

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

November, 1944

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NOTES AND NOTICES

Information and Sundry Items

¶ WE have nothing to fear from advancing light, if only we hold unswervingly to our basic principles and established facts and positions. The

NOTHING TO FEAR FROM ADVANCING LIGHT

distinctive major truths and prophetic expositions of the remnant church were clearly perceived, accepted, and established nearly a century ago. They have been confirmed by the emphatic support of the Spirit of prophecy, and comprise the foundations of the last-day temple of truth. No additional gleams of genuine added light will do other than enhance and establish the fundamentals already known and established as foundational. They will but amplify and apply established principles to particulars not perceived in the past. The presentation of the Sabbath "more fully," for example, will harmonize with our basic position on the Sabbath as the seventh day of the unbroken week, the testing seal of God as against the mark of the beast, the memorial of creation, and so on. Or, in the field of prophecy, the enunciation and allocation of the seven heads and the ten horns of the scarlet beast of Revelation 17 must ever harmonize with the established facts and principles of Revelation 12 and 13, as well as the primary outlines of Daniel. These have been confirmed by clear Spirit of prophecy messages. With our feet firmly planted on the rock of established prophetic truth, we can then well consider details not too clear heretofore, watching for contemporary movements that fulfill the general but not-filled-in outlines of prophecy. Our spiritual forefathers could not possibly see the things now taking shape before our eyes—the regaining of papal power and prestige, the *rapprochement* between Protestant America and the Vatican, the brief final support of the Papacy by the powers of Europe. These are all matters for observation and application, not for speculation and prognostication. We are called to interpret, not to prophesy. We know the general objective, the end that will be accomplished. But we do not know the process of fulfillment. Let us not attempt to prophesy the detailed course of events. There have been altogether too many dogmatic predictions in our past history. The faces of some should be very red. But, tragically enough, such seem unabashed. It is their brethren who have to hang their heads in mortification over the pride of opinion and the love of sensation of some who sought the spotlight afforded by predicting the process of fulfillment of events still hidden behind the curtain of the future.

¶ HE who, like Peter, deliberately warms himself at the fire of the enemies of truth, exposes himself to peril, compromise, and spiritual perjury. What fellowship has truth with error, light with darkness? Let us stay away from the influences, arguments, and subtleties of error. They may catch us off balance.

¶ ONE fact is noticeable around such institutions as great libraries. Those at the top are broad, understanding, and generous so far as all reasonable requests, concessions, or even exceptions are concerned. They consider that their institutions are there to serve the purposes of scholarship. They will do anything possible to facilitate all legitimate research and to make one feel welcome. That is why they have climbed to the top. It is the underling, the newcomer, who holds to the letter of the regulation, who sometimes loves to show his authority, and is on occasion even "snippy," who makes one feel it is a distinct concession to serve his need. That is why such are where they are. Let us in our dealings with others cause them to know that we are interested in their problems and will do everything within our power and reason to help them.

¶ SETTLE the main principle of an issue in the minds of people, and perplexing related objections usually fade out of the picture. Devote the time chiefly to answering detailed objections, and the basic cause of the questioning remains unchanged. We should therefore work soundly to remove the underlying cause of perplexity.

¶ THE tremendous fact and consciousness of the transcendence of God has been well-nigh lost sight of among mankind at large. It is the bounden duty of this movement not only to bring this back but to enforce this transcendent truth upon the consciousness of mankind to a degree never before realized. This is involved in the judgment-hour message due a world that is doomed.

Co-operate With Nation-wide Bible Reading

THE General Conference Committee has accepted the invitation of the American Bible Society and a National Sponsoring Committee of representative people to co-operate in a special effort for Nation-wide Bible Reading. Literature is being sent by the Bible Society to all our ministers and church elders in the United States. (And we hope to have it sent to those in Canada.) Our ministers are asked to preach on the importance of Bible reading on Sabbath, December 9, or earlier, and to enlist the co-operation of all our church members in visiting from home to home to interest people in the Word of God. They will be furnished two leaflets to be given to the people: (1) the Bible Society bookmark leaflet, giving the chapters suggested to be read each day from Thanksgiving to Christmas; and (2) a tract which is a reprint of the chapter in *Steps to Christ* on "A Knowledge of God." This is a wonderful opportunity to do a good work for the people in this time of world perplexity and sorrow, and at the same time manifest to our co-religionists our interest in getting people to read the Word of God, apart from literature about the Bible or our own denominational literature. More about this later.

MILTON E. KERN [Chairman,
Committee on Nation-wide Bible Reading].

The Ministry

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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The Power of an Informed Ministry

By R. ALLAN ANDERSON, *Associate Secretary of the Ministerial Association*

HOW readest thou?" Nineteen hundred years ago the Master asked this pertinent question, which is both challenging and revealing. *What* we read is important. *How* we read is more important.

We have come to a mighty hour. No greater challenge ever faced a group of leaders than the challenge which faces the Adventist ministry in the immediate future. With the tides of a world revolution sweeping about us and a disillusioned generation spiritually destitute seeking a sane solution to the greatest problems of all time, we might well ask ourselves the question, "Are we prepared for the tremendous challenge of the hour?"

If we have eyes to see, the challenge becomes our chance; opposition our opportunity. Men who can preach the unsearchable riches of Christ, who can proclaim the way of salvation with dignity and penetrating power, were never in greater demand. We need both an informed and a transformed ministry, for there is no power under heaven like the power of a God-inspired pulpit. But an ignorant and ineffective pulpit is both a scandal and a scourge. If we would have growing people in the pews we must have growing minds in the pulpit.

The annual Ministerial Reading Course has been organized to develop growing minds. Each year a group of volumes, prepared especially for this course, is made available to our workers at greatly reduced rates. These books are chosen with particular care, covering a wide range, to give variety, balance, and helpful counsel on specific problems.

Successful ministry is developed by both direct and indirect preparation. It may be difficult to decide which is the more important. If a minister would have his influence grow and expand among all classes, his general knowledge must also be continually growing and expanding, for we influence people not only by what we say but also by what

we leave unsaid. The best preaching is the overflow of a ripe mind. A true sermon expresses a growing experience. It is never "worked up" but rather worked out. A man's future does not come out of tomorrow but rather out of yesterday.

Professor Stephen Leacock, a gardening enthusiast as well as a writer, declares that the only way to garden successfully is to begin the year before last. And a minister is somewhat of a horticulturist. He grows sermonic fruits and flowers. Successful horticulture demands good seed and good soil. If we as spiritual horticulturists would produce sermons that save, and make the Sabbaths fragrant with blossoms from the tree of life; if we would bring the comfort of God to our congregations and healing leaves to those crushed by sin, we must enrich the soil of our own minds and hearts. If we would preach with power today we must have begun ten years ago.

NOW ask yourself this candid question: "What am I doing today that will help me ten years hence—should time last?" An Eastern proverb says, "You can take out of a pot only what you put into it." Are we putting enough into the pot? In the deepest sense God makes the sermon, but the man must cultivate the soil. It is to help cultivate the soil that the Reading Course volumes for 1945 have been selected. Now for a look at each of the five required books.

The original Spirit of prophecy *Spiritual Gifts*, Volumes I and II (combined) have been reproduced in facsimile to meet a long-felt need. For many years this book has been out of print, and comparatively few of our workers have it in their possession. Now it is being made available to every worker—a gem of truth-laden literature, introduced through this medium.

Another volume of particular interest in this centennial year is Francis D. Nichol's portrayal of the Millerite movement, *The Midnight Cry*. It reads like fascinating news. You will not want to

put this book down till you have finished the last sentence.

Another excellent compilation is Christian Edwardson's recently published and newly revised volume, *Facts of Faith*. No worker can afford to be without this book, which represents nearly half a century of research.

Then there is Dr. Frank L. Marsh's scholarly book on *Evolution, Creation, and Science*, which discusses the truth of creation in the light of scientific facts and will prove a priceless handbook in the discussion of this inescapable issue.

In addition to these four volumes we are including one from the lucid pen of G. Campbell Morgan—*The Triumphs of Faith*. This movingly devotional book is a masterpiece in clear, convincing Christian thought—a book for the times. It is Doctor Morgan's latest, and in our judgment his greatest, contribution. It is not a large book, but it is full of the subject, being a study of the great faith characters of the eleventh chapter of Hebrews.

THIS year we are urging all our evangelists, pastors, and Bible teachers to supplement the reading of the regular five volumes required with the Augmented Reading Course. This is comprised of an *additional five volumes* chosen from the electives. Surely, ten volumes a year is not a large program. Many professional men carrying tremendous burdens are members of the Book-of-the-Month Club. Every minister should read at least one book a month. A number of our brethren, among them some of our leaders, read with regularity two or more books every week. They can do this not because they have more time for reading but because they have learned to read with speed and discrimination. And more than that, they have organized their time to permit of a real study program. The divine injunction, "Give attention to reading," they have taken personally, recognizing that leadership demands that one keep himself well informed.

Some books of particular inspiration and help to our preachers are here suggested for the Augmented Reading Course—books that are real "musts" in the wide-awake soul winner's library.

Do you possess Jefferson's compelling work *The Minister as Prophet*?* It is excellent. That is what everyone says who has read it. This has

Courage

By MIRANDA SNOW WALTON

I who have so loved courage must not fail
To keep it shrined for always in my soul,
A talisman against defeat and fear,
Leading me onward, upward, to my goal.

I who have so loved courage still must sing
A happy song, though sorrow and despair
May shatter nerve and brain, and break the heart
And ravish every hope that flourished there.

I who have so loved courage must be true
To its high purpose; I must keep its light
Shining upon the altar of my faith.
Its high, white flame will guide me through the night.

been a required volume in a number of reading courses in various Protestant groups.

The Mystery of Preaching, by Black, makes wholesome reading. This book, like Jefferson's, contains the published lectures on preaching delivered before several theological seminaries. James Black was for many years one of the foremost preachers in Edinburgh, Scotland.

One of the finest among the new books is *The Quest for Preaching Power*, by Booth. Some chapters are unique and, we feel, will be greatly appreciated by our workers. Among these chapters are "How Sermons Build Congregations," "Effective Sermon-Building Techniques," "Putting Light Into Dark Sermons."

One of the most illuminating small treatises ever published on the Papacy is H. G. Wells' *Crux Ansata* (an indictment of the Roman Catholic Church)—a veritable mine of information on the present position of the Papacy. It is full of things we need to know.

One of the most inspirational biographies on Bible characters is Basil Miller's recent work on *Moses*. Not only is this a spiritual inspiration but it throws flashes of light on Egyptian life and makes this outstanding character more unique than ever. Miller has written a number of biographies. This is his best and most recent contribution.

If you have not already read Day's biography of Charles G. Finney, *Man of Like Passions*, listed as an elective in last year's course, we suggest this additional volume on real soul-winning revival. Mrs. White speaks of the work of this mighty soul winner, who more than a century ago went through the country like a firebrand for God. It is said that he brought five hundred thousand souls to accept Christ, 95 per cent of whom remained true until death.

Such books as these will do much to build up an informed ministry. We face a challenge—the greatest challenge of all time. Are we preparing ourselves to meet it? HOW READEST THOU?

* Just before going to press, we learned that this book is out of print, but it can doubtless be found in many libraries and second-hand bookstores.

THE AUGMENTED READING COURSE

Five "musts" to be read in addition to the five required volumes.

The Minister as Prophet,* Charles E. Jefferson, Zondervan, Grand Rapids, Mich., 1937, 187 pages, \$1.50.

The Mystery of Preaching, James Black, Revell, 1924, New York, 277 pages, \$1.75.

The Quest for Preaching Power, John Nicolls Booth, Macmillan, New York, 240 pages, \$2.

Crux Ansata, H. G. Wells, Agora Publishing Co., New York, 113 pages, \$1.75.

Moses, Builder of Altars, Basil Miller, Zondervan, Mich., 1943, 154 pages, \$1.50.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

A Daily and Weekly Program

By PAUL O. CUMINGS, *Minister,*
South England Conference

IF we are to discuss the value of our program we may with profit reflect first whether we have a program at all, or what kind of program we should have. The Saviour is our pattern in all things. It would be a helpful and stimulating study to observe the many times in His ministry where the imperative is implied. "He steadfastly set His face to go." "He must needs go through Samaria." Let us look at the end of His life's work. "It is finished" must be the epitaph of every Adventist minister. These words imply finality of our entrusted ministry. They imply attention to each trivial and seemingly unimportant detail. "I Have Finished the Work Which Thou Gavest Me to Do"—this is our motto.

In all our Sabbath promotion we should ever remember that the fourth commandment provides for *all* our time. "Six days shalt thou labor, and do all thy work." This is a command to work six days, before we rest on the seventh day. There is hardly any experience that compares with that of the consciousness of the completed task. If at the end of each week all our work is done, then at the end of each year the same will be true. At the end of a lifetime not merely a lifework ended, but a lifework completed, should be the record in heaven as well as on earth.

"Clerks in holy orders"—this is our official ranking, and some emphasis on the purely clerical might serve to make our ministry more effectual. A diary, or record book, is essential. The small pocket diary quite defeats its object, allowing the entry merely of headlines. The delicate detail which really makes a minister's or a Bible instructor's life worth while demands our most careful attention. Some will claim that they have a good memory. The Papacy, too, makes many claims, few of which are justified. I can never feel sure of the man who asserts that he has a good memory. An analysis of what we forget can be a formidable statement. Personally I found long ago that I needed all my powers of memory for acquiring facts relative to the presentation of truth. My daily and weekly program is built up week by week on paper, and these notes serve me as well as any private secretary ever could.

My last diary, with four pages to each week, cost five shillings. This served very well, but the disadvantage was that the full week was not to be seen at one glance. Also the days altered their relative positions with every new week and this, too, made for confusion. Too much space was

taken in giving information which might never be needed, and besides, who wants to carry about with him continually a whole year's record?

Some kind of loose-leaf weekly sheet seemed to suggest itself, and a ruled foolscap page proved admirable to my every need. There are three main columns: (1) appointments, (2) a wide "memoranda" column, and (3) a column that bears the financial account. When at the end of the month evangelistic budget expenses, personal traveling costs, postages, and other items of cash have to be recorded, this third column works miracles in timesaving. All figures come out correct, and all because the record was made at the time of each transaction.

Planning the Quarter's Work at One Time

At the workers' meeting the Bible instructor and I are each equipped with our sheet for the week. We actually carry together thirteen sheets, which cover the quarter. Since we have a plan for visiting our membership once each quarter, these appointments and all Sabbath appointments can be set down as soon as the new quarter arrives. This plan has been the means of saving much valuable time and has saved many a needless journey.

We first note all meeting or Bible study appointments for the week. At this point our main plan is to cover each day with some profitable calls. Perhaps a day in some distant part of our field has to be planned. Here all appointments and special tasks are set down, so that the expense involved will bring in a maximum return. Our next procedure is to run through each day and where perhaps a morning may be free, to allocate a suitable group of visits of a secondary nature. By this time our weekly plan is beginning to take shape, and my own thoughts at this point are usually along the line of "This looks like an interesting week."

Next I try to place all the purely routine calls (on the press, on the bill poster or sign writer, visits to the bank and library, etc.). Times for study can fairly be inserted at this point, and these should be placed in relation to the Bible studies or sermons that may be their object. For instance, I notice by my sheet that between two-thirty and four o'clock I shall be free on Tuesday afternoon. Realizing that I shall be in the vicinity of the library, and would need to give my mid-week study some preparation, I at once make a note. Later when referring to my plan as I leave home I am reminded thereby to carry with me the necessary books or notes.

The sheet as ruled has a blank strip at its base. When beginning my own plan I prefer to tear this off, and, placing it alongside my main section, I jot thereon any matters which seem to demand attention, but which at this early time cannot be set down for any day or time. As the week proceeds, these can be conveniently put into place, and always there are some items which lose their importance with the passage of time and can consequently be ignored.

Our workers' meeting never takes more than two hours, and the jottings on our weekly program are by no means the main feature. We discuss rather the needs of our work and the soul interests. There is time also for Bible study together. These points are mentioned that no one may assume that this system eclipses all else.

How the System Works in Practice

I prefer to carry with me whenever possible the full record for the quarter. One folder has served for nearly five years. On the left, held securely by a clip, are the weekly records. Behind these I always keep the quarterly preaching plan, in case it is needed for reference. On the other side I carry sermon notes and any letters or material relative to my visits. This side needs combing through at least every week, or it will become a museum.

Suppose a letter arrives from the field secretary requesting me to make a call in Amesbury. Reference to my plans shows that in two weeks' time I am due in Salisbury on Thursday. I write to him stating that the call will be made at this time. An appropriate note is made in the diary section, and the field secretary's letter, with its essential information, is placed on the other side.

Again, suppose some appointments fail or I manage to get through a morning's assignment with some time to spare. My slip, torn from the base of the sheet, is at hand, and its jottings remind me of many duties yet to fulfill. Quickly, then, I can rebudget my time and despite the disappointments of the morning can turn the time to good account.

All current tasks are carried in the right-hand portion of the file. Letters which cannot be answered at once are also placed here. Thus all duties come in for continual review, and every task appears in relation to the entire week.

Let no one assume that our presence is always to be hailed with a flourish of foolscap, or that with every contact, our files and folders are produced to make a visible booking of the next appointment. This is never done. So far as I know, my wife and Bible instructor are the only ones who know that my system does operate.

After I have set out the week's or quarter's work, and have taken the trouble to write it down, the memory needs little more help. I am able to go for two or three days at times without making reference to my plans. But the memory does not always serve well, and I like to leave nothing to chance. We are a people of faith, and to me that means that our every word and promise should be faithfully fulfilled. It is the trivial, seemingly unimportant items that are usually overlooked. Attention to these can serve to produce a confidence that could not be acquired in

any other way. Sometimes these items are of so little interest personally that memory refuses to aid. Therefore, I make a note of it!

Every good general lays his plans for the next day's attack before he snatches his few hours of sleep. Should our planning be less careful? We are marching under Prince Immanuel. At the close of the day, no matter how late I return, I try to spend a few minutes reviewing the day that has gone. Usually, with my weekly sheet before me, I take a slip of paper that will lie conveniently in my pocket wallet, and begin to set out the duties of the morrow. There may be some items still unattended to from the present day, and these are re-entered at appropriate places. All fulfilled tasks are checked off. On the small daily slip the appointments and major tasks are entered, then the many other items that may with careful planning be crowded into the time left.

Sometimes the pressure of another day can be relieved by taking some of its duties. It may, for instance, be Wednesday now, and the perspective may have altered considerably since original plans were laid on Monday. Sometimes the day ahead may have no definite bookings, but the very multiplicity of tasks awaiting can be confusing. The best plan, then, is to enter on the daily slip every possible duty. When quite sure that none has been omitted, I carefully look them through and plan their execution, adding a number alongside each in the order in which they will be attended to.

This plan has saved much valuable time. It is easier to visualize the new day when seated quietly at home than to try to organize it when in the heat and haste of action on the morrow. And, besides, all our brain power will be needed to deal with the interviews of the day without being unnecessarily burdened in trying to remember just who is to be seen and what has to be attended to.

Meeting Changed Conditions—No. 2

By JOHN L. SHULER, *Instructor in Evangelism, Theological Seminary*

WHEN one general was asked his formula for achieving victory, he said, "To get there the firstest with the mostest." The early reverses of the Allies are explained in five words, "Too little and too late." There is a lesson here for the evangelist.

The more difficult it becomes to draw a large audience to the evangelistic meetings, the more important it is to have in hand a large list of interested people prior to the first meeting, as a result of adequate preparation of the field. I am convinced that in major efforts, where the total expenditures will reach five thousand dollars or more, about one tenth of the total budget should be devoted to an adequate preparation of the field. We should plan to secure a good list of interested people as a basis on which to build a successful public effort.

If people are sufficiently interested, they will

make special effort to attend the meetings in the face of hindrances. If the evangelist can locate or get hold of hundreds of truly interested people before the opening lecture, his success is practically assured. Why then do we not give more attention to the proper preparation of the field?

Think how much easier it is for the evangelist to build and hold the interest in his meetings and to begin to lead people to a decision, if they are already interested in the message of God before they come to the first meeting. I am not unmindful of how the advertising of the subjects, the preaching of the truth, the aftermeetings, and the personal work will locate interested people during the meetings. But the proper preparation of the field will search out some interested people who will not otherwise be found.

There are simple and practical plans for preparing the field which can be used without the people of the city learning about the coming meetings. A post office box is secured, and a business reply permit is obtained from the superintendent of mails. A double postal card, which tells about a free Bible course, is mailed or delivered to thousands of homes. Those who are interested in learning more about the Bible will fill in their names and addresses, and send back the proper section of the card, which requires no postage.

In one effort I prepared a series of short articles to appear on the church page for four successive Saturdays prior to the opening night. This was for the purpose of securing the names of interested people. Some of the best names secured during the entire effort were secured from these newspaper articles prior to the opening public lecture.

In our effort this fall we plan to publish short articles on the church page of three dailies for three successive Saturdays. These are written as single column articles with the following headlines supplied by us: "When Wars Will End," "A New World Coming Soon," "Hitler's Defeat Foreshadowed Centuries Ago."

In these articles we give the telephone number of our evangelistic office as well as our mailing address. Many people do not like to write. They prefer to call on the telephone. We handle these names in such a way that they do not receive the first lesson of the Bible course until the first week of the meetings.

Perhaps only one of a hundred who see the evangelist's advertisements in the newspapers ever attends his meetings. Why not use some of this advertising space to actually teach the truths of the message, so as to contact those who read the notices and never attend? One evangelist who conducted an effort in a city of about fifty thousand used more than one thousand column inches of newspaper advertising in fifteen weeks. I do not say that he used too much space, but I do raise this question, Would it not have been better if he had used a part of that space to teach the truth to the thousands who never came to hear him? Some of these could have been led to enroll for a Bible course, and a number won to the message.

People who come to hear us today will not search

into the doctrines as people did twenty years ago. This is a radio, spoon-fed age. Most people will not "sit out" one-hour sermons night after night. We must learn to come right to the point in our sermons. It will likely be best for the average evangelist to use thirty-five to forty minute sermons.

This is a picture age. We should call to our aid more visual helps in presenting the message. We must be more interesting in our preaching. We should study anew how to connect our subjects in a way that will arouse more interest.

