

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 14, No. 6

June, 1941

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## NOTES AND NOTICES

### Information and Sundry Items

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CURIOSLY and significantly enough, doctrinal controversy, with variance and alienation between brethren, does not usually arise over the

#### UNITY ON THE NONESSENTIALS

fundamental verities of this message, but over secondary details instead, upon which there is legitimate difference of view and has been from of old. And these are nearly always items upon which the Spirit of prophecy is silent—a definite indication of their nonessential character, for the gift is never silent upon the essentials. Where, therefore, this gift is silent on a given point, no one can afford to be dogmatic or to insist upon what is no more than his own private interpretation. He who declares an item essential that is never so declared or disclosed by the Spirit of prophecy, becomes definitely presumptuous. Again and again the essentials upon which unity is imperative, and emphasis is to be placed, are listed for our guidance. There can be no valid mistake here. It is because someone, or some group, improperly dogmatizes upon a given detail and proceeds to judge and classify the brethren by this arbitrary and unwarranted gauge, that misunderstandings and hard feelings arise. Criminations and recriminations ensue, with charges respecting orthodoxy and loyalty to the faith. Thus tension results that is both unseemly and unjustifiable. Those who project such false issues and unwarranted tests will be held accountable before God therefor. Let us hold our theories on details tentatively. Let us stand together in unity on essentials, and have charity for one another on non-essentials.

FRANK LLOYD WRIGHT, father of "functional architecture," declares that total warfare, with its pitiless destruction of civilian population in the great cities of earth, demands a new decentralized type of city to replace the vast metropolises of the day. We better understand today the Spirit of prophecy counsel to this people given years ago to leave the great cities preparatory to leaving the smaller ones—though we have been exceedingly slow to heed. Crisis conditions will force us to do under forbidding circumstances what we fail to do under conditions of peace and favor.

DEEP satisfaction is voiced by all—gospel worker and musician alike—who have seen and tried our new Seventh-day Adventist hymnal. The first edition of 25,000 is virtually sold out, and a second edition of the same number is shortly to go to press. Enthusiastic praise has been expressed in regard to every feature, from

the large, clear type of the words and music notes, attractiveness of cover, dignity of make-up, range of hymns, new and old, to those more technical musical features that concern the editing of the music, tabulation of meter, indexes, etc. Earnest effort has been made to eliminate all mistakes and inaccuracies. Should any be found, however, in words or in music, request is made by the publishers (Review and Herald Publishing Association) that such be transmitted to them for correction in the next edition.

POPULARIZATION, protection, and elevation of the church has proved calamitous whenever it has occurred throughout her history. It is when she is derided, buffeted, constricted, or persecuted that she is purified and remains steadfast and loyal to God and His truth. We cannot safely pray for ease in Zion, for tribulation perfects character and propagates the faith. Rather, let us pray for loyalty and Spirit-endued energy to meet the issues that we know are upon us, or that impend.

SINCE the editorial staff of THE MINISTRY will be in attendance at the General Conference session, the July MINISTRY will necessarily be late on schedule, in order to incorporate the introductory meetings of the Evangelistic Council.

#### Ministry Coverage of Evangelistic Council

WIDESPREAD satisfaction is expressed by workers in various parts of America over the assurance of full reports of the Evangelistic Council meetings which precede the forthcoming General Conference at San Francisco, and of the continuing Ministerial Association hours during the session. The initial presentations and resultant discussions, the round tables, and the Bible worker meetings, together with special reports, will largely fill the July and August issues of THE MINISTRY, and overflow into succeeding numbers. These will interest and profit all evangelists, pastors, Bible teachers, Bible workers, executives, departmental workers, interns, and theological students—both the group privileged to attend and the group of readers who are unable to be there. In addition to these reports, appropriate photographs will visualize the scenes of interest in these meetings.

The wide range of topics, their practical worth, and the spiritual emphasis throughout, should make these issues of THE MINISTRY of abiding value to our entire worker body. And for those who will be in personal attendance, may we remind you of the dates: The Pre-Conference Evangelistic Council begins *Thursday evening, May 22*, in Central Church, 1844 Broderick Street, San Francisco, and continues there throughout Friday. The Sabbath and Sunday meetings (May 25, 26), together with the Ministerial Association Hours, are held in Polk Hall "A" of the Civic Auditorium, and the Bible Workers' meetings, in Room 402.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR McELHANY AND IRWIN H. EVANS

OFFICE EDITOR MABLE A. HINKHOUSE

¶ In this crisis hour—

## WE MUST NOT BE "BUMBLERS"

By LOUIS K. DICKSON, *President,  
Southeastern California Conference*

IN the present campaign for adequate national defense, a new expression has been coined; namely, "military bumlbers." This expression is descriptive of inefficient, poorly thought-out planning, and the blundering execution of leaders in defense. What waste and loss is sustained by either a government or a church when leadership falls into the hands of "bumblers"! Surely the times and the work demand most careful and efficient planning and execution on the part of every minister and leader in God's great cause. In this hour when the full force of the church, in universal action, is necessary for complete victory over the enemy, we must carefully plan an "all out" program, and faithfully execute it.

As leaders in God's work, we need to study to keep the morale of our working force and our people at its height. To do this, we must beware of that principle in our leadership which was the motivating principle of the old feudal system, wherein serfs were bound to their lord by unquestioning loyalty. We must be careful that by our demands for loyalty and by our methods of leadership, we do not turn the honest expression of ideas, and freedom of discussion of good ideas, into tools or instruments of execution, so that our leadership turns from a forward march into a terrified reaction. Not to make this vital distinction is, perhaps unwittingly, to nullify and paralyze the very leadership we wish to render. Let us beware of this all too common and frequent confusion of leadership perspective.

If we blandly ignore these principles and dangers, we will force God's people to suffer, the cause will lag, and we will experience great waste. If we would face boldly, and courageously, and triumphantly, the greatest task in the history of the church, if we would accept God's call to get the work done, we must concern ourselves with developing a leadership that possesses a personal organization and

knowledge that will be worthy of the maximum respect and co-operation of both workers and laity. It is a weak leader who cannot bear to be crossed in his opinions or policies, and who must mark that one for execution who may differ with him concerning the wisdom of his procedure.

No easy road lies ahead. Leadership has assumed gigantic importance under God, the world's need, and the urgency of the hour. Therefore we must seek to perfect our leadership by becoming more Christlike in it all. Just to the extent that a leader hampers or denies free discussion of his proposals or policies, to that degree he weakens the movement in which he has assumed leadership. The advent movement rests much upon freedom of honest discussion. There is no other method by which it can function. And in such a time as this it will function satisfactorily and effectively only if the channels of free and full discussion are kept completely open. We must constantly encourage free study and discussion in this movement, or we will stultify and destroy those men whom God calls upon and inspires to give guidance to the church in the final crisis.

Further, the effect of such stifling of study, conviction, and expression, will make it impossible for the movement to call to its leadership its ablest and best men. If men are made victims because they honestly express views which cross the opinions of leaders, they will shrink from exposing themselves to attack. Yet of all times in our history as a church this is the time when we should be able to say to our ablest men, "You must contribute to the discussion of great and important issues. We need your wisdom and leadership. We want your free expression that we may arrive at wise and just conclusions."

The strong leader in God's cause will not  
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# THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

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## WHEN CHRIST'S MEDIATORIAL MINISTRY BEGAN

By FRANCIS M. BURG, *Dean, School of  
Theology, Walla Walla College*

SEVENTH-DAY ADVENTISTS teach that Christ entered upon His priestly work in the heavenly sanctuary when He ascended into heaven, and that He officiated as priest in the first apartment until 1844, at which time He passed from the holy place to the most holy for the closing phase of His priestly ministry. On these definite premises, our denomination has been proclaiming to the world for many years, "The hour of His judgment is come." Rev. 14:7. If the premises are sound, this solemn announcement is due, and it is evident that we are not warranted in making so serious an announcement upon other than uncontroversial evidence. In view of this, we are here dealing with a most serious and important question.

While attending a General Conference session in Washington, D. C., a number of years ago, I heard our denominational teaching on the ministry of Christ in the sanctuary definitely questioned for the first time. Two of our ministers, who had been laboring in an overseas field, came to the conference with what they thought was new light relative to the priestly work of Christ in heaven. They were very enthusiastic, and wanted to present their views. They were given a hearing before a group of ministers. Not persuaded that their views were unsound, both of these men left our denomination.

Their supposed new light was the claim that the priestly ministry in the heavenly sanctuary began with the fall of man, and that from then until the crucifixion, this ministry was in the first apartment or holy place. They claimed, further, that our High Priest entered the most holy place or apartment at His ascension, instead of in 1844. It is at once apparent that if this view is correct, Seventh-day Adventists are wrong in their teaching concerning the sanctuary, which would necessarily involve the 2300-day prophecy, and our application of Daniel 8:14. It also involves the integrity of the Spirit of prophecy, since the denominational view of the sanctuary with respect to the time feature is sustained by these writings.

This issue therefore becomes one of most serious import. If it is shown unquestionably that our Saviour's work as priest in the sanctuary began when He ascended into heaven, as is taught by our denomination, and that a priestly service did not begin at the fall of man

as is claimed by the advocates of this "new light" view, their claim collapses at once, and our denominational teaching relative to the time of Christ's entry into the most holy place stands impregnable to successful challenge. The issue did not subside with the death of the two men referred to. Others still urge these counterviews to our denominational teaching; and it is necessary that the issue be successfully met when it is encountered.

We have been teaching for nearly a century that the judgment began in 1844, or as otherwise expressed in our published views, the "cleansing of the sanctuary" began in that year. More specifically stated, we teach, and have taught through the years, that in 1844 Christ entered the most holy apartment of the sanctuary in heaven, there to perform the last phase of His work as high priest. At the conclusion of His priestly work, all sins of the penitent will be blotted out, thus cleansing the sanctuary. This phase of Christ's priestly ministry is the antitype of the atonement work done on the tenth day of the seventh month in the typical sanctuary of the Old Testament. The denomination has consistently taught during these years that the 2300-day prophecy of Daniel 8:14 refers directly to the closing phase of Christ's work in the sanctuary in heaven.

It is not my object to discuss the chronological aspect of this prophecy, by which the date 1844 is located as the time at which the work in the most holy apartment began. I am dealing in this paper with the counterclaim to Seventh-day Adventist views relative to Christ's ministry in heaven; namely, that a priestly ministry in heaven began in the first apartment as soon as man fell, and that Christ entered the most holy place at His ascension instead of in 1844, as above stated. This alternative to our denominational views on the sanctuary question is so far-reaching that it demands candid and definite attention. This paper is an attempt in that direction.

### I

THE crux of the whole question is this: (1) Did Christ or His representative officiate as priest in the heavenly sanctuary prior to His death or His ascension? (2) And did He, as claimed by our opponents, enter the most holy place when He returned from earth to heaven

instead of in 1844? To deal with the first phase of the question will dispose of the whole matter; that is, to show that our Saviour's ministry began after His ascension, will dissipate all the force of the claim of those who take issue with our denominational teaching on this point.

A key text for this discussion is in 1 Timothy 2:5: "There is one God, and one Mediator between God and men, the man Christ Jesus." That His Son might become our mediator, God gave Him to the human family. He did not lend Him to the world, but *gave* Him to our race. The deepest mystery that can engage our thinking is the mystery of the incarnation. "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. Before He was born of woman, His name was announced, "Immanuel, . . . God with us." Matt. 1:23. The prophets foretold this incomprehensible manifestation: "Unto us a Child is born, unto us a Son is given." Isa. 9:6. Another of the prophets spoke of the same marvelous mystery:

"Thus speaketh the Lord of hosts, saying, Behold the Man whose name is The BRANCH; . . . and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both." Zech. 6:12, 13.

"Behold the Man" is God's word to us. It was *the man* who became our High Priest, and is the Mediator between us and God. The most wonderful theme for contemplation is the fact of the incarnation. Note here what the prophet says: He "shall sit and rule upon His throne; . . . He shall be a priest upon His throne." This does not say He *is* priest, but He *shall be* priest. In Zechariah's time, His priesthood was future; and the prophecy had its fulfillment when this Man ascended up on high and sat down at His Father's right hand. "Behold the Man," said God to us through the prophet. Likewise Pilate said, "Behold the Man." John 19:5. Pilate found no fault in Him.

Of all men who ever lived, this one Man had no fault in Him. He "was in all points tempted like as we are, yet without sin." Heb. 4:15. We have "such a High Priest" at the right hand of God to make intercession for us. (Heb. 7:25, 26.) Do not fail to note the thought that this man, this perfect man, is our Mediator, and that His intercession began after His birth in the flesh, and not before. Note by what experience He "*became* the author of eternal salvation."

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:7-9.

He, through suffering, "*became*" our Re-

deemer. "Christ *being come*" a high priest—implying necessarily that He was not a high priest before. Note Hebrews 10:12: "This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." So it is beyond question that our Saviour took His place at God's right hand in the sanctuary as our High Priest after He had made the great sacrifice, and not before that. Read further in Hebrews 9:11, 12: "But Christ *being come* a high priest of good things to come; . . . neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." By His own blood He "entered in once into the holy place." Hence again it is made clear that our Intercessor entered upon His work as high priest after His blood was shed.

## II

ONE more very important observation. Because of Christ's humanity, and His intimate acquaintance with human infirmities and temptations, He invites us to come boldly to the throne of grace. (Heb. 4:15, 16.) As our high priest He is in the sanctuary in heaven, at the Father's right hand. (Heb. 8:1, 2.) Then, "having therefore, brethren, boldness to enter into the holiest [holy places] by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith." Heb. 10:19-22. Observe here that the *way* by which we have access to His priestly ministry in our behalf is His flesh—through His incarnation. Faith in this most wonderful of all things—the gift of God to man of His only-begotten Son—gives us access to the intercession of our Mediator, the *man* Christ Jesus. Hence, "Behold the Man!"

To insist that there was necessarily a priestly ministry in heaven during the four thousand years from man's fall to the death of Christ is as inconsistent as to argue that Christ should have shed His blood immediately after the fall of man. We may ask, Why did not the death of the Son of God occur before a lapse of 4,000 years after sin entered the world? But can we of right question God's wisdom? Surely in His infinite wisdom He fixed the time, and "in the fullness of the time" Christ came.

It is possible to suggest certain reasons why the death of our Saviour did not occur long before it did. Although we are not dealing with that question here, we may consistently consider His life in the flesh and His death on the cross. The reasons for this are in the all-inclusive statement that our Mediator is "the *man* Christ Jesus." 1 Tim. 2:5. He had no salvation to offer in behalf of guilty man apart from His sufferings and death. He became man in order that He might taste of death in man's behalf. (Heb. 2:9.) He must know the frailties,

temptations, and liabilities of man, and must encounter and overcome all these, in order to be "a merciful and faithful high priest" for us. To this end He became man—took on Himself the seed of Abraham. (Heb. 2:16-18.)

Having thus been "tempted like as we are," and this "without sin," He is "able to succor them that are tempted." Heb. 4:15; 2:18. Therefore He bids us "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

### III

Note also the Scripture statement that Christ as our Mediator and High Priest has entered into the holy places (plural), thus implying that the antitype of both apartments of the earthly sanctuary is this side of His ascension. Therefore no ground is left for the claim that the priesthood of Melchizedek existed before the first advent, comparable to the service in the first apartment. The merits of Christ's substitutionary death were as real and as efficacious before as since His blood was shed. The sinner who offered his lamb in confession of his guilt just as truly showed his faith in the future death of Christ as we now by our confession show our faith in His death's having occurred.

One of the premises of the counterview to Seventh-day Adventist teaching is the claim that the "veil" in Hebrews 6:19 can be none other than the veil between the two apartments of the sanctuary. The following observations will help to dissipate this claim.

First, there were two veils in connection with the typical sanctuary. (Ex. 26:31-37.) In this text one of these is called the "hanging." In Numbers 3:25-31, each of the two curtains is called "the hanging." Reference is made to the second veil in Numbers 4:5, 15; and in Numbers 18:7, the veil mentioned is plainly the first curtain, or the hanging at the door of the tabernacle.

Second, in Hebrews 9:3, the second veil is definitely mentioned. From these scriptures it is clearly seen that the term "the veil" is used with reference to both curtains, or hangings—the one at the entrance to the sanctuary, and the other separating the two apartments. Hence the claim that "the veil" in Hebrews 6:19 must mean the middle or dividing veil, and that reference there is necessarily to

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## The Homeland (*Sermon Outline*)

By V. J. JOHNS, *Professor of Bible, College of Medical Evangelists*

I. TEXT: John 14:1-3.

II. INTRODUCTION: When the veil of sin and sorrow is lifted, and the reign of death is forever passed, what a joyful time that will be!

## III. HEAVEN OUR ETERNAL HOMELAND.

1. Heaven is a real place.

a. Men may spiritize it into a mystical abode. But it is a real place with forest-clad hills and never-fading flowers, where birds sing.

b. How do we know? Divine revelation.

c. Your Bible is true. Prophecy speaks. Science speaks.

d. Without the Bible the future is dark with uncertainty. No voice beyond the tomb—silent the cities of the dead.

2. Guidebook visualizes world to come.

a. Jesus has gone to prepare a place with many mansions.

b. Jesus is coming again to take us home.

c. Where is heaven? What? When?

d. This earth to be our eternal home.

(1) At the second coming—resurrection, translation. 1 Thess. 4:13-18.

(2) A thousand years in heaven. Rev. 20:4.

(3) We will spend eternity on this earth made new.

e. "We look for a new earth."

(1) Abraham. Gen. 13:14, 15. Received not the inheritance. Acts 7:5.

(2) Blessed are the meek. They shall inherit the earth. Matt. 5:5.

f. Isaiah's description. Isaiah 35:6; 21, 22.

3. A new creation involved.

a. Out of ruin comes restitution.

b. Those resurrected have spiritual body—form, flesh, bones.

(1) Jesus after His resurrection. Luke 24:39.

(2) A disembodied spirit does unnatural violence to God's making of a man.

4. Jerusalem, the capital city.

a. Where stood the cross, the throne shall stand. Zech. 14:4.

b. The tree of life; the river of life.

c. Gold for paving brick.

d. We shall visit the city. Isa. 66:22, 23.

e. The temple of God with men.

## IV. CONCLUSION:

1. I want to be there. I must not barter away the mansion built with nail-pierced hands.

2. Jesus wants you to be there, too.

a. No sin is immortalized.

b. Look upon Jesus for transformation of life.

c. Suffering, then glorification.

3. Open ye the gates of pearl, and enter in.

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# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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❏ Lessons learned too late are of little value

## CHERISH THE FREEDOM TO EDUCATE

By W. P. BRADLEY, *Secretary of the Far Eastern Division*

THE freedom to educate is a priceless privilege, yes, more than a privilege. It is a right that should be cherished and protected, and employed for the future good of the church.

"We never miss the water till the well runs dry," is a well-known proverb, the sad truth of which has been experienced by all. The best gifts of life may become so common to us that their value is not appreciated until after they have been removed. When the summer is passed, and the fields are brown under the bite of the frost, and the trees hold aloft their naked skeletons of limbs, and the songs of the birds are but a memory, how we long again for the green of the meadows and all growing things! But the seasons move forward as a part of the inexorable flow of time. Fortunate, indeed, are the insect colonies which have not whiled away the precious hours of the lazy summer days, but have stored beneath the destructive reach of the frost an ample supply of food for the long winter.

During the past decade there has been a decided drift of opinion in many parts of the world concerning the function of education. Stealthily in some places, openly and brazenly in others, the right of the parent or of a minority group to educate has been challenged, and often the privilege of so doing has been abrogated. Concurrently with the passing of other phases of individual freedom has passed in many instances the freedom to educate children according to principles held as individual convictions. Stress has been placed upon the place of the state, its predominant position and supreme authority in realms that deal with the molding of the thought of the coming generation. Formerly the churches played an important role in education, and in some cases controlled education completely. Or liberal-minded men, charged with the task of forming a philosophy of education and putting it into practice, did so along generous and democratic lines. But even though education might be made a compulsory matter by the state, the right of the parent to have something to say about the kind of education to be given was recognized.

Now we see a different state of affairs. Education has been seized and is being ex-

ploited as an instrument of policy and rule. A government with broad powers over education has the best opportunity to perpetuate itself, and is jealous of education which does not serve its own ends. Sweeping modifications of educational practice are made, not by the well-considered judgment of a group of educators with the best good of the people in mind, but by governmental decrees which affect the thinking of the future generation. In countries that have formerly pursued broad policies in education, the people have complacently allowed privileges to be stolen under the plea that the only successful way to combat the totalitarian program is by the use of efficient totalitarian methods.

This is no imaginary picture of conditions, written to alarm. It is a sober statement of an actual trend observed in many countries of the world. It is difficult to convey to those who have not experienced it, the feeling of futility which comes as avenues are closed up, as restricting regulations draw closer and tighter, until all individual freedom and initiative are gone. Finally the school is placed by force in the common groove, and any effort to develop peculiar features or a distinctive spirit is altogether lost.

### Grasp Opportunity That Still Obtains

If our workers and people generally understood these things, would they not show a greater appreciation of the liberties which they still enjoy, and make a greater effort to avail themselves of their priceless privileges? Shall we always be able to enjoy the privilege which is now ours of conducting schools according to the ideals of the church? Evidently not, for we are warned that "all schools among us will soon be closed up."—*Testimonies, Vol. V, p. 156.* While we still have this opportunity to operate schools according to our own plan and philosophy, should it not be our aim to accomplish all that we humanly can in Christian education? Is there any circumstance that can excuse us from this supreme responsibility to our children and youth of doing for them all that we can while we may?

