

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

AN EVIL spirit seems to come upon some when their pet positions or theories are even most courteously and dispassionately questioned by others. These fiery

LET'S NOT DESCEND TO PERSONALITIES

souls construe a mere dissent as "sav-
age attack," and re-
sort to immoderate words of condemnation for those who differ. The tragic part of this spirit is that it usually charges those who differ with "heresy," "undermining the foundations," and "departure from the faith"—irrespective of a long record of basic loyalty, conspicuous service to the cause, and fundamental adherence to Spirit of prophecy positions.

One of the ugliest features of such outbursts is recourse to the "Testimonies" as a club with which to assail opponents, make unsound accusations, and draw unwarranted conclusions. If such could only know how they lose the respect of their fellows by such outbursts, how they create estrangements that may not be healed, how they cripple their own future service, and bring an element of reproach upon the cause they love and seek to foster, they would surely do deadly battle with the evil spirit, and by the grace of Christ drive him from the precincts of the soul.

This is a very real issue, sometimes touching theologians, scientists, historians, or research workers—especially any who have done conspicuous work in a given field. Jealousy sometimes lies at the root of the trouble—fearfulness that the pre-eminence or authority achieved will be taken over by another, or that their own contributions will be discounted or relegated to the background. Sometimes one has been accorded the last word in a given line so long that an intelligent challenge creates consternation and animosity.

Whatever the cause may be, this principle is true: Whenever differences descend into personalities, they have reached so low a plane that angels of light and love and verity leave the scene of discord. God help us all to have the spirit of Christ, that we may be able to differ, and yet to respect and support one another. Any other attitude comes from beneath.

❑ BETTER are the faithful criticisms of a sincere friend than the honeyed flatteries of one who seeks to ingratiate or establish himself in your graces. To take flattery seriously is to be deceived regarding the faults and shortcomings almost sure to exist, and hence to brace against sound growth and improvement. Faithful are the reproofs of a friend.

❑ SPECIAL attention is called to the miniature reproduction of the "1843 Chart," appearing on page 23 of this issue. A large facsimile copy, 22" x 27½", is now available, and has been provided by many of the conferences for their workers. If there are any workers in conferences or institutions who have been missed, but who desire this valuable historic document, it can be secured, together with a reprint of the covering data appearing on pages 23-26, of this issue from the Ministerial Association, General Conference of Seventh-day Adventists, Takoma Park, D. C., for 25c. The same applies to theological students. But such should, if possible, order in clubs, not singly.

❑ DOES God inspire all the acts and actions of the brethren? No, not all. With some, He has little or nought to do. The human element sometimes sadly intrudes, as is proved by the records of the years and the centuries. But God works things together to His own glory and our good. He definitely lives and rules and overrules. It is a wonderful privilege to serve a God like that. It is wonderfully satisfying to labor in a cause with such an all-wise, all-powerful Leader of love in control. We need daily to renew our pledge of fealty to our God and His blessed movement on earth.

❑ MINISTRY readers will rejoice to learn that the first class in advanced Bible worker methods, conducted this winter at the Seminary in Washington, by Miss Louise C. Kleuser of the Ministerial Association staff, is proving a decided success and augurs well for the future. There are twenty-three in the class. An invaluable syllabus has been developed. Exceedingly practical work is going on. Specialists in given lines are brought in to give strength to important phases. Many more should be in attendance at the next class. A comprehensive report will be given soon.

❑ IF efficiency, alertness, and accountability are essential for the armies of the world, where the material and physical things of the state are concerned, what shall we say of responsibility in the army of the Lord, where the spiritual and eternal things of the church, and the welfare of souls, are at stake? Let us examine ourselves to see whether we are actually on the alert as watchmen on the walls of Zion, efficient and effective in the service of our great Commander.

❑ APPOINTMENT to official position on board or committee in this cause does not automatically confer wisdom in all fields—finance, architecture, education, management, et cetera. Knowledge and judgment come only by experience, training, and study, and that divine endowment given by the Spirit of wisdom.

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Seventh-day Adventists

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Our greatest fruitage held back by our own unbelief

DOING WHAT "CAN'T BE DONE"

By T. J. MICHAEL, *Associate Secretary
of the General Conference*

IN one field which I have visited it was felt for many years that intensive evangelistic efforts such as are conducted in the homeland were almost entirely impossible, especially in the cities. The attempts at evangelism had been confined to Sunday night meetings. The brethren knew what was being accomplished in the homeland, and in other overseas fields, as a result of aggressive, concentrated evangelistic efforts, but *their* field was different. The plan just could not be carried out there. And the brethren were quite sincere in their unbelief.

Then came a visitor from overseas who was burdened for evangelism. He spoke of the wonderful results that were being obtained in other lands. He pointed out that in this particular field their method had not proved to be very fruitful, and he urged that public evangelism as demonstrated in other lands be given a trial. Most of the brethren were skeptical. Nevertheless some agreed to give it a trial, and some confessed later that they agreed to do it, not with any assurance that "it could be done," but in order that the brethren at home could not accuse them of being blindly prejudiced and unwilling to try. And so, still believing that it couldn't be done in their field, many of the brethren left that gathering, while a few, a very few, prayed for courage to try what might after all be God's plan of evangelism in their field.

One courageous leader gathered a group of helpers and launched forth into the deep. He planned for *three* intensive evangelistic efforts. The skeptics smiled and were free to predict that this wild scheme, this reckless expenditure of means, was doomed to failure. They said, "The people will not come to meetings five nights a week in this country. They are not accustomed to going to meetings except on Sunday. And in any case, even if they did

come, they could not absorb such a concentration of spiritual instruction!"

Within a few days one of the efforts had to be abandoned because of bitter opposition and actual physical attack by opponents, and the skeptics nodded their heads with some satisfaction. But the other two efforts went on. The workers had planned on accommodating about three hundred people at each of these meeting places, but they were told that while they *might* get a reasonable crowd on Sundays, their meeting places would be almost empty on the other nights. To the dismay of the skeptics, the people came to the well-advertised meetings—and they came every night.

After the efforts had been in progress about three weeks, the people pleaded that the meetings be held oftener than five nights a week. They desired meetings *every night* of the week, and they crowded the halls every night until the efforts were completed. Throughout the field considerable interest was manifested in the progress of these meetings. Even after it had been demonstrated that the people were not only willing but eager to come to meetings several nights a week, there were still some skeptics who said, "Oh, well, there'll be no fruitage anyway." But there *was* fruitage. It did not mature as quickly as it did in some other lands, and the numbers baptized were not spectacular, but the results were many times greater than had ever been accomplished before in that part of the field.

RECENTLY a report came of a young evangelist working in that same field who baptized fifty as a result of one concentrated evangelistic effort. Other evangelists with the proper vision have demonstrated that this type of work can be done, and their fruitage has been most encouraging. But in the

face of these demonstrations, there still are workers, and even leaders, wrestling in their own hearts with skepticism and unbelief. It still "can't be done," even though it has been and is being done.

Not long ago I visited another field. This was territory in which considerable opposition and even persecution existed toward the work of the gospel, and modern martyrs are not unknown there. When intensive evangelism, with public meetings several nights each week, was proposed, the immediate reaction was, "It simply cannot be done. No one has ever done it here, and we cannot. Our lives would be in danger." And to support this attitude, reference was made by several workers to a comparatively recent case of martyrdom. But eventually the brethren agreed that they would go forth in faith and courageously endeavor to carry out the command of the Master to "preach the gospel."

In another country, one of our ministers determined to put public evangelism to the test, even though the people in his territory were known for their fanatical opposition to the preaching of the gospel. His hall accommodated about two hundred and fifty people. He did some modest advertising and circulated some literature, and then proceeded with his effort, holding meetings five nights each week. When his meetings had been in progress for a few weeks, he wrote to say that he was having a terrible time, and that he had had to call in the police to help him. But it was not for the same reason that missionaries of other denominations had called for help. That man was having his hall crowded every night, and there was such an overflow and such a commotion among those who were disappointed at not being able to get into the hall, that he had had to call for the police to help him take care of the overflow crowd.

War developments interrupted the effort, but the worker is back at his post, and no doubt will try again, because he believes that this work *can* be done. I believe that God will see to it that he will have a fruitage of souls for his earnest, courageous labors.

It does seem to me that whatever else we have to discover in making this matter of evangelism mean all that it should mean, we must by the help of God find a solution for this peculiar unbelief that has for years held back the power of the gospel in some of the overseas fields.



☛ HERE is an appeal to our advanced students: When you undertake a piece of research, in the name and for the sake of truth, choose a field of study of vital worth to the cause we serve, and of practical utility to yourself in the service of that cause.

Adapting Evangelism in China

By MARVIN E. LOEWEN, *Former Missionary to China*

EVANGELISM in China has unlimited possibilities, for here is found the largest group of humanity in any nation of the world. Here is the largest racial group in the world, and the largest group that possesses a common language. Here is found one of the finest types of civilization outside of Christianity. Their civilization is highly developed, and well adapted for getting along in society. Perhaps theirs is the most successful set of rules that could be devised without religion, for, strictly speaking, the Confucianism upon which Chinese life is based is not considered a religion, but a system of religion.

The people are justly proud of the achievements of the Chinese way of life. The acid test which they apply to Christianity is to scrutinize the second and third generation Christians among the Chinese to see the effects and results of the Christian way of living. This comparison constitutes an efficient yardstick on which to base their decision. What a challenge this should be to Christians!

Work among the Chinese people first calls for building confidence in God and His word, the Bible. God, the Creator, is introduced. Since modern education is spreading, carrying with it the theory of evolution, questions and obstacles among the student class increase as creation is presented. As among people of all nations, prophecy fulfilled is the unanswerable, convincing argument. The Chinese are essentially a practical people. Their minds function in a logical way, and they are willing to act when reason is presented.

Biblical teaching is compatible with the mental attitude of the Chinese. The religion of the Bible is an Eastern religion, and psychologically acceptable to the Eastern mind. The Occidental can fully understand many references in the Scriptures only after seeing the modes and mannerisms of living in the Orient. Here can be seen incidents enacted, the counterpart of which can be found in the Bible. The doctrines of the Godhead, the vicarious atonement, and others are more naturally understood and less mysterious to the Oriental mind. Teaching by use of parables is very effective.

The Chinese written character lends itself to striking titles and catch phrases. However, the most effective advertising for an evangelistic effort is on a conservative and dignified plane. Neat, well-written posters are prepared and distributed by the church. They are pasted on the walls of teahouses and on prominent places in the street.