Since it does take more and more advertising to draw an audience, we should make wider use of every method of advertising, and improve the quality. There are plans and methods which will build up the week-night audiences. Special attention must be given to these.

In the first few meetings we should establish confidence in the Bible as the supreme authority in religion, not perhaps by preaching directly on the inspiration of the Bible, but rather by calling attention to the unerring fulfillment of its predictions, and other evidences which are naturally connected with the presentation. On account of the widespread belief in the secret rapture, it may be best not to come out directly against this idea in the early part of the meetings, but rather preach the truth in a positive way that will prepare the people to drop this error in due time.

For example, in view of the wrong interpretation so commonly placed on the seventieth week of Daniel 9, in connection with a so-called seven-year period of tribulation between the secret rapture and the revelation, should we not take up the seventy weeks in about the third week of our meetings and show the true application? This will help prepare the people to let go of the secret rapture, and in due course accept the real truth.

When existing conditions make it difficult to get the people to attend the week-night lectures of a public effort, it becomes increasingly important to enroll these people in a home course of Bible lessons on the doctrines to fill in the gap of instruction which comes when their attendance is limited to the Sunday night meetings. I am convinced that a wider use of Bible course lessons in the homes of the interested in connection with our public meetings will increase the results.

One evangelist tells me that ninety per cent of all those who complete the Bible course in connection with his meetings are baptized during his effort. Lylon H. Lindbeck says in the *South American Bulletin* (first quarter, 1944): "We have learned from experience that from one third to one half of those who complete the course eventually become baptized church members."

It is increasingly evident that a Bible course with twenty-six or twenty-eight lessons is usually too long for the evangelist to use for the interested in his meetings, if he wishes to get results in baptisms within a space of fifteen or seventeen weeks. In view of this, I have prepared for my efforts a streamlined Bible course for busy people. It consists of eighteen lessons, which deal with the following: Daniel 2, How to Understand the Bible, Heaven, The Three Steps to Heaven, Signs of the

Times, The Millennium, The Two Laws, The Sabbath, Change of the Sabbath, Tithing, Hell, The Importance of Obedience, Healthful Living, The State of the Dead, The True Church, The Spirit of Prophecy, Christian Standards, Baptism. This enables the people to complete the course during a fifteen or sixteen week series of meetings.

I use a large (No. 10) envelope, across the face of which is printed this message: "This envelope contains a valuable free offer for you. Please take the envelope home and read the contents carefully tonight or tomorrow. Read the letter of instruction first."

In this envelope we place a copy of the first Bible lesson on Daniel 2; the test paper pertaining to this lesson; a letter giving full instruction concerning our plan of home Bible study; a self-addressed envelope for the individual to use in returning his first test paper; a self-addressed postal card on which to report having read the lesson through, in case he prefers to take the Bible course by the reading method rather than filling out the test papers; a small folder advertising the Bible lectures during the first week; and a notice to tune in every Sunday on a certain radio station for a half-hour broadcast dealing with these Bible lessons.

On the opening night of the meetings, after the sermon, these envelopes are given to all the people as they leave the meeting. At every succeeding meeting this envelope is presented to every person who is at the meeting for the first time. It will be seen that this procedure secures a maximum number of enrollees for a home study of the Bible doctrines from those who attend the evangelistic meetings.

The people are urged to tune in to the radio station on the next Sunday, when they will be told over the air just how to fill in the required answers on this first test paper. The result is that scores of people will be ready at the given hour on the following Sunday with their test papers and pencils in hand, and will fill in the answers as they are given over the air. This helps many to get started on the lessons who otherwise would never begin.

The practice of giving the required answers is not continued beyond the second lesson. But a lesson is taken up and explained each Sunday in this half-hour broadcast. Since people tire of one voice over the air, or of mere preaching, we use a dialogue method, with three or four people taking part,

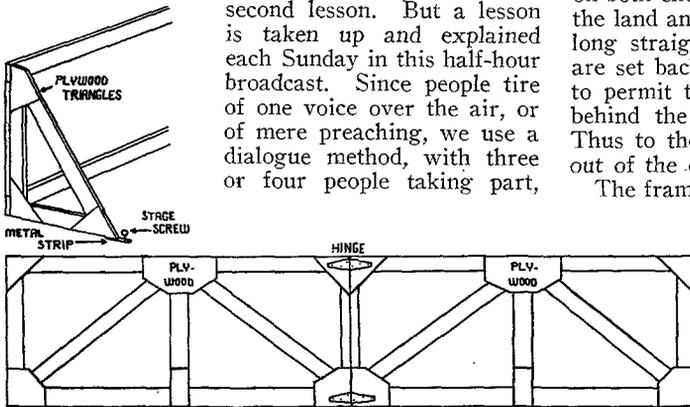


Diagram Illustrating Construction of Framework for Sea Scene

asking the evangelist certain questions. The answers are designed to bring out all the points covered by the printed Bible lesson, which these listeners have in their hands as the broadcast is being made. This kind of broadcast becomes a real Bible school of the air.

The broadcast stimulates the people to complete at least one lesson a week and to continue the study of the Bible lessons from week to week. It arouses much interest in the Bible lessons on the part of others who listen but who do not attend the meetings, with the result that many of them also enroll for this streamlined Bible course. I believe this is one way to make the radio count for much in our public efforts.

Prophetic Illustration (Concluded)

By ROBERT F. CORREIA, Intern,
Potomac Conference

Before reading this concluding section of Mr. Correia's article, it will be helpful to refer to the center spread of the September MINISTRY, by way of review. We come now to the construction of the sea scene.

LARGE scenes, if constructed of cloth, are most successfully presented. Some stage artists use colors with a water base to good advantage, but other artists might have other preferences. Regardless of what kind of paint is used, the scenes should be so constructed that they can be rolled up when not in use. They should never be folded, but rolled, to avoid creases.

The sea scene is so laid out that the sea part can accommodate five or six animals at one time. This provides ample space for comparing the Daniel sea animals with those of Revelation, and any combination thereof. On either side of the sea, land is painted, upon which land animals appear when the evangelist so desires. Those of Daniel come up on the left side and those of Revelation on the right side.

In actual display all the prophetic animals take their position on or above the horizon line, which places them in a position of maximum prominence. Two mountain sections of plywood are constructed on both ends of the sea scene. They appear above the land and help to break up the monotony of the long straight sky line. These mountain sections are set back a little behind the sea scene in order to permit the two-horned beast to come up from behind the land but in front of the mountains. Thus to the audience it appears to be coming up out of the earth.

The framework for the sea scene can be made in one or two sections. It should be properly braced and securely fastened to the stage with stage screws or sandbags. The construction and bracing of the framework is illustrated in the diagram.

First the stage should be cleared of everything. After finding the center of the stage, set up the

frame for the sea scene. Sufficient space should be allowed between frame and back wall for beasts to come up. The framework can be securely fastened to the floor by means of stage screws.

Next the sea scene is attached to the framework by means of thumbtacks, starting at the center and working outward to the ends. Care should be taken that all wrinkles are out of the scene. Glass-headed thumbtacks are used because they are transparent and easily removed.

The animals are then attached and properly spaced. Be sure to try all working parts to see that everything is functioning properly. The lighting should be checked to make sure the animals can be effectively seen from all parts of the auditorium. After the scene has been draped, the set is complete. It is advisable to keep curious folk, especially children, off the stage, because one wrong move might spoil the effect and bring embarrassment. The stage kit and fire extinguisher should be on the stage for use in case of emergency.

The equipment of the evangelist is used in a sacred work and should therefore receive proper care. After the equipment has served its purpose, it should be dismantled and kept in an orderly way in a proper place. The scenes should be rolled up and placed in a container. Staging should be collapsed and set aside where it will not be broken. As far as possible, all stage equipment should be light, collapsible, and movable. It is most convenient to have one room for the equipment, where all stage materials, choir robes, songbooks, etc., can be properly stored when not in use.

Co-ordination With the Evangelist

Every man on an evangelistic team has an essential part in making the program successful. Close co-ordination between the evangelist and his stage manager is most essential, especially in a large campaign where equipment of various types and kinds is being used. The evangelist and his stage man should come to some definite understanding as to the exact night a certain prophetic presentation will be made, and what will be used to illustrate the subject of the evening. Plans should be laid so that proper preparations can be made. Every minor detail is most essential in the work of God, and efficiency and precision should characterize every move in the illustration of truth. If slides, cloth charts, plywood cutouts, and the like are to be used, they should all be carefully prepared for display at the proper time. Before the meeting begins the evangelist should personally check the stage and give his stage man the final word on cues, so that the chart or slide will appear at the precise moment it is needed. Every evangelist knows the result upon the audience if a beautiful slide or effective chart is displayed at the wrong time. The beauty and effect is weakened and sometimes completely lost.

The song leader should also work closely with the stage man in making proper plans. They need to collaborate and co-ordinate in their work, because both have much to do on the same stage, and there is sometimes overlapping of duties. They should

come to definite understanding in regard to choir risers, choir seats, and the position of the piano on evenings that the sea scene is being used, so the view will not be obstructed. They should mutually work out the stage lighting, and each should understand what the duties of the other are to be. Close co-ordination should always exist between all members of the evangelistic group, and especially those using the same stage at the same time.

The Pastor and His Youth

By VINA GEORGESON, *Teacher,*
Central California Conference

J. EDGAR HOOVER has stated that the number of junior delinquencies is rapidly climbing to an astonishing figure. State-guided institutions are filling up with boys and girls, while the seats in the churches once occupied by juniors and youth are being left noticeably vacant. There is scarcely a social worker or juvenile officer who is not alarmed over the situation.

A recent survey made by the Young People's Missionary Volunteer Department of the General Conference showed that 2,712 youth out of 8,963 were not baptized. These youth were between the ages of six and twenty-five, and were from Adventist homes in seventeen conferences. These are alarming facts when we realize that 57 per cent, or over half the youth of this denomination, are lost to this cause year after year. This is indeed a tremendous challenge to every worker, and one that calls for consecrated study and action.

There are three avenues through which the child may be guided from babyhood on to manhood; namely, the home, the school, and the church. Each has a very definite and important place to fill in bringing the knowledge of the love of Christ to the boys and girls of this denomination. The failure of any one of these agencies to fill its responsibility places the burden more heavily upon the other two. The great question then is, Have any of these avenues failed in their responsibility, and if so what can be done to remedy the situation?

The first avenue through which the child passes is the home. It is the inherent right of every child to have a good home, but how few children today, in this tense, unsettled war age, have a home that is a home? The laxity of the home ties, the easy flow of money, the fact that so many mothers leave the home to work, and the loose trends of the immoral, worldly-wise youth of the neighborhood, are surely telling their tale of woe among our own young people. From an editorial in the *Jewish Times*, we read:

"The world has seemingly become pleasure-seeking mad. The evils which confront us do not have their birth anywhere but in the home. It is the parents who are largely to blame for their existence. . . .

"The very foundation of our morals is suffering. Religion, which should be the moral prop of human affairs, is being ignored; the churches are empty or nearly so; while the precepts and teachings are known in many of them by the few instead of the many. . . . Hypocrisy is largely taking the place of the realities and fundamentals of religion. Herein lies a field for the ministers to do good and productive work."

In the time of Israel, when the home failed, schools of the prophets were established. Today church schools are to be found in many Seventh-day Adventist communities for the one purpose of saving our youth and preparing them to be workers in the cause of God.

"The Lord would use the church school as an aid to the parents in educating and preparing their children for this time before us. Then let the church take hold of the school work in earnest, and make it what the Lord desires it to be."—*Counsels to Teachers*, p. 167.

It is the duty and privilege of the teacher to inspire the youth to better Christian living day by day; to hold before them the joys of Christian fellowship in the great family of God and the church; and to direct their minds to the greater joys of the home Jesus has gone to prepare for them. The salvation of these boys and girls is to be her aim and purpose.

This should also be the aim of the pastor, or minister, of the church. Much good might be accomplished if the teacher and pastor planned and worked together to see how they might best win these jewels for the Master. Under no circumstances should they feel that they must work separately, for where there is unity there is strength, and results will surely follow.

During the year 1941 the greatest number of baptisms was made up of young people around twelve years of age. More young people were baptized between the ages of eleven and fourteen than were baptized in all the other age groups in the years from six to twenty-five. These boys and girls are to be found in the elementary school, the most fruitful soil for the sowing of the gospel seed. During this time the important decisions of life are being made.

If the pastor has visited the school often and has become a friend to the boys and girls during their earlier years, they will enjoy participating in short Bible classes conducted by "their" pastor. These classes or inspirational talks might well be held once a week during the entire year. It has been tried with wonderful results. By the close of the school term most of these children are well prepared for baptism and will ask for the privilege of being baptized, because they feel that they are wanted and needed in the church family.

The importance of the pastor's becoming personally acquainted with the boys and girls in the church cannot be stressed too much. We little realize the good that may be accomplished by a kindly smile of recognition or a word spoken in friendship by the pastor of the church. Elder George I. Butler became almost a hero in the mind of A. G. Daniells when he was a lad of seven years, because he was the first minister who smiled and spoke to him. He once said, "If we want our children we must live with our children." Never fail to smile and speak whenever you have the opportunity, for a child loves to be noticed and recognized. This is the best way to awaken confidence.

The young people's society affords a wonderful opportunity for the pastor to become acquainted with the other young people of the church. By his presence and friendly counsel, he can encour-

age the Progressive Class work and the band organizations. He may help to find openings for cottage meetings, and give needed help in preparing youth to lead them. This is the training field of the church for actual service. These young people will enjoy the feeling of belonging to an organization that vibrates with life and enthusiasm, where things are happening and of which they are a necessary part.

The pastor who will learn to "live with his children" will find that many of his "more important matters" will take care of themselves when he works for the young people of his church. The spirituality of the church as a whole will be greatly improved. Jesus said, "A little child shall lead them."

THE BOOK SHELF

Books, Reviews, and Discussions

Spiritual Gifts, Volume One

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

THE five Sabbath conferences, held during the fourth year of the formative decade of Seventh-day Adventism, distinguished 1848 as the key year in that crucial period. The Sabbath and sanctuary truths, inseparably linked with the first, second, and third angel's messages in all their fullness, confirmed our pioneers in their past advent experience and clarified their view of their present position and future experience. Our forefathers laid well the foundations as again and again, with fasting and prayer, they met together and dug the great basic truths from the Word and cemented them together to form the foundational doctrinal structure of the remnant church.

The youthful James and Ellen White during this important year traveled from point to point, living out of their baggage—a half-filled three-foot trunk, yet containing all their earthly belongings. Those were days of poverty. Railroad fare and the needs of the family were met as James White heaved stone, felled trees, or swung the scythe.

Poverty, small numbers, and lack of favor daunted not the pioneers. One voiced their well-established confidence in the exclamation, "We have the truth, we know it."—*Letter Book, No. 1, p. 54*. Not only were they in possession of the evidence of harmony with the Scripture and unity of belief, but every essential feature of unfolding truth had been attested by the Spirit of God through the Spirit of prophecy. At times, too, when there was perplexity in understanding the meaning of some scripture, or the relationship of great truths, special light had been imparted through visions to Ellen White. This confirming evidence gave immeasurable assurance of certainty.

Vision of the Great Controversy

It was at this time and in this setting that the comprehensive "great controversy" vision was first given, opening up to Ellen White, and through her to the new remnant church of the prophecy, the broad and connected view of the great conflict of more than seven millenniums between Christ and His angels and Satan and his angels. What lasting impressions must have been made as Mrs. White described the experience of Lucifer in heaven, the fall of man, the plan of salvation, and then touched the high points of the history of the ages as related to the purposes of God and the unceasing conflict between right and wrong. Special emphasis was put on the significance of the messages of the first, second, and third angels of Revelation 14. The vision confirmed again the position of the Sabbath-keeping remnant and gave assurance that it was the cry of the third angel which they must now especially present. The great landmarks of truth were forever established.

The records of these early days are meager. But few of the visions which were given to Ellen White were written out in detail; rather they were recounted as she with her husband traveled from place to place. How cheering must have been the account of this revelation to the early believers who so earnestly awaited the coming of the Saviour.

Vision Repeated Ten Years Later

Ten years passed by, the publishing work was begun, organization began to take shape, a printing office was established in Battle Creek, church buildings were erected, companies of believers were organized, and aggressive evangelistic work was begun. The *Review and Herald* and the *Youth's Instructor* made their regular visits to the homes of Sabbathkeeping Adventists. Hymnbooks were published; tents were purchased and used in heralding the message; numbers increased. Able men were chosen and ordained to the ministry; the worker group was strengthened. Battle Creek became a center with efficient workers looking after the details of the printing interests.

But those were still days of very limited financial resources. The tithing system was not yet understood. No offerings were taken on the Sabbath. Conference organization was not known. Many secondary lines of prophecy were but dimly seen. The light on health reform had not yet come. We had no sanitariums, no schools. Our work was represented only by the one publishing enterprise and the little companies of believers here and there endeavoring to herald the message. Elder and Mrs. White, as they were able, visited the churches in other States, and the late winter of 1858 found them in northern Ohio. Their last week end on this trip, March 13 and 14, was spent at Lovett's Grove, where about forty had just taken their stand for the Sabbath as the result of a brief series of lectures given by George W. Holt in the public schoolhouse. The Whites held meetings in the same building, not far from the cross-

roads store and tavern. The little frame building still stands, but not on its original site.

Services for the Sabbathkeepers were conducted Sabbath forenoon and afternoon and Sunday morning. A funeral service was to be held in the afternoon in the same little schoolhouse, and Elder White was requested to officiate. The attendance was large, and not all could get into the little building. Some stood around the open windows as he preached. When he had finished, Mrs. White felt impressed that she must say a few words, and rising to her feet, she spoke of the second advent of Christ, of the resurrection, and of heaven. Then her voice was still. As the people leaned forward to catch the next words from her lips, they were startled by a cry of "Glory to God!" She was in vision.

For two hours, in that crowded schoolhouse, on that winter Sunday afternoon eighty-six years ago, Ellen White remained in vision. The funeral service was forgotten. First, instruction which met some local issues in Ohio was revealed to her. Then the scene changed, and there passed before her again, freshly and vividly, the scenes of the long-continued conflict between Christ and His angels and Satan and his angels. A few months later, writing of this, she recounted: "Most of the matter of the great controversy which I had seen ten years before, was repeated, and I was shown that I must write it out."—*Spiritual Gifts, Vol. II, p. 270.* (See *Life Sketches, p. 162.*) Thus, again, her mind was carried down through the centuries with the rapidly unfolding scenes depicting the high points of that never-ceasing conflict between the forces of righteousness and the forces of evil.

The hour was late when this long-to-be-remembered meeting closed. As the result of the convincing evidence of the vision and of the words spoken by Mrs. White during and following the vision, "several decided to keep the Lord's Sabbath and go with the people of God." (*Review and Herald, March 25, 1858, p. 149.*)

Writing Out the Vision

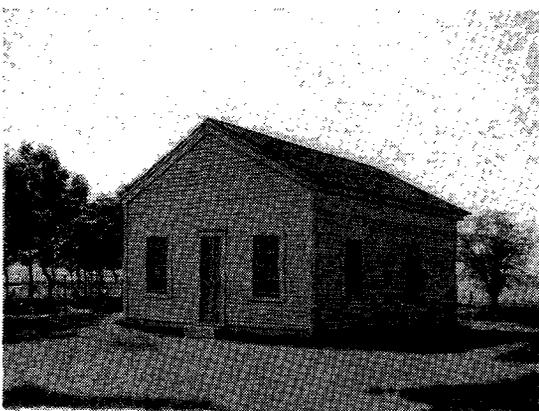
But the Whites must push on to Battle Creek. The next day, as they journeyed from Freemont to Jackson, Michigan, where they were to change trains for Battle Creek, they talked of their plans on reaching home. Mrs. White's first work, it was agreed, was to be the writing of the great controversy matter, for she had been bidden that she "must write it out." Perhaps they pondered as to the significance of the warning of the angel during the vision, that she "should have to contend with the powers of darkness, for Satan would make strong efforts to hinder" her, "but angels of God would not leave . . . [her] in the conflict."—*Spiritual Gifts, Vol. II, p. 270.* (See *Life Sketches, p. 162.*)

Arriving at Jackson, Elder and Mrs. White went to the home of their old friends, the Palmers. As Mrs. White sat in the kitchen chatting with Sister Palmer, strange feelings came over her. Speaking of it, she said, "My tongue refused to utter what I wished to say, and seemed large and numb. A

strange, cold sensation struck my heart, passed over my head, and down my right side.”—*Spiritual Gifts, Vol. II, p. 271.* (See *Life Sketches, p. 162.*) Then she collapsed and became insensible. Brother Palmer and Elder White were called, and they prayed most earnestly for her restoration. Soon Mrs. White regained her consciousness, but found her left arm and leg paralyzed. This was a third and very severe stroke, and although within a few miles of Battle Creek, Mrs. White gave up the expectation of ever reaching her own home or seeing her children. But the earnest prayers of the brethren continued, and soon there was a partial restoration of the use of her limbs. She suffered much during the night, but the next day she seemed well enough to attempt the journey home. Restoration was not complete, however, and for many weeks she could not detect heat or cold or pressure, and often, as she rose to walk, she staggered and sometimes fell.

But she found her right hand free and her mind clear, so, not waiting until she was well, she determined to commence her work of writing. In her account, a few months later, she reveals that with one page written she was so exhausted that she must lay her pen aside and rest for three days. Again she tried, again she wrote, and then found she must rest for days, but as she perseveringly pressed forward with the task, her strength was gradually restored, until after a time she had regained her natural health. Most of the writing of this vision was done in the attic room of their little cottage on Wood Street. As the chapters were finished they were taken to the Review office and the type was set.

By the time of the General Conference in late May, Mrs. White seemed completely restored to normal health, and she was asked to speak Sunday morning to the largest group of Sabbathkeeping Adventists that had ever assembled—nearly five hundred. She chose to present for the first time in oral discourse what had been presented to her in the comprehensive vision at Lovett’s Grove. For two and one-half hours she addressed a spell-bound audience, relating the origin of sin, the plan of salvation, and then described the high points of the history of the centuries, an account



Lovett’s Grove, Ohio, Schoolhouse, Scene in 1858 of
“Great Controversy” Vision

which, according to one present, “abounded in startling facts and vivid descriptions.” (*Review and Herald, May 27, 1858, p. 12.*) When she spoke of the work of Christ, His humiliation and suffering and crucifixion, Elder Smith reports that “not only the silent tear, but even the audible sobs of many in the congregation, announced that their hearts were touched by the sufferings of the Son of God for rebellious man.”—*Ibid.* Again in the evening Mrs. White was asked to continue the account, and for another two and one-half hours she held her audience, speaking five hours altogether in the one day.

