

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

February, 1945

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NOTES AND NOTICES

Information and Sundry Items

¶ WE, as Seventh-day Adventists, owe our origin, our distinctive faith, and our justifying authorization to the Word. We ascertain our position

THE CENTRALITY OF THE WORD in God's times and seasons, and receive our message for men from the Word.

We love its counsels and read its promises. It is our acknowledged guide through life, our stay in sorrow and perplexity, and our hope in bereavement. Yet, in our public worship too often it is not given its rightful, central place. All too frequently it is the sermon that is central, rather than the Word. And altogether too many sermons are not based upon a text, chapter, or portion of the Bible. Instead, they spring from the human viewpoints and convictions of the speaker. However, a sermon is of abiding value only as it is based upon, and unfolds and expounds, the message of the Word of God. Otherwise it is only the word of man. In certain congregations, not of our faith, the people stand when God's Word is read in the distinctive Scripture reading, at the beginning of the service. Some even follow the practice of standing when the minister reads his opening text. It is a beautiful sight and a wholesome concept and attitude, worthy of our emulation. The large pulpit Bible on the desk, or on the lectern near the desk, has a wholesome impressiveness that has largely passed from among our churches. Yet this was an integral part of the original Protestant emphasis. From this the Scripture lesson was read. There was a vivid consciousness of God speaking His message to the people, and they were reverently receptive to that Word. Now, too often the sermon has been supplanted by the lecture, and the exposition of the Word by the unfolding of human opinion, the dispensing of good advice, or even the dubious exercise of speculation. For this reason many do not even bring their Bibles to church—they do not need them to follow the service. There is no Scripture reading, no text—only an occasional reference. Let us get back to the centrality of the Word in the church service, in the sermon, in the life. We need a revival of the deep, reverent study of the Word rather than excessive reading of mere human productions. There is life in the Word, guidance in the Word, security and soundness in the Word. Our message, our commission, and our safety lie in the Word. Let us emphasize anew the centrality of the Word in private devotion, in personal study, and in public preaching. Let us cause the world to think of us pre-eminently as preachers and practitioners of the Word.

¶ WE welcome the unusually helpful mimeographed evangelistic exchange "The Advance," started last June at Poona, India, by the Southern Asia Division Ministerial Association. This exchange, issued by Pastor A. L. Ham, the division

association secretary as well as vice-president of the division, is full of stimulating and helpful suggestions. It will meet a very real need, and supplement the monthly visits of THE MINISTRY by discussing the local evangelistic problems of that great area of human need. Reports of the various evangelistic tabernacle, tent, hall, and village efforts appear, as well as future plans. Even illustrations adorn its pages, such as the one with the "Karachi Effort Equipment" item, showing the tent and masonite bulletin board in neat and inviting arrangement, and the Ranchi tabernacle with its white canvas drawn over bamboo ribs, book exhibits and all. May heaven's blessing attend "The Advance."

¶ THOSE present at the Cleveland Autumn Council will recall the devotional study by F. D. Nichol, which the Council by vote asked to have published. This will appear as an eight-page January Extra of THE MINISTRY, and will be mailed to the full MINISTRY list. Copies for the overseas divisions will, to reduce postage, be mailed under the same cover with the thirty-two-page February issue. In North America they will be mailed separately.

¶ A FEW copies of the Centennial Extra, 1844-1944, of THE MINISTRY (September Extra, 1944) are still available, and our workers may obtain an extra copy of the same by sending in a three-cent stamp to cover postage for mailing. Address your request to Ministerial Association, S.D.A. General Conference Office, Takoma Park 12, D.C. This was an eight-page special, written by F. D. Nichol, on the "Origin and Prophetic Connections of Seventh-day Adventists," answering the question "Are We Related to the Millerites?"

Health Evangelism Blended

¶ SEEKING a place to eat in a Western city, we spied a large cafeteria on a prominent street. It was an unusual place, as the front third was given over to a large and varied display. On one side of this front third nutritious and appealing health foods were attractively displayed—and people were buying. There was also a counter for whole-wheat bread. On the other side, in front, was an equally large display of Bibles, religious mottoes and pictures, and a representative array of Adventist books, pamphlets, tracts, and periodicals. In the cafeteria proper, with a good variety of foods, a vegetarian dietary was offered, and it was patronized by men, women, and children. A "No Smoking" sign was the topic of conversation between two women bedecked with jewels at the table next to us. Here was a witness, or monument, to the truth—privately owned and conducted—that might well be duplicated in hundreds of cities. It would be an asset to any church and would strengthen the pastor's hands, as well as those of the local Adventist physicians. Here was a happy and intensely practical blending of the physical and the spiritual—a tangible giving of our message in a way that could reach many who would not come to our meetings.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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The Call to Evangelistic Advance

A Summons to Larger Thinking and Bigger Planning

THE greatest hour of all time for soul-winning evangelism is right upon us. Leaders and other workers in the church of God, with eyes to see, must realize that we are soon to witness the greatest ingathering of souls since Pentecost.

During the last few years we have not seen very large accessions to the faith in North America. That is not hard to understand when we consider all the factors. The United States, like some other countries, has been passing through a period of prosperity brought on through the tragedy of war. And history reveals that periods of prosperity have never been fruitful seasons for soul-winning evangelism. Other interests, important and urgent, have been claiming the minds of men and women. A careless and indifferent attitude to spiritual things has been very evident. But these conditions are rapidly reaching their end, for national prosperity will doubtless be followed by some form of depression. In saying this we are not pessimistic, only realistic, for we cannot escape history.

The words of Jesus spoken to His disciples at the well of Sychar come with particular meaning to us today. Those men were facing very real difficulties. Racial and interracial problems were absorbing their thoughts. But Jesus looked beyond the problems. While they were looking at their difficulties, the Spirit of God was already at work and using a very unlikely character as His messenger. Of course, the disciples were ready to believe that the gospel of Jesus would eventually get to the Samaritans, but they thought it would be some time in the future. Reading their thoughts, the Master said, "Say ye not there are yet four months and then cometh harvest"—in other words, do not put off the day of harvest, but rather "lift up your eyes, and look on the fields; for they are white already to harvest."

And looking up, those men did see something—hundreds of men and women coming down the hillside led by the same woman who a little while before had left her waterpot and her old way of

life, and hurried into the city with the tidings of salvation. Where the disciples saw only national hatred, Jesus discerned a whitened harvest.

Like the disciples of old, we today need the anointed vision. The Lord wanted to do bigger things for them than they had ever dreamed of. And He longs to do the same for us. The Spirit of prophecy emphasizes over and over again that we have reached the time when thousands will be converted in a day. But have we ever stopped to consider what we would do with these souls if the Lord were to bring such a harvest as that into the church? Just what would we do? Are we ready for Him to answer our prayers?

Far-Reaching Implications of Call

The year 1945 should witness the largest ingathering of souls in our history, and with that objective in mind the recent Autumn Council at Cleveland passed a recommendation which we believe is the most comprehensive and far-reaching of any recommendation on evangelism ever passed by an Autumn Council. It calls our field leaders and workers to action. But it does more. It goes right back into our colleges, calling on boards and faculties to plan for the strengthening of the whole evangelistic training program.

This recommendation calls for the proclamation of the message in small rural towns and districts, as well as in the great metropolitan areas. Thousands of little towns and villages have never heard the voice of the evangelist. This plan calls for a great layman's movement—laymen under the guidance of district leaders who will hire halls and school auditoriums and conduct perhaps two or three meetings. At the close of these meetings men and women will be enrolled in Bible correspondence courses. This plan is already working in one or two fields with encouraging results. It will meet a real need in our large rural districts.

A goal of ten per cent increase in membership in North America has been set for the year 1945. And to inspire the real spirit of evangelism throughout our whole membership, a special evangelistic num-

ber of the *Review and Herald* is to be prepared. We urge that all our workers study the recommendation as passed at the 1944 Autumn Council. It reads as follows:

Evangelistic Advance

WHEREAS, Conditions in the world warn us in no uncertain tones that the day of the Lord is nigh at hand, and that what we do to save men from eternal death must be done quickly; and,

WHEREAS, Restless multitudes, sensing the breakup of civilization and knowing not the meaning of the times, stand bewildered and distraught, longing for a sure word of hope, giving us an unprecedented opportunity for preaching the message; and,

WHEREAS, It is evident that before we can expect the great ingathering of souls foretold in Scripture and in the Spirit of prophecy, a deep spiritual awakening must take place within the church; and,

WHEREAS, We have been told that "when we bring our hearts into unity with Christ, and our lives into harmony with His Word, the Spirit that fell on the disciples on the Day of Pentecost will fall on us" (*Testimonies*, Vol. VIII, p. 246); and that "what the Lord did for His people in that time it is just as essential, and more so, that He do for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance." (*Ibid.*, Vol. VII, p. 33); and,

WHEREAS, These promises are made on conditions, and the success of an expanded evangelism depends upon our meeting them; therefore,

We recommend, 1. That a call be made upon the membership of the church, laymen and conference workers alike, to delay no longer in making an unreserved dedication to the work of God and in seeking that spiritual revival which the Lord has told us must precede the pentecostal outpouring of the latter rain; and that in the spirit of such a dedication, we begin at once to set in motion the greatest evangelistic advance ever undertaken by this people.

2. That each conference plan a program of evangelism that will include the rural communities and smaller cities, as well as the metropolitan areas; and that our conferences appoint one or more workers for rural evangelistic work and include the plan of holding two or three well-publicized meetings in available halls or school auditoriums for the purpose of awakening an interest and securing enrollees for the local conference Bible correspondence schools, to be followed up by personal visits and further meetings.

3. That where great centers of population exist, both local and union conferences lay careful plans for the holding of large metropolitan efforts, and that the entire laity of such areas be enlisted in literature distribution, cottage meetings, and personal work.

4. That in planning for and reporting evangelistic efforts, due consideration be given to the smaller as well as the larger efforts.

5. That local as well as national radio endeavors be strongly encouraged and supported.

6. That as our colleges were founded primarily for the purpose of training men and women capable of promulgating this message, and desiring to strengthen the department of evangelism in our colleges, we suggest that each college board connect an evangelist with the college theological department, as one of the teachers, to foster a strong department of field evangelism; and that, as far as possible, the teachers in our college Bible departments be encouraged to take an active part in an evangelistic effort each alternate summer somewhere in the territory of their institution.

7. That our colleges encourage young women of suitable personality and talent to take up the work of Bible instructor as a life vocation; and that our conferences, in taking on such Bible instructors, give reasonable assurance of the permanence of such work.

8. That inasmuch as gospel music forms a vital part of our evangelistic program, where a singing evangelist has spent a sufficient number of years in the work, and has proved his worth as a soul winner, he be recognized and dealt with on a parity with ministerial workers of like years of experience.

9. a. That earnest effort be made by our conference administrators, departmental heads, pastors, and evangelists, to inspire our people to greater personal soul-winning activity; and that men and women of ability be encouraged to assist our evangelists by giving a portion of their time each week to personal work among the interested; and that our lay members be encouraged to take the course in "How to Give Bible Studies," offered by the Home Study Institute, or to receive instruction locally on practical methods in personal evangelism; and, that men of suitable personality and consecrated ability be encouraged to conduct lay preacher efforts in localities where conference workers are not carrying on public evangelism.

b. That the place and importance of the health message as set forth in the counsels to the church as an integral part of messages to be given to the world be duly recognized and that an endeavor be made by evangelists, medical workers, and trained lay workers to effectively engage in the various lines of medical missionary endeavors in connection with all their evangelistic labors.

10. That determined effort be made by our pastors, evangelists, and lay members to reclaim those who have drifted away from the church, and that our people be encouraged to give to the evangelist or pastor the names of acquaintances who were once with us but have grown careless or have left the church; and further, that our workers and laity exercise a sympathetic attitude and kindly spirit in dealing with the erring; and as a means of reaching this objective, we suggest the sending of the *Review and Herald* by the churches concerned to such individuals.

11. That the North American Division adopt as an evangelistic goal for souls an increase of at least ten per cent in membership for 1945.

12. That a special evangelistic edition of the *Review and Herald* be prepared in 1945, this edition to feature by illustrations, reports, and well-prepared articles, all phases of personal and public evangelism.

Scope of the Provisions

Every feature of this recommendation is vital, but to be effective it must be carried out. In looking over the actions of previous Autumn Councils, one is impressed with the well-worded resolutions on evangelism, but too often they have remained only resolutions. We urge that our field leaders plan with their workers so that this latest recommendation may be translated into living reality in every conference and mission throughout the world field. This is a call to renewed consecration. It is a call for larger thinking and bigger planning.

College boards and faculties are urged to make it possible for every Bible teacher in our colleges to be released from their teaching responsibilities at least every other summer in order to either lead out in, or be associated with, some definite evangelistic company. Many of our teachers have been asking for just such an opportunity. Not only will this mean much to the ministerial students in our colleges, but all the students will be helped by the very atmosphere of soul-winning evangelism these teachers will bring back to their classes. Many new problems are arising in the field, and our Bible teachers will appreciate the opportunity afforded them of firsthand acquaintance with these problems.

Another thing this recommendation calls for is the recognition of the place of soul-winning song leaders. Too often the sacred ministry of evangelistic music has been in the hands of novices, and while some men have possessed very definite gifts for this service, yet they have felt that if they are

going to make progress in the work they must leave the ministry of song and become preachers. Too often a first-rate, soul-moving singer has been lost to the cause and in his place we have made a second-rate preacher—all as a result of failure to recognize the clear gift of God. We need Moodys, but we need Sankeys equally as much. In a few instances the evangelistic qualifications of our song leaders have been recognized and these brethren have been ordained to the ministry. This resolution calls for a definite recognition on the part of the world field of the place of singing evangelism.

With a real evangelistic department in every college and a close tie-up with the music department, we can by the help of God develop a ministry that will mean much to the future of the advent cause. Side by side with this call to greater evangelism is the extended training program for our ministers as presented in the previous issue of THE MINISTRY, page 3.

