

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 15, No. 2

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NOTES AND NOTICES

Information and Sundry Items

MUCH wisdom and discretion must be used in presenting our message over the radio. In seeking to give that message, we must not

UNIQUE PROBLEMS OF THE RADIO

needlessly close the air waves for all who follow us with other presentations of that same message. We are but individual voices, and we cannot rightfully pursue a course independent of the rights and privileges of other voices, and of the continued heralding of the message as a whole. To change to another figure, we could easily so "burn over the ground" as to make it impossible to go on the air again, or for others after us to get time on that particular station or chain. This has happened. The radio is an *adjunct*, not the complete medium for giving our message. There is no such thing as a complete "radio effort." It is therefore better to reserve some questions in their fullness for the interested in their homes or in our public evangelistic meetings, where those come who expect to hear us present the full message. It is better to use the radio as an interest arouser and a medium of giving the main outline of our message. One is not recreant to his duty, nor is he failing to fulfill his divine commission when he recognizes the necessary limitations of an auxiliary. One man's unwise utterances in America concerning other nations and their policies, for example, could close our public work in that nation and send scores of our workers and people to prison. This would be wrong. We must be wise and tactful in all utterance, remembering that we are our brother's keeper.

NUMEROUS requests come from theological students and younger workers with limited incomes, for information concerning indispensable evangelistic laborer tools, such as a good concordance, a standard Bible dictionary, and a single-volume, conservative commentary. The finest, most inexpensive standard set we have ever seen for the price is the "Bible Student's Working Library"—consisting of Cruden's Complete Concordance (618 pages), Smith's Bible Dictionary (776 pages), and Gray's Commentary on the Bible (447 pages). The Fleming H. Revell Company has rendered a distinct service in putting these in attractive, durable form with wide margins. Workers with either limited or ample budgets will feel well satisfied with an investment in the set publicized in this issue.

HERE is good news! The 1942 Ministerial Reading Course books are now speeding on their way from the publishers to the waiting workers of the advent movement—north, south, east, and west. The delay was caused first, by inroads on preparation time occasioned by the General Conference session, and second, by the greatest demands upon the facilities of the publishers in the memory of their present workers. Working overtime for months, it has been impossible to keep up with colporteur demands and with new publishing requirements. But the fine new set of Reading Course books is now on its way to the workers. If you have not already enrolled, be sure to do so now.

A WORLD-EMBRACING church occupies a most delicate position in a world at war, when every continent is affected and thirty-seven nations are involved. Exceptional care must therefore be exercised in all public utterance at this time. America's entry into the conflict has made essential a statement of guidance and counsel for our workers in the United States of America. It appears on page four of this issue, and may well be studied by our ministry everywhere.

Two neat hymn boards, with figures that can be read by all, supersede all time-consuming announcements of hymns at the Battle Creek, Michigan, Tabernacle. And the chorister, not the minister, indicates with an appropriate lifting gesture of the hands when the congregation is to rise, eliminating an oral request. This makes for quietness and dignity, and fosters a worshipful spirit and atmosphere. These practices are worthy of emulation throughout all our larger churches.

THE value of the Ministerial Reading Course books is attested by the fact that several of them have recently been translated into other languages. The latest word concerns "The Sanctuary Service," by M. L. Andreasen, of the 1938 course. It is now being published in Spanish by joint arrangement of the South America and Inter-American Divisions. We rejoice in these extensions of influence.

EVERY worker should familiarize himself with the statement just passed by the General Conference Committee (December 14, 1941), on "Seventh-day Adventists and Civilian Defense." It appears in the *Review and Herald* of January 1, 1942. We should all be acquainted with these clear positions, and give uniform counsel to inquirers. Note also p. 37.

THERE are some things a preacher need not know, but there are some things that he *must* know. There are some things he need not settle definitely in his thinking, but there are some things about which he cannot afford to be uncertain—when to doubt is to imperil himself and to jeopardize the souls of others.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR McELHANY, R. ALLAN ANDERSON, LOUISE C. KLEUSER
OFFICE EDITOR MABLE A. HINKHOUSE

Presentation at Officers' Meeting,
prior to Fall Council, Battle Creek, 1941

MAKING OUR EVANGELISTIC PLANS EFFECTIVE

By J. L. McELHANY, *President of the
General Conference*

AT the time of our Autumn Council in St. Paul in 1940, the minds of all seemed to be drawn toward the need of stressing a greater evangelism. With the passing of the days and the months, the conviction has deepened that this is one of the great outstanding needs of the present time. This conviction took definite shape in calling for an Evangelistic Council to precede the General Conference session in San Francisco.

There is no question whatever in my mind that this preliminary meeting which preceded the General Conference session was one of the most profound influences that could possibly have been brought to bear upon the session itself. I have believed, and still believe, that this Evangelistic Council laid the foundation for a work done in the General Conference session that could not otherwise have been done. To my way of thinking, it was altogether a providential arrangement. I believe it was generally felt by those who attended the session that the Lord's presence was manifest to a remarkable degree, and the brethren left that place feeling that they had been truly blessed.

The brethren came up to that meeting profoundly convinced that the time had come when this matter of soul-winning endeavor ought to be emphasized as it has never been emphasized before. We have had many meetings in which that has been the outstanding topic of discussion; but I somehow feel that the work accomplished there at San Francisco was indeed a milestone in emphasis upon soul-winning effort throughout the world.

I believe that this Autumn Council should see that work further emphasized, and encourage our men everywhere to carry on in the lines that have been so well started.

We are living in the hour of the world's agony, in a time when men in various parts of the world are crying out, "If there is a God in heaven, why does He permit these conditions to exist?" In some places it means a shattering of faith in God. The great masses of the world do not know that the things they are witnessing are a fulfillment of prophecy. They do not know that these things are the omens of the coming of the Lord Jesus. If there has ever been a time in the history of this world when this information ought to be rung out to the people of earth, that hour is today, now. And yet they do not know. They stand under a great pall of darkness, unprepared for the issues that are to come.

THE time is here when there ought to be a renewal of the rallying cry of soul-winning work throughout all our world divisions. I believe our national workers in many lands of earth need to be encouraged to undertake larger things in evangelism. I have never lost the impression that came to me as I stood before a group of national workers in the city of Hankow in Central China. It was my privilege to give them a number of talks. I tried to emphasize the need of world-wide unity in connection with this message. In one of my talks I told those workers that I believed the time had come when the Lord would be pleased to put the flaming torch of evangelism into their hands, and send them forth to labor in *public evangelism*.

There needs to be a change in method in many of these fields. The men have been satisfied to work in a very limited sphere, itinerating through the villages, talking here and there, preaching a little here and there. But great, outstanding efforts ought to be put on. After

the close of the meetings, one of our Chinese ordained ministers came to me and said, "From what you say, I see I must have a change of mind. I have been thinking only of my own province in China, but I must look at all of China. In fact, I must look at the whole world."

I replied, "My brother, to be a real Adventist you must indeed see the need of the whole world, for that is the spirit of the advent movement. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations.'" Now, brethren, I believe that that same rallying call ought to sound out in all the world field. Hasn't the time come when men ought to rise up and be clothed with the spirit of evangelism as Paul was in his time?

A letter has just come from one of our missionaries. He held two public efforts in a field in which public evangelism was believed to be unsuited to the needs of the field, and an impossible way of reaching the millions of that great mission land. But this missionary has demonstrated that public effort even in a field like that is successful in winning souls. In discussing his own reactions, he says that he has been shocked and amazed at the attitude of the leaders in discouraging that kind of work.

—Please turn to page 44

Wartime Counsels of Carefulness

THE momentous events of the last few days, which have drawn the United States into the world war as an active belligerent, have radically altered those peacetime conditions and relationships which previously obtained. Certain freedoms and immunities of speech, press, communication, action, and transportation, which in peacetime were considered normal rights, are now, for military reasons, restricted.

Voluntary censorship is requested by the Government and is essential by the very nature of existing circumstances. All public relationships are necessarily increasingly coming under governmental scrutiny and control. And all expressions that influence public morale and affect the successful conduct of the war will be subject to governmental direction.

In the very nature of the case, this profoundly affects our public utterances as a religious body, particularly all published statements in the public press, and in periodical, book, and leaflet form. Special care should now be exercised to avoid expressions or sentiments that could justly be construed as inimical to the interests of the country in its present situation. This is particularly needful because of our recognized position as noncombatants, with easy possibility of misunderstanding under the tension of war times.

We have, moreover, an added responsibility, because of the world character of our organi-

zation, not to preach, write, or print anything that would place our brethren in other lands in jeopardy because of unwise expressions upon our part. One unwise utterance from the pulpit, or one newspaper report, periodical article, or book chapter, or even a startling heading or title, might easily cause general restriction or suffering that would be most serious. We should seek to avoid all such incidents.

To the end of safeguarding the interests of the cause and ensuring the safety of our people, we would earnestly urge adherence by our ministers and other workers to the following guiding principles:

1. That we hold to the preaching of the positive terms of the everlasting gospel and the great fundamentals of the gospel of the kingdom that we have heralded throughout the world, both in peace and in wartimes, during our entire history, sustaining the people with sound hope and abiding confidence, and stressing the fact that "the Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge." ("Testimonies," Vol. V, p. 753.)

2. That we exercise caution in all public utterances, erring on the side of conservatism, rather than of daring; keeping our heads cool in times when emotional disturbance and panic may be rife; avoiding all expressions that may rightfully be construed as weakening the hands of the Government in this hour of national crisis, and refraining from such emphasis upon names of conspicuous leaders, warring nations, or races, as might bring perplexity and hardship to our brethren in other lands.

3. That, while we recognize that this is a time in which Bible prophecy can be preached with unusual effectiveness, we exercise great care in the use of all interpretations and expressions in settings that have potentialities of misunderstanding.

4. That we avoid the role of prophet, not using speculations and discussions chiefly to catch the ear—remembering that we are not prophets, but interpreters of prophecy.

5. That we unite in curbing the tendency toward the sensational and speculative in our presentations. (For example: All our ministers should avoid such mistakes as have been made by some who have asserted in their advertisements and sermons that Japan is mentioned by name in Bible prophecy, and in giving similar strained interpretations to Biblical expressions.)

6. That before issuance, all mimeographed and printed sermons be first approved by the leadership of the local conference in which one is laboring, as a safeguarding, protective measure.—Passed by General Conference Committee, Dec. 14, 1941.

AUTUMN COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

☐ An authoritative guide now provided for examination of all baptismal candidates

UNIFORM BAPTISMAL STANDARDS ADOPTED

By W. H. BRANSON, *Vice-President of the General Conference*

FOR many years it has been felt that there was a great need of uniformity in the matter of receiving persons into the fellowship of the Seventh-day Adventist Church. In the early days of our work, when all the leaders were able to keep in close touch with one another, it was not difficult, even without a definite outline of questions to be asked candidates, to maintain a certain degree of uniformity in the requirements that were made of prospective candidates for baptism and church membership.

But times and conditions have changed. Our work has extended not only throughout all sections of North America, but to all parts of the world. The number of ministers and local church elders has been multiplied manifold. In some eight hundred languages and dialects, people are coming into the church. And workers recruited from these languages are endeavoring, often without sufficient guidance, to apply our church standards to those who request membership in our churches.

With a work thus spread throughout the earth, it is obviously impossible to maintain uniformity in applying our church standards when receiving new members, without some definite guide for our church leaders. Even in the great home bases like North America and Europe, it is found that there is an alarming lack of such uniformity in these matters. A minister or a local elder may feel that he should require candidates to promise adherence to this or that tenet, or practice, or objective, whereas others do not consider those special points as tests of fellowship, and they omit them from their examination of candidates.

This lack of uniformity, and the absence of any authoritative guide, have resulted in each church elder and minister setting up his own tests of fellowship. Thus the tests applied by one are different from those applied by another. One requires incoming members to promise full participation in church missionary activities such as Ingathering, Big Week, etc. Another prepares a set of questions that deal with minute details of what the new members shall eat, drink, and wear. Tests which the church has never set up are often applied by

men who are not fully informed regarding established church standards.* Many points of Bible instruction on Christian experience, missionary activity, support of Christian education, etc., are to be taught prospective candidates, but obviously many of these matters do not constitute tests of fellowship that are to be applied to those who request baptism and membership.

There are many questions concerning present truth upon which all those contemplating baptism and church membership should be thoroughly instructed. Yet these matters should always remain on the basis of education, persuasion, and individual conscience. In other words, not all that we as a people believe and teach has been incorporated into what is known among us as tests of fellowship, which tests must be satisfactorily passed by those who apply for membership in our church.

Realizing the absolute need for an authoritative guide in this matter, the 1941 General Conference session provided for the appointment of a committee which was charged with the responsibility of preparing a baptismal covenant for general use by all those who may be called upon to examine candidates for baptism and church membership. This committee reported at the recent Autumn Council, and their report was adopted as follows:

WHEREAS, It is of the utmost importance to the future of our work that a uniform plan be followed in the matter of preparing and examining candidates for baptism and church membership,

We recommend, 1. That the following baptismal vow be adopted, and that all ministers and church elders be urged to carefully follow the same in examining those who apply for membership in the church.

2. That the attached Certificate of Baptism, and Summary of Fundamental Beliefs, be printed with the baptismal vow, and that a copy be filled out and furnished to all those who are accepted for baptism and church membership.

[The attractive certificate front page of the four-page leaflet appears on page 47, and is therefore omitted here.]

* The action concerning individual church standards, passed at the General Conference session in San Francisco on June 14, 1941, together with the covering statement by the chairman of the committee will appear in the March *MINISTRY*.

Summary of Fundamental Beliefs

The following is a brief summary of the fundamental beliefs of Seventh-day Adventists, together with some of the Scriptural references upon which they are based:

1. The true and living God, the first person of the Godhead, is our heavenly Father, and by His Son, Christ Jesus, created all things. Matt. 28:18, 19; 1 Cor. 8:5, 6; Eph. 3:9; Jer. 10:10-12; Heb. 1:1-3; Acts 17:22-29; Col. 1:16-18.
2. Jesus Christ, the second person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through faith in Him. Matt. 28:18, 19; John 3:16; Micah 5:2. Cf. Matt. 1:21; 2:5, 6; Acts 4:12; 1 John 5:11, 12; Eph. 1:9-15; 2:4-8; Rom. 3:23-26.
3. The Holy Spirit, the third person of the Godhead, is Christ's representative on earth, and leads sinners to repentance and to obedience of all God's requirements. Matt. 28:18, 19; John 14:26; 15:26; 16:7-15; Rom. 8:11-10; Eph. 4:30.
4. Through Christ, believers receive forgiveness of sins which are forsaken and confessed, and for which, as far as lies in their power, restitution is made. Eph. 1:7; Col. 1:14, 15; 1 John 1:7-9; Isa. 55:6, 7; Eze. 33:15; Matt. 5:23, 24; 6:14, 15.
5. The Bible is God's inspired word, and is the full, sufficient, and only basic rule of faith and practice. 2 Tim. 3:15-17; 2 Peter 1:19-21; Ps. 119:9, 11, 105, 130; 1 Thess. 2:13; Isa. 8:20; Jer. 15:16; Heb. 4:12.
6. All who enter the kingdom of heaven must experience conversion, or the new birth, through which man receives a new heart and becomes a new creature. Matt. 18:3; John 3:3; 2 Cor. 5:17; Eze. 36:26, 27; Heb. 8:10-12; 1 Peter 1:23; 2:2.
7. Christ dwells in the regenerate heart, writing upon it the principles of God's law, leading the believer to delight to obey its precepts, and imparting power for such obedience. 2 Cor. 6:16; Ps. 40:8; Heb. 8:10-12; John 14:15; Col. 1:27; 3:16; Gal. 2:20; Eph. 3:14-21.
8. Upon His ascension, Christ began His ministry as High Priest in the holy place of the heavenly sanctuary, which sanctuary is the antitype of the earthly tabernacle of the former dispensation. As in the type, a work of investigative judgment began as Christ entered the second phase of His ministry, in the most holy place, foreshadowed in the earthly service by the Day of Atonement. This work of the investigative judgment in the heavenly sanctuary began in 1844, at the close of the 2300 years, and will end with the close of probation. Heb. 4:14; 8:1, 2; Lev. 16:2, 29; Heb. 9:23, 24; Dan. 8:14; 9:24-27; Rev. 14:6, 7; 22:11.
9. The second coming of Christ is the hope of the church, the climax of the gospel, and the goal of the plan of redemption, when Jesus will come literally, personally, and visibly, with all His holy angels. Many signs of the times testify that His coming is at hand. And the almost complete fulfillment of all the various lines of prophecy indicate that "He is near, even at the doors." John 14:11-3; Titus 2:11-14; Heb. 9:28; Acts 1:9-11; Rev. 1:7; Matt. 25:31; Luke 9:26; 21:25-33; Matt. 24:14, 36-39, 33 (margin).
10. The righteous dead will be raised to life at Christ's second advent. Together with the righteous living, they will be caught up to meet the Lord in the air, and will go with Him to heaven, there to spend the 1,000 years known as the millennium. Rev. 1:18; John 5:25, 28, 29; Hosea 13:14; 1 Cor. 15:51-55; 1 Thess. 4:13-18; John 11:24, 25; 14:1-3; Rev. 20:6, 4, 5; Isa. 25:8, 9.
11. The wicked who are living at the time of Christ's second advent will be slain by the brightness of His coming. These, with the wicked dead of all ages, will await the second resurrection, at the close of the 1,000 years. 2 Thess. 1:7-10; 2:8; Jude 14, 15; Rev. 20:5, 12, 15; John 5:28, 29; Acts 24:15; Isa. 24:21, 22.
12. At the end of the 1,000 years, the following events will take place: (a) Christ and the righteous will descend from heaven, within the Holy City, the New Jerusalem (Rev. 21:2, 10); (b) the wicked dead will be resurrected for final judgment (Rev. 20:11, 12); (c) the wicked will receive the final wages of sin when fire comes down from God out of heaven to consume them (Rev. 20:7-10, 14, 15); and (d) this fire, which destroys the works of sin, will purify the earth. 2 Peter 3:10-14; Mal. 4:1, 3; Rev. 20:8, 4.
13. The earth, cleansed by fire and renewed by the power of God, will become the eternal home of the redeemed. 2 Peter 3:9-13; Isa. 65:17-25; 35:1-10; 45:18; Matt. 5:5; Mal. 4:1-3; Prov. 11:31.
14. The seventh day of the week is the eternal sign of Christ's power as Creator and Redeemer, and is therefore the Lord's day, or the Christian Sabbath, constituting the seal of the living God. It should be observed from sunset Friday to sunset Saturday. Gen. 2:1-3; Ex. 20:8-11; John 1:1-3, 14; Eze. 20:12, 20; Mark 2:27, 28; Isa. 58:13; Luke 4:16; 23:54-56; 24:1; Acts 17:2; Heb. 4:9-11; Isa. 66:22, 23; Lev. 23:32. Cf. Mark 1:21-32; Ex. 16:23-31.
15. The tithe is holy unto the Lord, and is God's provision for the support of His ministry. Free-will offerings are also a part of God's plan for the support of His work throughout the world. Lev. 27:30-32; Mal. 3:8-12; Num. 18:20-28; Matt. 23:23; Prov. 3:9, 10; 1 Cor. 9:13, 14; 2 Cor. 9:6, 7; Ps. 96:8.
16. Immortality comes only through the gospel, and is bestowed as a gift from God at Christ's second coming. 1 Cor. 15:21, 22, 51-55; Ps. 146:3, 4; Eccl. 9:5, 6, 10; 1 Tim. 6:15, 16; 2 Tim. 1:10; 1 John 5:11, 12.
17. The condition of man in death is one of unconsciousness. All men, good and evil alike, remain in the grave from death to the resurrection. Eccl. 9:5, 6; Ps. 146:3, 4; 115:17; Job 14:10-12, 21, 22; 17:13; John 11:11-14; 1 Thess. 4:13; John 5:28, 29.
18. The Christian is called unto sanctification, and his life should be characterized by carefulness in deportment, and modesty and simplicity in dress. 1 Thess. 4:3, 7; 5:23; 3:13; 1 Peter 2:21; 3:15, 3-5; Isa. 3:16-24; 1 Cor. 10:31; 1 Tim. 2:9, 10.
19. The Christian should recognize his body as the temple of the Holy Spirit. Therefore he should honor God by caring for his body, abstaining from such things as alcoholic beverages, tobacco in all its forms, and from all unclean foods. 1 Cor. 3:16, 17; 6:19, 20; 9:25; 10:31; 2 Cor. 7:1; Gal. 5:17-21; 6:7, 8; 1 Peter 2:9-12; 1 Cor. 10:11-11; Lev. 11:1-8.
20. The church is to come behind in no spiritual gift, and the presence of the gift of the Spirit of prophecy is to be one of the identifying marks of the remnant church. Seventh-day Adventists recognize its manifestation in the work of Ellen G. White. 1 Cor. 12:1-28; Eph. 5:11-16; 1 Cor. 1:4-18; Rev. 12:17; 19:10; Amos 3:7; Hosea 12:10, 13.
21. The Bible teaches a definite church organization. The members of this organization are under sacred obligation to be subject thereunto, loyally to support it, and to share in its maintenance. They are admonished not to forsake the assembling of themselves together. Matt. 16:16-18; Eph. 2:19-22; 1:10-23; 1 Cor. 14:33, 40; Titus 1:5-9; Matt. 18:15-18; 1 Cor. 12:12-28; 16:11-3; Heb. 10:25; Acts 4:32-35; 6:1-7.
22. Baptism by immersion typifies the death, burial, and resurrection of Christ, and openly expresses