At about this time Mrs. White was shown in vision that in the sudden attack at Jackson “Satan designed to take . . . [her] life to hinder the work” she “was about to write,” revealing to others what had been opened up to her in regard to his work in the past, his plans for the future, and the wiles by which he means, if possible, to deceive the world and the elect. (*Spiritual Gifts, Vol. II, p. 272: Life Sketches, p. 163.*)

Just about a month later word was sent out through a last-page note in the *Review*, that the *Great Controversy*,* a work of between two and three hundred pages, was on the press and would be ready very soon. (*Review and Herald, June 24, 1858.*) As we pick up the little book, 3½ by 5¼ inches in size, and less than ¾ of an inch thick, we hold in our hand the largest book printed by the Sabbathkeeping Adventists up to this time (except for a hymnal). The gray-black cover carries the title *Spiritual Gifts, Volume I*, and is embellished both front and back with a stamped design characteristic of the times. The title page carries not only the *Spiritual Gifts* line, but also, “The Great Controversy Between Christ and His Angels and Satan and His Angels.”

The book opens with a twelve-page dissertation on “Spiritual Gifts” prepared by Roy F. Cottrell, and then follows the forty-one short, gripping, tersely written chapters presenting the broad subject as outlined below:

- Origin of sin and the plan of salvation—3 chapters.
- Ministry and sacrifice of Christ—8 chapters.
- Early Christian church—5 chapters.
- Apostasy, Dark Ages, and Reformation—5 chapters.
- The advent movement—5 chapters.
- Sanctuary, third angel’s message, and firm platform—3 chapters.
- Satan’s attempts to deceive the world—4 chapters.
- Closing scenes and second death—8 chapters.

The little book was received with enthusiasm. Here was a clear blueprint which made plain the issues of the conflict and outlined, in their order, events yet future. It bore the credentials of dependability. For two hundred times and more in the account, the words, “The Lord has shown me,” “I saw,” or similar expressions occur. While later views opened up many details and presented a wealth of additional information, the essentials of

—Please turn to page 44

*This first brief writing of the conflict story should not be confused with the larger, current volume, issued in more recent years.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Techniques

Training Local Singing Evangelists

By CHESTER L. WICKWIRE, *District Leader,
Southern New England Conference*

SINCE it is often inadvisable or impossible for the conference to furnish a song leader to each worker who is holding evangelistic services, the training of such assistants in the local churches becomes of extreme importance. Although it is not always possible to find the ideal type of person to serve as a musical assistant, nevertheless there are far more individuals in our churches who could serve as song leaders than we realize.

The song leader should be a person who will cooperate and who is willing to take orders and advice. This is of great importance, for if one does not have an assistant who will cooperate, he is headed for trouble. The song leader ought to be able to read music fairly well, and have a sense of time. He should be a person who can be depended upon to be at the meeting place in plenty of time to take care of the song service.

The song leader ought to be representative of the message, and should have good judgment and poise, even in difficult situations. One asset which many song leaders seem to have, even though they may have little else, is confidence. It naturally follows that one who has confidence in himself will become a better song leader than one who is retiring or timid. The worker can inestimably aid in instilling confidence in his assistant by constantly encouraging him and commending him.

The song leader ought to have a pleasing, as well as an aggressive, personality. If he can work well with his accompanist, with the choir, and with those who furnish special music, he will take a tremendous load off the evangelist. He should be a true leader, and not try to do all the work himself. He also ought to understand that he does not have to do all the singing, but that he is to be a director of music. In all this the evangelist can ease things for himself if he will let the song leader have the most of the responsibility for the music, provided he can handle it, of course.

The musical assistant will be more successful if he has a strong voice with a good range, although he does not have to be able to sing as high as a high tenor or as low as a bass. He can always sing a few notes higher or lower than the written notes of the song may necessitate. He does not have to sing all the time, but can rest his voice after starting the stanzas, maintaining a resolute beating of the time. He should have energy and life, and ought to be able to impart that spirit to the audience. Preferably the leader should be a young person, particularly if he is beginning to lead music for the first time.

If the song leader lacks certain of the traits one would like to see in him, he can make up for many of them if he will work hard, and honestly and intelligently give his best to the direction of the music.

EVERYONE who has endeavored to lead music could undoubtedly improve in that field by a conscientious study of the factors that make for successful song leading, and by intelligently practicing those factors. In training a song leader, the evangelist must know what he wants the assistant to do and how he wants him to lead the music. In other words, the worker ought to know what to expect from a song leader. He can get an idea of what is good in the leading of music by consulting standard books on conducting and also by observation.

The way to learn to lead music is to lead. One who has never tried to beat time before an audience of people has no idea of the feeling of awkwardness and failure that accompanies the first attempts. It is a good thing for every minister to beat time once in a while so that he may be able to sympathize with his assistant. In order to overcome that feeling of self-consciousness that accompanies one's first efforts, the new song leader should faithfully practice beating time before attempting to lead the song service.

One who is learning to lead music ought to practice beating and counting the time alone, or with his accompanist, going through the beats for simple $2/2$, $3/4$, and $4/4$ time. After he has done this he should take a well-known hymn or song, and practice beating and counting out the time before a mirror, in order that he may have an idea of what the audience will be seeing while he leads the music. His gestures should be fairly high, and should be vigorously made with clear-cut, obvious intent, so that they will be plain to the audience. He ought to watch the songbook until he is sure of the kind of motion that he will make for the various introductions, measures, holds, and releases. This procedure of practicing will seem like hard work, and it will be work, but it will be worth while.

In order to have an idea of what sort of beat should be made for various hymns and songs, the song leader ought to procure some book that gives simple diagrams showing how to direct music. An excellent book of this type, not only for evangelistic group singing, but also for the amateur choir director, is *The Amateur Choir Director*, by Carl Hjortsvang.

If the pastor or evangelist can do so, he might

conduct a class for those who want to learn to direct music. Whether this is done or not, the song leader ought to be given an opportunity to lead music in some of the regular church meetings before he goes into the evangelistic meetings. The young people's meeting would be an excellent place for one to begin leading music. The song leader can do more than he imagines possible if he is willing to work, and if he has been inspired with a desire to improve himself.

Many laymen in our churches have led the music for efforts, and have definitely contributed toward the success of the services.

In organizing the musical talent of the church as a help in evangelistic services or in the regular church services, the minister ought to acquaint himself with the singers, the soloists, the instrumentalists, and all who are capable of doing anything with music in the church, and if there are a number of them it would be well to have a record kept by his song leader as he progresses in his meetings, noting the individuals or groups who perform and the dates of the contributions. If it is possible, and undoubtedly it generally is, the minister should plan with his music leader for the special music for several meetings ahead. If there will not be many meetings, perhaps the whole outline for special music could be tentatively arranged for before the services begin.

Choirs, quartets, trios, duets, and solos can be arranged for. These groups and individuals should be encouraged to prepare songs for the meetings, and should be given opportunity to sing in the regular services of the church. If the song leader is not well acquainted with the organization of the various musical groups, the minister will have to take a more active part in their organization and development. If there has never been any particular musical group in the church, perhaps the easiest thing to do would be to organize a mixed choir. However, if the church is large enough, it may be possible to have not only a choir but both a men's and a ladies' chorus. And if there are enough people in the church who play musical instruments, an orchestra should be organized. In the formation of these larger groups, members from near-by churches can often assist.

THERE is much talent in our churches which can be utilized if we only look for it and develop it. Too often singing evangelists spend too much time giving the special music themselves rather than using and developing the local talent. The use of local talent will give the members a much greater interest in the success of the meetings, and will ensure a larger attendance. By such a plan the people are given a definite part in the meetings and are also developing what talents they have.

In organizing a group of singers, one is very likely to have difficulties with the various personalities and voices. However, the exercise of good judgment and careful action by the director will generally iron out these difficulties. If the members of the church are anxious to see the meetings succeed, and if they feel that the success of the

services depends to a large extent on them and their co-operation, they will usually respond to the desires of the leader. Since one will have all kinds of people singing or desiring to sing, and wanting to display their knowledge and ability in music, it will be necessary for the minister to work very closely with the local leader of the organizations. A firm position regarding the music and the policy of the musical groups will have to be followed.

The minister ought to know what musical numbers are to be given and to know that they are all right, or he should be able to trust the judgment of his song leader. Many ministers could mention instances in which they had permitted someone to sing or play at some meeting with rather dire results. By way of illustration, two boys from a church school had been recommended to the singing evangelist as capable instrumentalists. When they started to play their duet both of them got into difficulty, and one of them so filled up his trumpet that it could not be blown. They both finally stopped and the older brother said loudly, "Blow it out." Naturally such instances can be avoided if proper care is taken beforehand.

In organizing a choir, if one has a few dependable voices in each section, he can build around them as a nucleus, and will be able to use those who may not be able to read music or parts very well, as they can follow those who are sure of themselves. If the one who leads the choir has not had any experience with such an organization before, he ought to secure a book, such as the one previously suggested, and study the technique for choir directing. The choir does not need to try difficult songs or anthems, but can work with simple hymns and make them very effective.

Although there may be persons in the choir who have more technical training than the director, it should be understood that the leader is the one in charge, and the evangelist should give his full support to the leader. It would be well at the very beginning of the practice periods to let it be understood that any criticisms or suggestions from the members of the organization should be held until a time when no confusion would result from discussion of technique or procedure. A regular time for practice should be observed, but the periods should not be too long, nor should one song be practiced until it becomes monotonous. After a piece of music has been practiced, it ought to be used, even though it might not be as perfect as one might wish.

Let the choir know that their efforts are appreciated. The people will take more interest in the organization of musical groups than one might imagine. So often in our churches very little that is progressive is done with local talent. The development of musical organizations in the church can be a great factor in lessening church discipline and backsliding, and in holding young people in the church.

Perhaps something should be said about the place of the singing evangelist in giving the message. Moody felt himself doubly strong when Sankey was with him. So also the pastor who has

adequate and appropriate musical assistance during the evangelistic services is sure of easier and greater success.

Singing evangelism is not easy. It is rather monotonous at times, and it is not generally given the consideration it merits. Many times, rather unfeelingly, the singing evangelist without regard to his wishes or development in other lines is shifted back and forth among those that have use for him. One will get a great deal more from a singing evangelist if he is treated more as an equal than as a hireling. The assistant ought to be treated as a co-worker who has a mutual interest in the success of the services and who has a definite part in the Lord's work. Let music and the singing evangelist be given their proper place.

PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

Barnabas on Sunday Observance

WE are challenged, by Sunday observers that the church fathers provide sufficient evidence for keeping the first day holy. The Epistle of Barnabas is quoted as an authority. All that is said on this subject is contained in chapter XV of the epistle, which we quote entire:

"1. Furthermore it was written concerning the Sabbath in the ten words which He spake on Mount Sinai face to face to Moses. 'Sanctify also the Sabbath of the Lord with pure hands and a pure heart.' 2. And in another place He says, 'If My sons keep the Sabbath, then will I bestow My mercy upon them.' 3. He speaks of the Sabbath at the beginning of the Creation, 'And God made in six days the works of His hands and on the seventh day He made an end, and rested in it and sanctified it.' 4. Notice, children, what is the meaning of 'He made an end in six days'? He means this: that the Lord will make an end of everything in six thousand years, for a day with Him means a thousand years. And He Himself is my witness when He says, 'Lo, the day of the Lord shall be as a thousand years.' So then, children, in six days, that is in six thousand years, everything will be completed. 5. 'And He rested on the seventh day.' This means, when His Son comes He will destroy the time of the wicked one, and will judge the godless, and will change the sun and the moon and the stars, and then He will truly rest on the seventh day. 6. Furthermore He says, 'Thou shalt sanctify it with clean hands and a pure heart.' If, then, anyone has at present the power to keep holy the day which God made holy, by being pure in heart, we are altogether deceived. 7. See that we shall indeed keep it holy at that time, when we enjoy true rest, when we shall be able to do so because we have been made righteous ourselves and have received the promise, when there is no more sin, but all things have been made new by the Lord: then we shall be able to keep it holy because we ourselves have first been made holy. 8. Furthermore He says to them, 'Your new moons and the sabbaths I cannot away with.' Do you see what He means? The present sabbaths are not acceptable to Me, but that which I have made, in which I will give rest to all things and make the beginning of an eighth day, that is the beginning of another world. 9. Wherefore we also celebrate with gladness the eighth day in which Jesus also rose from the dead, and was made manifest, and ascended into Heaven."—*The Epistle of Barnabas, ch. XV, in Loeb Classical Library, The Apostolic Fathers, Vol. I, pp. 393, 395, 397.*

In commenting on this statement of Barnabas regarding the observance of Sunday, Philip Schaff, in his *History of the Christian Church* (1867), volume I, section 121, says:

"The writings which have come down to us under the names of Barnabas and Hermas are of uncertain origin, and inferior to the other productions of the Apostolic Fathers in matter as well as in sound simplicity, and contain many elements which we must ascribe to a later generation."

"A genuine production of Barnabas would doubtless have found a place in the Canon, with the writings of Mark and Luke, and the epistle to the Hebrews. Besides, the contents of this epistle are not worthy of him. It has many good ideas, and valuable testimonies, such as that in favor of the observance of the Christian Sabbath. But it goes to the extremes in opposition to Judaism, and indulges in all sorts of artificial, sometimes absurd, allegorical fancies."

Commenting on these "valuable testimonies" in favor of the observance of Sunday, we read in *Fathers of the Catholic Church*, by E. J. Waggoner (1888):

"That is the whole of it. It is useless to try to analyze it, because it doesn't mean anything. The writer misquotes Scripture, and manufactures it when he doesn't find any to suit his purpose. He also allegorizes the plainest statements of fact, and strings words together in such a way as to defy comprehension by the most acute grammarian. But all of this can be overlooked so long as he mentions the 'eighth day,' and thus furnishes 'valuable testimony' for the observance of Sunday."—Page 79.

"Certainly the thoughtful reader cannot fail to see that scarcely any stronger indictment could be brought against the Sunday institution than the fact that it draws testimony for its support from such a source. It is true that Sunday advocates say that they do not depend upon this testimony; but we notice that they never fail to quote it. The simple knowledge that the so-called 'Epistle of Barnabas' is quoted in behalf of any doctrine or practice, should be sufficient evidence that such doctrine or practice is unworthy of belief."—*Id.*, p. 83.

We readily see that a challenge supported by the testimony of Barnabas on the observance of the first day of the week would never carry weight with fair-minded people who believe in sound Bible interpretation. On the other hand, let us as true interpreters of the Word make certain that we are acquainted with the soundness of the testimony we present in favor of the Scriptures on the points of truth we emphasize in our exegesis. L. C. K.

Unpardonable Sin (Sermon Outline)

By L. C. EVANS, *President of the Florida Conference*

I. INTRODUCTION—How the Question First Arose.

1. Demon-possessed man healed. Matt. 12:22-24.
2. But Jesus knew thoughts of Pharisees. Matt. 12:25.
3. Jesus then asked them a question. Matt. 12:27.
4. Before they could answer, He declared [quote Matt. 12:31, 32].

II. FALSE INTERPRETATIONS—All Sins Forgiven.

1. Even murder forgiven (Illustrations: Moses, David).

2. Assurance that God forgives. 1 John 1:9.
3. He will cast none away. John 6:37.
4. Saves to the uttermost. Heb. 7:25.
5. "All sins shall be forgiven." Mark 3:28, 29.

III. HOW UNPARDONABLE SIN IS COMMITTED.

1. How ancient Israel committed it. 2 Chron. 36:15, 16.
2. Spirit given to guide us to truth. John 16:13.
3. Spirit does not drive, it teaches. John 14:26.
4. "Quench not the Spirit." 1 Thess. 5:19.
5. Must not grieve it away. Acts 7:51.
6. Sealed to day of redemption. Eph. 4:30.
7. We may become "past feeling." Eph. 4:18, 19.
8. Given over to "strong delusions." 2 Thess. 2:10-12.
9. And there will be no escape. Heb. 2:1-3.
10. Unpardonable sin is then committed. Matt. 12:31, 32.
11. God provided escape in Noah's day. Gen. 6:14-22.
12. Those who refused were lost. Gen. 7:7-10.
13. God's Spirit ceased to strive. Gen. 6:3.

IV. HOW HOLY SPIRIT IS CONCEALED AND REVEALED.

1. God clothed Himself with humanity. 2 Cor. 5:19.
2. Word made flesh and dwelt among us. John 1:14.
3. Divine thoughts clothed in human words. 2 Peter 2:20, 21.
4. Spirit knows thoughts and intents of heart. Heb. 4:12.
5. He comes clothed with humanity. John 14:17.
6. Ye are temple of Holy Ghost. 1 Cor. 3:16, 17.

V. BIBLE EXAMPLES.

1. Ananiás and Sapphira. Acts 5:1-11.
2. Philip and the eunuch. Acts 8:26-40.
3. To know truth and do it not is sin. James 4:17.
4. Sin continued, becomes unpardonable. Matt. 12:31, 32.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

LET THE MUD DRY.—There lived in a certain little town an old-fashioned gentleman who was beloved by everyone. . . . When the people of the town were in trouble and needed advice, invariably they would come to him. One young man of the village had been sorely offended, so he thought, and came to him full of anger and indignation, declaring that he was going at once to demand an apology and to settle the score.

"My dear boy," declared the kindly old gentleman, "take the advice of an old man who loves peace. An injustice is like mud: it will brush off

better when it is dry. Wait a little till you and he are cooled off. Then the thing will be easily mended. If you go now you will only make more trouble."—*The Presbyterian*.

APPLICATION NEEDED.—A non-Christian soap manufacturer was walking with a Christian minister. Said the soapmaker, "Apparently the gospel which you preach has not done much good in the world, for it is still full of wicked people."

The preacher was mulling over this criticism when, passing through the more neglected section of the city, they observed a dirty child making mud pies. The preacher said dryly, "Apparently soap hasn't done much good in the world; there is still much dirt, and many dirty people."

"Oh, well," said the soapmaker, "you forget that soap is useful only where it is applied."

"Exactly," said the preacher, "so it is, too, with the gospel which we preach."—*Moody Monthly*.

DIVINELY REGULATED.—Traversing one night a city street, I was startled by a sharp clanging above my head. On looking up, I found myself directly beneath the tower wherein a huge clock was striking the midnight hour. I took my watch from my pocket, and lo! the slender, overlying hands were pointing exactly at the hour of twelve. It seemed scarcely possible that that tiny piece of mechanism in my hand could keep time with the huge machinery that filled a whole room of the tower; but the proof was before me, and as I gazed at the two pairs of hands of such diverse proportions *I understood as never before that the most insignificant human being needs only to be clean, in running order, and divinely regulated to keep time with Divinity Himself—to be perfect even as the Father is perfect.*—*Northern Christian Advocate*.

"BEND LOW" FOR BLESSINGS.—In a recent sermon my pastor reminded me of the electric drinking fountain at the Chicago Century of Progress in 1933. In appearance this was quite like an ordinary drinking fountain. Seeing it and desiring a drink, one approached the fountain. Previous experience prompted one to look for a handle or a foot pedal with which to release the water. A quick glance in the places where one had usually found the handle or foot pedal made one aware of the absence of such a control on this particular fountain. Puzzled for a moment, one finally caught sight of the sign over the fountain, "Bend Low."

Those who allowed their faith, after such a brief instruction, to direct them to "bend low" were rewarded by the sudden and welcome appearance of a cold and refreshing stream at just the right position for drinking. In bending, one blocked the ray of light which came from a hidden electric eye. A resulting electric current turned on the control that released the stream of water.

More often the blessings of life come to those who are willing to bend low. The humble, not the haughty, honor and find favor with God.—*The Secret Place, Oct.-Dec., 1941*.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Co-operative Fishing for Souls

By MAXINE KOCKENDERFER, *Bible Instructor, Bakersfield, California*

DID you ever go with an evangelistic company into a new territory and hear some such remarks as these? "What, more meetings? Whatever is the use of all this anyway? Time after time meetings have been held here. Why, Brother Blank, the union evangelist, held meetings here eight years ago. Only nine were baptized, and six of them drifted out soon after the tent came down. An evangelist is just doomed to disappointment in this place."

Perhaps your reply was something like this: "Why, Mrs. Smith, we are living in the last days of this old world's history. Were the message to cease going to your city, even the very stones would cry out. Perhaps it is in God's plan that many opportunities should come to this place. As for Evangelist Brown, I have personally worked with him through several efforts. The Lord has wonderfully blessed his labors. In fact, I have had much inspiration from them myself. Mrs. Smith, for the uplift of your own soul, you cannot afford to miss a single meeting!"

And Mrs. Smith, fearing to miss something good, has come and, having her own heart warmed, has become a real booster for the meetings. Then when the meetings have been going for a short time—before Evangelist Brown begins to feel the pulse of the congregation—he wonders how things really are going. The people are so unresponsive. Haven't you found it worth while at that time to pass on to him a few choice morsels of encouragement gleaned from your personal interviews?

As the interest develops and questions arise, and possibly opposition, you have no doubt by relating the reactions of some given him a clue for the order of presentation of topics, or for some needed subject not hitherto planned. Perhaps a certain question arose several times, and you placed it in the question box because people were too timid to.

Perhaps about this time you became a bit weary with the endless round of tasks that had fallen to you. You had cut stencils, mimeographed this and that, framed slides, addressed handbills, or sat up a good portion of the night sorting handbills for mailing, handbills that had somehow got hopelessly out of sequence—all this, and perhaps much more, besides your regular studies. Yes, you were weary. You well knew that all this was not demanded of you, but seeing the need, you did not shirk. Then there came over you a new vision of what it means to have a part in the finishing work—to co-operate with angels and men ordained

of God in such a program. Thrilled anew with this high privilege, you found the least of your duties most precious. In your inmost soul you said, "This, too, is my joy!"

But it was not enough to be a sort of "glorified flunky." Yours was a far greater responsibility. God had called you to be His co-worker. This meeting was your meeting too. It was your pride and joy. You were intensely jealous for its good name, and that every detail should be in harmony with God's blueprint. You were ever on the alert for constructive suggestions. You realized that much of the success was dependent on "backstage co-operation" in little things, seemingly unnoticed. You were ever watchful and alert to avoid mistakes. You well knew that one way to make Evangelist Brown wish that you were any place but with him was to distribute literature on the mark of the beast, some three weeks ahead of date.