Step Into Divine Providence

These are forward moves. They constitute dramatic changes. They are evidences of growth and enlargement of vision. In some respects this is more of a revolution than a resolution. May God help us as leaders and associates in service to prepare for the great things that He has for us in the immediate future. Jesus said, "Other men labored, and ye are entered into their labors." As we enter into the labors of others, great will be the harvest of souls. But we must be ready for the demands of this hour.

As you read these lines, will you not quietly dedicate your all to the Master and plead for the endowment of His Spirit? He longs to baptize us with power. He can and will use us if we are rightly related to Him. We have reached the sunset hour of the church's history. There is no time to lose. Countries which have been Gibaltars of indifference to the Christian message have, through the exigencies of war, been marvelously opened. Are we ready to step into the providences of God? As never before, the whole world is a mission field today. We must not put off the day for the latter rain, but rather, heeding the words of the Master, let us lift up our eyes and discern a ripening harvest.

"The final scenes on the stage are set;

The time, the task, and the men are met.

The world at its worst needs the church at its best.

We're called for this hour; are we meeting the test?"

R. A. A.

THE QUERY CORNER

Bible Questions and Worker Problems

Repetition in the E. G. White Books

Please explain the repetition of subject matter in certain of the E. G. White books. Why should books of posthumous issuance repeat subject matter already generally available?

ASIDE from two small biographical works, seventy-two out of every hundred pages comprising the E. G. White books published since 1915 present matter which was not generally available prior to issuance in its present form. On an average, the remaining twenty-eight pages in these posthumous works are drawn from current sources and are therefore a repetition of that which is already in the complete current Spirit of prophecy library.

Three sources may be drawn from in compilation of Spirit of prophecy writings: (1) The E. G. White books available to all, which we shall refer to as *current sources*. (2) The E. G. White periodical articles which appeared in the *Review and Herald*, *Signs of the Times*, and other papers, and out-of-print pamphlets and books not generally available today. For the purposes of this article, these are termed *new materials*. (3) The E. G. White manuscript files, also termed *new sources*.

The relationship in volume of the current material used, to formerly nonavailable material, varies with the several books. From *Testimonies to Ministers* and *The Sanctified Life*, every page of which is new matter, the ratio increases on up to such books as *Counsels on Diet and Foods* and *Counsels on Health* which are drawn about half from current sources and about half from new matter.

The basic objective of the book has determined in a very large degree the sources from which the material has been drawn. While some may feel that the ideal would be to have every posthumous work contain all new text material throughout, from a practical standpoint this has not been possible. To make this point clear, let us look at a few typical works.

Testimonies to Ministers, published in 1923, was issued to make available much special testimony material first printed in leaflets and a few periodical articles. These were arranged in a rather general natural order, and there was no call for the inclusion of current material.

The Sanctified Life was the reprinting in 1937 of an earlier booklet, and so constituted a complete unit of new material.

Fundamentals of Christian Education was issued in 1923 to make available the E. G. White periodical articles and special testimonies on the subject not currently in the hands of educators, and the book was confined to these sources, except for the introductory testimony article of special historic interest, for it embodied the great basic vision on Christian education, of which later visions were but an expansion. The content of this book is, therefore, nearly all new material.

Messages to Young People and *Medical Ministry* were compiled to make quite complete volumes of counsel addressed to specific groups. The initial call for such works sprang from the fact that during the years much counsel had been written for our young people and for our professional medical groups, and these had been reached at first through periodical articles or through manuscripts sent to individual workers or smaller groups. But these materials were not available to the enlarging

groups, and to make them available, the two books named were published in the early thirties.

However, as the messages of counsel were assembled for these volumes, certain fields of instruction were only partially represented in new sources, and to fill out the sections so they would be relatively complete units, current sources, principally the nine volumes of the *Testimonies*, were drawn from. It was felt that the reader would be much better pleased to have the treatment of the subject complete, even though he was reading a few paragraphs or sentences drawn from some other volume already on his shelf, rather than to have the topic only partially presented, with cross references given to the current volumes. *Messages to Young People* is fifty-seven per cent new material, principally *Instructor* and *Review* articles. *Medical Ministry* is drawn ninety per cent from new sources, largely manuscripts.

Counsels on Diet and Foods and *Counsels on Sabbath School Work* sprang from calls for books grouping all the Spirit of prophecy counsel in each of these specialized fields in single volumes—the one to serve as a source book to the student of diet, and the other as a manual to the Sabbath school worker. Consequently, the content of these books is drawn from current published sources, periodical articles, out-of-print books, and the Ellen G. White manuscript files. In the case of these two books, the advantage of having the full range of specialized counsel in one single volume far outweighs the repetition of subject matter which may seem burdensome to some.

Wherever it has been possible to do so, those responsible for the authorized issuance of posthumous Ellen G. White books have ever kept at a practical minimum the amount of subject matter which would constitute a repetition of counsel and instruction already in the libraries of our workers and laity. Will not a careful analysis of the objectives of the books in question snatch from the lips any criticism which may at first thought seem justified?

ARTHUR L. WHITE.

[Secretary, Ellen G. White Publications.]

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Power of Gospel Songs

By EMILY MCKENDRY, Bible Instructor,
Manitoba-Saskatchewan Conference

SO closely associated with the work of creation and redemption is the melody of music, that we can hardly think of the one to the exclusion of the other. (See Job 38:4, 7; Rev. 15:3.) True gospel singing is preaching in a musical setting. It is a powerful instrument used by God in regenerating human hearts. In evangelistic work gospel songs cannot be treated as of little consequence. Speaking of the wonderful power of song, Mrs. White says:

"It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth. . . . As a part of religious service, singing is as much an act of worship as is prayer."—*Education*, pp. 167, 168.

At the opening of the song service the song leader stands before men and women from all walks of life. They have come with diversified thoughts, and many with distracted minds. The leader with a happy countenance, a cheery word, and a song of hope and courage can usually get the attention of the people as a whole. He seeks to prepare the minds for the sermon that follows.

Familiar and simple gospel songs are enjoyed by the average person. Great truths are usually simply stated. They are so worded that anyone with average intelligence can understand them. A great blessing is received through the direct power of simple gospel songs.

Claudia Muzia once walked along a country road in the South and listened to two colored children sing "Count Your Blessings." She had sung before thousands and heard the world artists sing, but she had never been so impressed by any song as she was by this simple gospel song. She said, "I have been counting my blessings ever since." And so the song leader by the use of simple and familiar songs can create a worshipful atmosphere that will prepare hearts for the sermon.

Short chorus songs—just a few words with an easy time—are very effectual in public efforts. These little songs you will find buried away in the heart long after the evangelist has left his field. The gospel soloist who renders her songs through the inspiration of the Holy Spirit with a desire to win souls, will obtain fruitful results.

An evangelist can preach until he is hoarse, he can plead until he is weary, but his voice often falls on unresponsive ears. Then through the veil of sin which has enshrouded hearers filters a note of song. Like a wedge it opens heart doors and makes room for the gospel message. An appropriate closing song will seal the message in the hearts of the people as nothing else can. The gospel song has the power to unlock hearts' doors to the Holy Spirit. It will help a man or woman when speech seems insufficient. Gospel songs may be made a medium of great blessing. They can supply something in the public worship of God that is otherwise lacking; for through them, praise and adoration may rise to the throne on high as a sweet-smelling incense.



ROBBING GOD.—A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins. Seeing a beggar who asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"—*The Presbyterian*.

MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

The Heresy of Silence

The Need of Teaching Denominational History

By F. D. NICHOL, *Associate Editor
of the Review and Herald*

I COME to you with something that is troubling my mind, for I can think of no group better qualified to give concrete help. Personally, I have always had the general impression in my mind that we were tied in to the advent movement of the early 1840's, known often as Millerism. While my impression was not too clear, it was none the less real. Hence, when a scurrilous story appeared in the *Reader's Digest* in January, 1943, which painted the Millerite movement as a fanatical spree, I thought to take issue with it, and set out to discover the facts.

The facts that came to light began to warm my soul, and I thought to share them with our people, both ministers and laity. Right then is when I made a startling discovery. I found that for the majority of our lay members the story of William Miller and the advent movement before October, 1844, was like a tale that is told—interesting, doubtless, but not necessarily relevant to Seventh-day Adventism.

I was even more than startled to find that a majority of our ministry seemed to be not much clearer on the matter than the laity. Occasionally a preacher challenged either the relevancy of the subject, or the propriety of consuming time in discussing it from the rostrum. Others made clear to me that in their preaching they rather let it be understood that Seventh-day Adventists are really something quite different from the religious movement that expected the Lord to come in 1844. Still others, who felt that perhaps we could hardly divorce ourselves from Millerism, had discovered a way of meeting various charges of fanaticism, by the technique of a soft rejoinder, such as, "What if they *did* wear robes?" In other words, such preachers said in effect, We'll have to admit the queer actions of the Millerites, but we can minimize them. And hence they wondered why I should be interested in challenging the charges *in toto*; indeed, why I should be interested even in the history of the movement.

A year or more of such contacts and comments has naturally led me to believe that our people at large are quite ignorant of early denominational

history, certainly of the history of the background of the movement. I do not profess to know how well this subject is being taught in our academies or colleges, though I have heard disquieting reports about the absence of it in the curriculum of many schools. But if the Gallup Poll technique of sampling opinions is valid, then I think it safe to conclude at least that if the students *have* been exposed to the subject, then for some strange reason, it has not "taken."

I believe it would be possible to draft a page of test questions on the historical setting of our denomination, which properly versed college graduates should be able to answer, but which they nevertheless would not be able to answer. And among those college students would be included theological graduates. Let me add, immediately, to free myself of any false appearance of greater wisdom, that I, also, would have failed such a test if it had been given a year and a half ago. Yet I am a product of our own school system from the first to the sixteenth grade inclusive.

Now, this general state of ignorance is an impossible situation. How can we be intelligent Seventh-day Adventists under such circumstances? It is like expecting people to be intelligent American citizens without knowing the historical background of the United States Government. How can people participate intelligently in the Fourth of July celebration unless they know the history of 1776 and the historical facts that led up to it?

This year we are commemorating the centenary of the founding of the Seventh-day Adventist movement, only to discover that part of the price we have paid for lasting one hundred years is that we have quite forgotten what happened a century ago. What a story the pioneers would relate, what a centenary they would provide us, if they could rise from their graves. Yes, and how startled they would be to find the ignorance and apathy that exists, and the bold declarations of some that we have really little connection with the advent movement that flourished before October, 1844, that is, with Millerism. The only reason I believe the pioneers do not turn in their graves over what has taken place is that I believe in the true *state of the dead*.

* Paper presented at Bible and History Teachers' Council, Takoma Park, August, 1944.

In thinking over this unhappy situation, I have attempted to explain it thus: We have all heard from time to time the fantastic stories about the alleged fanaticism of the Millerites. The stories have seemed so plausible that they have almost deceived the very elect. We have taken no time to examine the truth or falsity of them. Dead are our pioneers, who formerly provided a living exhibit of how sensible were some Millerites, at least. Hence we have sought the only way out of an embarrassing problem of poor relations—we have tried to disown them, or at least to talk about them as little as possible. In place of the natural historical connection with such relatives and their activities, we have at times substituted a view of our origin which I think is strangely like the classic myth of the phoenix that suddenly arose out of the ashes of its own funeral pyre, and soared happily into the heavens, sounding forth an exultant song.

IT is true that a flying creature in midheaven symbolizes this advent movement, but that flying creature is not analogous to the fabled phoenix, as I shall hope to make clear shortly. In other words, our haziness on the subject of our origin, coupled with the libelous stories of enemies, has led many of us to sever our connections. This, in turn, has only led to greater haziness. Thus a vicious circle has been set up.

Specifically, what is the loss we suffer from such a trend? First, and most obviously, we suffer the inevitable loss that comes to any organization or people who are ignorant of their history and background. There is a certain orientation and a certain sense of historical stability that come from a knowledge of the denomination's origin. Then there is the inspiration that comes from recounting the exploits of the founders and early pioneers.

In the situation before us the loss is double, for we claim to be a prophetic people raised up of God at a special time under special circumstances, and in fulfillment of certain prophecies. We must maintain that position or surrender our claim to being God's last movement in the world.

But prophecy demands history as a framework for its fulfillment. We cannot prove the fulfillment of Daniel 2 or 7, for example, without a certain knowledge of history. The same is true of the prophecy of Revelation 14:6-11, and related passages, which forecast various features in connection with the rise of the advent movement. Most of us are probably much better acquainted with the history of Babylonia, and the Machiavelian plottings of medieval rulers, than we are with the historical facts of the early nineteenth century that provide the proof of the fulfillment of the prophecies on which the advent movement rests for its authentication. We have many preachers who know the measurements of the walls of Babylon who could not give even a vague description of the Boston Tabernacle or the Great Tent in which the advent movement was nurtured. And not a few of our college graduates are able to name an impressive list of ancient kings, in illustrating the fulfillment of Bible prophecies, who

could not name half a dozen leaders in the movement that God raised up to preach the first and second angels' messages in fulfillment of prophecy.

I would not have you do one whit less in tutoring youth in ancient lore. But this point I wish to make clear—though we prove such prophecies, if we fail to anchor Revelation 14:6-11 and related passages to history, we have missed our ultimate objective and have deprived Seventh-day Adventism of the best proof for its claim to a prophetic origin. And if we fail in establishing this claim, pray tell, where are we as a religious movement?

To protect you against any temptation to view my remarks as the overenthusiastic convictions of one who has been focusing on this field, I wish to submit certain testimony from our own Seventh-day Adventist pioneers. This testimony, I believe, will throw convincing light on four points:

1. The origin of Seventh-day Adventism as the outgrowth of the earlier advent movement commonly known as Millerism.
2. The significance of this fact.
3. The specific prophecies involved in the rise and development of the advent movement.
4. The inspiration that comes from studying the lives and actions of the Millerites, and the need for keeping the history of the early advent movement ever clear in our minds.

[Then follows an extended presentation of evidence from the writings of our Seventh-day Adventist pioneers, such as was presented in *THE MINISTRY Centennial Extra*, September, 1944.]

