

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

March, 1945

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NOTES AND NOTICES

Information and Sundry Items

¶ Too many evangelists live in the past, employing the methods acceptable for conditions of fifty or seventy-five years ago. They forget, or have

HELP POOR SINNERS TO FIND CHRIST

failed to realize, that in the days of our forefathers those won to the Sabbath and kindred truths were for the most part already earnest Christians, with a living Christian experience. They needed but to have their doctrinal errors and wrong habits corrected, and they became stanch, active Adventists, who remained steadfast in the faith. That was about all that was required. But today we live in a world that has forgotten God, in which Christianity has degenerated largely into a form, an outward profession. There is little difference nowadays between the professing Christian and the worldling. Sound conversion and a living Christian experience are comparatively rare today. Therefore, not only must we lead men and women to acceptance of doctrinal and prophetic truths, and reform of their physical, recreational, reading, and other habits, but we must lead them as poor sinners to Christ. We must bring them into a genuine experience of conversion and union with Christ. We must teach them to really pray. We must show them the way to abiding victory in Christ. We must help them to abdicate the throne of the heart, that Christ may become absolute monarch of the life. Otherwise we have merely convinced the mind without changing the heart and life. The former is so much easier than the latter. Some are fearfully negligent just here. We must now do for our hearers what the Methodists and Baptists first used to do for them. If we fail here, we are inexcusable before God. We are unfair to our converts and will invite trouble and heartaches—and inevitable apostasies for many. The doctrines alone will not hold people to the faith. It takes living fellowship with the living Christ. He is the wondrous magnet that will hold as well as draw initially. Ours is therefore a dual task—to Christianize as well as to “doctrinize.” This is as imperative in civilized as in heathen lands. Here is a point of serious failure, for which God will surely hold us accountable. It takes a triumphant Christian to lead others into victorious living; a mere theorist can only expound correct doctrines for others to follow. The first is a true guide; the second is but a fingerboard pointing the way to correct thinking. That is why some workers living in sin have still had accessions to the faith up to the very last.

¶ AN unfortunate error crept into the 1944 Index of THE MINISTRY. For some unexplainable reason the heading “Bible Instructor Council” was omitted, but all the articles that appeared under this section during the year 1944 were listed.

These titles are incorrectly given under the heading “Autumn Council High Lights.” (See page 45 of the December, 1944, number.) Please bear this in mind when looking up Bible instructor items in the 1944 Index.

¶ MANY MINISTRY readers will be interested in the titles in the Spanish and Portuguese Ministerial Reading Courses for 1945, in the South American Division. These are in Portuguese:

Ministry of Healing—White
Arqueologia Biblica—A. R. Crabtree
O Combate pela Vida—Paulo de Kruif
Inimigos da Humanidade—Dr. Thomason
A Luta Contra a Morte—Dr. Thomason

And in Spanish the following titles have been chosen:

El Peregrino—Juan Bunyan
El Hogar y la Salud—E. G. White
El Clamor de los Imperios en Ruinas
—D. Hammerly Dupuy
El Libro Desconocido—Carlos W. Turner

¶ THE Publicity Bureau of the General Conference would like to send to each of our ministers mimeographed copies of newspaper announcements and reports taken from recent clippings that have come in. Drop the secretary a card asking for “Supplemental Press Material for Ministers,” addressing your request to J. R. Ferren, General Conference of Seventh-day Adventists, Takoma Park 12, D.C.

THE greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers.—*Testimonies*, Vol. VII, p. 19.

ONE OF THE MUSTS FOR MINISTERS

¶ OUR ministers will have many things to do in 1945. We must conduct our Ingathering for missions. We must raise a large fund for the rehabilitation of our work in war-devastated countries; we must continue evangelistic work; and we must lead our people in soul-winning service. But one thing of primary importance which alone will make effective all our church endeavor and which will make all other things easier, is to lead our people into a deeper spiritual life.

Doubtless one of the very best means of bringing about this deeper experience in the lives of our people will be the effective promotion of systematic Bible study, as recommended by the recent Autumn Council, and found on page 10 of the *Review and Herald* of November 30. The Bible year leaflets called for in the recommendation were sent to the conference offices for distribution to all the churches. We fear some were late, but hope all have them now. It would be a fine thing if every minister (and every church elder where there is no minister) would present to the people the supreme importance of a prayerful, daily study of God's Word, encouraging everyone to enter into one of the lines of reading or study suggested besides the daily Sabbath school lesson study.

MILTON E. KERN.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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¶ The perils of fanaticism as
illustrated in World War I

A Well-Balanced Mind in Wartime

By LEWIS H. CHRISTIAN, *Vice-
President of the General Conference*

GOD gives His children the spirit of a sound mind. (2 Tim. 1:7.) That means the kind of thinking which does not go too slow or run too fast. It turns neither to the right nor to the left. To have a balanced mind, however, is not to be weak, compromising, neutral, or indifferent as to live issues. While a balanced mind is thoughtful and considerate, it is also strong, keen, and brave in defense of the truth of God. It is never quick to condemn or to cause separation, but even in times of crisis remains quiet, considerate, tolerant, and fair.

We are living in a day of hasty decisions and snap judgments. False propaganda and unsound rumors thrive. In days of war there is too much excitement. People jump to conclusions and are quick to think evil of others. The fact is that loose, crooked, or frenzied thinking is a real peril at this time. This is true concerning not only politics or national issues, but religion and churches as well. In such days as these the faith of some seems to turn to a fanaticism that lays waste like a prairie fire.

I saw some of these extreme people and their fruitage in the first World War. Some who made high claims as reformers became not only a nuisance but at times a positive peril. Instead of helping the remnant church they tried to split it, and instead of leading God's children into deeper love and unity they became smiters of the brethren. There are still a few of these misnamed reformed Adventists with us, and their efforts to undermine faith and create suspicion in our churches emphasize the importance of the thoughtful judgment of a well-balanced mind.

I remember well how these things started in 1914. One of our members in Berlin, known as an extremist, chose to go to prison rather than permit himself to be vaccinated. He claimed to be

directed in this by divine "visions," and he wanted the Adventist Church to print his so-called revelations. One of his visions was that the Lord would come just about New Year's, 1915. Another one, in Switzerland, at the same time endorsed what the first one had written, only alleging that he had had a "vision" that the end of the world would occur in April, 1915. These men, with other fanatics, stirred up our churches and tried to create turmoil and dissatisfaction. They were so ultraradical in their views that they even called the service of the Red Cross the service of the devil. In many places they preached desertion and defeatism. They scattered thousands of little pamphlets, and before long they called the Adventist people Babylon, and organized a church of their own. Soon, however, they split up among themselves and began to disfellowship one another. We still have these folks to perplex us, and their great stock in trade is that the Adventists during World War I did not take the right stand in Central Europe.

That our workers may have the facts, I will give further details. In 1920 I attended the large General Conference Council in Friedensau, where these misguided people asked A. G. Daniells four questions. I have the stenographic report of that meeting. Elder Daniells, in an able, kind, and convincing manner, answered every query. He emphasized four points:

1. The war came as a great surprise to our people in Europe. In the excitement of those days some brethren had written things that were not helpful, but they had confessed their mistakes, and had asked the Adventist Church to forgive them. This we did, and it was clear that their labors were blessed of God.

2. The second question had to do with the bearing of arms. Elder Daniells' answer to this was that the General Conference had held the same position on this in the World War that had just

closed, as had been taken from the very first, in 1864-65. His statement was true to fact in 1920, and it is true today.

3. The third question dealt with the faith of the General Conference in the Testimonies. Elder Daniells emphasized and proved that this church believes in the Spirit of prophecy the same as it has from the beginning. His words were a great help to our people overseas. I was in Central Europe in 1939, just before the present war began, and attended a series of meetings in the leading cities there. I found that at every conference the people studied the Testimonies, and believed them to be light from the Lord.

4. In reply to the fourth question, as to whether the advent movement is national or international, Elder Daniells' answer was that our message is not for any one nation alone. It belongs to, and is being presented to, every nation, kindred, tongue, and people. Our present large, worldwide work proves that his answer was right.

AFTER Elder Daniells had clearly replied to these four questions he urged these rebellious brethren not to leave the remnant church of God. He pointed out to them that they had made a great mistake in starting an organization of their own, in collecting money, in trying to break up our churches, and in printing literature to prove that the advent church was not the people of God. He emphasized that this was utterly out of harmony with the Bible and the Spirit of prophecy, and added that his experience led him to say that God would never bless them in their efforts. Time has certainly proved that his answers were correct, for the story of these so-called reform folks is one of disappointment and confusion.

We mention this as an illustration of the need of careful, balanced, godly thinking. It is not in overseas divisions only that we find extremists. A few weeks ago, down in Texas, as we were driving—*Please turn to page 44*

VITAL TESTIMONY COUNSELS

Released by E. G. White Trustees

Guard the Waymarks of Truth

GUARD WAYMARKS OF TRUTH.—The great waymarks of truth, showing us our bearing in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light.—E. G. WHITE MS. 31, 1906.

POINT OF ENEMY'S RELENTLESS ATTACK.—The enemy will set everything in operation to uproot the confidence of the believers in the pillars of our faith in the messages of the past, which have placed us upon the elevated platform of eternal truth, and which have established and given character to the work.—E. G. WHITE MS. 106, 1898, quoted in Notebook Leaflets, "The Church," No. 4.

REJECT INTERPRETATION OF WRECKERS.—Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light.—E. G. WHITE Letter 230, 1906.

NO OTHER FOUNDATIONS VALID.—Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.—*Review and Herald*, March 3, 1904.

PROTEST AGAINST REMOVING LANDMARKS.—When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.—E. G. WHITE MS. 62, 1905.

UNDERMINING PILLARS OF FAITH.—The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—E. G. WHITE Letter 87, 1905.

WAYMARKS MUST BE PRESERVED.—At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. Not a pin is to be moved from the foundations of our faith. Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings.—E. G. WHITE Letter 395, 1906.

SHOULD EXAMINE THE PILLARS.—It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support.—*Review and Herald*, Feb. 25, 1890.

GIVE WORLD GOD'S MESSAGE.—Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord.—E. G. WHITE Letter 279, 1904.

THE QUERY CORNER

Bible Questions and Worker Problems

Are any versions of the "Report of Pontius Pilate to Tiberius" that are in circulation genuine, or are they forgeries? What about our ministers' using them in their public work?

Some of our workers have fallen a prey to the spurious description of the physical features of Jesus, allegedly written by Publius Lentulus. Such have used it in the pulpit, over the air, and in print—which is to be regretted. This has created distrust as to the judgment and scholarship of such workers on the part of the informed. To get the facts before our readers, we asked two experienced men—an editor and a teacher—to carefully investigate and report. Here are their separate findings.—EDITORS.

"The Epistle of Publius Lentulus"

ONCE in a while a speaker or a writer bobs up among us with a discourse in which is prominently featured the beautiful description of the physical features of Jesus as they are verbally sketched in the apocryphal document known as "The Epistle of Publius Lentulus."*

This spurious letter purports to be the writing of one Publius Lentulus, Roman and *praeses Hierosolymitanorum* (president of the people of Jerusalem) to the Roman senate. In some texts he is said to have been either a proconsul in Judea or an official in the province of Judea. In one text the letter is addressed to Tiberius Caesar. The Latin classics speak of some forty-three persons called Publius Lentulus, but in none of these instances is there anybody mentioned by that name as having been a Roman official in Jerusalem in the time of Christ's ministry. There was a *praeses Syriae* (a president of Syria) and a *procurator Judae* (a procurator of Judea), but no office called *praeses Hierosolymitanorum* is known to have existed. Josephus says nothing about any Publius Lentulus holding such an office in Palestine.

Moreover, it was not the practice of the Roman emperors to address their reports to the senate, but to the emperor, to whom they were responsible. It should be noted that in the early centuries of the empire the emperors preserved the forms of republican government. Augustus and Tiberius and even later emperors left the peaceful provinces nominally in the hands of the senate. The emperor Augustus, however, took over the turbulent provinces. Reports from the pacified provinces might well be addressed to the senate, but those from the turbulent provinces would probably be addressed to the emperor. Palestine was a turbulent province under the emperor.

No mention is made of this epistle by any of the ancient writers, either Christian, Jewish, or pagan, while numerous other spurious epistles are either

quoted or referred to by the so-called "church fathers." While the Latin used in the letter is of the ancient type, yet the text abounds in expressions that would not be used naturally by a Roman citizen.

The fraudulent letter was widely circulated as genuine among Roman Catholics in the Middle Ages. Today it is recognized by them as spurious. (See *Catholic Encyclopedia*, Vol. IX, art., "Publius Lavertas"; *The Catholic Mind*, March, 1944, p. 189.) It is repudiated as a forgery by all Protestant scholars of repute. And it certainly discredits the minister and our ministry in the eyes of intelligent people for any of our workers to quote the letter as authentic. Its first known appearance is said to have been in the fifteenth century.

It would be well to seek information from reliable literary sources or from some of our best-informed ministers before quoting as genuine any literary productions purporting to be of the type of that called "The Epistle of Publius Lentulus."

R. L. ODOM. [Editor, *Watchman Magazine*, Nashville, Tennessee.]

Spurious Report of Pontius Pilate

THE alleged "Report of Pontius Pilate to Tiberius"† has come down in various forms and is said to be that of Pilate, narrating the proceedings of the trial and speaking of Jesus in the highest terms of praise. It is built upon Eusebius' statement that:

"The wonderful resurrection and ascension into heaven of our Saviour was now already generally famous, and in accordance with an ancient custom that those who were ruling over the nations should report to him who held the imperial office any new movement among them, in order that no event might escape his notice, Pilate communicated to the emperor Tiberius the story of the resurrection from the dead of our Saviour Jesus as already famous among all throughout Palestine, together with the information he had gained of His other wonders and how He was believed by many to be a God, in that after death He had risen from the dead."—*The Loeb Classical Library*, Eusebius I, p. 111, E. H. II. 2.

Several versions of Pilate's alleged report are in existence, and all are obviously fictitious. No original has ever been discovered. For detailed information on these, one may read Tischendorf, *Evangelia apocrypha*, and the article by Lipsius on "Apocryphal Gospels" in the *Dictionary of Christian Biography*. Lipsius says that all these reports are "of Catholic origin, and written with an apologetic intention." He continues:

† A copy may be seen in J. D. Donehoo, *The Apocryphal Canonical Life of Christ* (New York: Funk and Wagnalls, 1903), pp. 210, 211.

* A copy may be found in Bernard Pick, *The Extra-Canonical Life of Christ*, New York: Funk and Wagnalls, 1903, pp. 210, 211.)

"Their composition for the most part seems to have been suggested by the Roman custom to draw up official reports of important trials and executions, the so-called *Acta praesidialia*. The conjecture was a natural one that such acts must have been drawn up by Pontius Pilate himself, or under his authority, in reference to the trial and crucifixion of our Lord."—*Dictionary of Christian Biography* (Boston: Little, Brown and Company, 1880), Vol. II, p. 707.

To this Catholics agree. When a copy of the "report" was submitted to Fathers Kortendick and Mullin, of the Catholic University, Washington, D.C., both men pronounced it a forgery.

It is merely another copy of a line of similarly forged reports. The one submitted is undoubtedly the copy printed by W. D. Mahan, a Cumberland Presbyterian minister, of Boonville, Missouri, and published in 1879. In 1885 Mr. Mahan published a considerable volume containing nine such reports, alleging them to be translated from ancient parchments and scrolls at Constantinople and the Vatican at Rome.

These various reports are full of "childish blunders," references to "authorities" that simply do not exist, and transcriptions from *Ben-Hur* and other books. The whole hoax has been exposed for the valueless thing it is, and condemned as "ridiculous and disgusting." A full account is given in *Strange New Gospels*, by E. G. Goodspeed, pages 42-62. (University of Chicago, 1931.) Our workers will raise serious question as to their own carefulness, discernment, and reliability whenever they employ dubious and spurious citations of this sort.

R. E. LOASBY. [Professor of Biblical Languages, Theological Seminary.]

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

SEEING THE WRONG SIDE.—Dr. G. F. Pentecost was once trying to comfort a woman who had passed through sore trials. Failing in his efforts to cheer her and dispel her doubts, he took up some embroidery upon which she had been working and said, "What a confusion of threads! Why waste time on a thing like that?"

Turning the embroidery over, she said, "Now look at it. You were seeing it only from the wrong side."

"That's it, exactly," said Doctor Pentecost. "You were looking at your trials from the wrong side. Turn them over and look at them from the right side—that is, from God's side. The Lord is working out a design of His own choosing for your life, and you must look at things from His point of view, and trust His workmanship."—*The Presbyterian*.

THE CENTRALITY OF CHRIST.—We sat in reverent silence before the stained-glass window reproduction of Leonardo da Vinci's painting of *The Last Supper*. By means of a series of shutters, our guide pictured for us the effect of sunset and coming darkness on the great window. Although it was near the noon hour, we saw the

characteristic features of the disciples' faces grow slowly indistinct, the brilliant colors of their robes become dim, only the central figure retaining its identity. Soon the table with the figures gathered around it, faded into the darkness; and there remained only the Christ, His face shining out of the darkness as though illumined by a heavenly light.—MRS. GEORGE W. CHESSMAN in *The Secret Place*.

NEEDING EACH OTHER.—Anyone who plays a musical instrument can easily understand why we need each other—that no life is complete alone. When the musician plays his instrument in an orchestra, he finds his own tones enriched and glorified in blending with the whole. A satisfaction comes to him from the combined result of the orchestra, which he never knew as a soloist. The melody which he plays is sustained and given new meaning by the other instruments around him. It is true, he might not care for a bass horn or the cymbal as lone accompanists. But when these instruments play their parts in concert, each adds to the harmony of the whole.—HELEN L. TONER in *The Secret Place*.

KNEELING TO SEE.—In beautiful Rio de Janeiro stands a beautiful statue of the Christ looking down with outstretched hands. As one approaches the statue, the kindly attendant says that in order to see the face of the Christ one must kneel, and thus, looking up, one can see the glorious face. The eyes that see are the eyes of those who reverently kneel in prayer to our Saviour and then look up to Him for His blessing.—SAMUEL M. ORTEGON in *The Secret Place*.

LIGHT AND POWER.—Two men stood together on the deck of a China coast steamer. One, an oil salesman, was telling about the greatness of his company, its scores of agents and millions of dollars' worth of business. Finally, he turned to the other and asked, "What is your business?"

"Light and power," came the reply.

"Are you working for yourself or for some company?"

"I am working for the greatest company on earth," the second man said. "We have thousands of representatives in every country on the globe."

"What company is that?" the oil man wanted to know.

"The kingdom of God," replied the other. "I am a Christian missionary."—*The Secret Place*.

WITHHOLDING THE INHERITANCE.—If your father left in his will an inheritance for you and your brother, and your brother, being at a distance, could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That's foreign missions. People talk complacently about the "poor heathen." Why "poor"? Because the heathen have not received their share of the inheritance which the Father left us to give them.—*Sunday School Times*.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

¶ Sobering facts and figures for our individual study

Church Growth and the Tithe

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

IN an active church body such as the Seventh-day Adventist, which does not practice infant baptism, it is reasonable to expect that the membership growth will be in fair proportion to the number of baptisms each year. During the thirteen-year period beginning with 1931, the average yearly baptisms in the North American field numbered 11,641. But the average yearly increase in church membership over the same period was 6,196. Thus for every 100 persons baptized during these years, the church increase was actually only 53 members.

In the year 1943 alone the recorded baptisms were 10,704 as compared with this thirteen-year average of 11,641. The membership increase of 3,896 was 2,300 below the period's norm of church growth, or 37 per cent. The net gain in church membership in 1943 for every 100 persons baptized was only 36, which is the lowest record of any year but one since the year 1928.

In the Seventh-day Adventist Church the rite of baptism is performed almost wholly by the ordained ministers of the denomination. Although church workers of every class and lay members as well help in preparing candidates for church association, upon the ordained minister has been specifically laid the solemn responsibility of nurturing and maturing the seeker for truth, and leading him into full church fellowship.

To a limited extent, at least, it would seem then that a basis of comparison of church advancement from year to year might be discovered in the relationship between the number of baptisms and the count of ordained ministers in any given section, recognizing at all times that there is a variety of conditions difficult to determine which favor or retard the fruitful results of ministerial service. Whatever the effect of such contributing factors may be, the ratio of workers to baptisms is worthy of note.

By comparing the strength of the ministerial force in the United States and Canada with the number of baptisms performed from the beginning of 1931 to the end of 1943, we find that if each laborer in active service were considered, the entire group would have baptized an average of around eleven (10.7) members a year for each ordained minister in the North American field.

In 1943 alone the aggregate number of baptisms for each Seventh-day Adventist ordained minister was actually eight persons.

The tabulation which follows shows numerically the relations between baptisms and church membership in the United States and Canada, and between baptisms and the number of ordained ministers each year since 1931:

Baptisms, Membership Increase, and Ordained Ministers

Year	Baptisms	Memb. Inc.	Memb. Inc. for 100 Bapt.	No. Ord. Min.	Av. No. Bapt. per Minister
1931	10,626	7,227	68	915	11.6
1932	10,836	7,975	74	981	11.0
1933	12,711	8,015	63	1,000	12.7
1934	11,974	7,439	62	1,026	11.7
1935	11,580	6,291	55	1,046	11.1
1936	9,889	3,764	38	1,043	9.5
1937	9,830	3,219	32	1,033	9.5
1938	12,548	6,724	54	1,051	11.9
1939	12,140	6,127	51	1,086	11.2
1940	13,908	8,447	61	1,122	12.4
1941	12,120	5,545	46	1,230	9.9
1942	12,466	5,882	47	1,308	9.5
1943	10,704	3,896	36	1,336	8.0
Av. (13 yrs.)	11,641	6,196	53	1,091	10.7

Tithe and Number of Baptisms

The major portion of the tithe paid into the conferences in North America is used in the local fields for administrative and evangelistic purposes. It would not seem unreasonable to anticipate that during times when there are abundant advances in tithe income there would also be a more or less proportionate growth in church memberships. That the experience of the Seventh-day Adventist Church in recent years has not fully followed this pattern warrants careful attention.