Desiring to be of the greatest possible use in the cause of God, you were ever asking yourself: Am I a better worker today than I was last year? Am I progressing? How can I personally improve? What spiritual victories have I gained this year? With the help of God, for what progress shall I strive next year? Am I dependable? When the evangelist assigns a certain task to me, does he know that it is as good as done, or does he have to check frequently lest I may have forgotten it? Am I satisfied to dwell on last year's thrills, or have I had a fresh, vibrant vision today of the glorious possibilities of service? Do I think positively? This is a "must"! Let's think success, talk success, radiate success, and by and by we will find our efforts crowned with success.

When you come to the crisis in your meetings, the decisive hours, your joy will doubtless be overflowing, as was mine. My first experience with evangelistic meetings was also the first experience for the young evangelist with whom I worked. In securing decisions we used the doctrinal signature cards. After a card was signed I could not wait another moment, but would drive at full speed to the evangelist's home. What rejoicing by the evangelist, his good wife, and me! How we would thank the Lord! To think that the King of heaven was actually using us as instruments. How He was blessing us! Surely those were joyful days.

Then there were those persons whom I somehow failed to bring to a decision. These names I gave to the evangelist and his wife. We would pray together for these souls, then take turns visiting them. No matter who finally gained the decision, the important thing was to get it!

Outlines for Bible Studies

Church Membership and Attendance

(Many of our readers today are quick to grasp the truth, but nevertheless are not willing to become church members. The following study is designed to give special help on this vital point.)

I. A REFORMATORY MESSAGE.

1. Call out of Babylon. Rev. 18:1-4; 14:8.
2. Call to unite with remnant church. Deut. 6:23; Rev. 12:17; 14:12.
3. Entrance into church by baptism. 1 Cor. 12:13; Eph. 5:23; Rom. 6:4.

II. CHURCH MEMBERSHIP IMPORTANT.

1. Christ is the head of His church. Rev. 1:13, 20; Col. 1:18.
2. Joining His spiritual body. 1 Cor. 12:14, 18-20; John 15:1, 2.
3. Church has mission to disseminate light. Matt. 5:14, 16.
4. God reveals Himself in His temple. Mal. 3:1.
5. Church has last message for the world. Matt. 24:14; Rev. 14:6-12.
6. Church members to give message. Ps. 68:11.
7. A royal priesthood. 1 Peter 2:5-9.

III. FELLOWSHIP WITH THE CHILDREN OF LIGHT.

1. Walking in the light provides a fellowship. 1 John 1:7.
2. Symbol of fellowship—right hand of welcome. Gal. 2:9.
3. Obedience to truth includes loving the brethren. 1 Peter 1:22, 23.
4. God recognizes a fellowship of commandment keepers. Rev. 14:12.

IV. BLESSINGS OF CHURCH MEMBERSHIP.

1. God loves the gates of Zion. Ps. 87:1-3.
2. Worshiping God in His church. Ps. 84:1, 10; 82:1; 100; 149:1; 150:1.
3. Members built into His spiritual house. Eph. 2:19-22.
4. Purified by means of the church. Eph. 5:27.
5. Church provides protection from error. Eph. 4:11-16; Acts 27:31.
6. Assemblies of remnant afford protection during plagues. Isa. 4:3-6.

V. GROWTH ONLY WHEN CONNECTED WITH HIS BODY.

1. No man liveth to himself. Rom. 14:7.
2. Accepting Christ includes joining His church. Acts 5:14; 2:41, 47.
3. Last-day admonition to attend church. Heb. 10:21, 22.

VI. ADDITIONAL PROOFS.

1. Christ recognized the church in His day. John 2:16; Matt. 18:15-18.
2. New Testament believers had church organization:

- a. Met in houses. 1 Cor. 16:19; Col. 4:15.
 - b. Called flock of God. Acts 20:27, 28; Luke 12:32.
 - c. Churches organized in Judea. 1 Thess. 2:13, 14.
 - d. A church council at Jerusalem. Acts 14:27.
- L. C. K.

THE LARGER OUTLOOK

Principles, Perils, and Developments

Apostolic Succession Question

By WESLEY AMUNDSEN, *Departmental Secretary, Inter-American Division*

THE question of apostolic succession has been the concern of certain churches, especially the Roman Catholic, the Greek Orthodox, and the Anglican churches. The Roman Catholic Church especially gives priority to Peter. The churches named assume that there can be no valid ministry unless it comes "through the unbroken line of succession in the ordained priesthood from the twelve apostles down." But from the time of Christ to our day, we have no Biblical record suggesting that such a succession is of value today.

When the Aaronic priesthood went into its decline there were no established laws for a new priesthood based upon succession. It was said of Christ, who came as a priest after the order of the Melchizedek priesthood, "How knoweth this Man letters ["learning," margin], having never learned?" John 7:15. Again the Record reveals that the clergy of Christ's day did not recognize Him as being of the "succession" when they said, "Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself?" John 8:53. "We know that God spake unto Moses: as for this Fellow, we know not from whence He is." John 9:29.

This lowly origin is also true, to a certain degree, of John the Baptist, who carried on the work as a forerunner of the Messiah. But John was born of the priestly line; for Zacharias was a priest in Israel and was ministering in the temple when God told him that he was to have a son. No doubt it was on this account that many of the scribes and Pharisees came to John, asking for baptism. And yet, as far as we know, he had not been taught in the higher schools of learning, nor did he minister in the temple. He had not been set apart by man to the priesthood, for we do not read that he was ever anointed with the oil of separation.

It was this John, the prophet of God, who baptized the Son of God and presented Him to the people. It was at this baptism by immersion that God sent down the Holy Spirit from heaven to anoint His Son for the work of ministry. Thus Jesus became the minister of the new covenant service, and it became His heaven-born right to set

other men apart for the work of the ministry.

The twelve whom He ordained became the first ministers of a new priesthood. The old was abolished, set aside, even though it still continued to function and to carry on its rites and services. In that wonderful ordination service, recorded so briefly in the Gospels, but amplified in the book *The Desire of Ages*, we see Jesus as He gathered those twelve men about Him. They were not learned men, not men of the higher schools of learning. They were from among the peasant type, and some had been drawn from their commercial pursuits. These made up the twelve men ordained by Jesus Christ, who Himself was ordained of God, "called of God" and made "high priest." (Heb. 5:4-6.) "That it is He which was ordained of God to be the judge of quick and dead." Acts 10:42. The method of ordination for the sacred work of the gospel ministry is further revealed in *The Desire of Ages*:

"When Jesus had ended His instruction to the disciples, He gathered the little band close about Him, and kneeling in the midst of them, and laying His hands upon their heads, He offered a prayer dedicating them to His sacred work. Thus the Lord's disciples were ordained to the gospel ministry."—Page 296.

"The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men. As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church."—*Gospel Workers*, p. 445.

In the description which John the revelator gives of the New Jerusalem, he says: "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21:14. The twelve gates were inscribed with the names of the twelve tribes of Israel. This indicates that there is no apostolic succession, or else the names of the successors should also be included in that list of twelve apostles. The twelve stand "as representatives of the gospel church." Name, lineage, or succession is not necessary to become one of God's ordained ministers of today. The following makes this clear:

"The Pharisees had declared themselves the children of Abraham. Jesus told them that this claim could be established only by doing the works of Abraham. The true children of Abraham would live, as he did, a life of obedience to God. . . . In plotting against Christ, the rabbis were not doing the works of Abraham. A mere lineal descent from Abraham was of no value. Without a spiritual connection with him, which would be manifested in possessing the same spirit, and doing the same works, they were not his children.

"This principle bears with equal weight upon a question that has long agitated the Christian world,—the question of apostolic succession. Descent from Abraham was proved, not by name and lineage, but by likeness of character. So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon spiritual relationship. A life actuated by the apostles' spirit, the belief and teaching of the truth they taught, this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the gospel."—*The Desire of Ages*, pp. 466, 467.

Another quotation gives further evidence as to the method God employs to give succession to His
—Please turn to page 46

Contacting Non-S. D. A. Ministers

By MRS. LLOYD HOLBERT, Magazine Secretary, Columbia Union Conference

I WANT to share with you some experiences that will illustrate the value and primary importance of our health literature as an entering wedge. Each experience given was with a minister of some popular church and speaks for itself.

The first one is from a *Life and Health* subscription worker in Ohio. In January he called at a home and sold a sixty-month subscription to a United Brethren minister and his wife. They paid \$2.95 when the subscription was taken, and promised to pay the remainder on the following Monday. After the payment was made the magazine worker briefly described *Bible Readings*, *The Great Controversy*, *The Desire of Ages*, and *Patriarchs and Prophets*, and secured the minister's order for all four. When they were delivered the minister asked the magazine worker to stay awhile and study some with him. He said, "You are acquainted with these books and I am not, and I will appreciate it if you will come over once a week and study with me." Later the minister asked for the privilege of taking the magazine worker to the homes of his church members, so that they could be privileged to secure our literature. Weekly studies are still being held with this minister, who is deeply interested.

In the Potomac Conference a five-year subscription was sold to the minister of the largest church in the town. As his wife was not well the magazine worker lent her the book *Ministry of Healing* to read. The minister also read it and was very much impressed, saying certainly the writer was inspired. He asked for the privilege of visiting the magazine worker and her husband in their home, and asking questions concerning their faith. This privilege was granted, and the answers to his questions were read from the Bible. Since then he has purchased the Conflict Series, *Bible Readings*, and *Testimonies to Ministers*. He wrote a recommendation for our literature besides telling his members of its values. He is very much interested in our message.

In the West Pennsylvania Conference a Baptist minister was sold a five-year *Life and Health* subscription. He enjoyed it so much he asked that it be sent to a relative in New York City, then inquired if the same publishers had a publication that would be an aid to him in preparing his sermons. He was sold a subscription to the *Signs of the Times*. Since then he has purchased a number of books. One day he asked the magazine worker to visit his church and present *Life and Health* to his congregation. She did, and secured a number of five-year subscriptions. The interest in health was so good that a home-nursing class was conducted at the church, and a group completed the course. About twenty members are enrolled in the Voice of Prophecy correspondence course, and the home missionary secretary of the church is already keeping the Sabbath. The minister and those of his congregation who are purchasing our literature know that it is Seventh-day Adventist, and they are eager to have more of it.

I received a letter recently from another magazine worker who is praising the Lord for her experience. She writes:

"While collecting on *Life and Health* I called on a subscriber who was ill with gall bladder trouble. When I suggested that she avoid eating fried foods and pork, she asked what church I attended. When I told her she said, 'I thought so; now tell me, what is the soul?' I promised to return when I had more time and show her from the Bible. I did, and she enjoyed the study very much. She asked that I come again the next week and give a study at the church, so that the members could attend. Her

—Please turn to page 44

KINDLY CORRECTIVES

Historical and Scientific Findings

The Handicap of "Quotationitis"

By FRANK H. YOST, *Professor of Church History, S. D. A. Theological Seminary*

THE term "quotationitis" has been coined for the too-frequent use of quotations in the spoken or written word. The quotations are sometimes so many that our thinking is obstructed with long readings or paragraphs of borrowed material. To know what the speaker or writer is himself thinking, one must almost read between the lines. But when this is done, the results are often disappointing.

"Quotationitis" can be a troublesome affliction. Like most things of the sort, it has come upon us in a very innocent way. We are proclaiming truth. Too often, truth finds its progress opposed by preconceived notions and contrary convictions, and controversy results. In overcoming opposition the proclaimer of truth seeks the support of authorities which opponents will respect and, it is hoped, heed. To be convincing he feels that these authorities must be quoted.

This has been our practice in presenting our views to the public, and much of our quoting in the past has been effective. But has it not become a habit and a device with us? Or worse, may it not have become a line of least resistance to follow? It is easier to quote a neat, concise statement from someone else than to labor to put down our own thinking concisely. But this is not a good habit to fall into.

Suppose we think over a subject, read much on it, then think further. We talk the matter over with our colleagues. We think and read again. Out of this process, we evolve what we preach or write. Is this then an original product? No, but it is our own organization and synthesis of material, and bears the impress of our personality as the channel of presentation. It has become ours and is so received by our associates. Then why quote?

Of course, if only the preliminary steps in this process have been taken, if we have read and thought only a little, then the material has not

been assimilated. It is not ours. In all honesty, if we use it, we must then quote. But to quote for this reason is an admission that we have not studied and thought sufficiently; we have hurried into speech or print before we have carried our study process through to completion.

In such a case it would be better to quote in entirety from the authorities we have read, and tie the quotations together with only a running comment of our own to take care of transitions of thought. It is then only a compilation. We might then appropriately head our article:

STRIKING QUOTATIONS ON _____

Compiled by X. Y. Zest

Otherwise, to quote freely, using a few comments of our own to connect the borrowed material, is to invite application of the phrase sometimes used by critics—a "scissors and paste" job.

But should we not give credit to those whose thinking has helped us? Certainly. Credit must be allowed. Let there be no plagiarism. Here is a suggestion: At the close of a speech, a paragraph, or a chapter we can say, for instance, "This is authoritatively emphasized by Mrs. E. G. White, in *The Great Controversy*, page —"; or, "You will find G. Campbell Morgan very helpful on this point in his book _____." We have digested the material and are presenting the results. But we are letting our auditors or readers know who has helped us, and where they too may turn for further instruction or inspiration on the point. In more formal writing footnotes should be used to give proper credit.

Quoting must sometimes be done, and may be done legitimately. Under what circumstances? Here is a suggestion: Where the exact wording of an excerpt is as important as the thought conveyed, quoting is legitimate. For instance, I learned early in my study of the Sabbath-Sunday question that Sunday observance has a human origin. I read here and there that this is so, I believe it, and find it confirmed in history. I wish to acquaint others with the fact. But this is a technical matter. My presentation requires both technical and specific support. A voice more authoritative than my own is needed. I want from a certain authority not merely his thought but his exact words. So I quote very briefly the church historian Neander, "The festival of Sunday, like all other festivals, was always only a human ordinance," and give the exact reference.

But this method should approximate the exception, and not be the rule. Let our presentations be made only after careful study and assimilation. Let us stand on our position as preachers and students of the Word, and as seekers of truth wherever it may be found. Having digested a subject, let us give it in our own words. Then let us by straightforward statement or clear footnote give honest credit to those who have helped us. At those comparatively rare points where the exact wording, rather than the thought, is the important thing, let us quote, as an exception. "Quotationitis" can profitably be avoided.



Not a Block to Be Moved nor a Pin Stirred

I. The Issue of the Fundamentals

This assigned topic, presented at the College Bible and History Teachers' Council, held at Washington, D. C., August 23 to September 6, is here published by voted request of the council. Parts I and II were given at the joint devotional hour, August 27, and Part III immediately followed before the Bible Teachers' section. In a separate column a series of impressive statements from the Spirit of prophecy bearing upon the subject, heretofore unpublished, have been released by action of the board of trustees of the E. G. White Publications, and will appear with the remaining sections of the paper. A full discussion of the ground here sketched is in course of preparation—hence the documentation in this presentation is limited.—EDITOR.

1. HISTORICAL SETTING OF THE ADMONITION.

The little book *Early Writings*, beloved by every Adventist worker, and first brought out under that title in 1882, comprises two separate parts. The first division, called *Experience and Views*, was initially published in 1851, with a supplement added in 1854. The second part, entitled *Spiritual Gifts*, Volume I, was first issued separately in 1858. These two works were not brought together and published as a single unit until 1882. Even then they were called "*Early*" *Writings*, because brought out respectively twenty-four and thirty years previously. Reference, therefore, to established denominational positions appearing in the *Spiritual Gifts* section should obviously be read in the light of the positions held and issues obtaining in 1858, and not in the light of positions that developed later. To illustrate:

The section entitled "A Firm Platform"—upon which this topic is based—in describing the first, second, and third angels' messages, follows a step-by-step portrayal of William Miller, the first message, the second message, the sanctuary light, and the third message. These chapters, or sections, comprise a chronological and historical sequence leading directly to the section under consideration, which reviews the three original basic messages as a threefold, inseparable platform, and then immediately Mrs. White adds the warning, "Woe to him who shall move a block, or stir a pin of these messages."¹ The closing phrase, "of these messages," defines the intent—the three historical messages that had been reviewed, confirmed, and certified by the Spirit of prophecy when the admonition was written in 1858. In another passage there is admonition against "moving a peg of the old landmarks."² And yet again, "Not a pin or a pillar can be moved from the structure of truth. That which was sought out of the Word in 1844, 1845, and 1846 remains the truth today."³

Every loyal Adventist accepts that warning at face value, and would not knowingly or willfully move a block or stir a pin of this heaven-indited, threefold foundation platform. Regrettably, however, some have periodically attempted to read into these early words of 1858, details of prophetic exposition that had never been developed, accepted, or even discussed in 1858, while at the same time missing the fundamental point lying at the heart of this great warning and appeal.

2. IDENTIFYING THE "BLOCKS" AND "PINS."

There are two radically different and yet related aspects to the topic assigned me. The first is to ascertain and identify the foundational "blocks" and "pins" of the threefold message alluded to, and therewith to emphasize the declared danger and solemn accountability that attaches to any loosening or moving of such foundation blocks of the faith, or of any stirring or withdrawing of the connecting pins that hold them in vital relationship and sequence. Such tampering leads to gravest peril and disaster, and is surely to be shunned.

The meaning of the terms is self-evident. There can be but one understanding of a "block" in a churchly foundation—an important constituent doctrine or teaching, a basic principle of the faith. And it is equally clear that a "pin" is something that holds these blocks together in proper place or relationship, that keeps them from being moved or displaced. One is as important as the other, though their functions differ. If the pins are removed, and the foundation blocks are moved or disarranged, then the whole structure is in peril because of the shifting. Safety and permanence lies in keeping the foundation intact, and each block in its original position and relationship.

3. CONFUSION OF CENTRALITIES WITH SECONDARIES.

The second phase of the topic springs from the first, and involves the widely different but nevertheless serious error of confusing the admonitions concerning the integrity of the historical fundamentals with details and corollaries developed years or decades later, which were never comprehended within the scope of the original warning and entreaty. These subsequent details, or some particular views of them, are sometimes used as a test by which to judge an individual's loyalty to the actual fundamentals upon which there is common agreement. Such a course inevitably leads to misunderstanding and disunity, and is to be painstakingly avoided.

There were a hundred later corollaries—secondary, related prophetic expositions and doctrinal

details—that sprang from and were added to the basic, historic positions. These vary in importance and prominence. On some of them there have been, and perhaps always will be, differing views. But these matters are relatively on the fringe of things, the periphery. They are secondaries, in contrast to the basic primaries. They are minor, in contrast to the great centralities.

4. SPIRIT OF PROPHECY SILENCES ON MINOR MATTERS. On the great essentials we must be, and are, united. On the nonessentials there have been varying views from the very beginning, and they still exist today. These were matters upon which Mrs. White seldom touched, on which she never took sides, by endorsing one view or condemning another. She rarely ever censured men on the basis of a divergent minor matter, such as the Huns versus the Alemanni—except as a wrong spirit came into the discussion, and bitterness and alienation threatened or developed. This we will note later. Then the spirit was rebuked and a warning was given not to magnify matters of relatively small importance—not to make a mountain out of a molehill. While deep individual study in a humble, charitable spirit was encouraged, men were urged to be sensible, and were directed not to make tests out of inconsequential matters.

"We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by minutiae that practically amount to nothing."⁴

5. DIVERGENCIES ON FUNDAMENTALS REBUKED. No such silences, however, are to be noted concerning the great foundation truths. Confirmatory declarations concerning them were positive and frequent, and divergencies were pointedly rebuked. Their basic character was stressed in no uncertain terms. Such was the contrasting attitude of the Spirit of prophecy toward these two categories.

"The Lord has declared that the history of the past shall be rehearsed as we enter the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the platform that God has established."⁵

It is both highly significant and wholly logical that not only Mrs. White but William Foy and Hazen Foss before her, whom God sought to use prior to the call of Ellen Harmon, saw the same threefold platform reaching from this earth clear through to the city of God.⁶ They, however, failed to understand the intent of this third step, or platform, that crowns the first two, and failing to step out upon it, drew back from God's great threefold highway-platform. Mrs. White, on the contrary, was shown in 1848 the same impressive symbol of the certitude of the three messages due the people of God and the world, and then declared the vision in faithfulness, as recorded in *Spiritual Gifts*. This was obviously the message God designed that His people should receive. And they did.

6. RE-EXAMINING THE FOUNDATIONS OF 1843, 1844. It is eminently fitting, in this centennial year, that we first re-examine the surety of the foundations laid in 1843 and 1844, and in the years immediately following. "We are now to understand

what the pillars of our faith are,—the truths that have made us as a people what we are."⁷ Our training and acquaintance, as teachers, with the deeper issues of the times will warrant a more searching scrutiny of just what was involved in the historical development and unfolding of those vital years. The terms first, second, and third angels' messages have, with some, become oversimplified and have come to have a superficial connotation. But they stand for mighty truths and great advances in prophetic interpretation—as each one unfolded and developed in historical and inevitable progression.

Each successive advance was based upon and tied to the preceding position, and each and all became the battleground for major conflict with nominal Adventists in the first decade following the great disappointment. They were the object of intensive, heart-searching review. And they were reaffirmed with prayers and tears, when all others in the world and church about had repudiated or rejected them.

7. DANGER IN BREAKING THE ADVENT LINE. That the remnant church is subject to assault, both from without and from within, is a truism that has become trite through sheer repetition. But it nevertheless remains tragically true. There is, however, far less danger from open attack by avowed enemies upon the leading doctrines of the faith than from the covert maneuvers of apostate Adventists, or even from the unsettling suggestions of some still within the church. Assaults on the law neither deceive nor disconcert. It is plausible suggestions calling for a revision of view on the sanctuary, for example, or questioning the historical integrity, soundness, or relationship of the three angels' messages, or the demonstrable certainties of the key dates of the 2300 years—457 B. C., A. D. 31, and 1844—that have proved to be more serious and deceptive.