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

The World Looks Romeward

By VARNER J. JOHNS, *Pastor, College Church, Loma Linda, California*

- faith in His saving grace, and the renunciation of sin and the world, and is recognized as a condition of entrance into church membership. Matt. 28:19; 3:13-17; Acts 2:38, 41-47; 8:35-39; 16:32, 33; 22:16; Rom. 6:11; Gal. 3:27; Col. 3:1-3.
23. The ordinance of the Lord's supper commemorates the Saviour's death; and participation by members of the body is essential to Christian growth and fellowship. It is to be preceded by the ordinance of foot washing as a preparation for this solemn service. Matt. 26:26-29; 1 Cor. 11:23-26; John 6:48-56; 13:1-17; 1 Cor. 11:27-30.
 24. In the Christian life there is complete separation from worldly practices, such as card playing, theatergoing, dancing, etc., which tend to deaden and destroy the spiritual life. 2 Cor. 6:15-18; 1 John 2:15-17; James 4:4; 2 Tim. 2:19-22; Eph. 5:8-11; Col. 3:5-10.
 25. Through the study of the Word, God speaks to us, imparting light and strength, and through prayer the soul is united with God. These are Heaven's ordained means for obtaining victory in the conflict with sin, and for the development of Christian character. Ps. 119:130; 19:7, 8; John 6:63; 17:17; 1 Peter 2:2; 1 Thess. 5:17; Luke 18:1; Ps. 55:17; Isa. 50:4.
 26. Every church member is under sacred command from Jesus to use his talents in personal soul-winning work in helping to give the gospel to all the world. When this work is finished, Jesus will come. Matt. 28:18-20; 25:14-29; Rev. 22:17; Isa. 43:10-12; 2 Cor. 5:17-20; Rom. 10:13-15; Matt. 24:14.
 27. In accordance with God's uniform dealing with mankind, warning them of coming events which will vitally affect their destiny, He has sent forth a proclamation of the approaching return of Christ. This preparatory message is symbolized by the three angels' messages of Revelation 14; and meets its fulfillment in the great second advent movement today. This has brought forth the remnant, or Seventh-day Adventist Church, keeping the commandments of God and the faith of Jesus. Amos 3:7; Matt. 24:29-34; Rev. 14:6-10; Zeph. 3:13; Micah 4:7, 8; Rev. 14:12; Isa. 26:2; Rev. 22:14.

Baptismal Vow

NOTE.—The following questions should be answered in the affirmative before the church by candidates for baptism.

1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?
2. Do you accept the death of Jesus Christ, on Calvary, as an atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?
3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins, and given you a new heart?
4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?
5. Do you believe the Bible to be God's inspired word, and that it constitutes the only rule of faith and practice for the Christian?
6. Do you accept the ten commandments as still binding upon Christians, and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?
7. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Ad-

—Please turn to page 44

THE trend of our times is in the way of lawlessness—a bold disregard of the ten commandments and a reckless abandonment to sin. "Because of the prevalent disregard of God's law, the love of the great majority will grow cold." Matt. 24:12, Weymouth. It is repeatedly pointed out in the writings of the Spirit of prophecy that the underlying cause of the lawlessness that peculiarly marks our generation is the teaching and preaching of antinomianism. Faced with the Sabbath of the Bible and the call to obedience, religious leaders "in a veritable delirium of folly" have taught that the ten commandments are a yoke of bondage, no longer binding upon the children of men.

The results of this subtle and satanic teaching are sad to contemplate. Society has disintegrated. Consciousness of sin has been lost. The foundations of faith have crumbled. Respect for the law of God has fled. But now there has come a strange reversal of feeling. The blatant boastfulness of the "new freedom," so often heard in the early years of the twentieth century, is no more. Fear has come—fear of a future that is dark with uncertainty. It is the frantic fear that is felt in a sinking ship, or a raging flood, or a burning build

In this tragic hour, men are seeking a foundation for faith, and they cannot find this foundation in popular Protestantism. The very name Protestant stands for confusion, uncertainty, perplexity. Where shall men seek for unity and stability? Some hear the word of truth, the message of certainty, as proclaimed by Seventh-day Adventists. Theirs is a Bible truth, a faith with foundations. But, oh, how few there are who hear! The multitudes turn, as prophecy has foretold, to the mystery church of the ages. The world is truly looking Rome-ward.

Why this gaze of the multitudes to the city of the seven hills? Eric T. Griebing, assistant professor of English at Kent State University, in the Catholic magazine *America* (Feb. 25, 1939), gives answer to this question. His article is entitled "A Wistful Protestant Looks at Catholicism," and it is a serious indictment of a Protestantism that has lost faith in the Bible, and drifts upon a sea of uncertainty. Note well the significance of this teacher's reasoning:

"The Protestant must feel acutely the lack of a spiritual home most strongly when he realizes that his church changes like money values. He cannot tell from one day to another what his church stands for. He cannot attempt a prediction of what interpretation his minister will place upon this doctrine or that tomorrow, for has he not changed frequently in the past?"

"Yesterday, the minister declared that the book of Genesis is to be interpreted in strict accordance with the letter of Scripture. Today, a new minister comes. He is fresh from a new school of theology, and he says that Genesis is not to be taken absolutely, but that it is only a fairy story from an ancient civilization. Tomorrow, today's minister goes on his way, and the new one will say that God Himself is not a Being who dispenses an even-handed justice to all men, but only a spirit, possibly no more than a vague feeling, possibly only a form of nervousness. Many Protestant sects have gone through exactly that cycle; they have evolved from a one-sided interpretation of Holy Writ to a romantic escape from all religious responsibility.

"To millions of Protestants, the church has become purely a social institution. The choir, the young married people's class, the young men's clubs, have become—just clubs, which incidentally meet in a building theoretically devoted to the Lord. The Sunday school is often a mere debating society in which every neighborhood gossip's opinion is as good as the minister's—indeed better, if she happens to have money. The Sunday school teaches nothing, the church inspires nobody."—Page 487.

"As a university teacher, I have often been shocked by the ignorance of the professed Christian students regarding their own religion. Out of a class of thirty college freshmen, not more than ten will have anything but the vaguest notion of even the commoner stories in the Bible. Not ten could tell the story of Joseph and his brethren; not five could name a dozen miracles performed by Jesus. The account of the creation, the story of Moses, the biographies of David, or Paul, or Christ Himself are subtleties beyond the average freshman's interest or understanding. But if anyone in the class knows anything about the Bible, he is sure to be a Catholic!"

Discussing next the source of strength lying behind Catholicism, the author continues:

"But every now and then someone in the procession toward mythical progress looks over his shoulder and sees towering behind and above him the timeless majesty of the Catholic Church. What is the secret of that institution? How can that Catholic Church remain so constant, so firm, so changeless in a world giddy with delusions of grandeur, urgent demands for immediate religious revolution, and spiritual delirium?"

"Just what is the source of strength behind Catholicism? Just why does the church with the cross on its spire rise above all others? Just why does Catholic youth know answers which those from other folds never heard of? I ask as one on the outside looking in, and this is what I seem to see:

"The shepherds have one concern, one interest, one passion—the flock. The strict obligation of celibacy places the Catholic priest in a position which the Protestant minister, however conscientious, can only envy. To the minister, the church is the deepest and greatest of many concerns; to the priest, the church is all there is! Whatever the Protestant minister may desire or wish, he must consider his family, and as he considers his family, his salary, house, motorcar, and the thousand nothings of the hour cannot help distracting him from his stewardship. The priest has only his flock. He lives only for them, or for his God through them."—Page 486.

"To the Protestant, every man's conscience is a sure guide for a life of virtue, but the most elementary psychology teaches that conscience is little more than a blend of desire plus the influence of the past.

The Catholic need rely upon nothing within his own highly fallible spirit, but can rest his faith upon the church. If the Protestant's conscience seems to tell him something that is at variance with what he hears in church, conscience is presumed to be right. The Protestant, then, cannot know the security of reliance upon some power, some institution older, stronger than himself."—Page 487.

In the Bible, as proclaimed in its fullness and power by Seventh-day Adventists, is the answer to Professor Griebing and millions more who seek a foundation for faith. Truth never changes. God's law towers in majestic grandeur today even as in days of old. There is one Lord, one faith, one baptism. Protestantism is in a pitiable plight because it has forsaken the word of the living God. Must a people in perplexity turn from Protestantism to Roman Catholicism—a system which exalts tradition above the Bible, and this a tradition that finds its source in the polluted streams of paganism? The answer is with those who rest their faith upon the word of God! In the Bible there is security from the storms of doubt. Let us proclaim the truth with power while probation lingers for a dying world.

Archeology's Confirmatory Witness

IN recent times, much light has been shed on the identity of Belshazzar. This youthful ruler was destined to usher in the close of the Neo-Babylonian Era. His blatant arrogance and defiance of Jehovah brought swift calamity to the empire.

It has long been known to scholars that Belshazzar was not the real king of the empire, but was, however, ruler in the province of Babylon. Nabonidus was really the emperor, while Belshazzar, his son, was king of the province, including the magnificent city. Tema, a city to the west of Babylon, was for some time prior to the invasion of Cyrus the political center of the far-flung empire.

Dr. Carl Sumner Kropf of the University of Southern California, well-known student of archeology, makes an interesting contribution to the accumulating evidence relating to Belshazzar. We quote from the *Christian Advocate* of September 18, 1941:

"Grandfather's ancient history text designated Belshazzar as the last king of Babylon. Did not the book of Daniel (chapter 5) reveal Belshazzar at a riotous feast when the Persians broke in?"

"Then came archeologists with new facts. Nabonidus, father of Belshazzar, was the last king. Belshazzar was never crowned. This made good ammunition for Bible opponents.

"But archeologists kept digging. Other tablets came to light. In 1929 Professor R. P. Dougherty, of Yale, noted tablets of Nabonidus's reign in which affidavits were sworn to 'in the name of (certain gods) and the laws of Nabonidus, king of Babylon, and Belshazzar, son of the king.' It was an odd legal formula, unlike that in any other reign. Affidavits had always mentioned one ruler, the king. Evidently Belshazzar was in a unique position.

"Nabonidus was a bit of an archeologist himself. He would rather dig up old temples than run a gov-

ernment. Also, he spent much time at Tema, glamorous center of ancient Arabia. Obviously, matters at Babylon would need a guiding hand. Son could do it, decided Nabonidus.

"In a badly broken but readable tablet, deciphered by your detour guide [the writer himself], an affidavit closes with the sentence *Nabu-naid shar Babili-ki u . . . mar sharri*, 'Nabonidus, king of Babylon city and . . . son of the king.' This is exactly like the Dougherty tablets, and the broken signs spelled Belshazzar. It was dated in the ninth month of the twelfth year, and Babylonian records show that Nabonidus was in Tema at the time.

"Evidently here was a form of dual administration. Belshazzar wielded actual authority. It was not a mere paternal gesture, safeguarded by father's presence. He was invested with *sharrutam*, 'kingship.' Legal documents recognized his status."

While the Scripture speaks of Belshazzar as "king" (*sharru*), the word *sharrutam*, or "kingship," is the more exact word. However, the word "king" is not always used in the absolute sense, and the Inspired Record itself in this particular passage implies that Belshazzar was not the first ruler, for did he not promise that whoever deciphered the handwriting on the wall would be made "the *third ruler in the kingdom*"?

As heralds of a message which is to lighten the whole world with its glory, we should be well informed in the field of research. New books on archeology continually appear, and while the standard works of half a century ago are excellent as a foundation, more recent writers unfold much detail which we cannot afford to miss. The following from the pen of E. M. Blaiklock, in the September, 1941, *Religious Digest*, emphasizes the importance of study in this intriguing field.

"Since the Great War the finest work of the archeologists has been done in the Euphrates Valley. Piece by piece, from Babylon to Ur, and over the whole of the long third millennium before the birth of Christ, history has been drawn from its hiding places. Laid bare, inch by inch, the ruin mounds of ancient towns and temples have added their pages to the story; inscriptions painfully rebuilt from shattered fragments, and works of art patiently restored, have carried on the theme. *From the seals of kings*, the marks of burning, royal bones in looted tombs, up and down the desert the detectives of the past have built back into place the lives of men and women who made the patchwork quilt of quarrelsome states which battened on the river silt of old Iraq."

Each fresh line of evidence only emphasizes the accuracy of the Bible record. Truly the stones are crying out: "Thy Word is truth." How grateful we should be for this constant vindication of Scripture veracity! R. A. A.



SPIRITUAL LIFE STIMULUS.—"This is just a card of appreciation for your paper, or our paper, *THE MINISTRY*. This paper is to my spiritual life what the *Reader's Digest* is to my secular life. I look forward to reading *THE MINISTRY* more than any other paper we receive, and I thank you so much."—*Mrs. R. Logan, Pastor's Wife, Wheeling, West Va.*

The Ministry, February, 1942

Tithers in Business World

IT is refreshing to learn that even in these cynical days some men are not afraid to mix religion with their business. Colgate was not the last big manufacturer who took God into partnership. James L. Kraft, of the Kraft-Phoenix Cheese Corporation, doing a prosperous business in all countries, with nearly ten thousand helpers, is a servant of God in as definite a way as he is the master of his firm. Since his early days when he dedicated his one horse and wagon to the Lord's service, he has consistently devoted his life to the practice of Christian principles. He firmly believes that business and religion are not in any way opposed to each other, but that even financial success is greater for the Christian businessman.

Bob Le Tourneau, sometimes called America's Number One Layman, offers another example of how a business flourishes under Christian management. His earth-moving machinery business runs into many millions, but the demands of his desk do not keep him from a comprehensive program of lay preaching. "I feel," he says, "that my job is to let an unbelieving world know that religion works. It pays to serve God." ROGER ALTMAN.



"All Things Now Are Ready"*

By JESSIE WILMORE MURTON

COME! for all things now are ready!
From the north lands, from the east,
From the west, and from the south lands,
Come! unto the Lamb's great feast!
From the highways and the hedges,
From the haunts of woe and sin,
Graciously the Master bids you,
All who will, to enter in.

Come, for all things now are ready!
See how white the harvest fields,
How the branches bend with fruitage,
How the vine her cluster yields!
Come, for all things now are ready!
And the bride and Bridegroom wait;
Loiter not along the highway,
Tarry not without the gate.

Come, for all things now are ready!
Men, and nations, lock in strife,
Famine stalks amid the ruin,
Poverty has crime to wife;
Driving closer, closer, closer,
Swells the cruel tempest's roar!
Soon the guests will all be numbered—
Mercy soon will close the door.

Come! for all things now are ready—
Fire, and flood, and wind, and sea
In a solemn chorus echo,
Urgently, the gracious plea:
"Come!" the Spirit and the bride say;
"Come!" the King's own couriers cry;
"Come! for all things now are ready—
Your redemption draweth nigh!"

*Based on sermon by A. S. Maxwell, Autumn Council, Battle Creek, Michigan, October, 1941.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

II. WHAT CONSTITUTES THE ATONEMENT?

Distinction Between the Sacrifice and the Atonement

By WARREN H. HOWELL, *Secretary to the President of the General Conference*

SOME of our detractors from the faith endeavor vainly to make it appear that atonement was "wholly accomplished on the cross," and therefore wholly outside the sanctuary. This view does away with the need of a sanctuary in heaven, and of ministry there by our High Priest in the two phases foreshadowed in the typical service. It also repudiates our interpretation of the 2300 days and our belief regarding the event which occurred in 1844.

It is always a delicate matter to refute this teaching on the atonement, for the reason that it may wrongly be understood as depreciating the cross, whereas in reality it greatly exalts that matchless sacrifice. The Scriptures are so clear on the relation of the atonement proper to the sacrifice for sin, as revealed through the type and interpreted in the New Testament, that it may be profitable to review a few outstanding passages.

Speaking of the type, Dr. Adam Clarke in his commentary on Leviticus 1:4, makes this simple statement on the atonement: "By the sprinkling of the blood the atonement was made, for the blood was the life of the beast, and it was always supposed that life went to redeem life." This is in effect a paraphrase of Leviticus 17:11, which gives the key to the whole typical system. This scripture says: "The life of the flesh is in the blood" (first clause). Also, "It is the blood that maketh an atonement for the soul" (last clause). Reading this latter part more literally as it runs in the Hebrew, we have: "The blood by its life maketh the atonement." Or, as in the Revised Version: "It is the blood that maketh atonement by reason of the life." Nowhere is it stated that the act of shedding the blood makes the atonement, but "the blood by its life maketh the atonement." It is *life* that is ministered in behalf of the sinner.

Where and how did the life in the blood make an atonement? The middle clause in verse 11 gives a clear answer: "I have given it to you . . . upon the altar to make an atonement." The sacrifice was never slain on the altar, but

at "the side of the altar northward." Lev. 1:1. Therefore no atonement could be made until the priest sprinkled the blood *on the altar*—always on the brazen altar and at times also on the golden altar and before the veil—and poured the residue at the bottom of the brazen altar.

This scripture clearly distinguishes between the sacrifice and the atonement, and gives in a nutshell the basic procedure in all blood offerings. If this distinction is kept in mind, there need be no confusion regarding what constitutes the atonement proper, though the term is often used loosely to cover both the sacrifice and the ministration. The distinction so clearly drawn here, effectively refutes the teaching that in the antitype atonement was "wholly accomplished on the cross," that is, in the place of slaying, not in the sanctuary where Jesus is declared to be the "minister." (Heb. 8:2.)

It hardly needs to be said, but should be emphasized in this connection, that there could be no atonement whatsoever without the shedding of lifeblood—and "no remission of sins," as the apostle puts it. Hence the vital importance of the cross can never be overemphasized, though the act of shedding the blood can be overextended to include what it was never intended to cover in itself.

It is equally true that there could be no atonement without the ministering of the shed blood "upon the altar." For "if Christ be not raised [to do His priestly work of ministering the merits of His own blood], your faith is vain; ye are yet in your sins." In other words, there would be no atonement for your sins.

How the Atonement Was Made

It is of exceeding great interest to trace the making of atonement through the Levitical narrative, albeit we can here touch upon only a few typical passages.

In Leviticus 4, the four classes of daily offerings are outlined. In the case of the *priest's sin offering*, the atonement is not mentioned, but the ministration of the blood of the

bullock was as elaborate and of the same nature as that outlined in other instances in which it is called atonement.