The passing away of neglected opportunity is always a tragic event. No amount of remorse can restore the losses which we sustain

if we refrain from taking advantage of the present fleeting months and years. One year in a Christian school may affect the eternal destiny of our sons and daughters. How much more could we all do if we knew for certain that we had just one more year of free Christian-education opportunity! Lessons learned too late are of so little value in mending damage done. "God speaks to His people in blessings bestowed; and when these are not appreciated, He speaks to them in blessings removed, that they may be led to see their sins, and return to Him with all the heart."—"*Patriarchs and Prophets*," p. 470. May we be spared the sorrow of having to realize in the near future what "might have been."

## Shall We Engage in Public Debates?

By J. Y. YOVAN, Assistant Director, South Central Luzon Mission, Philippines

AS a denomination, we are one of the few who, in present practice, do not advocate the holding of public debates as a means of finding the truth or settling controversies. As leaders and ministers of the gospel of peace, we know well the Bible injunctions against debates on doctrine, or public discussions of controversial facts. There have also come to us through the Spirit of prophecy numerous counsels concerning the avoidance of such controversies, and the restraint that we should practice in this matter, as laborers together with God. There is, of course, permission to cope with *unavoidable* public discussions, when the challenger is injuring our interest and jeopardizing the cause of God. There are times when rejection of a challenge to public debate will do more harm than a frank and polite acceptance of the challenge. But if there is a way of avoidance without defeat for our cause, this is the better course to pursue.

In the Philippines, and probably in other countries in which orators abound, public debates are hard to avoid. But if we are involved in such discussions, we must always behave as gentlemen. We must be men of courtesy and love, clothed with the beauty of humility in Christ Jesus. We should manifest a righteousness in the heat of battle that equals our righteousness in the realms of peace. After all, we are not fighting alone. God and His holy angels are ever with us on our side. It does not seem honorable for us to shame an adversary, or rail upon his character or that of his religion. Anything we say in antipathy instead of sympathy, any menacing act instead of decorum, will react to the discredit of our good faith and our reputation.

Sometimes our evangelists invite public debates. They may not directly challenge, as others do, but just the same their sermons contain attacks that create counteractions. There are sometimes expressions, postures, and ges-

tures that arouse the ire of the listeners. The display of a blatant voice, shallow learning, and unrefined behavior all tend to stir other men to call for public clashes. Let us overcome these faults. If we have been blameless in our manner and presentation, and a rash challenge comes to us, then let us, like men of God, rise to the occasion and defend the bulwarks of our faith.

Another subtle cause of public debate is that some of our inexperienced workers speak in a boastful way of their victories over ministers of other faiths. If they have won a verbal tilt somewhere, or garnered one or two laurels in public debates, they sometimes spread the news, bragging over their victories, thus inciting other gospel ministers who clamor for public verbal combat. If we have had triumphs in the past, let us not tell about them. Let others do this. This is one sure way of gaining the respect and admiration of men.

An argumentative presentation of a subject is a sure way of inviting debates. You may be unaware of the fact that you are teaching your audience to argue with you. If it is necessary to reason argumentatively on any doctrine it is best to put such reasoning into the first half of the sermon, and then hold the rest for exposition, narration, or exhortation. If you close your sermon with a touching appeal, any seeming tartness in the early part of the sermon will soon be forgotten.

Sometimes our own members are the first to detect and criticize our uncalled-for raillery and unbecoming behavior. Our more pious colaborers shake their heads at times when recollecting such episodes. We must not forget that even should we enter into public debates, we stand as emissaries of life and death between God and our opposers, and between God and our own people. Our opponent is really of little importance and significance in the sight of God.

In debates, we should not simply essay to vanquish the enemy. Far more important than this is the edifying of our fellow workers and our own laymen. This should be uppermost in our minds. We should endeavor to gain new converts, and simultaneously reestablish the flock.

In summation, I would not encourage any novice to seek public debates, unless they are forced upon him by inevitable circumstances. But once we become involved in public discussions, let us be fully prepared, widely read, and temperate in all things in the handling of such encounters. Victory is sure to come if we are well prepared. These supplementary helps may aid us in reaching the crest of victory. But above all else, victory will come because of the work of the Holy Spirit.

Finally, brethren, let us don the righteousness of Christ on any occasion upon which we are called to witness. Let us always glorify God in our lives, words, dealings, and decorum.

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## THE HEART OF TRUE EVANGELISM

By ELMER L. CARDEY, *Evangelist,  
Cape Town, South Africa*

IN the message of Revelation 14:6, 7 there is a clear call for both public and personal evangelism. The angel in his flight tells the message to the masses—every nation—and to the families—every kindred. Our pattern for evangelism has been given to us very clearly in the writings of the Spirit of prophecy. The nearer we conform our mode of preaching and follow-up work to that pattern, the greater will be our final success in winning souls for Christ. We read:

"In the work of many ministers there is too much sermonizing and too little real heart-to-heart work. There is need of more personal labor for souls. In Christlike sympathy the minister should come close to men individually, and seek to awaken their interest in the great things of eternal life. . . . Ministry means much more than sermonizing; it means earnest personal labor."—*"Gospel Workers,"* p. 185.

Hearts everywhere are yearning for love and sympathy, and this can be imparted not only through the public address, but through the personal touch as well. These days of trouble call for a personal ministry more than ever before. Again we are told:

"When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. . . . But the hearts of those who do this work must throbb in unison with the heart of Christ."—*Id.*, p. 187.

Here is to be found the very heart of true evangelism. Many hearts can be won to Christ through the public call to obedience, and many more can be gathered into the Master's fold by personal work and personal appeal in the home. As we recount the many blessed experiences in bringing souls to a decision for Christ and His message, we think of the best ones as being those experienced by the side of a struggling soul who was making his final decision to serve his Lord and Master.

While laboring in great centers of population, where the people are more or less conservative, it has been my experience, especially in late years, to find that if the personal side of evangelism is given greater prominence, much more will be accomplished, and the work will be more strongly established. It is well for us to make every effort to draw large audiences to our meetings; but let us bear in mind that the most of those who come, perhaps only a few times, will never be brought to a full knowl-

edge of the message unless we devise ways and means to follow them up in a personal way. To make contact with the honesthearted people is our first and greatest duty. I have found certain ways of doing this to be helpful, some of which I shall relate.

At every public service, secure the names of people who wish reading matter to be sent to them free. This may be done by passing out cards, either before or after the sermon, and by the workers mingling with the people before and during the song service, securing names of the more conservative class who object to signing cards. Names may also be secured from the church members through the newspapers. This may be done by inserting a few lines at the bottom of advertisements, stating that free literature will be mailed to anyone who is interested in the subjects that are being presented, and who is unable to attend all the meetings. From this source alone we baptized a number of people in a recent campaign in Cape Town. Our experience teaches us that at least 5 per cent of the people in any community will read our literature, if rightly approached. In some places it may reach 10 per cent.

### Filing and Checking the Names Secured

The names are placed on cards and filed by separate weeks. To these we send a carefully selected series of sixteen numbers of *Present Truth*, which deals with the message up to and including the Sabbath, the change of the Sabbath, the seal of God, and baptism. On the back of the card that contains the name of the person to whom the paper is being sent, a record is kept of the paper sent and the date of sending. At the public meetings we have found it helpful to ask for a show of hands of all who are receiving the papers. This encourages others to ask for them, and also gives us a check on those regular in attendance. We have not found it possible or advisable for the workers to visit the hundreds of names that come in while the papers are being sent out during an effort. We would rather allow the reading matter to make the impressions, as the Holy Spirit leads the people in study. We have marveled many times of late to see how thoroughly the people are indoctrinated by reading the papers, before a single visit has been made.

When next to the last paper is sent out, we send with it a questionnaire and a self-addressed stamped envelope. Five simple questions are asked: 1. Have you read and enjoyed the papers? 2. Are you a believer in Jesus Christ as man's only Saviour? 3. If not, are you willing to accept Him? 4. Do you believe the special truths as presented in the papers? 5. Would you care to have Bible studies in your home?

Only a quarter or a third of the people will fill out the questionnaire and return it. But with these, immediate work should begin. The worker need not go through a series of extended studies with many of these, but can at once meet them on the common ground of belief in the Sabbath. The other names should be visited as rapidly as possible, and openings secured for studies. When workers become experienced in making openings among those who have read the literature, we find that at least 50 per cent of the people will take studies.

Large results will be obtained only as each worker becomes a persuasive soul winner. *Workers must learn that it is not enough to visit, or answer questions, or even to hold a study. They must learn that art of all arts—how to bring people to a decision for Christ and His truth.* To assist in this, we must accompany each worker on some of his visits, and give him the benefit of an evangelist's experience in getting decisions.

Then, too, it is well to set a goal for each worker regarding the number of souls to be brought to baptism. When effective work is done by experienced workers, it is utterly surprising what a large percentage of the people who consent to take studies after reading the literature, finally take their full stand for the message. How true is the following statement:

"The Lord desires that His word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor. This was Christ's method."—*Christ's Object Lessons*, p. 229.

Too many of our efforts stop just short of the mark. We visit the people and scatter the literature, but not nearly enough effort is made to get the people to decide for Christ and His truth. With a heart filled with the love of Christ working for lost souls, very few indeed will resist the personal invitation to come to Jesus. This we know by many, many experiences.

As the next step it is well to take the names and begin to list them in the following classes: (1) Those who are definitely keeping the Sabbath and desire baptism. (2) Those who have consented to the message, but who have not yet fully surrendered. (3) Those who are receiving instruction through regular studies. After each baptism, we revise the lists, bringing into class 1 those who are to be prepared for the next monthly baptism, and into class 2 those who have made advancement from class 3.

Once each week the entire list of names should be carefully studied at a workers' meeting, and prayerful counsel given to each worker in bringing the people to the final decision.

One of the first laws in commercial salesmanship is that a careful list of prospective buyers be kept and reviewed week by week, to seek a reason why prospects have not purchased the offered goods. The fitness and attitude of the salesman must be considered, as well as the ability of the prospect to purchase. If a similar checkup is made on the prospects we gather through our efforts, it will be surprising to see how large a percentage of these prospects we are able to bring into the church.

## The Ideal Quarterly Service

By J. A. WASSENMILLER, *Pastor,*  
*Chicago, Illinois*

CONDUCTING the quarterly ordinance service is one of the most sacred duties a minister is called upon to perform. That the procedure be carried out according to the principle set forth in the Bible is very important. When the officiating minister nears the table or altar, he steps, as it were, on holy ground. This service should be a sacred occasion to the minister as well as to the church. Jesus, the great Redeemer of this world, is holy. The angels declare: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Therefore, since Jesus is holy, the symbols that represent Him must also be holy.

G. B. F. Hallock, speaking of the Lord's supper from the Protestant viewpoint, says, "The sacrament of the Lord's supper is the holy of holies in the temple of Christian worship." If there is a people on earth today who should take the lead in teaching the sacredness of the Lord's supper, it should surely be God's chosen people. As a denomination we do recognize its sacredness, since we permit only ordained ministers to preside over the ordinance of the Lord's house. On this occasion the officiating minister is taking the place of a priest, standing between God and His people, not by offering a lamb and carrying the blood into the sanctuary, as a type of Christ to come, but by using those sacred emblems of the Lord's supper as a reminder of the time when Jesus, the true Lamb of God, gave His life for the sins of the world.

The service of the Lord's supper is just as holy today as it was when instituted by Jesus Christ. Jesus is still present when this sacred ordinance is celebrated. We read in "The Desire of Ages:" "It is at these, His own appointments, that Christ meets His people, and energizes them by His presence."—Page 656.

In most churches this service is conducted on the next to the last Sabbath of the quarter. The ordinance of the Lord's house should be

announced at least one week before the time of the service. The church clerk, deacons, and deaconesses should take down the names of those who were not present when the announcement was made, and invite them by a personal visit during the week. Or the clerk may send them a card urging them to be present.

On the occasion of the Lord's supper, a minister should never appear before the waiting congregation without having something timely to say. The sermon should be short, but to the point. In his book, "Ministerial Life and Work," W. H. Griffith Thomas, giving hints for sermon preparation, says:

"We must think ourselves empty;  
We must read ourselves full;  
We must write ourselves clear;  
We must pray ourselves keen."

If time permits, about ten minutes should be spent in a testimony meeting after the sermon. Then a general expression of the people should be taken by having the congregation rise for entire consecration to the Lord while the minister offers a short prayer. The congregation then separates for the ordinance of humility. In churches where there is only one room, a curtain is drawn across the room, using one section for the brethren and the other for the sisters. The basins, towels, and water should be provided beforehand by the deacons and deaconesses. In cold weather the water should be warmed. There should be enough basins and towels so that half of the congregation can be served at one time. Those officiating should keep a watchful eye on the congregation, so that no one is overlooked.

After the ordinance of humility, the brethren and sisters reassemble for the Lord's supper. The wine poured into the individual glasses and the emblems should be put on the table by the deaconesses before the preaching service begins. It is the bread (not the plate), the wine (not the glasses), that is the type of Jesus. The minister and the elder take their places by the table on which the bread and wine have been placed. After singing a hymn, the minister removes the white linen covering from the bread, and then reads 1 Corinthians 11:23, 24, after which the ordained minister or the ordained elder of the church asks the blessing of God on the emblems.

The whole congregation should kneel while prayer is offered for the bread, and also during the prayer for the wine. While breaking the bread, the officiating minister makes some timely remarks or repeats suitable Scriptural texts. Or the congregation may sing a stanza of a well-known hymn.

When the bread has been broken, I follow the practice in my church of asking the congregation to rise and remain standing while the deacons, who are seated on the front row of seats, serve the members with bread. It is an honor to the Unseen Guest to rise for

the partaking of the bread and the wine, and to kneel while the blessing is pronounced on these emblems. If an earthly monarch should come into our church, we would all rise to our feet to show him respect and honor. Then is not the King of kings worthy of the honor of our rising for the serving of the bread and wine when He visits us on such an occasion? We read in "Steps to Christ," "The angels love to bow before God; they love to be near Him. They regard communion with God as their highest joy." —Page 98.

Each person should retain his portion of the bread until the officiating minister has been served, so that all may partake together. When the deacons return from serving the congregation, the minister serves them; then one of the deacons, taking the plate, serves the minister. If two ordained men are officiating, they serve each other. ("Minister's Manual," p. 18.) All should be seated and offer silent prayer while the bread is eaten.

Then the minister rises, covers the bread with white linen, uncovers the wine, and reads 1 Corinthians 11:25, 26. The congregation should kneel again while the blessing is asked on the wine. The minister or the elder (if both officiate) should ask the congregation to rise while the deacons serve them with the wine. All participants should wait until the minister has been served before they are seated to partake of the wine, while they pray silently. The deacons rise again, gather the cups, and bring them to the minister, who covers them with the linen cloth. In the *Review and Herald* of June 7, 1898, we read:

"The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table; unleavened bread is the only correct representation of the Lord's supper. Nothing fermented is to be used. Only the pure fruit of the vine and the unleavened bread are to be used."

After the closing hymn is sung, the congregation should be dismissed with the benediction. It is appropriate to remember those who are bedfast at the time of the Lord's supper. The minister, elder, deacon, and deaconess should visit them, and serve them with the Lord's supper. It is well to notify them beforehand. The great mistake is sometimes made of serving the sacred emblems to children who are not members of the church and who are not able to discern the Lord's body. Our Lord is thereby dishonored. We cannot be too careful in handling these sacred emblems of the Lord.



#### Music for Quarterly Services

☞ THE hymns which follow (all taken from "Christ in Song") may be played during the time the congregation is separating for the ordinance of humility. It will be noticed that several of these are in the same key, or closely

related keys, into which they may be easily modulated. For the convenience of the organist or pianist, these might be taken out of old hymnbooks and arranged on a large cardboard, thus making them all available at one time without the necessity of turning from page to page and from book to book.

Title	Number
"Jesus Paid It All" .....	107
"My Faith Looks Up to Thee" .....	108
"Just as I Am" .....	145
"I Remember Calvary" .....	395
"Walking With God" .....	295
"A Closer Walk" .....	160
"More Love to Thee" .....	297
"Near the Cross" .....	289
"My Jesus, I Love Thee" .....	299
"For Us" .....	334

During the breaking and passing of the bread, these hymns, likewise taken from "Christ in Song," may be played:

Title	Number
"Break Thou the Bread of Life" .....	384
"While in Sweet Communion" .....	462

For the passing of wine, the following three hymns from "Christ in Song" are suggested:

Title	Number
"There Is a Fountain" .....	146
"The Wondrous Cross" .....	172
"Chief of Sinners" .....	139

The studied co-operation of the organist can do much to avoid confusion, and bring the spirit of worship and beauty into the celebration of this solemn ordinance.

MRS. JOHN E. WEAVER.

## How to Speak in Public\*

By ELISABETH FERGUSON VON HESSE,  
*Famous Voice and Speech Teacher*

**I**F you're going to make a speech—congratulations! You will never have a better chance to get acquainted with yourself. In the order of their importance, you have these three questions to consider: How do you look? How do you sound? Do you have something to say?

Your first contact with your audience is *before you speak*, when they get their first glimpse of you. . . . Choose a straight, hard, platform chair of average height. But that is not enough. You must sit calmly and relaxed. . . . Act poised and unruffled, and it will actually help to make you so.

Days before you are to appear, make a date with yourself before a full-length mirror. Imagine that you have just risen from your chair and are walking forward with purpose and confidence to address your audience. Your

\* Reprint suggested by Elder H. A. Vandeman, of Minneapolis, Minn. Copyrighted, 1940, by the Kingsway Press, Incorporated, New York City. Reprinted by permission.

head should be held proudly, set right on top of your spinal column, and not sticking out like a turtle's. Flatten the abdomen, bring the chest up and forward and the shoulders down—not only down, but loose and relaxed. Those free shoulders of yours not only are important to your posture, but they help you to talk well. Shoulders held high, unconsciously hunched, tighten the throat muscles and make the voice harsh and tense.

Now look at your feet as you walk toward the mirror. Do both feet "toe out" unbecomingly? They ought to track in a straight line, one foot about two inches in front of the other. Unless you have been a tightrope walker with a circus, I am sure the practice of this technique will benefit you. . . .

While you are speaking, never allow your body weight to settle into your waistline, or back on your heels. Carry your weight well forward on the balls of your feet, and you will have that desired "on your toes" look. It's hard to be the master of the situation if you just follow your stomach around. A poised tone can come only from a poised body. . . .

A misconception that starts many speakers off on the wrong foot is the notion that a bored, sophisticated expression gives a touch of the exclusive and exotic. All such an expression does is to make you look uninteresting. Bored are people who are bored. Not long ago a friend and I were members of a lecture audience. The speaker of the occasion was a famous woman novelist. My irrepresible friend whispered to me: "She looks like baby did after he swallowed a panty button—has something inside but can't get it out!" And that was exactly the way the speaker's talk sounded—but-toned up! You won't run the least risk of looking that way if you know your subject disturbingly well, and let the joy you have had in preparing your subject illuminate your face. All you have to do about your facial expression is to leave your mask at home. Audiences are keen to respond to speakers who are interested enough to be interesting.

Now you are standing before your audience. . . . The introduction is over; you are ready to start talking; so now you—*Wait a moment*. It is a time of measuring. You are measuring the audience, and they are measuring you. Before you utter a sound, allow this pregnant moment of silence to slip past. If you plan it, it will increase your confidence, and will give the audience the impression that you are wholly at ease as a public speaker. This is the time to take one or two *wide* breaths. A wide breath is one that stretches *at the sides* an imaginary rubber belt around your waist. This kind of breathing is an excellent cure for stage fright. It gives you time to get your speech machinery organized, ready to launch your opening sentence. Wide breathing steadies your nerve, quiets your thumping circulation, bolsters a queasy stomach.

It also stretches that all-important muscle, your diaphragm, which forms the "floor" of your speaking voice. It is a suspension bridge of muscle which dominates your voice control. Breathe at your waist, and don't lift your chest. You talk only as well as you breathe. If you wish an easy, floating tone, it must flow from a steady column of air impelled by the bellowslike action of the intercostal and waist muscles. You can't get such a column from high breathing, which gives instead a thin, high, unbalanced voice.

There is always the possibility that you won't recognize those first sounds as being your own voice! So, if you sound like a phoebe bird, don't become panicky. The first sentence of a speech is often higher-pitched than normal. Pull your voice down a notch or two, and roar out at your audience just to show them you aren't afraid of the big, bad wolf called fear. This may be a bit startling to your audience, but it will arrest their attention, and think of what it is doing for you! Besides, the best you can do will not be much of a roar at this beginning moment. Once you are started, there will be little danger of stage fright getting to first base.

### Practice in Front of Your Mirror

All of these things can be—and should be—practiced in front of that long mirror of yours. There are other measures necessary in establishing a good speech pattern. Cultivate a sensitive ear. Learn to listen *creatively* to other voices as well as to your own. "Is my voice too high? Is it nasal? Do I talk too fast? Am I clumsy in the use of my speech tools?" are all questions you might well ask yourself. The answers come more easily if you form the habit of listening intelligently to other voices. We all "speak by ear," unconsciously imitating the kind of speech we hear. When you hear a high-pitched, penetrating voice, you can consciously decide that you will not split the air with similar tones. If you are pleased with the richness of a friend's voice, imitate the sound by trying to create in your own speech pattern the same lovely quality.