For the thirteen-year period ending with 1943 the *average* of baptisms as compared to tithe in the United States and Canada was one baptism for each \$448 of tithe receipts in the conferences. In 1933 alone, with a tithe of \$2,715,869.67, there were 12,711 baptisms in the North American field, or a ratio of one baptism for each \$214 in tithe. In 1943 the tithe was \$11,978,811.97—more than five times what it was in 1933—but the 10,704 baptisms in 1943 were fewer than in 1933. There was one baptism in 1943 for each \$1,119 of tithe. The tabulation following shows the tithe relationship to baptisms each year from 1931 to 1943:

Relationship of Tithe and Baptisms

Year	Tithe Receipts	No. Baptisms	Relation of Tithe to Each Baptism
1931	\$3,591,071.94	10,626	\$338
1932	2,892,558.54	10,836	267
1933	2,715,869.67	12,711	214
1934	3,313,512.39	11,974	277
1935	3,618,262.18	11,580	312
1936	4,199,463.60	9,889	425
1937	4,619,648.41	9,830	470
1938	4,692,294.56	12,548	374
1939	4,942,936.57	12,140	407
1940	5,448,244.13	13,908	392
1941	6,743,275.27	12,120	556
1942	9,088,347.55	12,466	729
1943	11,978,811.97	10,704	1,119
Aver. (13 yrs.)	5,218,792.06	11,641	448

A further important comparison is made of tithe receipts with church membership growth. During the years from 1931 to 1943 inclusive the average annual net increase in membership was one member for every \$842 tithe. In 1933 alone, when the tithe was the least for any year in this thirteen-year period and the membership increase one of the largest, the relationship was one member of church growth for each \$339 of tithe received.

In 1943, while the annual receipt of tithe was the highest ever recorded in the United States and Canada, the church membership gains were less than usual, and the ratio was one member of increase for \$3,075 tithe, or a relationship of tithe for each unit of membership growth of more than nine times that of 1933.

The accompanying tabulation gives the average tithe receipts each year from 1931 to 1943 for each member of church growth.

Relationship of Tithe to Membership Increase

Year	Tithe Receipts	Memb. to Each Memb. Increase	Relat. of Tithe of Increase
1931	\$3,591,071.94	7,227	\$ 497
1932	2,892,558.54	7,975	363
1933	2,715,869.67	8,015	339
1934	3,313,512.39	7,439	445
1935	3,618,262.18	6,291	575
1936	4,199,463.60	3,764	1,116
1937	4,619,648.41	3,219	1,435
1938	4,692,294.56	6,724	698
1939	4,942,936.57	6,127	807
1940	5,448,244.13	8,447	645
1941	6,743,275.27	5,545	1,216
1942	9,088,347.55	5,882	1,545
1943	11,978,811.97	3,896	3,075
Aver. (13 yrs.)	5,218,792.06	6,196	842

The relationships between tithe receipts and baptisms and church increases may have more than passing interest. The wide differences between these factors in the several years offers a distinct challenge to determine how fuller returns in baptisms and membership growths can be secured from the greater inflows of the tithes of God's people. The material prosperity of the church calls for increasing earnestness in the proclamation of the gospel of salvation to everyone who will hear. For the accomplishment of this purpose the Lord has promised His richest blessing on the faithful efforts of those who have been entrusted with this sacred task.

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

Freedom of Air Jeopardized

By CHARLES A. RENTFRO, *Traffic Co-ordinator, General Conference Radio Commission*

ONE rather disconcerting revelation as we enter the new year is the sobering thought that our individual freedoms are gradually being curtailed. Under wartime pressure we admit the need for these temporary restrictions. Yet long before the pall of global war spread itself over the earth, insidious inroads were being made on our hard-earned freedoms, particularly freedom of speech. Good governments have always gained by the critical but honest opinions of the governed. This accounts for the strength of democratic governments, of which the world's outstanding pattern is the United States of America.

Our founding fathers wisely willed to us a grand legacy of human rights aimed to prevent the unlawful restriction of free speech. What further provisions there might have been if the radio had then been in existence! Yet today, in A.D. 1945, the issue of free speech has become a subject of intense controversy, fanned by the struggles in foreign lands. Our fair land is feeling the hot waves from the seething caldrons of hate and suspicion, under which have been kindled the fires of persecution, oppression, and banishment.

The first to feel the impact of this critical outlook have been the press and radio news agencies. They are in a jittery condition today. One great news-gathering association is struggling to maintain the freedom of news at its source. If newsmen are disturbed, what may be said of the radio world? Carrying the analogy still further, what about religious news commentators and broadcasters? Apparently convinced that "religion pays" and that there must be such a thing as "racketeer religious programs," certain radio stations have adopted a most unusual practice. National rate cards are requiring the 100 per cent payment of "A" time, regardless of the position of a religious program on a schedule, in contrast with commercial programs which carry a lesser rate. For the local broadcaster, in terms of financial support, this is tantamount to taxing his property out of existence. It is definitely a freezing-out process. This regulation was preceded by another onerous restriction imposed by many stations, which prevents the scheduling of religious programs on Sunday afternoons and evenings.

Let us judge the radio industry too harshly, we should go behind the scenes to see for ourselves what may be prompting this rather unusual condition. Unlike many other types of business corporations, radio stations must depend on the

uncertain practice of licensing which is granted by the Federal Communications Commission. *The Saturday Evening Post* of July 22, 1944, is authority for the statement made by Henry F. Pringle that a "bitter grievance of the industry is the issuance of only temporary licenses to many stations—licenses which normally range from a few weeks to six months."

For a struggling radio station this is the sword of Damocles dangling by a flimsy thread overhead. Further complicating factors arise from labor unions which have conducted strikes among musicians and radio technicians, even to the banning of recordings to major producers until they have signed contracts with the union. These varied and complicated restraints, added to royalty charges now accruing to the union and all the many other restrictions of script content and security measures, make such a load that the radio industry can hardly bear it. And who pays for all this? Obviously it is the advertiser, or the sponsor. Will the advertiser stand the added cost for long? Hardly! The additional cost of broadcasting is eventually taxed upon the consumer. The hard-working wage earner begins to clamor for higher wages—and thus the vicious circle goes on and on. Therein are the makings of inflation and the beginnings of government price controls, which, to be enforced, call for rigid and drastic measures.

Apparently a similar condition exists in many countries overseas. In Mexico the radio broadcasting association appealed for freedom of speech over the air not long ago. Another country in South America issued a ban on recorded broadcasts, requiring a live broadcast. Certain religious programs went off the air entirely. All this is a direct attack upon religious freedom as we have known it in the Western Hemisphere.

Certain Protestant programs are having great difficulties, if not total black-outs, in other countries with large Catholic following, and in Protestant America "religion now gets a top billing on the airways, with Catholic programs well to the fore," according to the October, 1944, issue of the *Catholic Digest*. This generous treatment of Catholic broadcasts by the major networks, as compared with that accorded the various Protestant programs which must finance their own way without recourse to public appeals for funds over the radio, is indicative of a very significant trend.

Truly the door of human rights is being opened in preparation for invasion upon those dearly held freedoms of centuries past. When such limitations, plus the restricted availability of time schedules, are forcing religious broadcasters of long standing off the air, then it is well to pause in deep reflection and justified concern over what is coming over the world.



THE best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others.—*Testimonies*, Vol. IX, p. 82.

THE BOOK SHELF

Books, Reviews, and Discussions

The Revolt Against God,* Rufus W. Weaver, Revell, New York, 1944, 243 pages, \$2.50.

The author, a Southern Baptist, former president of Mercer University, discovers the most portentous phenomenon in modern history—not in the global war, not in the threat of world-wide enslavement, not in the possible destruction of European and Western civilizations, not in the unprecedented impoverishment of human culture, but in "the *Blitzkrieg* against God."

He traces the molding of Christianity through the historic impact that successive cultures have made upon it. It found liberation from Jewish tradition, from polytheistic priesthoods, from Roman imperial rule, from the ecclesiastical tyranny of the Papacy, and from the legalized intolerance of the state.

We are now witnessing the sixth major conflict—the most terrible of all—between Christianity and the paganistic philosophy which erects man himself into a deity and openly avows its purpose to eradicate the idea of God. This, the author declares, "has assumed the character of a *Blitzkrieg* against God—a lightninglike war upon the Judge of the nations—[which has] developed within the past quarter of a century a God-defying nationalism, which is the basic cause of World War II." He calls this "the climax of the age-long conflict between human culture and divine providence." He asserts:

"Today Christianity faces a problem beside which Pharisaism, Gentile paganism, the Roman Empire, the Roman Catholic hierarchy and the state establishments fade away into comparative insignificance. This problem has had its origin in a materialistic science, so strongly entrenched in the culture of the modern world governments, choosing the dicta of the scientists rather than the truths of divine revelation, directing their powers to the obliteration of the idea of God from the minds of those over whom they exercise authority. The civilized world is witnessing the growing dominance of those social institutions and agencies that have safeguarded and encouraged the spread of religious faith; among these institutions, in many respects the most powerful, is government."

This is a book which has a rightful claim on the attention of thoughtful persons. It is a necessary book for ministers, teachers, laymen, and students who would inform themselves regarding a conspicuous danger of the hour.

CARLYLE B. HAYNES. [General Secretary, War Service Commission.]

The Listening Post,* Thomas B. Morgan, Putnam, New York, 1944, 242 pages, \$3.

Thomas B. Morgan was a representative of the United Press in Rome for many years. His book provides an insight to the complex but smoothly functioning machinery by which the Vatican is

* Elective, 1945 Ministerial Reading Course.

perhaps one of the best-informed "listening posts" of any international organization. He reminds us of some outstanding instances of papal diplomacy and uncovers unforgettable episodes in the recent developments of papal relations with the United States.

The chapter "Personal Representative of the President" is but one example of close observation, showing that he witnessed momentous changes in the Vatican. His firsthand reports of these developments are of genuine historical importance.

ROBERT F. CORREIA.

[Intern, Potomac Conference.]

Man's Most Dangerous Myth, M. F. Ashley Montagu,* Columbia University Press, New York, 1942, 216 pages, \$2.25.

Ever since the beginning of the present world struggle there has existed a need for some scientific and authentic word on the "race" theory. This need has now been supplied in *Man's Most Dangerous Myth: The Fallacy of Race*. The title is sufficient to indicate the value of this work to the Christian minister. Some of the chapters are "The Origin of the Concept of Race," "The Meaninglessness of the Anthropological Conception of Race," "The Biological Facts," "Race and Society," "The Creative Power of 'Race' Mixture," "Race and Culture," "Race and War," etc.

The book is readable to the layman. Although it is strictly scientific, it gives the Christian minister the necessary material to speak intelligently on the subject of "race."

I have had the book in my possession since it first appeared in print, and find myself reaching for it constantly in my study. It contains an unusually helpful bibliography. Seventh-day Adventist ministers will greatly benefit from a thorough study of this book.

H. L. RUDY. [President of the Canadian Union Conference.]

The Soul of a Priest,* L. H. Lehmann, Loizeaux Brothers, New York, 1943, 163 pages, \$1.50 (cloth); 75 cents (paper).

The author of this book was ordained a priest in the city of Rome in 1921 and served as such until the close of 1929, at which time he turned from the Roman Catholic Church.

This volume sets forth his life story in brief. He relates his experience of being educated for and entering the priesthood, his experience as priest in mission lands and as pastor in America, and finally his leaving the priesthood and the church.

It is not of the ranting, bitter type of book that one might expect. There is a spirit of love and sympathy expressed throughout. It enlightens the understanding of the reader concerning the varied experiences of those who are serving in the great system of error, and the serious problems which confront those who come to a clearer knowledge of the light of truth, and desire to sever their relation to the system.

The reading of this book, I believe, will help us as ministers to be more sympathetic and understanding and more watchful for those who may be seeking truth.

ELSON H. EMMERSON. [Chaplain, Washington Sanitarium, Maryland.]

From Many Lands,* Louis Adamic, Harpers, New York and London, 1940, 350 pages, \$3.50.

The name of Louis Adamic is well known as a writer. His books, *My America*, *Cradle of Life*, *Dynamite*, etc., have been widely read. In his book *From Many Lands*, Mr. Adamic deals with live and interesting topics such as "The Man in a Quandary" (the Jew), "Figures in the American Maze" (the immigrant), "A Young American With a Japanese Face" (the American-born Japanese), "Intermarriage" (interracial problems), etc. The book is full of valuable information and is well worth reading. It is a thought-provoking book.

LOUIS HALSWICK. [General Secretary, Bureau of Home Missions.]

The Intention of Jesus,* John W. Bowman, Westminster Press, Philadelphia, 1943, 263 pages, \$2.50.

Here is an old problem handled in a completely new and fascinating manner. Just what did Jesus think about Himself, His mission, His purpose in the world, the future; and what was His *intention* during His ministry?

It is a keen analysis. Professor Bowman contends that our Lord's mind moved exclusively within the areas of Old Testament prophecy about Himself, combining the great prophetic idea of the Messiah with that other prophetic idea not before related to it, that of the Suffering Servant of Isaiah, "which when translated into Greek means 'Crucified Saviour, Lord of the Church.'" The book repays close study.

CARLYLE B. HAYNES.

Some to Be Pastors,* Peter H. Pleune, Abingdon-Cokesbury Press, Nashville, 1943, 191 pages, \$1.50.

This is an excellent book for the theological student and the young minister. It will help avoid certain mistakes and pitfalls which hinder the pastor in his work. It will also enable older ministers to make new appraisals of their pastoral methods and new evaluations of their ministry. The scope of interest covered is wide, inasmuch as the minister's calling "reaches out to include something of almost everybody's task."

Vital and helpful is the discussion of ministry to the sick, visitations to shut-ins, spiritual opportunities when ministering comfort to the bereaved, personal counsel to those who marry, budgeting of time and money, books as inspiration, mental nourishment, and working tools, training of children in worship, the task of happiness, the values of such personal qualities as prudence and a sense of humor, the responsibility of declaring the Christian message in this time of desperate crisis, the

—Please turn to page 44

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Regarding Other Denominations

THE informed Bible instructor finds it necessary to know what other denominations and religious movements actually believe. It will save her many embarrassing situations to be well informed regarding similarities and dissimilarities as compared with our own belief. We should at least be well acquainted with those denominations and sects that operate in our immediate evangelistic territory. Only in this way may we be able to take advantage of new opportunities to bring the beliefs and work of our own denomination into prominence.

We would not advocate that we should seek such information at the cost of a thorough acquaintance with our own denomination first of all, of course. There are, nevertheless, some features we may study without giving too much attention in our busy program to intricate research.

Public libraries today furnish excellent census information to make our research reliable. The progressive Bible teacher will keep her eyes open for additional up-to-date information, which should be carefully filed. She will also scan church notices in the daily newspapers, keeping in touch with the programs of the churches attended by people with whom she is studying our message. By doing this she will then be able to comment favorably on worth-while plans and activities, and confidence will be established when errors of belief or un-Christian practices must be dealt with in the call to come out of Babylon. The reader will then be assured that the Bible teacher actually knows her business, and will have more confidence in her appeal to take a firm stand for newly revealed truth.

We herewith begin a series of outline articles on some of the religions investigated by our Bible instructors while attending the Theological Seminary. These will suggest a practical plan for personal study.

WHAT TO KNOW ABOUT ANOTHER DENOMINATION

1. How church was founded. When? By whom? Where?
2. How name of denomination was determined.
3. What doctrinal or ethical teachings led to its organization?
4. Progress made by church during its early period.
5. Influence on Christianity at large. (Some of its special contributions.)
6. Present standing in Christendom. (Influence among other churches.)
7. How large is present membership of denom-

ination? Location of headquarters. Its strongest churches and institutions.

8. Are present doctrines identical with earlier beliefs?

9. Its ritual, polity.

10. Attitude on church federation.

11. Is education for youth stressed? Foreign missions? Noncombatancy? Reforms of dress and temperance?

12. Attitude toward advent hope, conditional immortality, Sabbath.

L. C. K.

The Anglo-Israelite Movement

By EDNA ACKERMAN, Bible Instructor,
Toronto, Ontario, Canada

NAME.—The movement called Anglo-Israelism or British-Israelism derived its name from the theory that the Anglo-Saxon race is descended from the ten tribes of Israel.

HOW FOUNDED.—Richard Brothers (1757-1824) is generally considered to be the founder of the modern movement. He was an eccentric who spent a period of eleven years in insane asylums. He called himself "the nephew of the Almighty," and traced his descent from David. He claimed to be a prophet, and foretold the imminent establishment of Israel in Palestine with himself as king and ruler of the world. The nonfulfillment of his prophecies is said to have sorely tried the faith of the believers. In 1822 he published *A Correct Account of the Invasion and Conquest of This Island by the Saxons, Showing the English Nations to Be the Descendants of the Lost Ten Tribes*, which may be regarded as the foundation of the movement. In all he is reported to have written fifteen volumes, chiefly in support of the theory of the Israelitish descent of most of the inhabitants of England.

EARLY PROGRESS.—The movement spread rapidly. By the middle of the nineteenth century it had a firm hold. In 1845 John Wilson's *Our Israelitish Origin* was published, possibly the first clear exposition of the theory. C. Piazzzi Smyth, astronomer royal for Scotland, adopted the theory and attempted to give it impetus by showing the identity of British weights and measures with those of the ancient Egyptians and Hebrews in connection with the Great Pyramid. A work by Edward Hine, *Identification of the British Nation With Lost Israel* (1871), became very popular, and a quarter of a million copies were sold. Since then there has been a constant stream of literature on the subject, and it has had a phenomenal growth during the short time of its existence.

ORGANIZATION.—The movement is interdenominational. Those who accept Anglo-Israelism are encouraged to remain as members of the various Christian churches.

EARLY TEACHINGS.—The entire theory is based on the belief that the Anglo-Saxons are lineal descendants of the ten tribes of Israel who were taken captive to Assyria about the years 740-721 B.C. As the continuation of the nation Israel, they claim to be the inheritors of her charters, the possessors of her guarantees and immunities from destruction, and executors of her commissions. This is based on an extremely literal view of the Old Testament prophecies applying to Israel. They say that if Britain is not Israel, then the prophecies are yet unfulfilled. They make a distinction between Judah (or the two tribes) and Israel (or the ten tribes), and assign the curses to Judah and the blessings to Israel. They claim a legal right to the throne of David through an Israelitish princess of Judah who, they say, wandered to Ireland with a branch of the tribe of Dan, led by the scribe Baruch, and married a local chieftain and became the ancestor of the present royal family. These wanderers, they say, brought with them the Bethel Stone or the stone which Jacob used as a pillow. It had been rescued from the temple at the time of its destruction, and now rests in Westminster Abbey in London, forming part of the Coronation Chair on which all the English monarchs are crowned. This theory of the stone is without proof and is not generally accepted by scholars.

PRESENT BELIEFS.—Because of their interdenominational organization, Anglo-Israelites do not claim to have a set of doctrines, but in order to sustain their theories, they maintain certain beliefs to be scriptural. They still hold to their early fundamental principles and teachings concerning Britain, and, furthermore, claim that the United States has descended from the tribe of Manasseh, while Britain is Ephraim, and that these two nations are yet to be united. The following are fundamental beliefs mutually accepted by them:

1. The conversion and return of the Jews to Palestine and their union with "Ephraim Israel."
2. The reign of Christ on earth during a temporal millennium.
3. They believe that as Israel, they are required to observe the Ten Commandment law. (They deplore the fact that the Sabbath is not kept nationally, but believe the nation will possibly come to the keeping of the Sabbath before the war is over, and that it will be kept in the new kingdom. Some British-Israelites have accepted Davidson's theory in which he professes to prove from the Great Pyramid prophecy and symbolism that Sunday is the seventh day because at Joshua's request the sun stood still for twenty-three hours and twenty minutes, and again the shadow went backward on the sundial ten degrees as a sign to King Hezekiah that the Lord would heal him and destroy the Assyrians, thus completing a total period of a day.)
4. They believe that the Hebrew civil laws should be restored, in which they include the law of tithing, the health laws, and the land laws.
5. They claim to stand for civil and religious liberty.
6. They believe that others outside of the Anglo-Saxon race may partake of the covenant by being "grafted in." Most of the Northern European nations, Scandinavians, etc., they declare, are "Israelitish nations."

7. They believe in the near advent of Christ to set up an earthly kingdom.

The views of British-Israelites are generally considered to have no sound historical basis. The *Encyclopaedia Britannica* states that their contentions are "historically and etymologically unsound." The *Universal Jewish Encyclopedia* calls it a "fantastic theory," and observes, "It is useless to try to submit such farfetched hypotheses to critical investigation, because instead of the theory having been deduced from the evidence, the evidence has been painfully collected and distorted to support the theory."

HEADQUARTERS.—The movement is said to number over two million adherents. The chief organization is the British-Israel World Federation of London. The Anglo-Saxon Federation of America, with headquarters at Detroit, propagates somewhat similar ideas, but some observe a tendency to anti-Semitism, and its views and ideas are distinctly different from those of the genuine proponents of the doctrines of Anglo-Israelism.

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The Presbyterian Church

By MRS. OBED KLEIN, Minister's Wife, Ionia, Michigan

NAME.—The word "Presbyterian" comes from the word "presbyter," meaning elder. The denomination gets its name from the fact that the government is managed not by bishops but by elders.

How FOUNDED.—John Calvin, 1509-64, the Geneva Reformer, was the founder of the Presbyterian system. He was a Frenchman who fled from France and became the head of the Protestant community at Geneva. His teachings form the basis of the doctrinal standards of nearly all the Presbyterian bodies. He never founded the denomination but expounded and put into practice principles which developed into the Presbyterian denomination. The Presbyterian Reformed churches in existence today throughout the world perpetuate those features, doctrinal and govern-

mental, of the Protestant Reformation of the fifteenth and sixteenth centuries which were emphasized by John Calvin and his associates particularly in Switzerland, France, Holland, the Palatinate, England, Scotland, and Ireland.

DOCTRINES.—The doctrines that led to organization as opposed to the papal domination of that time are the absolute sovereignty of God, explicit faith in the Word of God, God only to be worshiped, worship offered through Jesus Christ, God alone forgives sin, etc. Presbyterianism holds an intermediary position between episcopacy and congregationalism. The standards of doctrine of the Presbyterian Church of the United States of America are the Westminster Confession of Faith and the Larger and Shorter Catechisms. Presbyterianism as a doctrinal system has as its fundamental principles the undivided sovereignty of Christ in salvation, the sovereignty of the Scriptures in faith and conduct, and the sovereignty of the individual conscience in the interpretation of the Word of God. Other doctrines that might be mentioned are belief in—

1. The physical second coming of Christ—although it is put far in the future.
2. The preservation of the saints. (Cannot fall from state of grace.)
3. The moral law of God as binding.
4. The difference between the moral law and the ceremonial law.
5. The Sabbath as instituted in the beginning for all men of all ages.