In the case of a sin of the *congregation*, the only part the ministering priest had in the service was the same ministrations of the blood as in the case of the priest's sin offering. The point to be observed is that following the directions regarding this ministrations of blood it is stated that by so doing "the priest shall make an atonement for them." Note that it says the *priest* should make the atonement, not the sinner who slew the sacrifice. Hence the only part the priest took in the service, the ministering of the blood and disposing of the body of the victim, is definitely called atonement.

In the case of a *ruler's* sin, the ruler killed the victim, and the priest ministered the blood, which latter is likewise called making the atonement.

Also in the case of sin by one of the *common people*, exactly the same procedure is followed, and the same record made that the priest's part is called the atonement.

Even in the case of trespass offerings, as recorded in Leviticus 5, it is stated three times that the ministrations of the blood by the priest constituted the atonement, regardless of the type of animal slain for the offering. It is said that when Aaron and his sons were ordained to the priesthood, with Moses serving as priest, the latter "took the blood, and put it upon the horns of the altar . . . and poured the blood at the bottom of the altar," in order "to make reconciliation upon it." Lev. 8:15. (The original of "reconciliation" here is the same as elsewhere translated *atonement*, and is so rendered in the Revised Version.)

If these procedures in the daily service and in the ordination of the priest may not seem convincing to anyone, we find the same procedure, in the same order, and recorded in still more definite language, regarding the great Day of Atonement. On this occasion, there was the sole difference from the daily service, that after killing his own sin offering, like any other sinner, the high priest, as the representative of the whole congregation, also killed the sin offering for the people before he ministered the blood of atonement in their behalf.

First, Aaron was to "offer his bullock of the sin offering, which is for himself," and then "make an atonement for himself, and for his house," within the tabernacle. (Lev. 16:6, 11.) He was to do the same in the case of the sin offering for the people; namely, "bring his [the goat's] blood *within the veil*" and "make an atonement for the [most] holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." So did he also for the holy place "in the midst of their uncleanness," as

we find by reading verses 15 and 16 of Leviticus 16.

Verse 17 states specifically that the high priest "goeth in to make an atonement *in the holy place*," and remains there till he has "made an atonement for himself, and for his household, and for all the congregation of Israel." Next, he goes out to the altar and makes an atonement for it by taking of the blood of the same bullock and goat that he used inside the tabernacle, and sprinkling it upon the horns of the altar round about seven times, to "hallow it [literally, *make it holy*, the purpose of all atonement] from the uncleanness of the children of Israel." Verse 19.

Exodus 30:10 records the procedure in making atonement for the golden altar: "Aaron shall make an atonement *upon the horns* of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement *upon it*."

As if effectively to clinch the whole argument on what constituted the atonement and where it was made, verse 27 declares that the "*blood was brought in to make atonement in the holy place*"—not outside somewhere by the altar where the blood was shed, or upon the altar outside the tabernacle alone. If the atonement had been accomplished in the shedding of the blood, there would have been no need of a priest to minister the blood, and every sinner could have killed his own offering and thereby made his own atonement, in the field or anywhere, which was strictly forbidden. (Lev. 17:2-5.) It is repeatedly made clear everywhere in the Levitical writings, that it was the priest, not the sinner, who made the atonement; that it was the sprinkling, not the shedding, of the blood that constituted the atonement; and that the atonement must be made upon the altar and within the sanctuary. (Lev. 17:11; 16:27.)

Atonement Made Within the Sanctuary

It is pertinent to remark here that making the atonement "upon the altar," as emphasized in Leviticus 17:11, was, after all, making it *within* the sanctuary. No one will deny that the brazen altar and the service upon it were an essential part of the sanctuary and its service. Considering the nature of the service "upon the [brazen] altar," it could not be placed within the tabernacle as most of the other furniture was. But that altar and its service were an inseparable part of what is properly called the "sanctuary," while the word "tabernacle" applies only to the structure which housed the holy and the most holy places.

Carrying this consideration over to the anti-typical service, it is easy to see that the cross, without the gates of Jerusalem, corresponds to the "place where the sin offering was killed," at

the "side of the altar northward," and that the ministration of our High Priest is both "upon the altar" (using the typical figure), and wholly *within* the sanctuary of which He is now "minister" at the right hand of God. In harmony with the type, this ministration is properly called the atonement—bringing the sinner into at-one-ment with God.

In the New Testament, also, the work of atonement is made equally clear, though the word "reconciliation" is used to express the same thing, and is rendered "atonement" in Romans 5:11, as it might well be in other passages in which it occurs. "We were reconciled to God through the death of His Son." Rom. 5:10, R. V. Here the means for atonement was provided, but there can be no at-one-ment of the sinner with God until he responds to the call, "Be ye reconciled [atoned for] to God," and intercession is made for him by the Son of God, who "ever liveth to make intercession for" him. Heb. 7:25.

In other words, we are reconciled, on God's part, *through* the death of His Son, but we are atoned for "through our Lord Jesus Christ, *through* whom we have now received the reconciliation" through the intercession He is ever living to make. Rom. 5:11, R. V. Verily that intercessory atonement for the sinner is now going on in the "true tabernacle, which the Lord pitched" at "the right hand of the throne of the Majesty in the heavens." Heb. 8:2, 1.

With this outstanding harmony, therefore, between the Old Testament and the New, between the type and the antitype, it were well that we used the word "atonement" with better discrimination; namely, for the work of the typical priest in distinction from the sacrifice, and for the work of the antitypical Priest in distinction from the infinite sacrifice on the cross of Calvary. In so doing, much looseness
—Please turn to page 46

God and Creation (sermon outline)

By GEORGE MCCREADY PRICE, *Veteran Science Teacher, Pomona, California*

TEXT: Jeremiah 32:6-15

INTRODUCTION: "The evidence of the purchase" which was "sealed" was doubtless a clay tablet baked hard. That which was "open" was an envelope of clay outside the first (also baked), on which were engraved some of the more important facts about the purchase. Both were stored away for future reference, as evidence of the purchase which Jeremiah made on faith under very distressing circumstances.

These two forms of "evidence" may be taken as symbolic of the two forms of evidence of Himself which God gives us, the "open" in His written Word, the "sealed," those facts which we learn from what we are pleased to

term our "discoveries" from archeology or from nature. Of course, all true discoveries and inventions are properly revelations from God. (John 3:27; James 1:17; "Fundamentals of Christian Education," p. 409; "Counsels to Teachers," p. 277.) Nevertheless, it is convenient to speak of this distinction between the "open" and the "sealed;" for what was once "sealed" may later become "open." (See Dan. 12:9; Rev. 10:2; 22:10.)

I. "OPEN" EVIDENCES CONCERNING GOD.

1. The Bible.

- a. Its clear evidence about God all down through the centuries.
- b. Its reliability confirmed by the numerous instances of fulfilled prophecy.
- c. Confirmed also by what it has done, when accepted by individuals and by communities and nations. "By their fruits." Matt. 7:20.

II. "SEALED" EVIDENCES CONCERNING GOD.

1. Archeology.

- a. The "critics" long denied that such kings as Belshazzar and Sargon ever lived. They long denied that the Hittites were ever an important nation.
- b. Important discoveries confirming the historicity of specific statements of the Bible, or assisting in understanding the general tenor of the Old Testament: the Rosetta stone; the Behistun rock; the Moabite stone; the Siloam inscription; the Tell el-Amarna tablets; the discoveries at Ur of the Chaldees; etc.
- c. The many papyri confirming the New Testament.

2. Natural science.

- a. Physics and astronomy. Many very eminent men of science are now proclaiming that there must have been a genuine creation of the stuff of which the universe is composed.
- b. Biology.
 - (1) Life only from life.
 - (2) No new "kinds" being produced today either in wild nature or by laboratory experimentation.
- c. Geology. Many objective evidences of a universal flood, and many evidences that the flood was the cause of the major geological changes.

III. LAST-DAY MESSAGE CONCERNING CREATION AND MEMORIAL.

1. All the foregoing, both the "open" and the "sealed," combine to formulate and proclaim this last-day message. 2 Peter 3:3-7; Rev. 14:7.
2. "Blessed are they that have not 'seen,' and yet have believed." John 20:29.

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

The Greater Bible Work—No. II

THE call to soul winning has always embraced the highest qualifications. Together with the Spirit-filled life we define as consecration, there must be a culture of heart and mind which provides the proper capacity for growth. The Bible worker must be well read. She must know *how* to read. She must know how to cull from professional as well as current reading material the gist of information that will give her factual knowledge. Such reading must not be too laborious, for the time for reading is limited. A biographical background is inspiring, and gives reality to a message that is clothed in human interest.

In our work today the Bible worker has a broader sphere of influence than she had some years ago. Our expanding program of evangelism, the intensity of the task, and the shortness of time in which to perform it, suggest that we become experts in soul winning. There is still a true need for simplicity and humility, and yet an inferiority complex is not helpful to us personally, nor is it faith inspiring to others.

A life dedication which is born out of a conviction that we have "come to the kingdom for such a time as this," gives joy and poise. Human beings still need words of appreciation, but, nevertheless, a worker who constantly needs praise and humoring is blocking the wheels of progress. We must "know what Israel ought to do," and our satisfaction lies in the task well performed under the guiding hand of God.

Our present-day evangelism calls for workers with various talents. Our evangelists specialize in features which they have discovered will fit their approaches and methods of work. There are evangelists who have a talent and a burden to win youth to this message. Such need Bible workers with the ability and the preparation to direct child evangelism. Children's meetings may well be featured in their efforts.

Then there are evangelists whose natural bent toward music will make a varied musical program the strongest feature of their work. These evangelists find a definite need for chorus directors who can organize choirs and lead out in instrumental music. Some Bible workers are pianists or singers, while others are gifted in conducting junior choirs.

There are evangelists who emphasize the

health work as the entering wedge for evangelism. They find the services of a nurse, who is also a Bible worker, of special help. There is also a place for the dietitian who can do Bible work. Evangelists must find workers whose talents and disposition blend with theirs. There is sound wisdom in the evangelistic company whose experience, as they work together, builds for strength and proficiency.

This is the second of a series of outline studies planned to appear each month during 1941 in these columns of THE MINISTRY. They will deal with the call, qualifications, scope, and methods of the profession. While we can merely touch the high points, it is aimed that these studies will lead the Bible worker into a deeper appreciation of the sacred and important call to this gospel ministry.

Qualifications for Bible Work

I. BIBLE WORK EMBRACES HIGH STANDARDS

1. Feeling a lack of one's ability. (Isa. 6:3-5; Ex. 4:10.)
2. Accepting the sufficiency of Christ. (2 Cor. 2:16; 3:5; 12:9.)
3. Meeting the qualifications for Bible work. (COL 336; MH 474, par. 2; AA 359.)

II. NATURAL ABILITY AND TRAINING

(GW 80, 334, 335, 118; AA 203, 204.)

1. Prerequisite, heart culture. (AA 332, 507.)
2. Mental ability and capacity for growth. (AA 235, 455.)
3. Knowledge of our message and its methods. (2 Tim. 2:15.)

III. PERSONALITY TRAITS

(See "Art of Personal Evangelism," by A. J. Wearner, pp. 53-59.)

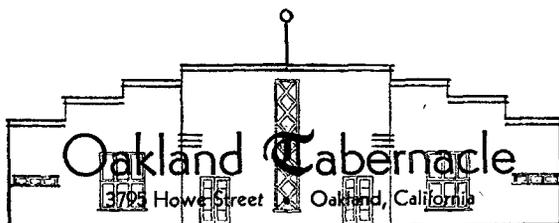
Love. Zeal. Dignity. Simplicity. Patience. Tact. Courage. Determination. Gentleness. Humility. Earnestness. Consecration. Self-sacrifice.

IV. LEADERSHIP TRAITS

1. Individuality. (AA 275, 276, 401, 402.)
2. Insight. (AA 234, 279, 307, 397; John 2:25; 1 Cor. 12:10; 2:11.)
3. Vision. (MYP 24, 25.)
4. Buoyancy and pliability. (AA 300, 301, 326, 344, 357, 363, 449, 452, 490, 491, 494, 500, 510; 9 T 118.)
5. Ability to plan and execute. (AA 353, 501.)

L. C. KLEUSER.

PAUL OMAR CAMPBELL
EVANGELIST
CLAYTON E. ACMOODY
ASSOCIATE EVANGELIST
LON C. METCALFE
MUSIC DIRECTOR
T. HOUSEL JEMISON
ASSISTANT DIRECTOR
MRS. PAUL CAMPBELL
PIANIST



MRS. NAN MACKENZIE
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MRS. BERTHA KUYKENDALL
BIBLE WORKER
MRS. T. HOUSEL JEMISON
SECRETARY
MRS. LON METCALFE, R. N.
NURSE

OUR RESPONSIBILITY TO REACH ALL CLASSES

By NAN MACKENZIE, *Bible Worker,*
Oakland, California

The attractive letterhead which accompanies this article is used by Evangelist Paul Campbell of Oakland, California, who recognizes ALL the workers in his company by placing their names on his letterhead. This gives them a decided advantage in making contacts and gaining entrance into the homes of the people, and thus they feel that they are definitely an integral part of the evangelistic company. Such recognition is to be commended. Note the neat design of the tabernacle, as shown in the cut in the center.
—Editors.

THE greatest commission ever entrusted to mortal man is set forth in the command, "Go ye into all the world, and preach the gospel to every creature." What a responsibility! and what a privilege! Here is a commission which has in it nothing of caste or nationality, but the proclamation of a faith that is adapted to meet the needs of all peoples, all nations, all classes of men.

To whom has this commission been given? We are told that "the church is God's appointed agency for the salvation of men," and the church includes every member. But although every member is included, and there is work for all, the minister has been ordained of God to lead out in this great work. This, then, is the great responsibility which the minister and the Bible teacher must accept.

To whom must the gospel be preached? "To every creature," rich and poor, bond and free. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28. Yes, as workers for God we must reach men where they are. (See "Christ's Object Lessons," p. 511.)

There seems to be a tendency to confine our efforts to those in the humbler walks of life, for they seem to respond more readily to the pleading of the Holy Spirit. But God is no respecter of persons. Should we not therefore put forth greater effort to reach the better class of people—not better in the sight of God, but better in the eyes of the world? We must reach those who have a supposedly superior education, worldly position, and honor, and an

abundance of this world's goods, as well as the poor, less-privileged class of people.

We must not look upon this class as hopeless; for many among them are searching for truth. They have tasted of sin's pleasures, and have been blinded and dazed by earth's fading glory. But they have not found that which brings lasting peace—"the more abundant life." To them the acceptance of the Saviour would bring "a glow of perfect peace, perfect love, perfect assurance."—"Christ's Object Lessons," p. 420. We read further in the writings of the Spirit of prophecy:

"The compassionate Redeemer bids His servants give to rich and poor the call to the supper. . . . By your persevering, determined efforts, compel them to come in. Let ministers of the gospel take hold of these worldly moneyed men, and bring them to the banquet of truth that Christ has prepared for them. He who gave His precious life for them says, 'Bring them in, and seat them at My table, and I will serve them.'"—"Gospel Workers," p. 350.

I believe that much depends upon the manner in which the truth is presented. We must vary our presentation with the class of people among whom we work. As we study the manner in which Paul carried the gospel to both Jews and Gentiles, we find that he shaped his message to the circumstances under which he was placed.

Let us bear in mind that the work is the Lord's, and that it will take more than human wisdom to reach souls. As we go to them with our hearts aglow with the love of God, our faces radiant with the indwelling of the Holy Spirit, and our lives pure and "fragrant with the perfume from the garden of the Lord," hearts will respond, and souls will be won to the Master.

Courtesy, refinement, and dignity are necessary, a lack of which may greatly hinder our work. This instruction from the pen of God's messenger will aid us in our efforts for others:

"There is the greatest necessity that men and women who have a knowledge of the will of God, should learn to become successful workers in His cause. They should be persons of polish, of understanding, not having the deceptive outside gloss and

simpering affection of the worldling, but that refinement and true courteousness which savors of heaven, and which every Christian will have if he is a partaker of the divine nature.

The Lord has placed upon His church the responsibility of determining the time of His coming: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Shall we not, with renewed courage, rise and finish our God-given task—the giving of the gospel to every creature—and hasten the day of His return?

Singing Groups in Bible Work

By IRENE B. ANDERSON, *Bible Worker, Sacramento, California*

SINGING, or sunshine, bands have proved a blessing to many in hospitals and sanitariums, and around beds of sickness in homes. I decided to try using singing bands for my interested people, and they have proved a great blessing, not only to the ones for whom we sing, but also to the young people who assist in this work.

I use six or eight singers. I am not always able to find trained singers, but if I can just find those who sing from the heart, I am satisfied. We gather together and go to a home where I have made an appointment, usually on Saturday night. Sometimes we are able to use an instrument, an accordion or a violin. But if not, we sing anyway.

We take books along and pass them out to the members of the family. After singing some old favorite song, we find the family joining heartily with us. We sing several songs together, and sometimes have a special song. Occasionally we have someone give a sacred reading. Then we read a short Scripture and ask all to kneel in prayer, which they gladly do.

Through our singing band we were able to arouse the interest of a young woman, a Latter-day Saint. She is now taking studies, and her husband is also interested.

One night we called in a home in which the husband was a Catholic. He watched us carefully, and after we had gone he said to his wife, "Folks like those take the meanness out of a person." Today he is taking Bible studies with his wife. Truly, song has power to subdue rude natures. Hearts are touched, and the Holy Spirit has a chance to work. The following quotations from the Spirit of prophecy emphasize the value of song:

"There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—*Education*, pp. 167, 168. (See also "Patriarchs and Prophets," p. 594.)

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THE BOOK SHELF

Books, Reviews, and Discussions

Current Religious Thought: A Digest,* Charles S. MacFarland, Revell, New York City, 1941. 185 pages. \$1.50.

The author of this work is general secretary emeritus of the Federal Council of Churches. This present volume is the fourth in a series that seeks to present, in the words of the preface, "a partial cross section of the religious and theological thinking of the immediate and recent hour."

The work consists of a review of recent prominent religious books that present the varied views of religious leaders. A total of forty-five are reviewed. They are grouped under the following heads: "Contemporary Theology," "Current Religious Philosophy and Ethics," "The Church and the Kingdom," "Re-Examination of the Social Gospel," "Psychology and Religion," "Personal Religion," "Christianity and Crisis: God or Caesar."

We do not have to agree with any of the views of the writers—and with many of them we disagree vigorously—in order to conclude that this book gives us in most compact form the kind of thinking that controls religious leaders today. Doctor MacFarland's reviews are very impartial, so that the views of the various authors stand out clearly. He reserves a chapter at the end for his own views.

The most striking impression made on the mind of an Adventist reader is that the authors discussed in this digest talk a language very different from ours. They live in a different world. The next fact that stands out is that all the old controversies between "Fundamentalists" and "Modernists" are dead issues so far as almost all prominent churchmen are concerned. It is not simply that they are Modernists and thus give no quarter to opposing views. They do not consider that Fundamentalism is any longer an issue.

The religious world has moved some distance since the vigorous evolution discussion of the early twenties. We cannot but be persuaded anew how strange and different our voice must sound in contrast to the preaching found in most churches today.

Another fact that impresses us is the note of disillusion that controls the thinking of many of these theologians. Gone is the sweetness-and-light view of the world. That much is heartening. It provides a proper setting for our view of a better world.

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*Elective, 1942 Ministerial Reading Course.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

☛ The technique of another Bible School of the Air

THE GROWING "AIR ARM" OF THE MESSAGE

By MELVIN K. ECKENROTH, Radio
Evangelist, Anderson, Indiana

WORLD WAR II has proved to the world one important military fact. It has demonstrated beyond a doubt the potent power and effectiveness of a strong air force. It is the strong air force that precedes the advancing army, and prepares the way. It breaks down the enemy, weakens its defenses, and destroys its communications. The more effective the air arm, the easier it is for the advancing army.

