.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

The Bible Instructor as a Health Evangel

By FRANCES E. BLAKE, *Bible Instructor, Michigan Conference*

THERE is no doubt but that the knowledge of health principles which Seventh-day Adventists hold enhances to a marked degree the Bible doctrines which we propagate. In *Medical Ministry*, page 320, the instruction from God's messenger is that we are to "combine medical missionary work with the proclamation of the third angel's message."

The Bible instructor who practices and teaches healthful living, has a great advantage over the one who does not. This is true for several reasons, the chief of them being that she will herself enjoy better health. Another benefit is the added respect which she will merit from her readers, for the majority of those whom she contacts are selfishly interested in their physical well-being. Their interest in a future life is secondary in importance. Thus the teaching of health in its various phases becomes the entering wedge for teaching those truths which we hold to be of first value.

The knowledge of health doctrines is a sound base upon which a satisfying Christian experience can be erected, for is not the body the "temple of God"? It is through the physical channel that man perceives spiritual truth, so it follows that the healthier the channel, the better prepared is one to receive that truth. A good Christian principle is more effectively taught if it is first exemplified in a sound body.

How may the Bible instructor's knowledge of physiology, simple preventives, remedial treatments, fundamentals of nutrition and cookery, be an asset to her in teaching the doctrines of the advent message, the second coming of Christ, the state of the dead, or the Sabbath?

Just watch the interest awaken and grow as the instructor prefaces her study before an apparently apathetic group in a cottage, with a simple, tactfully presented study on a health topic. Her audience not only becomes friendly but also quite cooperative as she attempts to bring to them the points of our doctrine. Especially when she sends up a special petition in prayer for anyone in the home who is ill, calling the name if possible, seeds of faith are sown, which God jealously watches and cherishes.

The Bible instructor is wise who is alert to discover an illustration from the fertile fields of physiology to apply the spiritual truths she is trying to instill. Such association formed between the physical and the spiritual would result in bringing the

spiritual to mind whenever the physical is remembered. See how often in His lessons with ancient Israel, God uses these illustrations to impress some obscure lesson.

A Bible instructor whose acquaintance with the interdependent action of the mind and body can with God's help "condition" her readers for the perception and the acceptance of God's will by inviting them to practice the principles of healthful living for a while, to see for themselves how much better they feel, and how much easier it is to understand the Bible, when they study the Bible in the fresh air or after a moderate meal of wholesome food or after abstaining from tobacco for several days.

It is a challenge to readers and a thrill to the instructor to watch the transformation after they have practiced these principles for only a short time. The testimonials of victory over wrong habits and ignorance truly furnish inspiration to the worker.

Whenever possible the Bible instructor may invite one of her readers or a family to dinner and serve a tasty, well-balanced, well-prepared meal. The results are always worth the effort and expense. They can only be measured in eternity. This is one form of good news which *does* travel, and fast, too. As a result of such a meal a cooking school may be organized.

Whenever a crisis occurs in a home, when first aid is essential, the Bible instructor who can fit in right then and there may not only save a life but, by her calmness and efficiency, her trust in God and faith in prayer, be placed in a singularly favorable light. She must not attempt to take the place of the doctor or the trained nurse after they come, but who is to say that she is not to serve to the best of her ability until they are accessible? In these wartimes, when medical helpers are so scarce, and in rural or remote areas, she can enlist the aid of holy angels in ministry to the afflicted in times of emergency.

A rousing interest in the study of health principles can be developed by the instructor in our churches and sometimes be more effective than the same efforts put forth by the minister. "The refining, softening influence of Christian women is needed in the great work of preaching the truth." —*Review and Herald*, Jan. 2, 1879.

Of first importance is example. The Bible instructor must be an example in healthful dress, healthful diet, and the observance of health habits. Practice should precede preaching, it is true, but

in the field of health evangelism there must be the preaching too. God has signally blessed, and will continue to bless, the army of His evangelists of mercy, who, like His own dear Son, "went about doing good, and healing all that were oppressed."

Teaching God's Divine Purpose

"The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men."—Prophets and Kings, p. 700.

BECAUSE of our speedier type of evangelism today, the Bible instructor often does not seem to find time to teach certain fundamental points of truth as carefully as she used to. Perhaps she does not teach at all those vital points of salvation which reveal God's divine purpose in Christ. True, she gradually covers some of these points in other studies with her readers, but it is more evident from year to year that these very kernels of the gospel are not so well digested by people now as they were a few years ago. And yet there is today a most urgent need that these fundamentals be taught specifically and with new simplicity.

The personality of the Godhead, and of Satan, are not generally understood by many who may call themselves Christian. A terrible confusion of cults is prominent. We live in an age that has inherited from ancient heathenism every specie of confusion and heresy, and is adding to it every Satanic deception of this modern age. This makes it all the more important that our readers well understand the background of the great controversy. They must see clearly that rebellion against the law of God was Satan's masterstroke from the beginning, and that it will also be the great issue in the final crisis of earth's history.