Above all, make a real effort to *speak plainly*. Say it, now—"Speak plainly." Say it several times, and *do it* as well as say it. Does a frozen upper lip that scarcely moves, shut out the fire from your speech like an asbestos curtain in a theater? This is where a mirror will help you check up on your speech pattern. Look into it, say, "Pick it up! Pick it up! Pick it up!" and see that your upper lip does it. Repeat phrases before the mirror, and check on the flexibility and willingness to move of your lips, your lower jaw, your tongue. If practiced at home, it may prevent persons in your audience from muttering to neighbors during your speech, "I can't understand a word."

One more type of speech exercise you can practice privately. That's the business of get-

ting "ups and downs" into your speech. Most voices have a speaking range of only three or four tones, making them monotonous, drab, and flat. Develop a range of at least six or seven tones—ten tones are better, though of course you will use the extremes but seldom. Don't be afraid of your *deep* tones. Most people overwork the higher notes.

Let yourself go in reading a poem or some dramatic bit. . . . Strive to find beauty in your own tones. Sing when you talk. You'll get to like your own voice! Use melody artistically and adequately, and your audience will remark, "What a lovely voice!" Fit your speech tempo to the thought you are expressing. Some ideas call for rapid utterance; others should be delivered deliberately. Too much verbal speed requires effort on the part of listeners to understand you, and does not give time for singing tones to follow up.

You can have excellent delivery and something vital to say, and still rate as an uninteresting speaker if you don't organize your material well. Fortunately, this does not require genius, but it does demand effort and ordinary intelligence. . . .

Your first few sentences should dispel the initial stiffness between you and your audience. You will plan your first words carefully to establish a friendly group relationship. It is well to memorize the first sentence of your speech. This sentence should be arresting, . . . as Dr. Richard Burton said when lecturing at Chautauqua, New York, "Good afternoon, Human Beings!" That made me sit right up in my seat! . . .

What you say during the *first ten seconds* of your speech is of vital importance. Light a fire and keep it burning in the minds of your hearers. Don't be stingy with your crucial lines. If you do, your audience will be "h-humming" in no time. No, indeed, this technique is not for you. You must make your audience come alive with your very first sentence.

There are only a few taboos. Leave the perpendicular pronoun out of your first sentences. Another personal pronoun pitfall is "you." To illustrate, do not say, "You must not—" It has a holier-than-thou flavor. In this case, substitute "we," thereby including yourself with the audience. This gives more leeway for your remarks. All audiences enjoy a speaker who directs humor at himself.

### Build Your Speech Around a Central Pattern

Of course your speech should be built about a central theme, a motif to which your references constantly revert during your discourse. Your introduction should give a blueprint of what is to follow. Dr. Harry Emerson Fosdick does this superbly. With a number of key phrases introduced, the lecture follows a logical pattern, and each phrase calls to mind its preceding thought. Anecdotes, illustrations, quotations, provide the color and drama and hu-

man interest that make a speech come alive. Questions are useful, too—they flatter your audience and keep you from sounding too cocksure.

Your climax, your last sentence, your exit line, should be as carefully chosen as your first sentence. There are nine and twenty ways of constructing tag lines, and every single one of them is right—the main point being that you must know it is a climax and treat it as such. This last line may be the only one your audience will remember. Like your opening sentence, it should be memorized. Why? You may have to finish your speech before you had planned, because of program difficulties or other speakers' overrunning their time. Or—though I hope not—you may become confused in the middle of your speech and have to make a forced landing, which can be made smoothly if you have your exit line handy. No one will know you hadn't planned it that way!

Haven't you ever listened to a speaker who, after an hour or so, arrives at what is apparently the end of his discourse—only to go on and on for another twenty minutes while you . . . get more and more restless as you realize you are missing the last bus? The pleasure of the lecture is spoiled when the speaker does not know how to conclude.—*Your Life, April, 1940.*

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## BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

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### Establishing New Converts

By ROSE E. BOOSE, *Bible Worker,*  
*Santa Ana, California*

IN recent months I watched with interest the growth of a church edifice. For weeks and months, careful labor and painstaking effort were put into the foundation and framework of the building. Into the foundation, which was laid deeply in the ground, went cement and rock and steel. Into the framework went heavy timbers, steel girders, studdings well anchored, floor joists braced by thousands of small pieces of lumber which were interwoven, as it were, into that structure. The electric wires were incased in metal tubes for safety's sake. Bolts and nails—thousands of them—were put in sure places. The workmen spent weeks and months on this foundational part of the building. They know that the foundation was well laid, the framework solid, and that it will stand the strain to which it will be subjected in the future. None of their work is visible now. The people who come and go through the doors of this beautiful building never give a thought to the foundation work.

Was it not a waste of time to spend so many months on work which no one will see or think about? By no means. The builders saw the finished building before the foundation was laid. They knew it would pay to give the foundation the most exacting attention, regardless of the time needed for such work.

Should work for souls be done with less care? Let the early instruction of the new believer be such as will enable him to endure trials and opposition, to resist temptation of the enemy, whatever it may be, and, with a faith firmly established upon the word of God, stand unmoved.

The apostle Paul wrote some timely admonition to the church at Colossae: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught." Col. 2:6, 7. This admonition is needed today as much as then. Let us look at this text in reverse: (1) *taught*; (2) *stablished in the faith*; (3) *built up in Him*; (4) *rooted in Him*; with the result that we *walk in Him* and are "complete in Him." Verse 10. Here we have a number of definite steps in the experience of the Christian, which, if heeded, will produce a natural growth, and develop into a full and complete fellowship with Christ.

1. THOROUGH INSTRUCTION.—We have just seen the importance of foundations. "As ye have been taught," is the foundation for the Christian experience. The initial instruction of the new believer is of primary importance. Without a thorough knowledge of the word of God, it is impossible to become "stablished in the faith." One writer has said: "When you tell a man to believe, give him something to believe. . . . Faith must have a foundation. Faith cannot float in thin air."

Those of us who have been long in the way know that we have a "Thus saith the Lord" for every point of doctrine, but sometimes new believers are brought into the church without knowing for themselves a "Thus saith the Lord" for the teachings and practices of the church. The reason for this is that they have not been well taught in the beginning. When the foundation is poorly laid, it is no wonder that so many become discouraged and fall out by the way before they grow into mature Christians and find their place in the church of God.

2. "STABLISHED IN THE FAITH." The faith here mentioned is that system of doctrine given by revelation of God. The word "doctrine" means, according to Webster, "That which is taught; . . . a principle, . . . or the body of principles, in any branch of knowledge."

There is but one everlasting gospel, and it has been given to man by divine revelation in a system of doctrine. The doctrine of Jesus Christ is as unchangeable as its Au-

thor. In this doctrine the new believer must be thoroughly instructed. The teachings which constitute the message for today are the framework for substantial Christian experience, and become the surety of faith. At this point Christian experience begins, but it does not end there. The doctrine of Jesus Christ, the only Saviour from sin; the need of confessing and forsaking sin; accepting forgiveness and justification from sin, by faith; baptism and church membership—these phases of the message are essential to an intelligent beginning of the new life in Christ.

Let it be understood that a formal knowledge of doctrine, however correct it may be, will not take the place of the heart experience of the new birth. Yet, again, we are told that we are "born again, . . . by the word of God, which liveth and abideth forever." The evidence of the new birth is a glad and willing conformity to the revealed will of God in all things. The will of God is given us in His word. So again, emphasis must be laid on faithful teaching of the Word.

3, 4. "ROOTED AND BUILT UP IN HIM." When the new believer is baptized into the church, he must be rooted and built up into a fruit-bearing tree. He should be taught the history of the church into which he has come. He should know the toil and sacrifice of the early believers in this message, in order that he may enter into a similar covenant of sacrifice with God for the finishing of the work which they so nobly began. He should be taught the principles of organization, and the workings of the church through its various lines of endeavor. In this manner he will understand that every avenue of service is established for one purpose, that of proclaiming the third angel's message to all the world in this generation.

The providential leadings of the Lord, through the Spirit of prophecy for the development of our health and educational work, as well as the opening of mission fields, should be taught. In knowing the background and reason for our strong program, he will be better able to find joy in co-operating in service with the church body.

The new member should be rooted in the Sabbath school. As a rule, this can best be done by placing him in a class that is taught by some lay member. Of course the class and the teacher must be carefully selected. In this manner, new friendships are formed, and new attachments made, which will remain after the worker is transferred to another field of service. When at all possible the new member should be rooted in the prayer meetings of the church. The worker can do much by his own attitude to make the prayer meeting a desirable place to go. When one comes to the prayer meeting with a glad heart, he will be blessed.

*The Ministry, June, 1941*

The new member must be rooted in some line of service in the church. If musical talent is his, it should be put to use. He will then feel that he is contributing to the interest of the services, and it will be a factor in binding him to the church. To the women, the Dorcas Society is an appealing field for service. In contributing to the activities of the church, all will have a deeper interest in it. Here also new friendships will be formed with members of the church, which will prove a blessing. One source of great disappointment to new members is their loss of former friends and lack of new associates. This situation must be tactfully bridged by those responsible for the establishing of new members.

A new convert is not rooted and built up in new surroundings in a day or a week. It takes time to see this achieved, and failure here is responsible, to a large degree, for the loss of so many members in the first year after they come into the church. Careful study should be given to establishing the new members in the church family, caring for them till they are "rooted and built up" in Christ and in fellowship with other believers.

"If any man's work abide which he hath built thereupon, he shall receive a reward." 1 Cor. 3:14.



## The Fishermen

*By the late MRS. L. D. AVERY-STUTTLE*

"SEE, Master, see, we have toiled all night  
 'Mong the shadows dark and grim,  
 While the pale moon hid her face from sight,  
 And the stars were shining dim,  
 We have toiled all night, till the morn's gray light  
 Shone faint in the eastern sky;  
 But still, dear Lord, at Thy gracious word,  
 We will lower the net and try."

They cast their net on the ship's right side,  
 As the Master bade them do,  
 And though the net was strong and wide,  
 The fish came bursting through.  
 E'en thus it is on the sea of life:  
 We try, and we try again,  
 And we see no gain for our toil and pain,  
 As we fish for the souls of men.

Our hearts grow sick, and our spirits faint,  
 And our souls in anguish cry,  
 And we speed to Heaven our sad complaint,  
 "Must the toil of a lifetime die?"  
 Ah, fishermen lone, on the sea of life,  
 When the spirit is sick with pain,  
 Smile on in spite of the toil and strife,  
 For thou shalt not fish in vain.

For the Master's near; so we need not fear;  
 He will list to our humble prayer.  
 Without His aid we would be afraid,  
 But not while the Lord is there.  
 For under the spell of His magic word  
 The hardest of hearts will break;  
 So, fisherman, lean on the blessed Lord,  
 For, oh, He will not forsake.

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# PROPHETIC GUIDANCE IN EARLY DAYS

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Influence of the Spirit of Prophecy From 1844 to 1855

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## V. EARLY TIME-SETTING DANGERS MET

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

FROM time to time the assertion is made that in their early history Seventh-day Adventists frequently set time for the second advent of Christ. It may be truthfully stated that the Sabbathkeeping Adventists as a body, and the Seventh-day Adventist Church, have *never* set time, nor has the published organ of the group, the *Review and Herald*, ever advocated a definite time for the appearance of Christ.

There were two occasions, however, during the formative decade, when some individuals among the founders of the Seventh-day Adventist Church were involved in time setting—the first and seventh years after the disappointment. One experience in 1845 was before the Sabbath light had been generally received among the pioneers of the third angel's message. The second was in 1850 and 1851, when one of the workers, entirely on his own initiative, advocated a time message without the support of the body of believers. In each case the Spirit of prophecy played an important part in giving warning that such expectation was not well founded, and that those who continued to hold such views would meet with disappointment.

1845 TIME-SETTING EPISODE.—Not too much is known as to the direct basis of the 1845 expectation. However, in view of the inevitable conclusion reached by the majority of the Adventists soon after the disappointment—that their message for the world closed on October 22, 1844—it was not strange that some should look forward to the autumn of 1845 as a time of importance. Not a few anticipated the jubilee year of deliverance at that time. The following statement from James White, published May 30, 1847, gives us a picture of this time-setting expectation:

"It is well known that many were expecting the Lord to come at the seventh month, 1845. That Christ would then come, we firmly believed."—*"A Word to the Little Flock,"* p. 22. (Italics mine.)

Warning was received through the Spirit of prophecy, however, which averted a disappointment. Elder White continues:

"A few days before the time passed, I was at Fairhaven, and Dartmouth, Massachusetts, with a message on this point of time. At this time, Ellen was with the band at Carver, Massachusetts, where she saw in vision that we should be disappointed, and that the saints must pass through the 'time of

Jacob's trouble,' which was future. Her view of Jacob's trouble was entirely new to us, as well as herself."—*Ibid.* (Italics mine.)

While the full results of this experience are not recorded, it is apparent that those who accepted the visions were spared what would have been a keen disappointment.

1851 TIME-SETTING EXPERIENCE.—In 1850 the much-respected Joseph Bates, entirely on his own initiative, published a treatise on the sanctuary, in which the following paragraph appears:

"The seven spots of blood on the golden altar and before the mercy seat, I fully believe represent the duration of the judicial proceedings on the living saints in the most holy, all of which time they will be in their affliction, even seven years. God by His voice will deliver them, 'For it is the blood that maketh atonement for the soul.' Lev. XVII:11. Then the number seven will finish the day of atonement (not redemption). Six last months of this time, I understand, Jesus will be gathering in the harvest with His sickle, on the white cloud."—*"An Explanation of the Typical and Antitypical Sanctuary by the Scriptures With a Chart,"* 1850, pp. 10, 11.

This view was accepted by a few, mostly in New Hampshire and Vermont, but it was not taken up or advocated by the leading workers, aside from Bates. Then, on June 21, 1851, in a vision given at Camden, New York (published in *Advent Review and Sabbath Herald Extra*, July 21, 1851, p. 4, col. 2), the error of this time teaching was eliminated:

"DEAR BRETHREN: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"I saw that some were making everything bend to the time of this next fall—that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: instead of going to God daily to know their PRESENT duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily. In hope, E. G. WHITE." (Republished in *Review and Herald*, Oct. 21, 1937.)

In the *Review and Herald* of August 19, 1851, James White published an article which was clearly molded by the revelation given

Ellen White on June 21, though the vision was not mentioned. The article entitled, "Our Present Work," deals firmly with the time-setting issue:

"It is well known that some of the brethren have been teaching that the great work of salvation for the remnant, through the intercession of our great High Priest, would close in seven years from the termination of the 2300 days, in the autumn of 1844. Some who have thus taught we esteem very highly and love 'fervently' as brethren, and we feel that it becomes us to be slow to say anything to hurt their feelings; yet we cannot refrain from giving some reasons why we do not receive the time."—Page 31, col. 1.

Six reasons why he could not accept the time message were given in detail. We summarize them here as follows:

1. "The whole matter seems to us to rest on inference." "We confess that we have not been able to see it."—*Ibid.*
2. "The message of the third angel does not hang on time. Time is not in the least connected with it."—*Ibid.*
3. "We are now emphatically in the waiting time." "Give us time again, and we cease to be in a waiting position."—*Ibid.*
4. "Our present position relative to the truths connected with the third message, is

based on positive testimony, and is stronger than time can be, or ever has been." "Connect time based on inference with the message, and our position is weakened."—*Ibid.*

5. "If it is the purpose of God that time should be embraced, we think the brethren generally would be called up to it." "It has not been received only where those who teach it have traveled, and presented it as a subject of importance."—*Ibid.*

6. "To embrace and proclaim a time that will pass by, would have a withering influence upon the faith of those who would embrace and teach it."—*Ibid.* Continuing, Elder White wrote:

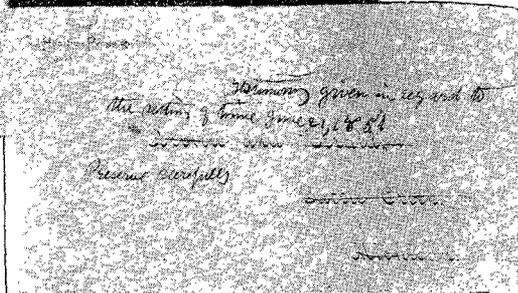
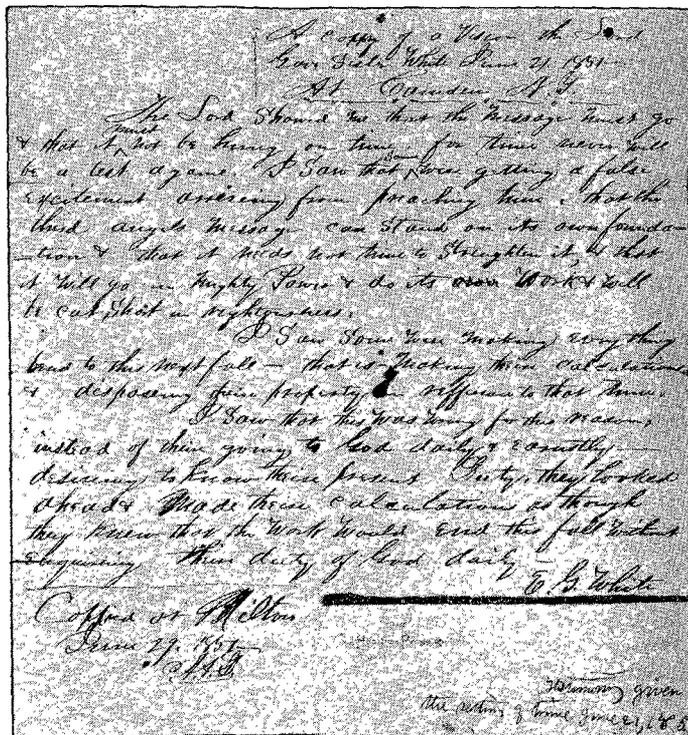
"It has been our humble view for the past year that the proclamation of the time was no part of our present work. We do not see time in the present message; we see no necessity for it, and we do not see the hand of the Lord in it. And we have felt it to be our duty to let the brethren know that we have no part in the present movement on time, and that we believe that our present work and present duty is to strive to be united in presenting those important truths embraced in the third angel's cry."—*Id.*, col. 2.

#### Dropped Before Expiration of Time

With the publication of the view given to Ellen White, and James White's clear-cut statement regarding the time, Joseph Bates and others who had taken up the time message, dropped it in the summer of 1851, before the expiration of the period. It was considered of such minor importance that it was not even mentioned in conferences held in the late summer, as noted by James White's second and last reference to "the time" in his report on the Oswego [New York] conference:

"The principal subjects presented were the 2300 days, the sanctuary, the commandments and law of God in the New Testament, gospel order in the church of Christ, and the 'good works' that God's 'peculiar people' should, and will, be 'zealous' of. The subject of the seven years' time was not mentioned. In fact, we know of no one in this State [New York] or in the West, who teaches it. Some may suppose from our remarks in No. 2 [August 19, 1851],

that the seven years' time is held by quite a large portion of the brethren; but it is not so. The view has been mostly confined to the State of Vermont, and we learn by Brother Holt that most of the brethren there have given it up."—*Advent Review and Sabbath Herald*, Sept. 16, 1851, p. 32, col. 3.  
—Turn to page 44



Early Copy of Camden Vision Regarding 1851 Time Setting, With Accompanying Envelope Bearing Important Data in Ellen G. White's Own Handwriting

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# THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

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## PRINCIPLES OF GOSPEL SALESMANSHIP

By S. L. CLARK, *Field Missionary Secretary,  
Columbia Union Conference*

A SUCCESSFUL minister consciously or unconsciously employs the principles of salesmanship in his public and personal work. He who knowingly takes advantage of these principles will achieve a far greater degree of success than does the worker who fails to use them. This article is written with the thought in mind of calling attention to certain simple rules that govern in the field of selling. These same principles, when applied in the right way by the gospel worker, will bring abundant fruitage in souls.

First it is essential that we define the term "salesmanship." It is often said that salesmanship is "changing people's minds." On the surface it appears that this is true, for when a man who believes in the immortality of the soul hears a sermon or Bible study on the state of the dead and at its conclusion decides to believe differently, that man's mind has changed. But who changed it? He changed it himself as a result of what he heard. We do not change the other person's mind. When it is changed, it is because he has considered the evidence and changed it himself.

How often have we heard a person pressed to believe differently about something assert, "I will make up my own mind." People resent the approach of another that savors of a disposition to change their mind. Those with convictions want to think for themselves. At best, in an effort to persuade others, all one can do is to direct their thinking, and let them come to their own conclusions. The old saying, "A man convinced against his will is of the same opinion still," certainly applies here. The Scripture says, "Let every man be fully persuaded in his own mind." Rom. 14:5.

Why does a man change his mind? First, he thinks that what he believes is the truth. He naturally wants to think that he is right. Because he thinks that what he believes is the truth, he does not want to hear anything other than what he believes. We call this attitude prejudice. People have a pride of opinion that they want to maintain. Every man wants to think that he is right in his thinking and doing. That is the reason excuses are offered—beginning with the first effort at self-justification, by Adam in the Garden of Eden, when he said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did

eat," and including every excuse offered since. This is all taught in the scripture which says, "Every way of a man is right in his own eyes." Prov. 21:2.