"It is admitted that we have no express precept for the alteration of the day, but we have convincing evidence that the Sabbath was changed from the seventh to the first day of the week at the resurrection of Christ."—*Westminster Confession of Faith*.

6. That dipping of the person in water is not necessary for baptism, but baptism is rightly administered by pouring or sprinkling water upon the person.
7. Persons dying in infancy are saved.
8. That civil government is the ordinance of God. That war may be lawfully waged upon just and necessary occasion.

ORGANIZATION.—The Presbyterian churches throughout the world "number more than 125 distinct denominations with a total constituency of at least 60,000,000, and represent the largest Protestant church group under the same form of government." In America we have the following distinct branches, each of which has some variations from the other:

1. The Presbyterian Church in the U.S.A.

This is the largest Presbyterian body in the world, and has fully organized congregations in every one of the forty-eight States in the Union. It is also one of the leading denominations in foreign mission work. The headquarters of the church are in the Office of the General Assembly, Witherspoon Building, Philadelphia. Great emphasis is placed on Christian education. This Pres-

byterian branch alone has fifty-three colleges and universities and thirteen theological seminaries controlled by the church.

The Presbyterian Church U.S.A. has been identified with every movement for interdenominational fellowship and church union. The boards of the church are four in number: The Board of National Missions, the Board of Foreign Missions, the Board of Christian Education, and the Board of Pensions.

2. The Presbyterian Church in the United States.
3. United Presbyterian Church of North America.
4. The Cumberland Presbyterian Church.
5. Colored Cumberland Presbyterian Church.
6. Associate Reformed Presbyterian Church.
7. Reformed Presbyterian Synod.
8. Reformed Presbyterian Church, General Synod.
9. Associate Presbyterian Church.

[Summaries of other churches will appear in the next issue of THE MINISTRY.—EDITOR.]

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

A Changing Protestantism

By CARLYLE B. HAYNES, *General Secretary,
War Service Commission*

A SIGNIFICANT book has recently been issued by the Methodist Church through its Commission on Courses of Study, entitled *Protestantism—A Symposium*.

While it cannot be recommended either as an adequate or a safe analysis of its subject, nevertheless Seventh-day Adventist preachers will do well to acquaint themselves with its content, if for no other reason than to learn how far Protestant spokesmen of today have departed from original Protestantism.

The publishing agency is Methodist, its field being the extension education of Methodist ministers. Among the contributors, however, are Baptists, Congregationalists, Episcopalians, Lutherans, Presbyterians, and leaders of the reformed churches. The writers, coming from all over the United States, comprise a cosmopolitan group.

In harmony with its announced intention of using the Protestant chaplains of the military forces in the nation to influence servicemen in the direction of "ecumenical Christianity," the General Commission on Army and Navy Chaplains is supplying copies of this book to all Protestant chaplains in the armed forces the world around.

Its twenty-five papers are divided into three sections: history, interpretations, opportunities. It has a distinguished roster of contributors. Some

are true to historic Protestantism; some are not. Samuel McCrea Cavert, of the Federal Council, sounds what we are encouraged to believe is the keynote in the opening sentence of his introduction: "The hour has struck for a strong reaffirmation of the basic principles of the Protestant Reformation." A few of the writers make that reaffirmation, but most of them do not.

It is an excellent point, too, which is emphasized in the introduction: "The Reformation was not merely an episode in history: it initiated a process that is still going on. It should be regarded less as a consummation than as a beginning." That lofty note is not maintained throughout.

Martin Rist, of the Iliff School of Theology, points out that when the Reformers "rejected papal authority, the Bible became the absolute, infallible word and revelation of God, the complete and perfect guide and norm of Christian belief and practice." "An infallible pope was replaced by an infallible Bible." He does not point it out with approval, however. With satisfaction he observes:

"They [the Reformers] retained more of Catholicism than they rejected." "The Bible has lost much of its pre-eminence as the complete and infallible authority for the church and for the individual Christian." "While we should use the Scripture as a guide, mentor, and tutor, . . . we become involved in grave difficulties when we make ourselves subject to it as a complete, absolute, and infallible norm of belief and conduct."—Pages 21, 22.

Albert C. Knudson, dean emeritus, Boston University, is even more pronounced in his repudiation of genuine Protestantism:

"The Bible was held to be the one infallible source and ground of religious belief. But this point of view now belongs largely to the past. It has succumbed to the modern theory of knowledge and to modern Biblical criticism. The theory of knowledge has made it clear that there can be no purely external or objective authentication of truth. The ultimate standard of truth must be found in the mind itself."—Page 129.

The book closes on a sinister note—one which the Reformers would vigorously reject and denounce. "Only a world church is adequate to a global age," writes Henry P. Van Dusen, of Union Theological Seminary, in his paper, "A Growing Ecumenicity." He points out two significant developments as characterizing "Christianity in the modern era": "a movement of expansion" and "a movement of consolidation." "The movement of expansion, in its major manifestation, is the enterprise of *Christian missions*; the movement of consolidation is the effort toward *Christian unity*." He adds:

"Through most of the last century each development has been pursuing its own course with little apparent relation to the other. In the last decade they have deliberately drawn closer and closer together until today they constitute two intimately related and fully coordinated arms of one organism.

"It is this inclusive development in its two correlated phases which is coming to be known by the phrase, still stumbling for Anglo-Saxon tongues but of majestic tradition and meaning—'Ecumenical Christianity' or the 'ecumenical movement.' For 'ecumenical' means, precisely, 'universal.' It implies a reality that is both world wide and united."—Page 268.

The significant and sinister meaning of all this

will be found in the closing words of the paper, "Cardinal Principles of Protestantism," by Albert C. Knudson:

"This at least would seem to be clear from the last four centuries—that both Roman Catholicism and Protestantism have won the right to exist, and that in the world-wide mission of Christianity each has an important part to play. The time is past when we can look upon Catholicism as simply 'a compound of stupidity, superstition, and lust of power.' The Catholic Church, as Harnack said, is 'the greatest religious and political creation known to history.' She is our mother church, and a sympathetic understanding of her world mission is of the utmost importance. On the other hand, it is equally important that Roman Catholic scholars should cease to represent Protestantism as a willful and wicked revolt against divinely constituted authority and as owing its existence to the mere accidents of European politics. Each church has its own place to fill in the providence of God. The two are supplementary to each other.

"This, of course, does not exclude the possibility of their ultimate union. . . . The first great step in this direction must be the recognition of each by the other as a constituent part of the true church of God."—Page 136.

No comment on this could be more apropos than that of Luther's statement to Spalatin: "I hear that, albeit not willingly, you have begun a wonderful work at Augsburg, viz., that of uniting the Pope and Luther. But the pope will not, and Luther declines. Look ye to it that ye do not throw away your labor. If, in spite of both, ye carry the thing so far, then I will follow your example and unite Christ and Belial."



THE DEATH OF MISS PRAYER MEETING

"MISS FAITHFUL PRAYER MEETING died recently at Neglectville, in the State of Worldliness. She was born many years ago amid revival fires. Miss Prayer Meeting had lived a very notable life until recent years. For some time past she had been confined to her home, because of business engagements and severe attacks of fatigue and nervousness. These symptoms were always more noticeable on prayer meeting nights. She was troubled with stiffness of the knees during prayer, and coldness of heart. Inactivity, weakness of will power, and generally diminished vitality marked the last stage of her illness.

"Her decease was accompanied by much sobbing and groaning over the "good days" of her early life, but only a very few stood by her in her last struggles. She leaves to mourn their loss, many churches, preachers, and official dignitaries, also many unsaved persons outside the pale of the church."



SYMPATHY is one of the great secrets of life. It overcomes evil and strengthens good. It disarms resistance, melts the hardest heart, and develops the better part of human nature. It is one of the great truths on which Christianity is based.—*Samuel Smiles.*

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

† Practical pointers for preachers

I. How Good Is Your Memory?

By DWIGHT ARTHUR DELAFIELD, *Publicity Director, Voice of Prophecy, California*

SOME weeks ago I was discussing the faculty of remembering names with a member of my church, and she told me the following story.

A young man in the East, just starting out in the ministry, came upon a certain parishioner one day whose name he could not recall. He greeted her cordially, then at once inquired, "Now how do you spell your name? I've forgotten how you spell it." The kind lady, with a twinkle in her eye, took out her notebook and pencil and slowly spelled out the word: S-M-I-T-H.

One does not have to stretch his imagination to get a picture of the intern's flushed look of embarrassment. Surely Smith is not too difficult a name to remember. But there are thousands of preachers the world around who daily are confronted with this avoidable jinx of forgetfulness, but who could remember both names and faces with their proper associations if they only made up their minds to.

It is said that former Postmaster General James Farley could remember all his political cohorts for years back, and call each by his first name. It was this personal interest in men of all walks of life that prepared James Farley for his position in the cabinet, and his office as chairman of the Democratic Convention. At present his genius for "mixing" with people has won for him the most important sales position in one of America's wealthiest concerns.

Preachers are salesmen, too. But neither the man nor his message will be "sold" to the multitude until he learns to know men—know them and be able to call them by their names.

Jesus knew all men; He knew what was in man. (John 1:24, 25.) He knew their names; the date, place, and circumstances of their birth; the need and condition of their souls. He whose divine vision caught the inspiring spectacle of Nathanael's prayer for light under the fig tree was acquainted with the character of the "Israelite indeed, in whom is no guile!" It was the Saviour's knowledge of the man that called forth Nathanael's ardent confession of faith: "Rabbi, Thou art the Son of God; Thou art the King of Israel." John 1:49.

More men would awake from the spiritual slumber of sin if our voices, like the voice of Jesus speaking to the son of Hannah, could be heard in this hour of deepest night, calling, "Samuel, Samuel, Samuel."

The hungry soul of man, craving recognition, responds to the sound of his own name. Just to feel that we are known is good. Man is intensely interested in himself. Show someone a group photograph and first of all he looks for himself. Display a roster of names, and we hear the question, "Is my name there?"

This symptom of human selfishness should be understood and appreciated by the ministers as Paul understood it. Read Romans 16. Thirty-five fellow laborers are mentioned by name in the apostle's affectionate salutation. Paul was a master leader of men. He was not impersonal. Some of us are too impersonal. He knew men by name. We should know men by name.

Some people say, "I remember faces, but I cannot remember names" or vice versa. Association is the solution to this problem—association and a will to remember. . . . "Brother Jones is the tall, dark, middle-aged brother who teaches the visitors' class in the Sabbath school." . . . "Elder Smith is the short, kindly appearing man with the horn-rimmed spectacles, seen each Wednesday night at the prayer meeting." . . . "Mrs. Roberts is the lady that comes to church every Sabbath morning at eleven, and sits in the balcony on the north side in the rear."

Recently one of our preachers took over the pastorate of a large western church. From the very first he determined to fix in the filing cabinet of his memory the names of all his people. Night after night he would rehearse these names in his mind until he was able within one month's time to call by name the principal and most widely known members of his flock. Obviously he became a popular pastor from the start.

A will to associate the names and faces of our church members and prospects for baptism will pay us big dividends.

God has given to all of us a memory, which is underdeveloped more often than not. This unexercised faculty awaits our use. We may stir it up and make it a profitable and obedient servant to the glory of Him who has called us to the highest development possible of every power of the mind.

✱ ✱ ✱

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.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Hints for Amateur Choir Directors

By BENJAMIN GLANZER, Lyric Tenor, King's
Heralds, Voice of Prophecy, Los Angeles

FIVE or ten minutes spent in leisurely "warming up" by humming gently and singing softly, with a few deep-breathing exercises, at the beginning of a rehearsal, will pay large dividends by putting frayed nerves at ease, reviving exhausted spirits, and bringing depth to the voices. Singers always find it interesting to "sit up tall," feet flat on the floor, and spend a little time panting through the mouth or sniffing through the nose, dog fashion, to encourage deep breathing in the right area. Another method is to hold the breath as long as possible, with the mouth and throat open and relaxed. When forced to resume breathing, watch carefully the deep, rhythmic action of the abdominal muscles, as the lungs make up for lost time. All these exercises will draw the attention to the region that extends from the lower edge of the ribs on down deep into the abdomen. Keep the abdomen relaxed on the inhalation. You cannot breathe too deeply. This is the way the Spirit of prophecy counsels us to breathe. It is the way animals breathe, and the natural way for us, too.

Always endeavor to save the voices of your singers. In learning a new number, have them hum or "la, la" their parts while learning. Never let your choir sing to the limit of their volume on a full-voice passage and get to shouting and shrieking. Caution them to stay back just a little from the limit of their volume but to mix the limit of emotion and feeling with such passages, letting the tone come from "deep down."

Point out attractive passages or runs in the various parts. Such a part may consist of only three or four notes in the alto section, for instance, but it will add to the beauty of the number. Ask the singers to bring these parts out quite prominently. Try to find several passages in each number where the choir may sing softly by contrast. Many choirs find it difficult to sing softly. They *think* they are singing softly when they are only beginning to approach the ideal. To help remedy this, get an old-fashioned alarm clock that ticks quite loudly, and set it on the piano or somewhere near. Now tell the choir that when they come to the proper passage you want them to sing so softly that they can still hear the clock tick. It works wonders!

Do not let your singers fall into the common habit of singing in a listless, lifeless fashion on the soft passages. Tell them to be more alive and to keep behind their voices all the throbbing life and vitality they can muster, as if just itching to burst forth in full voice, but keeping the "steam

turned off" to the desired volume. Keep up to strict time. Also when singing *mezza voce* (half voice) we must open the mouth just as far as, or farther than, when singing full voice, and we must articulate more clearly than ever, using the lips in an exaggerated fashion.

There is nothing that will give character to a choir number like accenting. Make sure all four parts do it, as it is more difficult for the harmony parts to keep this in mind. I often "dare" the choir to overdo this accenting, being careful, however, not to hurt their voices. I have never had it overdone, but the attempted exaggeration makes them conscious of the necessity for accenting and helps the idea to sink in. "Like as a Father" (No. 66, *Church Hymnal*) is a good example to study in accenting, and also in shading. The words and first syllables of words that we accent are underlined in the stanza below. The solid line above each line of words indicates that the volume is to be full or increasing, and then to gradually decrease where the line becomes broken. Generally speaking, one can increase the volume as the notes in the melody are ascending and shade off as the melody descends.

"Like as a fa-ther pit-ies his child,
So the Lord pit-ies the sin-ner de-filed;
Waiteth in kind-ness, pit-ies our blind-ness,
Long-eth to wel-come, though of-ten re-viled."

The accenting usually falls on the first beat of a measure. There should be few exceptions to this. I exaggerate the shading, accenting, and expression in the first stanza of this number, even to sacrificing the time on the words "kindness" and "blindness," mixing plenty of feeling with these words. Omitting the second stanza, I have the choir hum on the third stanza (teeth wide apart, lips just touching, tongue resting on the floor of the mouth) while a baritone or contralto sings the melody. Then the choir sings the last stanza faster and with full volume and plenty of expression all the way through, as a contrast and final climax to the number. By studying the words and possible expression of some of these beautiful old hymns, one can get his choir to make them come to life as something living and new, throbbing with holy emotion and transcendent meaning.

Many amateur choirs chew up their words because they have not learned to sing on the basic vowels. In the stanza above we have a number of words that illustrate this point. The basic vowel of "like" and "child" is *ah*, as it is also on the last syllable of "reviled." To many it is a revelation to sing *ah* on a word like "child." Tell the choir to think of this word as being three feet long. Use a half inch for the "ch," and another half inch for the ending, "ild," singing *ah* on the remaining thirty-five inches—"ch-ah-ah-ah-ild."

One can improve the vowels by emphasizing the

—Please turn to page 46

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Advertising the Evangelistic Campaign

By HUBERT V. REED, *Evangelist,*
South Dakota Conference

THE illusive secret of successful advertising, which is so much sought after, is well worth studying. Many of our wonderful truths have no appeal to the average person, because he thinks to himself, That may be all right for someone else, but not for me. He may have this complex for various reasons. He may have heard the topic discussed in his own church, and a false interpretation or dull preaching has emasculated its truth. He may be altogether unfamiliar with the topic and thus has no point of contact. He may be sure he knows all about the subject already, so does not need to waste time hearing the whole thing over again. Very likely he is bored with religion and does not find it interesting. All these and many other factors must be kept in mind when we are preparing advertising designed to convince the reader that we really have something which he needs.

The objective of advertising is to fill the seats in your hall with as many substantial, intelligent, truth-seeking people as possible. Empty chairs do not help the singing, the atmosphere, the inspiration, the preaching, or the offering. Therefore the advertising must be so constructed as to convince people that they must hear the discussion at your hall. This feature of the campaign must be "fetching," for these advertisements must bring people to your meeting.

Because one person cannot be reached in the same way as another, we should use every proper available means of advertising at our command. From personal experience I know that we often fail to reach people if we think that all the people need to know is that a series of meetings is in progress. A man may sit in a streetcar directly under your "Transitad" all the way home from work and never look up from his paper to see your excellent advertisement. Obviously, then, we need an announcement in his paper, too. But if he is one of those people who only glance at advertisements in the paper, it may take a handbill in his screen door to impress him when he gets home, or even a living voice over his radio or a personal invitation over the telephone before he will decide to attend the meetings and study the Word.

If our publications ought to be scattered like the leaves of autumn, certainly every method we can use to attract the people to our meetings should be employed. Since the three angels' messages are the last truths the world is to hear, they are the

most important truths they will ever hear. Then let our advertising be in proportion to the importance of our message, that no soul in a community will go to his doom unwarned. We are to publish the invitations; God's Holy Spirit will make the heart appeal which will move men to action.

Some may ask how an unfamiliar truth is to be made important to the stranger we wish to reach. That indeed is the question, and study, imagination, and skill are required to answer it properly with our announcements. But if that message is of supreme importance to you and me first, then we will find ways of making it important to those we seek. The messenger of the Lord says:

"They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures."—*Gospel Workers*, p. 346.

One word of caution is, however, not amiss. Do not scatter your power by attempting more means of advertisement than you can handle. If your budget will not cover all available methods, one or two well-chosen and well-executed plans will accomplish more in the end.

Adapted to the Times

One of the surest ways to make topics important to people is to have them adapted to the times in which we live. We have a message that is as up to the minute as is Big Ben. What a pity that at times we fail and let a topic become as old as the ark. This can be done by the statement of the subject or the use of archaic cuts, type, and setup.

Wide-awake people today are reading current events as fast as they can lay eyes upon them. Here is our chance to take a prophecy hundreds of years old and pack our halls, because it tells the outcome of the thing that is exercising minds now.

Advertising must be adapted not only to the times but also to the community. Conservative church towns, especially Lutheran centers, are interested in doctrinal topics, such as hell, heaven, the judgment, the seven last plagues, and especially those topics which have a flavor of Catholic belief about them, such as the antichrist, purgatory, 666, and the mark of the beast. In my opinion these topics, if presented kindly, cannot be surpassed for advertising appeal in such a locality. Care must be exercised, however, in the placement of these topics in your series.

Let the form of your advertisement be arresting. It may be something that will cause people to stop, look, and read—without being sensational. But when everything today bids for attention, we must be wise if we are to stop the public long enough to deliver our message. Men may be hardened in sin, but they can be reached.

A notorious prisoner, a Missouri criminal by the name of Valentine Burke, who for twenty years was one of the worst characters known to the police, sat in the St. Louis jail. He had been given a copy of a city paper which published a sermon by Mr. Moody, who was then preaching in the town. The headline for the sermon read, "How the Jailer at Philippi Was Caught." Burke thought the reference was to the town of Philippi, West Virginia, a place known to him, and he began to read what he supposed to be jail news. He reasoned, "The jailer has often caught me; now we'll see who caught him." He finally saw his mistake, but his interest had been caught, and he read on. Nine times in the sermon he came upon the text, "Believe on the Lord Jesus Christ, and thou shalt be saved." It impressed him so deeply that in the cell that night Burke prayed for the first time. It was not long before he believed. You say it was the sermon that converted him. True, but it was the headline, the advertisement, that arrested him.

The announcement must be compelling. Once it has stopped a person in his mad rush, it must compel him to turn around and go in another direction. It must appeal to his head or his heart or something that causes him to move toward your hall. Therefore, let your advertisement show that you have first done some thinking. If a man believes you think, he may come to hear you. Let the announcement show diligent effort, study, and work. People will then believe that the meeting is worth while, because it is going in a definite direction and was not a mere afterthought dashed off between supper and the evening paper.

Color is both arresting and compelling. Use it—but use it artistically. Let the handbills or cards be of good quality. Cheap paper and poor printing stamp your meeting with the Pentecostal or Ruthenford flavor, which will be devastating to your success. Let the quality and dignity of your announcements be representative of your message. Play up the message, not the man.

Advertising must be continual. A steep hill under a sled may give you a good start, but it will not keep you going very far after you reach level ground. That takes power.

An old circus man once said to me at a well-attended meeting, "Take a tip, young man, from an old trouper who has been on the road for many years. Once you've got a head of steam up, keep piling on the wood. The devil may pass you up while you blow your brains out trying to start a new fire."

I am convinced that the newspaper is the best and most inexpensive advertising in our smaller towns. It is well thought of and gives your meetings standing.

Handbills are next in efficiency. A good open-

ing handbill is also an asset to your advertisement in the newspaper. Fold and mail them to the box holders on all the mail routes out of your town. Window placards catch favorable attention if done in color. Your hall signs must be large, attractive, and well made. Let the hall front be light, dignified, and inviting. Street banners, as well as billboards, are for catching attention. Tickets distributed by interested listeners bring good results.

The meeting itself ought to be its best advertisement after the first night. Charts, action, variety, pictures, and spiritual power will call the people back.

Let Us Arise and Finish It

By J. L. TUCKER, *Evangelist,
Northern California Conference*

THE slogan, or goal, that has sounded in my ears for the past thirty years that I have been associated with this people is this: "The Advent Message to All the World in This Generation." For years the thought lingered in my mind that the Lord would come before I grew to maturity and had a real part in the work of God. But now I am sometimes faced with the stern fact that unless a new spirit, a new vision of a much greater work, a fuller using of modern facilities, is brought into the work of God, I may grow old and die before the advent message has been preached to all the world in this generation.