Similarly, we conceive radio work to be the mighty "air arm" of the third angel's message. It has proved to be so in our endeavors here in Indiana. The radio has before it greater potentialities than has any other device that God has given to us as a people to hasten the finishing of the work. The final movements are to be rapid ones. Our methods of soul winning must be kept apace with rapidly accelerated movements in the world. The old-fashioned horse-drawn artillery, regardless of its effectiveness in its day, could not maintain the pace of modern conflicts.

Our world has been made radio-conscious. The proper use of the radio, combined with effective follow-up work, will prove to be the real "air arm" of the message. The great objection to radio work in the past has been the meager results obtained from the outlay of a large amount of money. The "Bible School of the Air" plan, however, has changed the approach and method of conducting radio work, and has largely removed the financial objection.

We prepared the way for our summer evangelistic campaign by beginning our Bible School of the Air six weeks before our tent effort began. During these weeks general topics were discussed, such as world conditions and the need of spiritual revivals. It was so planned that the Bible lessons on the air were co-ordinated with the subjects to be presented in the tent. Thus, when we announced our opening meeting at the tent, we began the same

study on Daniel 2 over the Bible School of the Air. We urged all those attending the lectures at the tent to listen to the radio lectures also. In this way the messages at the tent were reinforced, and these truths became fixed in the minds of the people. All who were members of the Bible School of the Air received printed Bible lessons. Thus they received more literature on the subject than they would have received at the tent alone.

We experienced more concerted opposition to our work here in Anderson than in any other place in which we have labored. Local churches distributed printed sermons and thousands of pieces of literature by local pastors, denouncing us, and radio time was purchased during which the public was warned against us. The local ministerial association of Protestant ministers brought in nationally known evangelists to preach in a tent with a seating capacity of 2,500 people. They continued their work for six weeks. But through all this, our work has come forth victorious. Our crowds increased, our offerings grew larger, and we packed more people into our little three-pole tent than the other speakers could persuade to come out to hear them.

How were we able to maintain a large attendance and an interest through all this? Primarily, we must attribute it to the protecting

(1) **LISTEN IN!**
WHBU, ANDERSON, INDIANA
1240 kilocycles
to the Fascinating

"BIBLE SCHOOL OF THE AIR"

Heard daily Monday through Friday at 6:30 in the evening; Saturday morning at 8:45; Sunday morning at 9:15

Hundreds from more than 70 cities and villages in this section of the State are studying the Bible by correspondence! Free printed Bible lessons are mailed to the student every week! There are no "strings" to this amazing offer! Write today to

"THE BIBLE SCHOOL OF THE AIR,"
Box 5, Anderson, Indiana

1. Card Used to Invite People to Listen to Radio Program

*Accompanying this article are reproductions of cards, letters, and other promotional material used in Elder Eckenroth's radio work. Any who are interested in a further study of radio correspondence course work, principles, and procedures, may well study the series of articles by Dallas Youngs in the March, April, and May, 1941, MINISTRY.—EDITOR.

hand of God over His cause. Secondly, we sincerely believe that the radio work was our constant defense. We could reach the people by stating the truth of God in an affirmative way. Thus far we have baptized forty-two people here in Anderson, and we have more than a hundred more names on our selected list. We also have 91 additional families who are members of the Bible School of the Air. This makes a calling list of at least 191 families.

We have been on the air less than five months, and have more than five hundred members in our Bible School of the Air. The plan is simple, but effective. We are using the Community Bible School lessons. We invite the people to write to us, requesting membership in the Bible School of the Air. Our initial radio announcement concerning the course is something like the following:

DEAR RADIO FRIENDS:

Haven't you always wanted to have a clear understanding of the Bible? Those difficult passages, those strange prophecies, have probably baffled you. Now your prayer has been answered. In times past it required considerable money to attend some religious school and systematically study the Bible. But now you will have opportunity to study the Bible in the most modern and fascinating way. And better yet, these Bible lessons are presented to you absolutely free of charge.

The "Bible School of the Air" is a radio Bible correspondence institution. It consists of twenty-four, well-printed, illustrated Bible lessons. One printed lesson will be sent you each week. All you do is study the lesson carefully, while it is taught to you over this station every day at this same hour. You simply write out the answers to the test questions at the end of the lesson, send them to us, and we then grade your paper and return it to you with the next lesson. Isn't that interesting? Don't you think that would be a real blessing to you? It will make the Bible a new book to you.

Why not write today for full information and for the introductory lesson, "How to Understand the Bible"? It's all free of charge. Amazing though this offer is, don't think for a moment that there is a catch to it. It is the newest idea in religious broadcasting. Write to us tonight.

THE BIBLE SCHOOL OF THE AIR

Box No. 5
Anderson, Indiana

To those who write us requesting membership in the Bible School of the Air, we send a letter explaining the plan of study, and enclose a membership card shown here. (No. 2.) This gives an idea of how we got the plan started. Once it is moving, it will increase in momentum every week. We are now sending our lessons to more than seventy-five different towns and cities, and our station is only a 250-watt station. Where a larger station is available, the possibilities are enormous.

After we presented the Sabbath truth over the air, we sent the names and addresses of the Bible school members to the elders of local Seventh-day Adventist churches. We asked them to contact these people, determine their interest, and begin Bible studies with them.

The Ministry, February, 1942

(2)

THE BIBLE SCHOOL OF THE AIR

I hereby request membership in the new correspondence Bible School of the Air. I will send in my written answers to each lesson, and will put forth every effort to complete the course. I am under no obligation for filling out this card. The lessons are free!

Name

Address

City State

(Card is self-addressed on other side)

2. Membership Card

[Introductory letter to accompany first lesson]

DEAR STUDENT:

Enclosed with this letter you will find your introductory lesson to the "Radio Bible Correspondence School," known as the "Bible School of the Air."

This is just the first of a series of 24 Bible lessons. We suggest that you secure an inexpensive binder, at some ten-cent store, in which you can place these lessons and preserve them for future reference.

This introductory lesson does not contain any test questions. All the following lessons will have test questions at the end of the lesson. You are to write out the answers to these test questions and send them in to me. As soon as I receive your answers, I will correct them and send them back to you with the next lesson. You need not wait until we have discussed the lesson on the air. In fact, it will be more enjoyable for you if you will write out your answers and then see whether you had them right.

If at any time you have any questions concerning the lesson under discussion, feel free to write to me. We shall answer your question over the radio unless you request us not to. Your name will not be mentioned.

I know you will get a real thrill out of this course. May God richly bless you as you study.

Very sincerely,

M. K. ECKENROTH.

While our conference home missionary secretary was doing Harvest Ingathering work in Kokomo, Indiana, he met a woman who is a prominent physician. She asked whether his work had anything to do with the Bible School of the Air. He told her it did. She replied that she desired studies in her home, and that at least thirty of her acquaintances were

(3)

THIS IS TO THANK YOU!

We of the "Bible School of the Air" want to acknowledge your special offering which we received from you. The amount you enclosed was \$, and we assure you that it will be carefully used in this great radio endeavor. We ask for your continued support, by your prayers and financial assistance.

Most sincerely yours,

"The Bible School of the Air"

3. Acknowledgement Card for Offerings

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interested in studying with her. Arrangements were made for a Bible school to be formed in her home.

This worker met a man in the same city who was a member of the Bible School of the Air. For more than forty years he has been a Sunday school teacher in a large city church. He said: "That man Eckenroth has sent me literature that has undermined all my faith in the doctrines of my church." When asked what he intended to do, he replied, "What else can a man do but believe it?"

Experiences like these could be multiplied. Testimonial letters that would fill a book could be given. In five months of this work we have received more than four thousand letters and cards. In our first fruits of the effort here in Anderson, we have baptized five persons who were directly interested in this truth by the radio. Two of these are a doctor and his wife. Their conversion is a story in itself. Their first tithe check to this cause was \$125.44.

How is such a program financed? The conference here has not assisted our work with a single penny. But our people are willing, yes, eager, to sacrifice for any program that will hasten the coming of Jesus our Lord. Funds from the radio audience are increasing, and will largely remove the burden from our people in a little while.

The Bible School of the Air idea is still in its embryonic form. I believe that when sufficient experience has been gained in producing the best type of lessons, methods of promotion, etc., we shall see even greater victories gained for this truth by radio. The Bible School of the Air affords that personal touch so necessary to the successful winning of souls. Radio is truly the "air power of the advent message. Let us develop this "air arm" until its influence is irresistible.



HIGH POWER.—Just out of reach from my window stretches a wire which carries a heavy current of electricity for light and power. It is carefully insulated at every pole that supports it, and it is carried well out of common reach. If I could lean far enough out to touch it, death would be swifter than the tiger's leap or the serpent's sting—as swift as the lightning stroke.

Yet the doves light on it and take no harm. They fly from my window sill, where I sometimes feed them, to preen and rest upon it in safe content, and then fly off again to their search for food or nesting. The secret is that when they touch the full-power wire, they touch nothing else. They give themselves wholly to it. My danger would be that while I touched the wire, I should also be touching the earth through the walls of my house; and the current would turn my body into a channel for escape. But they rest wholly on the wire, and experience neither dread nor danger. They are one with it, and they are safe.

So would God have us seek our safety in complete self-surrender to His power and love. It is when we reach one hand to Him, while yet we keep fast hold of some forbidden thing with the other, that we are in danger.—*Watchman-Examiner*.

The Book Shelf

(Continued from page 15)

We do not say that an Adventist preacher would receive great edification from reading this volume. Nor, indeed, will he receive much edification from reading much of the somber history that records both secular and religious activity through the centuries. But there is a certain amount of needful information in both, and it is on this basis that we consider the present volume worth the few hours it takes to peruse it.

F. D. NICHOL.

[Associate Editor, *Review and Herald*.]

Ministerial Ethics and Etiquette,* Nolan B. Harmon, Jr., Abingdon-Cokesbury Press, Nashville, Tennessee, 1931. 187 pages. \$1.

Even in the ministry might be found that type of the male of the species which disdains the very word "etiquette" as being incompatible with virile manhood. However, a study of this work must leave the most masculine mind without impression of effeminacy.

Adopting as his thesis, "The ministry is and ought to be where popular thought is inclined to put it—the highest form of professional service," and eschewing any discussion of "knives and forks," or the multitudinous details of deportment and manners dealt with by Emily Post and similar authorities, the author addresses himself to a serious discussion of those deep and basic principles which are inherent in the claims and position of the gospel ministry. Assuming that the minister is always a gentleman, and that "conduct unbecoming a gentleman is always unbecoming a minister," it is made patent that very often conduct that might be permitted in other gentlemen would be entirely inconsistent in the life of a minister. Codes that have been formulated and adopted by leading denominations and ministerial organizations are freely drawn upon, and quoted in complete text in the appendix. Far from being a merely negative collection of don'ts, the book is packed with constructively helpful suggestions on the best ways of doing things, covering the entire scope of a minister's life and activities.

No one who is in any degree aware of the sacredness of the ministerial calling will read this volume without finding himself ready to agree with a writer in the *Christian Advocate*, who says: "The author has put all ministers under obligation to him." If every Seventh-day Adventist minister and all who serve as leaders in local churches could be led to make use of such a "Blue Book" in a conscientious, Spirit-led effort to properly adorn their noble calling, what a refreshing and urgently needed

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*Elective, 1942 Ministerial Reading Course.



¶ What the leadership of this movement rightfully expects of our college music departments in their preparation of ministerial students

MUSIC TO PARALLEL EVANGELISTIC ADVANCE*

THIS movement has a right to expect that ministerial graduates, turned over to our conferences by our colleges, shall have had a well-rounded training and a reasonable laboratory experience in the basic features of ministerial life and activity, ere they enter upon regular field work. Experience and wisdom can, of course, come only with time, and no one justifiably expects these qualities of maturity at the outset. But adequate preparatory training, suited to our primary denominational needs and objectives, is essential, and is rightly to be expected from our training centers. And this definitely includes evangelistic music training.

Complaint has at times been registered, by our conference committees, against shortcomings in the distinctively ministerial aspect of the training in certain college theological departments. They have said that the training has not always been thorough, complete, and practical enough; that it fails to compass many of the primary responsibilities in the pastoral and evangelistic fields.

This complaint regarding inadequate training has, in instances, been altogether too well founded. And what is the cause of this weakness? Some of our Bible teachers have not participated in, much less conducted, an evangelistic effort in years—and, in instances, never. Small wonder, then, that such instructors impart largely theory, and often miss many of the practical essentials of evangelism. Their own personal ministerial efforts have been largely in pastoral lines, in connection with established churches. Yet evangelistic ministry is basic in this movement, especially in the training of ministers. A number of our Bible teachers, sensing their lack, are resolutely setting themselves to change the situation by personally connecting with evangelistic efforts. In this way, they will familiarize themselves with the

problems at first hand, and thus be able to give the necessary instruction, based on experience and observation.

The same is true of our Bible worker instruction. Rarely has an experienced Bible worker been connected with a college to bring the real Bible worker vision and spirit to our young women, and to teach the field-tried methods that are imperative for truly successful Bible work. And the results are likewise tragically apparent. The movement has set itself resolutely to change this situation in both these fields, however, as the actions of the recent General Conference clearly attest. And the hour has also come to study the music side of our ministerial training.

Two Distinct Divisions of Ministry

Let us now turn directly to this music aspect of ministerial training, and study the college music teacher's relationship thereto. To grasp the problem of music and the minister, it is imperative, first of all, to realize that there are two major divisions of ministry in the advent movement—which movement, be it particularly noted, is not simply another church, but basically a world-encompassing, evangelistic, reformatory movement. These two general divisions of ministry are (1) the pastoral, and (2) the evangelistic.

For the purpose of this discussion, these two divisions will be treated as quite separate and distinct, though they are frequently blended in practice. The first, or pastoral, ministers chiefly to *congregations of Adventists*, who are already members of the household of faith. The second, or evangelistic, is principally concerned with *audiences of non-Adventists*, whom we seek to win to the faith. While all ministry should have the same soul-winning objective, the methods in these two types of ministry are quite dissimilar.

In recent years we have drifted more and more, denominationally, into hovering over our churches. But a definite turn has come in that tide, as a review of the actions of the recent Evangelistic Council, just prior to the General Conference, as well as field reports, will clearly evidence. This important Council, with

*Address given at S. D. A. College Music Teachers' Convention, Washington, D. C., August, 1941. Subsequently sent in mimeographed form to seventy-five of our leading evangelists, evangelistic song leaders, and professional musicians with evangelistic contacts. The responses revealed hearty and unanimous support of the positions set forth.

its recommendations adopted by the General Conference in session, unquestionably marks the dawn of a new era in this cause, characterized by a definite shift in emphasis, from hovering over the churches to direct evangelism for the unsaved. This policy particularly concerns all younger men, and all new ministerial recruits, who are the subjects of college training in evangelism. These "evangelism first" objectives, be it remembered, are no longer simply ideals, but are adopted policies of the movement, which are to be increasingly stressed and applied. Note the gist of the actions:

1. Evangelism to have "a preferred place in the yearly budget."
2. Each pastor and district leader to participate in at least one evangelistic effort each year.
3. Opportunity for executives and departmental workers to do the same.
4. Unworked territories to be surveyed and entered.
5. Annual goal of ten per cent increase in membership.
6. Ministerial interns to be connected with three evangelistic efforts during their two-year internship.
7. Young evangelists of promise to be developed into city evangelists.
8. "That we encourage our young men who possess musical talent to give prayerful consideration to God's call to give their lives to singing evangelism by preparing themselves for effective congregational song leadership, and by training themselves to interpret the gospel in solo singing, emphasizing in their vocal work the touching of hearts through the tender influence of simple, effective songs; and that all our colleges be urged to provide training in song evangelism and music appreciation in our ministerial courses."
9. Definite expansion of radio evangelism.
10. Ministerial Association secretarial staff to include an Association secretary to foster evangelism, and an assistant secretary to foster the Bible work, through institutes, councils, field work, etc.
11. Our colleges to strengthen their training courses, and an advanced course for Bible workers to be introduced into the Theological Seminary.

In the light of this clear policy, I am persuaded that the music departments in our colleges must shift their ministerial music training emphasis from an almost exclusive concentration on pastoral music, to the evangelistic side. At least, they must enlarge their scope, if they are to cover this primary need. The chief college emphasis of the recent past has been upon a *capella* choirs, great choruses, and the religious music classics. The evangelistic need, on the contrary, calls for a fundamentally different concept, equipment, emphasis, and objective.

Confusion over this point is one of the chief causes of past difficulties and misunderstandings. Not all have had a clear conception of distinctions, spheres, and objectives in these two basic phases of ministry. With a clear understanding and a readjustment of emphasis, the difficulty can surely be removed. But the distinction must be recognized and the emphasis must be shifted in order to accomplish this necessary end.

Let us develop the differentiation between the pastoral and the evangelistic, as it involves the music phase. *Pastoral music* centers in the church, as a body of Christians assembling in the church edifice for worship, edification, instruction, inspiration, and service. This general "church" category includes, of course, the Sabbath school, the Missionary Volunteer Society, and such special occasions as the quarterly service, the baptism, and the funeral. Neither publicity handbills nor evangelistic song services are part of this type of service. The congregation does not have to be persuaded to attend, but assembles spontaneously for worship.

This is, of course, the type of music ministry to which the music teacher is constantly accustomed, in which he is trained, for which he is responsible, and in which he continuously participates. The religious services of the college are pastoral and churchly, wherein routine and quiet formality are natural. Here, the congregational hymn is the musical unit, and the center of the music of the church. The music teacher deals principally with a congregation of regular worshipers, a semicontinuous choir of voices, many of whom are under special training. There are usually large choruses for oratorios, cantatas, and heavy anthem renditions. These more impressive music features naturally find their center in the college church, comprised largely of musically inclined young people. As such, they give a definite impress to the student concept.

In the instrumental phase of this pastoral field, the stress and constant requirement is for quiet preludes, interludes, offertories, or postludes, appropriate to the worship hour. Usually there is a pipe organ, which lends dignity and depth to the service. Thus the emphasis in the college has been chiefly upon the pastoral phase of music, if it may be so termed.

Function of Evangelistic Message Song

The other phase of religious music centers in the *evangelistic meeting*, which deals with an audience of listeners, not a congregation of worshipers. And there is a vast difference between the two. The evangelistic audience has to be gathered, held, and brought back again. Parenthetically, it may be added that although these evangelistic meetings may be held in the church by the pastor, nevertheless the same principle obtains for this type of service, irrespective of the place.

The evangelistic audience is brought together out of every conceivable sort of background, condition, attitude, and environment, drawn by publicity, personal invitation, sight of the meeting place, or hunger for the truth. Some come from quarreling families and broken homes, others from happy homes of refinement.

Some come out of sheer curiosity, with an hour to spend. Others come to scoff and to cause mischief. And still others come out of spiritual unrest and longing, drawn by the Spirit of God. Few have an interest to start with, nor do they at first expect to become regular attendants throughout the series. That is the typical audience—Catholic, Protestant, Jew, infidel, agnostic.

The evangelistic service for the public centers, not in the stately hymns of church worship, but in the *evangelistic message song*. With these are always intermingled, of course, the hymns of the ages which have become the heritage of the church universal—for the evangelistic service embraces worship in its scope, and eventuates in a body of believers added to the church. But the evangelistic song is as different from the worship hymn as the evangelistic address is different from the pastoral sermon. Each is appropriate in its place, but both would be out of place and ineffective if reversed. The content and form are different, and the music is for a different purpose in each case. There is no antagonism between them. One is not right and proper, and the other wrong and improper. They simply have distinctly different functions to serve. They have different content, method, objective, and results, be it ever remembered.

The musical center of the evangelistic meeting, then, is the song service, with the evangelistic message song as the musical unit. This has a definite evangelistic function to perform. The evangelistic song service is not to entertain or to entrance. It is not to display talent or win applause. Its purpose is to change indifference into interest, and ultimately to lead to decision and to acceptance of the message. But its immediate purpose is to blend a heterogeneous group of men, women, and youth, who assemble that particular night, into a united group of hearers, receptive to the evangelistic message of the hour.