The historical record and the testimony of our Seventh-day Adventist pioneers leave no possible doubt regarding our origin, and as to the honorableness and prophetic significance of that origin. What shame to leave any Adventist youth in ignorance of this history! We should remember the words of Uriah Smith: "Every advent theory that has been devised, which ignores the past work ['of the once harmonious body of advent believers,' before October 22, 1844], is a castle in the air, a pyramid without a base, a building without a foundation."—*Review and Herald*, Dec. 17, 1867, p. 8.

We may not be wittingly promoting a new "advent theory," but this much is certain: we are ignoring "the past work" if we leave our students in ignorance of it. We are at least guilty of a sin of omission. And in this case, if the testimony of these pioneers is to be taken at face value, such a sin of omission finally becomes the heresy of silence. We do well to remember here the admonition of God's messenger, who, after "reviewing our past history" from Millerite days onward, declared, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

My plea is that our students, and particularly those preparing for the ministry, be at least as well tutored in the origin and history of Seventh-day Adventism as they are in the rise and fall of pagan empires.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Meeting Sabbathkeeping Objections

THE most critical stage of the reader's experience while studying our message is the time when he is face to face with a decision to keep the Sabbath. It is then that the Bible instructor must be conversant with Scriptural promises that definitely bring the decision for the next step the reader should take. Satan will now bring various objections to encourage procrastination, if not unconcern. Economic difficulties will often loom up as mountains, and false reasoning will seek excuse for not stepping out immediately. Flimsy excuse should be tactfully met with rugged Scriptural promise to go forward, and texts that apply with point, assurance, and appeal. We herewith give a number of stock excuses, and a list of texts we find helpful in dealing with particular problems.

1. "How may I make a living and keep the Sabbath?"

Matt. 6:25, 26. "Take no thought . . . what ye shall eat."

Ps. 37:25. "Not . . . begging bread."

Ps. 34:10. "Not want any good thing."

Isa. 57:10, 13. Shall find a "living." (See margin.)

Deut. 30:19, 20. "He is thy life."

Job 23:10-12. "More than my necessary food."

Prov. 28:21. "For a piece of bread . . . man will transgress."

2. "My position may be at stake!"

Isa. 51:7. "Fear ye not . . . men."

Ps. 90:16, 17. "Establish Thou the work of our hands."

Job 13:14, 15. "I . . . put my life in mine hand."

3. "I am buying a car and must first pay for it."

Isa. 2:7, 8. Chariot (auto) may become a modern idol.

Isa. 2:18. "The idols He shall utterly abolish."

4. "I am building a house and must meet my payments."

Ps. 127:1. "Except the Lord build the house, they labor in vain that build it."

Matt. 7:24-27. "Foolish man, which built his house upon the sand."

5. "I must first lay by a little means."

Matt. 6:33, 34. "Seek ye first the kingdom of God."

Prov. 10:22.

"The blessing of the Lord, it maketh rich."

Prov. 28:20.

Riches without God's blessings bring sorrow.

Prov. 11:23, 24.

"The expectation of the wicked . . . tendeth to poverty."

Ps. 119:72, 127.

God's law "better than thousands of gold and silver."

6. "I don't think God expects me to deprive myself to keep the Sabbath."

Isa. 55:8, 9.

"My thoughts are not your thoughts."

Isa. 56:1, 2.

"Blessed is the man . . . that keepeth the Sabbath."

Eccl. 5:1.

"They consider not that do evil."

1 Sam. 15:22, 26.

"To obey is better than sacrifice."

7. "I am afraid to go ahead."

Isa. 41:10.

"Fear thou not; for I am with thee."

Ps. 44:17, 18.

"Neither have . . . our steps declined from Thy way."

Ps. 119:57-60.

"I . . . turned. . . I made haste . . . to keep Thy commandments."

Ps. 125:4, 5.

Workers of iniquity turn away from the Lord.

Prov. 4:26, 27.

"Remove thy foot from evil."

Isa. 58:13.

Take feet off God's Sabbath.

8. "How shall I decide about the Sabbath?"

1 Kings 18:21.

"How long halt ye between two opinions?"

Jer. 6:16.

"Ask for the old paths. . . Walk therein."

Rev. 22:14.

"Do His commandments."

L. C. K.

Comfort Ye My People

By LENNA McCARTY, Bible Instructor,
British Columbia Conference, Canada

NEVER before has there been so great a need of sympathy and comfort. Every day hundreds of hearts are torn by the news that their loved ones in war areas will not come back. Thousands on the battlefields are wounded or missing. Thousands are homeless. There is hardly a life that has not been touched by some great sorrow, hardly a corner of the earth unaffected by war. Anxious eyes scan the daily headlines, hoping, longing for good news.

In all this mountain of sorrow there is no hope but Christ. What are we, as Christians, doing? Having the "blessed hope" and the love of God in our hearts, we cannot in this crisis stand aloof from the world's anguish. We must hold up the crucified Saviour before the people in such a tender, loving way that they will find hope at the foot of the cross. When the world is going down in eternal night, we must show them that the morning is coming. We must find in Christ comfort and help, not only for ourselves but for all mankind. What an opportunity is ours to present to the world the Christian's hope. Years ago the Lord's messenger wrote these words:

"The truth planted in the heart will reveal the love of Jesus and its transforming power. Anything harsh, sour, critical, domineering, is not of Christ, but proceeds from Satan. . . . We must love men for Christ's sake."—*Testimonies to Ministers*, pp. 156, 157.

"Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved."—*Testimonies*, Vol. VII, p. 13.

"The strongest argument in favor of the gospel is a loving and lovable Christian."—*Ministry of Healing*, p. 470.

If these words were needed then, how timely they are in this crisis when all the world has lost its way. Christianity must identify itself with the suffering, for was not this what Christ did when on earth? When Mary and Martha were sorrowing for their brother, "Jesus wept."

"We are to be courteous toward all men, tenderhearted and sympathetic; for this was the character Christ manifested when on earth. The more closely we are united with Jesus Christ, the more tender and affectionate will be our conduct toward one another. . . . Looking unto Jesus, the author and finisher of our faith, we can be a blessing to all with whom we associate; for the Holy Spirit's power upon the human heart can make and keep it pure."—*Testimonies to Ministers*, p. 377.

Christ never sent people away from Him without helping them. How will He feel today, if He looks on His people who are giving His last warning message, and sees that they are so busy preaching the doctrines of the Bible that they have no time to present the Christ of the Bible? In every contact let us hold up, not a creed, but a living Christ.

Did you win one for Him last year? Then by the grace of God, you may win one hundred this year. Do you doubt it? Listen: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, Vol. IX, p. 189.

Let us in our work be so sympathetic and loving that God can increase our usefulness one hundred per cent.

THE BOOK SHELF

Books, Reviews, and Discussions

The Romance of the Ministry,* Raymond Calkins, Pilgrim Press, Boston, 1944, 253 pages, \$2.

A thrilling adventure—romantic, demanding, exciting, providing deep joys and lasting satisfac-

tions—is the picture the author, preacher-pastor of the First Congregational Church of Cambridge, Massachusetts, draws of the ministry. It deals with practical techniques and guiding principles for the minister as preacher, teacher, organizer, counselor, and friend. The counseling ranges from religious, philosophic, and psychological to the minister's personality, education, manners, dress, the wise and rigid use of time, how to prepare sermons, lead services of worship, deal with youth and children, personal counseling, pastoral calling, visitation of the sick, procedures for communion, weddings, funerals, and other phases of pastoral work.

Theological students, young ministers, and experienced pastors who read this book will have a far greater appreciation and understanding of the minister's daily task. It will provide a new glow of inspiration for the great work of the Christian ministry. It contains really fine writing. Its closing paragraph reads as follows:

"So the parish minister goes his way day by day, rejoicing in the very diversity of interests and activities that fill his days, dealing with almost every type of problem known to human experience, and filled with a hope that never grows dim. Looking back on it all, he says, I would like to live it all over again. For my life has been pure poetry, real romance from first to last. There is no more romantic career than that of a minister of Jesus Christ."

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

The Faith of Abraham Lincoln,* D. Raymond Taggart, The Service Print Shop, Topeka, Kansas, 1943, 411 pages, \$3.50.

There have been decades of discussion about Lincoln's religion, if any. This book, based on exhaustive research, and thoroughly documented, ought to end it. Lincoln never joined a church, but he was no secularist, certainly no atheist, and this book makes it plain that he can be rightly claimed for the forces and cause of Christ. I have no hesitancy with Charles M. Sheldon, who writes the Introduction, in commending the book to statesmen of every nation, ministers of the gospel, educators, and to young men and women, our boys and girls.

CARLYLE B. HAYNES.

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

This book has been recognized as a classic in the field of missionary literature ever since it was first published in 1907. It has been used as a textbook in many colleges and theological seminaries, and some of our own schools have used it. Commenting on the value and importance of the book in its relationship to the missionary responsibility of the church, Dr. Eugene Stock, of the Church Missionary Society of England, says:

"It is simply admirable. Dr. Brown has brought his wide and lengthened experience to bear upon every branch of the subject, and has treated everyone with a rare combination of lofty principle and practical common sense. The highest spiritual standard is set up and other matters are discussed with a fullness of knowledge

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* Elective, 1945 Ministerial Reading Course.



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

III. Differentiation Between Centralities and Secondaries

I. LIMITATIONS OF "FIRM PLATFORM" STATEMENT. To understand both the implications and limitations of the "Firm Platform" statement, it is essential to bear in mind two historical facts: (1) This declaration is part of the vision of 1848 on the "great controversy," received at the time of the epochal Sabbath conferences of that year. (2) Ten years later, in 1858, this great panoramic vision was repeated, with instruction this time to write it out. Here is Mrs. White's own explanatory statement:

"In this vision at Lovett's Grove [outside Bowling Green, Ohio], 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."¹

This she did, and it comprises *Spiritual Gifts*, Volume I, reprinted later in *Early Writings*. While the full scope of the 1848 vision is not a matter of record, the statement that it comprised "most of the matter . . . I had seen ten years before" justifies the conclusion that what was written in 1858 was essentially a repetition of the view of 1848. The entire content of *Spiritual Gifts*, Volume I, then, is one continuing, connected view, and not a series of visions at different times brought together in co-ordinated form. The seeming chapter headings are really but subheads in one continuous and progressive vision.

However, the essential point for us is that the warning against tampering with the blocks and "pins" there portrayed, must be limited to the historic positions already established by 1848 and 1858. Even a cursory reading reveals the fact that this particular discussion is confined to the basic first, second, and third messages, the sanctuary, and the Sabbath, and their inception prior to 1858; not strained and spread out to include positions, details, and developments that did not come into existence for years or even decades thereafter. It is to be regretted that some have sincerely but wrongly attempted to apply this counsel to details of exposition not yet formulated and to positions in books as yet unwritten. (*Thoughts on the Revelation*, for example, was not published until 1867, nine years later, and *Thoughts on Daniel* not issued until 1872, or fourteen years thereafter.) *We cannot rightly apply the Spirit of prophecy injunction to issues and positions developed and introduced subsequent to 1858.*

2. REGRETTABLE CONFUSION OF ISSUES. With such an understanding of the basic principle in-

volved, we would now call attention to the fact that occasionally there arises an unfortunate confusion of issues and a regrettable failure to distinguish between the fundamentals which constitute the actual foundation pillars of this movement and those minor or incidental items in prophetic interpretation that do *not* involve or affect the fundamentals, and upon which there always has been, and still is, legitimate difference of individual view.

It is the confusion of these two radically different categories, with the magnifying of nonessential details into parity with the fundamental pillars of our faith, that periodically causes needless and regrettable controversy, and which, on the part of some, forms the basis of a misconceived devotion to truth, as well as a gratuitous defense of the faith against fancied assaults. It is this fallacious reasoning that arouses resentment and opposition on the part of truly loyal men who naturally resent being stigmatized as disloyal on the basis of artificial issues and tests that are explicitly condemned by the Spirit of prophecy.

It will be conceded by every true Adventist that in both the voluminous writings of the Spirit of prophecy and its silences which are often truly significant and determinative—we find safe and sure guidance as to what may properly be denominated the "foundation stones" in the "firm platform" of this message—the actual "old landmarks" of this movement that are really "tests," and which cannot be tampered with save with peril to all concerned. When the gift has clearly spoken in definition, support, or condemnation upon a given point, or has distinguished by its utterances or silences between essentials of the message that call for agreement and nonessentials wherein uniformity is not material, the matter has been settled for all who accept that gift as of inspired origin and authority.

3. CLASSIC EXAMPLE AT MINNEAPOLIS INSTITUTE. An illuminating example of the principle involved is provided by the issue that came to the forefront at the Bible institute held at Minneapolis, in 1888, preceding the General Conference of the same year. Certain Biblical and historical topics were scheduled for discussion. Along with the issue of righteousness by faith and the law in Galatians, the question of the Alemanni instead of the Huns in the list of kingdoms became the subject of sharp discussion at this Bible institute. The *Review and Herald* of October 16, 1888, gives this intimation as to the scope of the discussions of this "General Conference Institute":

"The subjects proposed to be considered in the hours for Bible and historical study are, so far, a historical view of the ten kingdoms, the divinity of Christ, the healing of the deadly wound, justification by faith."

In the next number (October 23) the depth of feeling astir over the Huns-versus-the-Alemanni issue, and the inconcealable heat engendered, are disclosed in these editorial words of the advocate of the Hun view:

"The principal question thus far discussed is that of the ten kingdoms that arose out of the Roman Empire, as represented by the ten horns of the fourth beast of Daniel 7. The claim is set up, as our readers are aware, that the enumeration usually given of those kingdoms should be changed, and the Alemanni be put in place of the Huns as one of the ten. This position was advocated at great length, and as much was said on the other side as the limited state of preparation would allow. In view of all that was said on both sides, the sentiment of the delegates appeared, from unmistakable indications, to be overwhelmingly on the side of established principles of interpretation, and the old view. Whether or not this will make any difference with those who are urging the new position, remains to be seen."