There is a custom in the land of China whereby the host at a large party will invite

several of his best friends to represent him in entertaining his guests. Their position might be termed "assistant hosts." This custom enables our ushers to act as hosts to those who come to the meetings. They are able to take a personal interest in getting a good seat for the "guests," in answering any questions that newcomers may have, in carrying on conversations that gain confidence, and in obtaining essential information which places them in an advantageous position in making visits to the homes later on.

In opening a series of meetings it is always a matter of courtesy to visit the leading men of the community—the officials and scholars—telling them of the meetings and of our desire to bring something of value to the district. It is sometimes possible to secure a public endorsement of the meetings from men of this type, and this adds prestige and standing to our work.

Music plays the same important role in evangelistic efforts in China that it does in other lands. Gospel music is different from traditional Chinese music. The schools have begun to teach Occidental music, and the people are eager to learn how to sing Western songs. Thoughtful, tactful, well-directed efforts to teach singing during the meetings produce very acceptable results.

Perhaps there is no country that has more reverence for the written word than China. It is well to have the Bible texts before the people. Since many do not possess the Scriptures, it is advisable to write them out on strips of paper to be hung before the audience. Care must be taken to secure a scribe who is exceptionally expert. Scriptural references may also be written directly on glass slides with Chinese brush and ink, and thrown on the screen with a stereopticon lantern. The truth is tenfold more impressive when read by the individual.

Evangelism in the country districts must be very adaptable. In the smaller villages night meetings are impracticable. The villagers do not possess adequate lighting, and so have not formed the habit of going out at night. Meetings can be held in the afternoon with good success. It is inadvisable to hold efforts during harvesttime and at other busy seasons in the country. New Year's is practically the only holiday of the year, and lasts at least two weeks. This holiday affords an excellent opportunity for meetings. The attention secured during this period can be developed later by energetic workers. This is especially true of the country districts where the people have nothing else to do during the New Year's holiday except to visit and discuss new developments.

The large percentage of illiteracy affords a great opportunity. All are desirous of learn-

ing to read. Our mission has outlined studies which enable beginners to learn the thousand characters used most. In a matter of weeks a fair start can be made. The material selected by the authors of this course is germane to the truth, and must be assimilated during the studies, so that a lasting impression is made on the mind of the student. A great deal of excellent material has been provided for this class of people. Special Sabbath school lessons have been prepared, which enable the students to be kept in one Sabbath school class for appropriate instruction on the doctrines presented in the lesson. We are encouraging our church members to start these one-thousand-character classes and form a foundation for branch Sabbath schools around their churches. This is proving very effective where a strong leader fosters the teaching.

As has been discovered with all members of the human race, regardless of where they may live, visual education is important. The use of pictures is helpful. The story told by a picture tacked on the wall is indelibly and effectively impressed upon the mind and heart. Sabbath school Picture Rolls afford a wealth of suitable material for decoration of halls and chapels.

The work of the third angel's message has proved to be especially fruitful where we have institutions, particularly medical institutions. The Chinese mind is inclined to favor settled, solid work. The people have been trained to think in terms of thousands of years; so a permanent institution that produces tangible results will secure more consideration than an effort of only a few months.

Hurdling All Sectional Barriers

In nearly every province of China there is a strong provincial feeling. Chinese from another province are usually considered outsiders, and cannot work as effectively as men of the local province. This situation is becoming less noticeable since China declared herself a republic, but these sectional feelings are still apt to creep out even in our union boarding schools, where students from various provinces are brought together.

Other mission bodies operating in China have not as a rule sought to spread out over the entire country as we have. By concentrating their efforts in smaller areas they have been enabled to do more intensive work. Sometimes one mission body will devote all its efforts to work in one county or district. By grouping all their educational, medical, and evangelistic work in one small area, they have often built up as much membership in one county as we have in an entire union.

A recent survey by a group of associated churches in China shows that the churches

along the coastal regions are usually more self-sufficient and generally more deeply spiritual and aggressive than those in the interior. One explanation is that Christianity has a longer history along the coast, but has only comparatively recently been promulgated in the interior of China. However, there are fundamental differences in temperament that will help to account for these dissimilarities.

With the exodus of many educational plants, colleges, and universities to West China, a high type of Christian has been brought into the churches in that section. Many of the wealthy class have emigrated, and these with the educated classes have brought new life into the churches. This has also raised the standard of work that must be done in these sections in order to reach the higher classes.

The training of workers has not kept pace with the growth of the work. Our greatest need is facilities for the training of our staff. The workers in our ranks are anxious to improve, but are at a loss regarding how to get the help needed.

In the West China Union plans were made to organize an evangelistic flying squadron, under the supervision of the ministerial department of the union. The leaders of this group plan to hold institutes in connection with evangelistic efforts in key locations of the various local fields. Each local mission will allow its workers to assist in the meetings held in its field, thus securing for each worker the help of the institute and the practical experience of the effort. As the squadron visits the various sections of the field, this plan eventually will benefit the entire force of evangelistic workers in the union.

The use of the radio is a coming force in China. There are now many opportunities for radio work in unoccupied China. These opportunities should be seized and developed. As yet no competent worker has been selected to lead out in this work. By this means the countless millions of China would quickly hear the news of the soon-coming Saviour.



Mission Problem of Illiteracy

By ROGER ALTMAN, *Office Secretary
of the General Conference*

ILLITERACY is one of the greatest problems that face foreign missions. In the non-Christian portion of the world, nine out of ten of the people are unable to read. And illiteracy is on the increase. In India, for example, between the last two censuses, literacy increased five million, while the population increased thirty-five million, largely owing to the success of medical missions in reducing infant mortality. This gives some idea of the

situation in what we call heathen lands. Frank C. Laubach brings these facts before us in the *Christian Century*. He says further:

"This inability to catch up with their populations is making governments desperate. They are eagerly seeking any assistance or suggestions that promise relief. It is here that they feel the need of missionary help more than at any other point. . . . I know many missionaries who are permitted to teach illiterates in prisons and other public institutions where no other missionaries are permitted to work. I have been invited by officials of Afghanistan to start literacy campaigns in that country, which is 99 per cent illiterate, and where no missionaries have ever been allowed to live. What other missionary opportunity equals this? . . .

"Spreading literacy lies at the heart of missions, and if you doubt it I can give you five reasons why it is true. First, this enterprise is necessary in order to open the eyes of three fifths of the human race to read the Bible. Second, it is a necessary means of winning the co-operation and gratitude of all governments in illiterate areas. Third, spreading literacy is at the heart of missions, because these illiterates are the poor, the brokenhearted, the bruised, the imprisoned, whom Jesus said He came to set free. . . .

"The fourth reason I would advance for the vital relation of this enterprise to missions is that teaching illiterates is proving to be a wonderful way to bring people to Christ. If you sit down beside an illiterate as your equal, your heart overflowing with love for him, with a prayer on your lips that you may help him to a new vision, if you never yawn nor frown nor criticize, but look pleased and surprised and praise him for his progress, a thousand silver threads wind themselves about his heart and yours. You are the first educated man who ever looked at him except to swindle him, and he is so bewildered that he will soon stop and ask you why you are so strangely interested in him. Then you have your chance to say:

"I have learned this from Jesus. He spent all His time helping people. From the moment He awoke in the morning until He closed His eyes at night, He was looking around asking whom He could teach, or heal, or encourage, or defend, or save. That is the way to live. I have found that when I try to help people all the time as He did, my heart sings. When I have finished teaching you, I want you to go and teach others. Don't take any money for it, and see how your heart will sing.' . . .

"And the fifth and final point proving the centrality of the literacy problem to missions is to be found in the fact that even if illiterates do become Christians, the church which contains them is in trouble until it has taught them to read. Since they cannot read the Bible for themselves, nor study Sunday school lessons, nor read hymns, they need far more personal

—Please turn to page 46

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

☞ The secret of successful pastoral evangelism defined

AGGRESSIVE EVANGELISM AND THE PASTOR

By LYLON H. LINDBECK, *Pastor,*
St. Louis Central Church, Missouri

THE first work of the successful pastor is soul-winning evangelism. While this is true of every worker in the cause of God, whatever his position may be, still to the pastor comes exceptional opportunities for definite soul winning, and therefore great responsibility. While God has given to some men the special gift of drawing and holding large crowds in great evangelistic efforts, evangelism should not end here. It is a work that is greater and broader than the large public effort. Many feel that since they do not have this special talent, they must content themselves with their pastoral duties and let the "evangelists" do the soul-winning work. This is a fatal error.

Evangelism has always been and will be the stronghold of the church of God. When the spirit of evangelism fails, the church ceases to make progress. The pastor is the immediate leader of the church, and when the spirit of evangelism dies in his heart, the effect will be seen in the progress of the church. Perhaps no other worker in the cause of God is in a better position, has better facilities, greater resources at hand, or more avenues of endeavor, than the pastor. The pastor, therefore, must be an evangelist in the broader sense of the word, trained, prepared, and ready to use the many resources at hand for soul-winning work.

This means that the pastor must be prepared to do a broader work in evangelism than merely conducting an occasional public effort. While his work includes this, it means more than this, for soul winning must be the ever-dominant motive in all the work of the church. The purpose of the Sabbath school is soul-winning evangelism, and the purpose of the prayer meeting should be the same. The purpose and appeal of the morning sermon must always be soul-winning evangelism. The primary objective of the many lines of endeavor entrusted to the church, such as the literature ministry, the medical work, the work of the Dorcas Society, and the young people's society, is soul-winning evangelism. When this motive is lost sight of, and this spirit of soul-winning evangelism becomes dormant, we are imme-

diately missing the great mark that God has placed before His remnant church. Certainly to the pastor, as well as to every other worker, these challenging words of the Master Evangelist were addressed: "Go ye, . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Perhaps many pastors are tempted to say, "I am too busy with the pastoral duties of the church to engage in soul-winning evangelism." I know there are many capable soul winners who, as pastors, are spending all their time trying to settle church troubles and keep peace in the church. This condition results when the spirit of evangelism fails. The program becomes negative, and Satan is pleased when he sees the pastor so busy in minor, troublesome affairs that he hasn't time to enter into a strong program of soul winning.