How glibly we talk of our world responsibility, and then only touch it with the tips of our fingers. When are we really going to stop playing at our task? When are we going to awaken to the realization that all the mighty inventions for the dissemination of knowledge were brought into existence primarily for the giving of the message? Where is the vision that sees every radio station as a vehicle to give wings to the advent message? every daily and weekly paper as a medium to make men acquainted with the truths that make us a distinct people?

How many times I have read with an air that must have smacked in some degree of complacency and satisfaction the statistics of the combined efforts of our entire laboring force and laity. The totals seemed to be such an imposing array. But when really and fairly analyzed, they should drive us to our knees in humility and repentance. To compare our little successes and activities with other denominations only sinks us lower in the quicksands of the Laodicean church.

This is a message and a people of destiny. This is a movement in which the rank and file of the membership are to do exploits for God. The statement, "All that the apostles did, every church member is to do," is read and underscored, but when are we going to start doing it? When are we going to hear "a sound of going in the tops of the mulberry trees"? The resources of Omnipotence are ours; yet we labor on in weakness.

Prevention of Church Fires

By A. H. WELKIN, *Chief Electrical Inspector, Fort Wayne, Indiana*

FIRE, like rain, falls upon "the just and on the unjust" in accordance with natural laws, and churches are daily paying the inevitable penalty for improper construction, inadequate maintenance, and indifference to fire protection and hazards. Church fires occur on an average of three each day in this country.

Owing to the character of church-building occupancy, few of the common hazards of the home, store, or factory are involved in church fires. We might at first consideration decide that the opportunities for starting a fire are quite limited, but there are other factors which change the picture, namely, inferior construction, defective heating and lighting installations, lack of lightning protection, together with poor supervision and maintenance.

The country is dotted with small churches, often erected by the donated labor of the members, who frequently have had but little experience in building construction, electric wiring, or the installation of heating equipment. Sometimes funds are low and equipment which may become a fire hazard is not repaired or replaced, thereby presenting a serious danger. Good maintenance, especially in connection with heating equipment and electrical wiring, is of vital importance. Sometimes churches are located in areas with little or no fire protection, and when a fire does occur, a total loss is usually involved.

It is easy to understand why overheated or defective furnaces and stoves account for almost thirty-five per cent of the church fires of the nation. Defective wiring is the second cause of most church fires.

It is not surprising that fires are frequently due to misuse of heating plants, when we determine the conditions under which they are used. Most churches are not heated except during services,

and then the fires are forced for the one or two days when the building is actually used. This is done because of the fact that the plant is too small and also on account of the time element. The following are a few typical examples involving church fires:

"The janitor discovered the fire in the woodwork over a hot-air furnace while the Ladies' Aid was holding a meeting. There was only an eight-inch clearance between the furnace and the wooden joists above. After attempting unsuccessfully to control the fire the janitor gave an alarm. The church was destroyed with a loss of \$56,000."

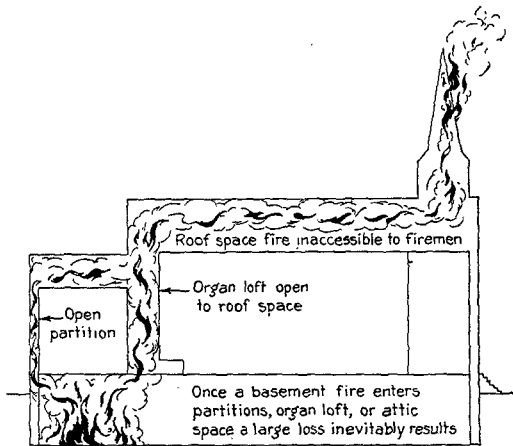
"The janitor started a fire in a hot-air furnace and went home to lunch, evidently leaving the damper open. Combustible partitions near the furnace ignited. The fire was finally noticed by a passer-by who sounded an alarm. The building was destroyed with a loss of \$55,000."

Fortunately, up to now there has been no great loss of life in the churches of the United States through fires, though the monetary losses have been high, with hundreds of churches being totally destroyed. There are on record a number of disasters, however, in other countries. In Santiago, Chile, for example, two thousand people lost their lives in one church fire.

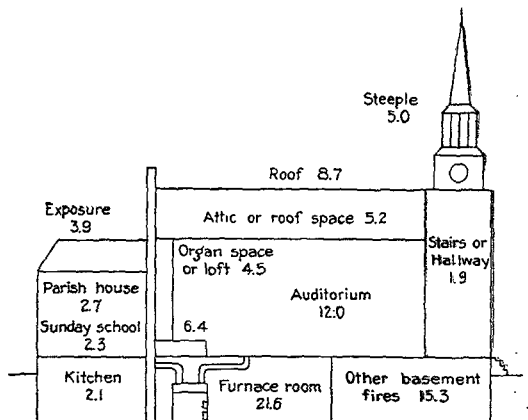
Causes, and How to Overcome

In planning to control the fire menace in churches, it is desirable to know not only what the most frequent causes of church fires are but where such fires are most likely to occur. A defective chimney may cause fire in the basement, or it may be in the wall spaces or in the attic near the roof. Lightning fires may occur in the steeple or burn out wiring in the attic.

The attached diagram has been prepared by the National Fire Protection Association to show the most important locations where fires start. Attic space is an extremely important point because of its inaccessibility for fire fighting, and because fires starting at lower points quite frequently extend upward into the attic area. Fire extinguishers should be provided in every church and should be thoroughly tested at frequent intervals. By referring to the accompanying sketch it can be readily



This sketch illustrates the manner of spread of typical church building fires.



This stock cut from an insurance company shows points of origin of church fires, with percentage of known locations, in the average Protestant church.

seen that fire-stopping partitions should be provided. Unfortunately, failure to negotiate such a fire-limiting feature seems to be the rule, instead of the exception. Veteran fire fighters agree that once a fire extends beyond the reach of the accessible location, it is very difficult to uncover and control the blaze.

Though doubtless the first cause for church fires revolves around heating plants, together with chimneys and flues, electrical causes rate second. As to the first, clearances are frequently improper, and equipment leading to chimney has deteriorated, while in the latter the wiring has become obsolete, and then there is overloading because of increased demands for electricity. All heating plants and electric wiring should be installed in accordance with accepted code standards of safety and then be properly maintained.

Ten Recommendations for Fire Prevention

Fires in American churches reach astonishing numbers and cause startling damage. Records kept by the National Fire Protection Association covering the decade between 1926 and 1936 showed 11,000 church fires annually, more than three a day. The financial loss each year has exceeded \$5,000,000. Significantly enough, companies regard church buildings as among their poorest risks. Underwriters suggest the following policy to prevent this alarming waste:

1. Install heating equipment properly, and provide adequate protection for near-by inflammable materials, including woodwork.
2. Keep chimneys and flues clean and in good repair.
3. Replace worn and obsolete electric wiring. Maintain proper fuses.
4. Provide lightning rods in areas subject to lightning hazards, when deemed advisable by the Underwriters' Inspection Bureau located in your respective section of the country.
5. Organ motors and wiring should be installed only by competent persons and annually inspected.
6. Keep the property locked while unoccupied, and eliminate rubbish and litter.
7. Candles and open lights should be used with the greatest caution.
8. Wooden-shingle roofs should never be allowed on churches.
9. Provide and maintain an adequate number of fire extinguishers.
10. Have a fire-prevention inspection made of the church.—Adapted from *Walther League Messenger*, February, 1944.

On Ministerial Advancement

“NEARLY all ministers wish to advance in their calling and reach the larger places of usefulness and responsibility,” says F. D. Whitesell in an article in the *Watchman-Examiner* of November 30, 1944. “Certainly such a desire could not be wrong unless it became an overweening ambition. The Lord condemned the desire for personal gain and selfish exaltation, but He commended the desire to increase one’s talents and yield much fruit

in His kingdom. Some men go to the top, others part way and then stop, while most stay at the bottom. Why?”

In answering his own question as to why more ministers do not advance, the writer gives ten reasons. We wish we might quote his remarks as well as his reasons, but have space for the topic sentence only of each paragraph.

First, put the kingdom of God and His righteousness first. Think more of advancing.

Second, do the best job you possibly can where you are.

Third, have a definite prayer program.

Fourth, keep up your visitation program.

Fifth, be constructive and positive in your program and attitudes.

Sixth, maintain an optimistic outlook.

Seventh, be a consistent Christian.

Eighth, study hard.

Ninth, dress neatly.

Tenth, cultivate the best English and develop your speaking voice.

These things do, and nothing can keep you back is the writer’s conclusion.

The Press Helps Evangelists

By J. R. FERREN, *Secretary,*
Bureau of Publicity, General Conference

ANNOUNCEMENTS in the form of news stories, appearing in local papers, have greatly helped two young ministers during a series of meetings held recently in Vicksburg and Natchez, Mississippi. “Evangelist to Interpret Book of Bible,” was the main headline of one of the announcement stories, and under it in bold type, “Beginning Tonight, New Series of Lectures at Bible Auditorium.” A half-column-width picture of the speaker was used in the first paragraph. The story reads:

“Evangelist L. H. Pitton is presenting something entirely new and different tonight at the Bible Auditorium, located on the corner of Jackson and Locust streets. While the junior choir sings as a special number that beautiful gospel song ‘The Old Rugged Cross,’ Mr. Pitton will sketch with colored chalk a scene of Calvary that will be illuminated by colored lights. ‘This is the same type of art demonstration that many pay to see,’ Evangelist Pitton said, ‘and I am using it here as a free added attraction for those who come out to hear the Word of God.’

“Tonight is children’s night, and again at seven-thirty Evangelist Pitton will give an inspirational chalk talk to the children. Parents are invited to come with their children and enjoy this service.

“Evangelist J. A. Dewald is beginning a new series of lectures tonight on the book of Revelation, and the subject this evening is ‘The Beast of Revelation 13.’ ‘This is a series of studies in which the continuity should not be broken,’ Evangelist Dewald said.”

Another story was headed, “Seven Plagues Sermon Subject, by Evangelist Pitton Here Tonight.” It reads:

“‘The Seven Last Plagues’ is Evangelist Pitton’s subject tonight, as he continues his studies from the book of Revelation at the Seventh-day Adventist church, 307 Oak Street. ‘This will be a time in which rivers are turned to blood, a time when darkness will be so dense it can be felt, a time when God will rain bombs of hail from heaven fifty-six pounds in weight, and the time during which the last great battle of Armageddon

will be fought,' Elder Pitton declared. He invited everyone to read Revelation 16 and then come and hear these startling events explained. The evangelist will show from God's Word the exact location where this last great battle of Armageddon will be fought.

"Evangelist Pitton has the happy faculty of explaining in a simple manner, so that they are made easy, passages in the Bible which are difficult to understand. He points out in the Bible other passages bearing on the subject, and shows how they harmonize, so as to give a logical and true interpretation."

"Evangelist to Be Prosecutor at Bible Auditorium" was the headline of still another story announcement. A picture of J. A. Dewald appeared with it; and an interesting announcement was given of the unique way the service for that evening would be conducted. "The Greatest Crime That Has Ever Been Committed" was the subject under consideration. A fourth story featured the subject of "Hell" and the manner in which the speaker would present the Bible description.

Brother Pitton has also had some excellent reports of local church work in Natchez published in full. He says that a general story he prepared on the American Bible Society Bible-reading plan "gave us a very ready entrance into some of the best homes."

The Vicksburg *Herald* has a circulation of 2,667, and the Natchez *Democrat*, 3,627. These young men feel that their press publicity is contributing much to the success of their work. "I am writing for the newspaper almost every day," Brother Pitton says, as he introduces the fine collection of clippings he sends, and in his last paragraph he again tells us, "Newspaper work is interesting and worth while, and I can say I really enjoy it."



Attractive Church Announcement Sign, Coffeyville, Kansas. (In most places it is highly desirable to include also the pastor's name, residence, and telephone number, in addition to the identification of denomination.)

How Do You Advertise?

By B. A. SCHERR, *Departmental Secretary, Kansas Conference*

I HAVE now been in the ministry for twenty-five years and have traveled over a number of States in my work. There is one thing that has always stood out clearly in my mind, and that is the fact that we, as Seventh-day Adventists, are very poor advertisers when it comes to publicizing our places of worship and our services.

Many times we come into a city and try to find an Adventist church. We go to the hotels and banks and other public places where we find large printed, framed directories giving the addresses and hours of the services of all the different churches in the city, but very rarely do we find the Seventh-day Adventist church listed. How happy we are when we do find one there! Then we go out to find the church. After much inquiry we come to the building, but there is not a name of any kind upon the structure. Many times if there is a sign, it is so dilapidated that one is ashamed to call it a sign.

It is quite thrilling when we come to a beautiful Seventh-day Adventist church and find a neat sign in front. It shows that we are proud to let the world know that we are there, and that our church is in such condition that we are not ashamed that we are Seventh-day Adventists. We never know what wayfaring soul, hungry for truth, may be looking for the very information given on such a signboard.

We send thousands of dollars from our churches to erect substantial buildings in all parts of the world. Why not have our places of worship in good condition, and then display attractive signs telling who we are? I would like to call your attention to a beautiful sign I saw in front of the Coffeyville, Kansas, church, as shown in the accompanying cut. The members have a church building of which they can be proud in a prominent part of the city, and out on the lawn in front of the church is this sign. It was the first thing that attracted my attention when I arrived at the church.

A sister once told me that the reason her church did not put a sign on their building was that they were ashamed of the building. What a pity! When we put out hundreds of dollars' worth of literature to bring people into the church, we should have a building to which we are not ashamed to bring them.

One colporteur was told by a woman to whom he was trying to sell a book that it was a fine piece of literature, but one had to be afraid of the *Seventh-day Advertisers*. That is a good slogan for us. Let us advertise!



LET us beware of losing our enthusiasm. Let us ever glory in something and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.—PHILLIPS BROOKS.



An Effective Method of Illustrating Truth

THE following words from God's messenger call for a very definite study of the methods that will cause the truth to stand out clearly and distinctly.

"The Lord has given to some ministers the ability to gather and to hold large congregations. This calls for the exercise of tact and skill. In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—*Testimonies*, Vol. IX, p. 109.

From the earliest days of the advent movement charts and diagrams have had their place in the presentation of our message and have contributed largely to success in the giving of that message. Through the years, however, methods have been changing, or shall we say, maturing. With the introduction of the stereopticon, lantern slides have for years been in great demand. This is an excellent method for the portrayal of a subject and it permits of endless variety of illustration. But, like every other method, it has its weaknesses, one of which is the fact that the congregation is in the dark, and even the evangelist is but dimly seen. Another disappointing thing about a lantern slide is that when once the picture has been shown, it passes away, and it is easy to forget the illustration.

On the other hand, cutouts and diagrams which grow into a picture before the eyes of the people, are, we feel, more effective. We are not decrying lantern slides, for we make free use of them, but if they are used in conjunction with the *progressive chart*, their effectiveness will be greatly increased. The progressive chart permits the doctrine or prophecy to be built up piece by piece.

Advantages of Progressive Development

One of the main things in teaching is to keep the mind of the student focused on the particular thing being emphasized. A chart or diagram which reveals at a glance all the various features of a subject, such as the 2300 days, has decided pedagogical weaknesses. The minds of the congregation can wander from one end of the diagram to the other, and, be the evangelist ever so eloquent, some, instead of listening to his application of truth, are looking at the other end of the

chart, making mental reservations and perhaps already building up an argument against his final conclusions.

The progressive chart permits the teacher of truth to conceal every point of the subject until he develops it. Imagine the effect of a millennium chart on which the words "earth desolate" are conspicuous. At once the interpretation of almost all other groups of professed Christians is challenged. Perhaps some of them are sitting together in the audience quietly offering comments to each other and deciding against the message long before the evangelist has reached his point. But if this glorious truth can be presented by degrees, devices that deal with only one point at a time being used with absolutely no clue as to what is to follow, we can then get the assent of the congregation to each point as we go along.

With this kind of system, the more challenging phases of the subject can be reserved until those points less likely to arouse opposition have been presented and accepted. In this way opposition is completely disarmed. We have found this progressive, or unfolding, method to be very effective, for at the conclusion of such a presentation the people, having seen the whole thing built up step by step and having accepted each particular phase as it came before them, were ready to accept the subject as a whole. The counsel from the Spirit of prophecy in regard to the general presentation of truth applies equally to the development of each sermon.

"Do not make prominent those features of the message which are a condemnation of the customs and practices of the people, *until* they have an opportunity to know that we are believers in Christ, that we believe in His divinity and in His pre-existence."—*Ibid.*, Vol. VI, p. 58.

Based on Sound Pedagogy

If we get the congregation's assent to those phases of truth upon which we can more easily agree, then when we present phases which challenge their past understanding and interpretation, they will be less likely to decide against the message, for they will have discerned that rather than being fanatics, we, like John the Baptist, are "sent from God."

"The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected."—*Ibid.*, Vol. IV, p. 404. In the light of this statement, what a re-

sponsibility is thrown upon us! We may speak of those who accept the message as the "honest in heart." But some others just as honest may be turned from the truth by our bungling methods.

The principle of the progressive chart is to reveal only those phases of the subject under discussion. This can be carried out by having the chart covered and then uncovering each portion as it is needed. Such a plan, however, is usually crude. A simple but effective method is to prepare a base by using two sheets of three-ply or composition board, and binding the back edges with 2" x 1" lumber. We usually use 8' x 4' or 10' x 4' sheets and when completed they give a 16' x 4' or 20' x 4' area. On this surface, which is painted white, the diagram is built up. Colored ribbons are used, and fastened in some way behind the surface. Fishing reels are excellent for this purpose. Then as each new phase of the prophecy is introduced, it is brought before the people—and not until then. The way we do this is simple. Each feature is summarized in a word or two, and printed on white sign cloth. Slits are cut in the surface to permit these pieces of cloth to slide through and hang down behind. These are hemmed top and bottom, and dowels or wires are inserted, so that at the proper moment they can be easily pulled into position.

The Psychology of the Method

By the use of these ribbons and individual cloth signs one can work as he would on a blackboard. But this has an advantage over the blackboard, because as soon as a point is reached, the sign is drawn into position and the wording appears. In using a blackboard, one has either to write so quickly that the wording is not legible or, worse still, to waste time printing carefully, thus perhaps losing the interest of the audience. When working with large crowds, the clearer and more precise one can be in his presentation, the greater the prospect of holding and building the interest. The millennium chart in the illustration on page 24 was used in a large hall before an audience of two thousand, hence its brief but bold lettering. (With smaller groups we have a suitable Scripture reference appearing with the wording.) When at the proper moment it was rolled out on the platform, nothing was seen but a white painted surface. As each feature of the prophecy was developed, it unfolded itself.

There is a psychology in this method that means much, not only in teaching truth but in holding the interest of those who perhaps do not even want to hear truth. Curiosity plays its part. Although some may disagree with what the evangelist is saying, they are nevertheless eager to see what the other sections reveal, for as the diagram is being built they discern places where other wording is yet to appear. In this way they are forced to hear the sermon till the last, and to hear the assent of the congregation to each feature as the evangelist proceeds. We have known of prejudiced ones who have been won to Christ and His message

through these methods, who might otherwise have been lost.

We are admonished to "make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—*Ibid.*, Vol. IX, p. 109. The *progressive chart* is one of those devised methods. The principle of the accompanying chart is pedagogically sound. Various techniques can be added to make it even more attractive. For instance, it can be built with attachments to use neon lighting instead of ribbons. That is certainly modern and attractive, but it is also expensive and not necessarily more effective. The main thing is to make the truth stand out in its beauty and simplicity. Theatrical methods are not to be countenanced, but we should study how to bring the message before the multitudes in a way they can understand.

"Let the workers for God manifest tact and talent, and *originate devices* by which to communicate light to those who are near and to those who are afar off."—E. G. WHITE, *Review and Herald*, March 24, 1896. Our challenge is to present our truths in a manner that will appeal to hearts, leading them into an experience so transforming that joy unspeakable will be theirs. Illustrations often point the way.

(M. K. Eckenroth's article which follows on page 24 shows the *progressive* method of illustrating the 2300 days and related subjects.)

R. A. A.

New Day Dawns for the Bible Work

BIBLE work as a profession is rapidly coming to the front. An ever-growing interest is apparent in every section of the field. There is now a great demand for trained women to assist in our developing evangelism. During the last three years we have concentrated on a rediscovery of our denominational plan for the Bible work, and these efforts have already added new impetus to this phase of endeavor.

By means of an attractive and very practical course in advanced Bible instructor methods, given twice a year at our Theological Seminary in Washington, D.C., about one hundred and fifty workers have received worth-while instruction during the last three years. These classes have not been limited to regular conference Bible instructors, and we have been pleased to see some ministers and workers of long experience participating. However, with the spring term of 1945 this class, taught by Miss Louise Kleuser of the Ministerial Association, will broaden its scope of training and will be definitely a part of graduate work for those who attend. The instruction will be divided into two distinct phases. Whether a worker plans for graduate work or merely a refresher course, this instruction in practical Bible work and personal evangelism will be invaluable to all.

Although conference officials are now conscious of the helpful service the Seminary is rendering

—Please turn to page 26

TO make the message live as it is being presented is the constant problem of the Adventist evangelist. We need, as never before, effective aids in illustrating the message. Some have resorted to sensational devices, schemes, and ideas, thinking such would fasten the truth in the mind of the audience. All too many times the sad experience of loss of prestige, and actually the loss of spiritual power, has accompanied such an abuse of the art of illustration. But the right use of charts and devices is to be urged, as they are a power in enforcing truth.

I have always felt that the real key to a successful proclamation of our full message to the public lies in a clear presentation of the sanctuary and its services, as it is so closely related to the cardinal doctrines of the message. When we rightly present the sanctuary truths, we present a background to this message that is positively unanswerable by our sharpest critics. We have a most historic message. It is rooted in the very center of God's plan for saving men.

Thus, in proclaiming the sanctuary services, the 2300 days, etc., we actually present our strongest evidences of the deity of Christ, the fatherhood of God, the atonement, the second coming, the end of the world, the intercession of Christ, the judgment, the remnant movement, the commandments of God, and the Sabbath.