Man's pride causes him to want to think always in terms of being right, and tends to keep him from wanting to admit that he is wrong; but the man who is honest in heart, wants to exchange error for truth. However, many an honest person has been driven away from a consideration of truth because the principles of salesmanship were not respected by the person engaged in soul-winning endeavor. Humanity is constantly thinking in terms of, "I WANT—, I WANT—, I WANT—." In the selling field, it is a proved fact that money is never spent unless there is something that the purchaser wants. In fact, all of life's activity is striving for the things man thinks he wants. This likewise applies to evangelism. After carefully considering all this, we are now ready to arrive at a definition for salesmanship:

*Find out what people WANT. Convince them that what you have to offer will satisfy their WANTS. Then they will be strongly inclined to render a favorable decision.*

MAN is a bundle of wants. Notice hereafter how often you hear the expression, "I want." Better still, notice how often you use it yourself. In instructing our colporteurs in the art of gospel salesmanship, we give them a simple bit of philosophy for definite consideration, as follows:

Words create ideas.  
Ideas produce WANTS.  
WANTS make decisions.

Life is man's first great want. The second thing man wants is happiness. Life without happiness or hope of happiness ceases to be a want. Satan beguiles man by an appeal to his wants, but Christ persuades him to walk again in obedience to God by an appeal to his wants. Jesus appeals definitely to the want for happiness in the sermon on the mount. He opened His mouth and taught them, saying, "Blessed are ye," or, "Happy are ye." A happy life is what man ultimately seeks in everything he wants.

The minute you approach another person on a subject in which he is interested, you not

only have his attention, but also his immediate interest. Jesus, who understood the operations of the human mind, made His approach accordingly in the sermon on the mount. First He said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Then He made His appeal to a specific class, "the poor in spirit," and promised them the "kingdom of heaven." The poor in spirit in His audience pricked up their ears and said to themselves, "He is talking about me. I feel my poverty of spirit, and want to do something to enrich myself. And He promises me the kingdom of heaven. That's just what I want."

Then the Saviour made His appeal to another group: "Blessed are they that mourn: for they shall be comforted." Suddenly the mourners came to a point of rapt attention. Prior to that moment, life had seemed uninteresting, hardly worth continuing to those who were grieving over their sins and bereavements. Quick as a flash there burned into their consciousness the words of the great Consoler, "They shall be comforted." And so the Saviour made appeal after appeal to the hearts of men, well knowing that He must appeal to the interests of mankind to get attention.

AS mentioned before, there are certain rules that must be followed in persuading men. The apostle Paul said, "Knowing therefore the terror of the Lord, we persuade men." Some in the ministry are able to persuade many, and others only a few; and the difference lies in knowing and practicing these rules or not knowing and practicing them. Following are a few important rules, with a repetition of our definition of salesmanship.

1. *Find out what people want.* Convince them that what you have to offer will satisfy their wants, and the person or persons being appealed to will be strongly inclined to render a favorable decision. While life is what people want, they must first get the idea that they are lost. On the day of Pentecost, Peter, blessed by the Holy Spirit, got over to the multitude the idea that they were lost, and they cried out in agony of heart, "Men and brethren, what shall we do?" They wanted something. When people awaken to a realization that they are lost, their want of life always tends to assert itself.

2. *Always approach others from the standpoint of their interests.* This rule is well illustrated in the experience of Paul in Athens. He started talking to the Athenians about their gods, and they had plenty of them. They were interested in the subject of their gods. Then Paul became specific. He said, "As I was coming along the way, I saw that you had dedicated an image to the unknown God. Perhaps you will be interested to know that the God whom I represent is the God you have been worshiping without knowing Him." Interested? Cer-

tainly! Paul was talking to them about something in which they were interested, and about which they wanted to know more. There was a bit of curiosity appeal mixed into the approach. If he had stopped there, they would have insisted on his continuing.

3. *Take advantage of the curiosity appeal to arouse interest.* The curiosity appeal is of greatest value to the evangelist in his printed advertising. The more curious are the people who read the advertising, the more will come to hear the subject. However, the evangelist must not give away his subject. In other words, *satisfying the reader's curiosity tends to kill the interest.* Keep your public curious, and you keep them coming. It is the custom of many evangelists to make announcement at the close of a sermon, advertising the next subject. On such an occasion the right words will not only bring back that audience, but will bring many others besides. For example, here is one curiosity appeal that holds the attention right through because it carries a curiosity appeal from beginning to end. Don't forget that people always want their curiosity satisfied.

"Now a word about our next subject, 'Where are the dead?' There are so many conflicting opinions on that topic that many wonder if anyone really knows the answer. When a man dies, does he go right straight to heaven, hell, or purgatory, or just to the grave? Will he be a real being in a real world, or a spirit being in a spirit world? Can we talk with the dead? Perhaps there is no question for which people are more anxious to have an answer.

"Tomorrow night I am not going to tell you what I think about it, or what anybody else thinks about it, or what some church teaches about it. I am going to show you what your own Bible says about the subject. Perhaps you already have definite convictions regarding what you believe. If so, come, and we will show you from your Bible just how to prove your convictions with a 'Thus saith the Lord,' provided they are based on the Scripture. And remember that you can do many of your friends a kind personal favor by telling them about the subject and urging them to come with you to hear it. I repeat again, I know of no subject that more people are concerned over than the topic for tomorrow night. So don't forget those friends."

4. Perhaps there is no rule which is transgressed more, and yet the breaking of which is fraught with more serious consequences, than the rule, *You cannot antagonize and favorably influence at the same time.* I attended an evangelistic service one time at which the evangelist for some reason started a tirade on what he called "Holy Rollers." A number of religious sects might be classified under this slang name, but those who belong to such sects greatly resent the name. This evangelist proceeded to heap ridicule upon such people, describing in an animated manner their "rolling exercises." You could look around the audience and tell by the expressions on the faces just which ones were being described. Needless to say, some got up and left the meeting.

On another occasion an evangelist read a clipping from a newspaper that told of a Cath-

olic ladies' society, called "The Holy Angels," who were giving a benefit dance. He then heaped all the ridicule possible on the idea of holy angels going to a dance. It was not difficult to tell, upon looking around, who the Catholic people were, or at least those who were sympathetic with Catholics, and some left the tent. The brother's eloquence was to be admired, but he drove away from his tent some who might have been honest in heart, and who might have embraced the truth. It is well to remember the words of Jesus, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

Condemnation always antagonizes. Anything that belittles another antagonizes. When you question another's judgment, or attempt to show him to be wrong, you are encouraging antagonism.

5. The rule, *Avoid an argumentative presentation of your subject*, is akin to the one just discussed. Some folk have so much argument in their system, that it almost makes others angry just to look at them. I can think of a fine gentleman no longer in the ministry, who failed in his work and was dropped for the sole reason that he "just couldn't get along with people." Even his converts came into the truth in spite of his personality. One convert now serving in a mission field told me that she came very near not accepting the truth because of the minister's antagonistic manner, and his harsh, abrupt way of approaching and dealing with people.

It is well to remember that every man thinks he is right. The minute you assume the attitude of arguing your subject, the man who disagrees with you is not listening to a word you say, but is concentrating on what he might say back. With this in mind, we can easily see how useless it is to take an argumentative attitude, either in the pulpit or in person-to-person contacts. Avoid all arguments.

He who follows these principles of salesmanship will be able to persuade many to follow Christ in the way of life, and abundant will be his fruitage.

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## THE FIELD SAYS

Echoes From Our Letter Bag

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### Personal Tribute to Ellen White

EDITOR, THE MINISTRY:

A copy of "Patriarchs and Prophets" was lent to a Jewish rabbi who resided in the State of Pennsylvania. He gave the volume a careful and thoughtful reading and became much interested in it. On returning the book to the owner, he made a statement concerning it which, in substance, was as follows: "This

is a wonderful book. The author must have written it by inspiration. No ordinary person could write a book like that."

Personally I have made a lifelong study of the Old Testament in the original Hebrew. In accordance with the plan of my parents to educate me to become a rabbi, I began this study when I was but five years old. And I have yet to discover one position on Bible teaching contained in the writings of the Spirit of prophecy which is contrary to, or out of harmony with, the Old Testament. The Hebrew will invariably sustain the position on doctrine set forth by the Spirit of prophecy. I have repeatedly observed that when Sister White discusses some technical instruction concerning which there are differences of opinion among eminent Jewish teachers, her conclusions are invariably substantiated by the original Hebrew on the sacred oracles of the Old Testament.

Many years ago in my early experience in studying the writings of the Spirit of prophecy, I expressed my conviction that Mrs. E. G. White was either one of the greatest students of the Talmudic writings, or else she wrote by divine inspiration. There has never been a rabbi or a writer since the days of Saul of Tarsus who has delved so deeply into the oracles and customs of the Old Testament and of rabbinical teaching. My conviction has been intensified with the passing of the years, and has crystallized into certainty as to the inspiration of the writings known as the "Spirit of prophecy."

F. C. GILBERT. [General  
Conference Field Secretary.]

### Confine Correctives to the Worker's Own Journal

EDITOR, THE MINISTRY:

I was in the Bible work for several years, but since 1930 I have been working for our Icelandic missionary paper, *The Star*. For the last seven years I have been its editor and business manager. Most of the mild-weather time of the year I travel by rail, wherever possible, and by foot through the Icelandic colonies, both for the paper and for Harvest Ingathering. During the winter months I also translate and type much of the material needed for the paper.

THE MINISTRY has come regularly since 1933. I like it fine. "Notes and Notices" and "Kindly Correctives" are invaluable, and should come in this paper, read by the workers, but not in those read by the rank and file of our people. I think that workers should receive any correction needed, but that the faults of workers should be kept from the knowledge of the churches, if possible.

MISS S. JOHNSON. [Icelandic  
Leader, Manitoba, Canada.]



### DOCTRINAL COUNCILS INTENSIFY DIVISION

HOWSOEVER desirable and advantageous they may appear at first thought, doctrinal councils have, nevertheless, often but widened existing differences and intensified already established feelings. To have a doctrinal council of any practical value that could ever hope to draw together strong, differing groups of thought, the major exponents of the divergent viewpoints would of necessity have to be present and be permitted to present their variant conceptions. There would, of course, be no hope of unity springing from such a council without the leading parties concerned being present. But the very presence of these strong, opposing personalities would almost surely eventuate into the taking of sides, and result in a mental bracing against what the opposition would present.

Usually, under such circumstances, the majority of such participants simply entrench themselves in their former positions. This has happened before, and it would likely happen again. Under such conditions, men's minds usually become impervious to all contrary or even modifying evidence, irrespective of its merits. Much as with a debating team, men do not, under those circumstances, hear with a view to accepting light that may appear. Rather, they seek to find the vulnerable spot in the opponent's line of argument, and to counter his reasonings and discount his evidence. They go away still more entrenched in their former belief and even more antagonistic to those who differ with them.

As we all know, human pride shrinks from admitting personal fallacy of reasoning, error of fact, or inadequacy of data from which conclusions have already been drawn, or upon which a position has been taken. Preconceived opinion, belief in the rightness of one's own position, innate dislike for admitting error, distaste for instruction by another who differs, and a fatal pride of reputation—especially if one is holding a rather prominent position or is reputed to be somewhat of a scholar—make any change of view exceedingly difficult. Under such conditions, the grace of God and the spirit of Christ can alone effect the necessary changes.

Better are informal group meetings for the study of problems or truths. To sit down quietly as brethren and talk things over and study them through, each contributing his bit, to learn from each other, to think out loud—though imperfectly and subject to revision—and not be misunderstood, misjudged, or mis-

quoted, is a privilege for which many long, but few are permitted to enjoy. Under such procedure, there are no commitments to defend, no personal honor or prestige to maintain, no humiliating confessions or revokements to make. A drawing together thus becomes natural, easy, almost inevitable.

To the cocksure, doctrinarian die-hard, such a procedure is a new and questionable method of approach. He has already settled everything to his own satisfaction. He comes to declare and to defend his own position and to oppose and attack all who differ, for truth—as he conceives it—is at stake. But it is such an attitude of spiritual bigotry that really perpetuates differences. Unless we come in a spirit of prayer, humility, and submission, we shall never draw unity from study-group councils, nor blend into that oneness of the faith yearningly desired by our Saviour and desperately needed by us as a ministerial fraternity. We face an increasingly hostile world. But that hostility will prove effective only as we are divided among ourselves. This is the hour to draw together through informal group study.

L. E. F.



### This Fateful Hour

By EDWARD J. URQUHART

This hour demands whole-souled, great men—  
Whose minds can comprehend  
The plans of God, the needs of men—  
To serve, and to befriend.

This hour calls for truehearted men,  
Who God-touched souls possess;  
Such men as value truth as life,  
And principle not less.

This hour demands men of brave hearts,  
Steeled to prefer the strife  
To ease, the right to wrong, yes, more—  
Death, to ignoble life.

This hour demands that faith and hope  
In God-wrought beings live;  
And men who see and claim all things  
These times, and God, can give;

Men who will measure up to all  
Demanded by this hour—  
Who, through rebirth, know lives of trust,  
Speak words, dare deeds, of power.

Such men, alone, our Lord at last  
Will crown as His for aye,  
Where they will share the things of God  
In happy, peace-filled day.

Manila, Philippine Islands.

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# THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

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¶ A study of recent discussions on

## THE THEORY OF NATURAL SELECTION

By FRANK L. MARSH, *Department of  
Biology, Union College*

THOSE who keep in touch with the writings of atheists, agnostics, and the great majority of special creationistic biological scientists, are struck with an anomalous situation. With all their differences of opinion with respect to how organic evolution came about, and with all the failures from the standpoint of demonstrating their theory, these scientists are invariably unanimous in declaring that, nevertheless, evolution is a fact.

He who eagerly scans these various theories of origins of present-day forms, looking for evidences of a turning in the thought of the scientists toward the creation of organic life in seven literal days, is always disappointed and often perplexed. He is disappointed because not even wishful thinking can form a basis for hope of a change in this mighty current which continuously leads away from the statements of the Book of truth. He is perplexed because these apparently honest seekers after truth never consider a literal creation to be even a faint possibility. He who finds himself in this perplexed condition needs but to recall that there is a mighty supernatural influence in the world today which continuously hinders and prevents men from arriving at truth unless they keep themselves yielded to the direction of the Author of all truth.

Until very recent years, those who patched up Darwin's theory of the origin of species by natural selection, and who now work under the self-evident or acknowledged title of neo-Darwinians, have held the middle of the stage. Practically all the genetics textbooks of today are written by these men. Their thesis is:

"The process of mutation of the units of heredity, the genes, is the starting point for evolution, and the accumulation of gene mutations, the isolation and selection of new variants which afterward continue to repeat the same processes over again, account for all evolutionary diversifications."—*The Material Basis of Evolution*, by Richard Goldschmidt, p. 6, Yale University Press, New Haven, Connecticut, 1940.

But things are not going so well for the neo-Darwinians today. In 1937 the Californian geneticist, Theodosius Dobzhansky, published a scholarly book based upon laboratory investigations, in which he alludes to the weakness of natural selection in evolution, and gives emphasis to the permanency of the basic biological unit known as the Linnean species.

These biological entities are defined by him as "that stage in evolutionary progress, at which the once actually or potentially interbreeding array or forms becomes segregated in two or more separate arrays which are physiologically incapable of interbreeding."—*Genetics and the Origin of Species*, p. 312, Columbia University Press, New York City, 1937.

Although he emphasizes the dynamic nature of the species concept, and insists that a species is merely a stage in a process, not a static unit, yet he calls attention to the fact that the species has, through all these years, withstood all the changes in the nomenclature with an amazing tenacity. He insists that in most animal and plant groups the delimitation of species is subject to no dispute at all. Thus his work is of significance to us in emphasizing the fact of the presence on the earth today of groups of organisms within a kind which are incapable of crossbreeding. The mechanism by which it is assumed that evolution of one kind from another has occurred is theoretical. The living world furnishes no evidence that any such wide changes are possible.

In 1940 the English botanist J. C. Willis published a 207-page withering broadside (*"The Course of Evolution"*, Cambridge University Press, London) against the possibility of natural selection's ever accomplishing evolutionary changes; that is, the changing of one kind of organism into another kind. His conclusions point to a process of definite single mutations originating within the organism, and lead him to suppose that evolution is not the result of chance selection, but rather of a law "not yet comprehended."

Near the close of 1940, a third volley against the neo-Darwinians was published. (*"The Material Basis of Evolution"* already cited.) It was written by the careful investigator, Richard Goldschmidt, of California, an original and independent thinker. Many readers of THE MINISTRY have doubtless seen the Associated Press report of Nov. 19, 1940, on this book set forth under the caption "Zoologist Disputes Darwinian Findings." Practically all zoologists today agree that Darwin's explanation of evolution was inadequate. Goldschmidt directs his attack against the views of contemporary neo-Darwinians, the authors of the

current genetics books. He demonstrates from nature that the micromutations, claimed by the neo-Darwinians to be responsible for evolution, are wholly incapable of ever accomplishing such wide changes. He carries the view of Dobzhansky concerning the distinctness of the Linnean species even farther, and states:

"Where species can be distinguished with certainty, they are different and separated by a gap, if not by an abyss. If, however, the distinction is a 'matter of taste,' evolutionary conclusions are also a matter of taste; that is, worthless. Therefore, caution is advised in regard to conclusions based exclusively upon statements arrived at by means of a highly subjective technique."—Page 156.

In fact, Goldschmidt's demonstrations prove quite conclusively that the Linnean species is still a distinct entity. The first two hundred pages of his book, in which he adheres closely to actual conditions in nature, are a joy to the heart of the Fundamentalist who delights himself in positive evidence against evolutionary change. The element of suspense grips us as we continue to read, because we know Goldschmidt to be an evolutionist. And still the writer is all the while building a strong and high prison wall about himself through his demonstration of the impassible abyss between Linnean species. But beginning with page 184, and on to the end of his 436-page book, he amazingly constructs a pair of theoretical wings by which, in his own mind, he escapes from the formidable walls with which he has surrounded himself. This escape theory, which he admits is not based upon experimental genetics, as is the proof in the first 183 pages, is pulled together from "generalizations derived from general genetics together with such insight as can be derived from embryology, comparative anatomy, paleontology."—Page 156. In other words, it is merely his personal explanation of certain circumstantial evidence, and thus would fall into the same category against which he warns in the foregoing quotation.

In this new theory of origin of species, he comes forth boldly with the same idea that Dobzhansky (who, incidentally, asserts that Goldschmidt is a biologist with a pessimistic attitude) merely alluded to as a possibility. The essence of his theory is that pattern changes within the chromosomes (the hereditary agents of the cells) might produce a completely new system in one step. He believes that a series of such steps in turn could develop a new species, or, as he expresses it, a "hopeful monster." The new individual would be a "monster" because definitely different from its parents, and "hopeful" because it might be better equipped to survive in the struggle for existence. Actually, nature furnishes us with not so much as a single example which can be demonstrated to be such a hopeful monster. It is true of all so-called connecting links between the distinct "kinds" of Genesis, that their existence occurs only in minds employed in

wishful thinking along the lines of a "highly subjective technique."

Thus we have three recent books written by biologists whose standing is above reproach in the eyes of their scientific colleagues. Yet these books point out damaging inconsistencies in the theory of organic evolution as generally held. While the Fundamentalist marvels at the desperate tenacity with which all these men hold to the supposed fact of evolution—even though nature continually demonstrates to them that such wide changes do not actually occur—still he is appreciative of these efforts from the standpoint of their furnishing him with possible explanations for the multitudinous present-day forms within the Genesis kinds. As regards the evolutionist in his search for the course of evolution, his careful study of thirty years comes crashing down about him in failure; but unnoticed by him is the marvelous harmony between his actual demonstrations and the record of the Book of truth which stated six thousand years ago that each organism "brought forth after his kind."

## Nebuchadnezzar's Siege of Tyre

By L. H. WOOD, Professor of Archeology,  
Theological Seminary

*Not infrequently our workers are called upon to meet the challenge sometimes hurled by skeptics that history does not say that Nebuchadnezzar took Tyre; that he besieged it for thirteen years, but failed to take it. So the claim is made that this proves the Bible to be untrue and unreliable, for Ezekiel 26 prophesied that Nebuchadnezzar would capture the city and destroy it. We have asked a trained archeologist to here give an explanation to this question, and he has produced an adequate and documented answer.—EDITOR.*

IN order to understand Ezekiel's prophecy concerning Tyre, as recorded in chapters 26 to 28 of his book, it is essential first to consider the setting in which it was given. Tyre had been tributary to Assyria until the time of her overthrow in 612 B. C. Necho, king of Egypt from 609-594, having been defeated by Nebuchadnezzar, was not so energetic in his aspirations toward the eastern Mediterranean states as was Apries (588-570), who brought Phoenicia and Cyprus under Egyptian suzerainty. In the fourth year of Zedekiah, some five years before Apries came to the throne, the king of Judah had received messengers from the kings of the surrounding nations, including the king of Tyre, urging a rebellion against Babylon. (Jer. 27:3, ff.) Although Judah was sympathetic, it evidently was not until Apries showed his hand in Palestine that Zedekiah mustered enough courage to ignore the warnings of Jeremiah (Jer. 52:2, 3) and follow the action of his brother Jehoiakim (Jeremiah 26; 2 Kings 24:1), in rebelling against Nebuchadnezzar.