Someone asks, "What brings about a set of circumstances like this, and can I as pastor avoid it?" Remember, the still pond breeds corruption, while the running stream keeps pure and sweet. "Thou hast left thy first love," is the Lord's indictment of His church. It is tragic to lose the vision of soul winning. And tragic are its consequences to the pastor and the church. The pastor must make first things first. When a strong program of soul-winning evangelism becomes the motivating purpose of every endeavor and work of the church—the Sabbath school, the prayer meeting, the young people's society, as well as every effort on the part of the pastor—a new spirit enters the church, and many of the minor, troublesome, time-absorbing matters cease to exist. This must be the first work of the pastor. Remember, "The running stream keeps pure and sweet," and this is doubly true of the working, evangelizing, progressive church.

BY THIS I do not necessarily mean that the pastor should spend his time entirely in the public effort. This is not always possible, especially in our larger churches, without neglecting other lines of endeavor. Truly, the public effort should be a part of the soul-winning program.

But the program of the church should always be balanced. The Saviour said: "These ought ye to have done, and not to leave the other undone." Each line of endeavor should receive proper emphasis. Talent within the church should be trained for service. Lay preachers and Bible workers should be trained and sent forth in service; the literature ministry should be given its rightful place; the Sabbath school should be a soul-winning agency in the truest sense; the church school should be rightfully manned and conducted, with every child of school age enrolled; and the young people's society, properly directed, can become a power in evangelism. From each of these great agencies, souls will be won. These, along with the facilities of the radio and the public hall or tent, will bring forth a rich harvest of souls each year.

Many are brought into the church today by the preaching of the Word. And of these many are dropping out by the wayside. Our losses in this respect are tremendous. This need not be. The pastor should be just as anxious that these members be properly grounded and retained in the church, as he is to win them to the message. No means at the disposal of the pastor is more effective in holding a man or a woman true to the message than training him in service and soul winning. This is evangelism in its highest order, and who is better equipped than the pastor to do this? A progressive church at work, with a vision of the great unfinished task, led by a pastor whose life is burning with passion for lost souls will truly go forth "conquering and to conquer."

Let the pastor build solidly, carrying forth the work with proper emphasis upon every phase of the gospel message entrusted to the church. The pastor cannot afford to be a hobbyist, following one line of endeavor to the neglect of others. All lines of endeavor are placed in the church for the purpose of soul winning, and if every potentiality is harnessed, a strong work can be done in evangelism by the pastor. Thus many more souls will be won. True, this work will require the best within us, it will require careful organization, much prayer and study, and long hours of work, but let us be diligent, for the "night cometh, when no man can work."

The mighty hour of crisis in which we live demands our best. We must be true men, who can lead forth in a true revival. We must be men in whose hearts dwell the divine compassion and love of the Master Missionary. He was moved with compassion for the hungry, helpless multitudes of Palestine long ago, and He is "the same yesterday, and today, and forever." How His heart must throb with pity over the lost within our churches and communities! Do our hearts likewise throb? We need

to seek God if they do not. Our spiritual life is safe and secure only when it is linked up with the salvation of others. As pastor-evangelists, let us arise as one man to the great task before us. Let not our Laodicean lukewarmness hold us back, but let us go forward in true evangelism, and forget not our "marching orders"—Go ye into all the world and save others.

Efforts in New Territory

By GEORGE E. PETERS, *Secretary, North American Negro Department*

IN conducting an effort where we have no church, or where Seventh-day Adventists are not generally known, tact and caution must be exercised in every detail. It has been my practice in a new field to use great care when responding to inquiries, especially those that precede the opening meeting in tent or hall. This question is sometimes asked: "Who are you?" My answer is, "I am Evangelist——" Then if they ask, "What is the name of your denomination?" I answer with a smile, "I am going to let you decide that after you have listened to me for a week or ten days."

Sometimes they ask, "What is your mission here?" And I answer, "I am here to bring a message that will strengthen the spiritual life of the believer, reclaim wanderers and backsliders, and convert sinners. We want you to attend and bring your friends."

On the first night, before preaching, I take some time to introduce my workers, telling what our mission is, and inviting all to attend—not only the public, but ministers of the gospel who are battling sin and Satan. The people are requested to pray for the meetings. Possibly they will then form an opinion that my business is not to fight men or ministers, but evil. By this method, I win their good will and the favor of the community from the start.

For the song service the first week we have congregational singing on the screen, led by the director. Occasionally we use solos and duets. Announcement is made from the platform that we would like to organize a choir, and volunteers are requested. Stipulations are made that only those of good character, who are blest with musical voices, are urged to respond. If the meeting is dignified and attractive, there will be no trouble in obtaining names. After a sufficient number of men and women have been secured, a time is appointed for rehearsals. This, of course, is in the charge of the director.

Ushers of both sexes are secured by a similar announcement. They work alternately. The tent custodian, or some other appropriate worker, directs the activity of the men, and one of the Bible workers directs the women.

I have usually succeeded in getting those who serve as singers and ushers to attend every night. They seem to realize their responsibility, and feel that they have become part of the company. They assist in advertising the meetings, and usually they bring their friends. Many of them accept the message and develop into faithful church workers. In one instance, I baptized nearly all the ushers and the members of the choir.

As an entering wedge, revival services are held. An effort is made in each meeting to bring sinners to a decision to give their souls to Jesus. On such occasions those who publicly confess Christ for the first time manifest a great attachment to the effort. They attend regularly and give liberally. The hearts of their friends and relatives are softened. The wife rejoices over the conversion of her husband, the mother over that of her son or daughter, the friend over that of his friend, etc. The feeling is that the evangelist is a real help to the home and the community.

These new converts, with the singers and the ushers, help to defend against false accusations in regard to the message and the effort. When the law and the Sabbath are presented, through the pleadings of the Holy Spirit, a hearty response is made, and many decide for the message. On one occasion, in almost new territory, I baptized 145 persons at the very first baptism, with a total of 250 by the close of the effort.



Tents in Summer Evangelism

By H. W. PETERSON, *Pastor, Bethel Church,
Brooklyn, New York*

THE use of tents for summer evangelism still holds unlimited possibilities in soul winning. Personal observation this past season revealed that in popular New York and Brooklyn churches, forward-looking ministers abandoned the churches and held services in large tents.

That the day of tents is not in the past has been borne out by the large attendance at such meetings, even on week nights. This interest has continued throughout the whole season. It seems that people are anxious to escape the heat and are grateful for the open air in tents. They fill these places as a result.

If other denominations are alert to these possibilities, surely this people with such a great message should be foremost in utilizing every opportunity.

We are instructed to use every available means for the promulgation of the truth. Hence, I am convinced that in this hour of destiny God will mightily bless the revival of tent evangelism.

The Ministry, May, 1942

Bible Quiz in Evangelistic Meetings

By WALTER F. SPECHT, *Evangelist,
Montana Conference*

SUCH radio programs as "Professor Quiz" and "Doctor I. Q." have made the American people quiz-conscious. The popularity of the quiz idea is being capitalized by some of our evangelists, in Bible quizzes. The idea of a Bible quiz is by no means original with me, but I have found it an interesting and profitable feature to bring in during the song service of an evangelistic meeting.

In conducting such a quiz we ask the ushers to quickly supply every person with paper and pencil. We usually use ten questions for each quiz—five "true false" and five "multiple choice." The questions must be very simple for the average audience. The questions are read slowly, clearly, and distinctly, and repeated. We tell the people to guess at the answers if they do not know them.

Each person is allowed to grade his own paper. The answers are read and the Scriptural references are given. A prize, usually a book from the Crisis Series, is then given to the person or persons who answer the greatest number of questions correctly.

Following is a sample quiz:

"True-False" Bible Quiz

1. The Bible says that money is the root of all evil. [F. 1 Tim. 6:10.]
2. The name "Jesus" means "Saviour." [T. Matt. 1:21, margin.]
3. The book of Jonah says that Jonah was swallowed by a whale. [F. Jonah 1:17.]
4. The statement, "Cleanliness is next to godliness," is found in the Bible. [F.]
5. Saul of Tarsus and the apostle Paul were the same person. [T. Acts 13:9.]

Multiple-Choice Bible Quiz

1. The Bible says that the most unruly member of the body is: the eye; the ear; the tongue. [The tongue. James 3:8.]
2. The disciples were first called Christians at: Antioch; Jerusalem; Rome. [Antioch. Acts 11:26.]
3. The ten commandments were given on: Mt. Carmel; Mt. Sinai; the Mount of Olives. [Mt. Sinai. Deut. 33:2.]
4. The Hebrew child hidden at the river's bank by his mother was: Samuel; Moses; David; Aaron. [Moses. Exodus 2.]
5. The young dreamer whose brothers sold him to the Midianites was: Gideon; Joshua; Jacob; Joseph. [Joseph. Gen. 37:23-28.]

After presenting doctrinal points, these can well be reviewed and re-emphasized by bringing them into the Bible quiz.

The Return of Jesus

I. INTRODUCTION—THE CERTAINTY OF HIS COMING.

1. Jesus said, "I will come again" (text).....John 14:3
2. Shall we all quote together verses 1-3?
 - a. Can you think of a more wonderful promise?
 - b. Jesus never fails; His promise makes certain.
3. Not a cunningly devised fable.....2 Peter 1:16-18
4. Notice how the prophecies of God come.....2 Peter 1:19-21

II. THE MANNER OF HIS COMING.

1. He shall come in what manner?.....Acts 1:9-11
2. Behold He cometh with clouds.....Rev. 1:7
3. Notice how John further describes Christ's coming.....Rev. 14:14
4. As visible as the lightning.....Matt. 24:26, 27
5. The Lord Himself shall descend.....1 Thess. 4:16-18
6. In whose glory will He come?.....Matt. 16:27

III. THE PURPOSE OF HIS COMING.

1. "Then" He shall reward every man.....Matt. 16:27
2. Reward them according to what?.....Rev. 22:12
3. Too late to get ready when He comes. Why?.....Rev. 22:11
4. He will reward both dead and living.....John 5:28, 29
5. Jesus again assures of a resurrection.....John 6:40, 44
6. Mystery of death and resurrection explained.....1 Cor. 15:51-55
7. Prophets of all ages will then be rewarded.....Rev. 11:18

IV. THE SIGNS OF HIS COMING.

1. In the scientific world.....Dan. 12:4
2. In the capital and labor world.....James 5:1-10
3. In the professedly religious world.....2 Tim. 3:1-5
4. In the educational world.....2 Peter 3:3, 4
5. In the international world.....Luke 21:10, 11, 25
6. In the truly religious world.....Matt. 24:14
7. In the social world.....Matt. 24:37-39

V. CONCLUSION—APPEAL.

1. What does our text say?.....John 14:3
2. God's people are not left in darkness.....1 Thess. 5:1-6
3. In spite of all this, when will He come?.....Matt. 24:44
4. Notice God's instruction and admonition.....Zeph. 1:14-18; 2:1-3
5. What will the wicked say?.....Rev. 6:14-17
6. What will the righteous say?.....Isa. 25:8, 9
7. What will Jesus say?.....Matt. 25:31
8. Brother, sister, what will you say?
9. May God forbid that you say.....(Quote Jer. 8:20.)