In observing the work of many younger Bible instructors we have become conscious that these principles of truth are too often not definitely taught by them to their readers. We would not question their ability to understand the underlying issues of the plan of redemption themselves, but we are seriously led to question the practice which seems to be quite prevalent—that of "cutting the corners," and leaving out of the series of studies principles which, if well understood, would prove a great anchor to the faith of the inquirer.

We are outlining herewith, in rather detailed form, the basic textual argument for each study. We are not suggesting this to be the detailed Bible study each one should follow, but we are concerned that those who study our message today become well acquainted with these fundamentals upon which we must rear our great prophetic structure of truth. We have divided this outline into two sections. Part I should be fundamental instruction in our work with truth seekers. Part II will lay more groundwork for teaching man's obligation to choose to obey all God's commandments.

"He [the Bible student] should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the na-

ture of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found."—*Education*, p. 190.

From the foregoing statement it is clear that a thorough knowledge of these very principles, and this method of truth-teaching in particular, enters greatly into the decision the Bible student will make. We believe that too many decisions are lost when souls should be deciding to obey the Sabbath message, merely because readers fail to understand the seriousness of the true issue. Again, painstakingly teaching these truths lays a solid foundation for conversion. More than the mind must be changed on some points; the heart must be converted on all points. Let us as Bible instructors grasp the significance of this caution.

L. C. K.

God's Eternal Purpose

(Part I)

I. THE MYSTERY OF GODLINESS.

1. Great is the mystery of God's redemption. 1 Tim. 3:16.
2. This plan is God's eternal purpose in Christ. Eph. 3:9-11; Zech. 6:12, 13.
3. Sin has alienated man from God. Isa. 59:1, 2.
4. The cross reconciles all men. Eph. 2:14-16.
5. In due time God will gather all His loyal children. Eph. 1:9-11.

II. HOW MAN SEPARATED FROM GOD.

1. By transgression Adam separated himself from God. Genesis 3.
2. Through Adam many became servants of Satan. Rom. 6:16; 5:19.
3. Separation required a redemption beyond human effort. Isa. 52:3.
4. It meant a vicarious sacrifice. Isa. 53:6, 8; Rom. 6:23.

III. THE MYSTERY OF INIQUITY.

1. Conflict with sin began in heaven. Rev. 12:7-9.
2. Lucifer's rebellion against God a surprise. Isa. 14:12-14.
3. God created Lucifer perfect; sin corrupted him. Eze. 28:12-17.

IV. REBELLION AND LAWLESSNESS ESTABLISHED.

1. God could not change His laws. Ps. 19:7-9.
2. Rebellion involves disobedience and sin. Dan. 9:5; 1 John 3:4.
3. Lucifer continued in sin and brought destruction upon himself. Eze. 28:18, 19.
4. This course also brought death to the entire human family. John 8:44; Isa. 53:6.

(Part II)

V. GOD'S GOVERNMENT UNCHANGEABLE.

1. God's nature and character unchangeable. Ps. 102:27; Num. 23:19; James 1:17.
2. His righteous laws unchangeable. Ps. 89:14, 34.
3. His royal law (Ten Commandments) cannot be changed. James 2:8-12.
4. His commandments express man's duty to his Maker. Eccl. 12:13, 14.

VI. SATAN'S FURTHER ATTEMPTS TO DEFEAT GOD'S GOVERNMENT.

1. Satan aimed to overthrow God's throne. Ps. 94:20.
2. In last days he works through "man of sin." 2 Thess. 2:3-10; Dan. 7:25.
3. "Mystery of iniquity" at work in Paul's day. 2 Thess. 2:7; Acts 20:28, 29.
4. This power fully revealed at Jesus' coming. 2 Thess. 2:8.

VII. GLORIOUS TRIUMPH OF GOD'S GOVERNMENT.

1. Last-day remnant demonstrates God's law can be kept. Rev. 12:17; 14:12.
2. Victors before His throne. Rev. 14:1-5; 15:2-4.
3. They have defeated Satan's kingdom and accepted Christ's. Rev. 12:10, 11.
4. God's obedient children receive His kingdom. Matt. 25:34; Dan. 7:27.
5. Satan's kingdom eventually destroyed. Dan. 7:25, 26.
6. Then demonstrated that God's purpose stands eternally. Isa. 46:10.

VIII. APPEAL: "Choose you this day whom ye will serve." Joshua 24:14, 15.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Getting Strangers to Sing

By THEODORE G. HERR, *Singing Evangelist, South Dakota Conference*

MUSIC is the speech of angels. It is the recognized handmaid of religion. In its different forms it has accompanied the work of God through all ages. As Dr. E. E. Helms has said, "The world was born with music—when the 'stars first sang together.' The world was redeemed with music—'Peace on earth, good will toward men.' The world will end with music—the song of Moses and the Lamb." Music is an instrument in the hand of God to assist in the grand work of salvation. We are told that there is power in song. The Spirit of prophecy reminds us:

"Song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought

and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Education*, pp. 167, 168.