This means the effective subduing of anxieties, sorrows, discouragements, antagonisms, indifference, cynicism, desperation, and hostility—as the case may be. These people must be changed, so far as is humanly possible, by participation in the song service, and by tactful, appropriate words upon the part of the song leader. They must be transformed into eager listeners to God's message. Here is scope for consecrated talent, the highest skill, and the greatest exercise of personality, in the mastery of assemblies. This is a field that is seldom exploited to the full. This does not mean or involve sensational stunts, clowning, bombast, banter, or cheap, syncopated tunes, but consecrated, winsome, compelling work for souls by the song leader during the song service, and during the remainder of the meeting.

—To be concluded in March

The Book Shelf

(Continued from page 18)

reform would surely be seen in the order and spirit of our church services, as well as in respect and reverence from the worshippers.

B. P. HOFFMAN. [Professor of Biblical Exegesis, Theological Seminary.]

Growing Into Life,* by Basil Miller, Revell, New York City, 1938. 155 pages. Price, \$1.50.

In this book, Doctor Miller has ten chapters packed full of good things. He reviews the early endowments of life, calls attention to basic psychological principles and their application to the problems of those who are growing into life. Every minister of the gospel should be conversant with this all-important topic, and without question this book will be a help to him in meeting the needs of the growing youth of his church.

The religious worker will find here much that will assist him in presenting spiritual truth. The types of conversion, the natural steps in religious awakening, the effects of social environment, and the harmonizing of life values, are of great import in character development. All these demand the earnest consideration of those who desire to unfold the spiritual possibilities of youth. This volume will very definitely contribute to this end.

C. L. BOND. [Associate Secretary, Missionary Volunteer Department.]

Shadow of the Broad Brim,* by Richard Ellsworth Day, Judson Press, Philadelphia, 1934. 234 pages. \$1.50.

Here is the fascinating story of Charles Hadson Spurgeon, who began his public ministry at sixteen years of age in a small country church, originally a barn, with a congregation of less than twelve at the first meeting. "In a few weeks the little chapel was packed. It pleased God to turn the whole place upside down. It was the ancient miracle of the Spirit honoring a lad with a blameless life and a golden message."—Page 73.

Three years later, at the age of nineteen, he had a congregation of more than four thousand and the pastorate of one of the largest London churches. "For a period of over three years he had an average attendance of ten thousand every Sunday."—Page 97. Larger churches and tabernacles were built, and in his twenty-third year of life he spoke to an audience of 23,754 by turnstile count.

This is no ordinary biography. Every page sparkles with reality and freshness. It is intensely practical to intern, evangelist, personal worker, pastor, and Bible worker, in fact, to

—Please turn to page 39

*Elective, 1942 Ministerial Reading Course.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Called to give the gospel to the millions—

OUR PRIMARY BUSINESS IS PREACHING

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

A CALL to the ministry is a call from God. The one upon whom the hands of ordination have been placed is, in a special sense, God's man. He is set apart by God for a special work. He is to recognize in his call that he is chosen to represent the Master before the world. A man may choose to become a doctor, a lawyer, a dentist, or a businessman, on the ground of natural ability and inclination. But he cannot rightly choose to become a minister. It is here that Christ's words apply, "Ye have not chosen Me, but I have chosen you."

Satan is ever tempting men called of God to treat with indifference the sacredness and importance of this work. An indifferent, careless preacher is about the most effective instrument the devil can find. He helps no one, but hinders many. Men are ordained of God to preach the gospel. Regardless of the many side issues that may be crowded in upon the minister, he must not forget that his life's work is to preach the gospel. If he fails to recognize this fact, or fails to do this work, he fails in his ministry.

What are the evidences that a man, set apart by ordination, is fulfilling the purpose for which he was called? "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15:16. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:8.

The acid test of every man's call to the ministry is his ability to win men and women to God. When Christ ordained and sent forth the twelve, it was to preach the gospel. They were charged under God to save men and women from sin. They were to make disciples for Him. Nothing was to obscure or obstruct this vision. From place to place they were to go with their message. They were not to be cumbered with material things. Christ said, "I will make you fishers of men." They were to catch men for God. And no minister called of God will be content unless he is out in the midst of the stream of humanity fishing for lost souls.

In emphasizing evangelism and its importance, I am conscious of the many demands made upon our ministers in the way of campaigns and money drives. Many things are crowded in upon us. We are not discussing how to do away with these things. They are part of our denominational program. But I think it well worth our effort to see if we cannot find more time for aggressive evangelistic work while carrying our denominational program. Not many, but some, have used the various campaigns as an excuse for not doing more evangelistic work. Perhaps they have not known how to organize their work. Since it is so much easier to rate men by a financial standard, they may have feared that their call to the ministry would be questioned unless they rated well as church financiers.

On the other hand, other men in the same conferences, working under similar conditions, have raised their goals, put over all the campaigns, and at the same time put on a definite evangelistic program. As we think of this matter, let us ever remember that souls, not goals, are the evidence of a man's call to the ministry. They are evidence not only of his call, but of his qualifications for remaining in the ministry.

Spiritually Minded Vs. Materially Minded

In speaking about evangelism and a more successful ministry, there is one matter that I would especially emphasize. It is a thing that may become our greatest enemy. I will call it "becoming materially minded." Because a minister, as someone has said, has learned that he cannot "preach on earth and board in heaven," his mind turns to material thinking. He cannot entirely divorce himself and his family from thinking along this line. He must buy, plan, and budget his resources. So many things in connection with the church work must be met by material planning and action. The constant whirl of activities, the many calls for money, the repairing and building of churches, all have a tendency to make men materially minded.

It seems impossible to separate the material

from the spiritual in our work. But notwithstanding the many material things that must be considered, the minister must be spiritually minded. He must not forget that his is a spiritual work. Some ministers have given such close attention to the material things, have studied them so studiously, that they can tell you without hesitation the financial rating of everyone in their church. They know how many paying members there are in their congregations. This no doubt helps in organizing the finances of the church; but can these same ministers tell how many praying members there are in their congregations?

I fear that some men are becoming more money-minded than Christ-minded. Important as finances are, let us remember that in our work the "almighty dollar" has never proved to be either "all" or "mighty." If raising funds and reaching goals makes a minister materially minded, then these things which have been intended to bless humanity in the mission fields beyond, become a serious stumbling block. I think it is possible for a minister, if he retains that relationship to Christ which he should retain, to be spiritually minded, to lead his church into green pastures of spirituality, and at the same time to make the campaigns in the church occasions for spiritual exercise, rather than hard money-raising drives.

I like Paul's expression—a "good minister of Jesus Christ." There is much in this. A good minister's work must not only *look* right; it must *be* right. A little boy who received a puzzle for Christmas, after some effort in trying to assemble a square out of the many small pieces, came to his father and said, "Look, daddy; I got a square out of it." The father, looking upon the work of his son, saw that he had a rectangle—almost a square—with four pieces left over. "How about these extra pieces?" "Oh, that's all right; it looks square."

That is the tragedy of it with many of us. It *looks* square. To mortal eyes, our ministry may look all right, but how does it look to Him who knows? Are we, as ministers, measuring up to the requirements of God for such a time as this? Have we allowed material planning and thinking to shear us of our locks of power? Are we satisfied with the success we have had?

The test of a man's call to the ministry is proved by his ability under God to win men and women to Christ. I think Christ is pleased to have His ministers bear much fruit. Surely the man who goes on from year to year with practically no fruit, no souls won, should himself question his call to the gospel ministry. A man who was engaged in reconstruction work, making over old buildings, once advertised his business in this way: "Conversions

a specialty." That is not a bad motto for us as gospel workers.

No one can dispute the claim of evangelism. In my judgment, it is the primary task of the church. We all believe in it, and want to see it done. But we permit various things to crowd in, with the result that year after year slips by with very little accomplished. It seems to me that we have reached such a solemn time and such a late hour, that we dare not let the days slip by without every man's actively engaging in some aggressive form of evangelism.

I believe, too, that every minister of Christ ought himself to be an evangelist to the limit of his gift—or as Paul would say—"according to the measure of the gift of Christ." And I cannot imagine any true minister of Christ refusing to be such. It is his primary business to win souls for the kingdom, and unless he attempts that, he fails in his ministry. But it is possible to believe all that and yet miss the real issue, which is not, "Do I believe in evangelism?" but, "Am I engaged in evangelism myself?"

Lay Evangelism Is No Substitute

Much is being said right now regarding this matter of lay evangelism, and considerable emphasis is being placed upon it. Some of our ministers are spending considerable time and effort in organizing and helping certain laymen to get started in holding evangelistic meetings. I would say nothing against this, for I believe in it. But I would make this observation: No amount of planning and organizing of lay efforts will excuse the minister, called of God to preach, for neglecting personal evangelism himself.

Some have said, "I think it better to get ten men to work than to try to do the work of ten men." But this reasoning cannot apply when it comes to the work of the minister. Not one, two, or ten laymen can do the work of the man divinely called of God. Such reasoning puts the work of the minister on the same level as that of the laymen, which is not according to God's plan.

There are evangelistic endeavors which the laymen can carry on. A few laymen may be prepared to engage in public efforts. But in the majority of cases our work will be better represented, and more people will be won to the truth, if the public work is carried on by men who are called of God for this work, the laymen co-operating with the ministers by circulating literature, conducting cottage meetings, and assisting in the minister's evangelistic efforts.

Every time I read 1 Corinthians 1:21, I am impressed with Paul's words: "It pleased God by the foolishness of preaching to save them that believe." God has a plan for everything. There are no substitutes for His plans. He

has chosen to save men and women by preaching. There is a vast difference between the "foolishness of preaching" and "preaching foolishness." To the worldly-minded, the preaching of the gospel may seem foolish, but to those who will believe the gospel, it brings salvation.

We need to preach Christ—preach Him first, last, and all the time. Says He, "I, if I be lifted up from the earth, will draw all men unto Me." In our anxiety to preach the law, let us never fail to lift Him up. I am convinced that we cannot make Seventh-day Adventists of those who hear us until we have made Christians of them. We must lead men to see that the cross of Christ is the only way to gain eternal life.

Our task in the metropolitan centers of the East seems especially staggering. Literally millions of people surround us, most of whom are in a spiritual blackout. They are groping in the darkness. Various plans for bringing light to them have been suggested. And we gladly accept, with deep appreciation, everything that helps to give the gospel to these millions. But of all the plans suggested, nothing can take the place of the "foolishness of preaching." This still remains God's appointed way to save those who believe. I was much impressed by a statement made by David Lloyd George, of Great Britain. In viewing world conditions, he said:

"If the churches fail, I do not know what is going to happen. I am beginning to lose faith in conferences, for I have seen so many, and have seen so little come out of them. There is nothing in this hour that can save the world but what was once called 'the foolishness of preaching.'"—*The Wonderful Christ,* p. 98.

He is exactly right when he says that only the "foolishness of preaching" can save the world.



Scaffolding

By GEORGE C. HOSKIN

THE building was assembled bit by bit;
The men at work were raising it with care;
And every piece, it seemed, was cut to fit,
Each in its place. The workmen were aware

Of service needed as the structure grew,
And, for the work's necessity, upraised
A scaffolding of perfect boards and new,
A real essential till the work was through.

But, with the house complete, they thrust away

The scaffold that had served its purpose well
In the erection, and it rudely lay
With the debris as undesirable.

And, in my soberness, I visualized
The valued work, the tasks so gladly shared,
And those who stood apart, unrecognized,
Their labor lost, their portion undeclared.

Chicago, Illinois.



A NEW TYPE OF N

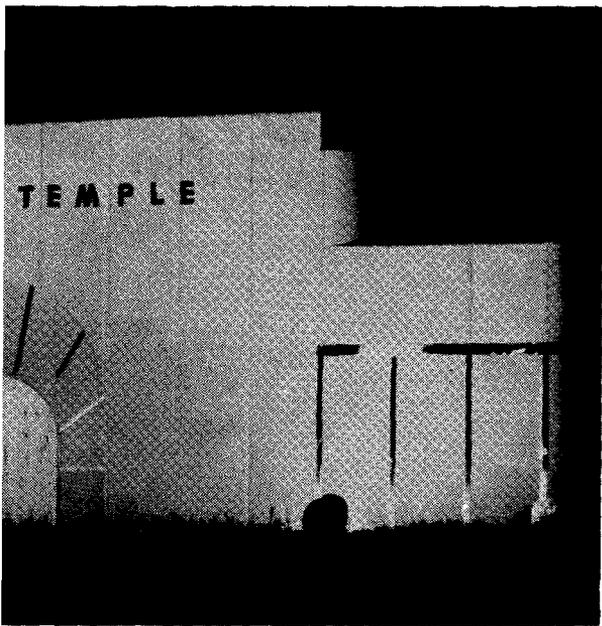
By H. NED BR

Miami, (

FOR some time I have had a desire to build a tabernacle which would present a better appearance than the ordinary. So often our tabernacle structures have not been of dignified form and character, and thus have not rightly represented our type of work before the public. We usually draw the type of people for which we seek. So I attempted to improve on my past models.

The designed front, here shown, is made of automobile sheet iron—the same metal of which cars are made. This metal was run through a "V" crimping process, to help do away with shadowing and buckling. This is the real secret of its neat appearance; yet it costs no more.

Our entire tabernacle is made in sections, so that two men can handle any section. We used a flat gray paint, and trimmed the front with chrome, as will be seen in the picture. The lettering is chrome. The door is made of knotty pine. The whole front is very light in structure, and can be loaded onto a pickup truck. The front is 50 feet wide by 18 feet high. The sections are 3 feet wide, and run from top to bottom, except over the door. The



METAL TABERNACLE

BRESEE, *Evangelist*
Oklahoma

cost of the front alone was about \$150. The total cost for the whole structure was \$1,000.

The tabernacle itself is a small sectional building, 32 x 60 ft. It is likewise covered with regular sheet-iron roofing. Thus we can erect this tabernacle within the fire zone of nearly any city. The building is lined with plywood, which insulates and protects it from heat and cold, and keeps down the noise of storms on the metal roof. The tabernacle is air conditioned, and we have held meetings right through the heat of the summer. The building is easily portable. It can be taken down by two men in a day, and erected in about three days' time.

The bows of the tabernacle, which span the roof from ground to ground—as shown in the smaller picture—were made of green native elm wood. The wood, having been put in this curved form when green, has seasoned out perfectly. The sections of this curved roof and sides, all in one, run in 4-foot strips and tie together at the roof peak, or ridge. The metal and the lining stay right on these sections during moving. Two trucks can move the whole building.

Health Class in Tabernacle Effort

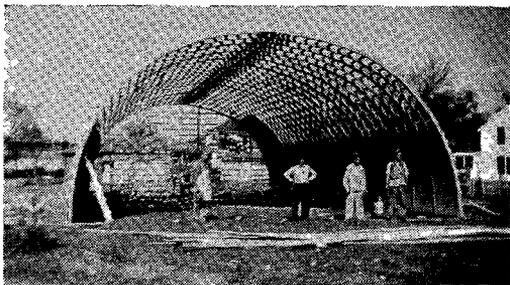
By MRS. H. N. BRESEE, R. N., *Health Worker, Miami, Oklahoma*

THE object of the tabernacle health classes is to break down prejudice and to demonstrate to the people that we are there to help them. I find that the best time to hold these classes is each night before the meeting. When the class is held during the day, the people do not attend the meetings as regularly as they do when the class is held just before the evening service. The members of the class usually bring other members of the family, and thus it becomes a feeder for the evangelistic meetings.

A word may be helpful regarding how this class is recruited. First, I prepare the church members by talking to the entire group, and encouraging all who are eligible to join. Our people, though so willing to co-operate, may ruin a class if they do not understand how to conduct themselves, and how to help make the class a soul-winning endeavor. So I spend considerable time in instructing them concerning the part they may play in the class. The work of the health class, when coupled with direct soul winning, is a thrilling endeavor, and meets the approval of our lay members one hundred per cent.

The church is put to work finding the sick of the city, and the members of the class are carefully supervised when they go out to put into practice some of the simple principles and procedures they have learned in the class. Those who already hold home-nursing certificates, and who review the work in the class, make valuable helpers both in the class and among the sick. I encourage the good-neighbor spirit in this work, rather than the professional.

Giving one's telephone number is important, as it affords opportunity to encourage each prospective member to call for information concerning the class. I furnish three-ring notebooks, and distribute a mimeographed lesson each night. This has an advantage in holding the interest, and encourages perfect



Interior View of Tabernacle Construction, Showing Curved Bows Which Span the Roof

attendance at the classes. This notebook is the same size that takes the Community Bible School lessons.

Now I come to the most interesting part of the story. This class becomes a Bible and health class. The members have been told that the Bible will be taught in the classes, and that the Bible is the basis of all true science. So I soon start weaving in a ten to twenty minute picture study which covers the Bible lessons. The printed Bible lesson is handed to them along with the nursing lesson. I also furnish my class with the book "Health at Home."

This class usually draws from fifty to seventy-five of those not of our faith. It is most encouraging to see members of the class come from night to night for personal advice on how they may quit their coffee, tea, or tobacco habit, and for counsel on other personal health problems. This brings us very near to the people, and builds confidence in what we are doing. Never have we failed to have some from the home-nursing health class in the baptismal class by the close of an effort.

During each night of the first week of the meetings, the evangelist announces that the home-nursing class will start the following Tuesday evening. He tells the audience that this class is for the purpose of giving instruction in healthful living to lay people, in order that they may "become more intelligent in the prevention and care of disease in the home, and to serve better their neighbors in need." The newspaper will usually carry a good article, and we also announce the class on our handbills and posters. It may also be announced over the radio. The Bible workers make personal contacts as they visit among the people. I speak to high-school groups and women's clubs, and encourage church members to bring friends and neighbors. This I have found to be one of the most successful means of advertising. Several times I have set a per capita goal for church members to create personal interest in the class.



Time

Time is money—we have no right to waste it.

Time is power—we have no right to dissipate it.

Time is influence—we have no right to throw it away.

Time is life—we must value it greatly.

Time is God's—He gives it to us for a purpose.

Time is a sacred trust—we must answer for every moment.

Time is wisdom—we have no right to be ignorant.

Time is preparation for eternity—we must redeem it.

—*Watchman-Examiner.*

Golden Hour for Evangelism

By V. G. ANDERSON, *President of the Oregon Conference*

I WAS thrilled a few nights ago as I sat in the City Auditorium here in Portland and watched Elder H. M. S. Richards conduct his first baptismal service in this series of meetings.

The auditorium caretaker asked for the privilege of arranging the platform. He said that never in the history of the City Auditorium of Portland had they ever had a service like this, and he would like to have the privilege of decorating the platform. The background was beautiful, and some of the businessmen remarked afterward that it was the most beautiful service they had ever seen in all their lives.

At the present time we are conducting eleven hall and tabernacle meetings, and two church efforts. We feel sure that when these efforts are closed we shall have a large harvest of souls.

My personal conviction is that the first work of ministers is "to preach." That is what our calling denotes. I believe the time has come when every Seventh-day Adventist minister should be preaching to the public. Not all can hold large public efforts, but every minister ought to be holding public meetings, even if they are just Sunday night services. I like the slogan, "A light in every Seventh-day Adventist church on Sunday night." Such a plan would enlist a large group of church elders, as well as ministers.

I believe we should step forward into a larger evangelistic program and prove that we believe what we believe. The harvest is ripe. We have the message for today. As our funds increase during this time of prosperity, let us use them for larger evangelism. It takes preaching, praying, and planning to carry forward an aggressive soul-winning program today. But we must not fail in this supreme hour.

More of our ministers would be holding meetings if efforts were planned for them. Our executives ought to give much study to conducting large city efforts, and at the same time not neglect the smaller places. We all agree that the time will come before Christ's appearing when every person in the world will know of its near approach. I believe that we have reached the time in which we are to acquaint everyone with this fact.

Today is truly the golden hour for evangelism. What more could we ask to preach about? The world is on fire with war. Trouble and disaster are on every hand. Jesus is soon coming. Let us tell the world about it now!



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

M. A. HOLLISTER, D. LOIS BURNETT, R.N.

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.