PUBLISHED BY EVANGELIST L. C. EVANS.

OUTLINES FOR EVANGELISTIC DISTRIBUTION

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

Instead of the usual method of distribution of mimeographed sermons for interested attendants at an evangelistic meeting, Elder Evans has used printed sermon outlines, with success, one of which appears here, together with a description of the plan. By special arrangement a series of these outlines will be scattered over the remaining issues of THE MINISTRY for 1942. The constant call for sermon outlines by our ministers ensures a hearty reception. The editors cordially invite others to send in evangelistic, pastoral, and special sermon outlines.—ED.

ON the opening night of an evangelistic series of meetings, I call for an expression of some kind—the lifting of hands—for an interest in the closing prayer, or something of a general nature—in which all can take part. This is followed up each night during the first week, the call being varied a little from night to night, in order that it will not grow monotonous.

At the close of the second Sunday night of the effort, I make an approach something like this: "How many of you have really enjoyed the messages from night to night during the past week? May I see your hands? Well, that's fine! How many remember all the texts that were used during the past week? All such, may I see your hands? Well, I didn't expect to see your hands lifted in regard to that question, but now I am going to ask you a question to which I believe I shall see *every* hand lifted."

Without any pause whatsoever, I place on the screen a slide that shows the full picture of the outline I have used that very evening. They see the subject, for example, "The Return of Jesus," as well as the sermon subdivisions:

- I. THE CERTAINTY OF HIS COMING.
- II. THE MANNER OF HIS COMING.
- III. THE PURPOSE OF HIS COMING.
- IV. THE SIGNS OF HIS COMING.
- V. CONCLUSION AND APPEAL.

They also see the texts which have been used. After thus showing the outline, I say:

"Now, how many would like to have these outlines? May I see your hands? Surely this is wonderful. Every hand seems to be raised! Now I am going to make provision so that you can have them. Furthermore, I am going to make provision so that you can have them on loose-leaf notebook sheets such as I am holding in my hand, and then you can file them in your notebook just as I am doing here before you at this time (I here insert the outline in the notebook), and have them for future study.

"Who would like to have these loose-leaf sermon outlines for the past week—and now, *listen!*—not only for the past week, but for each night during the next several weeks to come? If you would, place your name and address on a piece of paper."

(At this juncture, either printed cards or plain paper is passed out. Paper is preferred, as it does not look so formal, and people are not so skeptical in regard to it.)

"While the closing song is being sung—we will ask the congregation to remain seated—place your name and address on this blank piece of paper and hand it to the ushers at once, and a notebook, including the outlines, will be sent you without obligation whatsoever on your part. We will repeat this process each week for the next several weeks by taking just a few minutes each Sunday night to accommodate any others who desire this special privilege."

Inasmuch as we do not tell them how they are going to be sent, we are at liberty to proceed as we wish. We put the outlines in the notebooks, up to date, and the workers go from home to home in the territory already districted. Thus I am doing as I promised, "sending" them the outlines for the sermons. By using this method I secured almost a thousand names in one effort. Having an outline to deliver provided a good reason for a worker to call at the homes each week. Each worker encouraged the people to study the outlines with their Bibles, looking up the texts. The workers were encouraged also to draw out the prospective candidate, to find his degree of interest, and report at our next workers' meeting.

In this way a constant check was kept on the most interested people. If the interest died out, the outlines and calls were discontinued. A class was formed from the most interested people, which terminated in baptism for the honest in heart. Progressive decisions were constantly made, and finally the last five sets of outlines were on "Instructions for Baptismal Class." About sixty outlines were used in all.

The people sign only once for the outlines. The workers, by their weekly visits to the home, know their regularity or irregularity of attendance. I have found that the raffraff will sign anything and everything you place in their hands, but constantly signing something is rather repulsive to the more intelligent class.

The outlines do not take the place of all other literature. They serve three purposes: First, as a means of getting names; second, as a means of providing the same texts and thoughts, so that people can keep the line of thought well in mind; third, as a reason for calling weekly at the home to visit, check up on the interest, and give studies where advisable. Wherever it is considered expedient, additional literature, like *Present Truth*, is given on such studies as the interested need.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

RADIO LIGHTENS THE EVANGELISTIC LOAD

By F. W. DETAMORE, *Promotion Secretary,
Voice of Prophecy Radio Program*

H. M. S. RICHARDS, speaking at the Evangelistic Council in San Francisco, on the possibilities of the radio, closed his appeal by saying, "Let us work, for the night cometh when no man can broadcast." His paraphrase struck the hearts of all. Certainly it is time, high time, for us "to awake out of sleep." The time immediately ahead of us should see our greatest united and individual efforts in broadcasting the only saving message to the world, before the door of mercy is latched shut.

Often I hear ministers remark, "I just don't have time to do radio work." In other words, "I'm so busy with my two hundred sheep that I have little time for the ten thousands outside the fold." This is due to a misconception. For the benefit of those who have neglected radio work because of fear of the amount of time it takes, may I make a few simple suggestions, based upon my recent experience in Kansas City. I found that radio work simplified and unified all my problems and efforts—pastoral, district, and evangelistic. The district in which I worked included five churches, the largest having a membership of more than seven hundred. Two public evangelistic efforts a year is certainly the minimum any pastor or district leader should conduct in these heart-awakening times. The radio work aids immeasurably in all these varied endeavors.

Perhaps the simplest way to describe the radio work is to make a survey of a sample week. After the Sunday morning broadcast from 8:30 to 8:45, I brought the radio mail home to open and read. This took from two to four hours, depending on the number of Bible Correspondence Course lessons. The mail, as it was opened, divided itself into three or four natural groups:

(1) The Bible Study Correspondence Course lesson answers. Each lesson was examined as it was taken out of the envelope, to be sure it was marked with name and address. Care was taken to see whether there were any special requests for literature, prayer, or other help, at the end of the lesson sheet. Any such special requests were noted on another piece of paper. The lessons were then ready to be turned over to the one who corrected them. (This may be a part-time worker or a capable lay member.

A minister should not tie himself down to the detail work of correcting papers.) After one has corrected several lessons, this work goes very rapidly, the largest amount of time being taken in writing in the correct answers where questions have been missed or wrongly answered.

(2) A second pile was made of the usual radio mail requests for prayer, questions to be answered, requests for literature offered over the radio, etc. With this pile we also placed the letters that contained dollar contributions. In reply to these we mailed a Crisis book, and whatever other literature was offered over the air during the current month.

(3) A third pile comprised names of special interests which developed. These were brought up for consideration at the workers' meeting held in connection with our evangelistic meetings. Or, if the interest was out of town, it was sent to the proper worker or conference.

Sunday afternoon, after studying for the night's evangelistic meeting, the writing of next week's broadcast was cared for. That night at the meeting, before the offering was taken, the radio book-of-the-month was described (a Crisis book), and bright-colored envelopes were passed to the audience. They were invited to enclose a dollar for the current book-of-the-month.

Thus, with just a very few hours' work and very little energy, one is able to carry on a radio program with an enrollment of as many as 2,000 Bible students. The radio work is thus reduced to a simple system of follow-up work which can be carried on almost entirely by a minister's wife, a Bible worker, or a capable lay member.

Expanding the National Broadcast

By W. G. TURNER, *Chairman of the
National Radio Commission*

THE Voice of Prophecy national broadcast was heard for the first time on the first Sunday night in January over eighty-nine stations. At the end of February we are able to report 101 stations sounding the advent message through this program each Sunday night.

Further added coverage is anticipated, and we are hoping to operate over more stations during the months to come. These additions are making it possible for large additional populations in the Central and Northwestern States, as well as in the Southeastern States, to hear the message through this medium.

Our great need now is extension, and this as quickly as possible, for wherever the people hear the message, they write most appreciatively and gratefully on both the quality and the content of the Voice of Prophecy program. The response thus far has been most encouraging. We therefore face this fact—the greater the coverage, the more listeners; the more listeners, the bigger the mail; the bigger the mail, the larger the gifts; the larger the gifts, the wider the coverage. And so this expanding plan works in precisely this way.

Encouraged by the opening weeks, the General Conference Committee, on the recommendation of the Radio Commission, has authorized an added budget expenditure for more stations. We hope that soon practically all the large centers of population will be able clearly to hear this timely and edifying message.

Two weeks ago the Voice of Prophecy Bible School of the Air was introduced to the listeners. Requests for studies following this announcement have been pouring into the office in Glendale at the rate of five hundred a day. It is estimated that of those beginning the studies, up to thirty-five per cent will complete the course of twenty-six lessons. And we earnestly believe that a large number of those who complete this course of lessons will become Sabbathkeepers.

There are possibilities in this radio work that are far beyond our present comprehension. If we can only avail ourselves of these wonderful opportunities, we shall surely see the dawn of a new day in souls saved, and a fresh revelation of God's almighty power in this particular aspect of evangelism.

We are meeting problems which the adversary has stirred up. In various ways he is attempting to hinder this work by making certain demands that are both costly and difficult to cope with. But we feel that the Lord, who has so remarkably opened the way for us to go on the air at a time when these national avenues seemed to be rapidly closing to additional religious programs, will use His mighty power to keep us on the air and to extend the influence of this work.

We have faith to believe that this radio development is of God. With courage we continue our work. We rely on the support of our workers, our church members, and the listening public to further this interest. And above all we pray for the abiding presence of the Spirit of God.

Making Our Broadcasts Distinctive

By GRANT S. HOSFORD, *Radio Evangelist,
Bradford, Pennsylvania*

THE enabling command to proclaim the glorious truths of the gospel was given to men who had no money, no political position, no wealth, no worldly greatness, no newspapers, and no radio. But they had the one thing needful—the divine presence of the living Christ. On His way to the heavenly throne to be honored by angels, principalities, and powers, our Saviour paused to give to His disciples the blessed truth that He was by their side as they went forth to proclaim His precious truth to the world. And He fulfilled that promise to them in a wonderful way as they preached the gospel to the Roman world in that generation.

Happily, this same promise applies to the messengers of the everlasting covenant today as they go forth to proclaim the last message of mercy to a world in the throes of death.