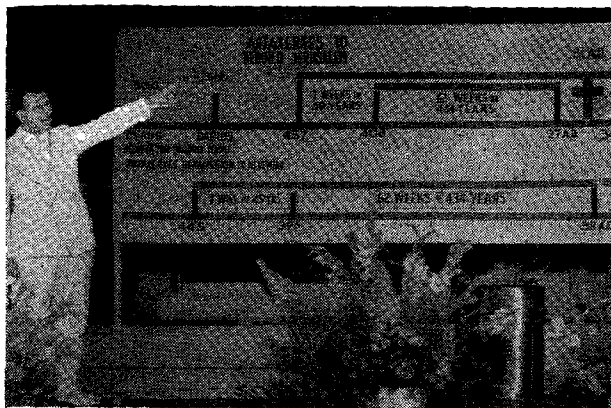
To illustrate these truths, and to meet the ever-growing challenge of futurism, is a real present-day problem. The idea of a future secret rapture is sweeping through the ranks of Christendom with startling rapidity. It projects all the mighty events into the future. We must meet this challenge. It must be turned back and decisively answered. It is a most insidious doctrine and one of Satan's best-laid schemes to lull the present generation to sleep.

The appalling tragedy of it all is that the basis of this perversion is attached to the prophecies of Daniel. The devil has succeeded to a large degree in leading the world astray on the Sabbath truth. Now, as one last desperate attempt to overthrow the remnant movement, he is confusing the truth of the second coming by an effort to divide this great event into what is called the secret rapture and the manifestation. Between these two events in this corrupted interpretation, followers of this false theory locate the antichrist, thus making him appear after the coming of Christ and our "gathering together unto Him," in complete opposition to Christ's teaching. (2 Thess. 2:1-3.)

Construction of the Chart

In order to meet this challenge we have devised the accompanying chart, adapted from one used by the Ministerial Association.* At least four sermons are required to cover the events on this chart. It holds the people, develops a large interest, and creates lasting impressions.

The device measures 20"x4', mounted on two-and-one-half-foot standards. It is constructed of plywood and is put together by bolts and turn nuts so that it is easily taken apart. The accompany-



The chart shown above, used by Evangelist Eckenroth, was designed to compare the two interpretations of the seventy-week prophecy. It is a very attractive chart. The accompanying articles (pages 22 and 23) describe its construction.

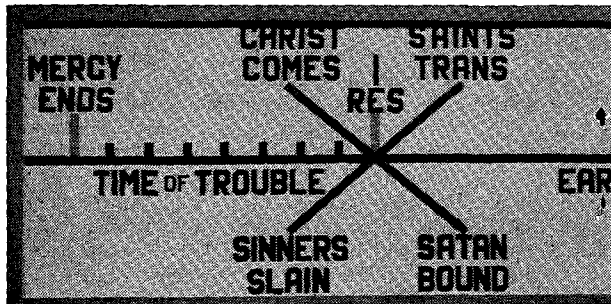
PROGRESSIVE CHART

By MELVIN K.
State Evangelist, I

ing picture presents the chart as it appears when fully developed after the fourth night.

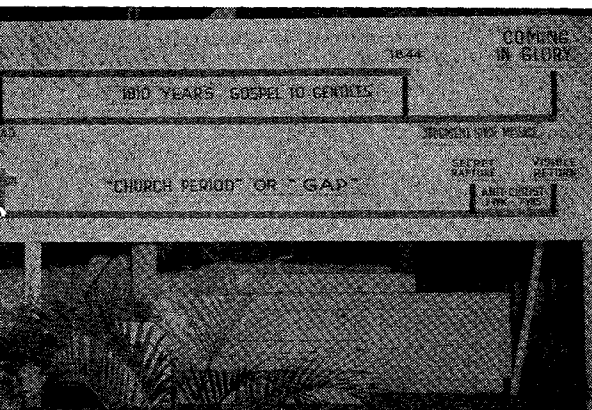
As already described in the foregoing article, slots are cut in the plywood through which the signs, dates, etc., can be slipped. These are made of sign cloth, and the letters and figures are painted on sign cloth and held in place by a three-fourth-inch hem at the top and bottom, into which a small quarter-inch dowel pin of the proper length is inserted. The cross is cut out of red cardboard and held on the chart by thumbtacks; glass-headed thumbtacks are preferred.

The horizontal and vertical lines on the chart are produced by the use of ribbons. The horizontal lines are wound on large fishing reels which are fastened on the back of the chart. These ribbons are slipped through slots in the plywood, according to their desired positions. The wide line is made with a two-inch red ribbon. After the ribbons have been drawn into position they are



This progressive chart on the millennium was designed by R. A. Anderson. The lettering is in gold. For smaller groups, another chart is used.

* See R. A. Anderson's article, page 23.



igned for a congregation of about fifteen hundred. Its purpose is
y and the judgment. The use of ribbons of varied colors makes
24) give full description of the construction and use of the chart.

NG OF THE 2300 DAYS

ECKENROTH
Florida Conference

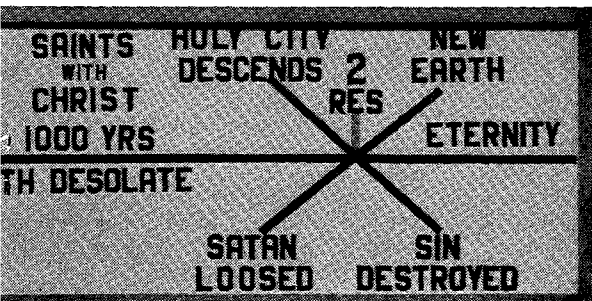
held in place by glass-headed thumbtacks. The vertical lines hang down behind the board, and can simply be pulled through to their position.

By the use of this chart the whole message unfolds step by step. The audience is held in constant expectancy as to what will come out next, for all the ribbons, dates, and words are behind the board to begin with and are brought into position at the proper time. When all is finished, we have a most attractive chart, and the message is indelibly impressed.

Combined With Sanctuary Model

For the first night of the sanctuary series, I use a model sanctuary about fifteen feet long (not shown in the picture). With this in the foreground and the chart behind, a most effective result is obtained.

The second night I present the first part of Daniel 8 and 9, stopping at the beginning of the



Anderson, and is used for larger congregations, hence the bold
d, including a Scripture reference on each point.

seventieth week. The chart is built up to that point. Then I draw the parallels from the model sanctuary up to that point.

The third night I speak on the seventieth week of Daniel 9. I plan for a consecration service that night, and an earnest appeal is made to the congregation. Again the parallel is drawn from the model sanctuary, and the seventieth week of the chart is developed.

The fourth night I speak on the judgment-hour message of Daniel 7 and Revelation 14. By this time our crowds have doubled and the interest is keen. Again I draw parallels from the sanctuary model, and by this time the 2300-day prophecy and fulfillment have been fully explained. This leads us to the last phase of this series, the second coming.

On the fifth night of this sanctuary series I endeavor to bring a strong message against the futuristic interpretations of the seventieth week and its perversions of the second coming. The tremendous possibilities of this approach and how it opens up the doctrine of the second coming will immediately be seen. The lower chart is used during this night, and the futuristic conception of the second coming is compared with the full and beautiful message.

As I compare the two charts and appeal to the lessons of the model sanctuary the people are deeply moved. They have no doubt concerning the truth we hold dear and the fallacy of the Rome-inspired secret-rapture theory. The possibilities of this method are tremendous. Many prophecies and related subjects can be illustrated by the progressive chart, and in my experience the effect upon the people is most heartening.

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Unite Visiting With Preaching

By HENRY K. MUNSON, *Evangelist,*
North England Conference

IN Luke 15 we find three parables emphasizing three aspects of the same theme—the lost sheep, the lost coin, and the prodigal son. All three were lost. The sheep knew it was lost and kept on bleating, thus enabling the good shepherd to find it. The piece of silver was equally lost, but silent, illustrating those lost in trespasses and sins who do not know it or are indifferent to that condition. The prodigal son represents those who are lost in trespasses and sins and who realize it before it is too late. They turn toward home and are saved.

The primary purpose of all ministerial work is seeking and saving the lost. Preaching reaches the few who attend the services, but does not reach the multitudes. How are we to awaken them from the lethargy that infolds them? It is through personal work after contact has been made in the homes. We are told:

"There is need of more personal labor for souls. In Christlike sympathy the minister should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while

logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root."—*Gospel Workers*, p. 185.

To some, the hardest part of the ministry is visiting the people. Mrs. White recognized this, and over and over again in the volumes of the *Testimonies* she urged more earnest personal labor.

Paul taught publicly and from house to house. "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." Acts 20:20. Jesus also "went from house to house." (*Gospel Workers*, p. 188.) It is while visiting in the home that we learn whether something we have said in the sermon has wounded or stimulated, as the case may be.

There is need for personal ministry in the homes of regular church members as well as those we seek to convert. Alienation, bitterness, envy, and jealousy are to be eliminated from the characters of the older Adventists if they are to be prepared for the kingdom of God. "Faithful warnings are to be given, sins rebuked, wrongs made right, both by the minister's work in the pulpit and by *personal labor*."—*Ibid.*, pp. 185, 186. (Italics mine. See also page 191.) How are we to hold our members unless we get near them in their own homes? All men are alike at a distance. A minister in the pulpit is a different man from one in the home. God's messenger goes so far as to say that those who fail in this duty have mistaken their calling. We read further:

"If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for someone else to do, *his labors will not be acceptable to God*."—*Ibid.*, p. 186. (Italics mine.)

"To my ministering brethren I would say, By personal labor reach the people where they are. Become acquainted with them. This work cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons from the pulpit cannot do it. Teaching the Scriptures in families,—this is the work of an evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure."—*Ibid.*, p. 188.

In Christlike sympathy come close to men with their problems. This requires great adaptability. Mrs. White calls it *tactfulness*. It is one of the most valuable assets a worker can possess. Never argue with, nor contradict openly, the person you hope to win for Christ. "Argument, even when unanswerable, may provoke only opposition."—*Ibid.*, p. 59. It is a good plan to maintain a neutral attitude and to make a mental resolution to present the truth on the controverted point of doctrine on a future occasion. If in giving Bible studies we antagonize the prospect, we have little hope of winning his allegiance to Christ. That is the first and foremost purpose of all our efforts as laborers in the Lord's vineyard.

We should educate more and find the way to people's hearts. By personal work we learn the objections which exist in their minds, and are able to help them. Many have to unlearn theories which they have long believed as truth.

"Do not think that the only work you can do, the only way you can labor for souls, is to give discourses. The

best work you can do is to teach, to educate. . . . Preach less, and educate more, by holding Bible readings, and by praying with families and little companies. . . . The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches."—*Ibid.*, p. 193.

To make the most of every visit, we should leave a tract on the subject presented. For this purpose we should carry with us a selection of tracts on many subjects. If no literature is available on the subject, it is a good plan to jot down the Scriptures quoted, so that the interested one may be able to look up the subject at his or her leisure.

Do not be afraid to utter words of commendation. Jesus commended Nathanael and the Roman centurion for opposite virtues. In the providence of God the results of Bible studies and personal visits will be souls converted for the kingdom of God.

New Day Dawns for Bible Work

(Continued from page 23)

in the training of Bible instructors, and plans are being laid to send their workers to the Seminary in rotation as soon as is practicable, our work continues to reach out to those Bible instructors who must remain in the field until their turn comes to attend the Seminary. In order to help these faithful workers, Miss Kleuser has been visiting the field and conducting special classes and group councils. This plan has met a hearty response from the field. It has been felt that these efforts are definitely building for co-operation and efficiency in Bible instruction.

Another encouraging feature of these larger objectives is the building up of our Bible instructor training program in our colleges. Our schools exist for the training of workers in every phase of our developing work, and though we may have been somewhat remiss in the past in meeting the needs of this calling, our school faculties are coming more and more under the conviction that Bible work must stand on the same high plane as the gospel ministry. Furthermore, there is an increasing demand from our field leaders for efficient Bible instructors who by consecration, personality, and training are able to meet the need of the hour.

As Miss Kleuser visits our colleges, young people begin to catch a new vision of the urgent needs of personal evangelism. During her visits the regular classwork of the department of theology is supplemented with instruction in practical techniques of up-to-date home evangelism. These various efforts present a new attraction to the profession of the Bible instructor, making it one of the most important and attractive phases of gospel ministry. No greater work ever beckoned to young women than that of leading families into fellowship with Christ and the acceptance of this message. We are heartened by the interest and response to these enlarging plans.

R. A. A.



EDITORIAL COUNCIL: H. M. WALTON, M. D.

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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.

Fallacies in the Use of Vitamins

RECENT developments in the science of nutrition, especially with respect to the essential role of vitamins in the maintenance of health, have focused attention upon these substances and paved the way for commercial exploitation. The great significance of vitamins to human nutrition is readily recognized, and has an established basis in scientific fact. The pendulum of public popularity has swung so far, however, that there is widespread, indiscriminate use of these preparations by the lay public.

Vitamins are essential constituents of food and a "must" in the adequate dietary. Vitamins are also potent therapeutic agents in the treatment of certain diseases due to dietary deficiencies. Furthermore, no one would question the propriety or importance of employing vitamin therapy for a limited period of time where circumstances of illness or restricted dietary were such as to produce a suspected or subclinical deficiency state. But it is irrational and unwise to administer vitamins in therapeutic doses indiscriminately on the basis of their importance in nutrition, or simply on the assumption that if some are good more will be better.

Articles in the daily press, radio broadcasts, salesmen's promotion, and other agencies often suggest that such vague symptoms as fatigue, weakness, loss of ambition, irritability, nervousness, etc., are commonly due to a lack of vitamins, and therefore when such symptoms appear, as they so commonly do, then by all means take "our" vitamins in convenient pill or capsule form. Complying with such advertising advice would prove disappointing in the majority of cases—cases in which no vitamin deficiency exists.

It is true that the dietary in many homes is not wholly adequate and should be improved. The way foods are prepared or stored often impairs the inherent vitamin values; nevertheless, evidence of benefit from indiscriminate administration of vitamins to industrial workmen in average health is lacking after repeated controlled studies.

The blanket administration of vitamins to persons whose dietary habits are faulty or whose diet is inadequate in respect to protein or total calories, or whose meals are too far apart, does not solve the whole problem or correct the way in which such an inadequate dietary may be related to fatigue or faulty nutrition. In other words,

vitamin therapy is not a substitute for a well-balanced, adequate diet. Wholesome, natural foods are still the best source of vitamins, and for the great majority of adults, the only source necessary to furnish the body the essentials for optimal nutrition. Let care be exercised, however, to prepare foods for the table in such a way as to preserve to the maximum the vital components of food and the mineral salts as well. Both vitamins and mineral salts are lost to some degree in most foods when thick peelings are removed, or when foods are cooked in large amounts of water and that water is discarded. Certain vitamin values are lost when foods are stored or left standing after being prepared. Chopped raw vegetable salads quickly deteriorate on standing.

Vegetables, fruits, whole-grain cereals, and nuts, prepared in a simple, appetizing manner, make, with milk or cream, the most healthful dietary, and one which will bountifully supply all the essentials for complete nutrition.

H. M. W.

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Helping the Helpless

By DANIEL H. KRESS, M.D., *Veteran Physician, Orlando, Florida*

A FEW years ago a woman came to me, asking if we would admit a friend of hers into the sanitarium. This friend was a very brilliant woman, an actress and playwright, who was in a most serious condition. It was feared that she would go insane. I learned that she smoked incessantly, and I said to the friend, "Yes, we will admit her on one condition. She must understand before she comes that she cannot have one cigarette after arriving here."

The first two days I kept her in bed with a nurse constantly by her side. On the second day I was called to her room. She was almost beside herself. As I entered, she said, "Doctor, I cannot stand this any more. I am so nervous, I am afraid I will do something desperate. I will jump out of that window. I must have just one cigarette." Then she added, "Before coming here, I consulted two nerve specialists. They said it would be unsafe for me to cut out the cigarettes entirely, but advised me to smoke five or six a day." I asked, "Did you

do it?" She admitted that she could not hold herself down to that number.

Then I said, "Of course you could not. Your mind was kept continually upon your cigarettes, looking forward for the time to pass until the next smoke. This is a continual torture. The only way for you to do is to come to the point where you will say, 'I will give them up altogether, regardless of what I may suffer.'"

She said, "I can never do that." I answered, "Then I shall have to give up your case as a hopeless one. I know you are up against a difficult task, and God knows it, too. That is why He has made provision for us in the gift of Christ to this world. If we were able to help ourselves, this sacrifice would not have been necessary, but He came to help the helpless." I assured her of God's willingness and anxiety to help her, and had prayer with her.

When I was through, she snapped her fingers and said, "Doctor, I will never smoke another cigarette, *never, never, never!*"

Two weeks later she came to my office and said, "Do you know that I have no desire whatever for cigarettes? It is just wonderful. Can you explain why this is so?"

I said, "No, I do not know that I can explain how this was brought about, except in the words of the Scripture, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.'" I then told her that when the will is placed without reservation on God's side it becomes omnipotent and the impossible is made possible. It was the only explanation I could give, aside from the fact that we had also given her the food that tended to destroy the craving for narcotics.

This woman gained in weight, had calm nerves, and became the picture of health. The first thing she did after leaving was to persuade her brother-in-law, who was extremely nervous and suffering from insomnia, to come to the sanitarium as a patient. He, too, was a heavy smoker, but he never touched a cigarette or cigar after his arrival. Her experience as she related it to him helped him. He remained two months, and has ever since been in the best of health and has no inclination to return to the use of tobacco. Again and again he assured me that the desire to smoke no longer existed. He now lives on a meatless diet and uses no condiments, coffee, or tea. This undoubtedly helps to combat the craving for tobacco.

How Diet Can Help the Drunkard

Years ago I gave a talk on temperance to the patients in the parlor of the Battle Creek Sanitarium. I dwelt upon the need of being workers together with God in our efforts to overcome, and pointed out that our prayers are often neutralized by what we eat and drink. At the close Mrs. S. M. I. Henry, world evangelist of the Woman's Christian Temperance Union, came forward and in a most earnest manner said, "I am thankful to be here. Today I have had something explained to me that has perplexed me for years."

Then she went on to say: "Years ago I gave a talk to mothers on the importance of prayer in the home life, and quoted the promise, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' A mother came to me with tears in her eyes and said, 'All you have said has appealed to me, but can you explain to me why my only boy, whom I had dedicated to the Lord before his birth, and who was a constant subject of my prayers, is tonight filling a drunkard's grave?' After prayerful thought I had to say to that mother, 'I do not know. All I do know is, if there was any fault, it was not on God's part.'"

"Now, I know why," she said. "I recall that the food that that mother prepared for her husband and children was of a nature to create the craving for strong drink." Many a mother is today preparing food for her husband and children which is neutralizing her prayers in their behalf.

The prevalent use of cigarettes among the youth is due, in part, to the fact that mothers have innocently and ignorantly been supplying their children with foods and drinks that tend to create the desire for both alcohol and tobacco. To make true prohibition effective, aside from casting their votes, mothers must be taught that there is one thing even more needful than this, and that is to supply their tables with simple, nonirritating, nonstimulating foods and drinks. "Slaying oxen, killing sheep, *eating flesh, and drinking wine*" are associated. Hence the admonition, "Be not among winebibbers; among riotous eaters of flesh."

Daniel, when a young man still in his teens, was taken to Babylon as a captive and commanded to eat at the royal table laden with meats, stimulants, and delicacies. However, he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank," saying, "Let them give us pulse to eat, and water to drink." This was the food of his choice. It was the food that had been served by his mother at home. There was no danger that this boy would side-step and resort to the use of wine or strong drink. A boy brought up today on similar foods will possess no craving for alcohol or tobacco.

The prevalent use of cigarettes by boys and girls, men and women, is threatening civilization. It is a real curse, but "the curse causeless shall not come." Back of this curse often stands the mother who is serving to her boys and girls the very foods and drinks that create the craving for both alcohol and tobacco.

Some years ago a reception was given in London to the American delegates in attendance at a European conference against alcohol. Doctors Crothers, Shephard, and J. H. Kellogg were the American representatives. Doctor Kellogg, not being able to attend, requested me to represent him. During the evening the customary speeches were made. One of England's most brilliant platform speakers, a staunch temperance advocate, said in the course of her remarks that she could sympathize with the

women who were addicted to the use of beer, because she drank beer herself up to fifteen years ago. She said, "Although I have not tasted alcoholic beverages of any kind since then, the craving I have for beer is just as strong now as it was then." This statement and confession came as a surprise to me.

At the close of the meeting she invited my wife and me to spend an evening in her home. We accepted the invitation and were royally entertained. When we sat down to her elaborately spread table, I said to myself, "Here is the explanation of her remarks." I felt it my duty to speak to her of my impressions, and called her attention to the relation between the food we eat and the craving for drink.

I also told her how, after a lecture given at Liverpool, a woman with a babe in her arms came to speak to me. She said she was a drunkard, and told me she had again and again resolved to give up drink, and had rushed past saloons for a block or two, only to return, and after taking one drink she would continue to drink until thoroughly intoxicated.

I asked, "How long have you been drinking like this?"

She replied, "Ever since I gave birth to my second child. The doctor advised me to drink porter to increase the flow of milk to nourish the child. The first drink I took was distasteful, but I soon found that I could not let it alone."

I then said to my hostess, "The difference between you and this woman is simply this: You both possess a craving for beer; you have the will power to resist it, while she has not. If in some way we could show this woman how to get rid of this craving, she would have no difficulty in keeping away from beer." The woman saw the point and made changes in her diet.

Saloonkeepers of the past recognized the need for a free lunch table to encourage trade. That lunch table was not laden with peaches, pears, and oranges, or other luscious fruits. They knew that such food would be disastrous to their business. The table spread in the saloons was laden with sausages, meats of all kinds, and highly seasoned foods. They could afford to serve such foods to their patrons, for they knew from experience that they created a thirst which led to the bar for a drink. These foods also create the desire to smoke.

Many a praying mother is innocently furnishing this same kind of food to her husband and children. I believe the hope of the future lies in educating women to prepare the right kind of foods for their husbands and children. Temperance campaigns and efforts to enforce prohibition will fail to accomplish their purpose in the future, as they have in the past, if this educational campaign is not carried into the homes of the people.