THE NURSE—SERVANT OF GOD AND HUMANITY*

By H. H. VOTAW, *Secretary of the Religious Liberty Department, General Conference*

NO commencement address should be given without placing proper emphasis upon the new obligations which the graduates face. What I may say is only an exhortation. It shows no lack of confidence, and is prompted solely by a desire to be helpful. We older ones have learned something from life and experience that youth has not yet acquired.

Everyone with the least comprehension of life's duties acknowledges that each individual owes something to society. We have no right to receive and not give. A grave danger confronts us all. And that is that we may grow weary in well-doing, that we may lower our standards, forget our ideals, compromise or temporize with the easy way, come to feel that it is of no use to struggle against evil; admit defeat. This is a danger that older ones also must meet. But here you have an advantage, for youth loves to try hard things. May God keep you young and hopeful and optimistic.

The only excuse or reason for Seventh-day Adventists' operating schools, whether they be literary, medical, or nursing, is to prepare for service young men and young women who will be imbued with the idea that they are debtors to every less fortunate person whom they meet—in other words, to give Christian training.

Sometimes our boys and girls feel that the facilities we have to offer are too meager; that the lack of large endowments, the best of equipment, and great names in the schools that Adventists operate, constitute too great a handicap. Because of this, some of our youth drift to worldly educational institutions. But the world's greatest educators know, and admit, that no material thing can take the place of moral and spiritual values.

Knowing your teachers, and knowing well the things they represent, I also know that you need no sympathy. To be instructed by

one who has made a monetary sacrifice to follow a light, to adhere to an aim, to remain loyal to a conviction, is to receive an inspiration that one who is moved only by mercenary motives can never impart. Your teachers work for the higher purpose of seeking to share their learning with others, that the good work of Christian nurses may be spread abroad, not only for the healing of bodies, but for the binding up of wounded souls.

In Pursuit of One Great Aim

It is a wonderful thing to be connected with an organization that unites its members in the pursuit of one great aim. I would be untrue to my convictions if I did not remind you again that your school of nursing came into being, and is operated, for one purpose and one purpose only. The training of professional nurses is not its main goal. The training of soul savers is the real purpose for its existence.

Perhaps in the hurry of everyday classwork and clinical instruction, spiritual things have seemed far away and impractical, and only the thing at hand has seemed really worth while. But the influence of your Christian teaching has found a deeper lodgment in your hearts than you may realize now. A Catholic priest was once told that a certain noted philosopher had denied ever having had a religious experience. To this he explained, "Poor man! Did he never see his mother saying her prayers?" A Protestant writer, in an article which appeared in a recent issue of the *Christian Century*, declared:

"I trace back my first and deepest religious experiences of childhood, not to the Sunday school where I fought and scratched with the best of my small, rowdy companions, but to seeing my uncle, a deeply pious farmer, saying grace at meals. He never lectured or scolded. He was never holier than thou. But he made me as a small boy feel the presence of the unseen Guest at every meal in his household."

For three years you have been where the influence of such worship is strong, and you can never be as you might have been if you had not had such surroundings. There will

*Excerpts from Commencement address for 1941 class, Washington Sanitarium and Hospital School of Nursing, Takoma Park, Maryland.

be calls for you from the world. The demand for nurses outside our denomination is at present very great.

What opportunities are yours as Christian nurses! Who after receiving your skillful, devoted ministry could refuse to listen to your admonition to put his confidence and trust in the Christ who was Himself the greatest medical missionary? It is not enough merely to patch up broken bodies. It is not enough simply to seek to restore to a measure of health those who have, by their indulgences and excesses, brought sickness upon themselves. To complete your work, to accomplish what you might accomplish, to be all that you have a right to be, you must be able to point the sick and sinful to a way of escape from those things which have in the past held your patient in their evil grip.

While there may be no need here to stress the effect of faith in curing the sick, there can be no harm in emphasizing it. When everything that you know to do has been done, as far as professional learning is concerned, when every treatment and every drug have failed, there is yet one all-powerful agency that you must never forget to use. It is yours for service. How sad it would be if you were to neglect it. I refer to prayer. An item in *Newsweek* caught my eye a while back. Here it is:

"At Fort Jackson, South Carolina, Chaplain Roy Reynolds visited a man dying of surgical shock, read him the Bible, and got him to pray. The patient next day asked for a Bible, and eventually recovered. Army doctors agreed that religious faith had saved him."—*Aug. 4, 1941.*

Value of Spiritual Things

May I, as one who wishes you well, urge you never to forget the value of the spiritual things that you know, and that you have been commissioned to give to others. If you had no higher motive than to achieve success as professional men and women, it would serve your best interests to know these things and to practice them. But if you would reach the heights that you may attain, you must never forget them.

Your work is hard and exacting. Bedside nursing is particularly difficult. Perhaps there is no other line of work that women do that imposes a greater physical strain. But in cases of severe illness, no other method of bringing relief and effecting a cure is more adequate than the ministrations of a capable bedside nurse.

In the old days when men really learned their trades, when every craftsman spent some time preparing to do good work, when men took pride in their skill, it was required that every beginner serve a term as an apprentice. After that he worked as a journeyman

for a long time before he was known as a master in his trade. The time you spend in bedside nursing will not be lost. It will prepare you as nothing else can for posts of greater responsibility.

When you are called, I hope every one of you will give first consideration to the nursing needs of our denomination. I am informed that the shortage of nurses observed in our country generally is almost, if not quite, as acute within our own ranks. Since Adventist nurses recognize the need of something beyond mere professional skill, and since all of you know the seriousness of the time in which we live and the magnitude of the work committed to our hands, it is scarcely necessary to stress the advantages of being connected with and directed through some branch of our denominational medical work. There is much strength in the united effort of those moved by a common purpose, following a common aim. It is much greater than the sum of the efforts of each. Biblical arithmetic teaches that one shall "chase a thousand, and two put ten thousand to flight."

Your work in the ranks of Seventh-day Adventists will generally be supported by the work of Christian doctors—men and women who will not sneer at your faith or your efforts to help your patients by prayer and natural means. Further, in working in close affiliation with your church, all its agencies for help will be at your command. You will enlist the interests of its members in the welfare of your patients and call upon its ministers, when advisable, to join you in prayer that Heaven's special blessing may rest upon your ministry.

Nurses often see mankind in unlovely forms. When you have done your best, we, your patients, are often petulant and critical. Many grownups are like that—more cross than sick. Tired of inactivity, compelled by circumstances to be out of life's activities, they vent their temper and "meanness" upon the nurse. Under such circumstances your religion will be needed.

One of the marvels of the universe is that the God of heaven uses mortals in His work. With legions of angels eager to do His commands, eager to carry out His wishes, He turns to mankind. And you can do what few others can. Your testimony by simple word and kindly deed can often accomplish what even the preacher cannot do. We ministers are handicapped. Men think we talk of the power and the love of Christ because it is our business, because we are paid to do it. But no such motive can be ascribed to you, and thus your message reaches a readier ear.

Often those whom you seek to serve seem most ungrateful. The patient who remains cheerful through pain, who remains thoughtful though he suffers, is so rare as to be almost

unheard of. Sometimes you will have to take care of those who are not as sick as you are. Worst of all, you will be called upon to care for some who have nothing organically wrong with them, but who think they have. Not only will you be called upon to give physical strength, but most trying, most wearying, you will be called upon to give mental strength. Would you like to run away from it all? If so tempted, remember the lesson of this bit of verse:

"O God," I cried, "why may not I forget?
These halt and hurt in life's hard battle throng me
yet

Am I their keeper?—only I, to bear
This constant burden of their grief and care?
Why must I suffer for the other's sin?
Would God my eyes had never opened been!"

And the thorn-crowned and patient One
Replied, "They throng Me, too; I, too, have seen."
"Thy other children go at will," I said, protesting
still.

"They go unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried."
He turned and looked at me: "But I have died."

"But, Lord, this ceaseless travail of my soul,
This stress, this often fruitless toil, These souls to
win!

They are not mine. I brought not forth this host
Of needy creatures struggling, tempest-tossed,
They are not mine!"

He looked at them—the look of One divine;
He turned and looked at me: "But they are Mine!"

"O God," I said, "I understand at last!
Forgive! And henceforth I will bondslave be
To Thy least, weakest, vilest ones;
I would no more be free."

He smiled and said, "It is for Me."—L. R. Meyer.

So I salute you each—the servant of God
and humanity!



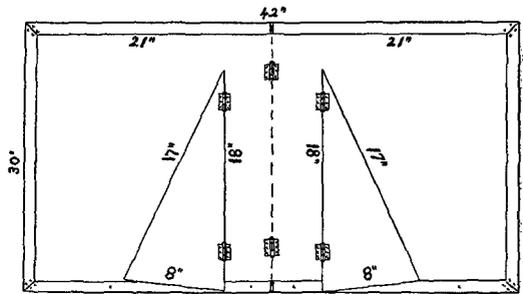
Visual-Aid Board in Demonstration

By DOROTHY ROEDER, Senior Nurse,
Washington Sanitarium and Hospital

A GOOD method of demonstration for many subjects is by the use of a visual-aid board. It is easily made, and is economical. A three-ply board forty-two inches long and thirty inches wide is obtained. The board is cut in half, making two sections 21 x 30 inches. The two sections are hinged together with small cabinet hinges. This allows the board to fold together for portable convenience.

The board, when unfolded to its original 42 x 30 inch size, is covered with black outing flannel. The material is stretched smoothly over the board and about one inch of material is glued to the back of the board. A narrow strip of wood is nailed over the pasted edge of the material to hold it more firmly, and to give an appearance of finish to the back of the board. Two triangles of three-ply wood, 18

Visual Aid Board



Back of Board

x 8 x 17 inches, are hinged to the back to make the board stand alone. Now the board itself is complete.

Any printed colored picture from magazines which may illustrate the subject is pasted on any color of outing flannel—the very cheapest will serve the purpose. I find it best to paste all pictures on outing flannel and then cut them out. The picture is placed against the covered board. It adheres and stays there for any length of time.

It is helpful in illustrating talks on foods to obtain good pictures of vegetables, fruits, and all kinds of foods from magazines and seed and tree catalogues, and labels from canned goods.

I made this board as a project in the class in Nursing and Health Service to the Family, and used it to illustrate health talks which I gave to the home-nursing class, talks to the children in the church school, and with a talk at an evangelistic effort.

One of the talks I gave was on "Tissue and Energy Foods." The names of the seven food elements—vitamins, carbohydrates, proteins, minerals, fats, cellulose, and water—were made from white paper, and pasted to flannel. These were arranged on the board. As each element was discussed, brightly colored pictures of foods which contained good amounts of these elements, were placed under the name. When the discussion was ended, the board showed all the food elements and a variety of foods which contained them. Several members from the audience said the illustration made the subject clearer, and would help them in the selection of food for their families in the future.

The visual-aid board may also fill an important place in the Sabbath school. For instance, the lesson might be on Christ and His disciples fishing in a boat on the sea. Outing flannel may be obtained in many colors. One could cut the trees from green flannel, the ground from brown, the sky from blue, and the sea from a paler blue. Pictures of Christ and His disciples can be easily obtained. When all the pieces are arranged on the board, the picture is very attractive and is greatly enjoyed by the children.

Promotion of Health Principles

Autumn Council Recommendations

PARTICULARLY gratifying to the Medical Department was the action of the recent Autumn Council at Battle Creek in adopting recommendations which came from the Presidents' Council, looking toward the strengthening of the medical missionary phase of our denominational work. Certain recommendations were passed, providing that each union conference plan to employ a full-time doctor or nurse as medical secretary; that the Theological Seminary in Washington provide a course of instruction for ministers and Bible workers on how to present our health principles; likewise that our colleges include in their curriculum similar training for gospel workers. Further, that our church membership restudy our heaven-born health principles to enable them to engage in active medical missionary work under the direction and instruction of physicians and nurses, to whom also an appeal was directed to give these services in our churches in imparting these principles, and training the church membership for active work. The actions passed, in detail, are as follows:

1. Union Conference Medical Secretaries

WHEREAS, We recognize that the time has come when advance steps should be taken in all our ranks in respect to the various phases of healthful living and medical missionary endeavor; and,

WHEREAS, We recognize the need for qualified workers in the field to foster the interest of such work; therefore,

We recommend, That earnest consideration be given by each union conference to the appointment of a full-time medical secretary who may be a physician or a nurse, and that in the selection of such workers the counsel of the General Conference Medical Department be sought.

2. Conference Workers' Responsibility

We recommend, That all conference workers be urged to recognize their responsibility in prominently presenting our health principles and in becoming prepared to lead our church membership in a more thorough study and practice of the balanced principles that make for health and that are so closely related to Christian living.

3. Health Principles in Curriculum

Resolved, 1. That we request the Theological Seminary Board to include in the curriculum of training offered ministers and Bible workers, instruction regarding how to present our health principles to the public.

2. That we request the boards of our colleges to include in the curriculum of training offered students in preparation for the ministry and Bible work, instruction regarding our health principles, and how to present these principles to the public.

4. Study of Health Principles

Resolved, That we encourage our church membership to a more earnest study of and faithful adherence to the principles of hygienic living as set forth in the Scriptures and in the counsels of the Spirit of prophecy, and in our health magazines, tracts, and other literature as well.

5. Training to Give Simple Treatments

Resolved, That we appeal to all physicians and nurses in our ranks to join with conference and church leadership in teaching and preparing our people to give simple treatments and various lines of home care to the sick in view of the value of such instruction to the individuals and also in view of the impending perils and epidemics of the last days.

A second series of recommendations from the Medical Council was also passed, which had particular bearing upon some of the policies in our institutions with relation to transfers of workers, and encouraging the physicians and nurses in our sanitariums to take an active part in Sabbath services, health talks, and other activities that are a part of medical missionary work. Another recommendation affects the medical college and our young graduates who need encouragement in planning to connect with our institutional work. A further recommendation applies to our nurses, in which an appeal is made for them to enter actively into the medical missionary program. These, with other recommendations, we trust will have a favorable reaction in the field, and will result in materially strengthening medical missionary work.

Transfers of Key Workers

WHEREAS, The utmost co-operation among our denominational medical institutions is highly desirable;

We recommend, That in calling physicians and other key workers from one medical institution to another the integrity of staffs already operating be respected, exceptions being made only after the subject has been taken up with the administration of the institution affected, through the regular channels.

Medical Missionary Activities

We recommend, That our physicians be urged to study the ideals of medical work given us in the Spirit of prophecy and that we encourage them to take an active part in Sabbath services, health talks, and other activities which are a part of medical missionary work.

Recruiting Medical Workers for Institutions

WHEREAS, The maintenance and growth of our organized medical work require a constant inflow of well-trained and spiritually prepared physicians; therefore, to secure the proper staffing of our medical institutions,

We recommend, 1. That the place of medical institutional work in our organized movement be held before the students in our medical college throughout their course of medicine, and that to this end the medical college faculty be asked to arrange for visits and talks by our sanitarium and conference workers, who may thus unite with the faculty in educating and inspiring the students during their college and intern years to devote their lives to our denominational medical work.

2. That greater effort be made by our institutions with which the young physicians are connected to assist them in becoming adapted to our *institutional* work.

Medical Graduates

We recommend, That our medical school faculty encourage the junior and senior classes to seek, as far as opportunities are available, internships and residences in our own medical institutions, thereby saving many of our doctors for denominational service.

Recruiting of Nurses

WHEREAS, The maintenance and growth of a medical missionary nursing program require a constant inflow of well-trained and spiritually prepared nurses;

We recommend, That the place of the medical missionary work in our organized movement be held before the students in our schools of nursing throughout the basic professional course, and that, to this end, the school of nursing faculties be asked to arrange for visits and talks by our sanitarium and conference workers, who may thus unite with the faculty in educating and inspiring the students during their training years to devote their lives to medical missionary nursing.

Staff and Private-Duty Nurses

WHEREAS, Many new fields of service are open to the graduate nurse today other than nursing service in the sanitarium; and,

WHEREAS, It is recognized that the factors which

make for satisfactory working relationships are also those which will attract qualified personnel to the nursing staff; and,

WHEREAS, It is believed that adequate numbers of Christian nurses who desire to devote themselves to missionary nursing are essential to the plan of organized medical work in the denomination; and,

WHEREAS, The qualified graduate nurse is a financial asset to the medical institution when she becomes a permanent member of the graduate nursing staff;

We recommend, That general staff and private duty nursing in our institutions be regarded as desirable specialties, and that encouragement be given to the graduate nurse to enter these fields, and that, in turn, the institutions include these groups, who are on the institution's registry, as members of the institutional family and privileged as such to derive benefits available to all other sanitarium workers.

Operating Costs

WHEREAS, We are in a time of rapidly increasing costs and no one can accurately predict the future trend;

We recommend, 1. That careful study be given by each local institutional board to the question of increasing rates to patients;

2. That very diligent attention be given to collections;

3. That efforts to educate our workers in the avoidance of waste be intensified in our institutions;

4. That purchases of new and expensive equipment be avoided as far as possible during the present emergency.

M. A. H.

HUMAN EMBRYO AND THEORY OF EVOLUTION

By CYRIL B. COURVILLE, M. D., *Professor of Neurology, C. M. E., Los Angeles*

Doctor Courville, the contributor of this scholarly article, has assured us that he will furnish through the year several additional articles dealing with related subjects. We are confident that these scientific presentations will be read with interest and profit, and will provide a broader background for a strong, well-informed defense against the evolution theory. This necessarily brief survey of the problem touches on only a few main points. For a more detailed discussion, the reader is referred to the author's more comprehensive study, "The Recapitulation Theory," which appeared in the "Bulletin of Deluge Geology and Related Sciences," Vol. I, pp. 21-59, August, 1941.—H. M. W.

THE theory of organic evolution, like any scientific theory, must survive or perish as the accumulating evidence of the various biological sciences adds to or subtracts from its support. Viewed superficially, there are many features of biology which appear to indicate that evolution has taken place, "evidence" which seems strong to those who are content to ignore the lack of proof of the basic requisites of the theory (spontaneous generation, transmission of acquired characters, etc.), or who do not choose to consider any alternative hypothesis, or who do not critically apply all the available facts to the theory. Certain of these sciences in particular have offered hope of a solution to the basic problem of the method or the course of evolution, that is,

geology and embryology. If, indeed, evolution has actually occurred, some confirmative remnants of this history should be found in the fossils which mark the earth's crust. But what the proponents of the theory hoped would be the "strongest evidence" in the support of evolution was the testimony of the growing embryo. "Since evolution did occur," they said, "residual evidences of its history should be manifested in the stages of the developing embryo." It was on this a priori deduction that the famous theory of recapitulation was based.

More than three hundred years ago, the renowned physician, William Harvey, who discovered the circulation of the blood, observed that the embryos of various animals resembled one another more or less closely, particularly in their early stages. This similarity had been observed by others before him, but the report of Harvey is the oldest and most definite one now available to us. It was about the turn of the nineteenth century, however, before scientists paid particular attention to this "parallelism" in the development of embryos. For reasons not now entirely clear, but certainly not because they were very critical observers, a number of biologists came

to the conclusion that the embryo actually passed through a series of forms which were identical with adults of certain of the lower animals, such as the worm, the mollusk, the frog, etc., and so on up the ladder.

This theory met its zenith in the concepts of Meckel and Serres. While this error was not directly adopted by evolutionists, the seeds of recapitulation were thus sown. This absurdity was soon refuted by the careful studies of Karl von Baer, who is designated as the father of modern embryology. He restated the simple truth that embryos may resemble embryos of an equivalent stage, but not adult forms of lower animals.

Parallelism and Evolution

When he introduced the theory of evolution to the world, though not an embryologist, Charles Darwin called attention to this parallelism in embryos, and suggested that this similarity indicated an ancestral relationship of man to his predecessors in the presumed evolutionary scale. There can be no question that Darwin gave to parallelism its first definite evolutionary implications, substituting his idea of *ancestral relationship* for that of *identity* set forth by Meckel and Serres. It remained for the German biologist, Haeckel, to carry the notion that the developing embryo repeated its evolutionary history far beyond its scientific depths. He formulated what he chose to call "the fundamental law of biogeny" in his conclusion that "ontogeny" (the development of the embryo) was a recapitulation or a review of phylogeny (the history of evolution).