In our evangelistic meetings today the song service is of vital importance to the evangelist. It is not to fill in time while the people are coming in, while the ushers are selling books or distributing literature cards, or while the projector is being focused.

First it is to create a friendly atmosphere. Strangers prefer to sit in the audience as observers, but it is the song leader's duty to win their confidence and friendship. He makes the first impressions and "breaks the ice." If he comes in with an apology written over his whole being, the audience senses it immediately and reacts unfavorably. On the other hand, if he comes on the platform with dignity, confidence, and enthusiasm, the people will react accordingly.

Second, the song service is to interest the people in the meetings. We have known people who attended meetings night after night and advertised the services widely, because they enjoyed the singing so much.

Third, it gives every person a part in the meeting. Every time you get a sinner to open his mouth and sing the songs of Jesus with you, you have pried open the door of his heart just a bit. You have helped him take the first step in Christ's direction, and it is an easy step. After he responds to the appeal to sing, he will respond more readily to the appeal to raise his hand or go forward for prayer. It is the audience's chance to express itself, and more important still, it is a time when the audience relaxes and is prepared to hear the blessed gospel.

Thus in a general way we see the importance of music, and what it will accomplish when rightly used. We believe that a general understanding and appreciation of music would be most helpful in employing this mighty weapon against the forces of evil. But for the most part, we are particularly interested in knowing how to get strangers to partake of this power for good at an evangelistic meeting.

No song service can be a success if the people do not sing. To get all the people to sing is the song leader's biggest task; and if he can master it, he will have accomplished much.

A social worker once said, "If I can get my people singing, I can get them to do 'most anything.'" Singing arouses the soul to action, to do, and to care. We are told that "the melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls."—*Testimonies*, Vol. V, p. 493.

It would be almost impossible to give a set of rules to guide each song leader. He should know the fundamentals of beating time and the right position of the arms, and then allow his personality to guide in his leading. The sensitive leader will grasp the mental condition of his audience and be guided accordingly. He should be relaxed, but not too relaxed. If the audience sees a smiling, kindly, dignified leader step forward and give them

a word of greeting, putting life and personality into the song service, it will react on them, and set them at ease. Audiences are often like individuals, and are sometimes tired or grumpy. Then the song leader must seek to draw them out of their condition into a spirit of joy and enthusiasm, ready to receive the message.

The successful song leader does not need to be a great musician, but he should be a real leader—an amiable, winsome leader who loves people, loves to sing, and knows how to sing. If the song service is to solidify and fuse the audience it will of necessity have to be conducted in a pleasing, spontaneous, informal manner. The song leader's actions, however, should be in keeping with the dignity and solemnity of the message. He should not act like a cheer leader or a circus performer, but he should be pleasant, drawing occasional smiles from the audience. He will find that every person who smiles cheerfully will sing.

The director should give the audience the impression that he has something for them. This means preparation. It takes more planning to move an audience to do something, than it does simply to tell them something. He has to get a response from the people. He should plan each program carefully. It is very effective to select the songs in such an order as to develop a certain theme. There are times when the audience might be asked to call for favorites, but even this should be planned for. He should plan for variety—in type of song, the remarks between songs, the manner of announcing the song, etc. The same song may not appeal to everyone; therefore, he should strive to bring enough variety into the selections so that all will enjoy singing.

Chorus Songs Give Variety

Song slides break down prejudice. You will find people singing off the screen with freedom and enthusiasm. Short choruses introduced and sung from memory give variation and freedom to a service, remarkably doing away with the strained feeling of a strange audience. People will remember these choruses, and whistle and hum them all day at their work. This serves as an advertisement, reminding them of the meetings. Every song service should have some songs of a spirited, joyful nature, which may be sung with hearty enthusiasm. Then there should be some which are meditative, prayerful, quiet, sung softly and prayerfully. The song service may become monotonous unless you plan to break it up somewhat, so change from one line of appeal to another. The human mind remains concentrated on one point only a moment. Keep a "jump ahead" of the audience by holding their interest from the minute you step onto the platform until the song service is over.

The song leader's ever-present problem is to get everybody to sing. In every audience there are some people who think they cannot sing. In a recent issue of *THE MINISTRY*, Singing Evangelist H. L. Graham says, "It is my custom to encourage all to sing when I am leading the singing, and I call out, 'If you can't sing, sing anyway.'" I have put this to trial and have had favorable re-

sults. This does not always bear fruit on the first night, but if such a call is made night after night, one can see that those too backward to sing will gradually move their lips and soon sing heartily.