It is not repudiation of the basic doctrine of the Sabbath that imperils, for example, but attempts to dissociate ourselves and our movement from the foundational verities and legacies of the two great phases of the advent movement of 1843 and 1844 that are serious. We are never to deny or attempt to conceal our integral relationship to those antecedent phases of the advent movement so clearly indited of God. To do so is to break an indissoluble union that God has ordained. The three messages, we are told, are all "linked together."⁸

8. ADDED LIGHT NEVER DISANNULS FORMER LIGHT. Our greatest danger is that we shall forget the way that God has led us,⁹ or perchance shall not even be aware of the real involvements and vital character of that leading. The time has manifestly come for a restudy of the things that have made us what we are, and which must be retained at all costs if we are to remain what God desires us to be.¹⁰ These three progressive messages, steps, platforms, or foundation stones—as variously called—will be subject to attack as long as we exist. We must know their fundamental soundness in order to have implicit confidence in them. We must also

be able to discern the speciousness of the attacks and the tamperings that are bound to come concerning them, and thus withstand them.

Nor does this mean rigidity, stagnation, or reactionism. Increased light is to shine upon the advent platform-pathway. But that added light will never disannul genuine light already received and confirmed. It will only strengthen and make more enduring and appealing the foundational truths already established. Let us, first of all, consider why these three historical and prophetic steps are so all-important. (Continued in December.)

¹ E. G. White, *Spiritual Gifts*, Vol. I, p. 168, Battle Creek, 1858; *Early Writings*, p. 259.

² E. G. White Ms. 13, 1889. (Note: Originals of all E. G. White manuscripts and letter references in E. G. White Publications Vault.)

³ E. G. White Letter 38, 1906.

⁴ E. G. White Letter 16, 1903.

⁵ E. G. White Ms. 129, 1905. (Quoted in *Organization*, pp. 175, 176.)

⁶ Loughborough, J. N., *Great Second Advent Movement*, pp. 145, 146, 182. Washington, D. C.; *Christian Experiences of William Foy*, Portland, 1845.

⁷ *Review and Herald*, May 25, 1905.

⁸ E. G. White Letter 1f, 1890.

⁹ E. G. White, *Life Sketches*, p. 196.

¹⁰ E. G. White, *Special Testimonies*, Series B. No. 2, p. 59.

CHALLENGE OF A WORLD TASK

Mission Problems and Methods

Solving the Moslem Problem

By GEORGE KEOUGH, Professor of Arabic Language, Theological Seminary

IT is our professed belief that the everlasting gospel shall be preached to every nation, tribe, and people before the coming of the Lord. We believe, therefore, that it will be preached to the Moslems, of whom there are many nations, tribes, and tongues. Since we are endeavoring to prepare men to preach the message to the Moslems, we should profit by the experience of others in this field. An article by Dr. J. Christy Wilson, a veteran worker for Moslems, appears in the July, 1944, issue of the *Moslem World*, in which he discusses the difficulties of the work, and the principles of attracting and holding converts among them.

"Christian converts from Islam are relatively few." The reason he gives for paucity of converts, apart from the fact that "capital punishment is the prescribed penalty for a Moslem who leaves his religion and adopts another faith," is:

"Islam is a very tightly knit system which determines just how every act of life shall be performed from morning until evening and during the night, and it exercises a control over all of life from the cradle to the grave. Moreover, there is a great group solidarity among Moslems and this is welded by a fanatical devotion to the religion which may be likened to faith and patriotism combined. It is not difficult for any one of us to realize how hard it could be should we become, in the eyes of our fellow nationals, traitors to our country."

There is also the social ostracism of the convert, and "the economic result of being placed outside the community of the faithful, and consequent loss of employment." It is not possible to become a Christian and remain a member of one's family, though this course has been advocated by able men as the only right course to pursue.

"It is interesting to note that many of those who accepted the Christian faith at first made an earnest effort to live with their own families and in their Moslem environment. In every case I have noted this was not possible. Either the person was forced to compromise his Christian conduct and profession, or he was forced to leave his family and the Mohammedan environment."

These difficulties are very real, and humanly speaking, insuperable, but it is good to know that, in spite of them, Moslems do accept Jesus as their Saviour, even though those who do are few in number. One should not focus all his attention on the difficulties of a task, but should contemplate the power available to overcome the difficulties. As Doctor Wilson puts it, "The chains which bind a Mohammedan to his group and his religion are as strong as steel, but the love of Christ can melt them, and when that love gets into their hearts, He wins them."

What is it that attracts Moslems to Christ? It is His character. When they see Him, as He is presented in the Gospels, they admire His character and teachings, and in the light of that glory which is Jesus, the supposed glory of others dims into nothingness, and Jesus becomes the only hope that can satisfy the soul. "The direct presentation of Christ through every means should be our aim, for somewhere along the road each convert mentions a vision of Him that gave him the start toward a new spiritual life." How can we hold our Moslem converts? The excellent principles enunciated by Doctor Wilson are truly applicable to holding converts of every religious background:

"Experience shows that instruction of converts should not cease when they are baptized or become members of the church. It has been the tendency in some cases to feel that the work is over when new members are received, but the continuation of their study of the Bible and Christian principles is of great importance in the period of adjustment.

"We are strongly impressed by the present study that the convert needs vital Christian friendship and guidance during every stage of the psychological process of conversion. This process might be outlined as follows: 1. A time of discontent and spiritual longing. 2. A period of search. 3. First contacts with Christianity and consideration of Christ. 4. New understanding of Jesus and Christian principles. 5. The decision to take the great adventure of faith. 6. The period of readjustment and trial. 7. Strength and growth in the devoted Christian life."

Doctor Wilson expresses his hope of larger gains to Christ from Islam as follows:

"Though it is true that converts in Moslem lands are still caught one at a time with hook and line rather than by heaving the gospel net and taking a great haul, yet we do believe in and hope for the coming of that morning when the Master shall be with us in the boat and a great multitude of fishes shall be enclosed."

May we not have Jesus with us in the boat right along? The Holy Spirit is working in the hearts of Moslems all over the world, and He is waiting for our co-operation that Christ may be lifted up before them, and He may draw them to Him.



William Miller in *Profound Thought on the Prophecies*

Scan the Topics... Note the Scope...

★ THE MIDNIGHT CRY By FRANCIS D. NICHOL

Probably no man or movement in modern times has been more maligned than William Miller and the Millerites. And probably less has been written in defense of Millerism than of any other religious movement that stirred public interest in the nineteenth century. The net result is that this movement is perhaps the most misunderstood of any religious movement in recent centuries. These facts have prompted a forthright defense of Miller and the Millerites. It is divided into two parts: (1) a historical sketch of the men and the movement until the early months of 1845; and (2) an examination of the whole series of charges leveled against the movement, such as those of ascension robes, insanity, etc. This book draws heavily on original sources, such as letters and other manuscript writings of Miller and his associates. Although this work is a defense, it does not confine itself to a "sweetness and light" presentation of Millerism, ignoring any evidence or valid arguments of opponents. Opponents have been permitted to present their charges, generally in their own words. This book should not only relieve Seventh-day Adventists from any feeling of embarrassment over our historical connection with Millerism, but should enable us to see in the work of Miller and his associates a fulfillment of the prophecy regarding the first and second angels' messages.

★ FACTS OF FAITH By CHRISTIAN EDWARDSON

This book is the result of many years of study. It is largely made up of valuable quotations, many of which are not found in other Adventist writings. It contains a collection of quotations from Lutheran sources con-

cerning the struggles within the Lutheran and other churches in America over the true Sabbath during the past 150 years. It shows how the Catholic Church has changed our public schools' history books, and vitiated our city libraries as a part of its program "to make America Catholic." It is free from fanciful thinking on prophetic exposition. All our workers will benefit by its refreshing presentation of present truth, as it builds up strongly our time-honored positions on doctrine and prophetic exposition.

★ SPIRITUAL GIFTS By ELLEN GOULD WHITE

Who has not sensed the thrill of standing on the very spot which has marked crucial national or religious events, or who has not tenderly, yes, almost reverently, fingered the pages of a rare old volume which has molded the thinking or kindled the hopes of past generations? Term it sentiment or atmosphere, such experiences nevertheless enrich our lives. You may not be able to enter the country schoolhouse where the momentous "great controversy" vision was given eighty-six years ago. But your heart will beat fast as you tear the wrapper from your copy of the stubby "Spiritual Gifts" volume, which carries the thrilling portrayal just as it came from the new "Steam Press" in 1858. It has now been produced again in exact facsimile, bound and stamped in the same form, carrying the very atmosphere of the days of long ago. Eagerly you will devour page after page in the second "Spiritual Gifts" volume, bound with the first, and relive the beginning years as Ellen White first recounts the intriguing story, told in detail before we had even chosen a denominational name.

★ EVOLUTIO

As its title of our world evolution a facts. The "American training an presentation definition of harmony of function of of plants ar lution, are that will and stimula

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Everything mands serio exegesis of It clarifies No one wi and inspired experience well as a fr lifetime of Word. It dles and in what treat searcher w experience

KEEPING THE 1844-1944

CENTENNIAL PLEDGE

The Pledge

In this solemn Centenary of the opening of God's great judgment hour, I reverently rededicate all that I am and ever shall be to the heralding of the advent message to all mankind. I humbly seek the same spiritual power in service that surcharged the lives of the pioneers of '44. For this, I seek a new preparation of heart and mind by prayer and study and consecration. To meet the unprecedented challenges and opportunities of the little while that lies before us, I will fill my mind with the best information, inspiration, and guidance that I can secure, by the grace of God.

EVOLUTION, CREATION, AND SCIENCE

By FRANK LEWIS MARSH

As the title suggests, this book, written for all groups of workers, contains a discussion of the theories of evolution and special creation in the light of scientific evidence. The author, listed in the latest edition of "The Men of Science," is fitted through specialized knowledge and original research to make a worth-while contribution to this vital subject. His theses on a number of points of the theory of special creation which is in accord with the facts, the origin of modern species, the process of hybridization in the development of varieties of plants and animals, and the nature of proof for evolution are particularly profitable. This is a volume which will furnish our workers with groundwork material and stimulate original thinking on these subjects.

THE SPIRIT OF FAITH By G. CAMPBELL MORGAN

That which comes from Morgan's pen rightly commands our attention. This book is a deeply spiritual study of the passage "the just shall live by faith," the central principle of the Christian faith. You will read it without being refreshed in spirit and renewed to an ever deeper understanding and confidence of faith. It discloses clearly a maturity of understanding and freshness of view quite to be expected from a man who has been living with and digging deep into the living Word. It is a happy illustration of how the Word kindles a believing student of the Bible, and how the treasures are therein hidden to reward the diligent when every faculty, disposition, and lesson of the Word is brought to bear to discover them.

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- A Preface to Bible Study*, Alan Richardson, Westminster Press, Philadelphia, 1944, 128 pages, \$1.
The Word of God and the Real Faith (Addresses), Baker's Book Store, Grand Rapids, Mich., 1943, 221 pages, \$1.

The Bible and Archaeology

- The Bible and Archaeology*, Frederic Kenyon, Harpers, New York and London, 1940, 310 pages, \$3.

Biographical Sketches

- The Faith of Abraham Lincoln*, D. R. Taggart, Service Print Shop, Topeka, Kansas, 1943, 411 pages, \$2.
Martin Luther, Basil Miller, Zondervan, Grand Rapids, Mich., 1942, 149 pages, \$1.25.
Praying Hyde, Basil Miller, Zondervan, 1943, 132 pages, \$1.25.

Christ and His Mission

- Christ and the Fine Arts*, Cynthia P. Maus, Harpers, New York, 1938, 744 pages, \$4.35.
The Divine-Human Encounter, H. E. Brunner, Westminster Press, Philadelphia, 1943, 270 pages, \$2.50.
The Intention of Jesus, John W. Bowman, Westminster Press, Philadelphia, 1943, 263 pages, \$2.50.
The Significance of the Cross, F. W. Dillistone, Westminster Press, Philadelphia, 1944, 207 pages, \$2.50.

The Christian and War

- The Church of Brethren and War*, Rufus D. Bowman, Brethren Publishing House, Elgin, Ill., 1944, 352 pages, \$2.50.
The Conscientious Objector and the Law, Julien Cornell, John Day Co., New York, 1943, 158 pages, \$1.75.
Render Unto Caesar (compilation), Lewis, New York, 1944, 223 pages, \$2.

The Far East

- Between Tears and Laughter*, Lin Yutang, John Day Co., New York, 1943, 216 pages, \$2.50.
Mother America, Carlos P. Romulo, Doubleday, Doran, New York, 1943, 234 pages, \$2.50.
They Shall Not Sleep, Leland Stowe, Alfred A. Knopf, New York, 1944, 399 pages, \$3.
A Week With Gandhi, Louis Fischer, Duell, Sloan, & Pierce, New York, 1942, 122 pages, \$2.

Fundamental Doctrines

- A Compend of Luther's Theology*, Westminster Press, Philadelphia, 1943, 253 pages, \$2.

Fundamentals of the Message

- The Testimony of Jesus* (revised), F. M. Wilcox, Review and Herald, Takoma Park, D. C., 1944, 168 pages, \$1.50.

The Gospel Musician

- The Amateur Choir Director*, Carl Hjortsvang, Abingdon-Cokesbury Press, Nashville, 1941, 127 pages, \$1.

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- Changing Emphases in American Preaching*, Ernest T. Thompson, Westminster Press, Philadelphia, 1943, 234 pages, \$2.

Homiletic Helps

- But Christ Did Rise*, Muhlenberg Press, Philadelphia, 1944, 199 pages, \$2.
The Creative Delivery of Sermons, R. W. Kirkpatrick, Macmillan, New York, 1944, 235 pages, \$2.50.
Great Sermons by Great American Preachers, Zondervan, Grand Rapids, 1943, 243 pages, \$2.

Inspirational and Devotional

- God's Unspeakable Gift*, Perry F. Haines, Zondervan, Grand Rapids, Mich., 1942, 124 pages, \$1.
The Romance of the Ministry, Raymond Calkins, Pilgrim Press, Boston, 1944, 253 pages, \$2.

Importance of Decision

- Choose Ye This Day*, Elmer G. Homrighausen, Westminster Press, Philadelphia, 1943, 152 pages, \$1.50.

The Minister's Wife

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

The Missionary Task

- The Foreign Missionary*, Arthur Judson Brown, Revell, New York, 1932, 412 pages, \$2.

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

Religious and World Trends

- It Is Time*, Vance Havner, Revell, New York, 1943, 96 pages, \$1.25.
The Revolt Against God, Rufus W. Weaver, Revell, New York, 1944, 243 pages, \$2.50.
Man's Most Dangerous Myth, M. F. Ashley-Montagu, Columbia University Press, New York, 1942, 216 pages, \$2.25.

Roman Catholicism

- The Listening Post*, Thomas B. Morgan, Putnam, New York, 1944, 242 pages, \$3.
The Soul of a Priest, L. H. Lehmann, Loizeaux Brothers, New York, 1943, 163 pages, \$1.50.
The Vatican and the War, Camile Cianfarra, Dutton, New York, 1944, 344 pages, \$3.

Science and Scripture

- God and the Cosmos*, Theodore Graebner, Eerdmans, Grand Rapids, Mich., 1943, 428 pages, \$3.50.

Self-Improvement

- More Handles of Power*, L. H. Dunnington, Abingdon-Cokesbury Press, Nashville, 1944, 222 pages, \$1.50.
Take a Look at Yourself, John H. Miller, Abingdon-Cokesbury Press, New York, 1943, 192 pages, \$1.50.

DEPARTMENTAL RECOMMENDATIONS

Bureau of Home Missions

- The Atlantic Migration*, Marcus L. Hansen, Harvard University Press, Cambridge, Mass., 1941, 391 pages, \$3.50.
From Many Lands, Louis Adamic, Harpers, New York, 1940, 350 pages, \$3.50.

Bureau of Publicity

- Keeping Your Church Informed*, W. Austin Brodie, Revell, New York, 1944, 125 pages, \$1.50.

Home Missionary Department

- Uncle John Vassar*, Thomas E. Vassar, American Tract Society, New York, 1937, 190 pages, \$75.

Missionary Volunteer Department

- Church Group Activities for Young Married People*, George Gleason, Association Press, New York, 1943, 142 pages, \$1.
The Prospect for Youth, American Academy of Political and Social Science, November, 1937, Philadelphia, 273 pages, \$2.

Medical Department

- Discovering Ourselves*, Strecker and Appel, Macmillan, New York, 1943, 306 pages, \$3.
Magic in a Bottle, Milton Silverman, Macmillan, New York, 1942, 332 pages, \$2.50.
Psychiatry for Pastors, Students, and Nurses, Jacob D. Mulder, Eerdmans, Grand Rapids, Mich., 1941, 154 pages.

Religious Liberty Department

- The Republic*, Charles A. Beard, Viking Press, New York, 1943, 365 pages, \$3.
School and Church; The American Way, C. H. Moehliman, Harpers, New York, 1944, 178 pages, \$2.50.

Temperance Department

- The Alcohol Problem Visualized*, (compilation), National Forum Inc., Chicago, 1942, 96 pages, \$75.
What You Should Know About Tobacco, Frank L. Wood, M. D., Zondervan, 1944, 147 pages, \$1.50.

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If resident in North America, kindly send name and address to Secretary, Ministerial Association, General Conference, Takoma Park 12, D. C., and secure books through your local Book and Bible House.

If resident outside North America, send registration to your *division* association secretary, and order your set in accordance with his directions.

You will never regret the investment. Preferably use the enrollment card which will be mailed to you, or cut out and mail the blank which appears below.

In NORTH AMERICA
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In OVERSEAS DIVI-
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FOR THE NEW 1945 MINISTERIAL READING COURSE

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You may enroll my name for membership in the 1945 Ministerial Reading Course—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of *designated books* in accordance with instructions, and upon completion report to the association secretary in the division in which I reside.

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

Health Evangelism and the Gospel Ministry*

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

I BELIEVE this is the first course in health evangelism that has been given on this side of the continent. We have heard a great deal about the excellent courses that have been conducted on the West Coast now for a number of years, and we have been eager to have something of this kind started here at the Seminary. We are very glad that this beginning can be made, and I am happy to see as many here for this first course as are here. We have found it a bit difficult to plan for this work at a time when it would be easy for our field workers to come in.

It seems to me that this should mark the beginning of a new era in our evangelistic program. I hope it may work out that way, for I am inclined to believe that our present evangelistic program needs to be balanced by bringing into our ministry the old-time health message that our pioneers used to preach.

I have been thinking about the work of Jesus, and have been very much impressed as I reviewed again some of the methods Jesus followed in His evangelistic work while He was here on the earth. An illustration of this is found in Matthew 4:23-25:

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

"There followed Him great multitudes." It seems that the fame of Jesus went out, not so much because of what He taught as because of what He did. His teaching, of course, was also very famous. They said, "This man speaks as one having authority." But the thing that seems to have attracted the attention of the people to His message more than anything else was the healing work that He did. The preaching mission was not carried on apart from the work of medical evangelism. In this, as in everything else, He has left us an example.

We turn to Acts, chapter 5, and we find that the

apostles were following in His steps. Verse 16 reads: "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." The healing made the preaching of the apostles famous. Of course, the people would listen to anyone who could heal their diseases. And those who heard were converted by the thousands.

I do not understand that all the experiences of healing that are recorded in the Bible were what we speak of as divine, or miraculous, healing. Doubtless many of them were, but we find, too, that Jesus sometimes used rational, simple remedies, for the healing of diseases. We find such remedies advocated all through the Old Testament. We find the great fundamental principles of sanitation and health laid down in the instruction to the Jewish nation when they came out of Egypt and were established as God's nation on the earth. The Lord said to His people that He desired, above everything else, that they might prosper and be in health.

JUST so, divine healing is not the only kind of healing for today. That, of course, is to be seen in connection with the preaching of the gospel. We are to pray for the sick, and the promise is that the sick will be healed. There have been instances of this all through the history of the church of Christ on the earth.

But the Bible also teaches that there must be an application of the rules and laws of health to our living habits if we are to have the buoyant health that we ought to have in order to serve the Lord most acceptably.

We have much instruction from the Spirit of prophecy about this matter. This statement from *Medical Ministry*, page 237, is typical of others: "The medical missionary work has never been presented to me in any other way than as bearing the same relation to the work as a whole as the arm does to the body. The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the head over all. Thus the matter has been presented to me."

* Talk given to the class in health evangelism at the S. D. A. Theological Seminary, June 27, 1944.

The gospel ministry is the body. That is all inclusive. That takes in every phase of gospel evangelism. "The medical missionary work is the arm, and Christ is the head over all."

I wonder if, as we look at the thing seriously and candidly, we shall not have to admit that we have been going on for a number of years, to a large extent, with a body the arm of which has suffered from disuse. It is with the arm that we open doors of entrance, and that is what we are told this medical work is to accomplish for the gospel ministry. It is to open the hearts and ears of the people everywhere to the truth that we have to present, just as it did in the days of Jesus and the apostles. When we are able to bring healing to the people, then the people are ready to hear. And no one will be able to convince them that our message is not from God when they are able to say, "I do not know much about the man, but this I know, whereas I was blind, now I see."

Of the church the apostle Paul declared: "In everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:5-8.

Now, healing is one of the gifts. It is spoken of as the "gift of healing," and it is necessary to the spiritual health of the church that all the gifts be manifest. It is God's plan that the gifts of preaching and healing shall go hand in hand. That has been His plan all through the ages. The two go together, and those who qualify to be preachers of the Word should have some qualification to bring the health message to the people and combine the preaching of spiritual truth with the principles of health and hygiene. Only in that way, I believe, is it possible for us to preach a complete message.

It was back in 1864 that Mrs. White's first comprehensive article on health was published as part of *Spiritual Gifts*, Volume IV, and this tract contained a great deal of instruction about the health message for this people. Before that time something in the way of health reform had been taught and practiced by our people, but not a great deal. It pertained mostly to the use of tobacco, alcoholic beverages, and the eating of swine's flesh and other unclean meats condemned in the Bible. In this little tract Mrs. White greatly broadened this health message and brought into it principles that are today recognized by the medical profession everywhere as outstanding in the prevention and cure of disease. She recommended the great value of sunlight as a means of preventing and curing disease: she advocated cleanliness of our premises and our person, and the value of fresh air.

Then there was brought to view the rational use of water in the treatment of disease. This was one of the greatest revelations that came to us as a people, and while we were perhaps not the very first pioneers in this field, we were the leaders in popularizing this method of treating disease.