Headquarters of the Voice of Prophecy National Broadcast, Glendale, California

Christ's promise, is, "Lo, I am with you alway, even unto the end of the world," and that promise comes ringing down through the ages today, as the message proclaiming the judgment hour wings on to certain victory. The three angels flying in the midst of heaven well represent the work of the message today. In the radio work the message is literally flying through the air.

When we opened up our radio campaign here in Bradford, our conference president made certain valuable suggestions concerning the radio work, which we have found very helpful. They are as follows:

1. **IT MUST BE DIFFERENT.** There are many interesting religious programs on the air, and if this broadcast is simply another voice added to the many now to be heard over the air on religious themes, it will fail to be distinctive. It will be the ordinary, commonplace religious broadcast, and, therefore, will attract scant attention, because it is a new voice, and is not known to listeners.

2. **IT MUST BE DISTINCTIVE.** Surely speakers who have a great message can meet this requirement.

3. **IT MUST SUPPLY INFORMATION** eagerly sought but not given in other broadcasts. Only those who have the true message for the time can give this information.

4. **IT MUST ANSWER QUESTIONS** that trace their origin to present world conditions. The world is groping in darkness, and many are eagerly seeking for light, as the clouds of war and sorrow hang low upon the horizon. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19.

5. **IT MUST BRING CONVICTION** to the listeners that God has a message for this hour, and that He has chosen messengers who are declaring that message.

We have tried to follow these suggestions in our work in Bradford, and they have proved to be successful. We have conducted a Bible school over the air, and have a fine class of students taking the lessons. Some have already been baptized, and many others will soon follow.

There opens before us the vista of a great work, with hundreds of souls saved, at very little expense, for the radio can be made practically self-supporting. This message is a personal message, our work is a personal work, and the radio brings us into the homes, by the firesides of the people.

The minister of a certain church called on a family of wealthy farmers in his community who were regular listeners to our program. They asked him many questions which he could not answer. Finally he said to the wife, "If

you aren't careful, I'm afraid you will be a Seventh-day Adventist." She answered, "I am afraid I will, for I have never understood the Bible as I have since I have been taking these lessons." This experience could be multiplied many times.

Through the radio, we not only enter the individual's home, but also open the way to his heart for the message of mercy that will save him in the kingdom of God.

THE BOOK SHELF

Books, Reviews, and Discussions

The Gospel Object Book,* by Clarence H. Woolton, W. P. Blessing Company, Chicago, 1925. 66 pages. 50 cents.

Junior boys and girls are all eyes and ears. It is the privilege and responsibility of the Christian worker to fill them full of truth. What you tell them may "go in one ear and out the other." But what you show them will not go in one eye and out the other. What goes by the way of the eyes will remain in the mind, and so the truth is carved in with it. Juniors like to see things. Let us show them Bible truth. That is the way to interest them. It is sin that makes Bible truth uninteresting.

When the disciples were concerned in regard to precedence and position in the kingdom of heaven, Jesus took a little child and set him in the midst of them. This act was in itself full of significance. To gather and to hold the children, it is necessary not only to understand the child, but also to be of the child's spirit. The study of child psychology is fascinating and of great value, but one may be an expert therein and never attract the little ones. To do that, the very tone and temper of childhood are necessary.

The writer of this book very conspicuously fulfills the conditions and obligations of a successful worker for children, and throws open a vast storehouse of material, the like of which it is rather difficult to find in the modern world. I have talked to tens of thousands of children, giving visual object lessons. Many of them have grown into adulthood, and when we talked together of other days, they often rehearsed these lessons to me, and I can see how well they remember, and how deep and lasting is the impression made when truth enters by the eye. Then it enters to stay.

The visual lessons outlined in this "Handbook on Object Teaching for Ministers, Teachers of Children and Adults," will truly help you to "feed the lambs."

E. W. DUNBAR. [M. V. Secretary,
Pacific Union Conference.]

Life-Changing Evangelism,* by Joseph Pearce, Marshall, Morgan and Scott, London, 1936 (U. S. agent, Zondervan). 128 pages. Price, one shilling.

Although written from a Methodist viewpoint and for British Methodists, this book carries a bracing challenge to evangelism that will stir the heart of every true soul winner. Like a ringing trumpet peal, the message of the author calls for a return to the vital essentials of New Testament evangelism.

Such chapters as "An Audacious Evangelism—the Supreme Need of the Hour," "The Evangelism of Jesus—Is It Ours?" and "The Glory and Gladness of Soul Winning" constitute "a stinging rebuke to apathy and a most challenging call to a flaming religion." The entire book is an exhilarating tonic; it throbs with evangelistic passion.

C. A. REEVES. [Union Evangelist,
Canadian Union Conference.]

My Message to Sunday School Workers,* by Marion Lawrence, Harpers, New York City, 1924. 290 pages. "The Anvil Dollar Library," \$1.

This volume condenses, in its twenty-five brief chapters, experiences in the promotion of Sunday school work, covering more than a generation. They are so suggestive and practical that they cannot fail to fire everyone who reads them with enthusiasm for Sabbath school work, and improve his efficiency.

There are but few suggestions in the book that necessitate disapproval. Sabbath school organization is an improvement over Sunday school organization (pp. 230, 231), as provi-

*Elective, 1942 Ministerial Reading Course.

sion for social contact (p. 247) is furnished by our Missionary Volunteer Societies. The discriminating reader will readily separate any chaff from the wheat, and will be a more earnest and efficient Sabbath school worker through reading this book.

J. A. STEVENS. [Secretary of the
Sabbath School Department.]

Diggers for Facts,* by J. A. Kinnaman, Destiny Publishing Company, Haverhill, Massachusetts, 1940. 328 pages. \$2.50.

The author, writing in a nontechnical style, briefly defines the science and terms of archeology. He presents some interesting chronological figures deducted from his discoveries, but admits that definiteness in that field will ever remain impossible. He is emphatic on the pre-Adam theory, which we cannot accept.

The chapter, "Early Writing and Biblical Origins," is most enlightening on the very earliest people of the earth in respect to education and literary attainment. Discoveries touching Abraham and Lot, as well as Adam and Eve, are absorbingly interesting. Flashes of human interest also have been dug up about Daniel, Joseph, and Moses. He writes: "We know because we have the map that Moses made. It is even now the best map of the country in existence."

The latter portion of the book seems quite speculative in some ways, perhaps bordering on Roman tradition, but on the whole the volume contains some excellent fact material with which to meet the critics. It also confirms our faith in the Old Testament.

B. R. SPEAR. [Evangelist,
Lynwood, California.]

First Report on the 1942 Ministerial Reading Course

DISTRICT Leader A. E. Hagen, of Oakdale, Nebraska, is the first to send in his heartening report after completing the set of 1942. Here are his enthusiastic words:

"I have just finished reading the last of the five books that comprise the Ministerial Reading Course for 1942. I would not attempt to make comparisons between this course and past ones, because very excellent books have been selected through the years. But this set seems to be just suited to the time and need. A deep spiritual blessing and revival of power have entered my own soul through the careful and prayerful reading of these five books, together with earnest Bible study.

"When I read the suggested Reading Course list for 1942 some time ago, an interrogation point came into my thoughts concerning the report of the Evangelistic Council, and I said, 'Statistics and Resolutions!' But never could my surprise and satisfaction have been greater as I perused that marvelous book. What a wealth of practical instruction and heart appeal! At the close of two of the chapters, where calls for consecration had been made, I felt myself in the act of rising from my chair to stand with the others in a new and whole consecration to God and His cause. The set truly contains a well-balanced spiritual diet. A completely new vision has come to me. I plan to begin on some electives soon."

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

¶ Neither the U. S. Naval Observatory nor the Bible supports

THE "WEDNESDAY" CRUCIFIXION ARGUMENT

By GRACE E. AMADON, *Research Worker,*
Takoma Park, Maryland

The importance of the position of the ancient Passover month can scarcely be overestimated by those who hold to a Friday crucifixion. The question of true Mosaic chronology was the first step the 1844 Adventists had to take in determining the true tenth day of the seventh month in that year. Wednesday-crucifixion champions, who base their contentions upon the wrong Passover full moon, often seek to bolster their position by misuse of tables secured from the United States Naval Observatory. This disavowal of the unjustifiable conclusions based upon the Observatory letter is published by express permission of the Director of the Naval Observatory. The Bible and standard astronomical tables of the moon are the basic authorities relating to this problem.—EDITOR.

THERE are some who claim that the crucifixion of our Lord occurred on Wednesday, the fourth day of the week. Their argument is chiefly based upon an erroneous interpretation of a letter issued by the U. S. Naval Observatory. This letter was in reply to a request for a list of "paschal" full-moon dates during the crucifixion period. Inasmuch as the "Wednesday argument" is largely based (1) upon a wrong application of Scripture, (2) upon a mistaken period for the Jewish months, and (3) upon an improper use of authority as support for the problem, it is opportune to answer the argument in question.

Following the Passover reckoning of the modern Jewish calendar, the Wednesday adherents choose March for the crucifixion full moon. Since the form of Jewish calendation today did not begin to formulate until about the fourth century A. D., and since pressure and persecution from Rome compelled the Jews to remodel their primitive system to such an extent that the position of their feast period (from Passover to Day of Atonement) was vitally changed,¹ it would be futile to use the feast dates of the modern Jewish computation as a pattern for those dates incident to the time of Christ.

On the other hand, no generally recognized Jewish calendar for the first century is available; and, since modern Jewish reckoning is a standardized form accepted by the leading almanacs of modern times, if one were to ask the United States Almanac Office for a series of paschal full moons relating to the time of Christ, a table of the first full moons after the

vernal equinox would doubtless be sent in response. Such full moons are called *equinoctial* moons. They are also denominated *astronomical*, in contrast to the fictitious moons of an ecclesiastical nineteen-year cycle. But they can be understood as *paschal* only in the sense that modern Jews and Catholics alike employ the first full moon after the spring equinox as a basis for computing Passover and Easter. This, however, is no evidence that such was the observance in the first century.

About twenty years ago, a certain table of first-century full moons was issued by the U. S. Naval Observatory upon request, and much publicity has been given to this table by those supporting a Wednesday crucifixion. Since wrong conclusions are being drawn from this list of full-moon dates, it is the purpose of this discussion to show:

1. That the U. S. Naval Observatory Almanac Office does not establish historical dates; that it accepts for use only those chronological tables which have been confirmed by astronomy and history, and have been endorsed by society in general.
2. That March, though one of the paschal months of modern Jewry, did not belong to the paschal season of the first century.
3. That the specifically outlined full week of passion events, as recorded in the Scriptures day by day from 8 Nisan to 14 Nisan, the crucifixion day, could not have been thrust into a less number of days, nor would it allow an earlier beginning than Friday evening, when Jesus came to Bethany.