People will sing more willingly if they do not have to sing constantly. After they have sung about two songs through, let them listen to a solo, a choir number, or other good music. Every song service should have at least one such diversion planned.

There is more to the song service than singing. The inspiration, appeal, and spiritual tone of the leader's remarks help make it what it is. By means of careful comments, he should plan to make the audience feel the spirit of the songs they sing. Remarks appropriate to the message of the song may be made in introducing it, or after it has been sung, or between stanzas. Sometimes it is well to give a brief history of the song to be sung, as this adds interest, but make your remarks brief. Do not preach a sermon before each song—the evangelist will do all the preaching necessary.

Most people love to sing songs that appeal to them, in spite of the fact that a song leader sometimes finds them reserved. Therefore, the leader may assure himself before he steps upon the platform that his audience is composed of normal, average people who love songs and love to sing them. There are a few things to consider which will help in doing this.

The song leader himself should enjoy the songs he sings. Some people are inspired to sing simply because their leader seems to enjoy it so much. They catch the fire from him. His own attitude, reflected in his personality, has more to do with the way the audience sings than the songs themselves. Before he starts the service he might ask himself, "Does my own heart thrill as I sing these songs?" He should get the spirit of the songs in his heart, and show it in his voice and manner. If the song service seems to be a pleasure to the leader, and not just a routine chore, it will be much more of a pleasure to the audience.

The leader's gestures should keep proper time, but should be flexible, and ought to vary with the nature of the song. It is distressing to watch one who merely waves his arms, regardless of the time, and almost impossible to sing with him. It is equally painful if he beats out the time with inflexible preciseness, going over the same motions again and again. It is usually better to leave the baton at home and, of all things, don't use a pencil. Instead of merely beating time, *lead the singing* with expressive movements, using the open hand.

Enthusiasm is absolutely essential to a good song service. Be alive, alert, interested, aggressive, and inspire the people to give a joyful song unto the Lord. It never does any good to scold the audience for not singing, but it is well to praise the singing if it deserves praise. If the people do not sing well, it is because they do not feel like singing at the moment, or because the song leader has not made them feel like it. It is a challenge to him to give them inspiration to sing.

PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

Christ in Every Sermon

By LOUIS B. REYNOLDS, *Evangelist and District Leader, Kansas City, Kansas*

EVERY doctrine that we preach is freighted with importance. When the Adventist minister enters the rostrum, he is not there simply to "occupy" the hour, as many modern preachers are content to do. His task is not merely to "fill" the pulpit, to encourage parishioners to continue filling the collection plates. His is a solemn charge to "preach the Word" in all earnestness, entreating sinners to lay hold on salvation while it is yet time.

The advent sermon then must be clear; its call must be unmistakable. It should be tested occasionally to determine whether or not it conveys the advent concept as forcefully as it should. Men of the various trades have a time-honored method of checking their efficiency. So it must be with the alert minister. What the square is to the carpenter, the plumb is to the stonemason, the proof sheet is to the printer—all this and more—the Bible and the Spirit of prophecy are to the Advent-

ist preacher. These divine regulators tell quickly if his message rings true.

At least four major requirements are made of every sermon, regardless of the number of listeners and whether they be church members or not. Even if some other thoughts must be left out, these important essentials should have their place. "Leave out . . . matters of minor consequence, and present the truths that will decide the destiny of souls."—*Gospel Workers*, p. 148. When the

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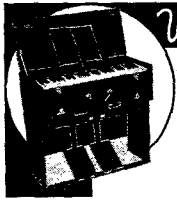
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discourse seems at best a limp and ineffective transmitter of the truth, test it by the following points:

1. IN EVERY SERMON CHRIST SHOULD BE MADE THE CENTER. Only as we thus lift Him up will sinners be drawn to Him. A subject that cannot meet this specification should not be preached. It is like the offering of Cain. His fruit was doubtless the best that he had harvested that season, but the virtue of it as an offering to God was totally lacking. Nothing that he had brought was typical of the Lamb slain from the foundation of the world. This is no less true of Christless sermons. (See *Gospel Workers*, p. 56.)

"Theoretical discourses are essential, that people may see the chain of the truth, link after link, uniting in a perfect whole; but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel."—*Ibid.*, p. 158.

2. IN EVERY SERMON CHRIST'S SECOND COMING SHOULD BE MADE THE KEYNOTE. Someone has observed that if people are once fully convinced that Jesus' coming is very near, they will not hesitate to make the reforms demanded by the message. The blessed hope is a theme that never grows old. As the central topic of Adventism, it should be heard over and over again from every pulpit. Those who believe it wholeheartedly will break with all attachments that bind them to the world. The realities of the not-far-away event will cause earthly things to recede quickly to nothingness.

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—*Testimonies*, Vol. VI, p. 406.