The evil effect of poisonous drugs was also spoken of in this little leaflet. It advocated nature as the great restorer and maintained that natural remedies should be employed as aids to nature. The value of a vegetarian diet, the harmful effects of tea and coffee, were pointed out by the messenger of the Lord in this tract, giving a broad view of the great health message that was to be combined with the gospel message. Had this well-rounded message been faithfully given, we would have been saved from all extremes and fads, and it would have given great dignity and prestige to our work.

BACK in the early days, Elder James White and others published a little paper called the *Health Reformer*, and Brother White thought so much of the health message that he accepted responsibility as editor of this paper for a time. It had a great influence among our people, and after a few years Seventh-day Adventists began to be recognized as the foremost exponents of rational remedies for the prevention and cure of diseases.

Our physicians back in those days did not rely on drugs nearly to the extent that some do now, and I can remember when many of our doctors and nurses spent time teaching our people how to give fomentations, the value of drinking sufficient pure water every day, the benefits of sunlight, fresh air, and the like. Our evangelists preached these things. It was an integral part of the message our people bore to the world.

I fear that today we have largely lost the position of leadership that this people had at one time in the teaching of principles of health. Others not of our faith have stepped to the forefront and taken our place in advocating these very principles before the world, and they are gaining general recognition and popularity for them. And the strange feature of it is that they are presenting these very things as new discoveries. The use of hot and cold water is now becoming a very common method of treating disease. Electrotherapy is also becoming popular. But our people knew about those treatments fifty or sixty years ago. God gave them to us to become a part of our message to the world, and we should have popularized them by faithfully teaching them wherever our people have gone. But we have failed to do it, and others are stepping to the front.

It seems to me that this failure on our part is tragic, and we ought to regain the leadership that we have lost. The course in health evangelism that we are beginning here today is one very good way of regaining it. We are told by the Spirit of prophecy: "I have been shown that the principles [of health reform] that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then."—*Testimonies*, Vol. IX, p. 158.

I believe that every preacher and every physician and every nurse among us needs to sit down at this very critical time in our work and review the old principles of health reform. That is why we are here at the Seminary at this time. That is why this group has been called together. And I believe that if we, as a group here, will carefully

and prayerfully study these principles during the next few weeks, and then go out to combine the health work with the great threefold message, we will find that our influence as workers will be greatly increased, just as the fame of Jesus went out everywhere when He brought relief to the people. If we can bring health to the people, it will surely increase our influence and our power in preaching spiritual truths to them.

"I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the high-ways and byways. . . . Let the medical missionary and the educational work go forward. I am sure that this is our great lack,—earnest, devoted, intelligent, capable workers."—*Id.*, pp. 168, 169.

Does the expression "capable workers" here mean that only the educators, the doctors and

nurses, are to do this work? No, in the next sentence we read: "Let our ministers, who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists."—*Id.*, p. 172.

This does not call for our preachers to go and take a medical course. I hope none of us will get that idea. The call is for our preachers and Bible instructors to learn how to give simple treatments and to teach the principles of health to the people.

"Workers—gospel medical missionaries—are needed now. . . . Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. . . . Pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease."—*Ibid.*

Our Physicians and the Temperance Cause

By THEODORE R. FLAIZ, M. D., *Medical Secretary, Southern Asia Division*

RECENTLY I attended a convention and rally held by the Minnesota United Temperance Organization in Rochester, Minnesota. Meetings were held in the various churches of the city. On Sabbath two of the temperance lecturers were in charge of our Adventist services, giving a very appropriate and constructive study on the responsibility of the church in the cause of temperance.

Their final meeting was held in the large Presbyterian church, and to this gathering all the churches were invited to come as the main event of the week. Since Rochester is very much of a church town, with all the leading Protestant churches represented, I expected to see a very impressive gathering. Unfortunately the pews were scarcely half filled. The lecture was a very sound appeal to Christian organizations everywhere to rise against the almost universal curse of liquor. The great emphasis was on the fact that true temperance is a Christian concept and principle. The conclusion was that the teaching of temperance is therefore an essential part of the proclaiming of the gospel, the good news of salvation from sin.

This impelling sermon deserved a much larger hearing than it received from the Christian people of the city. The reason for the apathy may lie in part, as the speaker pointed out, in the fact that many a Christian minister's lips are sealed on the question of temperance by the presence of men on his church board, or among his elders, or even among his most loyal supporters, who countenance no interference with their social drinking habits.

After the service the executive secretary spoke to me very enthusiastically of the work of Adventists in temperance. Said he, "You people are away out in front in the matter of temperance." I appreciated the estimate he made of our work, but secretly wished it were more deserved. He went on, "Your man, Mr. Carrier, is doing an excellent work and we wish there were many more like him."

Mentioning our work in the giving of temperance lectures in the high schools and colleges of Washington, D. C., he emphasized his belief that in such a plan of promotion lay the most effective and fruitful form of temperance education. It is true that some of the best literature in this field has come from our presses. In some localities we have been definitely identified with the temperance cause, both through our lay membership and our ministry.

Almost as a challenge the executive secretary pointed out that we have many Christian physicians throughout the country, who by profession, practice, and training, are admirably prepared for the scientific presentation of temperance. Much more might have been done in many sections to place Adventists on record as ardent advocates of the temperance cause. This applies to all, but it is a very special challenge to our medical men. Doctors are in a strategic position to lend their influence in this matter in every community. Projects in which our doctors, working with our laymen in co-operation with ministers, may join to advantage, would be some of the following:

1. Systematic and extensive distribution of temperance literature. (So much the better if done in connection with recognized local temperance groups.)
2. Speaking before churches, clubs, schools, and civic groups, preferably in co-operation with, or as a representative of, the local temperance organization.
3. Taking advantage of every opportunity to instruct patients in the principles of temperance.

The initiation of such a program by our Adventist physicians would result in much good in this worthy, though neglected, cause, and would incidentally more fully justify the remark of the executive secretary that we as a people are well out in front in the temperance movement.

A Foundation for Feebleness or for Forcefulness*

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

I. BUILDING NO STRONGER THAN FOUNDATION.

1. Health building and character building must have strong foundations to fight successfully the life-long battle against disease and sin.
2. Foundations laid in childhood.

Character defined as a bundle of habits. Word "character" derived from a word meaning to "cut" or "engrave." Habits formed in childhood—character grooves that last forever. Habits form the foundation. Says Professor James in his *Psychology*:

"Every smallest stroke of virtue or vice leaves its scar. The drunken Rip Van Winkle in Jefferson's play excuses himself after every fresh dereliction by saying, 'I won't count this time.' Well, he may not count it and a kind heaven may not count it, but it is being counted none the less. Down among the nerve cells and fibers the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, ever wiped out."

Children grow up physically strong, mentally strong, morally strong, or physically weak, mentally weak, morally weak. Physical, mental, and spiritual often associated together in either strength or weakness.

Daily health habits and thought habits soon become bundles of habits, or character. Childhood the sowing time; manhood the time of reaping. In childhood the foundation of truth, honesty, and virtue laid, if ever laid. No man can build achievement on foundation of impurity and deceit. So with the health foundation. Nature a wonderful restorative, but foundation of feebleness laid in youth can never be completely rebuilt, even by strictest health program.

II. IMPORTANCE OF HEALTH FOUNDATION.

1. The physical life.
 - a. Length of life.

"The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also."—*Christ's Object Lessons*, p. 346.

- b. Abundance of life.

Joy of living dependent largely upon two factors: physical health and strength; a conscience void of offense toward God and man. Without these life is a drudgery. Some men limp

along in life-long feebleness. Their physical engine goes on one or two cylinders, when all six cylinders should be supplying the car of life with energy.

2. Physical reacts upon mental and spiritual.

"Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and spiritual powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically, and under the most spiritual influence, in order that our talents may be put to the highest use.

"Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good, and have less strength of will to do that which we know to be right. . . . Transgression of physical law is transgression of the moral law."—*Id.*, pp. 346, 347.

Mental discouragement and spiritual defeat; a morose disposition; a critical attitude in religion; in a word, a sour religious experience is often the result of physical feebleness and digestive disturbance. Discouraged Christians deny the faith, give a negative testimony. Says T. DeWitt Talmadge:

"By the mistake of its friends religion has been chiefly associated with sickbeds and graveyards. The whole subject to many people is odorous with chlorine and carbolic acid. There are people who cannot pronounce the word religion without hearing in it the clipping chisel of the tombstone cutter. It is high time that this thing were changed, and that religion, instead of being represented as a hearse to carry out the dead, should be represented as a chariot in which the living are to triumph."

Christianity, in rightful interpretation, brings joy into life, and happiness into soul. The dark-visaged professor of religion denies the faith. This false interpretation of true religion is often result of intemperance in eating and daily violation of laws of health.

"We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification; . . . indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite."—*Testimonies*, Vol. IX, p. 156.

III. HOW TO BUILD A SOLID HEALTH FOUNDATION.

1. Maintain a balance between physical activity, mental activity, and rest.

"Holier than any temple of wood or stone, consecrated for divine right, and moral purposes, is the human body." Physical health and strength necessary to happiness and success. Old Latin poet prayed for a sound mind in a sound body. Ill-tempered, dyspeptic grumbler an example of an off-balance individual. Nothing gained by too steady mental application. Of what value is an education of mind if the bodily strength is gone, the vital forces wasted?

* Outline for a talk or sermon.

"The hours of study and recreation should be carefully regulated, and a portion of the time should be spent in physical labor. When the habits of students in eating and drinking, dressing and sleeping are in accordance with physical law, they can obtain an education without sacrificing health. The lesson must be often repeated, and pressed home to the conscience, that education will be of little value if there is no physical strength to use it after it is gained."—*Medical Ministry*, p. 77.

2. Good suggestions found in *Medical Ministry* (p. 77):

Portion of each day given to muscular exertion in open air.

Stated hours devoted to manual labor of some kind.

Equalize taxation of mental and physical powers.

Exercise mental powers, and in no case neglect physical.

The health should be as sacredly guarded as the character.

3. Brain work much more exhausting than hard work.

Says Doctor Hall: "The farmer can work from morning till night, from one week's end to another, and thrive on it, while the brain worker cannot profitably labor more than six hours out of the twenty-four."

Overworking mentally probably cause of many breakdowns.

4. Lost health must be rebuilt.

Horace Mann, in address as president of Antioch College in 1853, said: "I hold it to be morally impossible for God to have created, in the beginning, such men and women as we find the human race in their physical condition now to be."

It has taken millenniums "of the abominations of appetite and ignorance," "successive ages of outrages, excess, and debauchery," "to weaken the race to its present degenerated condition."

Remedies to rebuild our lost health: fresh air, sunshine, the best of well-prepared food, abstemiousness, physical exercise, rest, confidence in God.

5. Better to maintain health than to lose it.

a. Childhood education should emphasize health education. Many inherit weak constitutions; many more acquire them.

Dietary evils the Number 1 enemy of physical strength in childhood.

"How many weak, debilitated, half-alive men and women are knocking at the doors of our halls of learning asking admittance; it would be just as reasonable to adorn a tumble-down shanty with a mansard roof, as a physical wreck with an accomplished education."—*E. B. Warman in Signal Lights*.

Children must be taught that whatever weakens physical or mental powers puts rotten timbers into character foundation. "If I hurt my nerves, if I hurt my brain, if I hurt any of my physical faculties, I insult God and call for dire retribution."

b. Children should be taught the positive, rather than negative.

Emphasize joy of living. Point to successful athletes, who avoid bad habits; professional and business men, who improved time and talents while young. The tree, bent in youth, never becomes stately giant of forest. Youth the time for building foundations—cleanliness; pure air, night and day; exercise of all muscles; natural foods; regularity in study, work, recreation, and rest.

c. Parents, who teach these things by example and precept will not only have better results with their children but rebuild their own lost powers while training habits of health in their children.

"Our first duty is to become healthy."

—*Havelock Ellis*.

"He who is well has half won the battle."—*Portuguese Proverb*.

"Shut the door to the sun and you will open it to the doctor."—*Italian Proverb*.

"Late hours are shadows from the grave."—*Marden*.

"A man too busy to take care of his health is like a mechanic too busy to take care of his tools."

"The ingredients of health and long life are great temperance, open air, moderate labor, and little care."—*Sir Philip Sidney*.

"Good health is the first essential to all success in life, and this can be attained by the following rules: Don't drink. Don't smoke. Don't chew. Get all the sleep you can. Get all the pure, fresh air you can. Eat wholesome food."—*Robert Fitzsimmons*.

"Habit is a cable; we weave a thread of it each day, and it becomes so strong we cannot break it."—*Horace Mann*.

"Habit is ten times nature."—*Wellington*.

"In the field of destiny we reap as we have sown."—*Whittier*.

6. Far more important than all other training is the religious. Faith in God inspires courage and hope, and these react upon health, character, life. Without God in the life, there can be no abundant life, no fullness of happiness. Faith in God gives inspiration to achievement. To neglect the religious life of a child—prayer, Bible stories, character lessons—is to destroy life at its beginning.

"If there is anything that will endure
The eye of God, because it still is pure,
It is the spirit of a little child,
Fresh from His hand, and therefore undefiled.
Nearer the gate of Paradise than we,
Our children breathe its airs, its angels see;
And when they pray, God hears their simple prayer,
Yea, even sheathes His sword, in judgment bare."

—*R. H. Stoddard*.

Demonstration Health Talk

By MILDRED MARTINDALE KOSTENKO, Student Nurse, Boulder-Colorado Sanitarium

SUBJECT: "Are You Canning? If So, What?"

AIMS: To emphasize necessity of proper canning of foods, especially nonacid foods. To point out dangers of improper preparation of canned foods.

INTRODUCTION: During the past canning season many who never before attempted canning have been preserving the products of their Victory gardens. Many who never before realized the dangers in improper canning have carried on their canning in some way. Little did they realize the danger of including a very small germ which, when sealed up in jars with nonacid foods, results in disease known as botulism causing serious illness or death.

I. BOTULISM DEFINED.

Botulism a toxic disease which results in suddenly developing symptoms, such as gastrointestinal pain, prostration, and various central nervous system paralyses.

II. ORGANISM.

1. The bacterium (*Clostridium botulinum*) is a rod-shaped, anaerobic, spore-forming organism, invisible to human eye without aid of microscope. When these spores germinate in a closed container, they form a deadly poison.
2. This germ is found in most soil; so any vegetable, fruit, or animal may have it. When chickens get this disease they develop a condition known as limber-neck.
3. The spore itself is not harmful, but the toxin which it may give off when sealed in closed container with nonacid foods is harmful.

III. COURSE OF THE DISEASE.

1. Symptoms usually appear within twenty-four hours.
 - a. Early symptoms: Fatigue, dizziness, muscular weakness.
 - b. Later symptoms: Subnormal temperature, difficult swallowing, loss or impairment of speech, vomiting, paralysis, respiratory or cardiac embarrassment.
2. Prognosis.
Poor—60 per cent fatal. 85 per cent fatal within the first twenty-four hours.

IV. PROPHYLAXIS.

1. Special care should be taken in canning nonacid foods, such as peas, asparagus, beans, corn, beets. There is no sure way knowing that the germ has been killed by boiling, unless food has boiled at least six hours. Spores are very difficult to kill, but boiling foods this long would not only render them unattractive but also destroy much of the food value.
2. How to prevent botulism food poisoning:
 - a. Can with pressure cooker. According to U. S. Department of Agriculture, the

only sure method for destroying the organism is by steam pressure at 240 to 250 pounds. All housewives are advised to use steam pressure when canning.

- b. Never taste home-canned foods before boiling.
- c. U. S. Department of Agriculture recommends that all canned foods be boiled ten to fifteen minutes before being tasted. This does not destroy spores, but it destroys toxin, the harmful part.
3. Ordinary spoilage may be detected by odor or appearance of food, but not so with botulism. Some signs of ordinary food spoilage are:
 - a. Odor, resembling rancid cheese.
 - b. Mushy appearance of food.
 - c. Gas bubbles in food.
 - d. Bulging of lid of container.

V. SUMMARY: Botulism is a dreaded disease which can be prevented if care is taken. When preserving food from Victory gardens, be aware of this dreaded disease and can accordingly! Safety pays! Protect lives by being careful both in canning and in the use of canned foods.

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CURRENT SCIENTIFIC COMMENT

RESPIRATORY disease is responsible for more than a third of the total number of person-days lost to American industry by disability. The air of enclosed spaces is at present the principal vehicle for the dissemination of respiratory disease. The rationale of rendering air safe for human occupancy has been laid down in the laboratory and in suitably controlled human environments. The means are ultraviolet irradiation, dust-suppressive measures, and the use of germicidal vapors of hypochlorous acid and of propylene and triethylene glycol.

Elaboration of the practical art of proving safe air supplies is, however, not to be accomplished cheaply or through the efforts of a few people. A specialty or specialties in sanitary engineering will have to develop around air sanitation, as has occurred around water and milk sanitation. Physicians, air conditioning specialists, heating, ventilating, and illuminating engineers, the manufacturers of necessary equipment, agencies regulating public health practice, and the industries which will benefit by reduction of industrial disability through respiratory disease ultimately will all have to contribute effort and money to solving the manifold aspects of the problem. How much is it worth to reduce an annual industrial waste equivalent to the output for a year of approximately

470,000 persons?—*Stuard Mudd, M. D., in American Journal of Public Health, June, 1944.*

☐ THE energy, carbohydrate, protein, and fats derived from canned fruits and vegetables may be considered as being of slight nutritional significance. The chief nutritive values of these foods are associated with the vitamins and minerals they contain. Canned citrus fruits and tomato products are among the more valuable dietary sources of ascorbic acid. The provitamins A contained in canned leafy green and yellow vegetables constitute a major source of vitamin A activity in our diets. More concentrated food sources of the B vitamins and minerals are not found among the fruits and vegetables either fresh or canned. However, many canned fruits and vegetables contain important quantities of niacin, thiamin, riboflavin, calcium, phosphorous, and iron, nutrients which many diets supply in suboptimal quantities.—*J. F. Feaster in American Journal of Public Health, June, 1944.*

☐ THERE is evidence that the occurrence of human cancer is in some cases attributable to the influence of specific chemical and physical agents; in others to an association with precancerous lesions and with other diseases; and, in a relatively small number of cases, familiar factors, which may be hereditary, are operative. In a large proportion of cases none of these etiologic factors can be identified. Considerable differences appear in mortality from various forms of cancer in persons of different race, economic status, and marital status. Most of these differences are not readily explainable by any single hypothesis regarding the causation of cancer. Many of the etiological and differential factors discussed point to possible public health applications in the form of special attention in education, in case finding, and in follow-up directed to the groups which have an apparently high mortality and incidence of certain forms of cancer. . . . It seems reasonable to forecast that, in the future, cancer control programs will be guided to a greater extent than in the past by existing knowledge and by further investigation of the epidemiological characteristics of the disease. These point to a logical development of control activities directed toward population groups which apparently stand in greatest need of such measures and among which they should prove fruitful.—*Morton L. Levin, M. D., in American Journal of Public Health, June, 1944.*

TOBACCO CONSUMPTION IN UNITED STATES.—Cigarette consumption during 1943, as estimated by sale of revenue stamps, was over 257 billion, which was an increase of 9 per cent over the 235.8 billion for 1942. The consumption is estimated to be even greater than is indicated by the sale of revenue stamps because of the large number of tax-free cigarettes which are shipped to the armed forces outside the United States. The per capita consumption of cigarettes in the United States is 1,877, which is 59 times the utilization in 1900. No other country has reached a similar level of consumption, but there has been an increase uniformly in all countries. The significance of this

consumption of tobacco on the economics and health of the nation demands more consideration than has heretofore been given to it.—*J. A. M. A., May 20, 1944, p. 213.*

NUTRITION PROGRAM IN IOWA.—The Iowa State Department of Health is developing four main activities: the staff nutrition education program has been planned and developed with the directors of public health nursing, who have co-operated with us in building a progressive health program. . . . Since much of the nutrition teaching must ultimately be carried out through individual contacts in the home, the public health nurse is a very important person in the program. Part of my job is to provide her with current information and demonstration teaching materials which she can use effectively. . . . Since the nutrition teaching done at the time of the home visit is so very important, we have been working to make it as effective as possible. Our director of nursing urges that some nutrition teaching be included in each home visit the public health nurse makes, with the amount of time devoted to this in each case determined by the need.

We had no way of knowing how much was being accomplished when it was possible for the nurse to make only one or two visits. We therefore devised a plan to increase the efficiency of these visits. I felt that one visit should include a short and simple demonstration which the nurse would enjoy making, much as she demonstrates other nursing techniques. The demonstration needed to be very convincing to the mother and adapted in content to the knowledge she already possessed concerning nutrition. . . . We set up three goals: to give the mother practical material which would help her in preparing meals to meet any existing nutrition problems; to instill in the mother and family an appreciation of the importance of food in building and maintaining health; to inspire mother and family with a desire to learn more about nutrition.

The illustrative materials we use are the leaflets from the Bureau of Human Nutrition and Home Economics, and the Evaporated Milk Association, especially the latter's meal-planning guide in the leaflet on milk. This encourages better meal planning in families that are in the habit of eating from the kitchen cabinet at any or all hours of the day. We do not prepare our own printed material except when it is absolutely necessary, preferring to make use of the excellent material already available. For the demonstration we use the attractive food-value cards prepared by the Philadelphia Dairy Council, which are similar to a large chart I have devised for use in group discussions. The nurses use the small cards in home visits in referring to the points I have emphasized in group teaching.

We have listed the following suggestions for the guidance of nurses in making nutrition teaching more effective: 1. Before making the visit, have a general idea of the family's nutrition problem and prepare in the office the tentative plan of teaching to be followed. 2. Begin the visit with a

leading remark or question which will encourage the mother to tell her problem as she sees it, the food facilities of the family, what remedies she has tried to date, or what she feels might help now. 3. Select a leaflet which will increase the mother's interest and understanding of the discussion. 4. Plan a demonstration with the food-value cards showing protective qualities of various foods. 5. Leave a leaflet of recipes for these foods. 6. Plan for the next visit.