The charge was made by some that this adjustment in the detail list of the ten kings was an attack upon the foundation pillars of our faith, a removing of the old landmarks, a tampering with the firm platform. So strong were partisan feelings that when men would greet each other they would ask, "Are you a Hun or an Alemanni?" Appeal was made for the traditional position to be maintained. One prominent leader, ill and absent at Battle Creek, telegraphed the message, "Stand by the old landmarks!"

It was after all this that Ellen White was directed to write out that classic message of rebuke concerning false issues versus actual landmarks of the message, and the discussion at the institute and conference. It clearly and sharply defined the only true "old landmarks," and distinguished for all time between fundamentals that are vital and secondary matters that are only incidental, and which are confused only at ruinous cost. Here are her sobering words, comprehensive in scope, crystal-clear in perception and analysis, timeless in their applicability, and bearing the insignia of heaven:

"In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the Word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the 'old landmarks' when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks."

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. *I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.*

"Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe that] the work the Lord designs to do for His people is a removing of the old landmarks,—something which they should with most determined zeal, resist, then he exults over the deception he has led them to believe. The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them. And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves."

"Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments? While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others."

In the light of this inspired declaration we are compelled to deny and to reject the contention that an adjustment in the listing of the ten horns, in order to bring them into harmony with better-understood facts of history, constitutes a departure from the faith or an attack upon the foundations. The central point of Daniel's prophecy concerning the horns is positive identification of the Papacy as the little horn arising among the divisions of Rome, with its allotted period from A.D. 538 to 1798. That is as far as the Spirit of prophecy goes.

This magnification of detail is in contrast to the great foundation stones or blocks of the message, which cannot be moved, and tallies precisely with later statements, such as this uncompromisingly strong declaration:

"Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host."

4. INVOLVEMENTS OF THE THREEFOLD MESSAGE. Do these three great steps, or platforms, seem too simple and elementary, and not comprehensive enough? Review again what is really involved. The flight of the first angel symbolizes the bearing of the everlasting gospel in its final form and application to mankind, increasingly understood and declared throughout the flight of the third angel.

The second angel's message involves the revealing of the fatal apostasy of Christendom and its willful rejection of God's last-day reformatory call to mankind. It embraces the faithful exposure of nominal Christianity's unlawful alliances with the spirit and practices of the nations of earth, the excuseless pollution of pure doctrine, and faithlessness to Christ as her true and only lawful Head, with a summons to come out from such to join God's commandment-keeping, Spirit-of-prophecy-guided, faith-of-Jesus, remnant people.

The third angel's message involves clear and sure identification of the Papacy as the prophetically portrayed beast with its paralleling symbols,

together with the image of the beast. The all-embracing involvements of the three angel's messages embody every great essential of our full message to mankind. These are but the amplifications of the pillars of the faith, the firm platform, the old landmarks, owned and approved by heaven. These basic truths make us and keep us Seventh-day Adventists.

5. NOT AN ENDORSEMENT OF SECONDARIES.—That the 1858 statement about not moving a block or stirring a pin cannot be rightly construed as an inspired endorsement of all minor or detail positions held or advocated *prior* to the vision of 1858 is also evident from the following:

1. James White, though clear on the Sabbath and sanctuary truths, still contended in 1854 that swine's flesh was not unclean.⁵

2. Joseph Bates, as late as 1855, still clung tenaciously to his equatorial time theory of the Sabbath from 6 P.M. to 6 P.M.⁶

3. The Philadelphia church was, in 1850, believed destined to go through to the kingdom—not Sardis, which was too early; nor Laodicea, which was too late and was believed to be confined to the nominal Adventists who had rejected the third angel's message, the Sabbath, the sanctuary, and the Spirit of prophecy.⁷

4. Others believed that the events under the fourth seal—death on the pale horse—meant persecution by pagan Rome, while the fifth seal—souls under the altar—represented persecution by *papal* Rome.⁸

The men holding these positions later changed their views on these items, of course—and very properly and necessarily. But never did their allegiance to the actual foundation pillars vary. On these there could be and was no change, and on these they were absolutely united. The founding fathers of this message were not infallible, but no one, in the light of all the facts, can rightfully charge either them or the Spirit of prophecy statements concerning them with inconsistency. James White wrote, "Now we never claimed that we wrote by inspiration, and have supposed that we had the same privilege of learning and exchanging error for truth with other men."⁹ The Spirit of prophecy declaration of 1858 cannot therefore be justifiably construed to mean the admonishing of men not to move a pin or stir a peg on these secondary matters that obviously needed to be, and were, adjusted with Spirit of prophecy approval. As an illustration, note specifically Mrs. White's early endorsement of the Crosier article on the heavenly sanctuary:

"The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was His will, that Brother C. should write out the view which he gave us in the *Day-Star*, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint."¹⁰

Such approval was never construed, however, as endorsement of all details, such as an erroneous age-to-come item that was in the original presentation. Never in the four or five reprints of the Crosier material in our early publications was this

portion of the article included. But the tremendous central truth of the twofold ministry of Christ in the sanctuary was light from God. This was one of the great foundation stones of the message that must not be tampered with or abandoned.

6. RELENTLESS BATTLE OVER FUNDAMENTALS.—But this very sanctuary light, publicized through the Crosier article, and taught by the Sabbatarian Adventists, was rejected and opposed by the nominal, or first-day, advent body and their former leaders. In fact, it was the object of severest attack. Together with the Sabbath, as the third of the three great steps in the threefold message, the sanctuary message became the center of relentless conflict lasting for years. These discussions literally filled our early periodicals—*The Present Truth*, *The Advent Review*, and the succeeding *Advent Review and Sabbath Herald*. Their defense was Mrs. White's burden. Attack upon the fundamentals was constant, and stalwart defense was needed. That was unquestionably why she was led to write as she did in 1858. Only those who have read through these early periodicals can sense the terrific struggle.

Step by step, men in the First-day Adventist ranks departed from the basic landmarks of the first and second angels' messages—separating the synchronous beginning of the seventy weeks from the 2300 days, maintaining that the 2300 years had not yet ended, and setting time forward for their termination and the coming of the Lord. And no other course was possible, once they rejected the sanctuary key that alone unlocked the mystery of their past disappointment and opened the future glories and implications of the threefold message. They still held that the earth was the sanctuary, first questioning and finally repudiating the year-day principle. They denied the fall of Babylon, contending it was the literal city of Rome. They yielded to uncertainty as to the antichrist, making it an individual yet to come for three and one-half literal years, rather than the papal system of the centuries. They finally suggested that the first angel's message probably began back in Reformation times, or before, and averred that the 1844 movement was a tragic mistake and the Spirit of prophecy was spurious.

That was the battleground, and those were the issues. During the first twelve years after the disappointment the efforts of our pioneers were practically confined to working for the nominal Adventists who had been in the first message. That is why we find an article on "Removing the Landmarks," dealing specifically with these issues—the separation of the seventy weeks from the 2300 days, the Sabbath, and related questions. The struggle was chiefly with those who had been in the first and second messages but refused to go on to perfection. Such, then, was the setting, and such was the intent of that important Spirit of prophecy passage on "The Firm Platform." Again and again the thought is repeated:

"I have seen the danger of the messengers' running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and

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A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

¶ Here are some practical lessons learned by experience.

Work in Sparsely Settled Districts

By NEAL W. BECKER, *District Leader,
North Dakota Conference*

IN the State of North Dakota alone, there are at least two hundred small towns with a population of five hundred or less. The majority of these towns are in areas in which there are no churches. This situation is probably repeated many times in other rural areas of America. Such territories present an opportune field of inexpensive evangelism for young workers desiring experience.

The worker must always keep in mind the different outlook in life that country people have in contrast to city dwellers. Above everything else they are practical-minded. They are continually dealing with material things. Their limited educational and cultural background makes them unaccustomed to thinking in the abstract. Hence, the outstanding quality needed is simplicity—though simple expressions are not necessarily shallow expressions. One can be simple and yet deep, as witness Christ's ministry. Mrs. E. G. White says of Him:

"They [the people] marveled at the spiritual truth expressed in the simplest language. The highly educated were charmed with His words, and the uneducated were always profited. He had a message for the illiterate; and He made even the heathen to understand that He had a message for them."—*The Desire of Ages*, p. 254.

Some of us younger men, just out of college, feel obligated to proclaim the gospel in five-dollar words and sixty-dollar questions and answers. There is a strong temptation to display our newfound erudition. Country folks will doubtless offer many compliments on our "good speech," but let us not be deceived. Despite compliments to the contrary, men who speak "over the heads" of the audience are not making a good speech. Such are not transmitting the gospel; they are simply exhibiting the gospel. It is a poor exhibition, at that, as one of the cardinal Christian virtues is a humble and unpretentious spirit.

In sparsely settled districts the audience nearly always runs less than a hundred, perhaps only by a handful at times. Under these circumstances it is a definite commitment for anyone to come to the meetings. The less those in attendance can be made to feel that they are committing themselves, the better. It is essential to remember that everyone knows everyone else within a radius of ten or fifteen miles. It is hard for individuals to take their stand in front of all their worldly friends. Because of this, public expressions are difficult to get. In a small audience with all well acquainted with one

another, an ill-timed attempt at a public expression may prove disastrous and close the door to many a heart.

THE TENT AS ADVERTISING.—In country areas a tent or tabernacle is usually preferable to a hall. In such communities the mere presence of your tent or tabernacle is one of the best interest-getting sources of advertising. Such advertising, based on the easily whetted curiosity of country people, is short lived, however, and must be supplemented by other advertising. This advertising is best when in a simple and natural form. The biggest source of advertising should come from the meetings themselves. Rural people are known for their independence, and are likely to rebel against high pressure in any form. City people might be attracted by a barrage of clever advertising, but the people in "four corners" might become suspicious of such attempts and be repelled.

QUESTIONS AND ANSWERS.—One way of making the services themselves a good means of arousing and maintaining interest is to use the question-and-answer service. You may not get many questions, but people are always interested in listening to questions and answers. Therefore, I have come to the point where I tell the people that the questions answered are those that someone attending has asked, or questions that have been asked in my ministry. The advertising aspect of the question-and-answer service is excellent.

SOUL-INSPIRING MUSIC.—Good music is an important source of advertising. Because of an interesting and soul-stirring musical program some farmer may phone his neighbor and invite him to come to the meetings. And in telling his neighbor he may be telling the ten or fifteen other families who are "listening in" on the party line. Such homespun advertising is unequaled by high-pressure paid advertising in any form. The ever-present tendency to gossip in such a community can work in your favor.

ADVENTIST NUCLEUS.—For the first night I make a special effort to get all Adventists to be present, even though they may live forty or fifty miles away. In the last town in which I conducted an effort, the first night produced a crowd of 132 people, and over one half were Adventists. Because of the great distances, the next night there was only a handful of Adventists, but I had an

audience of 138. Nothing succeeds like success in getting a crowd, even if it is prearranged! So try to get a large opening crowd, and make the most of its advertising value. The foremost question in the minds of the potential country audience is, "Was there a big crowd?" At first the sermon, the music, and the personality of the evangelistic group are secondary to this seemingly all-important consideration.

THE COUNTY NEWSPAPER.—If you are working in the county seat, advertising in the county newspaper is good. Otherwise, it is a good idea to use handbills. But with the foundation laid by the newspaper approach, a person can sometimes work in another part of the county later on. However, if an evangelist has all his advertising in the newspaper, the readers can sometimes tell our denomination just from the sermon titles. Here is a real challenge for us to devise new, fresh, and intriguing sermon topics. It is a good plan to run an article in the newspaper announcing the opening meetings and the subject for the first night.

THE JURY TRIAL.—I find the presentation of the change of the Sabbath by jury trial adaptable for country evangelism. Interest can be built up on the Sabbath question by use of the question-and-answer service. Here again it is a good plan to make use of the county newspaper. I have a short article telling of the jury trial and list it under a disguised title. The disguised title does not reveal the question to the rest of the county, but still advertises the meeting. We usually have all our advertising material printed by the county newspaper office. The editor will usually put an article on the front page with little or no alterations. This free advertising heightens interest in the meetings. Although not everyone receives the county newspaper, everyone that does get it reads it thoroughly.

A deeper sense of the importance of the jury trial is impressed upon the minds of the people when they see it written up in the newspaper. There may be some in a large city who have their suspicions about the honesty of the jury trial, but in the country such suspicions are impossible when everyone is personally acquainted with the members of the jury. The jury-trial service thrusts them and their neighbors into the midst of an exciting drama which is in marked contrast to the somewhat monotonous and lonely life on the farm. In this way a lasting impression can be made on the minds of the people.

PERSONAL VISITATION.—A large share of the work in thinly populated districts is made up of personal visits. Our visiting is not without its problems. One will almost invariably get a warm reception socially in the homes, but that does not include a warm reception *spiritually* in the heart. Remember, these people crave a fuller social life. Your visit in their home helps to satisfy that craving. Much time and effort can be lost by not taking this into consideration at the onset. Be quick to discover whether their interest in you concerns salvation or merely association.

The farm or ranch is a financial social unit.

Usually a strong sense of family loyalty prevails. Although women won equal rights with men many years ago, they are not taking advantage of it in rural areas. Therefore, regardless of the husband's interest, or lack of it, take him into consideration. A short visit or a friendly chat can do much in allaying the growth of any jealous or unsympathetic feelings later on. Doubtless during the course of time you and your meetings will be discussed before the children. Take advantage of their innocence and note well their reaction toward you. Their reactions are a barometer of the true feeling of the parents toward you and your message. If you are visiting at mealtime and are sincerely invited to dinner, by all means stay if you possibly can. The people will almost invariably ask you to say grace whether they ever do or not. Thus you are having prayer at their home at their request, so make the most of it.

HELP AT CHORE TIME.—A visit made at chore time need not hinder your progress. Always have your overalls and boots in your car. Put on your work clothes, go into the barn, and assist wherever you can—or try to at least. You may think such work lowers you in the sight of these people. But actually it exalts you. Remember, country people are practical-minded, and they judge a person by the standard of his willingness to work. Mrs. E. G. White says:

"It will not detract from the dignity of a minister of Christ to be awake to see and realize the temporal burdens and cares of the families he visits, and to be useful, seeking to relieve them where he can by engaging in physical labor."—*Testimonies*, Vol. III, p. 558.