3. IN EVERY SERMON CHRIST SHOULD BE PRESENTED TO THE CHILDREN. It is conceded that if our sermons are simple enough for children to understand, they will thereby be clear enough, and within the grasp of all. But Jesus left a command for ministers to do a specific work for the children. In the charge to Peter He said, "Feed My lambs." It is applicable to all ministers. Every ambassador of heaven must see that the children under his care are properly instructed in the Word of God.

"At every suitable opportunity let the story of Jesus' love be repeated to the children. In every sermon let a little corner be left for their benefit."—*Gospel Workers*, p. 208.

4. IN EVERY SERMON AN APPEAL SHOULD BE MADE TO THE SINNER. Sometimes interested persons who attend our services are puzzled to know just how to join our church. They see so few calls made. We should let it be known that we are interested in the saving of sinners. In public efforts some type of response should be called for nightly, and it would not be amiss to have regular calls for surrender on Sabbath. Who knows but that someone may be on the verge of the kingdom, waiting for our invitation to enter.

"Some may be listening to the last sermon they will ever hear, and the golden opportunity, lost, is lost forever. . . .

"More people than we think are longing to find the way to Christ. Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner's refuge. . . .

"The minister's work is not done until he has urged upon his hearers the necessity of a change of heart. In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ."—*Ibid.*, pp. 158, 159.

The preaching of Jesus presents an outstanding example. His subject matter and manner of approach are still our unailing guide. Never was there such a faithful evangelist as He. Never was there a more diligent teacher of the principles of truth.

"Let those who have any question as to what they should teach, any question as to the subjects upon which they should dwell, go to the discourses of the great Teacher, and follow His lines of thought. The subjects that Jesus regarded as essential are the subjects that we are to urge home today."—*Ibid.*, p. 313.



LET praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God. Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing.—*Ministry of Healing*, p. 254.



A Hundred Years

By JESSIE WILMORE MURTON

A HUNDRED years! And still the harvest fields
Stretch whitely east and west, to south, and north;
Still laborers loiter in the market place,
And reapers go not forth.

A hundred years! The Bridegroom draweth near;
Yet heavy-eyed, their once-bright lamps grown dim,
The virgins sleep. How long, how long, before
They rise, to welcome Him!

A hundred years! The few remaining of
The generation that would see the sign
Have laid their sickles down. The sun burns low
At the horizon's line.

A hundred years! And still the harvest waits.
Throw off complacency, be not afraid,
O men of God! Up, hasten to the fields!
Thrust in, thrust in the blade!

—Battle Creek, Michigan.



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QUOTE SCRIPTURES CORRECTLY.—It is important for ministers of Christ to see the necessity of self-culture, in order to adorn their profession and maintain a becoming dignity. Without mental training, they will certainly fail in everything they undertake. I have been shown that there is a decided lack with some who preach the Word. God is not pleased with their ways and ideas. Their haphazard manner of quoting Scripture is a disgrace to their profession. They claim to be teachers of the Word, and yet fail to repeat Scripture correctly. Those who give themselves wholly to the preaching of the Word should not be guilty of quoting one text incorrectly. God requires thoroughness of all His servants.—*Testimonies, Vol. II, pp. 500, 501.*

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BROADCASTING SPECTER.—A kind of fascism is creeping into the religious life of the United States. A sample of it may be seen in the pressure being brought to bear on the major broadcasting networks to prohibit any religious program not endorsed by representatives of the "Big Three" religious organizations—the "recognized" Catholic, Protestant and Jewish churches. As Rabbi Louis Binstock of Temple Sholom in Chicago puts it: "Representatives of the Catholic, Protestant, and Jewish faiths should join together to make suggestions to the radio stations on standards for religious programs," and that "before a radio station can accept such a program it should check to make sure the program had the ecclesiastical endorsement of a recognized religious organization." The plan was first announced by Professor Fred Eastman, of the University of Chicago, before a gathering of clergymen at the Thirteenth Annual Pastors Institute and Educational Conference. It would not only restrict the religious liberty of all outside these three "recognized" faiths, but control radio programs of undenominational (evangelical) Christian groups who regard formalized "Churchianity" as a hindrance to the full teaching of the gospel.—*Converted Catholic Magazine*, October, 1944.

GOSPEL BY ROCKET?—Rockets will be converted from their wartime role of destruction and will within this generation be used to carry mail and express at the rate of 120 miles a minute, says a Westinghouse official. Will rockets yet help to spread the gospel?—*Prophecy Monthly*, September, 1944.

PULPIT VS. CHANCEL.—Thoroughgoing evangelicals have every ground for objecting to the chancel type of church auditorium. To have a reading desk on the right side of the front of the church, a pulpit for preaching on the left and an "altar" in the center is not consistently Protestant. It is not practical; it is not liturgically sound; it is not sensible. Yet it is kicking against the pricks to object, because three fourths of the ministers of our denomination, at least in the urban areas, are anxious to renovate the interior of the churches they serve and to replace the good old central pulpit with a central "altar" and one article of furniture for reading the Bible and another for the preaching. . . . If the preaching is still of highest importance, then let the preaching be done from the place where it is central to the worshiper.—*The Presbyterian*, Sept. 28, 1944.