In discussing each visit plan with the nurses, I suggest a sample home visit dealing with a specific nutrition problem in which we demonstrate how the problem is approached in a home where the mother has limited nutrition information and also one in which the mother is better informed. I have also listed twelve points to which the nurse will refer during her second visit in order to judge the effectiveness of the preliminary teaching. In turn, these evaluation sheets will be summarized in order to determine what accomplishments in general may be expected. The nurses tell me that they really enjoy the nutrition teaching; they feel that they are doing a better job of teaching because the mothers ask questions and show more interest.

I wish to emphasize that these suggested teaching plans are intended only to guide the nurse in presenting that part of the home visit concerned with nutrition education, covering a period of from fifteen to thirty minutes.—*Evelyn Hollen in Journal of the American Dietetic Association, July-August, 1944.*

ENERGY METABOLISM IN OBESITY.—Investigations of the metabolism of obese persons have failed to disclose any abnormal process that accounts for accumulation of fat. On the contrary, they have demonstrated that obese persons produce more heat in the basal state, that they expend more energy to perform a measured amount of work, and that their total heat production is greater than that of normal persons of similar age, height, and sex under the same circumstances, since they are unable to absorb more than normal people simply to avoid loss of weight.—*Journal of the American Dietetic Association, July-August, 1944.*

¶ **PROponents** of enriched bread are on tenuous ground. As foodstuffs such as meat, eggs, milk, fruits, and vegetables become the mainstay of our diet, if properly combined with what protective foods will be available, the nutritional level of the population will remain high. If white flour is used, even if "enriched," it is difficult to see how deterioration of the national diet can be avoided.—*Journal of the American Dietetic Association, July-August, 1944.*

NEW DEFICIENCY DISEASE.—A new deficiency disease, marked by muscular stiffness and deposits of calcium phosphate in all organs and parts of the body, has been described by Wagendonk. The preventive dietary factor is present in very small quantities in cream. Pasteurization destroys it. The same factor has also been detected in green

vegetables, especially cabbage.—*Journal of the American Dietetic Association, July-August, 1944.*

VITAMIN C IN PERIPHERAL VASCULAR FAILURE.—Scorbutic animals are more susceptible to shock than normal animals. Repeated trauma in scorbutic animals will not increase resistance to shock to the same degree possible in pigs with normal intake of vitamin C. Use of massive doses of vitamin C immediately following trauma will increase the survival time of animals, but does not lower the mortality rate. Since the vitamin C level in major surgery diminishes postoperatively, preoperative intravenous vitamin C might be of value in preventing shock.—*Journal of the American Dietetic Association, July-August, 1944.*

SELF-HEATING SOUP.—H. J. Heinz Co. has a canned soup for American and British troops which can be made steaming hot in five minutes simply by lighting a fuse found under the metal cap of the can. Several million cans have been manufactured.—*Journal of the American Dietetic Association, July-August, 1944.*

Contacting Clinic Patients

By MARY D. HOPKINS, Bible Instructor,
Glendale, California

FOR the past two years it has been my privilege to act as receptionist and Bible instructor with the La Crescenta, California, Church Clinic. As a means of making a definite approach to those not of our faith, and aiding our own members who are sick, I have found this connection especially valuable.

Patients entering the clinic are peculiarly susceptible to guidance. They are willing to converse on topics of a spiritual nature and eager to receive our literature. As case histories and social security declarations are taken, an opportunity is presented to the receptionist to learn something of the home and religious background of the patients, and this sympathetic interest often leads to Bible studies in the home.

Guiding the discussions and answering questions are important factors in presenting the different phases of our message. A sizable free circulating library is maintained, in addition to clubs of our health magazines and *Signs of the Times*. The clinic offers several home nursing and nutrition classes each year, and these afford further association with those not of our faith.

Between thirty and forty-five patients are cared for every Tuesday, or a total of about two hundred and sixty different patients each year, most of whom live within a radius of ten miles and can be visited easily. Considerable driving is necessary to carry on this phase of the work, but with care this can be arranged without much loss of time or undue car expense.

A response that is almost pathetic repays our efforts. A number have accepted the truth, and many are so definitely interested that we feel there is reason to hope that this year will be another fruitful one.

(See also article in August MINISTRY, p. 35.)

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Pointers on Appealing to the Masses

By ROBERT H. PIERSON, *Superintendent,
British West Indies Union, Jamaica*

WITH more Italians than there are in Rome, with more Jews than live in Palestine, and with multiplied thousands of practically every other nationality and creed on earth as potential listeners to our New York City broadcast, we found ourselves confronted with the task of appealing to a heterogeneous audience of fastidious tastes. While such an exaggerated condition is probably confined largely to our great cities, yet in planning for any broadcast of the advent message we are well advised to ponder carefully and prayerfully the castes and creeds who may listen to our program.

It was Lincoln, I believe, who one time said that you cannot please all the people all the time. This certainly is true in preaching present truth over the air to thousands of people in these days. There will be those who will belittle, those who will criticize, and those who will take issue. Our task, then, is to present the message in such a manner as to appeal to the greatest number possible.

During the twelve months I was in New York City, speaking for half an hour, six days a week, over one of the city's most powerful independent stations, I tried to follow certain underlying principles in appealing to the masses. These seemed to prove helpful and effective, and I present them here.

1. AVOID OFFENSE TO COLOR OR CREED.—Avoid, even by inference, any uncomplimentary reference to any nationality, color, caste, or creed. This seems obvious enough, and yet if the speaker is to avoid such pitfalls, he can do so only at the price of unrelaxing vigilance. The wrong kind of illustration, even an unfortunate inflection of the speaker's voice, may offend one or more, and cause them to invite you to leave by the turn of their dial. Examine your script critically to be sure that "whosoever will" is urged to drink of the water of life freely.

2. REMEMBER ALL AGES.—Remember that among your listening audience are both the very young and the very old, and all the ages between. No greater challenge comes to the radio evangelist than that of being able to hold the interest of various age groups. You can go a long way in meeting this challenge by careful planning. The use of frequent, well-chosen illustrative material appeals to all. Writing from a well-prepared outline so that your discourse is easy to follow will be appreciated by both young and old. Nonessential technicalities bore the young without being too

convincing to the older listeners, so avoid such. As you prepare your manuscript, continually ask yourself the question, "Will it hold the interest of all through the whole program?"

3. KEEP ALL CLASSES IN MIND.—Keep in mind that your radio audience does or should include men and women of varied intellect and from different stations in life. In planning our subjects we should include in our series some subjects that will especially appeal to the more educated listeners. The technical subjects such as astronomy, archaeology, geology, and others of scientific nature, when presented as an approach to the authenticity and trustworthiness of the Bible, will arrest the attention of the educated, and if presented in simple language will not jeopardize your interest among those who have not been privileged to obtain a higher education.

Be careful of your grammatical constructions and the pronunciation of your words. A few glaring errors in grammar or/and a few mispronounced words may so depreciate you with intelligent people that they will pass your program by in disgust. A reliable up-to-date dictionary is an indispensable friend of the radio evangelist.

4. APPEAL TO BOTH URBAN AND RURAL.—Appeal to both urban and rural listeners if your station reaches both. If possible, choose the time of your broadcast so that it will be convenient for early risers and late retires alike to listen in. Select your illustrations to attract both those who reside in the city and those who live in the country. It is worth your consideration, especially if you are on a powerful station that reaches large numbers of both classes.

5. CONSIDER BOTH SAINTS AND SINNERS.—Bear in mind that your audience includes both saints and sinners. Use expressions that will be easily understood by all. Appeal for a closer walk with God as well as a first surrender. If you direct your message largely to sinners, it will almost surely be helpful to the saints who listen in. Keep mentioning the fact that even the saints will be growing in grace, and will be led into new light. This will prepare them for new truths that are yet to come.

6. USE AMPLE ILLUSTRATIVE MATERIAL.—It is bound to attract and hold the attention of all, if you select your material wisely and use illustrations that are definitely to the point. Without making a hothouse of your sermon structure, make room for plenty of windows to let the light of

truth shine forth brightly. It will help you appeal to your maximum listener potential.

7. **MINORITIES AND MAJORITIES.**—Use phraseology calculated to appeal to minorities and majorities alike. In New York City with its large Catholic population, it has been helpful to use such expressions as "Our Lord," "The Holy Scriptures," and "St. Matthew." In deference to our Hebrew friends we have on occasions used "Messiah" in referring to the Saviour. Since we have so many Jews in our area, we have presented rather frequent subjects on the sanctuary and other Old Testament topics especially calculated to arouse the interest of those who may tune in. From results we have had in holding the interest of these people it would seem to be a profitable plan.

8. **MENTION YOUR TRAVELS.**—If you are reaching a large area and you have had the good fortune to travel extensively, it is helpful to mention personal experiences you have had in different sections. The fact that the radio evangelist has visited their community will bind the ties of friendship more closely to those who listen. It also builds up the confidence of your listeners if they know you have traveled. If you can say in passing, "When I was in London," or "While I was visiting in South Africa," or "During the time I was privileged to spend in India," those who listen will not fail to be impressed, and your wide experience will place a stamp of authority upon what you say.

9. **OMIT SARCASM.**—Do not be sarcastic or caustic in your remarks. Such language will appeal to no one. Send your message forth fresh from the place of prayer, freighted with love for God and sinners lost. With the apostle John dip your pen deep in the ocean of a Saviour's boundless love, and you will reach the masses. Sarcasm repels!

10. **LIFT UP CHRIST.**—Lift up Christ in all His beauty and loveliness. If you wish to appeal to the masses, old and young, learned and unlearned, saint and sinner, preach Christ! If He is lifted up He will draw all men unto Himself. It is Christ and not our preaching that will save men! Let us not bury Him beneath an avalanche of erudite theology or man-made speculation. If Christ changes the heart, the mind will open its doors to the entrance of progressive doctrinal truth.

Yes, if radio evangelism is to be successful, it challenges the best that is in the advent worker. It is a challenge not only to his ability to speak to men for God, but to his willingness to learn first to speak well to God for men. In the end it will pay rich dividends in souls won to the kingdom.



THE spoken word over the radio rivals, or perhaps in the light of our own experience I should say supplements, the printed word in importance. Certainly no discovery since the invention of printing is comparable with the radio in significance and implications for the transmission of knowledge. —George F. Zook.

THE REALM OF RESEARCH

Historical and Scientific Findings

Greek Temporal Elements in Revelation 9:15 (Concluded)

By ROLAND E. LOASBY, *Professor of Biblical Languages, Theological Seminary*

AS we are concerned with the locative case which connotes a point of time, and the genitive case which designates the kind of time, merely as contrasts with the accusative which expresses duration of time, we shall treat these two cases very briefly. The student can find a great many further illustrations as examples, if he wishes to search for them.

THE LOCATIVE CASE: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." John 20:19.

Here we have the locative case, literally, "on that day, the first day of the week," expressing the precise moment of time when Jesus appeared, "the locative case of time with *hemera* (day). John often uses this note of time (I:39; 5:9; II:53; 14:20; 16:23, 26.)"¹

This is an experience that transcends the imagination and appeals to one's faith. The doors were shut, locked, and immediately, in a moment, at a point of time, Jesus stood in their midst. So Jesus took up His position before them:

"Suddenly, unaccounted for by any approach—the Lord rendered Himself visible to His disciples."²

"All at once He came out of the deepest mystery. We cannot but think of His own words to Nicodemus concerning the wind: 'Thou cannot tell whence it cometh, and whither it goeth.'"³

Thus the locative case, a point of time, is used to express the instant in which Jesus stood before them.

THE GENITIVE CASE: "And shall not God avenge His own elect, which cry day and night unto Him?" Luke 18:7.

In this verse the temporal phrase *day and night* is in the genitive case, to stress that at both times, night as well as day, God's children should have faith and encouragement to pray; that there is no *kind* of time or of season that it is improper for one to persevere in prayer.

If an unprincipled judge would finally do justice because he was annoyed by a petitioner who disregarded the kind of time to press her requests, appearing before him both night and day, certainly we may have confidence in God's mercy. The elect are tenderly and intimately related to God. Indeed, He loves them as He loves Jesus; so there is no kind of time or of season when it is inopportune to pray to Him. This is the lesson of this parable with the genitive case.

"And Simon answering said unto Him, Master, we have toiled all the night, and have taken noth-

ing." Luke 5:5. The expression "all the night" is in the genitive case to draw attention to the *kind* of time in which the disciples had done their fishing. The fish congregated in the shallows near the shore at night to feed. Peter was not laying stress on having done the fishing *the whole* night through, but that the labor expended had been done at night time; it was night-time fishing, the logical time to catch fish:

"The disciples had spent the night in fruitless labor, and now Peter and Andrew were washing, and James and John mending, their castinets (*diktua*), because they felt that it was useless to go on, since night is the best time for fishing."⁴

When Jesus suggested the net be cast in the day, Peter thought that "success was doubly improbable: it was day, and in *deep* water; fish were got at night, and near shore."⁵

Again:

"Toiled all night.—Peter says this to imply that there was not much hope in the reason of the case, and that he acts from faith. It is, perhaps, reported by the evangelists to show the unequivocal character of the miracle. There are certain kinds of fishing always carried on at night. It is a beautiful sight. With blazing torch the boat glides over the flashing sea, and the men stand gazing keenly into it until their prey is sighted, when, quick as lightning, they fling their net, or fly their spear."⁶

Genitive and Locative Together

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. In this verse we have the temporal expression "in the winter" in the genitive case, to emphasize that winter was not the *kind* of time for flight; for the dirt roads would be impassable, and there would be no corn growing in the fields, no trees bearing fruit, by which they could relieve hunger on the forced journey. Emphatically, wintertime was not the *kind* of time in which Christians, with their wives, children, and possessions, should try to flee.

Inspiration immediately turns in this one verse from the genitive of time for *winter*, to the locative of time in giving the temporal expression *on the Sabbath*. For no matter how favorable the season might be in respect to *conditions* of travel such as weather, the state of roads, availability of food, and lack of restrictions, nevertheless, the Sabbath, viewed as a whole, or as a precise moment at any particular point during its twenty-four hours, could never be regarded as a proper time in which to flee, even to save their lives.

There was, moreover, the fact that the Jewish Christians would scarcely be able to rise above the legal restrictions concerning a Sabbath day's journey, restricted to less than one mile. Also there was the Jewish custom of closing the city gates, the exposure to fanaticism on the part of the Jews, and above all that every moment of Sabbath time is sacred time. The Christians faithfully observed the seventh-day Sabbath, regarding it as God's personal time.

This, we think, is the real reason that inspiration put the temporal expression "on the Sabbath day" in the locative case, inasmuch as there is no single point of time in the twenty-four hours that is not holy. A similar restriction was placed before the people when the tabernacle was under construction:

"Directions had just been given for the immediate erection of the tabernacle for the service of God; and now the people might conclude, because the object had in view was the glory of God, and also because of their great need of a place of worship, that they would be justified in working at the building upon the Sabbath. To guard them from this error, the warning was given. Even the sacredness and urgency of that special work for God must not lead them to infringe upon His holy rest day."⁷

The grammarian takes notice of this change of case in the temporal expressions of this verse:

"In winter nor on a Sabbath (*cheimōnos*, genitive of time, *mēde sabbatōi*, locative of time). In winter because of the rough weather. On a Sabbath because some would hesitate to make such a journey on the Sabbath."⁸

"The locative is a point and the genitive is the case of genus. Thus in Matthew 24:20 we have *hina mē genētai hē phugē humōn cheimōnos mēde sabbatōi*. It is not mere hairsplitting to note that winter is here set over against summer (time within which) and that Sabbath is the point of time."⁹

"On the difference between the genitive and the accusative of time see, *hēmeras kai nuktos* (Luke 18:7) and *nukta kai hēmeran* (Luke 2:37), the genitive the time within which (kind of time), the accusative the time during which (all through)."¹⁰

Accusative, Locative, and Genitive Together

In the following two verses, really one sentence, Inspiration has given us an amazing example of the three uses of temporal expressions in the Greek New Testament to denote the difference in viewpoint, and to express a particular truth.

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1.

The adverbial expression "the Sabbath" is in the accusative case, denoting extent of time; that is, they rested during the whole of the Sabbath, as of necessity they must have done to keep it "according to the commandment."

Jesus had died perhaps a little after three o'clock, so there were less than three hours in which to complete the preparations and make the interment. Obviously the time was too short to make the customary embalment. The only recourse the disciples had was to wrap the Lord's body in linen cloths, with layers of spices, and then complete the full embalment on Sunday morning. With these hurried and temporary arrangements completed, they "rested the Sabbath day according to the commandment," the whole twenty-four hours of it:

"It was scrupulously respected."¹¹

"On the Sabbath they rested (*to sabbaton hēsuchasan*). They returned and prepared spices before the Sabbath began. Then they rested all during the Sabbath (accusative of extent of time, *to sabbaton*)."¹²

The second adverbial expression, "upon the first day of the week," is in the locative case to express the point of time at which the anxious women, full of apprehension, set out to complete the task of loyal love which they had been forced to abandon over the Sabbath. They had only one care, the complete embalming of the precious body which had been so hastily placed in the new tomb.

The third adverbial expression of time, "very

early in the morning," is in the genitive case to show the *kind* of time in which the company set out in their eager concern. It was yet dark as the women hurried through the silent, deserted streets, bearing the things necessary for the embalment, that they had prepared immediately prior to the beginning of the Sabbath:

"Literally, 'at deep dawn,' i.e., at the earliest twilight, 'while it was yet dark' (John 20:1), though the sun began to rise before they reached the tomb (Mark 16:2)."¹²

"At early dawn (*orthrou batheos*). Genitive of time. Literally, at deep dawn. The adjective *bathos* (deep) was often used of time. This very idiom occurs in Aristophanes, Plato, et cetera. John 20:1 adds—'while it was yet dark.' That is, when they started, for the sun was risen when they arrived (Mark 16:2)."¹⁴

Function of Preposition in Revelation 9:15

We believe we have made it clear that the *case* of the temporal words in Revelation 9:15, being that of the accusative, denotes explicitly *extent*, *duration* of time, making the *hour*, *day*, *month*, and *year*, as an aggregate, a prophetic time period. We further believe that the preposition *eis*, translated "for" in the King James Bible, which really means *unto* and connotes *extension*, adds an additional weight of evidence to this conclusion. As Robertson says, speaking of the preposition *eis*: "*With Expressions of Time*. Here *eis* marks either the limit or accents the duration expressed by the accusative."¹⁵ Again:

"The preposition does not technically govern a case. The accusative with the preposition has, of course, its usual force, extension."¹⁶

"Originally in the old Sanskrit it was all case and no preposition, the case form doing it all. Now in the modern French outside of personal pronouns it is all preposition and no case form, word relations expressed entirely by preposition and by position. In English outside of pronouns there is only one case form (genitive or possessive *s*) and prepositions and position have to do it all. A similar development in the use of prepositions is shown in the Greek from Homer to the modern Greek. As language developed, the various word relations were clearly too complicated for the mere case to carry clearly. Prepositions do not govern cases, but merely interpret them."¹⁷

"Prepositions in the New Testament are often used to make plainer the expression of time."¹⁸

"*The Accusative With Prepositions*. It is not the preposition that 'governs' the accusative, but simply that the prepositions define more precisely the notion of extension already in the accusative, being themselves properly adverbs in various cases."¹⁹

"It is incorrect in view of the above to say that prepositions govern cases. Neither is the opposite true, that cases govern prepositions. But it is true that as cases limit and define the relations of verbs to substantives, so also prepositions help to express more exactly and effectively the very distinctions for which cases were created."²⁰

"Prepositions do not, properly speaking, 'govern' the cases which they precede. The case is really the governing element in the expression; the preposition only serves to make clear the exact sense in which it is used. . . .

"In estimating the meaning of a prepositional phrase (i.e., a preposition followed by a noun) the proper course to adopt is first to consider the force of the case of the noun and then to add to this the root meaning of the preposition. The combination of the two ideas will generally explain the meaning of the phrase."²¹

We think the above is more than sufficient to justify the conclusion that the accusative case, *per*

se, of the time elements in Revelation 9:15, expresses duration of time, and that the preposition *eis* merely further adds to this innate force of the case, and therefore doubly proves our argument.

¹A. T. Robertson, *Word Pictures in the New Testament*, Vol. V, p. 313.

²Henry Alford, *The Greek Testament* (London, Rivingtons, 1868), Vol. I, p. 909.

³*The Pulpit Commentary*, new ed. (New York, Funk and Wagnalls), Vol. II, The Gospel of John, p. 494.

⁴*Cambridge Greek Testament for Schools and Colleges* (Cambridge University Press, 1899), *The Gospel According to St. Luke*, p. 160.

⁵*The Expositor's Greek Testament* (New York, Dodd, Mead and Company, Sixth ed., 1910), Vol. I, p. 495.

⁶*Whedon's Commentary* (New York, Carlton and Porter, 1866), *Luke and John*, p. 66.

⁷E. G. White, *Patriarchs and Prophets*, pp. 313, 314.

⁸A. T. Robertson, *op. cit.*, Vol. I, p. 191.

⁹A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (New York and London, Harpers, 5th ed., 1931), p. 522.

¹⁰*Id.*, p. 495.

¹¹*The Pulpit Commentary* (New York, Funk and Wagnalls, new ed.), Vol. II, *St. Luke*, p. 246.

¹²A. T. Robertson, *Word Pictures in the New Testament*, Vol. II, *The Gospel According to St. Luke*, p. 289.

¹³*Cambridge Greek Testament, St. Luke*, pp. 399, 400.

¹⁴A. T. Robertson, *op. cit.*, Vol. II, *The Gospel According to St. Luke*, p. 290.

¹⁵A. T. Robertson, *A Grammar of the Greek New Testament*, p. 594.

¹⁶*Id.*, p. 491.

¹⁷A. T. Robertson and W. Hersey Davis, *A New Short Grammar of the Greek Testament* (New York and London, Harpers), pp. 248, 249.

¹⁸*Id.*, p. 227.

¹⁹*Id.*, p. 224.

²⁰H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*, pp. 97, 98.

²¹H. P. V. Nunn, *A Short Syntax of New Testament Greek*, pp. 28, 29.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Presbyterians Question Dispensationalism

WE note with interest the stand of thoughtful Southern Presbyterians in their General Assembly at Montreat, North Carolina, on the issue of dispensationalism. The following caution expressed in *The Christian Century* of June 21, 1944, is worthy of recognition as we grow conscious of Protestantism's general stand on this confusing teaching.