Such helpful activity will bring you closer to the people. It will brighten the monotonous part of their day and add to their enjoyment of your visit. If you can get them to appreciate you, they will appreciate your message.

Many times when visiting, you may want to be sure that your interested person is clear on some part of the message. I have often asked whether there were any questions about the things presented at the meetings. But since thinking it through, I have decided that such a question is an insult to the person's intelligence. He silently reasons, "Of course, there are no questions. Do you think that I am so stupid that I did not understand what you were talking about last night?" To avoid such an opposing line of thought, my wife usually asks me some question about the meetings and I answer it. The person involved sees at once that even the minister's wife did not fully understand the entire subject, and he feels free to ask questions that reveal his lack of comprehension. Thus questions and misunderstandings can be cleared, and the truth allowed to take a firm hold on the heart.

Through it all be yourself, humble, sincere, and sympathetic. We are told concerning Christ: "Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did."—*The Desire of Ages*, p. 254.

No one will be attracted unless the real spirit of Christ is present. Your work in country areas

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Clarifying Blank-Day Issue

By ARTHUR S. MAXWELL, *Editor of the Signs of the Times, Mountain View, California*

ANYONE who has lectured on the subject of calendar reform is familiar with the difficulty of making plain the effect of the blank day upon the weekly cycle. Most audiences become confused when asked whether the blank day would cause the true seventh day to move *forward* or *backward* through the new week, and the most careful verbal explanation does not convince everybody.

Sensing the need of some simple method of making this vital point plain, I prepared the simple device pictured on this page, and have found it most helpful. Puzzled faces invariably become radiant with understanding as soon as it is displayed.

The device is constructed on the slide-rule principle. (See Fig. 1.) It is twenty-three and one-half inches long and seven and three-quarters inches deep, a convenient size to fit into an ordinary traveling bag. Each letter and figure is about two and one-half inches high, and bold enough to be clearly visible even from the back row of our largest churches.

The bottom line represents the seven-day weekly cycle. In pointing to it, I usually say, "Here is represented the seven-day weekly cycle, which has come down to us from the beginning of time and will last till the end of time, unchanged and unchangeable." The figure seven is painted red, and serves to give great emphasis to the fixity of the seventh day.

The top line, painted on the slide rule, gives the names of the days of the week. I usually read them out briefly and add, "These are the names which man has given to the days of God's weekly cycle."

Coming now to Figure 2, behind S (for Sunday) is suspended a small piece of card with the top part blank and the bottom marked "31" (for December 31), and crossed out with a bold red cross. This card is now flipped over from the back, and the audience sees at once that it blots out Sunday, December 31, which is what the calendar reformers *hoped* to do at the end of 1944 and *plan* to do when Sunday again falls on December 31, in 1950.*

Now the slide rule comes into operation, and is pressed forward so that Sunday—"the new synthetic Sunday," as I call it—falls on the second day of the weekly cycle. On which day then does the true Sabbath fall? Obviously, by looking at the red figure seven, on Friday. When does the true first day fall? On Saturday. At this point one may well call attention to the fact that if the calendar reformers should have their way, all honest observers of the first day, for one year in seven, would keep their "Sunday" on "Saturday," an ac-

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FIGURE 1: Calendar device in starting position, showing seven-day weekly cycle in figures on the bottom row, with the days of the week above.

FIGURE 2: Cardboard flap (representing blank day) has been brought over from back of device, blanking out December 31, while slide rule has been pushed forward so that new "synthetic" Sunday falls on second day of week, and true seventh day falls on Friday.

FIGURE 3: The calendar device now shows how, after lapse of five years of calendar reform (four ordinary years and a leap year), the true seventh day would actually fall on Sunday!

*It is important to note that this device is arranged to show what *would have happened* had the World Calendar, with its blank-day device, come into operation at the end of 1944, when the year ended on Sunday, December 31. If the speaker prefers to emphasize *future* peril, he must describe what will happen from 1950 onward, for in that year December 31 again falls on a Sunday, and is the next convenient time for the calendar reformers to put their scheme into operation.

Wartime Church Building

By WILLIAM WALLACE ELLIS, District Superintendent, Alpena, Michigan

THE little Wayside Chapel, which we recently completed and dedicated in Monroe, Michigan, is a building twenty-four feet wide and sixty-five feet long (somewhat similar in dimensions to the Mosaic sanctuary). The side walls (exterior) are about thirteen and one-half feet high. The outside is finished in white, with royal blue shutters, flower boxes, and roof. The brick work is all in varicolored red.

Inside, the walls are light-cream plaster, with natural oak floors, white-enameled woodwork, and colonial, polished-brass lighting fixtures. Tapestries, draperies, and carpets are burgundy. The leather seats and upholstered backs are in blue. There is a small school-room, complete with blackboard and closet space in the rear of the building, with a separate side entrance.

There are a number of facts about this building which we think are noteworthy:

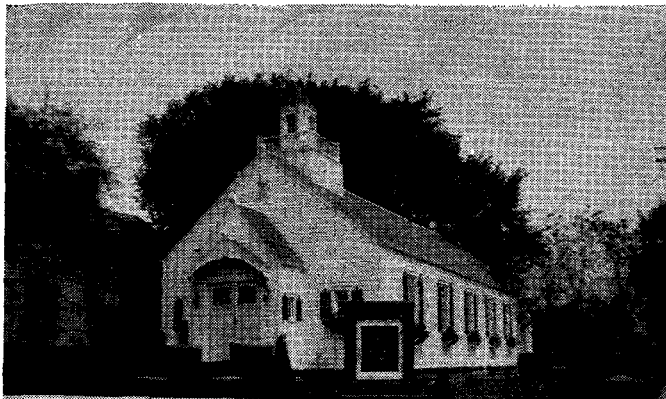
1. First, it was built by a preacher, with volunteer help of both men and women in the congregation. The preacher was not a carpenter, but when he did not know what to do next, he got on his knees and asked Jesus, the Carpenter, what to do.

2. Although it is valued at \$15,000 (estimated on the cost of labor and new materials, if hired and bought), and although insured for \$10,000, it cost but \$6,000, including the lot (located on the most prominent intersection of the city) and all the equipment, as well as the building.

3. It is constructed almost entirely of old salvage materials. The only new materials used were the paint, plaster, stained glass, foundation, lighting fixtures, and oak flooring. When refused priority for a new building, we bought an old hotel and salvaged the materials. Finding we needed no priority to spend up to \$1,000 a year to erect this building, we obtained city permission and went to work. The nails, metal eave troughs, plumbing, wiring, metal roofing materials for the steeple, etc., came to us in answer to prayer, and all were bought without any priority.

More than thirty bouquets and baskets of flowers were sent by various firms and people on the day of dedication. This shows how the city and community appreciated the accomplishment of the project. The following item, written by a Catholic editor, appeared in the Monroe *Daily News* a week after the dedication of the church. In his column called "The Observer" he said:

"It has been a long time since 'The Observer' has heard so many favorable comments on an addition to the community as he has heard on the new Wayside Chapel on East Elm. This little church was built, as were several in Monroe, by the effort and craftsmanship of its members. But its builders had an eye for beauty as



well as service, and their work, they may be glad to know, has pleased a great many people. The example might well serve as an inspiration to other congregations."—June 24, 1944.

Every business house and office in the city was visited by the ladies of the church, who presented them with a copy of *Seventh-day Adventists; Their Belief and Work*, which contained a special insert showing the church and giving the hours of worship. Although no public solicitation was made, many of the merchants gave the ladies free-will offerings, and one president of a manufacturing concern made a contribution of more than \$200.

In such times as these we look upon this church as a miracle of God's providence. Businessmen tell us that it is the most beautiful church in the city, which has a population of about 24,000 now, owing to war industries. Conference officials call it Michigan's most beautiful small church. It was built and paid for in eighteen months' time, and shows what can be accomplished if a congregation wants a church home enough to work for it.

Successful Prayer Meetings

By HAROLD W. McCROW, *Evangelist,
North England Conference*

THE Spirit of prophecy counsels us in the following words: "Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer meeting."—*Steps to Christ*, p. 102. The true follower of Christ will regard it as a privilege, rather than a duty, to be present with those of like precious faith at the prayer meeting, and to do his part to make the meeting a success.

What do we mean by "successful prayer meetings"? I would suggest that the spiritual barometer of a church is the measure of its interest in the prayer meeting. A successful prayer meeting is one which accomplishes things, a meeting which attains definite objectives, a time and place in which God's children learn to "pray through," that is, pray until things are accomplished.

We often say, "Prayer changes things." This is true, unquestionably; but it is the change that is wrought in ourselves that is of most vital importance. Once a member believes this, and experiences it in the midweek service, he will not have to be urged to attend. When Moses came down from the mount, after being in close communion with God, his face was radiant with the glory of God. He was a changed man. The sordid things that had become the obsession of Aaron and the congregation of Israel had no attraction for Moses, because he saw them in their right perspective. He had communed with God.

I would suggest that one reason why our prayer meetings are often unsuccessful is that we ourselves do not make adequate preparation for them. Why should we not make as thorough preparation for the midweek service as for the Sabbath morning? The great danger is that we allow the midweek service to become formal and perfunctory. If the prayer meeting is, as we are told, the powerhouse of the church, we ourselves will need to do some stoking!

We should foster the spirit of devotion. Let everything be done as reverently as in the Sabbath services. Maintain a spirit of quiet, reverent worship. Encourage praise as well as petition in prayer, and let most of the petitions be for others.

Time and Length of Meeting

As a central meeting in the church is best, a midweek day and time should be chosen when the majority can attend. Successful prayer meetings need not be long meetings. One hour is sufficient in most cases and should rarely be exceeded. The meeting should commence promptly on time and close promptly. As to the time spent in prayer, the plan recommended to us in the Spirit of prophecy is as follows:

"Upon common occasions, there should not be prayer of more than ten minutes' duration. After there has been a change of position, and the exercise of singing or exhortation has relieved the sameness, then, if any feel the burden of prayer, let them pray. All should feel it a Christian duty to pray short."—*Testimonies*, Vol. II, p. 578.

If this plan is followed, there will be time for a Bible study of about thirty minutes, three hymns, opening and closing prayers, any announcements that need to be made, and time for the speaker to spend a few minutes suggesting topics for prayer.

If the evangelist is wise, he will link up his evangelism with the weekly prayer service. Then he will keep the members informed of the answers to petitions. "Nothing succeeds like success," and nothing will encourage our members more than to realize that their prayers are being answered. This will help to give the prayer meeting a definite objective, and so hold the interest of the church members.

Pray for any member losing his interest in the truth and those wholly backslidden, that God's Spirit may continue to follow them, and bring them back to the fold. Pray for the success of church campaigns.

A successful prayer meeting will have a marked effect upon the whole life of the church. It will produce and maintain a spirit of unity and a bond of sympathy between the members that nothing else can. In short, it will help to build a strong, active, soul-winning church.

Clarifying Blank-Day Issue

(Continued from page 16)

cusation they have sometimes hurled at Seventh-day Adventists.

So far, however, consideration has been given to the effect of but *one* blank day. As a matter of fact there would be one each year, and two in leap years. So the slide rule comes into operation again, moving the artificial, "synthetic" week gradually forward (Fig. 3) until the remarkable fact is revealed that the year finally arrives when the true seventh day would fall on Sunday, and Seventh-day Adventists would be keeping that day with everybody else—except the honest observers of the true first day, who would that year be keeping Monday.

Since demonstrating this device at the Fall Council, I have received many requests for duplicates, and am glad to say that the Pacific Press is considering the possibility of making a number of these devices to assist those who may be regularly lecturing on calendar reform throughout the field. Any worker who may specially desire one should send in his request immediately.

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ONLY ONE HALF LEFT.—When D. L. Moody was conducting meetings in England he returned one evening to the home where he was being entertained. The father said, "Well, how many were converted tonight?"

"Two and a half," said Mr. Moody.

His host smilingly said, "Two adults and a child, I suppose."

"No, two children and an adult. The children gave their whole lives and the adult had only half of his left to give."—*Religious Digest*.



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

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

The Health Program in S.D.A. Schools*

EDUCATORS are generally agreed that health teaching should be a part of every curriculum. The development of a health program in educational institutions is not new.

It is interesting to note that in 1850 Massachusetts passed a law requiring some health teaching to be given as a part of the educational program in the schools of that State. Since only a few teachers were qualified to give this instruction, there was little accomplished at that time as a result of the legislation. In 1850 a textbook of anatomy, physiology, and hygiene was published for the use of young ladies' seminaries. In 1874 another book on hygiene was published for use in rural schools.

By 1880 the desirability of teaching anatomy, physiology, and hygiene in public schools had become so generally recognized that pressure groups had succeeded in passing laws in every State of the Union, making it mandatory for instruction to be given relative to the physiological effects of alcohol and narcotics. At that time the principal emphasis in the school health program was upon healthful living.

Today court decisions and legislation exist in all States for maintaining sanitary conditions in schools and for the supervision of health. Many States also have legislation making provision for health services and health education to be given in the schools. In many places routine health examinations are made available for pupils and teachers, and adequate nursing service is provided. Although at the present time a good health program is quite well established in most elementary public schools, the development of this phase of education has been slow, and much opposition has been manifested.

The need today for a physically fit man power to carry on the war, together with the discovery of large numbers who have been rejected for military service because of physical defects, has caused

increased emphasis to be given to health in all schools, particularly in the secondary schools.

The history of the development of a health program in the schools of the Seventh-day Adventist Church has been similar to that in the public schools. A lack of teachers prepared to teach health and the existence of a medical personnel more competent to care for the ill than to teach health promotion have been outstanding causes for the slow development of a well-balanced health program in the schools of this church. In 1871 Mrs. E. G. White gave her first instruction on the teaching of health in our schools. This instruction is as follows:

"Health is a great blessing, and can be secured only in obedience to natural law. Good health is necessary for the enjoyment of life. . . .