The poor drunkard who was admonished by Dr. Lauder Brunton, of England, to "be a man and give up drink," gave an answer that is really a rebuke to all temperance advocates: "You good

people have a great deal to say about my drink, but you have nothing to say about my thirst." Let us in our efforts deal with causes instead of results. Drunkards and cigarette addicts are often made in the home, rather than at the public bar. If we want men like Daniel, who can resist temptations when thrown among ungodly associates, we must have mothers who, like the mother of Daniel, will bring up their children in the way that they should go; then when old they will not depart from it. No craving for drink or tobacco will exist in a child that is brought up in this way.



Health Talk Outline

By SUSANNE MITOMA, R.N., *Night Supervisor, New England Sanitarium*

SUBJECT: "Safeguarding Mental Health."
(Suitable as twenty- to thirty-minute talk for evangelistic audience.)

OBJECTIVES:

1. To help maintain healthy mental balance.
2. To help realize influence of mind on health.
3. To point to the Great Physician—trust in divine power.

INTRODUCTION: With the speed and stress of modern life there is a growing tendency, almost an obsession at times, to hurry and worry, which causes mental strain and nervous tension. The pace at which life is lived by many is a strenuous one and is a menace to health. Many find that twenty-four hours are not enough for one day. Hours that should be used for sleep are encroached upon for other activities. Lack of sleep brings on an upset nervous system, which is inclined to give way to worry. This is often followed by discouragement, then despondency, and finally by utter despair.

I. RELATION OF MIND AND BODY IN MENTAL HEALTH.

1. A very intimate relationship.
 - a. When one is affected the other sympathizes. Man is integrated whole.
 - b. Many diseases are the result of mental depression.
 - c. Even death may result from a wholly imaginary cause.
2. True science of healing for body and soul.
 - a. Control of mind over mind based on false principles.
 - b. God's purpose and means.
 - (1) No man should control another's mind.
 - (2) He desires to bring men into direct relationship to Himself.
 - (3) He desires to bring human into relationship with divine.
 - (4) He who made man's mind knows what the mind needs.
 - (5) He will impart His life if faith is exercised.

3. Bible principles of safeguarding mental health.
 - a. "Be filled with the Spirit." Eph. 5:18.
 - b. Abiding peace, true rest of spirit, has one Source. Matt. 11:28.
 - c. God gives help for every trial. Isa. 27:5.
 - d. Look away from self to Jesus. "Man shall not live by bread alone." Luke 4:4.

II. MEANS OF CULTIVATING MENTAL HEALTH.

1. Promote health of body and mind by gratitude and praise.
 - a. Mental health depends much on contentment and inner peace. Count your blessings.
 - b. Sing praises. Let praise and thanksgiving be expressed in song.
2. Occupation of mind and body.
 - a. Work one of life's greatest blessings.
 - b. Work under pleasant conditions. Avoid hurry or worry.
 - c. Useful service for others benefits both giver and receiver.
3. Improve and cultivate health.
 - a. Adequate sleep and rest.
 - b. Relaxation and recreation.
 - c. Healthful diet.
 - d. Endeavor to cultivate a quiet life of faith.

III. SUMMARY: Mental health depends much upon contentment, internal peace, and occupation of brain and body. Endeavor to cultivate a tranquil, quiet life of faith, with a contented mind, a cheerful spirit, and a thankful heart, by generous feedings on the bread of life, the Word of God. The Bible is a mine of gold for sound practical psychology. The familiar Shepherd's Psalm is full of promise. It is God's will that we weave His innumerable promises into our daily lives and thereby be free from the worries of the uncertainties of life which would burden us in this chaotic world. Improve the general health by practicing the principles of healthful living as relating to exercise, rest, recreation, cleanliness, and proper diet.

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TRUE religion and the laws of health go hand in hand.—*Counsels on Health*, p. 480.



Association Notes

MEMBERS of the M.M.A. will be interested in the following excerpts taken from a letter just received from Dr. Harry T. Pitman, medical director, Chulumani

Sanitarium and Hospital, Chulumani, Sud Yungas, Bolivia. He and his wife, Dr. Naomi Kime Pitman, and their co-workers are doing an outstanding piece of medical missionary work in needy Bolivia.—H. M. W.

"The present is a good time for me to write, for we have passed our initial period of getting adjusted, a winter of depression, and are on a wave of great appreciation from all and with much activity in the hospital.

"The construction work of enlarging the hospital is still in progress. When it is completed we will have eighteen more rooms. It lacks only five rooms of being finished. We have hopes that these will be finished soon. This will increase our capacity to seventy beds. We expect to see every room occupied another year if our present increase of patients continues. The present addition was made at a cost of Bs. 800,000 to the government. It has been voted recently to renovate completely the old section of the building when the new is terminated. That will make almost a new hospital again.

"We overflowed four or five months ago, and had to occupy seven of the new rooms although they were without windows and doors. We have managed to keep them full ever since. Recently we have had more patients than beds or blankets. There is now only one blanket apiece, and only a few more sheets. We hope to be able to remedy this soon. Our previous surgical experience has been of great help. Our surgical cases have made much propaganda for us, and this is probably the reason the hospital is full now, for this is supposed to be our slack season.

"During the past few months patients have begun to come from many parts of Bolivia for surgery. We have had more than we can do, and have a waiting list at present. The Lord surely has had His protecting hand over the hospital and has given us wonderful success, considering that we have had 150 surgical cases including two carcinomas of the cervix with radical extirpation, including excision of the vagina, without a death. The people of the town are very proud of their hospital, and are sending their relatives and friends from all over Bolivia.

"I did an appendectomy two weeks ago on the son of one of the officials. Last week the prefect, who corresponds to our governor of State, sent word that the first week end after the Christmas holidays he was coming to visit us. He wants to discuss the other hospital. It is now completed. The work of bringing water is in progress, as well as that of building the house for the doctor. It is expected that by July all the buildings will be

completed. Plans are now being made for completely equipping the hospital.

"As to further openings and future possibilities, there is more news that will interest you. In the interior to the east are the two large provinces of Beni and Santa Cruz, constituting about half the area of the third largest country of South America (Bolivia). We as yet have no organized work here. In the center of this region at Trinidad a hospital is in construction, at a cost of Bs. 4,000,000. In the extreme north the American Government is building two hospitals, soon to be passed to the Bolivian Government. A group of American priests have arranged for one and are interested in the other, but as yet have not succeeded in getting a doctor. This hospital will be completely equipped in good American manner by our Government, including instruments, linen, X ray, and even medicines. In a year's time this could be self-sustaining. We were told that we had better start negotiations at once if we were interested.

"This year finds us in much better condition than last, with a good reserve of food and medicines for the rainy days ahead. We hope you will especially remember us and the work in Bolivia in your prayers and plans."



Serving at the Bedside

By D. S. RAUSTEN, M.D., C.M.E.,
1939, *Niobrara, Nebraska*

TO those who may never have been sick, I would like to emphasize the mental and spiritual attitude of the sick person. Sickness takes us aside and sets us up alone with God. We are taken into His private chamber, and there He converses with us face to face. The world is afar off; our relish for it is gone, and we are alone with Him. Many are the words of grace and truth which He then speaks to us. All our former props are struck away, and we must lean on God alone. The things of earth are felt to be vanity.

There is something in sickness that lowers the pride of manhood, that softens the heart and brings it back to the feeling of infancy. Who is it that has languished in sickness, even in advanced life, and has not thought of the mother who watched over his childhood, who smoothed his pillow and administered to his helplessness? When a man is laboring under the pain of a disease, it is then that he recollects that there is a God and that he himself is but a man. No mortal is then the object of his envy, admiration, or contempt; and having no malice to gratify, he is not excited by tales of slander.

Sickness unveils to a man his own heart. It shows him the need there is for sympathy and love between man and man. Thus disease, opening his eyes to the realities of life, is an indirect blessing. One who has never known a day's illness is lacking in at least one feature of moral

culture. He has not entered into one of the greatest lessons of his life. He has missed the finest lecture in that great school of humanity—the sickroom.

Sickness or disease generally begins that equality which death completes. The distinctions which set one man so much above another are very little perceived in the gloom of a sickroom. There it will be vain to expect entertainment from the gay and instruction from the wise. There all human glory is obliterated; the wit is clouded, the mind perplexed, and the hero subdued. There the highest and brightest of mortal beings finds nothing of real worth left but the consciousness of his own background.

Sickness brings a share of blessing with it. What stores of love and human sympathy it reveals! What constant, affectionate care is ours! What kindly greetings from friends and associates! This very loosening of our hold upon life calls out such a wealth of human sympathy that life seems richer than before.

Then, as time goes on, sickness teaches humility. Our absence is scarcely noticed. We are separated completely from the noisy, restless world; yet our place is filled and all moves on without us. So we learn that at last, when we shall sink forever beneath the waves of the sea of life, there will be but one ripple, and the current will move steadily on.

It is on the bed of sickness that we fully realize the value of good health. Sickness is poor in spirit and cannot serve anyone, but health is one of the greatest blessings we are capable of enjoying. Money cannot buy it; therefore value it and be thankful for it. Health is above all gold and treasures. He that has health has little more to wish for, and he that has it not lacks everything. It is beyond price, since it is through health that money is procured. Thousands of dollars, and even millions, are small recompense for loss of health. Poverty is indeed an evil from which we naturally flee; but let us not run from one enemy to a worse one, which is assuredly the lot of those who exchange poverty for sickness, even though accompanied by wealth.

In no situation and under no circumstances does human character appear to better advantage than when observed in the event of sickness. The helplessness and weakness of the sickroom makes a most effective appeal to the charity and natural kindness in the hearts of all. Thus it appears that sickness not only is of discipline to the sick one but also serves to bring to a more perfect growth the flowers of charity and kindness inherent in the hearts of those who care for the sick.

It is on the sickbed that the heart learns most completely the value of self-examination. Life passes before the patient as a gliding panorama. How strong are the resolutions formed for the future! Only God and the angels know how many lives have been turned from evil courses to the right, snatched as brands from the burning, who can date their progress in the good and true modes of living from a bed of sickness.

Then let us be patient in sickness. Let us turn

it to account in the bettering of our hearts, and thus may we reap from seeming evil that which will conduce in no small degree to our ultimate happiness.

CURRENT SCIENTIFIC COMMENT

HEALTH is not negative. Health means more than simply keeping out of a physician's office. It is a positive condition of the body which gives us a long life of zest and buoyancy. . . .

Medical research made one of its greatest contributions to human welfare when it began to produce positive evidence that improper or inadequate food, and a consequent state of poor nutrition, is the underlying cause of many diseases. Not only were organic diseases so identified, but poor nutrition was found to interfere with the proper working of the bodies of man and his animals.

Sickness produced by deficient foodstuffs was found, for the most part, to be chronic and crippling in character to both mind and body. We are coming to realize that chronic sickness due to faulty nutrition is the largest single factor in the lives of literally millions of the people who consult us but who do not, however, exhibit organic disease. They are simply poorly nourished and do not have their natural vitality. They have little or no vigor. They do have, as a consequence, an increased susceptibility to all kinds of infections and degenerative diseases. How to restore these chronically half-sick people to robust health before it is too late is a fundamental social problem.

This problem is not one of the redistribution of pills. It makes little difference who gives what colored pill to whom. What I am trying to say is that no plan of voluntary or compulsory sickness insurance will solve this problem. It is purely a matter of prevention through education, and sound nutrition and proper eating must become popular through education.—*Journal of the American Medical Association*, Oct. 7, 1944, pp. 331, 332.

DESPITE still large gaps in our knowledge as to the exact requirements and functions of many of the specific nutrients during pregnancy, there can be little doubt that nutrition of the pregnant woman is sufficiently important to normal growth and development of the fetus and the health of the mother to warrant an important place in all prenatal care programs. That proper nutrition during pregnancy is an important factor in reducing the incidence of stillbirths and early neonatal deaths has not been widely appreciated. If a good diet is a safety factor to the mother and preventive of certain forms of toxemia, that alone is extremely important, since toxemia is still one of the major causes of maternal mortality during pregnancy and an important cause of fetal mortality, premature births, and neonatal deaths. The benefits which may be derived from effective and in-

telligent nutrition teaching during pregnancy are overwhelmingly in favor of making this information a part of all prenatal care. Bethell says: "The prevalence of suboptimal nutrition, as measured by present standards, and the degree of improvement after dietary instruction testify to the value of nutritional evaluation and therapy as a part of prenatal care for the population at large as well as for the distinctly underprivileged in large cities."—*Journal of the American Dietetic Association*, December, 1944, pp. 739, 740.

VITAMIN RETENTION IN CANNED VEGETABLES.—Retentions of ascorbic acid, thiamine, and riboflavin were determined in two types of small-scale preparations of canned vegetables for serving: one in which the liquid in the can was concentrated and retained; the other in which liquid was drained off after heating. The canned products studied were green beans, Lima beans, carrots, yellow corn, peas, spinach, and tomatoes. . . .

Conclusions made regarding vitamin retentions are as follows: Ascorbic acid loss was variable in the preparations in which liquids were concentrated, i.e., from around 20 per cent in green beans to about 60 per cent in carrots. But for each vegetable prepared by both methods, the total loss was decidedly greater when the liquid was discarded. There was no loss of ascorbic acid in tomatoes for which all of the liquid was retained but not concentrated.

No thiamine or riboflavin was lost by destruction in either method, but approximately 30 to 40 per cent of these two vitamins was lost when liquids were discarded.—*Journal of the American Dietetic Association*, January, 1945, p. 10.

DESTRUCTION OF RIBOFLAVIN IN MILK.—Riboflavin was destroyed to the extent of 9 to 16 per cent during pasteurization, from 5 to 8 per cent during vitamin D enrichment by irradiation, and from 3 to 5 per cent during bottling and brief storage preceding delivery. It has previously been shown that up to 66 per cent of the riboflavin is destroyed if milk is exposed for 2 hours to direct sunlight.—*Journal of the American Dietetic Association*, January, 1945, p. 42.



THE medical missionary workers are to be purified, sanctified, ennobled. They are to rise to the highest point of excellence. They are to be molded and fashioned after the divine similitude. Then they will see that health reform and medical missionary work are to be bound up with the preaching of the gospel.

The reason why church members do not understand this branch of the work, is that they are not following the light, walking step by step after their great Leader. The medical missionary work is of God, and bears His signature. For this reason, let man keep his hands off it, and not desire to manage it according to his own ideas.—*Testimonies*, Vol. VIII, pp. 168, 169.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

The Art of Organized Study

By J. I. ROBISON, *Acting Dean, School of Theology, Walla Walla College, Washington*

THE word "study" comes from the Latin word, *studium*, meaning "zeal." From this is derived the Latin verb *studeo*, "be diligent." Thus, from the derivation of the word, it becomes evident that the art of studying implies a diligent application of the mind in memorizing or mastering certain words or ideas. And like all other arts, the ability to study must be learned. There are few natural-born students. Proficiency in studying can be obtained only by hard work and after years of practice. Just as the musician must continue to spend many hours in practice to retain proficiency in his art, so the minister, once having attained the art of studying, must continue to practice if he would hold the advancement he has made, and grow in a knowledge and understanding of the Word of God.

Some time ago I read a significant statement made by Lord Bower, a distinguished English judge. In commenting on the powers and qualities required for success at the bar, he said, "Cases are won in chambers." That is, so far as a barrister is concerned, success is not the result of some extemporaneous flashing appeal in a public court, but it follows a disciplined argument, solidly put together by careful preparation in his private study.

If this is true of a barrister who has to do only with cold facts and legal arguments presented before a jury, how much more is it true of a preacher who is dealing with living truths before a waiting congregation? An audience may be amused or entertained by a flow of extemporaneous talk, but men's hearts are not touched, nor their spiritual hunger satisfied, by such patter. Mere talk will never save men, neither will it point a sinner to "the Lamb of God which taketh away the sin of the world."

Preaching that costs nothing in preparation accomplishes nothing upon delivery. We must realize that only when Zion travailed did she bring forth children. Just so, ministers need to remember that the first requisite of a successful ministry is careful preparation and soul anguish alone with God. Our study will be useless without that deep heart searching which will make us clean channels through which the Spirit of God may flow. But soul anguish is not enough. There must be hours of deep study of the Word of God and other books that throw light on the Word.

A successful ministry is largely bound up in one word, "study." Paul, writing to a young minister, advised, "Study to show thyself approved unto God." This is good counsel. It comes from a man,

probably one of the most successful workers that the cause of God has ever known, who was himself a student. Paul was a reader of books, a searcher after truth, a real student of God's Word. He never felt that he had attained. He kept his mind active, ever searching through books and parchments for what would help him in his work. Even in the dungeon cell, when he knew that the time of his departure was at hand, his mind turned to his books, that he might use the few remaining hours in spiritual edification.

The first requisite of profitable study is hard work. Successful ministry, soul-stirring sermons, and deep spiritual truths do not come to us by inspiration, but rather by perspiration. Even the prophets, who wrote under the inspiration of God, "inquired and searched diligently" concerning the great truths of salvation. They realized, and we must also, that "the soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Prov. 13:4.

It has truly been said: "A preacher who dislikes study and avoids it as far as in him lies, is a misfit for the work that he has chosen." I hope I may be excused for paraphrasing Solomon in the following, without doing any injustice to the original: "Seest thou a preacher diligent in his study? He shall stand before leaders of men; he shall not stand before mean men."

We need to guard against self-deception in the matter of our study hour. Some think they are working hard, when in fact they are only loafing. Their study is a lounge instead of a workroom. They sit back in a big, comfortable chair, and read some chosen book as one would read a story while on a holiday. They may find the book interesting, even helpful, but such reading is not study. Profitable study is much more than passive reading. This brings us to the question: How are we to study?

At best our memories are very poor. No memory system will make it possible for us to retain all we read, or recall where we read some helpful passage or important fact. So it becomes necessary for us to have some system in study, if we are to get the most out of our reading and research. Without system we may think we are working, when in reality we are only passing time away.

Eight Suggestions on Organizing Study

So, when we enter our study, we should not be desultory or trifling. We may waste considerable time, before getting down to the waiting task. But by organizing our work, budgeting the time, and carrying out a program of study, we may accomplish five times as much as we would in aimless reading or unorganized study. As to the proper system, each man will have to work out his own

plan to follow in the circumstances under which he is laboring. Some suggestions might include the following:

1. **MARKING PASSAGES.**—Read with colored pencil in hand and mark your book, underlining important passages. Make notations in the margins, or possibly at the close of the chapter. Cross references may be noted in order that you may find relating quotations in the future without too long a search.

2. **SERMON NOTEBOOK.**—In your reading you will often come across a passage that grips you. You say, "Here is the foundation for a sermon." You read it carefully, reread it, and mark it, but even then you may lose it, as memory is so fleeting. So it would be well to have a sermon suggestion notebook. Record in the notebook the main thought of the passage and where it is found. Then you can come back to it at some future time and use it when needed.

3. **TEXT IDEAS.**—The same plan may be used in Bible study. We come across a text and as we study it, a whole sermon begins to come to mind that could be developed from the text. We may not have time to outline the sermon at the moment, but unless we jot down the text, with a brief mention of the thought it has suggested, we shall probably lose it. So a sermon suggestion notebook will often preserve the fleeting thought and make study more profitable.

4. **RELATED READING.**—In your study of a subject or theme, do not be satisfied with one or two sources of information. Take advantage of the best that scholarship can offer you in the interpretation of the Word. Have a study table large enough so that you can surround yourself with six or eight volumes dealing with the subject in hand. Then study them one by one. Make notes, use the volumes of the Spirit of prophecy freely, and find out the full setting of the subject, its background, and how best to develop it. Look up the Scripture passages in the original languages if possible, or in other English translations. Find out the precise conditions under which the words were written, how the text has been used in the writings of the Spirit of prophecy, or by other authors.

5. **HISTORICAL IMAGINATION.**—Take time to think and meditate. Cultivate the power of historical imagination. By this I mean the power to reconstruct the past and see again the people and places and the moving life of Bible times. I believe it is this power that makes some of Ellen G. White's books so intensely interesting. When you read *The Desire of Ages*, you can see again the Saviour walking among men. Through the gift of historical imagination men and events live again before you, as you read *Patriarchs and Prophets*. I would urge that you endeavor to cultivate this latent power. It will take time, thought, and study, but it will be worth while, for by it you will bring new life to your preaching, and vitalize many of the beautiful stories of the Bible.

6. **RETAIN INDIVIDUALITY.**—As you consult other minds and gather about you the product of other men's research, there is danger that you will

be overwhelmed by them and lose your own individuality. But a minister should be himself. He should think for himself and not be an imitator of other men's thoughts. By this I do not mean that a minister should go off at a tangent and work on the assumption that special light has been revealed to him alone. The Holy Spirit is our teacher, and when we are taught by the Spirit, there will be no contradictions or variance in doctrine. But the light of truth has a thousand rays shining from its source, and each of you should seek to discover some of these rays for yourselves, make them your own, and give them in all their freshness to your congregations. One ray of light so discovered will enlighten your soul more than a hundred rays borrowed from someone else's study, and it will also shine more brightly as you give it to others.

So my counsel would be to dig deeply into the mines of truth for yourself. Find the precious jewels there and do not allow yourself to become only a mouthpiece through whom other men speak to your congregations. You can and will consult authorities, study diligently the works of great scholars, but through it all you should preserve your own individuality, and respect the processes and findings of your own mind and the results of your own study. Then you will find that your sermons will have a freshness and an originality that will arouse a new interest in the message you bring to the people.

7. **TEMPER WITH TIME.**—Another study suggestion should be mentioned. When you have discovered a new thought or a new aspect of truth, do not feel obliged to preach on the theme the next Sabbath. It frequently happens that a message is presented only half digested and quite immature. You have had a flash of light and think you see the sun, while in reality there are a good many clouds still obscuring the fullness of light which will ultimately shine on the subject through prayerful study. Many sermons would be greatly improved if, after the preliminary work had been done, they were laid aside for a while and allowed to rest. When next they are taken up, the clouds will disappear, and the light of truth will shine more brightly. Sermons are often picked too green. They should be allowed to ripen through a long process of meditation, deep study, and earnest prayer. Ministers who are ready to preach on any subject, if given a day's notice, will never be men mighty in the Scriptures. So in your preparation cultivate the ability to study a subject not once or twice only but over a period of time until it has reached maturity. James says, "Let patience have her perfect work." It will take patience to bring your work to perfection.

8. **OBSERVE LIFE.**—Not only within the four walls of his study does a minister have opportunity of gaining valuable information and inspiration for his work. He will find it helpful and stimulating to talk with men from all walks of life and wherever he may find them. He will thus keep in touch with the pulse of life and the common, everyday affairs that occupy the time and thought

of people. Such association keeps a minister from soaring in the clouds, and reveals to him the needs of humanity.