It was perhaps the realization that Judah had forsaken the counsel God gave both to Jehoia-

kim and to Zedekiah through Jeremiah (Jeremiah 26-28), and had accepted the suggestion of Tyre, more than the knowledge of the destruction wrought by Nebuchadnezzar to Jerusalem in the days of Jehoiakim, that led Ethbaal, the king of Tyre, to exclaim, "Aha, she is broken [shattered] that was the gate of the people; she is turned [as a gate turns on its hinges] unto me; I shall be replenished [filled full], now that she is laid waste [desolate]." Eze. 26:2, A.R.V. This prophecy is dated a year previous to the final destruction of Jerusalem in 586 B.C. (compare Eze. 26:1; 33:21; Jer. 39:2; 52:4-12); so Tyre could not here be rejoicing over Judah's downfall the following year. He seemingly is gloating over the fact that Judah has turned from the God of Israel to the gods of Tyre. Because God's power and vision have thus been called into question, and He is compared with the gods of wood and stone, He sees fit to open the future of Tyre to the prophet who is now in Babylon (Eze. 1:1, 2), saying:

"Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord." Eze. 26:3-6.

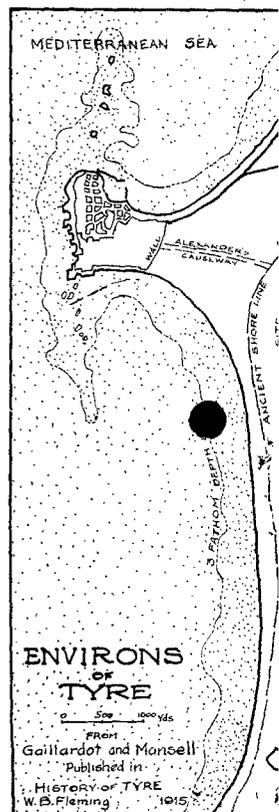
How this statement that many nations shall come against Tyre, like the waves of the sea, can be harmonized with Ezekiel 26:14 ("I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it.") is not clearly stated. A careful study of the topography of Tyre, together with the various bits of recorded history, may, however, clarify it. (See map.)

Historians think that Tyre's original name was Tsor, the "Rock," and that it was situated about half a mile from the shore on an isolated hill—the modern Tell Mashuk—which rises quite abruptly from the plain. On the summit of this rock a tiny village could be supported. Beneath it there was a sacred cave. Later on, water was brought from Ras el-Ain—copious springs some three miles to the south, as shown on the map. (A. T. Olmstead, "History of Palestine and Syria," p. 319.) As early as the fifteenth century, the residents of Tyre were copying the Hyksos plan of setting aside a certain part of the city as a citadel or acropolis. An island some fifteen hundred yards off the coast was fortified, and to this the Tyrians fled in time of danger. At this time, according to the Amarna letters, the mainland town seems to have been called Sazu. The king of Tyre had fled to his island fortress and was, in these letters, requesting the king of Egypt to provide him with water and wood, as his supplies had

been cut off by Zimrida when he captured Sazu. (C. Bezold, "The Tell el-Amarna Letters in the British Museum," pp. lvi-lxii.)

About the twelfth century, Ascalon defeated Sidon, and many of the fugitives fled to Tyre. Probably the town was enlarged to meet this influx. (Justin, XVIII, 4; Josephus, "Antiquities," VIII, 3.) By the time of Rameses II (1292-1225 B.C.), the island was also known as Tsor, and it was stated that drinking water was brought thither in boats. (H. Brugsch-Bey's "History of Egypt," Vol. II, p. 105, trans. by H. D. Seymour, London, 1879.) From this time on, down past the days of the Assyrian aggressions, there is plenty of evidence that the town on the shore was the chief seat of population. The island seems to have been used as a naval station, a place of security, and the seat of the national deities. (J. Kenrick, "Phoenicia," pp. 343-346; Encyclopedia Americana, 1929, article, "Tyre.") In the third campaign of Ashurbanipal, directed against Tyre in 664, the record says: "Towers round him I raised on land and sea; his roads I took: their spirits I humbled and caused to melt away: to my yoke I made them submissive."—G. Smith, *Records of the Past*, O. S., Vol. I, p. 68. There was a temple still in use on shore, however (Justin, XI, 10), and an aqueduct brought a bountiful supply of water from Ras el-Ain to the shore town, but all water for the island had to be carried over in boats or caught in cisterns.

The shore town was in existence in the days of Nebuchadnezzar, and, according to Kenrick, "was abundantly supplied with all the implements of war," and "capable of holding out against a numerous army." ("Phoenicia," p. 388.) And Josephus says, "Moreover, we meet with a confirmation of what Berosus says in the archives of the Phoenicians, concerning this king Nebuchodonosor, that he conquered all Syria and Phoenicia; in which case Philostratus agrees with the others in that history which he composed, where he mentions the siege of Tyre."—C. Apion, I, 20. But this does not necessarily imply that the island was destroyed by him. Concerning the mainland town, however, Kenrick concludes: "That he (Nebuchadnezzar) took and destroyed Palae-Tyrus cannot be doubted, as it remained a ruin to the time of Alexander, and no other event than the attack of Nebuchad-



nezzar can be alleged as the cause of its being in this state."—*Id.*, p. 389.

Archeology has brought us documents showing Nebuchadnezzar's presence at Tyre, and her dependence on Babylon. A receipt has been found for flour brought to the king and the soldiers who accompanied him against the land of Tyre. (R. P. Dougherty, "Archives From Erech," Vol. I, p. 61, Text 151.) Business documents dated in the thirty-fifth, fortieth, forty-first, and forty-second years of Nebuchadnezzar, speaking of the sale to Tyrians, of commodities like sesame, cattle, dates, etc., have been excavated. A list of high government officials of Babylon, prepared by Nebuchadnezzar, among which are found the names of the kings of the lands of Tyre, Gaza, Sidon, Arvad, Ashdod, and two unknown cities, has also been brought to our attention. (A. T. Olmstead, "History of Palestine and Syria," p. 535; Pinches, "Records of the Past," N. S., Vol. IV, pp. 99, 100.)

Josephus quotes the "records of the Phoenicians," saying: "Nabuchodonosor besieged Tyre for thirteen years in the days of Ithobal their king; after him reigned Baal ten years."—*C. Apion*, I, 21. As to whether Ithobal died, was killed, or was taken prisoner to Babylon, is not stated. Fleming suggests that he died. ("The History of Tyre," p. 46.) Hommel

quotes Pietschmann ("Geschichte der Phönizier," 1889), saying that Ithobal was finally compelled to surrender to the Babylonians because of "the straits to which his subjects were reduced through being cut off from the mainland and through the cessation of all industry," and that "Ithobal's family had to remove to Babylon in order that in the event of Baal II with whom Nebuchadnezzar invested Tyre, proving recalcitrant, the Babylonians might have at their disposal pretenders to the crown."

Then Hommel adds:

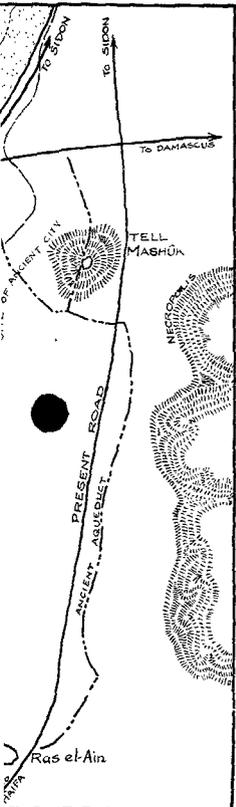
"It would appear that in the end the city elected voluntarily to surrender to the Babylonian king, the terms being that they would accept of a new king Baal at the hands of the Babylonians and give up Ethbaal in return for immunity from the plunder and destruction of their city. . . . When Nebuchadnezzar died in the year 562, complications at once began in Tyre. From 562-556 (i.e., till the accession of Nabonidus) Tyre was ruled not by kings, but, with a single brief exception (Balatros, one year), by Suffetes (שופטים—judges) until finally a party came to the front which sent to Babylon for a new regular king, Merbaal. . . . Noth-

ing could indicate more clearly than these circumstances, that the Tyrians only waited for the death of their conqueror, Nebuchadnezzar, to make themselves once more independent of Babylon."—*Expository Times*, 1899, p. 520.

After studying the situation carefully, Sayce, the brilliant English archeologist, says: "The turn of Tyre came next. For thirteen years it was patiently blockaded, and in 573 B.C. it passed, with its fleet, into Nebuchadnezzar's hands."—"Early Israel and the Surrounding Nations," p. 240.

After visiting Tyre in 1783-85, Volney, the French scholar, also came to the conclusion that "at the time when Nebuchadnezzar laid siege to it, Tyre was on the continent."—*Travels Through Syria and Egypt*, Vol. II, p. 217. Thus in all probability, Nebuchadnezzar did destroy the mainland city as stated in the prophecy, the inhabitants fleeing to their citadel on the island. Inasmuch as he had no fleet, about all that he could do then was to establish a blockade in the hope of keeping those who fled from getting water or supplies. Just as in Jerusalem, so also in Tyre, there were probably two parties, one pro-Babylonian and the other anti-Babylonian. Worn out by thirteen years' siege and looking daily at the ruins of their mainland town, the pro-Babylonian party won. Ethbaal either was killed or surrendered, and Nebuchadnezzar placed Baal as king under Babylonian control, as henceforth the years were reckoned by Nebuchadnezzar's reign. The mainland city had been destroyed, but the island acropolis had been, by the terms of the treaty, left intact. This would harmonize with Ezekiel's statement, made just sixteen years after his first prophecy against Tyre (compare Eze. 26:1 with 29:17), that Nebuchadnezzar had received no wages in his long siege, and that the spoil he should receive from Egypt would be remuneration for his service against Tyre. (Eze. 29:18-20.)

A little more than two centuries later (332), Alexander, in laying siege to proud Tyre, took the ruins of the town on the continent, and built a mole across the strait. He so obliterated any evidence of the mainland city that even the dust seems to have been carried away. This part of Tyre has never been rebuilt, and from the time of Nebuchadnezzar the preeminence of the Tyrian Empire was lost. From that time on she became, as the prophecy said, "a spoil to the nations." Eze. 26:5. Built partly on the island and partly on the mole, she became willing to pay tribute to any nation, Persian, Grecian, or Roman, which would offer her protection in her commercial undertakings. Many nations did come against her even as the waves of the sea. Because of her commercial power and glory in the time of Roman domination, she was recognized by Anthony as a free city. (Josephus, "Antiquities," XV, 4, 1.) She became the home of such church fathers as Origen and Marinus, and the seat of a church council under Constantine. She was



destroyed by the Moslems in 1291 and from then on for centuries lay in ruins, inhabited by "a few poor wretches, harboring themselves in vaults and subsisting chiefly on fishing."—*H. Maundrell, "A Journey from Aleppo to Jerusalem at Easter," 1697 A. D., London, 1810, p. 64.* In 1831, Syria passed under the rule of the viceroy of Egypt. Liberal and tolerant laws enabled the country to prosper. (H. H. Jessup, "Fifty-three Years in Syria," Vol. I, p. 28.) In 1915 Tyre's population was 6,500, occupying about half the former island, ruins of bygone splendor still lying about on every hand. Canon Stanley of Canterbury says:

"The Phoenician power which the prophets denounced has entirely perished; even whilst the 'world's debate' of the Middle Ages gave a new animation to these shores, the brilliant Tyre of Alexander and Barbarossa had no real connection with the Tyre of Hiram; and perhaps no greater stretch of imagination in ancient history is required than to conceive how the two small towns of Tyre and Sidon as they now exist could have been the parent cities of Carthage and Cadiz, the traders with Spain and Britain, the wonders of the East for luxury and magnificence."—*"Sinai and Palestine," p. 266. New York, 1857.*

The ruins of the Tyrian Empire, with its imposition of pride, slave traffic, and worship of false gods, upon all within range of its acquaintanceship, must not be confused with the revival and continuance of the town of New Tyre as "a spoil to the nations." Rawlinson has well stated it thus:

"The pure cult of Judaism—the one hope of the world—contracted a well-nigh indelible stain from the proselytizing efforts of Jezebel and Athaliah, and their furious persecutions; the heavenly light passed under a thick black cloud, and it required prolonged convulsions throughout the whole East, the downfall of Israel and Judah, and the long purgation of the captivity, to undo the effects brought about with a light heart by a royal bigot, and his cruel daughter and granddaughter."—*"History of Phoenicia," p. 117.*



#### Public Ordination Vows for Ministers

THE question is very properly raised, by a Baptist exchange, of why ordination vows are not only proper but desirable for men who enter the ministry. As it is now, the candidate is not called upon to pledge himself to anything. He listens to the charge and exhortation, but obligates himself to nothing by public declaration. Of course, he has given a statement of his faith and Christian experience to a smaller group, but does not pledge himself in the public ceremony. In the marriage ceremony, the direct question and answer of the parties concerned is placed on record "before God and these witnesses." While some prove unfaithful to their marriage vows, the majority remember and keep them as binding. Surely there is as much and even more propriety in a public declaration by a young minister. He would not lightly go back on such a vow. His declaration would prove salutary and perhaps constitute an anchor in times of stress.

## In Appreciation of "The Ministry"

RECOMMENDED FOR CONSTANT READING.—"I should be sorry to miss a single number of THE MINISTRY. Its forty-eight pages are not too many to be read in a careful, meditative way. The stimulating editorial postscripts are not to be found in any other paper or magazine. Personal progress and improvement will surely result from reading this paper dedicated to Seventh-day Adventist workers all over the world. Those who fail to read it may attain a degree of success, but they will always remain out of touch and will be handicapped in many ways. I therefore recommend THE MINISTRY for the constant reading of our entire English-reading working force. It should not, of course, be the sole reading for workers, but it should always be included for the sake of growth, co-operation, and co-ordination, and to foster uniformity of faith in doctrines and interpretation. Then we can be used of Christ with greater efficiency and power in any position to which we are assigned."—*J. Y. Yovan, Assistant Director, South Central Luzon Mission, Philippines.*

APPRECIATES HIGH PLANE.—"I have recently been clipping some of my older copies of THE MINISTRY in order to make the material more accessible and more usable in my classwork. You have published some very fine material in that paper, and I greatly appreciate the high plane upon which it has been kept."—*E. R. Thiele, Instructor in Religion, E. M. C.*

FIRST PLACE.—"It is not often that we busy ministers have time to write congratulatory messages to our noble and efficient editors, but here is mine briefly stated. I appreciate THE MINISTRY very much. It gets first place on my reading list. I read the editorials and the postscripts with special interest."—*M. R. Garrett, Evangelist, Mobile, Alabama.*

WELCOME FRIEND.—"I take advantage of this opportunity to express my sincere and heartfelt appreciation for this excellent periodical. In time of peace, THE MINISTRY has always been a welcome friend for me in the mission field. In the midst of the world conflict, in which we are separated from our leaders in Europe, left without their sound advice and without receiving funds for eight months, this fine monthly paper regularly brings new courage, new strength, and great blessing. It would be a real privation for me if I could obtain it no more."—*Marius Fridlin, Superintendent, Equatorial African Mission.*

SEVENTEEN-YEAR-OLD SPEAKS.—"My father is a minister. Of course he receives THE MINISTRY, which I always enjoy reading and studying. Many times I have read it from cover to cover, and have enjoyed every word of it. For several years I have known a talented young man who has been planning on furthering his education, and then entering the Lord's work as a minister. But now something has come up that I am afraid might make him lose sight of his goal. For this reason I am asking you to send him a subscription to THE MINISTRY. I sincerely hope that he will receive as much inspiration from this excellent little magazine as I have. I wish that somehow I might be able to tell you how much good I have received from THE MINISTRY. Even though I am only seventeen, it has meant much to me."—*A Minister's Daughter.*

FURNISHED TO LAY PREACHERS.—"It may be of interest to you to know that we are planning on sending THE MINISTRY to our experienced lay preachers who are now holding certificates. On the whole, THE MINISTRY is a bit stiff for that class of men, but I believe there is much material in it that they can make good use of at least in their study."—*D. E. Reiner, Home Missionary Secretary, Northern Union Conference.*



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## SANITARIUMS AS SOUL-SAVING AGENCIES\*

By ALONZO J. WEARNER, *Bible Instructor,*  
*St. Helena Sanitarium, California*

AS a basis for discussion on practical ways of making our sanitariums soul-saving agencies, we are assuming that all are agreed that our medical institutions have no other objective for operating, than *soulsaving*. We have no other excuse for existence than that a mighty message of warning may reach the hearts of men and women and turn them to Christ. Every individual of the thousands employed in these institutions is aware of his responsibilities as a laborer "together with God," with this one single and only purpose before him. Not until we have clearly determined our objective, and sincerely and consistently dedicated our all to its attainment, will ways and means be successful. Soul-saving demands a total dedication.

**PRAYER FOR POWER.**—First of all, having purposed that all our resources in equipment and personnel be bent to this single objective, let us pray. More is wrought by a practical application of prayer than we have yet realized. It is by prayer that the resources of heaven are added to those of earth. Indeed, without the co-operation of the human with the divine all labor is fruitless, all preaching is as sounding brass. Take time each day for private study and prayer. These are God's means of directing His human agents. What a loss we often sustain by our failure to co-operate with the Spirit, and by our reluctance to surrender ourselves more completely to His control!

**A CHRISTIAN ATMOSPHERE.**—Second only to co-operation with heaven, is the close unity to be achieved among us as God's representatives. Loyalty to our trust requires loyalty to the principles, aims, and standards of the institution. All who are joined in the institutional family are to co-operate in creating and maintaining that seemingly intangible, though very real, influence which we may call "atmosphere." The very Christian atmosphere of our rooms and corridors draws the receptive mind toward heavenly things. The

quiet, cheerful dignity of the physician on his rounds; the nurse, professional and reserved, yet of pleasing, friendly personality; the call-boy, the maid, the gardener, and all who have a part, may add to the general impression for good. Our high standards of personal appearance and conduct may witness most effectively. Angels, we are told, are present also, not only to observe and report, but to add their holy influences to the institution approved by God.

### Employing More Direct Methods

Important though the foregoing factors are, our losses in possible souls saved are perhaps more often due to our failure to devise and to use more direct means to reach our patients and guests with our distinctive message—the present truth. It is intended that the everlasting gospel be presented today in the setting of the three angels' messages. We read in the "Testimonies:"

"He [God] is pleased that a chapel should be built in connection with the sanitarium, that those who visit the institution may be given an opportunity to hear for themselves the truth as it is in Jesus. The precious gospel is to be presented to them, not in a weak, diluted style, but in strong, warm accents. As it is made plain that godliness is necessary to salvation, the peculiarities of our faith will appear, distinguishing us from the world. But no tirade is to be made against the doctrines held by others."—*Volume VIII, pp. 155, 156.*

There is wisdom in these words. Those who visit our institutions should be given the opportunity to hear our peculiar faith, but great care must be used not to refer in an uncomplimentary way to any other doctrine or denomination. Since the printed page is as effective as the preacher, and since we have such an abundance of attractive literature, let us keep it everywhere in evidence. To our certain knowledge, not a few read secretly, through curiosity, or for caution, lest their apparent interest occasion an unwelcome exposure of ignorance in regard to religion. There are values in this method which cannot be computed.

Parlor services are effective if they are well announced, are kept brief, and are of compelling interest. The chaplain need not always speak directly on religion. He may present a travelogue, or narrate an interesting historical

\* Presented at Medical Council, December, 1940, Boulder, Colorado.

or biographical story. He may take advantage of special holidays, or anniversaries, such as lend themselves well to his need for topics. This allays prejudice, so that his more direct presentations of the gospel will be attended and appreciated. Always it should be the aim in all parlor services to *provoke inquiry, which may lead to Bible studies with individuals or small groups.*

No way is more effective than the personal touch, and there is no better means for this than association at the table. After grace is said, the chaplain, by his presence and participation, mingles in a social way with the guests. Persons whom it would be difficult to approach in any other way, may easily be met in this way.

Carefully planned visitation of bed patients is also fruitful. For this work, especially among the women, the chaplain's helper, an experienced and mature Bible worker, is indispensable. She gives the numerous small attentions which mean so much to the sick and convalescent. She carries on Bible studies, distributes books from the library, invites the interested to services, and sees that all who desire are taken to services or are supplied with earphones for the public-address system. She keeps up a correspondence with interested ones who have left the institution. The liberal use of invitation and greeting cards, and flowers for those who have none, woo and win hearts for Christ.

Nurses, dietitians, and others should be enlisted in this more direct ministry for spiritual health and welfare. We have this instruction in the "Testimonies:"

"Not one quarter of the work has been done in opening the Scriptures to the sick that might have been done, and that would have been done, in our sanitariums, if the workers had themselves received thorough instruction in religious lines."—*Volume VII, p. 103.*

No worker in the cause of God can penetrate walls of prejudice and reach the heart for Christ more effectively than the thoroughly trained missionary nurse. A word fitly spoken, or a prayer at the psychological moment, may turn a soul from death to eternal life and peace.

## VALUE OF MEDICAL MISSIONARY WORK\*

IT is highly desirable that those who engage in missionary endeavor should realize the very great value of combining medical work and regular evangelical work. In 3 John 2 we have a statement as follows: "Beloved, I wish above all things that thou mayest prosper and *be in health*, even as *thy soul prospereth*." This verse seems to call for equal ac-

\* From lectures given to the first-year medical students in the Bible Hygiene course at the College of Medical Evangelists.