I

NAVAL OBSERVATORY NOT AUTHORITY FOR CRUCIFIXION DATE.—The Bible itself is supreme authority for the day of the week upon which the crucifixion occurred. This is recognized to such an extent that with chronologers and astronomers of all schools, evidence from the crucifixion narrative—prophecy, parable, or evangelistic record—takes precedence over astronomical data. The authority next in importance pertains to Jewish practice in the time of Christ, and naturally, as regards this, early Jewish testimony is important. But be that as it may, the Wednesday argument apparently looks to the lunar calendar for its main support, which alone is not sufficiently vital as a lone support apart from Scripture testimony.

In January, 1919, a table of equinoctial full

moons from 24 A. D. to 38 A. D. was sent upon request to E. E. Franke, by the U. S. Naval Observatory, at which time Captain W. S. Eichelberger was the director. In his accompanying reply, as afterward published in the "Franke" pamphlet, Captain Eichelberger said:

"In reply to your letter of January 15, you are informed the astronomical full moon occurred Tuesday, March 27, A. D. 31, 1 h. P. M., Jerusalem time, Julian calendar. This time may be accepted within two or three hours.

[Signed]

"W. S. EICHELBERGER, Commander (Math.), Director Nautical Almanac."

On March 28, 1924, Captain Eichelberger wrote in answer to an inquiry from the editor of *American Sentinel* (Washington, D. C.) relative to the date of the Passover moon of 31 A. D. Following is the director's letter, as published in the *American Sentinel* of September, 1934, page 3:

"In reply to your letter dated March 27, 1924, you are informed as follows: The first astronomical full moon following the vernal equinox of A. D. 31 occurred, according to the Julian calendar, on Tuesday, March 27, at 2 h. P. M., Jerusalem civil time.

"By direction of the superintendent, U. S. Naval Observatory,

"Very truly yours,

"W. S. EICHELBERGER,

Captain (Math.), U. S. Navy,
Director Nautical Almanac."

In the foregoing letters, there is nothing to indicate that the date March 27, 31 A. D., was submitted as a Passover moon, and much less as a crucifixion date. By Captain Eichelberger it was called the "first astronomical full moon following the vernal equinox." By the inquirers it was called "the time of the Passover," "the year of Christ's crucifixion," "the paschal full moon," etc., and by some the date was accepted as "proof positive of the day that Christ was crucified." To a later correspondent (1929) with reference to the same table, the director of the observatory further explained the meaning of the terms previously employed:

"The astronomical full moon next after the spring equinox of A. D. 31 (Julian calendar) occurred on Tuesday, March 27. The dates of the paschal full moons according to Jewish observance between A. D. 24 and A. D. 38 are uncertain. The rules employed in the present Jewish calendar are of later adoption. . . . The Christian ecclesiastical calendar was not fixed until the Council of Nice, 325 A. D. Some of the questions involved are discussed in the article on 'Bible' in the eleventh edition of the *Encyclopædia Britannica* (Vol. III, p. 890).

[Signed]

"W. S. EICHELBERGER, Captain (Math.), U. S. Navy, Director Nautical Almanac."
(Navy Department Letter File, EN23/H5(1)(652).)

In harmony with U. S. Observatory tradition, the information contained in the Captain Eichelberger letters is purely of an astronomical nature. The dates were computed

from Schram's chronological tables,² and a corresponding list of full moons is also found in Ginzel.³ But neither the U. S. Observatory nor these other standard authorities point out any one of the astronomical full moons in their first-century tables as a Passover moon. Consequently, the conclusion drawn by the "Franke" pamphlet, and by other similar tracts and periodicals, that March was the crucifixion month, or that March 27 or 28 in 31 A. D. was the day of the cross, is not supported by the U. S. Naval Observatory, which sent out the Eichelberger table purely as astronomical full moons, and not as Passover dates.

II

MARCH NOT A PASCHAL MONTH IN FIRST CENTURY.—The following list of full-moon dates is a copy of that portion of Captain Eichelberger's moon list that includes the years of Christ's public ministry. The dates that are too early for Passover are marked with an asterisk:

Eichelberger Table⁴

"ASTRONOMICAL FULL MOONS"

28 A.D.	Mar. 29th, Mon.	6 A.M.*
29 "	Apr. 17th, Sun.	5 A.M.
30 "	Apr. 6th, Thurs.	10 P.M.
31 "	Mar. 27th, Tues.	2 P.M.*
32 "	Apr. 14th, Mon.	11 A.M.
33 "	Apr. 3rd, Fri.	5 P.M.*
34 "	Mar. 23rd, Tues.	3 P.M.*

According to the Mosaic law, it was commanded that a sheaf of ripe barley be brought to the priest to be waved before the Lord on the second day after the Passover.⁵ The law called this day the "morrow after the sabbath." It is therefore consistent and conclusive that the ancient Passover had to concur with the full moon of barley harvest as shown in the diagram; and in the foregoing table of moons, the asterisk checks those dates which are too early for the ripening barley. They are consequently too early for the Passover moon. The following citations show the relation of the sacred harvest sheaf to the seasonal location of the Passover moon of Nisan:

a. *Passover Feast in Nisan Does Not Agree With March in Palestine*: "The feasts which Moses commanded to be celebrated in the first, third, and seventh month do not agree with the climate of Palestine in March, May, and September."⁶

b. *The Moon of Barley Harvest Coincides With April*: "But this much we may with certainty affirm, that the first moon of the Israelitish year must always have fallen within our April. It was that moon, in the course of which, in Palestine, ripe ears of corn could always be had, and hence it had the name of ear moon (Abib). On the sixteenth day of it, which was the second day of the festival of the Passover, the first fruits of the ripe ears of corn were to be presented to God."⁷

c. *April the Beginning of Harvest*: "In the warmest parts of that country [Palestine], harvest begins about the middle of April; and it is finished everywhere in seven weeks; that is, it lasts until the beginning of June."⁸

d. *Nisan Corresponds to April*: "But more correctly it [Nisan] belongs to April, since always in that very month it either begins or ends, or is wholly included."⁹

e. *Jewish Feasts Did Not Interrupt Harvests*: "A harvest festival falling in the midst of harvest . . . and a feast of tabernacles in the midst of vintage, or before it, or still more, in the rainy season of November and December—would have been such crying absurdities that they must have immediately shown and corrected themselves."¹⁰

f. *Passover in Xanthicus* [Maccabees, Josephus] *Signifies in April*: Michaelis: "Therefore, in the month Xanthicus, that is, April."¹¹ Scaliger: "Aprilis—Xanthicus."¹² Kugler: "Xanthikos (Nisan): Artemisios (Ijjar)," etc.¹³

The last reference (f) is important because Josephus is sometimes mistakenly quoted as placing the Jewish Passover in March, although the Macedonian month Xanthicus is commonly considered as corresponding with April. Zeitlin's discussion of the chronology of "Megillat Taanit"¹⁴ should be mentioned as opposing an exact April—Xanthicus, but he has overlooked the Josephus synchronisms which demand the coincidence. Such authorities as Jahn, Horne, Faber, Buhle, and Prideaux also agree with the foregoing citations that Nisan was most nearly congruous with April. Scaliger gives the paschal limits in the time of Christ as from April 8 to May 6.¹⁵

Not for some time after the Council of Nice did a fixed calendar with March Passovers arise in Jewry. This eventually resulted in the well-known polemical war among rabbanites and Karaites over the dates of their festivals—a controversy that continued throughout the Middle Ages. The rabbanites stood for a calendar based upon the equinoctial nineteen-year cycle, while the Karaites revived ancient practice with respect to the barley harvest and literal observation of the moon.¹⁶

Consequently, according to many witnesses, March was not the ancient Passover month. It was, instead, an appointed time for rain. If the rain did not come in its season to prepare the harvest for the Passover festival, and the people fasted and prayed, and were repentant, showers of mercy healed the land.¹⁷ If, on the other hand, the irregularities of the lunar year created discordance between the astronomical moon and the harvest, then the following adjustment was made:

"But if, by the discordance of the moons with the solar year, the end of the twelve moons fell back so far within March, as that, by the middle of the next moon, ripe ears were not to be expected, and of course the feast of the Passover could not be celebrated; then they were obliged

to reckon this as the thirteenth moon of the preceding year; that is, in other words, to intercalate a moon, which the Jews in their calendar now terminate *Veaddar*, or the second *Adar*. To ascertain when this intercalation was to take place, did not require observations of the heavenly bodies: it was a point which every husbandman could decide by merely looking at the corn fields in the most southern part of Palestine."¹⁸

Moses did not have it in his power to adopt a strictly astronomical solar year by which to correct the lunar year of the Israelites, for in his day the Egyptian year was a wandering year. "But," says Michaelis, "he availed himself of the aid of an economical solar year, which never admitted an error of a whole month without correcting it, and which every husbandman could easily comprehend."¹⁹

Hence, seeing that such was the basis of Jewish reckoning in early centuries, if one employs *equinoctial* moon dates with which to solve the crucifixion problem, looking for the death of Christ a moon too early, as in March, or during the first few days of April, *the true date will be entirely overlooked*. This has been a significant cause of failure in many lines of research with reference to the crucifixion date. Therefore, one must conclude that the Wednesday argument for the crucifixion is based upon a calendar that does not fit the first century. Accordingly, it is inconsistent to cite the United States Naval Observatory as confirming the crucifixion date.

(To be concluded in June)

¹ Sidersky, David, "Etude sur l'origine astronomique de la chronologie juive," *Memoires presentes par divers savants à l'Académie des Inscriptions et belles-lettres de l'Institut de France*, Vol. XII, part 2, p. 650. Paris, 1913.

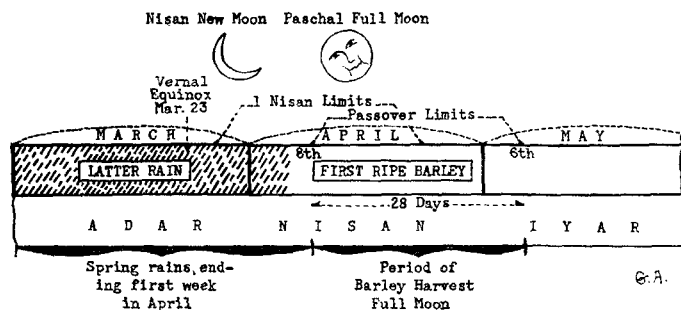
² Schram, Robert, "Kalendariographische und chronologische Tafeln," pp. 356-367, Leipzig, 1908.