The implications of this law were so far reaching that, if they were true, the entire evolutionary history of man was open for study. Now, for the first time, with what aid the fossils might give him, man could explore his ancestry! It is small wonder that biologists the world over began to study embryology with enthusiasm. In the development of every new creature, they expected to find the condensed story of the race.

Perhaps no other biological theory was born with greater promise than was the theory of recapitulation. According to Haeckel,⁴ evolution (or phylogeny, as he chose to call it) was not only recapitulated by the embryo, but was also the mechanical cause of the various phenomena of growth. There was no need to investigate further the causes of development; evolution explained them all. Other great investigators, such as his, who sought for a physiological explanation of the growing embryo, were held up to ridicule and scorn.

But the whole story was not as simple as it seemed on the face of things. There were a number of important features about the embryo which everyone recognized could have nothing whatever to do with its presumed evo-

lutionary history. These structures—the embryonic membranes and the placenta for example—had to be otherwise accounted for. Haeckel called them *cenogenetic*, or newly added, features, in contrast to *palingenetic* ones, which were supposed to reflect more or less faithfully the story of evolution.

What made the problem even more difficult, though, was that some of the "stages" occurred in reverse order to what they should, some of the crucial ones were dropped out entirely, and still others came too soon or too late to fit well into the scheme. Because of these serious deviations from the straight story of evolution, it was charged that Dame Nature, perhaps with tongue in cheek, had mixed up, or "falsified," the record. By the time the theory was about three decades old, the unreliability of the embryonic record as an index of evolution was graphically described by Marshall, one of its supporters, who wrote:

"Although it is undoubtedly true that development (of the embryo) is to be regarded as a recapitulation of ancestral phases, and that the embryonic history of an animal presents to us a record of the race history, yet it is also an undoubted fact, recognized by all writers in embryology, that the record so obtained is neither a complete nor a straightforward one. It is indeed a history, but a history of which entire chapters are lost, while in those that remain many pages are misplaced and others so blurred as to be illegible; words, sentences, or entire paragraphs are omitted, and, worse still, alterations or spurious additions have been freely introduced by later hands, and at times so cunningly as to defy detection."

The fundamental difficulty of the problem, which became more and more evident as the years passed, was the uncertainty of what constituted evolutionary sequence. It was obvious that the "stages" of the embryo could not be taken both as the essential basis of the theory and as proof of the argument. It was clear that what constituted the scale of life from an evolutionary standpoint would have to be established on the basis of information from some other source. Geology was appealed to, but here the record was too "incomplete." Comparative anatomy, some insisted, should be used as the basis of comparison. But, on the basis of living animals, there was some disagreement regarding their order in the evolutionary tree of life. Who was to be authority enough to decide on such points of difference?

This uncertainty in the use of fossil and living animals as a basis of comparison with the stages of the embryo further contributed to the confusion (if not to the "falsification") of the history of the race. This cycle of uncertainty led me to employ the figure of speech so dramatically used by Balfour and by Marshall, who compared the embryonic record with an abridged and altered manuscript, subsequently "interpolated by another hand," in the following language: "It now appears that this manu-

script has been written in an unknown language, the only clue to which is another language, itself quite susceptible of various interpretations!"³

The passing years have dealt unkindly with the theory. Exceptions proved to be so numerous and critical, that applications of the law to any specific problem in embryology have met only with failure and disappointment. Before the turn of the century, Hurst was bold enough to say: "Ontogeny is not an epitome, is not a record, either perfect or imperfect, of past history, is not a recapitulation of the course of evolution."⁴ A few years later, Morgan was able to conclude: "That the embryo recapitulates in part these ancestral adult stages, is in principle false."⁵ Sedgwick, one of the outstanding embryologists of the period, also asserted that "the recapitulation theory originated as a deduction from the evolution theory, and as a deduction it still remains."⁶

Present Status of Recapitulation and Evolution

It is out of order in this short review to discuss the basic errors of the recapitulation theory, particularly since this has already been done in the longer article on the subject in the *Bulletin of the Deluge Society*. Suffice it to say that modern scientific advances in the field of embryology have been made without any help from this theory, and certainly have contributed nothing whatever to its support. A decade ago, De Beer, an English embryologist, tried to rechristen the theory and bring it up to date. In conclusion, he writes:

"It goes without saying that even if the views set forth here are correct, they do not provide an 'explanation' of evolution. . . . But what is claimed is that after dethroning the theory of recapitulation, we are able to make a better synthesis of our knowledge of embryology and evolution."⁷

The "better synthesis" came ten years later when he wrote, in a revision of his book:

"But since phylogeny is but the result of modified ontogeny, there is the possibility of a causal analytic study of present evolution in an experimental study of the variability and genetics of ontogenetic processes."⁸

In short, then, since recapitulation and all of its aliases have failed, we are now in a position to make an analysis of evolution and experimentally study the details of embryological processes. We are, therefore, back exactly where we started before we had the recapitulation theory to interfere with the logical processes of the science of embryology.

But this is not all. Not only has the recapitulation theory failed to account for embryological processes, but so has evolution. Embryology, moreover, has no other explanation for the phenomena of growth and development. Needham, an outstanding contemporary embryologist, has this to say: "Embryology in particular has been theoretically threadbare

since the decay of the evolution theory as a mode of explanation."⁹ One may therefore legitimately inquire, "How does science now account for the development of the embryo?"

CONCLUSION.—It has been known for centuries that early embryos of animals, even widely separated in the scale of life, may resemble one another somewhat closely in external form and structure. This "parallelism," once considered as evidence of identity of the various "stages" of the embryo with adult forms of lower animals, was discarded in favor of the evolutionary concept, which suggested that such resemblances indicated ancestral relationships. The passing years have proved that neither the theory of recapitulation, which stated that the growing embryo recapitulated its evolutionary ancestry, nor the larger theory of evolution itself, has been able to account for the phenomena of developing life.

¹Haeckel, E., "The Evolution of Man," pp. 2, 228, English ed., 1906.

²Marshall, A. Milne, "The Recapitulation Theory," in "Biological Lectures and Addresses," London, 1894, p. 306.

³*Bulletin of Deluge Geology*, 1:43, 1941.

⁴Hurst, C. H. (cited by Wilson in "Biological Lectures," 1896, p. 104).

⁵Morgan, T. H. "Evolution and Adaptation," 1903, pp. 58-90.

⁶Sedgwick, A., "Darwin and Modern Science," 1909, pp. 175, 176.

⁷De Beer, G. R., "Embryology and Evolution," 1930, p. 109.

⁸Id., "Embryos and Ancestors," 1940, pp. 97, 98.

⁹Needham, J., *Yale Journal of Biology and Medicine*, 8:1-18, 1935.



BOOK REVIEW

Intelligent Living,* Austen Fox Riggs, M.D.,
Doran, New York City, 1938. 155 pages.
\$1.50.

Doctor Riggs, founder of the Riggs' Foundation of Neuro-Psychiatry, is well able to write a treatise on "Intelligent Living," for he has helped hundreds of people "make that adjustment to life which means the difference between failure, neuroticism, and success and happiness." He explains that in writing this book it was his ambition to "make mental hygiene function as practical common sense as applied to everyday life," and he stresses in a positive manner the preventive aspects of problems which every adult must face if he is to attain a "well-balanced, purposeful life," rather than emphasizing corrective measures for those who are suffering from maladaptation.

Adaptation being an important part of this "preventive" program, the author tells us how to achieve adjustment in human relationships,

*Elective, 1942 Ministerial Reading Course

and discloses important methods by which intelligence may aid in bringing this about through the periods of one's life, from childhood to adulthood. The climax of the book is reached in his chapter on "The Balanced Life," in which he says that "a well-balanced, purposeful life is the unit of progressive civilization, and is, furthermore, a healthy life, a happy life, and all things being equal, a long life."

The book is well worth studying, for its principles can be applied to the daily experiences of those who are eager to achieve "intelligent living." But since, in his discussion, Doctor Riggs has not included the spiritual phase of a balanced and successful life, the importance of which is well recognized, we would suggest that "Ministry of Healing" be read as a complement to this book in the field of mental hygiene.

LILLIAN J. BRAGAN, R. N.

Suggestions for Right Thinking

SOME constructive rules for daily living, beautifully stated, have been left by Dr. Austen F. Riggs, "Just Nerves," Houghton Mifflin Co. They especially relate to phases of mental hygiene, in which field he excelled. The following are arranged selections.

1. "Make clean-cut practical decisions. Decisions must be valued, not as irrevocable oaths or unretractable contracts, but as mere decisions, subject to change in the face of new facts or additional knowledge.

2. "Be efficient in what you do. . . . It is really no more than gently culling from the stream of thought that which is interesting and relevant to the object of the moment, and secondarily discarding all else. Above all, it is not a violent, sustained moral effort. Find out how easily you can do things well, and take pride in such skill.

3. "Do one thing at a time. Only thus can we practice concentration. I do *not* mean that violent overdramatization of effort, . . . but the gentle art of controlling the attention.

4. "Do not accept hurry as a necessary part of modern life. . . . Quality of work, not quantity, spells success, and quality is destroyed by hurry.

5. "Neither run away from emotions nor yet fight them. Accept them as the wellsprings of all action. They are your automatically mobilized energies, and you may, within very wide limits, do with them what you choose. Force these energies into channels of your choice. It is like guiding spirited horses—you guide, they obey.

6. "Keep work, play, rest, and exercise in their proper relative proportions; not only in the space of decades, but year by year, month by month, week by week, day by day. Keep

these items separated. Work when you work; play when you play; and do nothing when you rest. Each item has its *daily* place, and a well-planned life is a life made up of well-planned days. Such a life absorbs emergencies without strain.

7. "The worst enemy of efficiency, as well as the best ally of nervousness, is worry. Worry is a complete circle of inefficient thought whirling about a pivot of fear. To avoid it, consider whether the problem in hand is your business. If it is *not*, turn to something that is. If it *is* your business, decide whether it is your business *now*. If it be your business and your business *now*, decide what is the wisest and most efficient thing to do about it. If you know, get busy and do it; if you do not know, seek the knowledge you need, and seek it now. Do these things; . . . then rest your case on the determination that no matter how hard things may turn out to be, you will make the best of them—and more than that no man can do. In short, common sense can put worry out of the running in most cases, but always faith is essential to real victory.

8. "This problem of ours, reduced to its common denominator, is to keep our ideal clear, to adopt purposes which shall serve these ideals, and lastly to make our ideals live in practical, purposive everyday action. . . . The 'divine unrest' of ambition is a noble spur to better action, but the restlessness of discontent is a miserable state of misunderstanding. Beware the contrary currents of anger, fear, and pride, but turn the strength of these currents into the channels of your purposes."



Association Notes

THE present preparedness and civilian defense programs emphasize the importance and the value of personal physical fitness, and of a preparation in first aid and practical home care of the sick. This is a most opportune time to promote and conduct classes in health preservation and home nursing in our churches and in various communities. We trust that all Association members will be alert to the opportunity, and will actively foster the various phases of health education. Such classes have been organized for the General Conference and Review and Herald workers at Takoma Park, D. C., the classes in Red Cross First Aid being taught by Misses Burnett and Bragan, both of the Medical Department, with an enrollment of 105. Upon the completion of this course, classes in Home Nursing will be started. Write to the General Conference Medical Department if you do not have the information you desire regarding conducting this classwork.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

PREPARING POETRY FOR PUBLICATION—NO. 1

By JESSIE WILMORE MURTON, *Poet,
Battle Creek, Michigan*

Mrs. Murton, a frequent contributor to the columns of *THE MINISTRY*, is a member of the National League of American Pen Women, and a member of the Poetry Society of America, and was the first poet laureate of the Michigan State Federation of Women's Clubs. She has submitted hundreds of poems to editors, many of which have been accepted, appearing in more than a hundred different newspapers and magazines in America. She has also served as a proofreader in several editorial offices and speaks advisedly. This is a companion article to the one presented by Marjorie Nixon Rey in the July, 1939, *MINISTRY*, entitled "When You Write Poetry for *THE MINISTRY*," in which she sets forth certain guiding principles in the technique of verse writing for the benefit of those who submit poetry for these columns. The principles presented both by Mrs. Rey in the former article, and by Mrs. Murton in the series just starting, are applicable to writing verse not only for *THE MINISTRY*, but for other journals as well, and they also apply to prose writing.—EDITOR.

HAVE you written a poem? Are you planning to submit that poem to some editor for possible publication? If the answer to those two questions is "Yes," this article is especially for you.

Most persons who do not write for publication, and even many who do, are only slightly aware of the immense amount of material deposited each day upon editorial desks. Neither are they aware of the tremendous task of those men and women who, from all this material, must choose and prepare that which finally reaches the reader through the pages of his favorite periodicals. This material consists of two kinds of manuscripts—prose and verse. We are concerned, in this series of articles, only with that material submitted in verse form. However, much of what applies to the preparation of verse manuscripts would likewise apply to prose.

Because you send out only an occasional poem, you may attach little importance to its writing and preparation, thinking that the editor will look at it casually, and, if it pleases him, print it; and that that is all there is to it. Let me hasten to free your mind of this idea.

A year or so ago, one of the most widely circulated and highly esteemed of the general home magazines stated that its editors received approximately 60,000 poems each year. Multiply these figures by the number of magazines in the country which use poetry in their columns, and you will realize what a veritable

avalanche of lyric lines flows through the daily mails.

How would you like to read 60,000 poems a year—5,000 a month, 1,250 a week, or approximately 200 every working day—and choose the ninety you thought best? Wouldn't you want them to be well written? Wouldn't you want the grammar and punctuation to be perfect, the rhythm to flow smoothly, the content to be interesting? Wouldn't you give preference to those which were neatly typed; those which were clear and readable? I don't hear any negative answers. And remember, the verse manuscripts are but the smaller part of the editor's task.

Of the 60,000 poems received in one year, the editors of that magazine used *only ninety*. Being a bit curious regarding why a larger proportion of poems were not used, I wrote to that editor. His answer was, "I do not recall ever having rejected a poem I thought was really good just because I was afraid we might not have room for it." That particular editor considered that less than one half of one per cent of the poems received by his magazine were "really good." Just why was each of those other poems *not* acceptable?

Painstaking Examination Before Submitting

That is the question every verse writer should ask himself when he opens a returned envelope and finds in it a rejected poem. But he should do more than that. Before he sends a poem out to an editor, he should examine it carefully and painstakingly and as impersonally as possible, from an editorial standpoint. This may save him postage and a rejection slip. It is sure to save the editor's time and disposition, and that of the reader as well.

But you say, "I am not an editor. How can I examine it from an editorial viewpoint?" Any person who writes a poem, and expects a qualified editor to accept it and present it to his hundreds or thousands of readers, should learn to measure that work himself by the standards which it will have to meet on the editorial desk. It is true that the author cannot look into the editor's mind, and vision the mental and emotional reactions that influence his choice of material. But he can, and should, acquaint himself with the *physical or mechan-*

ical standards by which his work will be judged. These will be discussed later.

The person who creates, or constructs, any article or product to be offered to the public, assumes certain obligations in doing so. The life of a motorist may depend on the way one man has put in a single screw or tightened a single bolt. The passenger in airplane or steamship is equally dependent on those who performed the various small tasks in the construction of the vehicle in which he travels. Poetry is a fragile thing in comparison with motor cars, ships, or planes. But painstaking workmanship, attention to detail, faithfulness to a task, and obligation to others, are *not* small things. The greatest of all poets, the wisest of all teachers, said, "He that is faithful in that which is *least*"—not that which is largest, or *most important*.

The first thing to which the verse writer should give consideration is this obligation. He is obligated to himself, and to the Giver of his talent, to do his best. He is obligated to offer to others only that which he has made as perfect as it is possible for him to make it. When an author offers a contribution to an editor, he is inviting that editor to do all in his power to make the contribution literally "immortal." When the editor accepts a contribution, he assumes the responsibility of doing that very thing. The question is, what sort of material do we want made "immortal," with our names attached? Should it not be our very best?

Inspiration or Perspiration

There is a popular saying that "poets are born, not made." But are they? Because a man is handy with tools, does that make him a cabinetmaker? Is the child who plays by ear a musician? Or the dabbler in paints an artist? No. All these may have definite talent in the profession indicated; but without cultivation of that talent, without study and practice in the principles of that art, according to recognized standards, not one of them could ever hope to compete successfully with persons trained in those particular fields.

And so it is with poetry. Many have a decided gift for rhythm and rhyme. They write "by ear." They are in the same position—in comparison with poets who have made a study of the technique of verse writing—that the "musician" who plays by ear occupies.

Oh, yes, I know you can pick up almost any magazine that uses poetry—even some of the best—and point to various exceptions to the established rules of poetic technique. "Rules are made to be broken," someone quotes. But let us again make a comparison. The seamstress learns to sew by cutting her material by a pattern, and following its directions. When she has learned to put clothing together accord-

ing to directions, has become familiar with the reasons why certain things are done, and can do them deftly through much practice, she may break the rules, or make her own, under certain conditions. She may even originate new designs or patterns; and her own ideas may be an improvement on the original, but she must first learn the principles of sewing before she is qualified to do this.

A contemporary poet has put the matter this way, with regard to poetry: When a poet has "arrived," he can throw technique overboard; but he must first *have it to throw overboard*. One cannot throw away something he never had.

In other words, when the poet disregards the established rules of verse construction, he must do so knowingly and intentionally, with the *idea in mind of making his product better*, and not through *ignorance* of the rules. We scarcely ever find anything perfect in this imperfect world, and poetry is no exception.

The editor, in considering a poem, must choose that which is most nearly perfect according to the standards which have been set. Some of the points on which poems are judged are these: Suitability to medium of publication; English and punctuation; originality of the subject or idea, and its treatment; discrimination in choice of words; clarity; beauty of imagery; aptness of simile and metaphor; rhythm, feet, meter, et cetera. A poem may be lacking in some of these points, and still be good enough in others to swing the balance in its favor. The author should familiarize himself with the requirements of technique, so that he can check his own work, and get some idea of its editorial worth before submitting it to an editor.

When a person tells you he writes by "inspiration," and will not change any part of anything once he has written it, be assured he is just too indolent to expend the necessary "perspiration" to perfect his product. Until he is willing to respect, cherish, and perfect his art, he cannot reasonably expect either editor or reader to hold it in very high esteem.

—To be continued in March



Send Thy Ray!

By LOUISE C. KLEUSER

THIS carnage, in our age of light,
Would melt our hearts with fear—
Teach us to pray!

This coldness of men's hearts of steel,
Would chill the warmest tear—
'Tis not love's way!

This darkness of infernal gloom,
Grows denser year by year—
O, send Thy ray!

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

SUBMISSION TO RIGHTFUL CIVIL AUTHORITY

By CARLYLE B. HAYNES, *Secretary of the National Service Commission*

THE problem of reconciling the claims of civil government upon the individual Christian, with the claims of the divine government, especially when these conflict, no longer remains in the realm of theory for our men in the army. They are confronted by this problem with increasing frequency. And they turn, in constantly larger numbers, to their spiritual leaders for a solution.

How are obedience to rightful human authority and obedience to God always to be fulfilled? What is a faithful believer in God to do when civil authority, to which God admonishes him to be in subjection, demands of him the performance of an action or the adoption of a course, which if he obeys, makes him disobey God? What, to be exact, is the duty of a conscientious Christian noncombatant when he is given an order by lawful authority, which to obey involves disobedience to God, and thus compels him to violate his conscience?

It is just as well, at the present time, not to attempt an answer, of ourselves, to these searching questions. But it is quite all right for God to answer them, and for us to accept and pass on His answers. His answers may be found in the instruction contained in the word of God.