"Mothers are accountable, in a great degree, for the health and lives of their children, and should become intelligent in regard to laws upon which life and health depend. Their work does not end here. They should carefully educate their children upon this subject, that they may, by obedience to nature's laws, avoid disease, and secure health and happiness.

"It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing. . . .

"Mental and moral power is dependent upon the physical health. . . . Good health, sound minds, and pure hearts, are not made of the first importance in households."—*Review and Herald*, Oct. 31, 1871.

Since this was written, much instruction on health education has been made available to medical workers and to educators. Note the following: "So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of nature's laws!"—*Counsels on Health*, p. 38.

The purpose of this panel discussion is to present ways and means whereby all groups within the church may unite their efforts for utilizing this knowledge, and build a strong health education program which will function effectively in the life of each student.

D. L. B.

* In connection with the Health Evangelism Course at the S.D.A. Theological Seminary in the Summer Session, 1944, a panel discussion was conducted relating to the health program in S.D.A. schools. The following article consists of excerpts taken from the introductory remarks made by D. Lois Burnett, R.N., Associate Secretary, Medical Department, chairman of the panel, and the discussion contributed by Dr. J. E. Weaver, Associate Secretary of the Educational Department.—EDITOR.

Question: How may we determine whether the teacher is competent to direct children in the harmonious development of all the physical powers and mental capacities?

THE problem of securing well-qualified elementary teachers is particularly acute at this time. Owing to war conditions and attractions of employment elsewhere there is a shortage of well-prepared elementary teachers, with the result that it has become necessary to use teachers in our elementary schools who do not have the qualifications commonly considered necessary in order to teach. Many teachers in training are taken out to teach in the various schools of the conference before they have completed their prescribed curriculum.

In view of these conditions one can recognize the difficulty of putting into the teacher-training curriculum some of the essential features, such as health and physical education. In normal times we would naturally expect to have a teacher-training course of from two to four years of college work; then time would be available for offering sufficient training in preparation for the teaching of the regular elementary school subjects and for developing habits, attitudes, and experiences in other fields which are equally important, such as health, art, music, and things of that sort.

It is fully recognized by our conference superintendents and union educational secretaries that the efficiency of our health and physical education program will be built around teacher interest and preparation, which must precede pupil interest and response. An ideal that should stand out clearly before all our teachers is a clean, healthy mind, and a pure, clean heart in a healthy body. A teacher who shows in his or her own life these characteristics of health and physical vigor will naturally transmit to the boys and girls of the school the same principles and ideals of healthful living.

It seems important also for the teacher to make use of activities and devices in connection with teaching health to children. For example, I remember visiting an elementary school where the teacher was presenting the idea of cleanliness to the children in the primary room—the simple matter of washing the hands clean and then drying them. In this room they did not have running water, so the teacher had arranged to have two or three basins and a bucket of water, with a dipper, soap, and towels. Then, with all the children watching carefully, she proceeded to wash her hands with soap and water in one of the basins. Then she rinsed off her hands once, soaped them again briefly and washed them thoroughly, in and around the fingers and up and around the wrists and arms, and rinsed them again a third time before drying. Watching this procedure, I was impressed with the lesson that it conveyed to the children in the matter of cleanliness in washing the hands. This illustrates, to my mind, the value of having simple illustrations and activities for the children, so that they will understand better what is meant by some of the health habits, as well as some of the health activities.

I remember another case, in which a teacher

was demonstrating to the children how to brush the teeth, and she took pains to point out the advantages of brushing the teeth up and down, instead of straight across, so that any food would be removed from the sides of the teeth, as well as from any hidden corners where food might lodge. Pupil demonstration following the teacher demonstration might be used also to see whether they have grasped the idea properly.

I was greatly impressed with a report I read in the *San Francisco Chronicle* of July 11, 1944, which further emphasized the importance of health teaching and the development of physical powers in children and young people. This report was by a United Press staff correspondent and embodied information drawn from the Selective Service office of the United States Army. Among other things, this report indicated that a large part of the population is mentally sick, uneducated, riddled with venereal diseases, and depleted by other illness; and these conditions indicate that Federal measures should be instituted to put the nation in good health for war needs and the postwar program. It was found by Selective Service that the young men of this nation were flabby, soft, and in need of conditioning. It was stated that "instead of a country of rugged, virile men, we have a lot of 5D's—defective, disabled, deficient, disordered, and diseased. Health is a major man-power problem, and it will require the all-out effort on the part of everyone to correct this situation and prevent a recurrence." This evidence fits in with other reports that have been received concerning health conditions found by the Army and Navy in examining the men drawn into these services.

In view of the valuable health material given to this people, it seems that we ought to have a stronger and healthier group of young people among us. In fact, it seems to some that our young men who have been taken into the services of the country ought to have a health ratio that is better than that of the average young men who are taken in with them. We are confronted with the question as to whether we are doing all that we ought to do in our schools to make our young people not only conscious of their health needs but alert and responsive to the health ideals and principles which we have abundant knowledge of, but which need practice as well as propagation.

Surely, no more fruitful avenue is available for this important work than the school, and the elementary school holds the unique place in starting these health habits, attitudes, and ideals early in the lives of the boys and girls. We who are identified with the elementary school program stand ready to join wholeheartedly with the Medical Department in its effort to strengthen health and physical-education features among our children and youth. We wish that more of the conferences would be able to employ a nurse as a health educator who could spend much of her time in visiting among the schools with the teachers and pupils, not only presenting saving principles of healthful living, but inspiring boys and girls to enjoy life better because of this knowledge.

J. E. WEAVER.

Village Nursing in Alaska

By MRS. S. H. EMERY, R.N.,
Minister's Wife, Craig, Alaska

HOW often these words surged through my thoughts during my training days at the Boulder-Colorado Sanitarium and Hospital: "The medical work is the right arm of the message." I longed to see just how much of an entering wedge it would prove to be in a consecrated life.

My husband and I first noted the close relationship between physical and spiritual needs during the three summers we spent in the colporteur ministry among the natives of Alaska. As we traveled from village to village the people would somehow find out that a nurse was among them, and would say, "Oh, you the nurse. My baby sick. You help me?" It often seemed that they had a village delegate that would take me to each door of those who were ill. And usually it was to the door of almost every cabin. Many of the babies die from such diseases as whooping cough and pneumonia. This is not surprising, as a small one-room cabin usually houses a large family and is often so unclean and lacking of pure fresh air that I would leave one foot in the door so I could put my nose to the crack and take a deep breath of fresh air now and then.

The mothers are not always privileged to have a doctor or nurse instruct them in the feeding of their little ones. One mother told me that her baby vomited all its milk. As I looked at the infant I asked her what she fed the baby. I found that she had endeavored to feed it eight ounces of half water and half canned milk every two hours. Although we had only a few hours to spend in this village, I spent nearly a whole hour giving this mother instruction on how to prepare a digestible formula and feed her overfed baby.

While we were in another village, a large elderly native woman, who could not speak or understand English, showed me her enlarged dropsical legs. Simple instructions were given her through her friend interpreter. She was very happy, bowed, and hurried home to treat herself. After that, regardless of where she saw me, she sat down at the very spot she met me and removed her stockings to show me how her legs were improving. She was happy as I nodded my head and smiled in approval.

Every village in Alaska except Nome and the Aleutian Islands had been visited by our colporteur ministry. As each home was entered, a new coal was added to our already burning desire to more fully bring the third angel's message to these souls. Up to this time there had been no full-time worker here. The superintendent of the Alaska Mission, deeply burdened for these people, called us to come. It was with a full heart and a knowledge of a people greatly in need that my husband and I responded to the call to serve in this village of two hundred and fifty inhabitants, native and white population about equal.

Scarcely had we finished bringing our baggage

over the hill to our new home than the commissioner invited us to attend the city council which had been called especially to appoint me as city nurse. We assured them that we were there to aid each physical and spiritual need. Certainly God worked mightily to break down any prejudice against our work.

The first serious accident was that of the city clerk, who broke his leg just below the hip joint. I was in the midst of kneading bread when an agitated girl burst through the door to tell me, "Uncle Tom fell, and I think he broke his leg." The bread was left to rise at will as we hurried to the scene. Pillows, blankets, and stretcher were quickly assembled, and the Coast Guard boys carried him to the nearest building. As the patient was suffering from shock, we connected all the available electric heaters and filled hot-water bottles. There is quite a difference between studying how to set a broken leg and actually setting it, but the Lord blessed our efforts in applying splints and traction, and giving the necessary first aid. The boys then carried him to his home to wait for the plane to take him to Ketchikan.

Flying weather is very uncertain in Alaska, and it was five days before the welcome buzz of an airplane motor was heard. I gave him the best care I could in the meantime. He had severe cramps in his leg. Fortunately, one of the doctors had left me a little medicine which eased his pain for short intervals. Gas pains pressed up against his heart, and it seemed that nothing would give him relief. Finally his pulse became irregular and rapid. We raised the head of the stretcher, which was on two footstools, and held cotton with aromatic spirits of ammonia to his nose. He rested comfortably for the last two days and did not feel that it would be necessary for him to go to the doctor, but consented to go when the friendly hum of the motor was heard.

At the hospital several of the doctors examined him with X ray and were surprised to find that the fracture had been set perfectly. The Lord truly blesses His work. Almost a year has elapsed, and he says that money could never pay for the kindness shown him while he was suffering pain.

Through such experiences hearts become receptive to the voice of God. As I open my nursing kit to administer to a sick body, my husband sits by the bedside and, opening his Bible, breaks the Bread of Life. How much easier it is to look up to Jesus while down on one's back!

One of our greatest privileges was to lend physical aid to a very aged Indian man. He did not know his age. His arm shook continuously, and he believed that a native of a near-by village had bewitched him. This caused him much mental pain. He lived alone on the beach in a stuffy, damp, cold house, eating only what people in the community set by his bedside. On Sabbaths our little company would take him food. While there we would sing, pray, and read to him. His room was filthy and the odor was offensive. During the cold winter months his health broke completely and he could not get out of bed. It was evident that in this accumulation of filth and helplessness he would

not live long. The Lord burdened our hearts to share our home with him. The coal dust had caked on his body for several years, so it took many daily medicated baths to remove the dirt and odor. He was shaved, his hair cut, and his three-quarter-inch toenails removed with a hack saw. Meals were served him regularly. After a week he was able to walk to the bathroom once daily. He became a changed man as my husband studied the Bible with him. He accepted the Sabbath truth and rejoiced in singing hymns of praise. Later it was arranged for him to receive hospitalization. Our last visit found him happy and firmly trusting in Jesus.

Space forbids telling in detail of many experiences connected with village nursing in Alaska. Nursing aid was given to 1,132 here in one year. Four to six cases come to my home daily for treatment of cuts, sore eyes, infections, sprains, burns, scabies, and amputated fingers. There are the babies to deliver, the school children to examine, and clinics for the syphilitic patients. The medical work combined with our evangelistic meetings, Bible studies, Sabbath school, and Missionary Volunteer work affords us a busy program with never a dull moment.

"My Witness Is in Heaven"

By ALICE SORENSEN, *Student Nurse,
Loma Linda School of Nursing*

IT was 5:45 A.M., and the stillness of the lingering night was suddenly shattered by the shrill peal of an alarm clock. Anne Masters, student nurse, turned over in bed and gave the clock a jab. She turned on the light and rubbed her eyes. Another day! Greeting the new day with a smile, she reached for her Bible. As she concentrated on the holy message flowing into her heart, an answering message found its way to the courts above. And an angel in white opened his record book to a white, clean page and recorded after Anne's name, "Prayerfulness."

She finished her worship and began her preparation for the day's work. Her neatly pressed uniform, white shoes and laces, the professional hair-do and absence of make-up caused the heavenly recorder to look pleased as he added the word "Conformity."

As was her habit, Anne quickly but thoroughly cleaned her small room, made her bed, and hung away her night clothes. And the angel wrote, "Neatness."

After using her good judgment in choosing a well-balanced, nutritious breakfast, she arrived at the hospital a minute before her duties began. And the angel added "Punctuality" to her list.

Taking a lively interest in the daily tasks which so easily become routine, Anne won the virtues of "Accuracy" and "Thoroughness" for her record as she looked carefully to details. With each breakfast tray she brought a cheery word, a smile, and an offer to ask a blessing on the food. As she talked with her Lord in her sweet low voice, the man of God wrote, "Tact, Sincerity, and Loyalty."

During the course of giving treatments Anne made all her graceful movements with quick, sure proficiency, talking with her patient along inspirational lines. Her wholesomeness and desire to do right brought relief and help to the physically and spiritually sick. And the angel wrote on her list of character traits, "Efficiency."

After she had used her initiative to make some unused beds, which her ever-alert eyes had seen, she recorded her time of work on the chart and was credited with the virtue "Honesty."

Anne hurried to class where she maintained a teachable attitude. Her "Temperance" at dinner-time, her "Courtesy" to teachers and supervisors, her "Industriousness" at the close of class, and her "Common Sense" in participating in a little outdoor play after school were noted with pleased countenance by the angel in white.

Her love for the Lord led her to worship Him after supper, and then she conscientiously applied herself to her studies. She adapted herself to her surroundings and could write home thoughtfully to her parents that she was thankful to them for helping her achieve her high goal through Christian development.

After faithfully studying her Bible and praying once more, she maintained the measures of personal cleanliness and prudently got to bed on time.

As the angel looked down the day's record he added the lines: "Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

CURRENT SCIENTIFIC COMMENT

SCHOOL LUNCHES TEACH NUTRITION.—"Malnutrition has been called America's national disease. In a land figuratively flowing with milk and honey prewar American children were needlessly underfed, not

because of any food shortage, but because of ignorance. It is a startling commentary on the nation's prewar food habits to mention that in Hagerstown, Maryland, where records were kept, seventy per cent of the boys with a bad nutritional history are now 4-F's.

It is an American habit to associate starvation with foreign lands. It hurts our national pride to note that pellagra, caused by the lack of niacin, took more than two thousand lives in the United States last year; or to know that approximately one out of five U. S. children of preschool age has rickets.