### Practical Soul-Winning Suggestions

In conclusion I offer seven suggestions on practical ways of winning souls in our sanitariums:

First. That further renewed and earnest study be made on how this work of first magnitude may be made more efficient, and be kept in its rightful place.

Second. That the chaplain and the Bible worker not be so burdened with other responsibilities that they cannot give necessary time and attention to direct soul winning among guests and employees. They both require time for study and prayerful preparation.

Third. That nurses and others be trained in personal evangelism, and systematically be given openings for this work both within and outside the institution.

Fourth. That a good nonfiction library be available to guests and helpers. That carefully planned literature be available and prominently displayed, and that it be periodically changed in order to keep it up to date.

Fifth. That all interests observed among the guests by physicians, nurses, and others, be immediately reported to the chaplain or the Bible worker, so that these interests may be tactfully followed up.

Sixth. That the program for all patients and guests, from their entrance examinations to their farewell, be so arranged that it will be possible for them to attend services, or to "listen in" when these services are in progress, if they so desire. This obviously may be impossible with some cases at some times, but no appointment should be made at a time that is reserved for spiritual therapy, if it can at all be avoided.

Finally, if the souls of our helpers and the guests in our institutions are to be saved and not lost, we must exercise the utmost regard for the sanctity of the Sabbath day. Let us heed closely the counsels of the Lord through the Spirit of prophecy in regard to Sabbath observance in our sanitariums.

By E. H. RISLEY, M.D., *Dean, College of Medical Evangelists, Loma Linda*

tivity in both physical and spiritual growth. It would appear, also, that this verse could be looked upon as a basis for a health message that would go hand in hand with spiritual development.

In studying the life of Jesus, we find that He devoted time to the mental, spiritual, and physical activities of the individuals with whom He associated. In other words, He did teaching, preaching, and healing in His contacts with the common people. This is made clear by

*The Ministry, June, 1941*

the following text: "Jesus went about all the cities and villages, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* every sickness and every disease among the people." Matt. 9:35.

We have the same thought brought out in a number of different places in the writings of the Spirit of prophecy. For example, in the book "Counsels on Health" the relationship of our health work to the gospel message is given in at least eight different places, the relation being likened to that of the hand to the body. These eight quotations are given in their order as follows:

1. "God has shown that health reform is as closely connected with the third angel's message as the hand is with the body. There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject."—*Counsels on Health*, p. 73.

2. "Our sanitariums are the right hand of the gospel, opening doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will co-operate with their earnest efforts to regain health, bringing to their healing of soul as well as healing of body."—*Id.*, p. 212.

3. "Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth."—*Id.*, pp. 219, 220.

4. "This is an element that gives character to the work for this time. The medical missionary work is as the right arm of the third angel's message which must be proclaimed to a fallen world; and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message."—*Id.*, p. 331.

5. "When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart. When the third angel's message is received in its fullness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body."—*Id.*, p. 434.

6. "Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing

the way for the coming of Christ. The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. But it is not to be made the body."—*Id.*, p. 513.

7. "The truth for this time embraces the whole gospel. Rightly presented, it will work in man the very changes that will make evident the power of God's grace upon the heart. It will do a complete work, and develop a complete man. Then let no line be drawn between the genuine medical missionary work and the gospel ministry. Let these two blend in giving the invitation, 'Come, for all things are now ready.' Let them be joined in an inseparable union, even as the arm is joined to the body."—*Id.*, p. 516.

8. "He sent out His twelve apostles and afterward the seventy to preach the word to the people, and He gave them power to heal the sick and to cast out devils in His name. The two lines of work must not be separated. Satan will invent every possible scheme to separate those whom God is seeking to make one. We must not be misled by his devices. The medical missionary work is to be connected with the third angel's message, as the hand is connected with the body; and the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry."—*Id.*, p. 557.

#### Strong Link Between Evangelical and Medical

These statements are sufficient to make clear this important association. These quotations give a positive and useful place to medical missionary endeavor, and should serve to make a very strong link between the evangelical and medical features of the work. It seems very evident from a study of the Spirit of prophecy that the medical school and our schools of nursing, as well as our sanitariums the world around, have been brought into existence to foster this relationship and to make the gospel a more complete whole. In "Counsels on Health" Sister White answers a question asked of her in the early days:

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word. I would advise young men and women to give heed to this matter. Perilous times are before us. The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved."—*Pages 503, 504.*

This quotation presents in a very definite way the great value of medical missionary endeavor, and it seems to indicate that one who has medical training, and who is a thorough-

going Christian, is endowed with extraordinary qualities, and thus is exceptionally well trained to do soul-saving work. This again is exemplified in the life of Jesus, since we are told that He spent more time in healing the sick than He spent in teaching.

"The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to His apostles, His representatives upon the earth, was to lay hands on the sick that they might recover. When the Master shall come, He will commend those who have visited the sick and relieved the necessities of the afflicted."—*Testimonies*, Vol. IV, p. 225.

In these days of peril, medical work offers one of the greatest possibilities that we have for successful and continuous work. One is led to believe, by a careful study of the Spirit of prophecy, that the day will come when medical work will be the chief avenue by which the proclamation of the gospel will be possible:

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. . . . It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus."—*Counsels on Health*, p. 533.

These statements from the Spirit of prophecy should not lead us to exalt medical work beyond that of the gospel ministry, but they surely should help us to see that medical work is one of its greatest assets. There are thousands of doctors who practice throughout the country, but there are only a few who have the idea of combining the gospel with the practice of medicine. On the other hand, there are thousands of ministers in the world, but only a few have clearly seen the possibility for the use of medical work as an adjunct to their preaching.

It is my opinion, after observing the graduates of the College of Medical Evangelists for several years, that the doctors who make the gospel a very definite part of their work are among the most successful men. Not only are they successful in winning souls to the Lord, but they are also preeminently successful in medical practice. When such a relationship is maintained between the gospel and medical work, the one will be a very definite asset to the other. We as a people ought to be thankful for the remarkable instruction that has been given us to make this work a very definite and active part of our denominational endeavor.

## Health Talk Contest

IT IS with pleasure that the Medical Department announces the winners of the contest for the preparation of demonstration health talk outlines previously announced to our schools of nursing, and entered into by the third-year students in the Seventh-day Adventist schools. These young women are to be commended for their interest in interpreting health to the public. We trust that this effort will be but the beginning of their activity in this field.

Perhaps many of our readers are giving excellent health talks to their local groups. It is hoped that such individuals will be inspired, after reading the health talks that were accepted, to set down their ideas and plans on similar or related topics, and submit them to the Medical Department for the help which they will give others.

The Medical Department wishes to thank the students for the contributions made, and also the schools of nursing for their co-operation in this project. It is hoped that a similar type of contest can be offered by the department at a later date, and that the younger students in the schools of nursing will be encouraged by the success of these students to enter such a contest when the opportunity is presented to them. The prizes awarded are as follows:

*First Prize*, \$10—Stella Pajakowski, Madison Rural Sanitarium, Tennessee.

*Second Prize*, \$5—Mary Mossberger, White Memorial Hospital, California.

Five other articles were recommended for awards of \$1 each:

Joyce Dillon, St. Helena Sanitarium, California.

Ione Larson, Hinsdale Sanitarium, Illinois.

Dorothy Roeder, Washington Sanitarium, Maryland.

Carol Rottmiller, Mountain Sanitarium, North Carolina.

Vera Stewart, New England Sanitarium, Massachusetts.

The first-prize article by Miss Pajakowski, appears in this issue of THE MINISTRY.

D. L. B.

## Demonstration Health Talk

By STELLA PAJAKOWSKI, *Student Nurse,  
Madison College, Tennessee*

**SUBJECT: REINFECTION TYPE TUBERCULOSIS.**  
**INTRODUCTION:** A few months ago our class of nurses was studying the diseases that affect the human race. This particular day we were to have a demonstration as well as the lecture. The subject was "Tuberculosis." At the close of class, the doctor told us that he had with him the toxin which he would inject into each student's arm to see whether we had ever been exposed to tuberculosis. He did this, and forty-eight hours later he looked at the site of the injection in the arm of each student.

You can imagine our surprise when about one half of the class reacted positively, as was

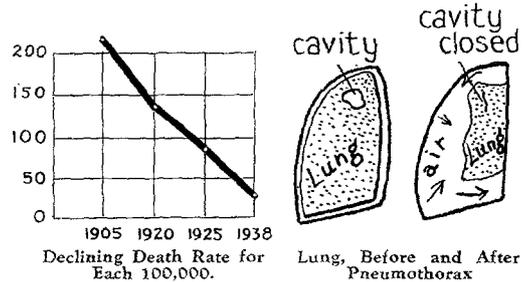
seen by the large, reddened area. We had thought that we were the very healthiest of specimens. Not one of us was undernourished, or had had very much illness at any time. We were full of pep and could work hard. Did this reaction mean that our lungs were affected? Were we ill, after all? Would we at some future time have to go to bed with tuberculosis? Many people want to know more about this disease; therefore I am going to spend a short time in discussing it with you.

**BODY OF TALK:**

- A. What are the background and the cause of tuberculosis?
  - I. For many years no one knew the cause. Some thought it was inherited.
  - II. Germ discovered in Nineteenth Century by Doctor Koch.
  - III. Characteristics of the organism:
    - 1. Cannot be seen with the naked eye (microscopic).
    - 2. It does not move around.
    - 3. There are two main types:
      - a. Bovine type, which affects cattle.
      - b. A type which affects human beings.
    - 4. It can be readily killed.
    - 5. It is impossible to have the disease without the germ.
      - a. Enters body and makes nest for itself in the lung. (Show anatomy chart of lungs.)
      - b. In unfavorable cases, infection spreads.
        - (1) Nests break down into cheesy masses.
        - (2) Discharge is present, which is coughed up.
      - c. In favorable cases, a wall is built around the germ.
        - (1) Calcium is taken from bones and food.
        - (2) Germ dies within the wall.
        - (3) No food can penetrate that wall.
    - 6. It can occur at any age.
 Those who develop tuberculosis in adult life usually have been infected in childhood; 75 per cent of persons are infected before puberty; there are 30,000 cases with about 2,700 deaths each year in one Southern State.

- B. What are the symptoms?
  - I. In some cases the disease begins slowly, and is marked with:
    - 1. Paleness.
    - 2. Gastric disturbance.
    - 3. Loss of weight.
    - 4. Decrease in strength.
    - 5. Coughing—dry and hacking, noted especially in the morning.
    - 6. Fever.
      - a. Temperature reaches peak by evening.
      - b. Face is flushed.
      - c. Eyes are bright.
    - 7. Night sweats.

- II. The disease may appear abruptly, and be marked by:
  - 1. Hemorrhage—bleeding from the lungs.
  - 2. Acute pleurisy—inflammation of the lung lining, with sharp pains in the chest with each breath.
- III. Final stage of disease is characterized by:
  - 1. Weakness.
  - 2. Extreme loss of weight.
  - 3. Pale and haggard appearance.
  - 4. Swelling of feet, sometimes.
  - 5. Mind clear and hopeful to the end.
- C. How is tuberculosis spread?
  - I. Infections may take place by germ entering lung.
    - 1. Germs thrown out by patient when coughing or sneezing.
    - 2. Germs in dried sputum breathed in by a well person.
  - II. Infections may come from swallowing the germ.
    - 1. Milk from a tuberculous cow.
    - 2. Food contaminated with sputum from tuberculous patient.
    - 3. Food infected by flies carrying infection from fresh discharges of patient.
    - 4. Germs carried by pets on fur or feathers.
      - a. A patient handles pets, and germs from hands spread on pet.
      - b. Other members of family handle pet also, and get the germ on their hands.
  - III. Everything patient touches is contaminated.
- D. What is the treatment?
  - I. Doctor Chadwick states that tuberculosis will be wiped out by the year 2000.
    - 1. Prediction based on diminishing death rate, which is one third less deaths every ten years. In 1980 death rate of only nine or ten expected. (Draw graph on blackboard.)
    - 2. Remedies and nutrition have caused decline.
  - II. Prevention at the source, first objective.
    - 1. Human body a source of infection.
    - 2. Tuberculin tests can be given to determine whether individual has come in contact with germ—if reaction is positive, site of needle price will be red and swollen. (Show syringe and toxin, and demonstrate use.)

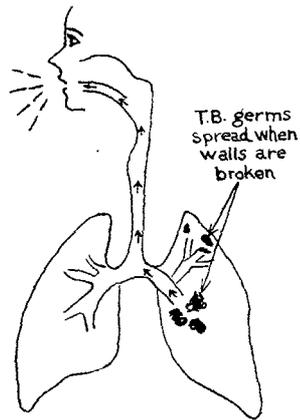


3. Follow test by X rays, if reaction is positive. X ray tells whether disease is active or walled off.

III. Collapse therapy helpful in special cases. Lung is put to rest by putting air into the sac that surrounds lung. This pushes the lung until it is folded up. The cavity is then just a little slit instead of a big hole. (On blackboard draw illustration of lung, before and after pneumothorax.)

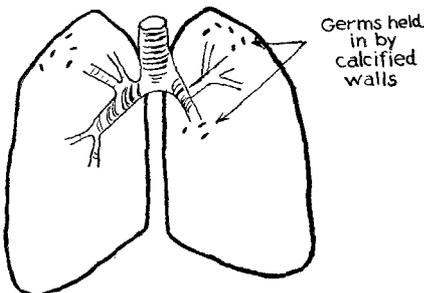
IV. Care of patient at home must be carried out as in sanatorium.

1. Rest in bed.
2. Fresh air.
3. Nourishing food.
4. Dry clothing and bed linen, especially after sweats, as patient's resistance is low, and dampness is apt to bring on complications, such as pneumonia.
5. Disposal of sputum—burn while still moist; otherwise it might dry and blow germs about, or flies may feed on it.
  - a. Sputum cup may be used. (Show paper and other suitable sputum cups.)
  - b. Metal cup must be boiled every day.
  - c. Cover mouth with piece of cloth, or Kleenex, while coughing. (Show squares of cloth, or Kleenex.)
  - d. Discard cloths in bag at side of bed, burning bag and contents every day. (Show paper bag and how it is used.)
6. Keep dishes separate and boil daily.
7. Boil all linen from patient's bed.
8. Burn all food left on tray.
  - a. Do not feed food to pets.
  - b. Do not throw in garbage can, where flies will feed.
9. Keep all toilet articles and personal belongings separate.
10. Keep room clean.
  - a. Screen rooms to keep out flies. (Show piece of screen and quote price.)
  - b. Kill all flies that are in the room and the house.
11. Keep pets and children out of room; children are very susceptible to tubercle bacilli.



E. How can we avoid contracting tuberculosis?

- I. Keep in best health possible all the time.
  1. Prevent overfatigue.
  2. Prevent overexposure and chilling in wet, cold weather.
  3. Prevent malnutrition.
  4. Have a physical examination once each year.
- II. Keep away from active or suspicious cases. In nursing a patient, take all precautions. Carelessness may cost your health.
- III. Wash hands thoroughly before eating. Keep hands entirely away from face.
- IV. Inquire before drinking milk whether it is pasteurized. (Show bottle caps—for both pasteurized and raw milk.)
  1. Milk can be made safe at home by bringing it just to the boiling point or by pasteurizing—heating to 145° F. for thirty minutes, and then cooling rapidly and keeping cool until used.
  2. Cows should be tested for tuberculosis yearly. (If possible, have actual demonstration by health officer.)
    - a. In Massachusetts a study showed that 27.5 per cent of infections are due to bovine type.
      - (1) Veterinaries have been successful in eradicating tuberculosis among cattle.
      - (2) Five counties in the United States have tuberculosis in little more than one half of one per cent of their cattle.



CONCLUSION: In any disease, prevention is the most important thing. We are all familiar with that old adage, "An ounce of prevention is worth a pound of cure;" and it is so in tuberculosis. If those in our families who have this disease are cared for in a thorough, hygienic way, if we know that our milk and food supply is pure, if we keep ourselves in the "pink" of condition, and observe personal cleanliness, we shall reduce to a minimum the chances of

catching tuberculosis, and live healthy, happy, useful lives.

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## Knowledge of Healthful Diet

### Information Is Available, Why Not Use It?

THE revelations of modern research in the field of nutrition serve to steadily enlarge our comprehension of the importance of the subject, and at the same time serve to stress the necessity of our keeping well informed, and of putting into practice the knowledge thus gained.

The importance of nutrition in the present world situation can scarcely be overemphasized. In pity we think of great hordes of people, if not whole countries, that in pathetic need find it difficult or impossible to secure the barest necessities, and consequently hunger, malnutrition, and death stalk heavily through some of these lands.

The governments of earth are giving increasing attention to the welfare of the soldier as it is affected by proper food, and are looking well to the newer knowledge of nutrition, its influence upon health and the strengthening of the arms of the state. They are also looking well to ways and means of conserving vital foodstuffs in the light of a wider understanding of food values. In fact, most countries have come or have been forced to realize that nutritional science is an essential part of modern warfare.

This idea has been carried to the point where nutritional discoveries are in some countries closely guarded as military secrets. The necessity for conservation of vital foodstuffs, the decreased production or procurability of protective foods, and the synthetic manufacture of certain vitamins, all become matters of much importance on the nutritional front to both the military and the civilian population.

Since modern civilized dietaries are relatively lacking in vitamin B complex, and that largely through the use of refined and highly milled grains, the compulsory use of whole-grain breads and cereals is one of the first lines of attack. The fortification of white bread with vitamin B, and calcium is being followed in some quarters, and appears to be coming into rather popular commercial usage. This latter practice is, however, not a wholly satisfactory substitute for whole-grain products. Nevertheless, the fortification of even whole-

grain products with labile vitamin fractions is doubtless a sound practice when the foodstuffs are finely divided, subjected to high temperatures, etc., in the process of preparation, as are some of the popular breakfast cereals.

Although the average layman is not yet sufficiently awakened to the potential possibilities of improved health and physical fitness residing in proper food, yet it is gratifying to contemplate the advances made in this respect since the day when those who advocated and used graham or whole-grain bread were branded as food fadists.

We are informed that the U. S. Army and Navy have discarded their obsolete cookbooks, and are replacing them with books prepared by dietitians and others who are well versed in nutritional science. Today there is a marked awakening of interest in adequate nutrition on the part of various governmental agencies, including the United States Public Health Service. To the list should be added public and private agencies doing important educational work in the field of nutrition, perhaps spurred on by the broad objective of raising the health standard of an estimated 45,000,000 malnourished Americans—hardly a national asset.

While there are a considerable number of cases of recognizable deficiency diseases, such as pellagra and rickets, in certain blocks of the population, yet there are also abroad in America millions who suffer mild manifestations (subclinical) of malnutrition such as gingivitis, bleeding gums, poor teeth, bone and muscular weakness, lassitude, stomach and bowel disorders, such as constipation and "dyspepsia," night blindness, vague nervous and mental instabilities, nutritional anemia, undue susceptibility to infections, etc.

In studies made of the diets of employed groups, not including the lowest income level, it has been repeatedly found that only about 15 per cent of the diets could be classified as good, while 35 per cent were only fair, and 50 per cent were definitely poor. This state of affairs is reflected in and closely parallels the health status of young recruits for military service, of whom one third or more are being rejected because of serious physical defects. Faulty food is admittedly responsible for many of the defects among a group who consider themselves physically fit.

The fundamentals of nutritional science have been taught in our ranks for many years. In the early days of diet reform, many shrank from the taunts of their neighbors and were a bit ashamed to be labeled "bran eaters." However, the validity of the caution against "finely bolted" wheat flour, agitated by Sylvester Graham and emphasized by Mrs. E. G. White, has become fully vindicated and is a matter of world-wide acceptance today.

The health-protective value of fruits and vegetables prepared in a simple way to preserve

all their life-giving elements, is now well known. Counsel regarding their virtues and the need of their liberal use was heralded in S. D. A. ranks long years in advance of the present popular trend. Nevertheless, many of our own folk ate faulty food and suffered ill effects therefrom. Does anyone ask why? Doubtless there were several factors involved, but certainly one was the human dislike of being thought of as "health reformers," and peculiar; whereas we might well have been proud of advance knowledge and, as diet reformers, have been more ardent in giving light to those less fortunate.

Continuing the regrettable lack of conformity or neglect of instruction, many of our folk are yet today following wrong habits of eating in partaking of unbalanced dietaries made up of too many refined, demineralized foods, and an excess of cane sugar and other concentrated sweets, and are failing to secure an adequate supply of essential elements and a wholesome variety of foods from day to day.

Repining over past mistakes is of little value, but with the wave of enthusiastic and productive interest now being taken in the subject of diet for health, shall not we as leaders seek to arouse our church membership to increased interest in, greater and more intelligent adherence to, the fundamental principles of well-being, and the balanced program of health which we hold as Seventh-day Adventists?

H. M. W.



### Association Notes

J. ROY SIMMONS, of the hydrotherapy department, Battle Creek Sanitarium, Battle Creek, Michigan, sends in a list of ten subscriptions for THE MINISTRY.

with this comment: "Thanks for your reminder concerning the expiration of our MINISTRY club. I enjoy the magazine each month, and find a great deal of material worth reading, especially the articles on the beginnings of the medical work here in old Battle Creek. Doctor Walton and his associates have done well in getting this material together."