BRITISH GIVING.—According to the British Information Service, "the war has no' made British churches shrink into themselves. The tide of giving turned again very quickly, and the maintaining of the missionary enterprise has been a remarkable feature of the wartime life of the churches. . . . Throughout the war, efforts have been made by the government in co-operation with the Conference of British Missionary Societies and the Roman Catholic authorities to reduce to a minimum the inevitable interference of war conditions with missionary work. Facilities have been given for the transmission of funds and for missionary passages to and from the field."—*News in the World of Religion*, quoted in *Gospel Minister*, Oct. 26, 1944.

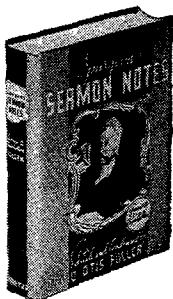
AMAZING TECHNIQUE.—The death of this evangelist last week [Aimee Semple McPherson] closed a long chapter of amazing techniques in evangelism. Mrs. McPherson built up a following of people that was one of the largest on the West Coast. . . . She was known everywhere as a "glamour-girl evangelist." . . . Is it not possible for Protestantism to be just as attractive without losing its soul? Visual techniques were always used by people like Mrs. McPherson and even by the Roman Catholic Church. Is it not time for us to rethink our responsibility to dramatize and make more colorful our great spiritual truths?—*Zions Herald*, Oct. 4, 1944.

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—Hebrews 11:4

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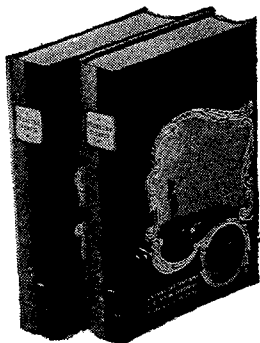
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DOING TOO MANY THINGS.—Life is too brief and we are too little to attempt to do too many things. *The Christian Index* of Atlanta recently published an arresting article, "Persecuted Preachers, by One of Them," which hints at one of the foremost problems facing the church. It is that pastors are expected to take on too many jobs for any one man.

A man said to a minister with whom he fell into conversation on a streetcar: "You ministers have an easy job; you stand up in the pulpit once or twice on a Sunday, and talk for a half hour, and that's all."

The minister replied that Sunday is often the easiest day in the week. A successful pastor today has to be an expert financier, executive, administrator, have a thorough knowledge of music and musicians, besides being an interesting speaker. The time should come soon—even if it is necessary to unite two or three churches to make it possible—when these varied forms of leadership will be placed in the hands of separate individuals, who are personally fitted and adequately trained to administer them separately and successfully. God speed the day! Then will the consecration of the versatile be succeeded by the concentration of the man of God who is doing what his Creator made him for!—*Zions Herald*, Aug. 16, 1944.

CHURCH FIRES.—Is your church property adequately insured against fire? We hear often of church fires, the cost of which is only partly covered by insurance. The National Fire Protection Association reports that there were 2,800 church fires in the United States causing an aggregate loss of \$5,100,000 during 1942, the latest year for which figures are available. It is also stated that the average financial loss in church fires is considerably higher than that of most occupancies. Aside from the monetary value, churches often have historical and sentimental associations which are irreplaceable. Church fires are mostly caused by inferior construction, defective heating and lighting installations, lack of lightning protection for steeples, and inadequate maintenance and supervision of property. Check up your edifice conditions and insurance coverage. This is double protection against loss.—*Watchman-Examiner*, Sept. 21, 1944.

RUSSIAN BIBLE POPULAR.—The American Bible Society is issuing a Russian New Testament and Psalms in editions of ten thousand at a time. They are taken by Russians outside Russia faster than they can be printed.—*Gospel Minister*, Sept. 28, 1944.

MASS EVANGELISM.—Mass evangelism is a time-honored method of winning souls. It had its beginning in Jerusalem when the Spirit descended and thousands were won to Christ by the preaching of the apostles. It has been the means under God for soul winning in countless revivals since. No student of the Christian church can overlook the part mass evangelism has played. Saverio transformed a corrupt city, Wesley transformed a nation fast sinking into deism, Finney accomplished the rebirth of whole towns and cities, and Moody won a million souls to Christ through mass evangelism. . . . Let us be frank to say that mass evangelism has failed

to produce these results in many instances. Let us, however, place the blame where it belongs. How can any church hope to have a revival unless it is willing to pray and work for it? An evangelist is not a magician who can pull a revival out of his hat in a five-day meeting. The church must pray earnestly for a revival before the evangelist arrives. There must be a group of people who will bring in the unconverted to the meetings. These must be praying for their salvation. There must be a diligent following up of the work by the pastor to bring in those who were touched but not won in the meetings. Finally, there must be the preaching of the gospel both in season and out of season by the pastor.—*Kenneth M. Cooper in Watchman-Examiner*, Sept. 21, 1944.