That there is a definite relationship between tuberculosis and malnutrition has long been known. *The Ladies' Home Journal* for October points this out dramatically in an illustrated article on the school lunch program. During the last war, the magazine reports, "Danish dairy farms were stripped of milk, butter, cream, and other foods nutritionally rich, for the German market. The TB rate in Denmark shot up. When the Allied block-

ade kept these foods at home, within a short time—although all other wartime conditions were the same—the Danish TB rate dropped with bomb speed. Later studies have shown a possible connection between resistance to TB and consumption of foods rich in vitamins A and C and protein.”

The magazine, of course, makes it clear that TB is not caused by malnutrition but explains that “they are found in the same environment.”

In December, 1943, some 6,000,000 of the nation's 25,000,000 children were receiving hot lunches in school.

Six million American youngsters, fired with the zeal of a new children's crusade, are persuasive missionaries for better health. Carrying their new-found knowledge of nutrition from the school, they inevitably affect dietary habits in millions of homes.—*Bulletin of the National Tuberculosis Association*, November, 1944, p. 373.

VEGETABLE SHORTENINGS.—The digestibility of the proprietary vegetable shortenings and the margarines compares favorably with the digestibility of butterfat. The opinion formerly prevailed that the ease of absorption of a fat depended on its melting point, the higher the melting point the less well absorbed. This is now considered to be untrue. The digestibility appears to depend more on the degree of unsaturation of the fatty acids and the shortness of the carbon chains of these acids.

Shortenings and margarines have melting points of about 115° and 95°F. respectively and are made of various proportions of hydrogenated and unhydrogenated vegetable fats. Feeding studies on animals show that their nutritional value is essentially the same as that of the animal butterfat. They also appear to fulfill growth requirements equally well. In a study on human beings several highly hydrogenated vegetable oils with melting points above 120°F. gave digestibility coefficients averaging 90.0 as compared to 97.8 for butter. The ordinary commercial products are not as completely hydrogenated as the fats used in this work.

The processed vegetable oils contain no vitamin A. In the case of margarine, most brands now have 9,000 units of vitamin A added per pound. Average butter contains 12,000 units per pound, with a somewhat higher value found in summer butter.—*Journal of the American Medical Association*, June 10, 1944, p. 460.

WHITE TEETH.—Who said teeth should be white? Not your dentist. “Who wants white teeth, anyway?” asks the Council on Dental Therapeutics of the American Dental Association. The natural color of teeth is not white, except perhaps to the imaginative or uninformed writer of advertising copy; rather, it varies from pale ivory to a more or less pronounced yellowish hue. As for stains—there are many variables involved in the formation of stains on teeth. Some stains are not on the teeth, but *in* the teeth.

The Council on Dental Therapeutics has been conducting for fourteen years a vigilant crusade

for public health. Established by the American Dental Association in 1930 to assist in the protection of the public from fraud and imposition, the council operates to prevent unscrupulous manufacturers from foisting products on the public which may not only fail to fulfill extravagant promises, but may also work actual damage on the teeth and oral tissues.

During this age of lavish advertising in which whimsicality rather than a scientific or truthful slant is the rule, the council has been carrying on an alert campaign for public health.

Unfortunately, many of the nationally advertised dental preparations do not appear on the council's list because of their unacceptable compositions or the questionable claims in their advertising.

In the interest of public health, the American people should use only those brands of dentifrices which bear the seal of the council, and be advised not to rely on mouthwashes as curative or prophylactic agents. They should be advised to avoid toothache poultices, toothache gums, and toothache drops; not to rely on stain removers; not to eat excessive amounts of sweets; not to depend wholly on liquid dentifrices because they may not be efficient cleansing agents; and not to rely on chewing gum for improvement of their oral health. Everyone should know that virtually his only hope of maintaining oral health is to visit his dentist at least every six months and to follow his advice in mouth hygiene.

The public should be informed that the knowledge of the council members and the findings of the Bureau of Chemistry are at their disposal without charge. The council, located in the headquarters of the American Dental Association at 222 East Superior Street, Chicago, Illinois, now answers thousands of inquiries from the public each year. It is hoped that this number will be multiplied many times when more people are told by their dentists the meaning behind the council's seal of acceptance.—*Hygeia*, November, 1944, pp. 838, 850.

NUTRITION AND SCHOLASTIC ATTAINMENT.—The nutrition grades of 355 bright and 357 “slow” children were investigated. Of the bright children 28.2% were graded Nutrition A and 5.8% graded Nutrition C. Only 6.7% of the slow children were grade A, while 22.1% were graded Nutrition C. The three instances of grade D were found in the slow group. In addition, 583 members were arranged according to sex. Of the bright boys 26% were graded A and 7.4% were graded C, the corresponding figures for the girls being 30% and 4% respectively. In the case of the boys who were graded as slow, 7% were Nutrition A and 18.6% were Nutrition C whereas 5.3% of the girls in the slow category were Nutrition A and 26.6% were Nutrition C.—*Journal of the American Dietetic Association*, November, 1944, p. 702.

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An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind.—*Counsels on Health*, p. 51.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

The Ministry of Flowers in Church Service

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

The cold and barren atmosphere of an empty church, hall, or other auditorium is automatically changed by the presence of appropriate flowers. But often the enhancing value of a cluster of beautiful blooms is reduced by poor arrangement or inartistic placing. We are fortunate in having the reflections of an experienced professional florist as well as an earnest Adventist in the three articles that follow. Our confidence in Elder Hansen's artistry is backed by years of observation, as he has for a decade supplied our headquarters church with exquisite flowers artistically arranged and advantageously placed.—EDITOR.

WHO thinks of the Garden of Eden and does not think of flowers? The blight of sin brought the earth under a curse, but there still remains much of the original touch of beauty. How often, when we marvel at the beauties of our present flowerland, do we think of what Eden must have been or of what Eden restored will be. Flowers are probably the most definite link in nature between Eden lost and Eden restored. Indeed, flowers may be one of the means of bringing us, through Christ, into Eden.

"He who created for man a beautiful world, and planted a lovely garden in Eden with every variety of trees for fruit and beauty, and who decorated the earth with most lovely flowers of every description and hue, has given tangible proofs that He is pleased with the beautiful."—*Testimonies*, Vol. II, p. 258.

"The beauty that clothes the earth is a token of God's love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to Him who made them all, bids men open the great book of nature, and trace therein the wisdom, the power, and the love of the Creator."—*Patriarchs and Prophets*, p. 48.

Flowers can add a harmonious touch to the religious service, and their arrangement may well be given some thought by those who look after it. It is advisable to designate some individual in the church to take the responsibility rather than have different persons deposit their flowers where and how they will. We have seen instances of jamming a bunch of flowers into any kind of container in such a manner that no flowers at all would have been better.

Books and magazine articles on flower arrangement are available. The application of the principles of arrangement must, of course, depend much upon what material is available, and where it is to be used. Most of the published instruction applies particularly to the home. The suggestions here given will be for the church, auditorium, hall, or tent—any of which can readily take floral decoration to advantage.

In decorative material we may consider anything from pines to palms, in other words, evergreens

from the woods or palms from the greenhouse. Flowers from the field or florist, from the home garden, or even from the indoor window garden offer suitable material.

A large bare interior, such as a portable tabernacle, tent, or hall, can be made very attractive by a liberal use of evergreen branches or small trees, such as pines, cedars, spruces, and hemlocks. Freshly cut branches of oak or other deciduous trees, especially those with autumn tints and colorings, may be used with good effect where the meeting session is for a day or two.

Palms are suited for settings where richness is particularly desirable. Perhaps the occasion is one where city or State officials are present or some prominent person is the guest speaker. Honor may be shown by the use of richer and fewer decorative materials. A few palms or a single beautiful basket would be in place. Florists usually charge \$1 or \$1.50 for each palm for a rental for a day or two.

It sometimes happens that we hold services in a borrowed or rented church or chapel that is already well decorated with velvet curtains, stained-glass windows, mosaics, and frescoes. Here little floral decoration is needed and should be of most careful selection. A large amount of material would detract. A few palms, aspidistras, ferns, or Easter lilies might be used to add dignity and perhaps softness.

An important consideration is proper proportion between the size of the room and the quantity of decorative material, as well as the size of individual plants or flowers used. A large room should have enough decoration, and a small one not too much. It would be better to have no decorating at all in the large room, if there is so little as to make the decorating seem unfinished or a failure. However, a wise use of a small amount of material may make it go further than an unwise use of a larger amount.

For a large room use large plants, large baskets, and the largest flowers obtainable. The largest will look small enough from the rear of the room. If the material is none too plentiful, one large basket near the speaker's table or in the front of the pulpit will do. Or a number of smaller plants may be massed to give the effect of size. The seeming emptiness of a large room can be reduced by the use of decorative material—trees, branches, and

plants—on the walls if the space permits. Branches or small trees can be used to screen off anything objectionable.

The decorative scheme should always have an objective central point, or "point of emphasis," as it is called. This will be at the point where the vision of the audience will naturally be directed. In the wedding it will be where the preacher and the bridal couple stand. In the preaching service or lecture it will be the pulpit or desk. Personally, I think it best not to use the pulpit itself as a decorative point, but let it always be distinctively the thing it is. Let the preacher and the Word hold undivided interest.

A table in front of the pulpit may be used on which to place a basket, vase, bowl of flowers, or a plant. Two pieces of equal attraction may be used, one on each side of the pulpit. If the pulpit does not permit of decorations in front or at the sides, the point of emphasis may be placed at the back center of the rostrum. Tall palms or other foliage, plants, or large baskets of flowers on pedestals, flanked perhaps by plants and baskets of flowers in descending heights, may be used. They should always be low enough not to hide those occupying the platform. Such a decorative scheme is in order on the occasion of a public lecture with visiting speakers, such as a temperance rally. It is also suitable for a graduation exercise when the class motto may form the focal point of the decoration.

It should be remembered that decorations are only decorations, or accessories—they are not the principal thing of the occasion. Have them attractive enough, but do not overdo the matter so that the interest of the audience is diverted. Make the decorations add to the occasion, not draw from it.

All decorating should regard the comfort and convenience of the speakers and audience. Flowers should not be placed so as to interfere with the movements of the speakers or others who may take part. Neither should decorations obscure the clear view of the speaker or an important part of the rostrum, such as map, chart, blackboard, picture screen, or the pulpit in front. A basket of flowers may be ever so beautiful, but if it is placed where it is in the way of comfortable view, someone in the audience, or on the rostrum, is likely to get up and set it somewhere else, perhaps where it looks altogether out of place, and is an eyesore for the rest of the service. Take into consideration all points of the audience room. Even low ferns at the front of the rostrum or stage may interfere with the view of those in the front rows.

An important item is the "sky line" or top line of the arrangement. This runs from the highest point, and may go from the center to both sides or in curved lines to the front. Where two sides of a stage or platform are massed, the sky line will run down toward the center. This line should not be too regular or monotonous, nor too irregular or jerky.

The point of emphasis may be a large basket of flowers, a particularly nice foliage plant, or a

group of flowers. Such a point will naturally draw one's attention at once on entering the room. In a very large auditorium there may be more than one point of emphasis, but all should be in harmony as a whole decorative scheme.

Do not space material so far apart that it looks meager, nor so close that it is crowded. Evergreens, pin oak, boxwood, ferns, or other greens may be used as a background for smaller groups of flowers. Arrange the foliage first for the general shape of the scheme. It is generally better to arrange the flowers in groups rather than to scatter them all through the foliage. If containers are first placed among the foliage the flowers can more easily be arranged with pleasing natural effect. Do not make the group arrangements too regular or too much alike.

Where palms or plants in tubs are used, or small cut trees in water containers, it is best to hide the tubs or containers. Green foliage, such as evergreens, fern fronds, field asparagus, and laurel, are good material. If the spaces between the containers are also covered with foliage, the natural effect of growing plants is obtained.

After placing the decorations, view them from different points to make sure that everything is as it should be. Some glaring discordant note may ruin the entire effect. What looks good from the front may look very different from another point. Make sure of a good job as a whole.

In another article we will consider the more detailed features of flower arrangement in church services.

BOOK REVIEWS

(Continued from page 10)

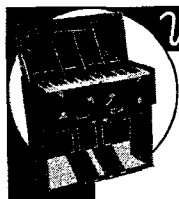
and a ripeness of judgment that never fail. We really do not see where criticism could be successfully offered. . . . Every member of a missionary board ought to read and pass an examination in this book before he presumes to take his part in missionary administration; and every missionary should go through the same experience before he sets sail for the foreign field."

While there will be some things in the book that the Seventh-day Adventist worker, and we as a denomination, cannot subscribe to, yet on the whole the book will amply justify a careful study by our ministers. The reader can but be stimulated and inspired to more earnest missionary endeavor by the reading of Dr. Brown's book, and we heartily recommend it as an elective choice for 1945 to all our workers, young and not so young, who aspire to be missionaries, whether in the foreign field or here at home.

T. J. MICHAEL. [Associate Secretary, General Conference.]

Religious Liberty in Latin America, George P. Howard, Westminster Press, Philadelphia, 170 pages, 1944, \$2.

Occasionally there comes from the press a book of such importance to Seventh-day Adventist workers that it constitutes a "must." This is such a book. John A. Mackey, of Princeton Theological Seminary, in the foreword declares that it deals with "the gravest single issue that confronts the Western Hemisphere."



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A campaign has recently been started by the Roman Catholic Church for a postwar program that will grant religious freedom wherever that church is in a minority, but will insist on religious monopoly wherever it has the power to suppress competition. This is being made apparent in the effort which is being put forth to deny entrance of Protestant missionaries into Latin-American countries. For many years the presence of American Protestant missionaries in South America has been resented by certain groups within the Roman Catholic Church. Recently statements have been made to the effect that activities of such missionaries are a threat to inter-American relations and the "Good Neighbor" policy, and that the presence of these missionaries has aroused deep indignation among the rank and file of Latin Americans.