³ Ginzel, F. K., "Handbuch der mathematischen und technischen Chronologie," II Band, pp. 573, 574, Leipzig, 1911.

—Please turn to page 46

PASCHAL SEASON IN FIRST CENTURY

(Earliest ripe barley regulates the Passover time)



- Mosaic Passover Full Moon = Full Moon during barley harvest, or the first full moon after the equinoctial new moon.
- Rabbinical Passover Full Moon = First Full Moon after the vernal equinox.
- Scaliger Passover Limits = April 8 to May 6 -- *De Emendatione Temporum*, p. 265. Francofurt, 1583.

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

WHAT BIBLE WORKERS EXPECT OF EVANGELISTS

By MABLE A. HINKHOUSE, *Office Editor of THE MINISTRY*

IT was my privilege a few days ago to slip into the back seat of the class in public evangelism at the Theological Seminary, and hear a very interesting discussion. Word had come to me that Miss Kleuser had been asked to speak to the evangelists in Elder Shuler's class on the subject, "The Bible Worker and What She Expects of the Evangelist." It is usually the opposite side we hear discussed—what the evangelist expects of the Bible worker—so I went to the class with anticipation.

As I entered, Miss Kleuser was already speaking. The evangelists, most of them young men, were giving their undivided attention and seemed deeply interested. Later, when the meeting was thrown open for questions and discussion, they asked a number of discerning questions, which showed an admirable spirit of co-operation and a keen desire to see the Bible worker's point of view.

The great need for house-to-house work, as well as for public evangelism, was presented, and the speaker emphasized the need for men in the Bible work, as well as women. The youth are to be encouraged to do Bible work, and the experienced workers can be of definite help in teaching them.

The value of varied gifts in the Bible work was brought out. If a Bible worker has a training in nursing, dietetics, music, art, writing, stenography, or in working for children, any one of these talents will be a great aid in her work. We cannot expect to have all these abilities wrapped up in one person, however. Furthermore, we cannot expect a worker who excels in one of these side lines to spend all or even a great portion of her time working at it—typing, drawing, writing, nursing. Whatever time is spent in this way must be subtracted from the time spent in giving Bible studies. And whatever energy is thus spent must be deducted from the Bible worker's physical reserve.

Regarding qualifications, the speaker stressed that there is need for women of culture, with mental ability and a capacity for growth, women of breadth and vision, who have good health and courage. Even crude people sense a lack of refinement.

For some time it has been felt that the term

"Bible worker" is not as fitting as it might be, and there is a feeling on the part of some that the name should be changed to "Bible teacher." In order that this name be not confused with the institutional Bible teacher, a further suggestion has been made that the word "personal" be added, and such workers be called "personal Bible teachers."

Such a Bible teacher can work at an advantage as a personal visitor, not as a deaconess; as a Sabbath school teacher, not as a superintendent or secretary; and in training others in the church for the Bible work. On the other hand, she works at a *disadvantage* as a deaconess, an errand or chore girl, or, as someone has aptly put it, as a "glorified housemaid." She should not serve full time as an office secretary for the pastor or evangelist. Neither should she take such major, time-consuming positions in the church as M. V. or Dorcas Society leader.

Why do we have so few personal Bible teachers today? Why have young women who might have served as "feeders" in the Bible work today, shunned the Bible work? Largely because of inadequate planning and uncertain programs; because in too many cases their task has been everything but the Bible work; because in other cases they have had or have an impossible lonely home life; because they are too often overworked and worn out.

The plea of the Bible worker today is that due respect be given her office; that she be duly recognized before the public in the evangelistic effort, by being publicly introduced, or by wearing a badge or uniform; that she have a reasonable working program each day and a few holidays during the year, and one day of rest a week. (Sabbath is usually the heaviest day!) Paul said of his Bible workers: "I entreat thee also, . . . help those women which labored with me in the gospel, . . . whose names are in the book of life." Phil. 4:3.

A **LIVELY** discussion followed the speaker's remarks. One young evangelist asked how the Bible worker's uniform could be distinguished from that of the Four Square Gospel workers. Another asked what could be done when a young evangelist was yoked up with an older Bible worker who was in-

clined to be dictatorial. Still another asked if a half day a week was too much to devote to the evangelist's correspondence, mailing out literature, etc. One worker told how his Bible teachers dressed, and of the identifying badge they wore. Some sort of identification is particularly desirable in the case of a woman Bible worker who contacts men and women before or after the meeting.

Altogether, many helpful ideas were considered, and the meeting was dismissed with a feeling that the two groups—evangelists and Bible workers—had been brought closer together, and that each came nearer seeing the other's viewpoint.

"Feltogram" Prophetic Symbols

THE injunction of the prophet Habakkuk to make plain the prophetic vision is valuable instruction for the Bible worker today. Because of many distracting interests, especially when the reader first takes studies, the teacher must learn the art of employing truth-teaching devices. Simplicity, convenience, and attractiveness feature in these mechanics designed to illuminate prophetic truth. There are skills and crafts worthy of our consideration, and the ingenious Bible worker will use the devices best suited to her own needs.

Mrs. Mary Ellen Cass, a Bible worker in the Southern California Conference, recently provided the Association with the following helpful information on Feltograms. We pass this on to the field because of a definite need for practical ideas to illustrate prophecy.

"I have felt the need for some small device to present the various symbols found in Daniel and the Revelation. I found my Feltograms very helpful and convenient to carry, and have used them successfully in my work.

"For the background I use a blackboard 12 x 18 inches, on one side of which is pasted black felt. The other side will conveniently serve as a blackboard in giving other studies. The symbols of the four beasts of Daniel 7 are painted on pieces of felt 4 x 6 inches. The little horn with the eyes of a man is painted on a separate piece, and is then placed over the three horns. As each beast is studied and its description given, it is placed on the black-felt background. (Felt adheres to felt.)

"In this way the interest of the reader is kept on what is being taught, and at the close of the study, he has a complete picture before him. In the study of Daniel 2 the great image is sixteen inches tall. Instead of placing the name of each kingdom on the image, it is placed to the side as the description is read and the interpretation given.

"In making smaller symbols, canvas material may be successfully used. It adheres to felt, and takes paint more readily than felt."

Outlines for Studies

The Sabbath in Prophecy

By MARTHA FERREE, *Bible Worker*,
Potomac Conference

I. INTRODUCTION.

1. John 12:42, 43. Church leaders today do not lead out in reforms.
2. Matt. 5:19. God has two classes.
 - a. Those who do and teach.
 - b. Those who teach men to break God's commandments.

II. SABBATHBREAKING FORESEEN BY PROPHETS.

1. Mal. 2:1, 2, 7-9. Curse resting upon priests. Why?
 - a. Issue: Law of God.
 - b. People stumble at law.
 - c. Priests "partial in law."
2. Eze. 22:26. Hid eyes from Sabbath. Put no difference between holy and profane.
3. Isa. 56:10. Leaders blind. Cannot see Sabbath truth.
4. Isa. 56:11. Feed off sheep instead of feeding sheep.
5. Isa. 58:1,2. Transgression among those who claim to be God's people.
6. Isa. 58:3. Sincere worshipers have desire for more light.

III. PROMISED SABBATH RESTORATION.

1. Psalms 119:126. Time for God to work—God is now working.
2. Acts 3:20, 21. All things restored before Jesus returns.
3. Isa. 58:12-14. Restoration of Sabbath last act before God's rewards.

IV. LAST-DAY SABBATH REFORM TIMELY.

1. Isa. 56:1. Jesus soon to come. (Heb. 9:28; 1 Peter 1:5.)
2. Isa. 56:2, 4, 5. Blessed the man that takes hold of Sabbath.
3. Eze. 44:23, 24. In God's assemblies commandments will be taught and Sabbath kept.
4. Rev. 12:17. Remnant will keep all commandments.
5. Rev. 14:6, 7. Threefold message now going to world includes Sabbath.
6. Rev. 14:12. Develops Sabbathkeepers.
7. Rev. 22:14. Those that do God's commandment will enter into the kingdom.
8. Isa. 66:22, 23; Heb. 4:4-6, 9. Sabbath a law of His kingdom.

V. APPEAL. Isa. 56:2; 48:18; Deut. 28:1, 8, 9.



READING maketh a full man; conference a ready man; and writing an exact man.—Bacon.

The Greater Bible Work—No. V

THE presentation of our truth-compelling message, whether in public or in private, must be with power. A simple, unostentatious style allows the force of conviction to flash through the Bible teacher's speech and personality. The effectiveness of the message is produced by deep earnestness born of personal conviction of its importance.

Paul's noblest theme was the cross of Calvary. The cross must now be our stimulus for truth teaching. A skillful handling of the Word, with all its sound logic, must not eclipse the cross. The listener's attention must not be focused on the subject of communication; it must be pointed to the direct object of salvation. A Bible reading should vibrate inspiration and offer a challenge to obey what the Book teaches.

We have been cautioned by the messenger of God to avoid tame and lifeless teaching. If our Bible readings are to maintain force and power, they must be polished and repolished, or they will soon lose their primitive luster. John the Baptist was a "burning and a shining light." We must speak with an authority which grows out of a background of unhurried prayer and personal preparation.

An evangelist is expected to spend many hours in preparing a convincing lecture or a stirring sermon. His Bible worker, who gives three or four Bible studies a day, certainly needs unusual resources of virtue, subject matter, and argument. Her daily program must allow for an infilling which produces the joy of service. The satisfaction of true spiritual accomplishment in her own life, and in the lives of those for whom she ministers, will add glory to the profession. We must guard against the modern pressure that keeps us busy about "many things" without accomplishing the "one thing . . . needful."

Clarity of Thought; Effective Expression

I. TRUTH—ITS RADIATING POWER.

(Ps. 34:5, margin; 51:6; 97:11; 63:1, 2.)

1. Truth in demonstration and power. AA 244, 545.
2. Converted teacher radiates Christ. AA 251.
3. Vital, heavenly fire. AA 329, 330, 334; John 5:35.

II. PAUL'S EXAMPLE OF ANIMATED EXPRESSION AND MENTAL POISE.

(Acts 17:16-32; 7.)

1. Uplifting the cross of Calvary. AA 245-246.
2. Pouring out a soul burden. AA 237, 247.
3. Presenting the fundamentals. AA 252, 270.