¶ We appreciate the following word from Dr. Elizabeth Hiscox of the Giffard Mission Hospital, Nuzvid, India: "I am in hearty sympathy with the aims of the Medical Missionary Association. . . . THE MINISTRY is being sent to all the workers, European and Indian, who are connected with the hospital."

¶ We urge that subscriptions be renewed, and trust that you are keeping files of this journal for future use. It would be helpful in keeping our lists, if you would always designate your professional title as R.N., M.D., etc., when sending in subscriptions or articles.

### CURRENT SCIENTIFIC COMMENT

¶ "SUGAR IN CARIES: Sugar is a significant factor in dental caries. Theories regarding its action are still unproved. The cause of dental caries is un-

known."—*Journal of the American Dental Association, Vol. 27, November, 1940.* D. L. B.

¶ ACCORDING to the sixteenth census of the United States (1940), issued by the Department of Commerce, it was found that:

If the 1940 birth and death rates continue, the population would eventually fail to reproduce itself by about 4 per cent a generation.

If present birth and death rates continue, the nonwhite population of this country will, in the long run, increase at the rate of about 7 per cent each generation, while the white population (including the Mexican) will decrease at the rate of about 5 per cent a generation.

D. L. B.



### New Physical Therapy School

By F. B. MOOR, M.D., *Director,  
School of Physical Therapy*

AT a recent meeting, the board of trustees of the College of Medical Evangelists authorized the establishment of a school for the training of physical therapy technicians in connection with the medical school and its hospitals. The first class begins July 1, 1941, and thereafter every six months. The classes will be limited to ten students. Each group of ten will spend six months at Loma Linda in the study of anatomy, physiology, physics, and the fundamentals of electrotherapy, hydrotherapy, massage, and therapeutic exercise.

At the end of the six months, this group of ten will go to Los Angeles, where they will be given clinical experience in the physical therapy department of the White Memorial Hospital, and will be given further work in electrotherapy, hydrotherapy, massage, and therapeutic exercise. This department gives nearly 25,000 treatments each year. The complete course will cover a full twelve months' period, and will include approximately 1,500 hours of actual classroom and clinical work. Special emphasis will be placed on the teaching of anatomy and physiology as a basis for all branches of physical therapy.

The tuition and fees for the course will be \$225. The educational prerequisites set by the American Medical Association are as follows:

1. Two full years of college work, preferably including certain prescribed subjects, or—
2. Graduation from the nurses' course, or—
3. Graduation from a course in physical education.

A calendar of this new course is available. Those who are interested should make application to the Registrar, College of Medical Evangelists, Loma Linda, California.

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## RELIGIOUS WORLD TRENDS

### Import of Leading Press Declarations

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#### Pulpit-Centered Churches

RELIGIOUS trends are often clearly revealed through church architecture. At the present time there is a decided trend toward the chancel type of church among Methodists, Congregationalists, Presbyterians, and Northern Baptists, declares John D. Kern in the Baptist *Watchman-Examiner* of September 5, 1940. Quoting directly:

"The pulpit-centered church, which has been predominant for the last three hundred years in Protestantism, now seems to be losing its hold. For centuries the Catholic, Episcopal, and Lutheran churches have used the chancel type of church, with the altar in the focal center of the nave. With Baptists and most of the Protestant churches, the pulpit with the open Bible has been the focal center. During the last five or ten years, many Baptist churches have changed from the pulpit-centered to the chancel type of interior architecture."

Mr. Kern then asks the question, "Why has this been so?" The first and lesser reason he gives is to make the church more beautiful and worshipful. "The present style of architecture of the pulpit-centered church fails grievously in this regard. Most pulpit-centered churches are architectural monstrosities without and within." He then gives a brief history of church architecture in the United States, as follows:

"One may go into the older sections of any American city today and find the houses which all architects call 'the architectural atrocities of the 1880's.' This is the worst period of American architecture. The period 1880 to 1900 was a period of growth and expansion for Baptists. Many new buildings were built during this period, and they embody this type of architecture."

Next he proceeds to describe a "typical Baptist church" that all too uncomfortably presents a likeness to many of our Adventist churches. The result is anything but inviting.

"An old witticism still lives to the effect that if you will go to any city or town and pick out the ugliest church building, it will be a Baptist church. There is too much truth in this witticism for it to die. Let these grave charges seem unfounded, let us examine a typical Baptist church. In the focal center of the interior stands the pulpit, devoid of beauty and craftsmanship. Below it is the communion table, which is a cast-off library table or often an 'antique' table that shakes every time it is touched. . . . Gaudy or gilded organ pipes fill the end of the church behind the minister. . . . The chairs for the minister are cast-off overstuffed chairs, or some others devoid of beauty. The chairs for the choir are ugly and commonplace. . . .

"A baptistery that is an architectural 'eyesore' is found either under the pulpit or under the choir loft. A gaudy painting or faded curtains call attention to it. Flower stands are found on the rostrum without any flowers. Extra hymnbooks are found on the sides of the pulpit, on the flower stands, on the minister's chair, and elsewhere. Ugly sign-

boards with big numbers tell all about the Sunday school. We might continue the list, but this is enough to arouse even the complacent. To sum it all up, there is nothing visible to the eye which inspires reverence or worship. Baptists need to discover that there can be sermons in wood as well as in words."

In contrast, the chancel type of church is markedly inviting as to reverence and worship.

"On entering a chancel type of church, one faces the altar and the cross and kneels in prayer. The worshiper who enters the average pulpit-centered church looks around to see who is there. Nothing says to the eye, 'Come, let us worship the Lord, and let us exalt His name together.'

"Our pulpit-centered churches must be designed to speak to the eyes of the worshiper. They must be transformed from auditoriums into sanctuaries. The chancel type of church excels the pulpit-centered type at the present time in creating an atmosphere of reverence and worship. Unless we can develop and improve the architecture of the pulpit-centered church so that it satisfies the hunger for the beautiful and for the worshipful, it will give place to the chancel type of church."

But before the advantages make too great an impression, there are very serious matters to be considered, says Mr. Kern:

"We have a tradition, spirit, and practice which is now three hundred years old. During all these years the pulpit-centered church has been used almost universally. . . . Baptists do not uncritically accept the Augsburg Confession. Then why should we accept Lutheran architecture uncritically? . . . Through the centuries, each denomination has developed an architecture which harmonizes with its tradition and practice. . . . Primitive man approached the altar of his God at the dawn of recorded history. Pulpit-centered worship goes back to the Hebrew prophets, God's flaming evangelists. Our Baptist tradition is built upon the preacher and his pulpit, rather than upon the priest and his altar. Furthermore, a Baptist church is built upon great fundamentals which are a most precious heritage. Chief among these is the doctrine of 'the priesthood of believers' and 'the direct access of the soul to God.' The 'priest and altar' idea is an architectural denial of this great Baptist fundamental. In the chancel type of church the priest stands between the people and the altar and God. Their gifts are received by his hand and placed upon the altar. The people may approach the altar, but they must kneel outside the altar rail, which symbolizes, 'Thus far shalt thou go, but no farther.'

"Preaching has been central in the growth and practice of our Baptist faith. It has always been a large part of worship, and it must continue to be so. When a Baptist church exchanges its flaming prophet and evangelist for a polished performer, the days of decay and decline are at hand. An American will freeze to death more quickly in the Arctic Circle than an Eskimo. Baptists will not survive long in the Arctic winters of ritualism, sacramentalism, and sacerdotalism. The chancel type of church has developed in this spiritual atmosphere, and is an architectural expression of it. . . .

"Our Baptist worship is warm, friendly, and enthusiastic. In the chancel type of church, the worship is cold and formal. Our Baptist worship is emotional and moves us to action and accomplishment. Cold ritual performances will not keep a Baptist church alive.

"Finally, the chancel type of church does not fit our Baptist practice. We need mention only one thing. What will the chancel type of church do to our evangelistic spirit? Evangelistic meetings might be held in the parish hall, of course. When the cold

—Please turn to page 44

# A Mansion for Me

Helen McCollum Johnston

Harold A. Miller

*Moderato* *Smoothly*

1. To - night I am dream - ing a  
 2. The saints dwell white - robed, in this  
 3. I long to be there, with my

(Prelude and Interlude)

*rit.* *p a tempo*

beau - ti - ful dream Of a home by the crys - tal sea, And my  
 king - dom of light, And no storms ev - er span its sea; There's a  
 Sav - iour to share The bliss of the ransomed to be, That some -

*f rall.* *rall.*

dream shall come true when love shall smile through, And Christ builds a mansion for me.  
 mar - vel - ous song wafts the while a - long, Where Christ builds a man - sion for me.  
 day shall be mine in glo - ry di - vine, When Christ builds a man - sion for me.

*rall. f* *rall.*

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CHORUS.

So let me dream on my beau-ti - ful dream Of a home by the crys - tal sea, Till my

dream shall come true and God's love shall smile through, When Christ builds a mansion, a mansion for me.

## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

### Wonderful Power in Song

By HAROLD L. GRAHAM, *Singing Evangelist, Santa Ana, California*

THERE ought to be more Sankey and Moody teamwork in our ranks. It is regrettable that we do not always have it. If the evangelist makes an extended talk, and then formally presents the singer and his song, the greatest effect of the song is lost. How much more effective would be the number if the singer quietly, at a given signal or prearranged time, begins singing one of those beautiful appeal numbers, such as "Pass Me Not," "Almost Persuaded," "Just As I Am," "The Haven of Rest," or "Is Your All on the Altar?"

The choice would depend, of course, upon the discourse, and the type of appeal required. How often, after a soul-stirring sermon and invitation to the sinner to come and take his stand with the people of God, the tears will course down the cheeks when an old familiar song adds to the force of the appeal. The sin-burdened heart is touched, and the soul sees its need of the Saviour.

Eternity alone will unfold the story of the wonderful power of song. If the singer, seeing the Spirit of God working on the hearts of the people, feels deeply, let his own heart melt under the influence of this gracious power. When the Spirit of the Lord is present and souls are hanging in the balance, Heaven bends low, and angels of light are transfixed by the scene, whether it be in some humble little place, a tent, a hall, or tabernacle. As souls give their hearts to God and come forward in submission to the divine will, we are told that our heavenly Father and the angels sing for joy.

Truly there is power in song. We need more consecrated leaders in singing, properly trained in voice and song leading. Let this side of our evangelism be perfected and ennobled under the leadership of our Saviour through the Spirit. I offer a recent song of mine as suggestive of this principle:

When the way seems dark and drear,  
And the night is filled with fear,  
There is wonderful power in a song.  
When you walk each weary mile,  
And you scarce can see a smile,  
There is wonderful power in a song.

When the Lord seems far away,  
And you don't know how to pray,  
There is wonderful power in a song.  
If you feel you are alone,  
And your heart is turned to stone,  
There is wonderful power in a song.

As you climb the Glory Way,  
Pressing forward day by day,  
There is wonderful power in a song.  
Do not falter, do not quail,  
As you meet temptation's gale,  
There is wonderful power in a song.

If you feel to praise the Lord,  
For the blessings in His word,  
There is wonderful power in a song.  
If your grateful heart o'erflows,  
And the feeling grows and glows,  
There is wonderful power in a song.

CHORUS:

In a song, in a song,  
There is wonderful power in a song.  
If your grateful heart o'erflows,  
And the feeling grows and glows,  
There is wonderful power in a song.



**ELECTRIC ORGAN.**—The Hammond organ is the all-electrical instrument which created a furor in the music world when it was introduced a few years ago and which has replaced hundreds of pipe organs in prominent churches throughout the world. Although the Hammond costs no more than a good grand piano and occupies less space than a baby grand, the instrument has musical resources of tone and dynamics that have won the acclaim of such personages as Stokowski, Toscanini, Rachmaninoff, and others.

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## THE ASSOCIATION FORUM

Discussions on Methods and Problems

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### No Time for Abstract Theorizing

EDITOR, THE MINISTRY:

It was the custom in the section in which I began my ministry to conduct a six-week series of meetings. During this period the arguments for every point of our faith were punctiliously presented in logical order. The series concluded with the seal of God and the mark of the beast, followed by the pouring out of the seven last plagues on the defenseless heads of the congregation, and the call out of Babylon. The appeal was reserved for the last night. Few of the hearers survived the ordeal, and accepted the truth. We made the mistake in those

days of dangling a skeleton of dry bones, an argument on doctrines, before our audiences. There was no flesh on the bones, and no spiritual breath of life in the body of the sermon. The appeal was to the head rather than to the heart. The bread of life was served up dry and stale.

I shall never forget the night when a faithful church elder kindly took me aside after the meeting and pointed out some of these things. The sermon that night must have been particularly dry, for when I got back to the tent in which we lived, my bride of a few weeks, in sheer desperation, plucked up the courage to point out the same weaknesses the elder had mentioned. That night marked a turning point in my ministry. I set about at once to discover the secret of the success of outstanding soul winning, and to learn the method of the Master Teacher.

Today, as in the days of the earthly ministry of our Lord, multitudes are famishing for the bread of life, thirsting for a draft of the water of life that satisfies the longing of their souls. They come to us weary with the burdens of life. The bright hopes of youth have given place to the disappointment and disillusionment of maturity. They have found that the pleasures of sin, like the apples of Sodom, turn to ashes on their lips. Like Christian in "Pilgrim's Progress," they are weighed down with the burden of sin. Affliction and disaster have crushed the spirit of some, and bereavement has left the hearts of others lonely and sorrowing, with no sure hope of the future.

With such people in every audience it is tragic to put up a man of straw, and demolish him with cold theological arguments. I feel safe in saying that I have never listened to a sermon which took the negative side of a question that had a single spark of spiritual power and salvation in it. Surely this is no time for abstract theorizing and hair-splitting rabbinical casuistries.

There is committed to us a message of life and hope and joy and peace. Through every doctrine runs the golden thread of the eternal plan of redemption through Christ. Every sermon should come from a heart touched with compassion for wandering sheep, a heart sanctified by the truths which we preach, a heart thrilled by the vision of the eternal. While the doctrines should stand out in all their pristine clearness and beauty, Christ should be lifted up in every sermon, and every sermon should be an appeal in itself.

"The sower soweth his seed." We must practice the truth in our own lives if we are to preach it in the demonstration of the Spirit and of power. What we are in our inmost soul determines the effect of what we say. It is recorded that Jesus "opened His mouth, and taught them." Out of a heart filled with the light and peace and joy of heaven, there poured forth naturally and simply words of divine

benediction that opened the blind eyes, healed the wounded heart, shed peace and hope in every soul longing for the better way. Jesus alone can satisfy the longings of the human soul. Let us lift Him up in our lives and in our preaching.

W. C. MORFETT.

[Chesapeake Conference.]

## Pastor's Relation to Sabbath School

EDITOR, THE MINISTRY:

The pastor is to shepherd his flock in every detail. He is to guide to the ever-flowing Fountain of life, and there, at the still, quiet waters of truth, souls are to be replenished with the words of life. Of a certainty, God does use the Sabbath school for such a purpose. What pastor does not thrill at the experience of sitting quietly in the Sabbath school and feeling the peaceful atmosphere of a well-prepared, efficiently presented program? That all Sabbath schools are not carried on in such an efficient manner is an incontrovertible truth. To place all the burden of inefficiency on the shepherd of the church would be questioned, but we must not forget the counsel: "There is much to be done in the Sabbath school work . . . in bringing the people to realize their obligation and to act their part. God calls them to work for Him, and the ministers should guide their efforts."—*Testimonies*, Vol. V, p. 256.

This is not only the pastor's privilege, but his responsibility. In this day when totalitarian powers are satisfying their greed through mechanized units and aerial bombardment, we hear considerable about the home base. Every military movement is regulated by an organized nucleus. Just so, it is an absolute necessity for the aggressive Sabbath school to be guided by an efficient committee. It is good leadership for the pastor to avail himself of the opportunities to tactfully guide the programs through this counsel committee. As a dictator, never! Such an attitude would be offensive to the superintendent. However, every consecrated committee appreciates counsel, constructive criticisms, suggestions, and recommendations from its church leader.

In assisting the officers with their program, the pastor should frequently use the opportunity to participate in the Sabbath school services. Such occasions should not be considered lightly. Instead, they should be thought of as excellent opportunities to stimulate members to a more effective service. However, in his zeal to assist with the program, no leader should slight the talent of his members. The pastor should assist, but not monopolize. Christ has said, "Give, and it shall be given unto you." Just so, when a church member is encouraged to take part in the Sabbath school program, he not only inspires others, but also grows in the knowledge and grace of our Lord.

Participation in the Sabbath school program should not be the impelling force which sends a pastor to Sabbath school once a month or once a quarter. Ordinarily a pastor should be as conscientious in his attendance at Sabbath school as in his attendance at the church service. It is not necessary that he be conspicuously prominent, walking back and forth in the aisles during the lesson study, or disturbing some class discussion by talking with the local elder concerning some detail to be considered during the service following. Instead, he should be an interested member of a class, and not merely a passive listener. Above all, the Sabbath school is not to be used as a study room for a last, or possibly the first, glance at that important sermon outline.

There always arises the question of the pastor's relationship to teaching a Sabbath school class. It is doubtful that a hard and fast rule can be laid down to settle this issue forever. However, this should not cause the problem to be omitted from this discussion. The one object of the pastor's labor is, or should be, to win souls for God's eternal kingdom. The Sabbath school has long been considered the greatest soul-winning agency of the church. Should not the alert minister capitalize on such an opportunity? Almost without exception, our evangelists assume the responsibility of guiding the faltering footsteps of new converts through the Sabbath school class. Not for a moment would they permit another to cast a stumbling block in an unguarded moment. Just so, the pastor has the same privilege and re-

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sponsibility in teaching a class for visitors and for those who are not yet established in the truth.

The word of God affirms that "faith without works is dead." Had the Sabbath school in the past consisted solely of programs and discussions, undoubtedly the present degree of success would not have been attained. Our mission offerings have not only been the means of sustaining our world-wide work, but have given a spiritual tone to our Sabbath worship which is not experienced by any other people or movement. The pastor should diligently seek opportunities to make the members realize more fully that the giving of their offering is as much a part of their worship as is kneeling in prayer or singing songs of praise to His holy name. This instruction may be imparted by occasionally giving an earnest appeal for some mission field, or by centering the entire attention on the Thirteenth Sabbath Offering. Such appeals will be weakened if the pastor has failed to be exemplary in his contributions. In this the minister finds opportunity to be a living sermon.

This third angel's message is a complete whole. The last message for a sin-stricken world will not and cannot be finished without concerted action. Just so, every department of the church must join hands to finish the task. It is impossible for the Sabbath school to function properly without co-operation from every department of the church, and the minister should ever be the co-ordinating link to join all together in this common purpose.

CREE SANDEFUR. [Pastor, Tyler, Texas.]

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## THE RELIGIOUS PRESS

### Valuable Current Excerpts

**AMERICA'S LACK.**—The truth of the matter is that the majority of people today in this country don't know what the Christian religion is, and they don't care. Their children, and many of those with Christian parentage as well, are being brought up entirely without a knowledge of God, and they don't miss God. So they don't care about Christianity, either. The League of Nations could well list us among the pagan nations of the world—as it did.

What is the matter with us American Christians? We are believers in the most dynamic religion, the most adventurous cause, the most compelling faith, that the world has ever known. We seem to be able to discuss everything else under the sun in an intelligent way. Why aren't we able to present either in public or in private the vital core of our beliefs? Someone has recently said that we need a "general mobilization of the mind," but unless we Christians have a general mobilization of the spirit as well, we will find ourselves gradually exerting less and less influence on other people.—*Evelyn A. Cummins in Christian Century, April 2.*

**BAFFLED EUROPE.**—Europe has suffered often in the past, and it is suffering again. The experience of hardship, destruction, hunger, and death is common. Whole masses of people are frustrated; their problems are so utterly baffling that they see no prospect of solution. It is not only political problems that trouble them, but deep social, moral, and spiritual problems as well. Many European peoples have known national defeat and humiliation at least once in this generation. Almost all live constantly in the shadow of fear.—*Federal Council Bulletin, March.*

**FILIPINO FLAGELLANTS.**—The observance of Good Friday by flagellation, confined in the United States to the small and secretive order of the Penitentes in New Mexico, is widely and publicly practiced throughout the Christian sections of the Philippines. Annually on Good Friday, throngs assemble along the banks of rivers or along the seashore to witness this weird ritual.—*J. Floyd Dreith in Religious Digest, April.*

**SHANGHAI'S ISOLATION.**—Shanghai, once called the "Paris of the Far East," today is a city isolated from the rest of the nation, if not from the world. Outside of the two foreign concessions—the International Settlement and the French Concession—we are encircled by occupied territory in which Chinese puppets and Japanese militarists rule.