Writing to Titus about the believers in Crete, Paul said, "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men." Titus 3:1, 2, R.V. Here is emphatically stated, by divine authority, the supremely important principle of obedience to human authority.

Nor are we left in ignorance of the basic reasons for this principle of relationship and action. This same writer, Paul, in addressing the believers in Rome, declared with inspired conviction: "There is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. . . . He is the minister of God to thee for good. . . . He is the minister of God. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Rom. 13:1-5.

Here is set forth with utmost clearness the very heart of the whole matter. The Christian relationship and attitude to authority must always be determined in the light of these positive and basic principles. *Lawful authority must not be resisted.* Such resistance involves resisting the ordinance of God, for lawful authority has been established by God and ordained of God. Rulers are His ministers.

This does not mean, and it should not be construed to mean, that there is never a time when obedience to a government order should be refused. There is plenty of evidence in the Inspired Word to demonstrate that God's people are justified in disobeying commands which would override their consciences, and force them to disobey God. To obey God, they may be required to disobey the commands of men, even of lawful authorities. Even so, they are to remain "in subjection to rulers, to authorities, to be obedient," and are not "to resist the power."

IN the Bible we are given such examples of disobedience to constituted authorities as the three Hebrews in the fiery furnace, and the refusal of the apostles of Christ to obey when the authorities in Jerusalem "commanded them not to speak at all nor teach in the name of Jesus" (Acts 4:18), and their historic reply, which sets forth the foundation principle for the guidance of all God's servants—"We ought to obey God rather than men." Acts 5:29.

In these instances, which are for our learning, orders that conflicted with God's will were refused obedience—and yet without resistance to constituted authority. How can these seemingly conflicting things be harmonized? There is but one adequate and true explanation, and that, too, will be found in the revelation God has made in the Bible.

The Bible makes plain that all authority is of divine origin. Civil government is ordained of God. He says so Himself. "The powers that be are ordained of God." Rom. 13:1. Therefore, while it is true that a few rule over the many, this is not to be attributed to the theory advanced by some—the world-wide usurpation of the rights of the many guileless

and weak by the selfishness of a few of the crafty and strong. Such a contention provides no adequate or true explanation to the universal relations that exist between governors and governed.

Nor is civil government the result of some primeval "social compact," in which the weak and helpless voluntarily surrender some of their rights in order to have the protection of the strong and capable. There is no justification of such a theory either in the records of the past or in the essential facts of man's nature.

God's explanation of civil government is the only true one: *Civil authority is of divine origin.* This was the declaration of the forerunner of Jesus: "A man can receive nothing, except it be given him from heaven." John 3:27. And this was the declaration of Jesus Himself, when Pilate claimed to have power of life and death over Him: "Thou couldst have no power at all against Me, except it were given thee from above." John 19:11. Power to make a wrong decision against the Majesty of heaven—that power was declared to be God given! So also the power of the heathen governor over the bodies of men, as well as the power of the crucified Saviour over the souls of men, is from the same source—God Himself.

Christ declared His innocence to Pilate and asserted His claims—but He made no protest against being tried and condemned by a pagan official, even though that official represented the power that had deprived the Jewish nation of its liberty. That official also represented the principle of law and order. As such, he was the representative of God Himself. So Christ submissively yielded Himself to the execution of the sentence pronounced by this official. Consequently, when Paul taught the Cretans "to be in subjection to rulers, to authorities, to be obedient," he was only restating what the Lord Jesus had already taught by both word and example.

IT is an essential part of the Christian faith, then, to show submission to rulers and constituted authorities, and to yield willing obedience to officers of civil government, even if they should be heathen. As heathen, they are no doubt rebels against God, however little they may be aware of the fact. But as officers of the civil government they are also His delegates and ministers, however little they may be aware of that fact.

The Christian believer is, however, aware of both facts. Nor must he suppose that the first cancels the second. The officer of civil government still remains God's delegate, however inconsistent his own life may be with such a position. Therefore, not only is it right for Christians to obey him; they are to make it a matter of conscience to do so.

Paul wrote this instruction to Roman Christians who were suffering the cruelest persecution from the government. He wrote it when the unspeakable Nero had been on the throne for twelve or fourteen years, and was mercilessly oppressing the very people to whom Paul was writing. But all this had no bearing on the matter. Christians are not to concern themselves with discussing whether rulers govern well or ill, or whether their private lives are good or bad. The one thing that matters is that rulers are to administer the law, and as such are to be respected and obeyed.

Paul makes it plain that one of the reasons underlying this instruction is that the ruler is "not a terror to good works, but to the evil, . . . a revenger to execute wrath upon him that doeth evil." Rom. 13:3, 4. Quite possibly the law which the officer of civil government administers may be unjust, or he may administer it in such a way as to work injustice. Or he may issue a command which is altogether unjust and unfair, and as a consequence good deeds are punished, and evil deeds are rewarded. Even so, in no case is good punished as good, or evil rewarded as evil.

When King Ahab murdered Naboth to gratify his own greed for his land, it was on the assertion that Naboth was a blasphemer and a rebel. When Jesus was condemned to death by the Sanhedrin and by Pilate, it was on the assumption that He was guilty of similar crimes. And it has been so with all the monstrous and iniquitous laws which have been issued against Christianity and Christians. The persecuting edict "cast out" their name "as evil."

Men believed, or professed to believe, that Christians were grievous offenders or dangerous citizens. It was for this reason that they were brought before magistrates. This has been true, too, of the religious persecutions of which Christians have been guilty against other Christians. Not a single case has been found in which a person has been condemned for being virtuous, or for having failed to commit a crime. Many have been condemned for what was really meritorious, or for refusing to do what was wicked. But in every such case, the meritorious conduct and the wicked conduct were held to be of exactly opposite character by the representatives of civil government.

Nevertheless, civil authority and its official representatives are, by profession, and generally in fact also, a terror to the evil, and supporters of the good. They are charged with the all-important duty of upholding right and punishing wrong in human conduct, a duty which they never disown. Even when through blindness or perversity they uphold what is wrong and punish what is right, they profess to be doing the opposite.

Consequently, to rebel against civil authority and resist it, is to rebel against and to resist the essential principle of moral government. This is in effect a revolt against that principle which reflects and represents the moral government of God's own ordinance.

WHAT, then, is the duty of a Christian when lawful authority commands him to do what he knows to be wrong? Is he to revolt against those who make this demand? Is he to rebel and stir up opposition to constituted authority? Not at all. He is still "to be in subjection to rulers." His conscience will not permit him to obey the command given, but he does not resist authority. He is still in subjection. He disobeys, but he *quietly and unresistingly* takes the consequences. He owes it to his conscience to refuse to do what his conscience condemns. But he also owes it to the representative of law and order to abstain from shaking his authority.

Civil government has the power to give commands, and the right to punish disobedience. The Christian believer has no right to refuse both obedience and punishment. If his conscience requires him to disobey the command, his conscience also leads him to submit to the punishment. To disobey and submit to the consequences of disobedience is plainly his duty.

In this way, and in this way only, will loyalty to conscience and loyalty to authority both alike be preserved. This is conscientious disobedience accompanied by conscientious submission to constituted authority in receiving the penalty of disobedience.

The Book Shelf

(Continued from page 21)

all who engage in soul-winning work. To the youthful worker it is a burning torch of inspiration. To the mature minister it is a challenging story of spiritual growth and ever-increasing efficiency. It covers every method of soul-winning endeavor—cottage meetings, Sabbath school classes, personal and public evangelism, pastoral work and homiletical development. All this is pictured in experience, not in theory only.

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The Ministry, February, 1942

Second, he was a man of the Book. "It is blessed to eat into the very soul of the Bible until, at last, you come to talk in Scriptural language, and your spirit is flavored with the words of the Lord, so that your blood is Bibline and the very essence of the Bible flows from you. Hundreds of times have I surely felt that presence of God in the page of Scripture."

Third, he was always a man with a message. "Every sermon he preached was an arrow fashioned to create 'the slain of Jehovah.' He expected conversions. He preached with that compelling unction of a man to whom it was 'the first age of Christianity.'"—Page 133.

Fourth, he had a passion for souls. "If anybody said to me, 'Someone has left you twenty thousand pounds,' I should not have given a snap of my fingers for it, compared with the joy I felt when I was told God had saved a soul through my ministry."—Page 167.

Fifth, his ministry was marked by constant personal work for others. "I have seventy people whom I regularly visit on Saturday. I do not give a tract and go away; but I sit down and endeavor to draw their attention to spiritual realities."—Page 166.

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EDWARD HEPPENSTALL. [Head of Bible Department, La Sierra College.]

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Page 40

THE RELIGIOUS PRESS

Valuable Current Excerpts

BIBLICAL SUPREMACY.—Dr. William Lyon Phelps is generally considered a pretty good authority concerning literature of every kind. He used these words in an address at the New York World's Fair: "I have lived all my life with music, books, and works of art; yet I cannot tell what is the best picture ever painted, or what is the best music written, or the best play. I can, however, tell you what is the best prayer ever composed, the best sermon ever written, and the best poetry in the world. The Lord's prayer is the best prayer; the best sermon is the sermon on the mount; and the best poetry is the twenty-third, the ninetyeth, and the one hundred thirteenth psalm."—*Watchman-Examiner*, August 21, 1941.

AMERICAN CATHOLICS.—Amazing claims for the numerical increase of Roman Catholics in the United States were made at the recent national congress of the Confraternity of Christian Doctrine meeting at Philadelphia. For several years the number has been given by the official Catholic directory as not much above 20,000,000, with a slight annual increase, or even, as in 1939, with a slight decrease. Speakers at this meeting jumped the figure to approximately 35,000,000. Catholic gains have always come chiefly from immigration and the natural increase of Catholic families.—*Christian Century*, Dec. 3, 1941.

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THE ENTERING WEDGE

The following statement is taken from a talk given by Mrs. E. G. White at a union conference session in Australia on Sabbath afternoon, July 22, 1899. It was in response to a direct question by someone regarding the connection of health foods with the school.

"We need to understand that God is in the health-reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility.

"The health-food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health-food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school." ("Counsels on Health," pp. 495, 496.)

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison College. A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or in their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

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CONTRASTED VALUES.—Ernest Gordon says, in the *Sunday School Times*, that 92 volumes of Voltaire's works, bound in beautiful calf binding, were sold some years ago at the sale of the Earl of Dudley's effects, for \$2. But the British government paid \$500,000 for the Codex Sinaiticus.—*Watchman-Examiner*, Nov. 13, 1941.

CATHOLIC BIBLE.—Within the Roman Catholic world, very striking movements in respect to the Bible have been taking place. In the United States there appeared this year a modern revision of the classic Rheims-Douay Version, attractive in format and price, which the sponsors, the Confraternity of Christian Doctrine, plan to put into at least 2,500,000 Catholic homes in America. The religious influence of such a measure may well be very profound.—*Christian Advocate*, Dec. 11, 1941.

COPTIC CHURCH.—Ethiopia is the geographical center and largely the organizational center of the old Coptic Church. The re-enthronement of Haille Selassie brings this church into prominence once more. The new prominence which has come to this church in Ethiopia does not relieve our Western churches of the obligation of sending missionaries to that land, for the church to which many of the population cling is a sad mixture of Christianity, Judaism, and African superstition.—*Watchman-Examiner*, Nov. 13, 1941.

LIQUOR DISPLAYS.—Liquor signs and liquor displays will not be permitted in Alabama, beginning January 1. The ruling of the State's Beverage Control Board is that liquor, wine, and beer "must be kept stored in such a manner that they are not visible to the public either from the street or as a patron of the licensed premises." The only sign allowed is one 12 by 20 inches in size, reading "Alabama Beverage Control Board Licensee." Getting liquor out of the show windows is a step in the right direction. Other States might well follow the example of Alabama.—*Zions Herald*, Dec. 10, 1941.

PORTUGUESE BIBLES.—A record order for Bibles has just been received by the American Bible Society (foreign language order). It is for 1,000,000 Portuguese Gospels placed by the British and Foreign Bible Society in London for distribution in Brazil.—*Religious Digest*, October, 1941.

INDIAN CENSUS.—The Indian people of the United States have dwindled to about 300,000. These people are scattered over nineteen States and are of fifty distinct tribes. It is said that under better living conditions the Indians are now growing slightly more numerous.—*Watchman-Examiner*, Nov. 13, 1941.

JEWISH DISTRIBUTION.—The Jews of the world are scattered roughly as follows, though not all the countries are given in which they are found: United States, 4,831,180; Poland, 3,113,900; Russia, 5,193,258; Great Britain, 300,000; Germany, 240,000; France, 240,000; Argentina, 260,000.—*Watchman-Examiner*, Dec. 4, 1941.

CHRISTIAN ERA.—To Dionysius the Little, a Scythian by birth and an abbot at Rome, 526 A. D., we are indebted for our present chronology. He placed the birth of Christ in the 754th year of Rome. Since then, this date has been the starting point of our reckoning. Every man, whether Christian or infidel, who dates a letter or ledger, is bearing some testimony or doing some honor to Jesus Christ. The coming year ought to be 1945 or 1946 instead of 1942; of that there is now no doubt. We know that Christ was born before the death of Herod the Great, and it is now agreed that His death took place in the month of April, in the 750th year of Rome. Nevertheless, it was a grand conception of Dionysius to date our era from the birth of our Lord.—*Watchman-Examiner*, Dec. 11, 1941.

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Singing Groups in Bible Work

(Continued from page 15)

I have found singing bands to be a great asset in giving Bible studies. They provide just the little social touch that is needed. Confidence is gained and prejudice broken down when the gospel is given in song, and hearts are won for the Master.

Uniform Baptismal Standards

(Continued from page 7)

ventist Church, is it your purpose, by God's grace, to order your life in harmony with these principles?

8. Is the soon coming of Jesus "a blessed hope" in your heart, and is it your settled determination to prepare to meet Him in peace, as well as to help others to get ready for His coming?

9. Do you believe in church organization, and is it your purpose to support the church by your personal effort, means, and influence?

10. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in the forgiveness of your sins and of acceptance with Christ?

11. Do you believe that the Seventh-day Adventist Church constitutes the remnant church, and do you desire to be accepted into its membership?

NOTE.—After the candidates have satisfactorily answered the foregoing questions, the church body should be asked to vote their acceptance into the church, subject to baptism, which ordinance should not be unduly delayed, and this should be followed by the right hand of fellowship and a few words of welcome.

The General Conference has arranged for the printing of this baptismal vow, together with the summary of our faith and a baptismal certificate, in convenient form with perforated stubs, for record purposes. These will soon become available to all the field. It is sincerely hoped that this outline will be strictly followed by all our ministers and church elders throughout the world, and that thus uniformity may be obtained in the matter of receiving new members into our churches.

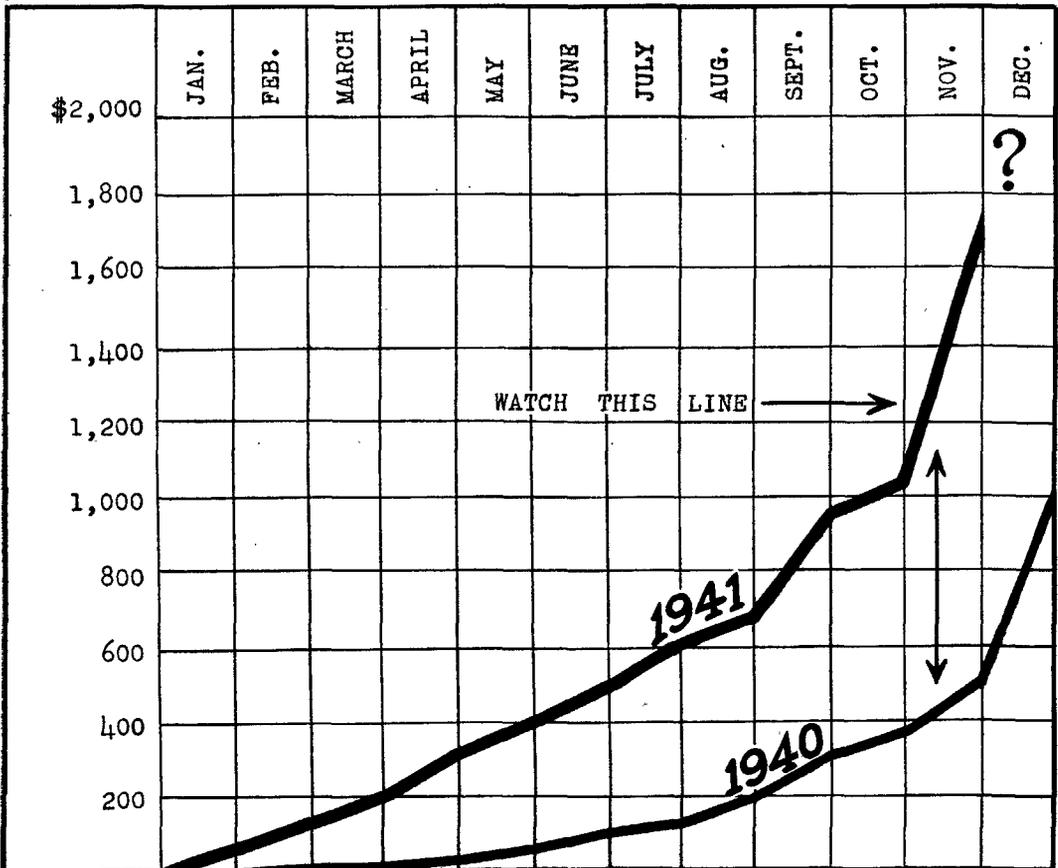


Effective Evangelistic Plans

(Continued from page 4)

Something must go out from this session that will encourage our leaders to get a new vision of our responsibility of evangelizing the millions of the earth. They need somehow to be encouraged to stimulate their men and workers, both foreign and national, to catch up the banner of evangelism, and go forth to do mighty things in proclaiming this message. I believe that this might well form the basis of a discussion upon this all-important subject, and if, as a result of our discussion here, something can go forth from this Council that will help to change the views and attitudes of some of our leaders, encouraging their men to take hold of public evangelism as they never

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have before, all the time we spend in discussion here will be time well spent.

[Supplemental discussions by other officers will appear in subsequent numbers of THE MINISTRY.—EDITOR.]



What Constitutes the Atonement?

(Continued from page 12)

and confusion could be avoided in our use of terms.

It is true that by a usage of language familiar to us all, and not infrequent in the writings of the Spirit of prophecy, we may speak of atonement as comprehending all the provision made for our sins, both sacrifice and atonement proper; but it behooves us in the formulating and teaching of doctrine to make a clear distinction between what constitutes sacrifice, and what constitutes atonement.

With this proper understanding of what atonement really signifies, the need of the heavenly sanctuary and its ministry, and the place where the work of atonement is being carried on by our great High Priest, are clear beyond all question. It fits in perfectly with our interpretation of the 2300 days—in fact, makes that interpretation possible—and our belief regarding the great event of October 22, 1844, stands fully justified.

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The book will be well illustrated and will have a striking three-color cover. Here is a book that you, as a pastor, can encourage your members to buy in lots of 5 and 10 and more to sell to neighbors and others. This book, which almost sells itself, may prove the starting point in colporteur work for some of your members. Then, too, your members can sell it to raise funds for the church.

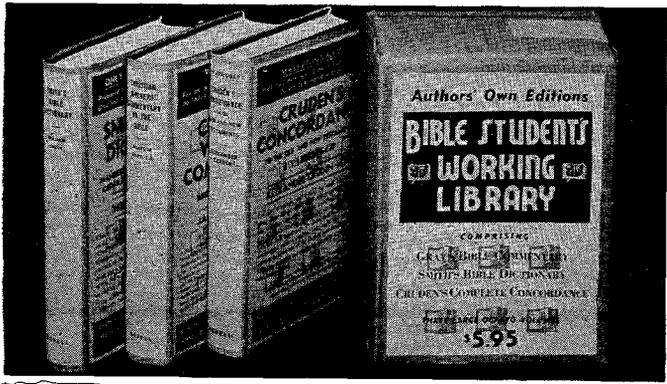


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