"A paper on 'Dispensationalism' was adopted. Many of us feel that here was a thing of real value. Dispensationalism grows out of premillennialism. This somewhat literal view of the second coming has a fair following among us. We do not condemn in this paper those who believe that Christ is coming again to set up some sort of thousand-year reign here on earth. But we do condemn in no uncertain terms those who go on from this point to declare that our fathers were wrong in their whole understanding of the plan of salvation. The matter is too complicated for full discussion here, but it is a question of importance to our denomination and to others.

"There are one or two rather aggressive institutions here in the South that are strongly 'dispensational.' A considerable stream of influence pours into Southern (and Northern) pulpits from this source. The famous

Scofield Bible is in all but countless homes and the *Scofield Bible* is distinctly separate from Presbyterianism, in spite of the fact that Doctor Scofield died as a member of Dallas presbytery. Just what the next chapter in this story may be no man can foresee, but it is at least clear that *Presbyterianism in these parts is not ready to turn itself over to any group of fanatics who think they alone are in possession of all the secrets of God and commissioned to reveal these to some picked company which will be in a position of especial prominence when things begin to happen à la "Green Pastures."*

Surely Doctor Scofield's views, portrayed so dogmatically in the Bible that bears his name, deserve the challenge of true Protestants, and we admire these noble Bible students who, as they themselves declare, are not ready to turn themselves over to fanatical thinking. No, the "secrets of God" are substantiated by God's Word, and only true Protestantism will triumph. But what a great challenge to His messengers to learn the proper methods of refuting this masterpiece of deception which is so generally confusing those churches that once stood solidly for the Bible and the Bible only!

L. C. K.



ABSENTEEISM IN CHURCH.—Attention is called to a survey made of six churches in an old New England city—two of them Roman Catholic, two Anglican, and two Protestant. Their Sunday morning attendance records for October through June were as follows:

Catholic workingman's church	56	%
Catholic white collar church	34	%
Episcopal workingman's church	35	%
Episcopal wealthy church	28	%
Methodist workingman's church	39	%
Congregational "fashionable" church	37½	%

... A nation-wide survey of some three hundred congregations ... revealed an average attendance in our churches of less than 40 per cent. ...

If industry is concerned with its 5.4 per cent of absenteeism, *how much more* should the Church of Jesus Christ be concerned with her 62 per cent of absenteeism! ...

Industrialists proceeded from a survey of the facts of absenteeism to a study of its causes. Let us ask with equal candor: Why are our people not attending church? Dr. Frederick K. Stamm, radio minister of the Federal Council of Churches of Christ in America, gives at least a partial answer to that question. ... On the basis of a quarter of a million letters received from listeners-in all over the country over a ten-year period, he says the reasons that people give for not going to church can be classified under five general headings:

- (1) Poor preaching. They are "tired of being bored by lifeless drivel and droning sequences of meaningless words."
- (2) Stupid denominational divisions, especially in small towns, where the economic struggle is paralyzing.
- (3) Ugly, gloomy church buildings, where almost everything apparently is promoted except a sense of worship.
- (4) No real calling to repentance.
- (5) The fact that those who run the churches are often too old and bigoted, especially in their dealings with youth.

—James W. Bell, *Religious Digest*, May.

Your Copy!

By ROBERT HARE

MAKE life a psalm, a choral anthem full of joy,
And as through all the dark and wintry days
The holy music rolls along,
Some other heart will hear the song
And learn to sing, with thee, love's holy lays!

Make life a sermon full of hope and honest cheer,
Sublime in suffering and in sorrow sweet;
And feet that tread a darker way
Will walk more surely through the day
And in the gloaming find life more complete!

Make life a prayer, and midnight gloom will grow
less deep,
And knees that never bowed will bend to pray,
And lips that cursed will breathe in praise;
Then, through the shadow of the days
Love's kindling star will cast its brightest ray!



Christ's Sacrifice

By ADLAI ALBERT ESTEB

'Tis said that heav'n was not a place
Which Jesus could desire
While He could see our human race
Sunk deep in sin and mire.

Man's need in eloquence did plead,
And when He heard our call
He came to help us in our need—
He came and gave His all!

Since Jesus gave so much for me
Upon that cruel cross,
I'll live for Him who died for me,
And count as gain all loss!



If You Knew

By JESSIE WILMORE MURTON

If some gray dawn the holy watchers came
With tidings that today would be the last
Of all earth's days—that when the twilight fell
The reaping would be done, the harvest past—
Would you still loiter in the market place,
With idle hands, and lightly squandered breath,
While men, enamored of life's small concerns,
Went hurrying on toward darkness and toward death?

If you knew surely that your Lord would come
Between the dawning and the sunset's gold,
And that some dearly loved and wandering one
Still trod the wilderness far from the fold,
Could you go on your calm, untroubled way,
Unmindful of, unsearching for, that one,
Whose certain bleak despair—as blood—should stain
Your garments, at the setting of the sun?

If you knew that at dusk your Lord's pure eyes
Would search your soul like flame, His lips would
say,
"Where are the talents that I gave you, child?
Have you increased, or buried them away?"
Would you come empty-handed to His throne—
No gift, of sheaves or usury, to lay
Before the feet of Him who died for you—
At sunset of that great and awful day?

THE FIELD SAYS

Echoes From Our Letter Bag

Encouraging Word From India

EDITOR, THE MINISTRY:

There are a number of evangelistic efforts going forward in the Southern Asia Division at present. The one in Karachi is most promising. As I write this, I have a letter from Pastor Ritchie in which he tells me that they have already baptized twenty-five to date and are expecting to baptize another six about the middle of this month. They are needing a more permanent tabernacle in which to carry on their church meetings. So far they have been using the tent, but during these months a tent is uncomfortably hot. They are appealing to us now to help them get a building in which they can have their meetings.

We are very happy indeed to see the results which have come from this effort. It has been conducted entirely by workers of the country. No overseas worker has had anything to do with the meetings, except to give encouragement. I believe this may form a pattern for a number of similar efforts in the future. The brethren there feel very grateful for the blessings of the Lord upon their labors.

Evangelism is what this country needs, and we are endeavoring to encourage this program in all parts of the field. There will be a large number of smaller efforts carried on by our national workers in various mission fields. We are expecting to have reports from these ere long, as we come into the better time of the year for the conducting of such meetings.

We are getting our copies of THE MINISTRY occasionally when mail by surface ships come through. Of course, such mail comes very irregularly; air mail is more regular. But we are glad to get our papers even though they come quite late at times. We appreciate THE MINISTRY and confidently believe our workers throughout the field will receive much help and blessing as they read its contents and endeavor to put into practice the many helpful suggestions.

A. L. HAM. [President,
Southern Asia Division.]

THOU must be true thyself
If thou the truth wouldst teach;
The soul must overflow if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

—Horatius Bonar.

Is Your Church Guilty?

☛ WE were traveling on a special research mission in the eastern libraries of the United States—unfortunately, without a local church directory. Stopping over the week end in a certain city, and wishing to worship with our people, we tried to locate the church or pastor, but without success. It did not appear in the Saturday newspaper church announcements. The hotel church directory board did not list it. No clue could be gleaned from the telephone book, either under churches or clergymen. Inquiry of several information services failed to elicit any clue either as to minister-or church. So far as city information was concerned, we were nonexistent—yet we do have a church there. Result: We spent the Sabbath day reading, studying, and meditating. Moral: You supply it!

Various and sundry complaints and inquiries on this very matter come to this office from Seventh-day Adventist soldiers and other travelers. One serviceman, who had exhausted every other method, finally found the Adventist church through the gas and light companies. Still another lonely traveler in a similar predicament found our place of worship through a local funeral parlor! Brethren, these things ought not so to be.

One Solution for Christmas Shoppers

HERE'S a happy solution to the puzzling problem of that Christmas gift—at least in some cases. If you know of some medical intern who is not receiving THE MINISTRY magazine, a progressive local church officer who would benefit by it, an active lay preacher or colporteur, a young man who is planning on the ministry for his lifework, a young woman who might make a good Bible instructor someday, a song leader who would be interested in the "Music of the Message" section each month, a doctor or nurse who would enjoy reading The Medical Missionary department, an alert teacher in college, academy, or even church school—why not make one or more of them forever grateful to you by subscribing to THE MINISTRY for them at a special gift price of \$1 a year?

A year's subscription to a friend would mean that twelve times in 1944 he would be reminded of your kindness, for each monthly issue of THE MINISTRY would continue the spirit of your Christmas gift. Furthermore, it is doubtful whether anyone else would duplicate your gift. However, make sure first that he or she is not receiving this journal, as it is furnished free to all conference workers, and to a great many on our sanitarium and college staffs, and our theological and medical students are almost all receiving THE MINISTRY.

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BIBLICAL PREACHING.—How often one hears what a famous preacher called, "Taking a text, reading it, then saying good-by to it for the rest of the sermon!"

Preaching with some is using a text as a motto for thoughts running in their own minds; then giving the congregation the benefit of those thoughts put into an essay. I do not say that there is anything wrong with some of such sermons; they may be filled with evangelical thoughts, but often it is the other way. To guard against this the young preacher should get his mind filled with thoughts from the Scriptures, and then seek to present those thoughts in an orderly fashion.

One of the best means of keeping one's messages from being merely natural thinking upon a topic is to make all your heads and subheads, actual Scripture, and then give a two-minute exposition of these heads. This will save you from mere essay-making and give you a full-blooded gospel.

One more word of advice. *Be a concordance man.* Get a good concordance and use it steadily, to see how the Holy Spirit uses words; this is infinitely more profitable than much reading of other men's thoughts.—*Moody Monthly.*

CLASSIFIED ADS

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THE RELIGIOUS PRESS

Valuable Current Excerpts

POSTWAR MISSIONS.—Now that large areas of the Pacific are being liberated from Japanese domination, plans are being invoked for reorganizing missions in the war-devastated areas. Dr. J. W. Decker, secretary of the International Missionary Council, will leave the United States in October for a nine months' tour of the Pacific area, to attend conferences to be held with missionaries from New Guinea, the Solomons, Papua, and other South Pacific islands recently liberated. Conferences will be held in Australia and New Zealand. Doctor Decker will also visit India and China. Everywhere in the Eastern lands, where the ravages of war have gone, the work of Christian missions is outstanding. Soldiers, sailors, and airmen all report glowingly concerning their experiences with the results achieved by Christian missions.—*Watchman-Examiner, August 31.*

CATHOLIC MEMBERSHIP.—The Roman Catholic population of the United States, Alaska, and the Hawaiian Islands has increased from 22,945,247 in 1943 to 23,419,701 at present, a gain of 474,454, according to the official *Catholic Directory for 1944*, just published. The Directory lists 25,299 diocesan priests and 12,450 religious order priests, a total of 37,749 ordained clergy.—*Watchman-Examiner, August 31.*

INTERDENOMINATIONAL COLLEGE.—Five Protestant denominations—Presbyterian, Methodist, Baptist, Episcopal, and Congregational—have united to take over Westminster College in Salt Lake City, Utah. A campaign to raise \$25,000 for maintenance of the college—now Presbyterian—during the transition period was recently conducted. Under the charter, to be renewed in 1945, the college will be owned and operated by the five denominations, and will be expanded from a junior school into a four-year senior college.—*Zions Herald, August 30.*

SECOND DELAWARE CONFERENCE.—Protestant church leaders of this country will hold their second meeting to discuss the bases of a just and durable peace in Cleveland. The dates have now been set as January 16-19, 1945. Convened by the Commission on a Just and Durable Peace, the meeting will follow the notable session held at Delaware, Ohio, in March 1942. A great deal has happened since that time to test the principles there laid down. A whole series of United Nations conferences have been held in Washington, Quebec, Casablanca, Cairo, Teheran, and Moscow. International meetings have discussed food, war relief, oil reserves, finance, labor standards, and now, world organization for security. . . . It is anticipated that the four hundred representative churchmen who are expected to attend the conference will study both the fluid international situation and the basic peace strategy of the churches.—*Christian Century, September 6.*

CATHOLIC BIBLE READING.—(South Bend, Ind.) Reports on a new translation of the Old Testament into modern language were received at the national meeting of the Catholic Biblical Association of America here, and plans were considered for increased reading of the Bible by Catholics in the United States. Wider Bible reading was emphasized as an aid to better knowledge and understanding of religion, in line with recent directives of the Holy See that the Scriptures be given to the people in translations based on the original languages.—*Religious News Service, August 28.*

MILLENARIANISM CONDEMNED.—Pope Pius XII has approved the report of a commission of Cardinals condemning "millenarianism"—the doctrine that Christ will appear on earth again before the last judgment—according to Vatican radio. The commission was headed by Federico Cardinal Tedeschi, Joseph

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Vege meat Steaks With Baked Stuffing Ring

Christmas Dinner Menu

- Hot Tomato Juice with Toasted Wafers
- ★
- Olives, Celery, Radishes
- ★
- Vege meat Steak with Baked Stuffing Ring
- ★
- Jellied Cranberry Mold
- ★
- Buttered Onions and Baked Squash Squares
- ★
- Green Salad
- ★
- Steamed Fig Pudding and Beverage

Saute onions, celery and diced steaks in butter. Add meatlike flavoring dissolved in 1/4 cup steak liquid, and pour mixture over soft bread crumbs. Add seasoning, corn and eggs. Mix thoroughly. Pack into well buttered ring mold or casserole and bake 1 hour and 15 minutes at 300° F.

Turn out on serving platter and surround with Vegemeat Steaks which have been lightly dusted with fine bread crumbs or Ruskets and sauted in butter or oil. Garnish with jellied cranberry sauce and fill center of ring with favorite vegetable.

(Note) Serve with a brown gravy made with remaining steak liquid if desired.



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Cardinal Pizzardo, and Camillo Cardinal Caccia Domonici. The doctrine of millenarianism, originally held by a few early Fathers of the Church, was revived by certain Christian sects in the sixteenth century, and a "modified" millenarianism was championed by some Catholic theologians in the last century.—*The Presbyterian*, August 10.

EXPOSITORY PREACHING NEEDED.—Much ignorance of the Bible must be laid at the door of Protestant preachers who have failed to preach expository sermons. In his creditable book *What a Man Can Believe*, Dr. James A. Smart says: "Preaching has tended more and more to become purely topical. The minister takes a subject from the field of religion or morals which interests him, and gives to his people his opinions and convictions on that subject, hanging them if possible on the hook of a Scripture text. The question has become, 'What will interest these people?' rather than 'What is the message which, as a Christian minister, I must preach to these people whether they wish to hear it or not?' It is forgotten that the word 'minister' is a shortened form of the name 'minister of the Word.'"—*Watchman-Examiner*, August 10.

CATHOLIC MISSIONARIES.—The Catholic church has a total of 285,000 missionaries throughout the world, according to an official NCWC News Service dispatch from Rome of last June 27. These are divided as follows: 22,000 priests; 9,000 brothers; 53,000 nuns; 76,000 teachers; 92,000 catechists; and 33,000 other assistants.—*Converted Catholic Magazine*, September.

FOUR FREEDOMS.—The right to the Four Freedoms for the common man was proclaimed long ago. They are new to us today only because they have been denied by those in authority in church and state. Here they are as proclaimed in the Bible:

Freedom of Speech. . . . Acts 4:1. Freedom of Worship. . . . Matt. 22:15. Freedom From Fear. . . . Isa. 41:10. Freedom From Want. . . . Deut. 28:1.—*Converted Catholic Magazine*, September.

SEVENTH DAY BAPTISTS.—The Seventh Day Baptists claim as their oldest church extant the Millyard church, of London, England, which was established in 1617. Today the group has in the United States 66 churches with a membership of 6,765. These Seventh Day Baptists are to be found in the West Indies, the countries of South America, England, Holland, Germany, China, and New Zealand. They are evangelical in their beliefs, and generally speaking, except for the Sabbath issue, they are in harmony with the greater Baptist group scattered over the world.—*Watchman-Examiner*, August 17.

CATHOLICS IN AFRICA.—The Roman Catholic population of Africa numbers 10,000,000 out of a total of 144,000,000, according to statistics compiled by the Society of Missionaries of Africa, popularly known as the White Fathers. A total of 3,500 priests from 35 religious congregations, helped by 2,000 brothers and 8,000 nuns, are in charge of the missions, organized in

170 ecclesiastical provinces, the report states. Native clergy number three bishops, 450 priests, 375 brothers, and 2,000 nuns.—*Religious News Service*, August 21.

CHURCH FIRES.—There were 2,800 church fires in the United States, causing an aggregate loss of \$5,100,000, during 1942, the latest year for which figures are available, according to the National Fire Protection Association. In addition, 172 fires in churches, presbyteries, and chapels in Canada resulted in a loss of \$507,005. The average financial loss in church fires, it is pointed out is considerably higher than that of most occupancies.—*Religious News Service*, August 15.

SECRET DIPLOMACY.—It is significant that nothing has been revealed from the White House or elsewhere concerning what has taken place and what has been said by Myron C. Taylor in his capacity as personal ambassador of the President to the Vatican. Politicians are beginning to say that the bane of our international affairs is secret diplomacy. If nothing important has been said by Mr. Taylor or by the Pope or by any of the Vatican authorities, then what is the reason for the embassy and the expense of its staff? . . . If international agreements are being made with the Vatican authorities affecting other nations or even our own domestic situation, ought we not to know what they are? . . . When things are done in secret, it is natural for us to fear. Only evil needs to hide. The American people as a whole are opposed to secret diplomacy and will not cease to wonder what the Vatican embassy means until its functions are adequately explained to them.—*Watchman-Examiner*, August 3.

Spiritual Gifts, Volume One

(Continued from page 12)

the Conflict of the Ages theme are found in the record of this great basic great controversy vision.

The call for the book has been constant. Two editions were printed at the outset, and then, in 1882, to meet a long-standing demand, it was reprinted with slight acknowledged editorial changes and was made available both as a single volume and as the second part of *Early Writings*, and in that form has appeared in a score or more of printings with a distribution of hundreds of thousands.

Through the years there have been those who have desired copies of the original printing, but these have been increasingly difficult to secure. To meet that natural and justified wish, arrangements have been made for its reissuance in exact facsimile form, and, bound with *Spiritual Gifts*, Volume II, it is available as a combined work. Its selection as the Spirit of prophecy volume in the Ministerial Reading Course for 1945 will be hailed with enthusiasm by thousands of Seventh-day Adventist workers.

—To be continued in December



Contacting Non-S. D. A. Ministers

(Continued from page 20)

husband is the deacon of the Baptist church. Thirteen Sunday night meetings have been held there. After the Sabbath was presented some of the members began to object, so the last three meetings have been held in the home of the local

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minister. He and his family have taken their stand for the Sabbath. Eight of the members of this church are now keeping the Sabbath, and several others are interested. Nearly all the interested ones are subscribers to *Life and Health*."

These experiences help to show us how *Life and Health* can be successfully used to break down prejudice and act as an entering wedge among the leaders of the popular churches.



Apostolic Succession Question

(Continued from page 19)

ministers today, or in other words, to bring them into the holy order of the ministry of Christ Jesus in the gospel order:

"From Christ's ascension to the present day, men ordained of God, deriving their authority from Him, have become teachers of the faith."—*Testimonies, Vol. IV, p. 393.*

"The lapse of time has wrought no change in His parting promise to His apostles as He was taken up from them into heaven, 'Lo, I am with you alway, even unto the end of the world.' He has ordained that there should be a succession of men who derive authority from the first teachers of the faith for the continual preaching of Christ and Him crucified. The great Teacher has delegated power to His servants, who 'have this treasure in earthen vessels.' Christ will superintend the work of His ambassadors, if they wait for His instruction and guidance."—*Id., p. 529.*

Notice from the following what actually counts in apostolic succession: "A life actuated by the

apostles' spirit, the belief and teaching of the truth they taught, this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the gospel." Therefore, throughout the ages, those men who have preached the true gospel according to their sincere knowledge of the truth for their time, have been the true successors of the apostles. Likewise, we today who have all the truth which the apostles had: who have the law, the prophets, the ministry of reconciliation; who carry the torch into all lands as we proclaim the personal, soon coming of the Lord Jesus Christ; who are the bearers of reform messages to those who live in opposition to God's laws—we are today the rightful successors of the apostles.

This being true, how great is our responsibility! It is not for us to boast of our place in the ecclesiastical world of today. It is ours to demonstrate by our works, by the evidences of the Holy Spirit working with us, that we are what we profess to be.

May the Lord God of Israel, who saw fit to send His dear Son to establish the Christian church, and who has washed it and bought it with His own blood, help His ministers today to live in the fullness of the light which shines from the sanctuary. May we now be what the apostles were after Pentecost. May we ask God that the great power which was demonstrated through the apostles be again demonstrated in us through the fullness of His grace.

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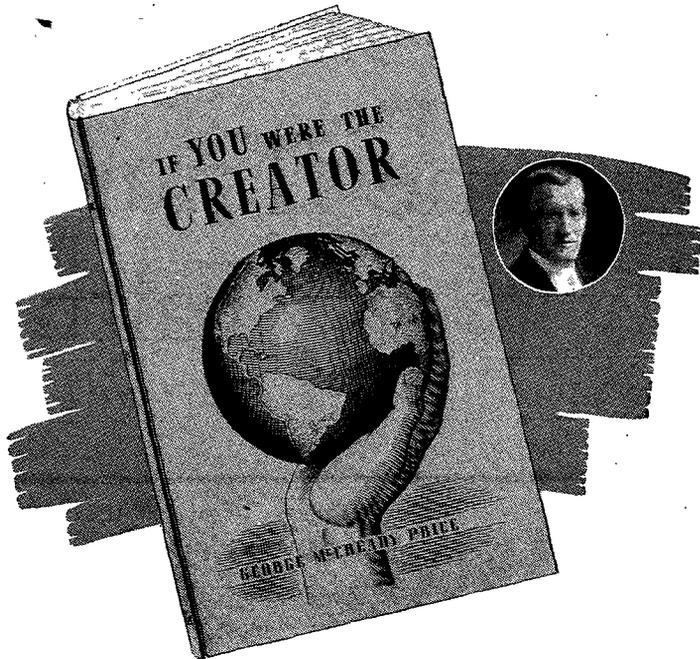
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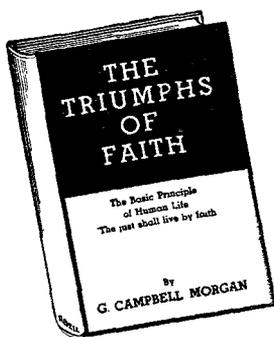
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