To go out of these concessions, a foreigner or a Chinese must have a special pass issued by the Japanese military. And a foreigner has to obtain a permit from his consul before he can get his pass. Americans, due to the State Department's orders for evacuation, are not permitted to enter occupied territory unless for very urgent reasons.—*P. A. Lee in Christian Advocate, March 27.*

**PRISON CHAPLAINS.**—The last five years have seen great progress in bringing a united Christian ministry to the inmates of Federal penal and correctional institutions. Two thirds of all Federal inmates are in institutions which have full-time chaplains working under the direction of the Committee on Prison Chaplains of the Federal Council. There were in 1940 about 19,000 persons in all the Federal institutions, nearly 13,000 of whom had available to them the services of full-time, responsible Protestant chaplains especially trained for their work and supervised by the churches through the committee. The nine full-time chaplains represent seven communions.—*Federal Council Bulletin, March.*

**BEST SELLER.**—From the Department of Commerce in Washington, we learn that the Bible is still America's best seller. Latest Census Bureau book publishing figures, covering 1939, show the annual output of Bibles, Testaments, and parts of the Bible published in separate covers to be 7,947,848 volumes, compared with 5,579,317 in 1937. Both 1937 and 1939 recorded tremendous increases in the total number of Bibles printed. . . . While the production of Bibles showed an immense increase, the publication of fiction recorded a heavy decline, 13,511,181 volumes in 1939, compared with 25,454,135 volumes in 1937. The total number of all books published in 1939 was 180,142,492 volumes, compared with 197,359,076 volumes in 1937.—*Watchman-Examiner, March 13.*

**JEWISH COLONIZATION.**—Since 1917 the Jews have spent over half a billion dollars in Palestine. Their agricultural colonization of this country, little larger than the State of Vermont, has shown the most remarkable devotion to land and its reclamation that I have ever seen in the New World or the Old. Jewish land reclamation is a brilliant exception to horrifying and desolating neglect shown by barren, rocky hills, gullies, standards of living, decadent population, and social decay.—*W. C. Lowdermilk in Religious Digest, March.*

**MOTORIZED CHURCHES.**—BERLIN.—The Roman Catholic Church has ordered thirty-eight motorized churches, consisting chiefly of small altars mounted on automobiles, which are taken by priests into the out-of-the-way villages. Five such automobiles are already operating in Bavaria.—*Christian Advocate, March 27.*

**LIQUOR LIABILITY.**—The greatest obstacle to economic recovery in the United States is the liquor traffic. No one can determine with perfect accuracy the amount of beer, wine, and hard liquors consumed in any given year, but between the Government, the

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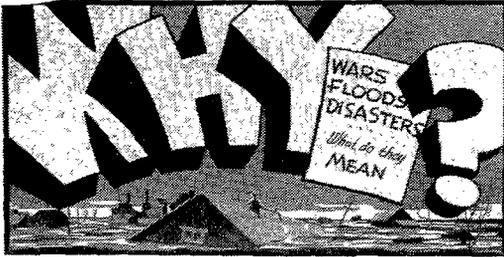
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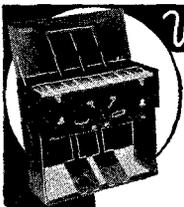


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**CONSCIENTIOUS-OBJECTOR PROJECT.**—Civilian Public Service camps, operated co-operatively by various religious bodies and the Soil Conservation Service of the Department of Agriculture, will undertake soil-conservation work under the provisions of the Selective Service Act for alternative service for conscientious objectors to military service. At Grottoes, Virginia, and Colorado Springs, Colorado, camps administered by the Mennonites will soon begin activities in this vital field of home defense. Other camps, to be set up in the near future, will tackle the age-old problem of the washing and wearing away of fertile farm lands.—*Zions Herald*, March 26.

**CAMP CHAPELS (U. S. A.)**—New training-camp chapels to the number of 604 will be constructed and maintained, by means of an appropriation just made by Congress. The camp chapels are available for all denominations, and at present twenty-seven of the 261 denominations of the nation are represented through chaplains. It is estimated that by June there will be 1,500 chaplains in service.—*Christian Advocate*, March 27.

**1,051 TRANSLATIONS.**—Twelve new languages, in which the Scriptures had not previously been published, were added to the list last year, bringing the total number of languages in which some part of the Bible has now been translated to 1,051, according to a survey just completed by the American Bible Society.—*Watchman-Examiner*, April 3.

**MODERNISM'S DECLINE.**—In a recent editorial in the *American Lutheran* under the caption, "The Decline of Modernism," the editorial writer says: "Perhaps the most hopeful sign on the immediate horizon of the church militant is the rapid and inevitable decline of the momentary heresy known as Modernism. . . . The universally admitted breakdown of the social gospel, the marked influence of Barthian theology, and the hopeless despair of the world as the second third of the twentieth century opens, have almost entirely eliminated Modernism as a religious attitude which would appeal to man's need for faith or even his desire to use his intelligence.—*K. M. Chworowsky in Protestant Digest*, Feb.-March.

**"RELEASED TIME" MENACE.**—Abuses have already entered into the "released time" plan for religious instruction in the public schools of New York. As was expected, the Roman Catholic Church immediately took advantage of it to proselytize other children and to introduce the religious question into the classroom. Both teachers and pupils have been used to recruit other children for Catholic instruction; special lapel buttons have been given to those who attend these classes in order to lure and shame others into joining. Since Catholic children are obliged to attend by their priests, the pressure of these proselytizing methods is brought to bear chiefly on Protestant pupils to accompany their Catholic friends to Catholic catechism classes.—*The Converted Catholic*, April.

**MUSIC DURING PRAYER.**—It has become the custom in many of our churches to have the organ play while prayer is offered in the public services. Frankly, we cannot understand why this should be done. The assumption may be that the music quiets the nerves of the people in the audience and helps them to acquire the devotional mood. But to which are they to listen, the music or the prayer? Admitting that the music is sometimes better than the praying, that does not prove anything. We can well understand a minister who is not so good at extemporaneous public prayer desiring some help from

his organist, but would even that justify the confusion inside the worshiper who has two things to listen to at the same time? Recently we heard a pastor praying while the organist softly played a familiar and much-loved hymn. To try to follow the pastor and listen to the tune made havoc of concentration, and in one part of his prayer we lost him altogether and followed the organ completely. We are quite sure that the music was not intended to do this, but it did. There may be some people with a capacity for dual attention, although we do not know any, but plain folks get confused under such circumstances. Let us be sensible. Music is a good preparation for the prayer mood, but nothing external ought to be introduced in the prayer period itself that in any way breaks the communion between our spirits and God.—*Watchman-Examiner (M.E.)*, Dec. 21, 1939.

**WHERE CRIME STARTS.**—Where do our criminals come from? Plainly from bad or inferior homes, or lack of any homes. The home directs the youth into the road he is apt to follow throughout life. J. Edgar Hoover is quoted as saying on this point:

"Criminals are home grown. So are law-abiding, honorable citizens. Character, good or bad, gets its original 'set' in the home. Criminal tendencies are mostly picked up outside the home, perhaps on the street—because of a lack of proper teaching in the home. There is no real substitute for a good home."—*The Presbyterian*, Jan. 30, 1941.

**DOCTRINES DISAPPEARING.**—There is a decadence in doctrinal preaching. The dogmas of the church are not presented to the people with anything like the clearness or passion with which they were presented fifty years ago. In many a Christian pulpit the doctrines are slowly disappearing. The preacher who substitutes ethical homilies gets into the papers, creates a commotion, and shoots up like a rocket—though he, of course, comes down like a stick. The real heretic of our day is the man who drops doctrine out of his preaching.—*Presbyterian*, April 18, 1940.

**CHURCH'S DOLDRUMS.**—That the church today is sick and made up largely of spiritually sick members hardly needs to be argued. With two thirds of our members absent on any Sabbath from divine services; with evangelistic fervor among the laymen, and even pastors, at an extremely low ebb; with the pronounced decline in missionary interest and missionary giving; with the overwhelming emphasis upon pleasure and the extreme difficulty of enlisting members in Christian work that requires time and sacrifice; that person must indeed be blind who is not aware that there is something radically and fundamentally wrong.—*The Presbyterian*.

**POWER OF BREVITY.**—There is too much speaking in the world, and almost all of it is too long. The Lord's prayer, the twenty-third psalm, Lincoln's Gettysburg address, are three great literary treasures that will last forever; no one of them is as long as three hundred words. With such striking illustrations of the power of brevity, it is amazing that speakers never learn to be brief.—*Bruce Barton*.

**SCATTERING THE BIBLE.**—A patient in the American Hospital in Turkey was given a Bible. He carried it home to his Armenian village, proud of owning it. But a Moslem mullah snatched it from him, tore it in pieces, and flung it into the street, where it lay until a grocer picked up the pieces to use as wrapping paper. Soon these were scattered all over the village as wrapping for cheese, olives, and other purchases. It was not long before customers began to ask the grocer if he had any more such wrapping paper.

One day a Bible colporteur was making his rounds through Turkish provinces and was amazed to find

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## THE ENTERING WEDGE

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

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

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

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

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one hundred persons eager to buy Bibles, although no Christian teacher had ever been at work in that village.—*Evangelical Christian*.

## Early Time-Setting Dangers

(Continued from page 17)

EXPERIENCE OF TIME-SETTERS.—Some, however, who did not have confidence in the visions, persisted in holding the view of the 1851 time. After the time passed, they found themselves in confusion. Ellen White, reporting the Washington, New Hampshire, conference (Oct. 31 to Nov. 2, 1851), stated:

"The time had passed and left those who believed in it very low and dark, and the influence of those who believed the time has been very distracting."—*E. G. White Letter, November 12, 1851. (Record Book I, p. 122.)*

"Such confusion and distraction has followed the time and fighting against the visions!! They had also lost the power of the third angel's message, and some of them were in complete darkness."—*Id., p. 124.*

Two who were prominent in teaching the seven years' time message, persisted in opposition and had to be dropped from church fellowship, but the others who were disappointed were brought to see their error and came into the full light of truth. Personal work, and the revelations given to Ellen White, were factors which aided souls that had been misled.



## Pulpit-Centered Churches

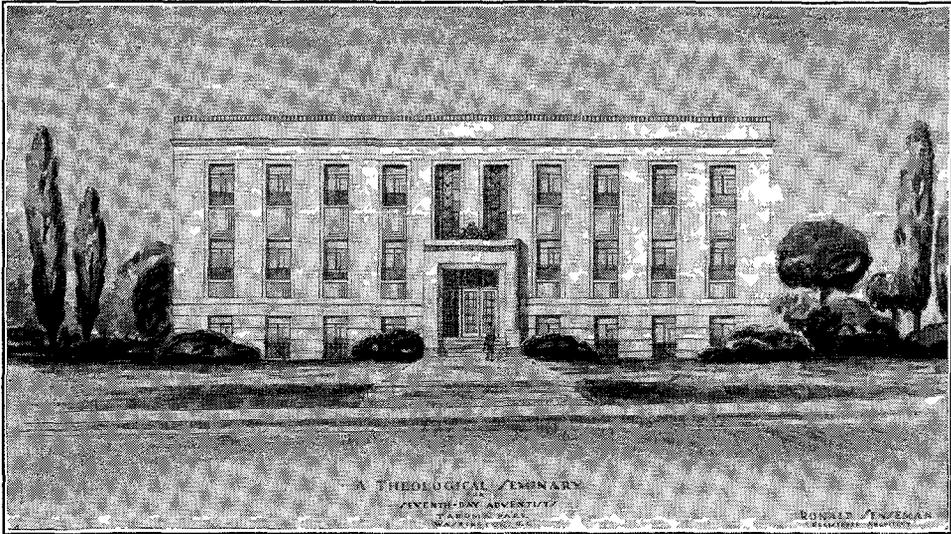
(Continued from page 35)

winter of ritualism and formalism settles down on our churches, the evangelistic fires will go out, and we will be like a hive of bees in January."

"Now," asks Mr. Kern, "what must be done to save the pulpit-centered church?" We quote his several suggestions in part:

"First, our pastors must be awakened to realize the crying need to make the pulpit-centered churches beautiful and worshipful. Recently a young graduate of one of our conservative seminaries wrote me about the baptistry in his church: 'Every time I have a baptismal service, I publicly apologize for the terribly messy situation here—truly "a hole in the floor" baptistry. It's a disgrace.' Older ministers have used this same messy setup for years without realizing what a travesty they were making of the ordinance of baptism. But the young minister was awake. . . . Our pulpit-centered churches can be made beautiful and worshipful if we are willing to spend the time, thought, and money necessary to do it. . . .

"Our congregations must be awakened and educated to see the need for beautiful and worshipful sanctuaries. A serious 'surgical' operation must be performed on our ugly churches. The 'wart on the nose' choir loft and organ pipes, the 'harelip' baptistry, and other 'deformities' must be removed and corrected. Only a skilled architect can do that. . . . Many of the older architects are hopelessly lost in the old ruts or else do not think a pulpit-centered church can be beautiful and worshipful."



## SEMINARY SUMMER SESSION for 1941

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H165	Voice and Diction .....	1	I. S. Hilts
H172	Persuasive Speaking .....	2	I. S. Hilts
H215	Seminar in Methods of Bible Teaching .....	1	M. E. Kern
50	Research Technique .....	1	B. P. Hoffman

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## We Must Not Be "Bumblers"

(Continued from page 3)

only be an example, but will be an inspiring, a humble, an approachable, human being, possessing unconquerable courage, unshaken faith, and intensity of purpose, yet one who seeks, by the encouragement of free discussion, to find the right way, even though he must change his mind and his preconceived opinions.

He will exemplify how remarkably beautiful a "simple, humble soul" can be. He will lead in this movement of reformation, not by a fanatical overstraining of our beliefs, but by a reaffirmation of them—an extension of these principles to wider fields and deeper recesses. Reformation should not mean abandoning our fundamental, well-balanced principles, in favor of an unbalanced Pharisaical interpretation of the text, but rather a re-examination of them to determine whether we are following the dead letter or the living spirit which they embody. It must not mean forsaking the clear-as-noonday beacons which have led us in the past, transforming them into an obscurity born of puerile ignorance or incapacity to comprehend, but rather a rekindling of those beacons in all their beautiful brilliancy.



## Christ's Mediatorial Ministry

(Continued from page 6)

Christ's entrance to the most holy place, is seen to be without foundation.

In the Book of Hebrews the entrance of Christ into the sanctuary is spoken of in several different ways; and as the heavenly sanctuary is, of course, in heaven itself, the general place of Christ's ministry is spoken of thus: "Is passed into the heavens." Heb. 4:14; "Into heaven itself." Heb. 9:24; "Entereth into that within the veil." Heb. 6:19; "Set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1; "Entered in once into the holy place." Heb. 9:12.

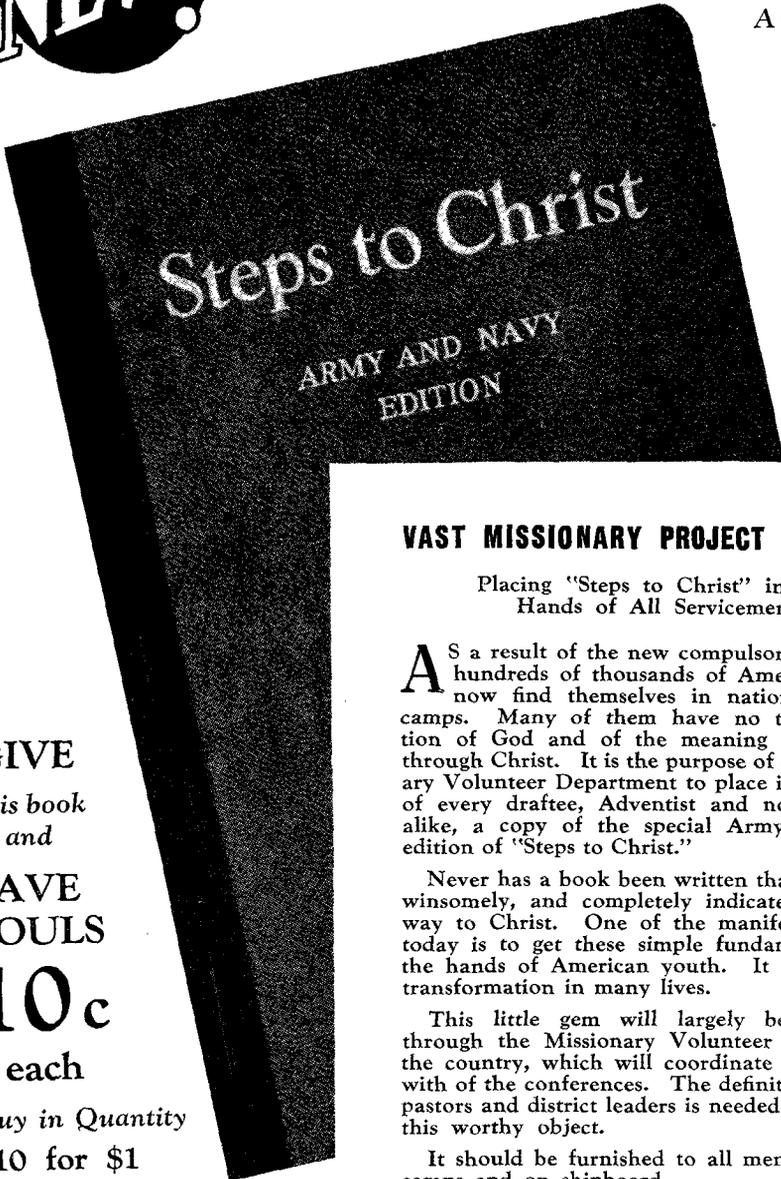
These observations make conclusive that our Lord's ministry began in heaven *after* His life on earth as a man, and that *as a man* He is priest upon His Father's throne, and the "counsel of peace shall be between them both." Zech. 6:13. He is at His Father's right hand. (Heb. 8:1, 2; 12:2.) Hence our High Priest began His ministry at His ascension; and, comparable to the typical sanctuary service, He officiated there until the year 1844, when the antitypical cleansing of the sanctuary began.

Thus with the a priori question settled, it is also clear that the denominational view that Christ entered the second apartment of the heavenly sanctuary in 1844, comparable to the work on the Day of Atonement on the tenth day of the seventh month, remains unimpeached.

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It should be furnished to all men at training camps and on shipboard.

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**BOOK AND BIBLE HOUSE**



**S**OULS!—All souls are alike precious to God. The one who has missed the way and fallen into serious sin is just as much the object of His solicitude as is he who has never strayed. And such should likewise be the subject of our prayers, our tears, and our entreaties. They already know and believe the doctrinal foundations of the faith—the Sabbath, the sanctuary, the Spirit of prophecy, and all. But sin—ugly personal sin—has overwhelmed and wrought disaster. There has to be severance from every church office, perhaps even of church membership, for a time, but God still loves that soul. Do we? He would go out into the night, down to the valley or up to the mountaintop, to rescue. Would we? We spend hundreds of dollars and weeks of time to convert one African, one islander, or one Oriental. Yet but a little of our time, love, and solicitude—without the expenditure of the hundreds of dollars—might rescue those who have strayed. These reclaimed souls may thenceforth find it necessary to live and witness in the background of inconspicuousness. But they can give and pray and witness and send literature, and be monuments of God's power to save to the uttermost. God holds us accountable to seek their rescue. We must find out if they will respond. Souls are souls, irrespective.

**I**DIOSYNCRASY!—Don't injure your influence by pressing some personal idea during the sermon hour. You have no right to take advantage of the congregation's helplessness as listeners, because of their loyalty and respect. Many a minister has been seriously crippled because of some idiosyncrasy or hobby in prophetic interpretation, or by unwisely presenting an extreme view of noncombatancy, divine healing, or some other belief or practice. Let us keep our "private interpretations" and speculations to ourselves—or within the confines of worker friends who can analyze our arguments and point out their weaknesses.

**R**ESTRICTED!—Sometimes workers of considerable maturity and ability are troubled because they see associates moving on to greater responsibilities, while they themselves toil on in the lesser places of service. Audibly or inaudibly they fret over what seems to them to be lack of appreciation, or evidence of prejudice, favoritism, or repression. Granting instances of such, often if friends or associates would but be candid enough to tell them

the truth that hurts, they would learn to their distress that it is usually because they are small men; that is, men with limited outlook and constricted vision, men who are not larger than their present jobs, men who are content with a superficial knowledge or outlook, and who do not probe to the bottom of things, men who fail to study widely and deeply, and so fail to keep up with progressive associates, men who are more interested in carrying out the letter of organization than in applying its broad spirit. The underling stays in his small place because of his restricted vision, his rigidity, and often his superficiality. He could not fill the larger place. If he could only be brought to see that he is his own worst enemy, that he is his own restrainer! But perhaps he could never see, and his friends will not tell him, and he could not understand if they did. And so he frets on in his little place.

**E**XCRESCENCES!—It is high time for us to realize how far time's sands have run out of history's hourglass, and for us to sense how far the shades of night have advanced—night when men stumble along the darkened pathway without light, night when our work becomes more and more difficult until we can no longer work. The hour has come to strip away all excrescences from our work, all extravagances that retard the work elsewhere, or slow its advance along the main line of its endeavor. We must restrict our needs; or, more accurately, our wants.

**F**IFTH COLUMN!—Something is decidedly wrong when individuals, paid from the same salary funds of the cause, persist in sniping at a duly established institution, the conduct of which is in the hands of the most careful and representative groups we have. None are perfect, it is true, and there is always room for improvement. But there are proper and improper ways, places, and procedures for voicing complaints and criticisms. There are proper bodies to whom such criticisms should be addressed. To spread distrust and suspicion through implication or agitation among students in our colleges, or among our laity, concerning units of our movement or leaders in our work, is a violation of fundamental ministerial ethics. Such a policy of disruption and disorganization is simply "fifth column" activity inside the lines. It reveals a distorted concept of proprieties, and disloyalty to organization that should be clearly understood and definitely reckoned with.

L. E. F.