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Bring Them In

By G. C. HOSKIN

LEAD them to Him, His glorious heritage.
Speak of His love, tell of His might to save;
Tell them of Him who feels infirmity,
Who enters hearts in matchless tenderness—
By friendly words and kindly sympathy,
Directing them in paths of righteousness.
Bring them to Him, this precious privilege
Is meant for you; no proxy will suffice
To bear your part of heaven's patronage.
The gospel is His antidote for woe,
For sin, and earthly misery and vice.
If some are won, the blessed light must show
In your own life, refreshingly, that those
Who seek for sheltering may find repose.

Spirit of Prophecy Statements

(Continued from page 23)

pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step. . . .

In the future, deception of every kind is to arise, and we want solid ground for our feet. *We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established.* The enemy will bring in false theories, such as the doctrine that there is no sanctuary. *This is one of the points on which there will be a departing from the faith.* Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?—*Mrs. E. G. White in Review and Herald*, May 25, 1905.

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Instructions to Graduates

(Continued from page 26)

dignity befitting the high calling of the gospel minister. A minister should be dignified but not dull, humorous but not flippant, well read but not bookish, deep but not obscure.

"It pleased God by the foolishness of preaching to save them that believe." Preaching is one of God's most effective means for saving men. It always will be. There is a vast difference between the "foolishness of preaching" and "preaching foolishness." To the worldly-minded the preaching of the gospel may seem foolish, but to those

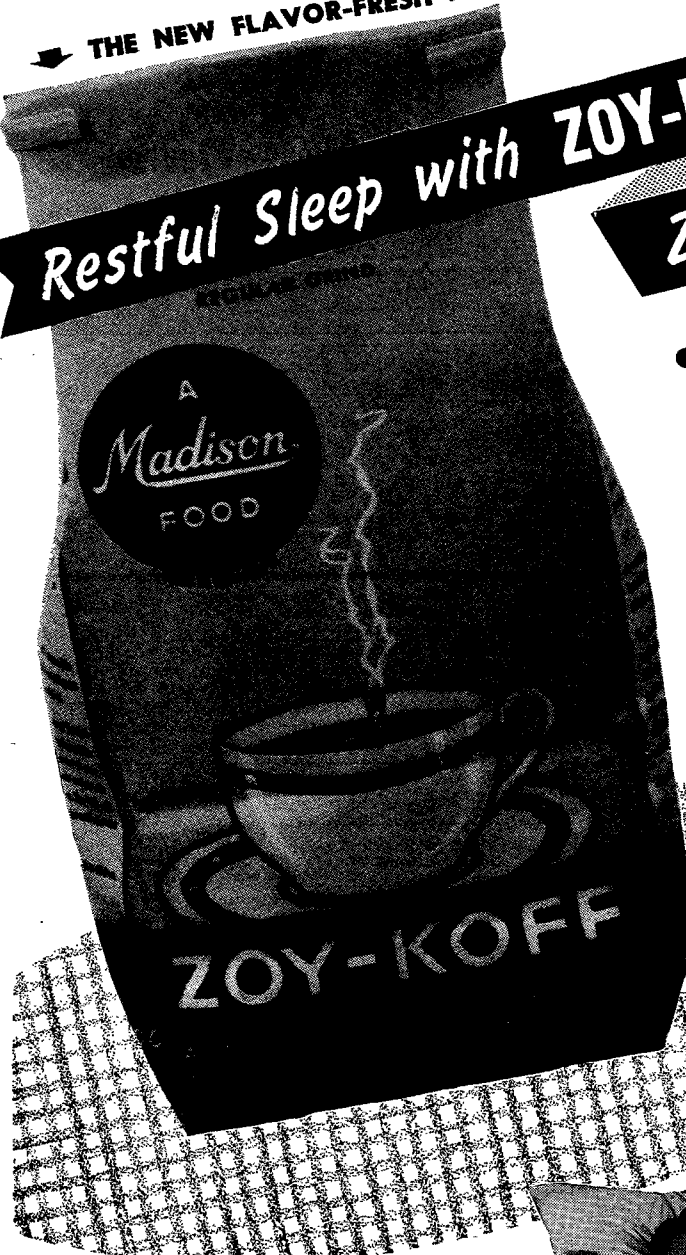
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"Daniel and the Revelation"

(Continued from page 13)

troversy over some of the expositions in *Thoughts on Daniel and the Revelation*. There was quite a group of men, including myself, who became convinced that there were some errors in this most excellent book that ought to be corrected. Elder Uriah Smith defended very ably the positions taken in the book, but he was a very kind and reasonable man, and was willing to make corrections when errors were made plain.