The Saviour was our example in this. He lived among men, talked and walked with them, became acquainted with their lives, their homes, their daily occupations. Such contact, from the standpoint of sermon preparation, is most valuable. You will, as a result, be able to deliver a message related to the life of your community, and will, I believe, be more likely to unlock the door into the troubled hearts of your people.

Why I Am a Seventh-day Adventist

By J. A. BUCKWALTER, *Secretary, Department of Public Relations, Canadian Union*

- I. TEXT: 1 Peter 3:15. These are days when men ought to know why they believe what they believe.
- II. THE NAME SEVENTH-DAY ADVENTIST.
 1. A distinguishing name. Rev. 14:12; Titus 2:13.
 - (a) *Seventh-day*—"Commandments of God."
 - (b) *Adventist*—"Faith of Jesus."
 2. A Christian name. Rev. 14:6.
 - (a) Proclaiming "the everlasting gospel."
 - (b) We are not the only Christians. Rev. 18:4. Many Christians still in Babylon.
 3. A Bible name.
 - (a) Second advent. Heb. 9:28.
 - (b) Seventh-day Sabbath. Ex. 20:8-11.
- III. I AM AN ADVENTIST BECAUSE—
 1. Jesus was an Adventist (John 14:2, 3); and still is (Heb. 10:12, 13).
 2. Angels are Adventists. Acts 1:9-11.
 3. The patriarchs were Adventists. Jude 14.
 4. The prophets were Adventists. Isa. 26:21.
 5. The apostles were Adventists.
 - (a) *Peter*: 2 Peter 1:16.
 - (b) *James*: James 5:7, 8.
 - (c) *John*: 1 John 2:28; 3:2, 3
 - (d) *Paul*: 1 Thess. 4:16, 17.
 6. The Bible is an Adventist book. Hundreds of references to His glorious appearing.
 7. The Lord's prayer is an Adventist prayer: "Thy kingdom come." Matt. 6:10.
 8. The Lord's supper is an Adventist ordinance: "Till He come." 1 Cor. 11:26.
 9. Church in all ages an Adventist church. Eph. 2:20.
 10. Calvary demands His second advent. Heb. 9:28.
- IV. I AM A SEVENTH-DAY ADVENTIST BECAUSE—
 1. The Lord's day is the seventh-day Sabbath. Ex. 20:8-11. (Law unaltered. Ps. 89:34; Matt. 5:17, 18.)
 2. In the judgment Sabbathkeeping will be

- tested by this law. James 2:10-12.
3. Patriarchs kept seventh-day Sabbath.
 - (a) *Adam*. Gen. 2:1-3; Mark 2:27.
 - (b) *Abraham*. Gen. 25:5; 15:6.
4. Prophets kept seventh-day Sabbath.
 - (a) *Moses*. Ex. 16:23-30.
 - (b) *David*. Ps. 19:7, 8.
 - (c) *Jeremiah*. Jer. 17:21-27, etc.
5. Apostolic church observed seventh-day Sabbath.
 - (a) "According to the commandment." Luke 23:56.
 - (b) Paul's Sabbathkeeping "manner." Acts 17:2. Apostle to the Gentiles established Sabbathkeeping Gentile churches on his evangelistic tours. Acts 16:12, 13; Acts 18:4.
 - (c) Both Paul and James definitely designated the day on which the Scriptures were read in the synagogues as the "Sabbath day." Acts 13:27; Acts 15:21. Apostles always used sacred title "Sabbath" when writing or speaking of the seventh day.
6. Jesus, our great Example, kept the seventh-day Sabbath.
 - (a) Sabbathkeeping His "custom." Luke 4:16.
 - (b) His Sabbathkeeping teaching. Matt. 4:20; 12:12.
7. The remnant (or last) church on this earth will be a Sabbathkeeping church. Rev. 12:17; 14:12.
8. The united church of the new earth will be a Sabbathkeeping church. Isa. 66:22, 23.
9. The Bible is a seventh-day Sabbath book. Never once does it use a sacred title with reference to the first day of the week, but fifty-eight times in the New Testament alone it gives a sacred title to the seventh day. Rev. 1:10; Matt. 12:8; Mark 2:27, 28; Heb. 4:4, 9.
10. The atonement provides perfect Sabbathkeeping, but not perfect Sundaykeeping. Hence it is impossible to observe any other day as a Christian Sabbath.

V. APPEAL:

Come into harmony with our "spiritual ancestors" down through the ages and join in a world-wide movement that is fulfilling prophecy in preaching the coming of the Lord and the commandments of Jesus, two signs of God's last message through His remnant church.



"NOT DEAD YET."—Dr. E. Stanley Jones tells of a young pastor who complained because he was being mistreated by his church and by other Christians. Dr. Jones replied: "The trouble with you is that you are not dead yet. You are still kicking. You are not crucified with Christ. There is too much of self left in you."—*Watchman-Examiner*.

Dispensationalism and the Scofield Bible

By VARNER J. JOHNS, *Professor of Bible,
College of Medical Evangelists, Loma Linda*

FEW of us realize how widespread the errors of modern dispensationalism have become in recent years. Some deal with the old issues in the religion of yesterday, seemingly unaware that new errors of giant proportions must be met today. The errors of fundamentalism are as many and as serious as those of modernism. It is the fundamentalist wing of the modern church that rejects the law of God, declaring it was nailed to the cross; that preaches a secret snatching away of the church in a secret coming of Christ, a return of the Jew to Jerusalem, and a "second chance" for salvation. All these errors, and many more, are linked together in what is known as modern dispensationalism.

It is interesting to know that, like all other error, modern dispensationalism is not modern at all. The editor of *The Sunday School Times*, in defense of dispensationalism, quotes Augustine, "greatest of all the Latin fathers," and even Clement of Alexandria, a father of the second century, as its proponents.

What is the dispensationalism of the Scofield Bible? The definition given by Dr. Scofield on page 5 of his notes is this: "A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God. Seven such dispensations are distinguished in Scripture." These seven so-called dispensations are: Innocency, Conscience, Human Government, Promise, Law, Grace, Kingdom.

This sevenfold dispensational division is arbitrary and unwarranted by the Scriptures. For example: Why should the period before the Flood be designated as "Conscience," or the time of Abraham as "Promise"? Is there not as much of conscience and as many promises in all the other periods of time? And what is there of "human government" in those early days more than in all succeeding periods of the world's history? The fact is that this subtle division of God's dealings with man is designed by the enemy to further two of the greatest deceptions that have ever been presented to man: (1) the error of antinomianism, and (2) the error of a second chance during a millennial age.

Every believer in the Scofield dispensationalism holds that there was no grace before Sinai and no law after Calvary. "Law without grace" and "grace without law" are carried so far by this false teaching that even the sermon on the mount is taken away from the church and made a part of the dispensation of law. Moreover, the dispensationalist joins company with the Millennial Dawnist in the teaching of a more favorable opportunity for salvation during the millennium.

But a great voice of protest is developing in the popular churches against the Scofield Bible. In an editorial report of the Second General Assembly of the Presbyterian Church of America, the

Presbyterian Guardian of November 14, 1936, said of the Scofield notes: "They are heresy of a very terrible kind. Rather than that the Presbyterian Church of America should knowingly tolerate such heresy in its ministry or eldership or deaconate, it would surely seem better that it should be divided or dissolved." The same issue of this paper contained a letter by Professor Kuiper, with the statement that "the organizing principle of dispensationalism of the Scofield Bible is essentially heretical." Dr. Oswald T. Allis, writing in the *Evangelical Quarterly* (Edinburgh), says:

"But, despite these and other differences that might be mentioned, dispensationalism shares with higher criticism its fundamental error. It is divisive and holds a doctrine of Scripture which tends to be and is in many respects as distinctive of that high view of Scripture which its advocates assert, as it is disastrous to some of the doctrines most precious to the hearts of those that hold it."—January, 1936.

Some may be concerned lest in opposing the Scofield dispensationalism we shall lose the word "dispensation" from our theological vocabulary. In the right use of the word there is safety. But the very word itself, like so many other words in Christian phraseology, has become perverted in its meaning. For example, the word "premillennial" has come to designate a certain and almost fixed belief of the fundamentalist that links it with a thousand-year reign of Christ on earth. It might be better to call ourselves "Bible millennialists," because the accepted use of the word "premillennialist" is so perverted. So also with the word "rapture." Even the wonderful word "holiness" has become so perverted in meaning by the Pentecostal people that we have to explain its meaning every time we use the term. Thus it is also with the word "dispensational."

Grace Before Cross and After

I would not for a moment suggest that the shadowy sacrifice of the "old dispensation" should not be clearly contrasted with the sunshine of the "new." However, it is a serious mistake even to imply that grace, the gospel, the church, and the Holy Spirit belong only to "this dispensation." There was as much of grace before the cross as after. The Christian church includes Abraham and Moses as well as Peter and Paul. There were the same blessed gospel of salvation, the same wonderful Saviour, the same new-covenant relationship, and the same Holy Spirit in Old Testament times as in the New.

There never has been, is not now, nor ever will be, more than one basis upon which God forgives the sinner, and that is a new-covenant basis. It is a grievous error to make the new covenant a dispensational experience. It is an individual experience, and always has been such. This is the

covenant of grace, and has been from the beginning. True, it was ratified by the blood of Christ (Heb. 13:10), but it was not instituted at the cross. We read in *Desire of Ages*: "Every time a soul is converted, and learns to love God and keep His commandments, the promise of God is fulfilled, 'A new heart will I give you, and a new spirit will I put within you.'"—Page 407.

The popular teaching which sets the gospel, the new covenant, the Christian church, and grace on this side of the cross is a most dangerous doctrine. That is exactly what Dr. Scofield does, and he goes so far in his dispensationalism as to include the sermon on the mount in the dispensation of law. He declares that in the sermon on the mount, "every blessing is conditional upon works, not faith." He then excludes even the ministry of Jesus and the four Gospels from his dispensation of grace. This is a fearful error.

What was true of the gospel and of grace before Pentecost was true also of the Holy Spirit. "Before then the Holy Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts." What, then, was the difference in the day of Pentecost and after?

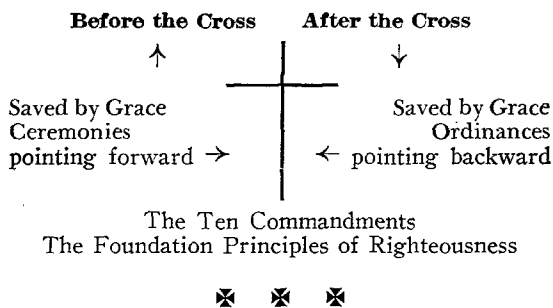
It was "the more abundant impartation of the Spirit," "the added power," "a new endowment of power," "the Holy Spirit in its fullness" that came to the church at Pentecost. (See *Acts of the Apostles*, p. 53.) There is no objection to the expression "the dispensation of the Spirit" if the right meaning, the Biblical meaning, is given to the term. But the Scofield dispensation of grace is contrary to the Bible meaning, the very opposite of the truth. And yet the Scofield meaning is the *accepted meaning* that is given to this expression by nine out of ten people today. The primary Bible meaning of the word "dispensation" is "stewardship." In a secondary sense the word "economy" is used to distinguish the shadowy service from the full light of the gospel. In using the word "dispensation" in this sense we should be careful to make clear the fact that grace and the gospel are as much a part of the old economy as of the new, and that the only things abolished at the cross were the types and shadows.

Let us not forget that the primary purpose of the Scofield dispensationalism is to set at naught the law of God. The Scofield notes say: "The law is ministry of condemnation, death, and the divine curse." According to the blessed Bible "the law of the Lord is perfect, converting the soul," and "the commandment of the Lord is pure, enlightening the eyes." The law was God's love gift to His people. (Deut. 33:3, 4.) "That ye may live" was the purpose of God's gift of His law. The plan of God was that His law might be the *life* and the *wisdom* and the *understanding* of His people. There were many to whom the law of God became a "ministration of condemnation," but these were the sinners in Israel, not the saints. "His commandments are not grievous" now, and they never have been grievous to any but sinners.

The law, like a two-edged sword, brings life to the obedient, and death to the disobedient. The same is true of the gospel. The ministry of the gospel is a ministry of "life unto life" to all who obey the gospel, but also a "savor of death unto death" to all who reject it. (2 Cor. 2:16.) If the law is to be maligned, despised, and set aside by Dr. Scofield because it condemns the sinner, then the whole gospel of our Lord Jesus Christ must likewise be set aside.

Dr. Scofield does not for a moment consider that the law is merely a ministry of condemnation to the sinner. He sets aside the law, as a *dispensational* "ministry of condemnation" *against* us, and therefore done away in its entirety. His *dispensationalism* is the foundation of his entire pyramid of error, the apex of which is his hatred of the law of God. Any teaching which sets the law against the gospel and the promises of God is dangerous and deceptive.

In conclusion, let us hold to the Bible meaning of the word "dispensation." If we use it to designate a period or an age or an economy, let us make clear the fact that there was as much of grace before the cross as after, and as much of law after the cross as before. Let us remember that God's dealings with the human race have ever been the same, and that the blessed Jesus was the Saviour of Abraham and Moses as well as of Paul. And let us never hesitate to expose as error that which separates law and grace as does the Scofield Reference Bible. The accompanying diagram illustrates the harmony of the dispensations.



A MINISTER'S DREAM.—It is said that a minister dreamed he was hitched to a covered wagon and was laboriously, but slowly pulling it along, until he reached a place in the road where the mud seemed to get deeper, and it was with much difficulty that he moved the wagon a few inches at a time. He thought it rather peculiar, as the last time he looked back he thought he saw the entire congregation pushing. But the longer and harder he pulled, the more difficult it became to move the wagon. Finally, almost exhausted, he went to the rear to examine the source of the trouble.

All the church members had quit pushing. Not only had they quit pushing, but they were sitting in the wagon and criticizing the pastor for not pulling the church along faster.

Well, was it a dream?—*Cumberland Presbyterian.*

THE LARGER OUTLOOK

A Discussion of Plans, Methods, and Objectives

Ministry of Flowers in Church Services

By LOUIS A. HANSEN, *Secretary of the General Conference Purchasing Bureau*

"It is through the gift of Christ that we receive every blessing. . . . Every flower, with its delicate tints and fragrance, is given for our enjoyment through that one Gift.—*Ministry of Healing*, p. 424.

"The beauties in nature are a theme for contemplation. In studying the natural loveliness surrounding us, the mind is carried up through nature to the Author of all that is lovely."—*Testimonies*, Vol. III, p. 377.

FLOWERS have their established place in the garden, home, and sickroom. They are always acceptable as gifts and easily solve the problem of what to give when in doubt. Flowers lend the finishing touch to a wedding. They have their distinctive place in services for the dead, in conveying sympathy and helping to console the grieving. Since everybody loves flowers, they need no commending word; they speak for themselves.

It is the use of flowers in the church service of which we would now speak, a use that is not so well established. That there is a place for flowers in the church service has been sufficiently demonstrated to make the subject worth considering. The ministry of flowers in the house of God may be made one of real blessing, as flowers fit appropriately into the sacred setting of holy worship.

A few principles in flower arrangement may be in place for those who would make the most of this service. Obviously our suggestions must be rather general and brief, for space will not permit entering into detail on a subject that already fills a number of good-sized books. While flowers are beautiful enough in themselves to be attractive, it is possible by their arrangement to enhance their attractiveness or do much to spoil their appeal.

Crowding a mass of bloom into any sort of container that will hold water is one thing. Choosing a suitable container and carefully arranging flowers to make each individual blossom fill its place is another. The effect you get from one is quite different from the other. Flowers are beautiful enough to make appeal to some people no matter how they are jumbled together. But people's tastes differ.

In a church or at a camp meeting where flowers may be offered in quantities, the effect may be one of too much diversity in arrangement. Different sizes and kinds of containers, various types of flowers, mixtures of colors, hit-and-miss placement of bouquets—all this may tend to an effect that is not pleasing as a whole. It would be better for one person to have the responsibility of the flowers, with the right or privilege of rearranging

them if he so desires. Select someone with tact as well as taste, so as not to offend any who might bring a bouquet that needs rearranging. The effect as a whole for the benefit of the service itself should be the objective.

Probably of first importance in flower arrangement is the proper use of color—not the mixing of colors, as in painting, but of combining colors as we find them in flowers. Colors can be harmonized and made to appeal to the eye and mind even as musical notes can be harmonized and made to appeal to the ear and mind. Colors can also jar the eye and mind, even as musical notes can jangle the ear and mind.

Strictly used, the word "color" applies to the standard spectrum colors: red, orange, yellow, green, blue, indigo, and violet. These are the colors found in light. They are seen when light is broken up, as by the glass prism. The rainbow is a good example of the spectrum-band colors in the order mentioned. The sunlight contains all the colors and is spoken of as white light. Black is the absence of all light and all color.

In between the white light and black runs all the range of hues, shades, tints, and tones regarded as color values. The pure colors, or hues, of the spectrum band are of highest purity. Add white to a color, and you have a higher value tint. Pink is an addition of white to red. Add black to red, and you have a lower value of red, or shade, as maroon. We could speak of pink as a pale value of red, and maroon as a dark value of red. So it is with other colors, varying tints and shades of certain hues create different values, all of which have their consideration in flower arrangement.

Some flowers are of a single hue but in varying tints or shades, as, for example, the beautiful Johanna Hill rose. Some flowers present many different colors in themselves, but all related, as in the Talisman rose, which combines rust, yellow, gold, brown, and red. This rose provides appeal because all its colors are close to one another.

The principle of using colors, shades, and tints closely related in the spectrum band may generally be safely followed in arranging flowers. An exception occurs in red. On the one side of red we have orange and yellow. On the other side we have crimson and magenta. Both sides are analogous to red, but they do not go well together. Salmon from the red-yellow side cannot be used with colors on the red-magenta side.

The use of complementary contrast in colors is of high value in flower arrangement. A glance at nature's use of complementary contrast is a good guide. This is seen in the now quite common gladiolus, in irises, in orchids, and in many other flowers. The pansy is a good example of this, as well as of the fact that yellow is an excellent harmonizing color. While the pansy runs nearly all the colors of the rainbow, it makes free use of yellow to harmonize them, a good note to follow in arranging flowers.

In the complementary contrasts we have good examples in yellow and lavender, yellow and purple, red and white, red and blue, orange and blue or purple, and so on. Such contrasts can be used either close together or separately. However, different colors give much better effect when grouped rather than "spotted" in. A few purple iris in a lower corner and jonquils at the opposite corner tip will look better than if all were mixed together. Both are thus given their own identity and their complementary color values are enhanced.

Colors have certain values in their appeal to our emotions or our mental reactions. Long experience has associated blue with the distant sky or the deep sea. Blue gives us a sense of distance. We may speak of it as a receding color. It is a cool color, good for a bouquet on a hot day. On the other hand, red is an advancing color, coming right at you, as it were. It is a warm color and gives the impression of heat—not so good for a hot day. It is a popular color, being used in almost every national flag, perhaps because it speaks of ardor and patriotism. Green is a restful color. Nature makes such liberal use of it that we are used to seeing it in plenty and never tiring of it. White is a symbol of purity and innocence. It is associated with sacred things, and in a sense suggests divine power. Black is just the opposite, and has become the color of mourning.

In our next article we shall consider the use of various colors. We shall also take up the matter of containers and the make-up of flower arrangements.



God's Way Is Best

By JESSIE W. MURTON

God's way is best, dear heart! We cannot tear
 Apart the future's petals! We must wait
 Till He, beyond our heartache and despair,
 Unfolds each bloom, flings wide each close-
 barred gate.

God's way is best! Today we may not know
 The wise and loving reasons why He planned
 This bleak and lonely way that we must go;
 But sometime, somewhere, we shall understand.

God's way is best! As earthly fathers take
 At dusk a tired child's cherished book or toy—
 Some shining morn we, too, as they, shall wake,
 The night forgotten in the new dawn's joy!

—Frankincense and Myrrh.

THE FIELD SAYS

Echoes From Our Letter Bag

Habits That Annoy and Disturb

EDITOR, THE MINISTRY:

You frequently give helpful suggestions in *THE MINISTRY* for the self-improvement of our workers. There is an annoying habit that has been very noticeable in some ministers of my acquaintance. I wonder whether there are many others who have this habit. This is the habit of beginning every few sentences with the salutation, "My friends," "My dear friends," or "Now, my dear friends." I have heard this repeated at least twenty times during a single discourse. It seems to be used with the idea of giving emphasis to what it being said. Sometimes it is used to introduce a criticism or reproof, but spoken in a tone of voice that does not sound too friendly. I do not know how others are impressed, but to me the constant repetition of this salutation becomes very disturbing before the sermon is over.

There is another point which it might be well to caution our young ministers about. Vehemence should not be mistaken for earnestness. The more earnest a preacher is, and the more of the power of the Spirit that accompanies his words, the less vehemence is necessary. Sister White refers to the fact that Jesus spoke with authority, but she says that "He was earnest, rather than vehement." (*The Desire of Ages*, p. 253.)

It seems to me that when a preacher is giving a message of reproof or correction, he should be careful not to give it in a tone of voice that would seem dictatorial. Instead of raising his voice to a higher pitch, would it not be well to lower it a bit, and speak in as gentle and kind a tone as possible? No one likes to have a truth driven in by the force of the speaker's voice. It was when Elijah heard a "still small voice" that his heart was touched.

While I am writing I should also like to relieve my mind of another matter. There is an innovation being brought into some of our churches that seems very undesirable. And that is the custom of having an organ accompaniment to the Scripture and prayer. When the Lord is speaking to us through His Word, it would seem most fitting that He should have our undivided attention; and when the minister presents the prayer on behalf of the congregation, the reverence of perfect silence, except for a fervent "amen," is the most impressive accompaniment. The early pioneers prayed with such divine unction that no accompaniment was thought necessary to make their prayer more impressive. During the Scripture reading and prayer, would it not be far better for the organist to listen reverently instead of diverting the attention of the congregation from the minister?

THE MINISTRY of November, 1942, carried a

striking comment on this thought from the *Watchman-Examiner*, but it seems that some of our ministers have passed it by unnoticed.

A RETIRED MISSIONARY.