Dr. George P. Howard, Protestant minister, lecturer, and writer, who was born in South America, lived for many years in Argentina, and traveled from country to country to get the viewpoint of representative South Americans themselves, has made a detailed investigation of these charges. He has discovered many interesting things. He found men and women in South America eager to express themselves. He interviewed senators, judges, university professors, businessmen, authors, students, and many others, Roman Catholics as well as Protestants, who not only talked plainly to him but signed their names to transcripts of their views.

This book is significant. It is of the utmost importance to every minister and worker in this denomination. It will be a revelation to many. Do not fail to obtain a copy and read it carefully.

CARLYLE B. HAYNES.

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RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Labor Unions and the Churches

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

ONE of the significant developments of this time is the rapidly enlarging influence of labor upon both state and church.

The National Religion and Labor Foundation held a conference in Pittsburgh, October 9-11, 1944. From all parts of the United States and Canada 225 delegates assembled. Among them were prominent Protestant, Catholic, and Jewish leaders, persons holding responsible positions in the American Federation of Labor and the Congress of Industrial Organizations, and "key individuals from the Y.M.C.A., the Co-operative Movement, and the National Council for a Permanent Fair Employment Practices Committee; also two representatives of industry."

Out of the conference there came a document called "Resolutions and Objectives." It is set forth in full in the October bulletin of the Foundation, *Economic Justice*. It is also made available by the Federal Council of the Churches of Christ in America in its November 18 *Information Service*, Vol. XXIII, No. 38.

Resolution 6 comprises "An 8-point Rural Program for Religion and Labor." Number 8 covers "Eleven Ways for the Unions and Churches to Get Together." The resolutions of greatest significance, however, are numbers 2 and 4. In full these declare:

'2. Political Action Both a Right and a Responsibility

"This Conference affirms the moral obligation of all qualified citizens to register and vote; calls for the abolition of the poll tax and all discriminatory restrictions upon the free exercise of the franchise. We call particularly upon the members of labor unions and of religious communions to exercise their franchise at the polls on November 7 in behalf of progressive candidates for office—local, State and national. It places itself, likewise, on record as defending the right and urging the responsibility of church groups and labor unions to organize for political action, in order that a people's government may be guaranteed and that ethical principles of religion may find expression in the formulation of laws and the administration of public affairs. We cite as examples of such organization the CIO-PAC, both in the United States and Canada, the Religious Associates of the NC-PAC, the political action committees of the A.F. of L., and all other labor and religious agencies which publicly avow their political character with no attempt to conceal the same, that are set up to participate directly in the political life of the nation."

"4. Churches Asked to Carry Union Label

"Recognizing the contribution that organized labor has made and is making toward the building of a more equitable social and economic order, this Conference recommends that all of the religious organizations of the United States and Canada take steps to have their printing done in shops that have collective bargaining agreements with the Allied Printing Trades; that they carry the Union Label upon all of their printed matter, and that where religious organizations own and operate their own print-

ing plants, they instruct their Publishing Agents to sign collective bargaining agreements with the Allied Printing Trades.

"The Conference especially commends the United Church of Canada for instructing its Publishing Agents to enter into a closed shop agreement with the Allied Printing Trades."



KEEP in mind that excellent rule—Never preach a single sermon from which an unenlightened hearer might not learn the plan of salvation, even though he never afterward heard another discourse.—RICHMOND.

THE RELIGIOUS PRESS

Valuable Current Excerpts

ANOTHER VATICAN DIPLOMAT.—Myron C. Taylor, publicized and factually accepted as "U. S. ambassador to the Holy See," although never appointed by Congress, is not the only United States official accredited to the Vatican. Now that Rome is in the hands of Americans, Mr. Taylor is the busiest diplomat at the Vatican and sees the Pope more often than any other. . . . Another United States diplomat was recently "assigned to Vatican City," according to a report from Washington to the *New York Times* of last August 13. His name is Franklin C. Gowen, an ardent Catholic of the Jesuit school. His assignment was one of many changes in Foreign Service announced by the Department of State on August 12, mostly in South American countries.—*Converted Catholic Magazine*, November, 1944.

SAFEGUARDING RELIGIOUS FREEDOM.—Not only the citizens of New Jersey, but of the entire country, owe a debt of gratitude to A. R. Everson, executive vice-president of the New Jersey Taxpayers Association, who, acting as an individual, brought suit against the employment of State tax funds for free bus service to parochial school pupils. A three-year-old New Jersey law requires boards of education to furnish free transportation for children attending parochial and other private nonprofit schools. The State Supreme Court has ruled the law unconstitutional. . . . Citizens should be much more alert to protect themselves against a sectarian crusade to invade our religious freedom. We wish the Roman Catholic hierarchy would desist from its persistent efforts to get the American public to pay its bills for the operation of its institutions.—*Watchman-Examiner*, Oct. 26, 1944.

DEDUCTIONS ALLOWED.—In some areas local income tax officials have mistakenly told citizens that deductions for charities and benevolences are no longer permitted on income tax returns. The United States Treasury is anxious to have this impression corrected. If you use the short form of return, you will find no place for such deductions; but if you use the longer form, you can still deduct your fifteen per cent. It may be a little more trouble, but it will be profitable to use the longer form.—*The Presbyterian*, Nov. 23, 1944.

MISSIONS IN LATIN AMERICA.—The Southern Baptists have more than two hundred missionaries in Latin America. So great has become the need that a large number of new workers have been appointed, but the authorities at Washington, under dictation from the Roman Catholic leaders, have refused to give them passports, while giving passports to two hundred Roman Catholic priests going to the same districts. This used to be a Protestant country, at least the Protestant church had equal privileges with the Catholic church.—*Religious Digest*, November, 1944.

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FOUR THOUSAND CENTENARIANS.—The 1940 census showed there were more than four thousand persons in the United States who had reached or passed the century mark in age.—*Gospel Minister*, Nov. 16, 1944.

REFORMATION AND BAPTISTS.—The great leaders of the Reformation started out well, but they stopped halfway, resulting in a compromise. And modern Protestantism, like the salt Jesus speaks of, has lost its savor in a large measure. There is not much of protest these days. We need a revival of Protestantism for such a time as this.

The Anabaptists, who were so numerous a body four centuries ago on the continent of Europe, were finally liquidated by the bloody persecution that was waged on them by their enemies. Everywhere they were driven underground and finally exterminated. As a result, approximately one hundred years ago on the mainland of Europe, there was not a single Baptist church anywhere to be found. But . . . now there are Baptist churches in all the countries of Europe, with one or two exceptions. How did it happen? Well, some Bibles somehow got into the hands of the people, in spite of all that the ecclesiastics could do to prevent it, and the Word of God as the sword of the Spirit in the ministry of faithful men brought this to pass.—H. W. CLOUGH in *Watchman-Examiner*, Nov. 23, 1944.

POSTWAR OPENINGS.—A poll of 38 denominational mission boards reveals 750 immediate openings and 2,500 postwar jobs in the foreign field. Fifty-nine doctors and 83 nurses are in demand for immediate appointments, and 138 doctors and 176 nurses will be needed as soon as the war closes. Places are open now for 150 teachers, 441 evangelists for immediate appointments, and 347 teachers and 718 evangelists will be needed at the close of the war.—*Religious Digest*, November, 1944.

WIDESPREAD COALITIONS.—In Egypt a Council of Churches has just been organized in the city of Alexandria with an Anglican bishop presiding at the inaugural meeting. The Patriarch of Alexandria was elected the first president of the Council. Even more recent is the formation of a Council of Churches in Canada. There are also newly formed Councils in Great Britain, Australia, Hungary, and New Zealand.—*Presbyterian Tribune*, November, 1944.

INTERNEED MISSIONARIES.—It is said that there are 713 American missionaries still interned in the South Pacific. There are 528 missionaries interned in the Philippines, 130 in China, 10 in Japan, 11 in New Guinea, 20 in Netherlands East Indies, 7 in Indo-China, and 7 in Malaya.—*Watchman-Examiner*, Nov. 16, 1944.

UNBALANCED PROPORTION.—The American people spend \$750 on pleasures, sins, cosmetics, and amusements to every dollar for foreign missions.—*Christian Victory*, quoted in *Gospel Minister*, Nov. 9, 1944.

CHANGING EVANGELISM.—It appears that speakers on the subject of evangelism and writers of books on evangelism have discovered an immutable ultimateness, which is this, "The day of mass evangelism has gone; the day of pastoral and personal evangelism has come." . . . If one method of expressing the evangelistic endeavor does not operate, we must use another method. If we cannot have mass evangelism, let us have personal evangelism. If we cannot have—and why not?—either of these, we can have the combination of preaching mission and visitation evangelism. It seems that this has the advantages of both personal and mass evangelism.—*The Presbyterian*, Nov. 16, 1944.

W.C.T.U. LEADERSHIP.—At its seventieth annual convention the National Woman's Christian Temperance Union elected Mrs. D. Leigh Colvin, of New York, president. She succeeds Mrs. Ida B. Wise Smith, who in her final message as president stated that "some 280,000 tons of food products could have been used by the starving millions in war-ravaged countries from the 560,000,000 pounds of grains it took to make 50,000,000 gallons of liquor during the holiday period. The grains that brewers used also would have made 10,000,000 loaves of bread." Mrs. Smith has given to the W.C.T.U. splendid leadership for eleven years and is succeeded by a faithful and consistent follower in Mrs. Colvin.—*Watchman-Examiner*, Nov. 16, 1944.

Sparsely Settled Districts

(Continued from page 15)

will no doubt be done in an off season when people have plenty of time—time to analyze, synthesize, and scrutinize all your words and actions. In all probability they will talk about your visits for many long hours after you are gone. They can tell the diamond from the highly polished glass. They can read your character. Do not underestimate a farmer's ability to understand human nature.

It is a real joy to work in sparsely settled areas. Finding a job with the Sabbath off is no problem here. This increases the possibility that both husband and wife may come into the truth together. There is no joy like the joy of seeing a whole family take their stand for God and thus establish a citadel of truth in the byways of this world.



Not a Block to Be Moved

(Continued from page 13)

sanctify the soul. Satan will here take every possible advantage to injure the cause.

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."¹¹

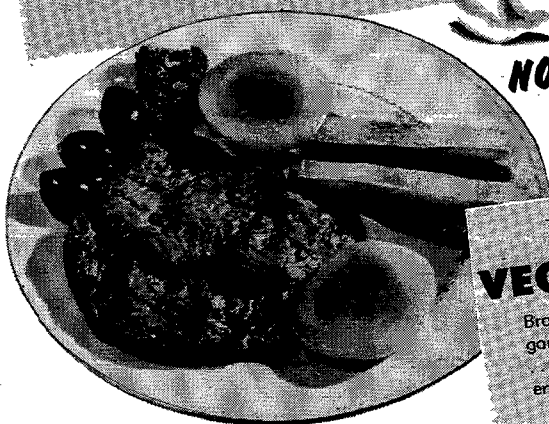
Again and again solemn warning is brought to us, as ministers and teachers, not to become diverted by fascinating fields of study that lead us from the things of greater moment, that would draw us away from the primary study and emphasis of the great centralities of the threefold message, becloud our minds, or bring doubts concerning the Word of God and our basic message and mission for today.¹² Warning was at one time

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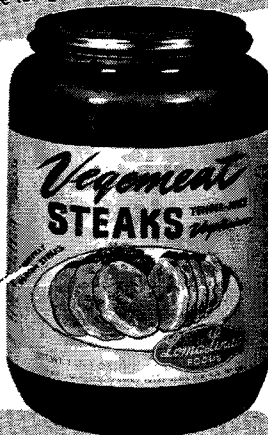


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given, for example, against allowing the rapidly developing city slum work phase of our medical missionary work to absorb too much of our time, "eclipsing the work that needs to be done"—"the proclamation of the soon coming of Christ."¹³ When these departures or diversions take place, others are to speak out plainly.¹⁴ And we are expressly counseled, "Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth."¹⁵

7. **DISTINGUISH CENTRALITIES FROM DETAILS.**—Let us therefore avoid the tragic trends of some who would blur and undermine the truly fundamental verities of the faith. And, on the other hand, let us shun the equally regrettable confusion of issues on the part of others who, in ostensible defense of this heaven-born message, misuse the Spirit of prophecy "block" and "pin" counsel to arraign those who differ from them as to secondary details that in no way involve the centralities of this message, upon which there is and always must be unity. The raising of false issues can only cause division and estrangement, when we should all be standing shoulder to shoulder in battle against our common and relentless foes—the world, the flesh, and the devil.

L. E. F.

¹ *Spiritual Gifts*, Vol. II, p. 270; *Life Sketches*, p. 162.

² E. G. White MS. 13, 1889; *Counsels to Editors*, pp.

21, 22.

³ *The Great Controversy*, pp. 439, 579.

⁴ *Review and Herald*, Nov. 27, 1883.

⁵ *Ibid.*, May 23, 1854.

⁶ *Ibid.*, April 21, June 2, Aug. 5, 19, 1851; Dec. 4, 1855.

⁷ *The Advent Review*, November, 1850, p. 4.

⁸ James White in *Review and Herald*, Feb. 12, 1857; Uriah Smith in *Review and Herald*, Dec. 25, 1860.

⁹ *Review and Herald*, April 26, 1860.

¹⁰ *A Word to the Little Flock* (Brunswick, Maine, 1847; facsimile reprint, 1944), p. 12.

¹¹ *Early Writings*, p. 63.

¹² E. G. White Letter 230, 1906.

¹³ Letter 95, 1905.

¹⁴ Letter 55, 1899.

¹⁵ Letter 230, 1906.

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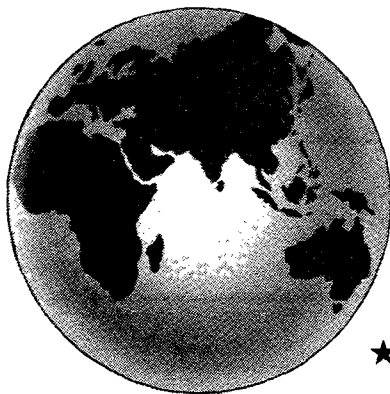
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