"Some of Elder Smith's friends and advisers, however, took a very strong position against making any corrections in *Thoughts on Daniel and the Revelation*. They argued that the book was the result of long, faithful study, that it had received the criticism and approval of the pioneers in our cause; that it had been widely sold and used as an authority by our younger preachers everywhere; that Sister White said that the angel of the Lord stood by Elder Smith as he wrote the book, and that to make changes now would be a confession of weakness and error which would detract from the influence of all our publications and all our preachers; that to make changes would make our ministers ashamed; that we could not longer look the world in the face and say that we had a truth which we could stand by through all the years without vacillation.

"To this, some of our brethren answered that it was much better to be correct than to be positive; that it was not necessary that we should claim infallibility in our publications in order to secure the respect of the people, and in order that the Spirit of God should witness to the principles which they contain.

"Some of our ministers and some of our book men argued that if corrections were made, our canvassers would lose confidence in the book, that its sale would be greatly diminished.

"But finally a number of corrections were made, if I remember correctly about thirty, and the evil results which had been anticipated were never experienced. The sale of the book went on, and those who felt that if the book was corrected an injury would be done to our cause, were also able, after the corrections were made, to give it their support of influence."—W. C. WHITE Letter to A. F. Harrison, June 26, 1910.

For reasons similar to the foregoing, *Thoughts on Daniel and the Revelation* has recently undergone a most careful revision, and as it now comes from the presses we believe it is destined to have a very wide distribution, continuing to fill the important place in our literature which Ellen White said that it should have:

"Especially should the book *Daniel and the Revelation* be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. . . . The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in *Daniel and the Revelation*, becoming familiar with the truth it presents. . . .

"The interest in *Daniel and the Revelation* is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?"—E. G. WHITE MS. 174, 1899.

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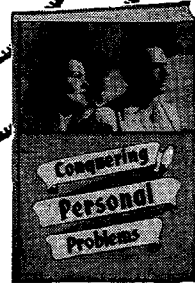
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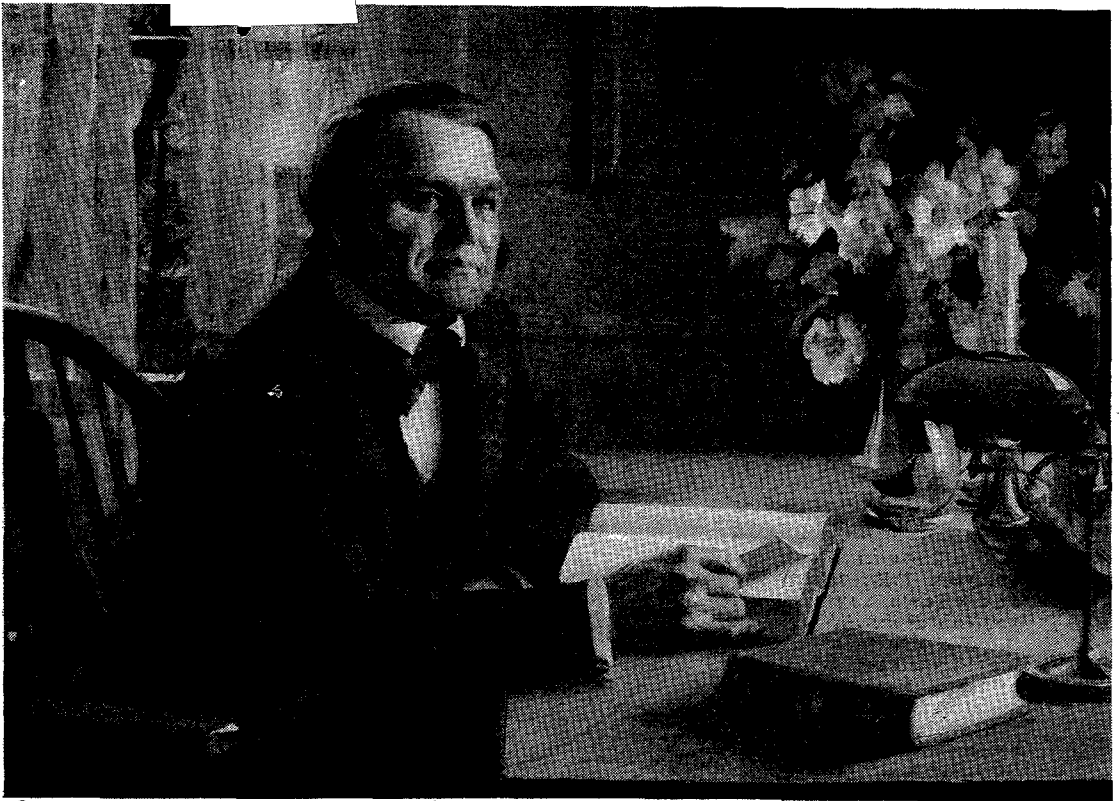
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