Shun Extravagant Statements

EDITOR, THE MINISTRY:

Several years ago I heard a minister make the statement that there are twenty thousand promises in the Bible. At a recent camp meeting one of the brethren preached a fine sermon about the fifty thousand promises in the Bible. More recently I saw this statement in print: "In the Word of God are found more than thirty thousand promises—expressions of love and pity."

After hearing these statements I voiced a question and doubt to one brother, who came back to me with the challenge, "Have you counted them?" To his surprise, I could say that I had done just that. I started in several years ago to read my Bible through again, and to add interest I read with red pencil in hand, and in the margin I put a capital "P" by every verse with a promise. I tried to watch carefully, and at the end of the reading I counted up 1,496 promises. Not satisfied, I followed the same plan the next time through, and that year I found 1,844. Still not content, I took another year for the count and found 1,975.

You see, I had a reason for doubting. I had seen a statement in the last Bible Elder J. N. Loughborough read through. He read the Bible through seventy times. Those of us who knew Elder Loughborough know how systematic he was in all that he undertook. I therefore had a deep regard for his statement that there are in the Old Testament 3,044; New Testament, 529; total, 3,573 promises.

My count of 1,975 was still far short of his, counting every verse with a promise as one promise. So I went through again, noting the items more closely. This brought me up to 2,482. But I

still find more as I read, for the promise-hunting habit is pretty well fixed with me by now. But I am not up to Elder Loughborough's count and I am woefully short of the "conservative" twenty thousand!

There are, according to Elder Loughborough's count, 31,173 verses in the Bible. Keep in mind the claim made by some that there are 30,000 or 40,000 promises in the Bible. Then consider that there are 2,936 threatening items in the Bible—curses, we might call them. Add to these over two thousand verses that are made up simply of names and many whole chapters that are simple records of events, with never a suggestion of promise. In order to have 30,000 promises there would have to be several promises to each of the remaining verses.

Big figures are interesting, even intriguing, but they should be true to be quoted as facts. It is not pleasant to be challenged regarding our statements. Surely, then, we should be guarded about making extravagant statements.

MAX HILL. [Teacher,
Lodi, California.]

On Fitting Song to Sermon

EDITOR, THE MINISTRY:

One of the most embarrassing things that comes to some of us is to have some good-intentioned local elder or worker ask us just before going on the platform, "What is your subject for today?" He means well. He wants the church to sing your sermon, or at least sing on the same theme.

I am not one who believes the opening song must necessarily convey the same message the preacher expects to give. To have a closing song with an appeal along the lines of thoughts presented in the sermon seems to me much more fitting.

It is not always possible for a visiting speaker to choose his own songs. The same hymnbooks are not used in all the churches. Sometimes the choir has practiced hymns it would like to sing. But when it is possible, I believe a minister should select his own hymns. However, in doing this it is well to choose those that the people know.

Many ministers have spoken to me about how they feel when someone asks them what they are going to talk about. They don't like it. In most cases the information would do very little good. A mere phrase or title, without some knowledge of the content of the sermon, is of little value in trying to find a suitable hymn for the occasion.

When the speaker arrives, if the hymns for the service have not already been chosen, I think it is sufficient to ask, "Do you have any choice of hymns?" One thing is certain, if the minister has no choice of hymns, you can be sure he is not very anxious to have someone else try to fit a song into his sermon.

M. L. RICE. [President,
Atlantic Union Conference.]

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Historical and Scientific Findings

"Sacred Sabbath" in 11th Century

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

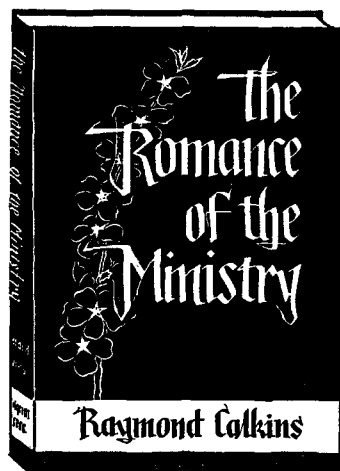
IN a chronicle written by a monk named Lambert, who lived in the monastery of Hersfeld, Germany, in the eleventh century, we find mention of the "sacred Sabbath." It is in connection with an experience of a large company of pilgrims, numbering many hundreds, and including both noblemen and knights, bishops and priests. They had reached Palestine from Germany in the Easter season of the year 1065, thirty years before the first crusade, on their way to visit the holy places in and around Jerusalem, and were attacked by a force of twelve thousand Saracens and besieged in a town called Ramulo. Lambert tells us that the siege lasted "all the preparation day, the whole of the sacred Sabbath, until about the third hour of the paschal day," or Easter. A translation of this interesting passage is as follows:

"The Arabs were not able to sustain the Christians' attack at any point or fighting line, so they [the Arabs] changed their tactics from a disorderly rabble to a siege, and undertook to overcome by starvation and weakness those whom they could not conquer by the sword. And so they divided the great numbers in which they abounded (there were twelve thousand of them gathered together) so that reinforcements succeeded attackers in the prosecution of the siege, and provided for the Christians little or no opportunity even for taking a breath. The Saracens supposed that on account of a lack of everything by which human life is customarily maintained, the Christians could not bear up long under the strain of fighting. Thus the Christians fought without rest all the preparation day, the whole of the sacred Sabbath, until about the third hour of the paschal day [Easter Sunday, March 27, 1065: *toto parasceue, toto Sabbato sancto usque ad terciam fere horam paschalis diei*], neither did hostile wickedness grant them even a small point of time in which to restore the body by so much as snatching a nap."—*Annals of Lambert of Hersfeld, for the year 1065, in Monumenta Germaniae Historica: Scriptores* (printing of 1844), Vol. V, p. 169.

Eventually the Arabs were put to flight, but what interests us is the fact that the chronicler, an orthodox Roman Catholic monk of the eleventh century, who has produced one of the most important and accurate medieval chronicles extant, gives to the seventh day of the week, which followed the preparation Friday and preceded Easter, the title "the sacred Sabbath." He was not observing the Sabbath, but he recognized it as the "sacred Sabbath."



ADVANCING TRUTH.—"We must not think, 'Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.' The truth is an advancing truth, and we must walk in the increasing light."—*Review and Herald*, March 25, 1890.



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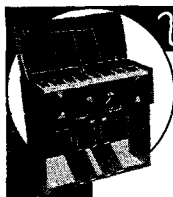
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CATHOLIC RESPONSIBILITY.—"The Church of Rome [also] fixed the birthday of Jesus Christ to coincide with the birthday of the Sun God Mithra on December 25. Likewise the observation of the Sabbath, or seventh day of the week [Saturday], as commanded by the fourth commandment of God, was changed by the Church of Rome to Sunday, the first day of the week, which the ancient Romans named after and dedicated to their great Sun God Sol."—*Converted Catholic Magazine*, December, 1944, p. 260.

OLD TESTAMENT IN PALESTINE.—The Old Testament is now being published in Hebrew in Palestine, the first time in history that a complete edition of this book has been produced in its original language in its native country.—JOSHUA BENSON, Jerusalem, Palestine, in *Religious Digest*, January.

MOVIE-GOERS.—According to Clarence H. Benson, one week's attendance at the movies is five times the number that will congregate at churches and Sunday schools. In the United States 77,000,000 attend the movies each week. Of this number 6,000,000 are under seven years old, 11,000,000 are under thirteen.—*Prophecy Monthly*, December, 1944.

GOSPEL BROADCASTING.—Nearly fourteen million dollars was paid out by Christians last year in support of gospel broadcasting, writes Clarence W. Jones. "During this same time an estimated 100,000 souls were won to Christ as a result of listening to these gospel programs. Meanwhile, slowly but inexorably gospel broadcasters are being pushed off the air."—*Prophecy Monthly*, January.

PROFIT FROM YEARS.—It is not the school alone that makes an efficient preacher, any more than an apprenticeship makes a perfect mechanic. It is the work that we steadily do that develops both and makes for efficiency. Thinking of the minister, as he grows older

he grows spiritually, and his great experience in dealing with the spiritual problems of people makes him more suitable as a pastor as the years roll on. He develops deeper sympathy and greater patience and a more understanding mind. His reading, studying, and preaching develop him, and thinking people have a greater respect for him and for his sermons. Deadness and length of life are quite different, and between the physical birth and the physical death there is no point where it can be said that men have reached a maximum of usefulness.—E. MACDONALD in *Watchman-Examiner*, January 4.

BIBLE FOR BLIND.—The American Bible Society now offers the complete Bible on records for the blind. The reading time of the records is 84½ hours. This gigantic piece of work was begun in 1934. The King James Version is used. The Old Testament requires 129 records, and the New Testament 40. The cost of making the records was shared by the Library of Congress, the American Bible Society, and the New York Bible Society. These records are furnished to the blind at a fraction of their cost.—*Watchman-Examiner*, January 4.

EDUCATION IN ETHIOPIA.—Emperor Haile Selassie, according to *Time*, is importing Negro teachers from the United States and is planning an extensive educational building program in Ethiopia. At the present only 5,000 children out of a population of 12,000,000 can be accommodated in the schools of the country.—*Prophecy Monthly*, December, 1944.

AMERICA'S YOUTH.—To be able to win the peace, as well as to win the war, our youth must be physically fit, fearless, and intelligent. Habits which impair their efficiency in these respects must be considered as un-American. Smoking, drinking, late night carousing, and low moral standards are enemies of efficiency as well as enemies of the highest standards of American young manhood and womanhood. America must depend on its youth—will you help?—COMMANDER J. J. TUNNEY, U.S.N.R., in *The Liberator*, November, 1944.

SIMPLIFIED TAX.—Under the new "simplified" income tax procedure, churches and Christian enterprises will suffer financially unless people are instructed as to the extra steps they must take to get credit for contribution.

The new short form puts the conscientious and generous contributor to an inconvenience to obtain his deduction, while allowing the man who contributes nothing an unearned deduction. Those who want deductions above ten per cent must go to the trouble of filing the longer form, showing contributions in detail.—*Prophecy Monthly*, January.

CATHOLICISM AND THE PRESS.—Most newspapers maintain a strict silence on questions which might adversely affect their relations with the Roman Catholic Church. This is so common an occurrence that when a newspaper breaks the unwritten rule, *Time* considers it news. Such an incident was reported in its issue of October 23, 1944. A few weeks previously the *San Francisco News* printed a news item saying that a Roman Catholic priest with a woman companion had pleaded guilty in a Madera, California, court to drunken driving. In spite of two attempts by the office of Archbishop John J. Mitty to get the *News* to kill the story, it appeared, as did a later report that the priest had paid a fine of \$250. The result was an organized boycott by the Roman Catholic Church against the paper which dared to print the item. . . .

Only a few newspaper editors have the courage of the editor of the *San Francisco News*. The majority mistakenly believe that if they handle the Roman Catholic Church with gloves, they can win its favor. They seem totally oblivious of the fact that the hierarchy is steadily undermining their position in American life by the development of its own press. Catholics are persistently taught that only in the Catholic press can they read the truth.—HAROLD E. FEY in *Christian Century*, Dec. 13, 1944.

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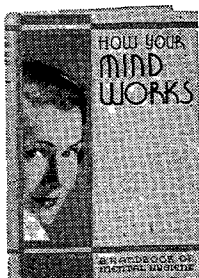
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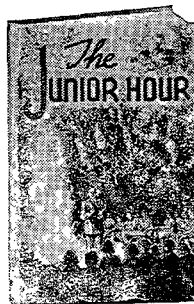
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The Yearbook for 1945

To keep in touch with official data of the Seventh-day Adventist denomination, all workers and others will need a copy of the 1945 YEARBOOK, just off the press at the Review and Herald Publishing Association. The book contains over 400 pages, and sells for \$1.50 through your Book and Bible House. Following is a brief outline of the YEARBOOK'S valuable contents:

- A short historical and statistical summary of the Seventh-day Adventist denominational activities.
- Fundamental beliefs of Seventh-day Adventists.
- Directory of denominational organization in the General Conference, divisions, union conferences and union missions, and local conferences and missions; official staffs; committees; worker groups.
- Territory and latest available populations of conferences, union conferences, and divisions; number of churches and membership in each field at the close of the third quarter of 1944 for North America, and the latest available figures for other fields.
- Names and addresses of all Seventh-day Adventist educational, publishing, and medical institutions in the world field, with the names of officers, faculties, and staff members.
- Names and descriptions of all periodicals, both home and foreign, published by the denomination, with editorial staffs and subscription prices.
- Information giving the date and place of holding each General Conference session since the first one in 1863; a list of the presidents, secretaries, and treasurers of the General Conference since its organization; special days and offerings for 1945; calendars for the years 1944, 1945, 1946, and 1947.
- Statistics showing number of organizations of different classes; denominational investment; churches, membership, and tithes and offerings since 1863; Sabbath schools, young people's societies, schools, sanitariums and hospitals, publishing houses; Ingathering receipts from the world field since the Ingathering work was started; General Conference appropriations; number of missionaries sent out since 1900.
- Constitution and By-Laws of the General Conference.
- Worker Directory, giving the names and the latest available addresses of all ordained and licensed ministers and principal workers holding missionary credentials in the denomination.
- Record of workers who passed to their rest in 1944.
- A New Feature: A separate index of workers in educational, publishing, and medical institutions, giving the page on which the name of the worker appears, under the institution, and the general nature of his work.

The 1945 YEARBOOK will give you the latest information regarding the various phases of the Seventh-day Adventist denomination throughout the world field as far as it can be secured. Many persons were disappointed in not getting the 1944 book before the supply was exhausted; so order your copy of the 1945 YEARBOOK now from your Book and Bible House.

The Book Shelf

(Continued from page 10)

necessity for continuous fellowship and counsel with God, the glory of having good news to tell and having been chosen to tell it. The author for several years has taught pastoral theology in the Louisville Presbyterian Theological Seminary as well as serving as pastor of the Highland Presbyterian Church of Louisville.

CARLYLE B. HAYNES.

The Word of God and the Reformed Faith,*
Baker's Store, Grand Rapids, Mich., 1943, 221 pages, \$1.

This symposium of addresses delivered at the Second American Calvinistic Conference in 1942, highlights the significance of the Word of God for every sphere of human thought and activity. Its relation to theology, philosophy, science, education, and culture is discussed by competent scholars, all of them authorities in their own chosen field, and each of them a conservative Christian believer as well as a scholar. The authors are Harold J. Ockenga, minister of Park Street Church, Boston; Oswald T. Allis, formerly professor of the Old Testament at Princeton and Westminster Theological Seminaries; Henry J. Stob, associate professor of philosophy, Calvin College, Grand Rapids; John DeVries, associate professor of chemistry, Calvin College; Thomas E. Welmers, professor of Greek, Hope College, Holland, Michigan; and Leon G. Wencelius, associate professor of French literature, Swarthmore College.

CARLYLE B. HAYNES.

* Elective, 1945 Ministerial Reading Course.

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A Well-Balanced Mind

(Continued from page 4)

ing along a road, someone told me that near by, on a certain hill, were a large number of Seventh-day Adventists. I was surprised at her statement and we drove in to see about it. We did find quite an establishment there, but its members certainly were not Adventists. Some years ago a man from across the sea, who in his foolish pride thought he was a prophet like Elijah, gathered a considerable number of deluded followers. Their writings are utter confusion. They have no light on the Bible, and they are not in harmony with the Spirit of prophecy. Their crude codes and whimsical pictures lay bare a befuddled mind darkened by unholy ambitions. They have, however, succeeded in getting money from some weak members. The thing is really a religious "racket," and wise people have no part in it. These religious groups or colonies claiming to have all things in common, have proved to be a fraud, which brings sorrow and poverty to both parents and children, especially children.

We as workers should help the people of God to shun fads and notions, and always to build on



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Hints for Amateur Choir Directors

(Continued from page 16)

preceding consonant and using it to throw the voice into the vowel. An exaggeration of the "l" before the *ah* in "like" seems to produce a bigger, clearer tone on *ah*. So also with the "f" in "father," and the "ch" in "child." The accenting of "m" or "n" before a vowel is particularly helpful. The emphasizing of consonants is especially helpful in reaching high notes and in making them ring clearer. Be sure to use the lips in an exaggerated fashion, keeping them free and pliable, however.

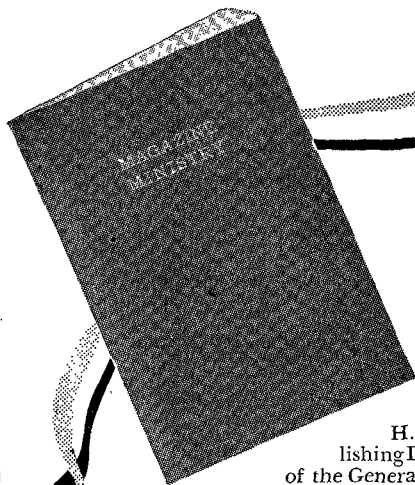
If you feel there is something wrong with a number on which you have been working, look to the basic vowels and their preceding consonants, and bring it to life with some judicious accenting and plenty of feeling and expression. These things are fundamental.

Keep a box of short pencils handy and have members mark up the music—breathing places, soft and loud passages, important words, etc. A few moments spent in this way is as good as a half hour of practice on some numbers.

Keep cool. Don't fret and fuss. Don't talk over the heads of your singers with high-sounding musical terms. Be a learner with your choir. Give rebuke, correction, and suggestion with a smile. Be tactful! It's not hard if you *think* and *try*. There are always some voices that need to be checked up for various reasons. Tell the choir that as a rule the voices that show the most promise have to be corrected most frequently. In a large measure this is true. Anyway it supplies the balm for the corrective.

When the choir stands for its special, a smile from the director or a whisper, "Do your very best now," often gives the members just the lift they need to quiet the nervous and awaken the apathetic. Mix emotion, feeling, and smiles with your directing. Your spirit will be contagious.

Every director has had the experience of working on a number for weeks, seemingly getting nowhere. I have seen wonders happen with such a situation when we have stopped right in the middle of the struggle and had a word of prayer, asking the Lord to help us with that particular song.



MAGAZINE MINISTRY

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H. M. Blunden, Publishing Department secretary of the General Conference, says in his foreword to this important volume: "We know of no one better qualified to impart the instruction than the author and compiler of this manual. She herself has demonstrated her outstanding ability in this specific field, and the student who will follow the guidance of this magazine colporteur's standard of attainment will attain to a standard in his work which will be to him and to others a source of continual satisfaction, and will make him a blessing to humanity."

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The Midnight Cry is a Ministerial Reading Course volume for 1945. But it is more than that. It is a volume that should be in every Adventist home. You will have more ardent church officers, more missionary-minded lay members, if they read this book. Newly converted members will be more solidly established in the faith. This is a book to quicken all our hearts for the years which we must spend on this troubled earth in the second century of the advent movement. Why not encourage your church members to buy and read it!

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ADVANCE!—Our personal study should ever be in advance of our public presentations. There are many points that we may very properly be exploring—including the sound exposition of some of the less clear and minor portions of prophecy upon which we do not have Spirit of prophecy guidance or certification. These should not be offered through public or group exposition in our church or evangelistic meetings. Such questions need to be studied in the narrower circle of our ministerial associates—the Bible teachers in council, the conference workers in workers' meetings, or through personal interchanges. The practice of some conferences in having periodic worker meetings for the sole study of truth is to be commended, if conducted in a right spirit and held in proper relationship to the preservation of the unity of the truth in public presentation. Ours is an advancing light, an expanding truth. The basic foundations have been laid, but we should expect to perfect and round out the superstructure, opening new windows that illuminate, and finishing uncompleted rooms. These must always harmonize with the truths already established. They will if they are genuine advances.

PRAYER!—Though addressed to God, public prayer should be heard and entered into by the people. Public prayer is representative prayer, and is offered for and in behalf of the congregation. Indistinct mumbling, or prayer offered in such a low voice that few can hear or understand, defeats one of the very purposes of public prayer. Therefore in large places of assembly it is just as necessary for the voice to be amplified for the prayer as for the sermon, if such provision is available. The difficulty in hearing a prayer offered by someone in the midst of the congregation in less formal meetings should lead us to ask the one who prays to at least come forward and face the congregation during the prayer.

HANDICAPS!—Our work will close and our message to mankind be consummated in the midst of unprecedented trouble and confusion, according to prophecy. Normalcy has departed from this old world. The old days are gone, never to return. There may be—and we pray there will be—cessation of the present world-engulfing struggle and bloodshed. But armed control will doubtless continue to restrict and hamper in great sections. We must plan on fulfilling our commission under the handicap of controls and restrictions that will often make the way exceedingly difficult. To this will be added religious opposition and re-

pressive coalitions. Of this we have been forewarned—that what we have failed to do in times of peace and prosperity will have to be carried through under most forbidding circumstances. We must learn to work effectively under handicap. We must take conditions as they are, and notwithstanding, find ways and means of giving our message and of calling God's children out of Babylon. Here is scope for skill, tact, versatility, faith, and persistence heretofore unknown. The loud cry will be given in the midst of earth's final din and confusion. Onward, then, despite all handicaps!

RESPONSIBILITY!—It is not wholesome for any one group to feel that it is wholly or chiefly responsible for the theological views and welfare of the denomination. Bible teachers, editors, and authors, and our leading preachers all join in molding the thinking of the rank and file of our workers. And our workers, in turn, mold the views of our people. It is the united study of preacher, teacher, and writer that produces the denominational viewpoint. This is safer and better. If one group becomes too reactionary, aggressive, or liberal, others will bring balance and hold the denominational view steady. It would be calamitous if all our views were to emerge either from the classroom, the editorial chair, or the pastoral-evangelistic desk. Every need must be met, every type of mind reached. The practical must blend with the theoretical. Strength and unity come from such united study and contribution.

FAITH!—One of the penalties of advancing years is the tendency for conservatism to become reactionism, and for timidity to gravitate into fearfulness. Because we ourselves have not solved a problem or have not succeeded in an objective, we tend to think—and sometimes even to say—that no one else can. So we incline to become cynical as to possible progress, and critical of probable advance. When that occurs, we have lost our faith and our leadership. Then it is time for others to take up the mantle, and to carry on courageously toward the heights that beckon us on, but which we may not have been able to scale. The courageous, conquering attitude is a priceless asset. Faith in our cause and our destined victory, faith in advancing light, faith in our brethren, faith in ourselves—these are priceless, ageless assets. Let us cherish them and seek them in choosing leadership for the various responsibilities of our cause.

L. E. F.