4. Studying effects of his message. AA 322.
5. Tranquillity impressed jailer and Agrippa. AA 216, 435.
6. Idolatrous listeners drawn. AA 237, 241.
7. Clear teaching won Apollos. AA 270.

III. STEPS IN EFFECTIVE EXPRESSION.

1. Knowledge of the subject.
2. Related material and background.
3. Selection of material.
4. Orderly arrangement.
5. Unfolding progressively.
6. Introduction of details.
7. Fitting into occasion.
8. Clarifying unfamiliar expressions.
9. Measuring capacity of the listener.
10. Holding to the point. L. C. K.



Local Bible Workers' Convention

By THERESA V. GATEWOOD, *Bible Worker, Orange, California*

IT was a memorable occasion, December 29 and 30, 1941, when the Bible workers of the Southeastern California Conference met in a convention at Loma Linda to counsel together relative to their own peculiar problems.

Among the subjects discussed was the desirability of following the suggestion made at the General Conference session in regard to using the term "Bible teacher" rather than "Bible worker" in designating ourselves. The former is a generally understood term, more descriptive of our vocation, and indicative of the scholastic standard demanded of our profession. The professional dignity of the Bible teacher as a specialist in the field of personal evangelism was also considered. The Spirit of prophecy designates this line of work as the "noblest," "greatest," "all important," and "highest of all sciences."

It was generally agreed that there is a great need for men Bible teachers in the field of personal evangelism. Men like to talk "man-to-man" in the matter of their personal salvation, and conventions often make it impossible for women to work for men.

The value of youth evangelism was emphasized, both for the sake of saving the children and youth themselves, and as a means of reaching their parents. The effectiveness of this work has been exemplified in mission fields and by certain denominations in this country.

Because all useful inventions have their source in God, and are for the accomplishment of His work, we should take advantage of those methods and devices that improve our

teaching procedure, such as the use of blackboards, charts, cut-out prophetic symbols, picture cards, the projector with daylight screen and colored films, chalk talks, flannel Pict-o-graph, Story-o-graph talks, etc. One can make her own collection of slides by using an Argus A 3 camera and Kodachrome film and a copying frame.

Since many evangelists desire their associate Bible teachers to wear a uniform to identify them as members of the evangelistic company, there would seem to be considerable merit in the selection of a style of uniform that might be used with some adaptation by all the Bible teachers throughout a conference. The one quite generally admired is that which consists of a blouse, a plain skirt of a medium length, and a lined cape, all of the same material. This particular style is now in use by the women workers in connection with the tabernacle at Ontario, California. The cape is the McCall pattern No. 3659, view C, but without hood or buttons. Instead, a small collar made of straight material is used, and a catlin frog.

The Need for a Co-ordinator

One suggestion discussed by the Bible workers was the need for a co-ordinator to correlate the various activities of church and conference. In all big business there is an individual whose work it is to bring about a unity of purpose and action and a harmonious co-ordination of all the various departments, so that there is little or no waste of time or effort. Would not a similar plan for the biggest business in all this world—that of fulfilling our Lord's commission in this generation—greatly help our marvelous denominational organization, which consists of many departments?

Such a plan is worthy of consideration. At present any correlation of the various departments of our work is only incidental. In our local churches we find missionary secretaries urging our members into spasmodic campaigns for distributing literature. Too often these ravel out into indefiniteness. Instead of the campaign's resulting in the discovery of sincerely interested people, whose names are listed to be contacted by a personal evangelist, nothing further develops, for there is no follow-up work.

Colporteurs thoroughly canvass towns and cities, constantly meeting eager seekers for truth, and yet these names never reach the hands of the qualified personal worker. Again, patients who become interested in the truth at our sanitariums are often lost to personal follow-up work when they return to their homes. People who read our literature will write in to the conference office or to our publishing houses, but their names many times are not given to the personal worker for definite contact. In the relatively new field of radio,

evangelism is largely carried on by correspondence, and we omit the very valuable element of personal contact. There is real need for a co-ordinator to correlate all the avenues through which personal contacts are made, and to make them available to the Bible teacher in the particular locality in which these prospects live.

Other topics of discussion were our duty and privilege of reporting to the union conference paper and *THE MINISTRY*; care and tactfulness in what we say relative to national and world conditions, remembering that our citizenship is not of this present world order; avoiding encumbering ourselves with other than our appointed work, by taking advantage of the conference ruling that requires us to obtain permission of the president to hold a church office; source material; how to answer new and strange doctrines; how to present the Spirit of prophecy without its appearing to be an appendage; and finally, our need to get together for the interchange of ideas and the exchange of study outlines.

Several present responded to the request to give a favorite Bible study, or one to which she had given much time in research. One explained how she gradually undermined erroneous ideas, and at the same time built a firm foundation of truth, without arousing antagonism. Another told how she presented Christ in every Bible study, and closed with a moving appeal.



Today's Challenge

By EDWARD J. URQUHART

It has always been a challenge
To God's minister, to stand
Facing every form of evil
With his sword in his hand.

But today with foes more mighty,
Pitted on the battlefield,
He must know a greater courage
And a keener sword wield.

Only he who sees the challenge
Measured with this crucial day,
Can prove worthy of his calling
In this greater, fiercer fray.

Never has a time demanded
Truer men to meet the foe.
Never did a conflict witness
Stakes so high for weal or woe.

Never larger men were needed,
Nor demanded greater power—
Eternity with all its meaning
Hangs upon this mighty hour.

And but he who wields the sword
Of the Spirit through the word,
Will emerge at last triumphant
In this battle of the Lord.

Manila, Philippine Islands.

THE QUERY CORNER

Bible Questions and Worker Problems

Historical Data on "1843" Chart

Please give dependable data and documentation on the "1843" chart. By whom was it devised and when? When used and by whom? What was its uniqueness or significance? Why did Mrs. White commend it?

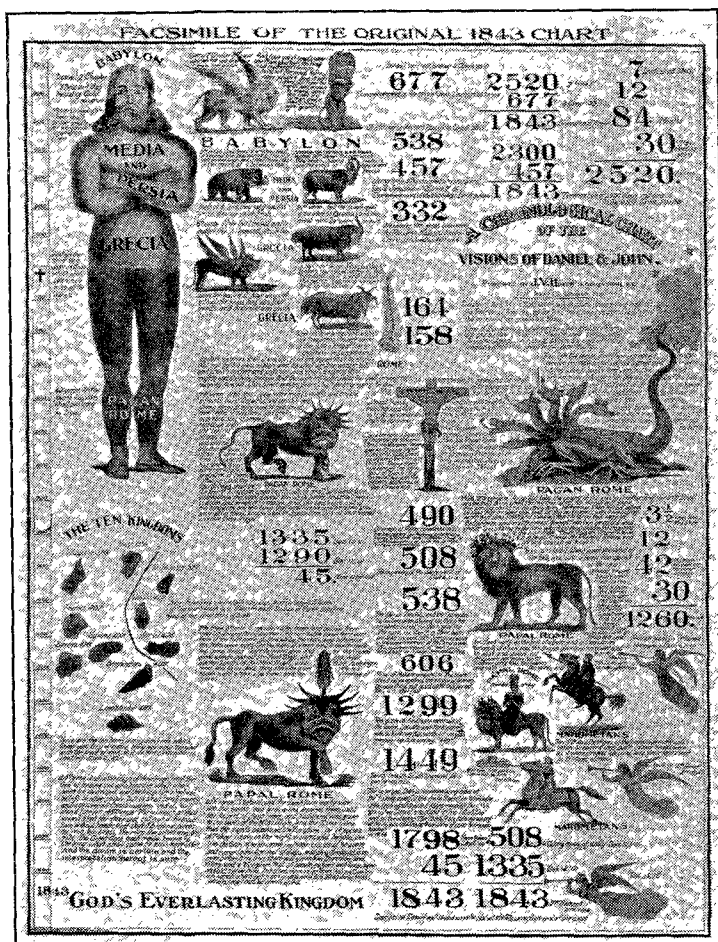
THE famous "1843" chart, devised in 1842 by Charles Fitch and Apollos Hale, was a mighty factor in proclaiming the advent message at that time. Its publication was authorized by the eleventh general conference of the Millerite movement, which convened at Boston on May 24, 1842. (*Signs of the Times*, May 18, 1842, p. 56; June 1, p. 68; June 22, p. 96.) A few months earlier, Fitch visited Springfield, Massachusetts, with his hand-painted cloth chart. His course of lectures stirred the city, as he stressed Habakkuk 2:2, "Write the vision, and make it plain," as calling for and being fulfilled in the chart.

Three hundred copies, 3 feet 4 inches by 4 feet 7 inches, were lithographed at Boston, and used in the earlier 1843 phase of the movement. The name of Joshua V. Himes appeared as the publisher. These 1843 charts were not used, however, in the climaxing "seventh-month movement" or "true midnight cry" phase, from July to October, 1844. The Jewish year 1843 had expired in April, 1844 (civil time), and the Adventists were now consciously living in the Jewish sacred year 1844, and looking for the antitypical day of atonement—the tenth day of the Jewish month Tishri—to come on October 22, when they all expected the great High Priest to emerge from the heavenly sanctuary to bless His waiting people.

This miniature is from a redrawing of the stained and faded original chart made for reproduction by the Lemos Brothers of Oakland, California, in 1908. There are several slight typographical errors, such as misspelled words, but the phrasing and dating are true to the original.

This was *not* the first and only prophetic chart which was employed in proclaiming the first angel's message, and which appeared in the Millerite papers. Various charts designed by William Miller, Calvin French, J. V. Himes, Apollos Hale, and others, had appeared. (For example, see *Signs of the Times*, May 1, 1840, p. 24; May 1, 1841, p. 21; etc.) But this notable 1843 "Chronological Chart of the Visions of Daniel and John," devised by Charles Fitch, was a distinct advance over all these previous charts, correcting certain former inaccuracies, and omitting a number of untenable positions, though retaining certain mistakes in some of the figures. All of these figures focalized on the Jewish year 1843 as the erroneous terminal date, instead of 1844, which was later clearly recognized by all in the summer of 1844.

The vital place of the 1843 chart in the developing advent movement was clearly recognized and attested by Ellen White in 1850, in the *Present Truth*. This statement was written in the midst of nominal Adventism's repudi-



ation of divine leading in the first and second angels' messages, owing to their bitter disappointment and the resultant denial that the 2300-year period had yet terminated. Rejecting the advancing light on the sanctuary, Sabbath, and the Spirit of prophecy—which alone could, and would, explain the disappointment—they contended that the spirit that had led them was mesmerism, instead of the Spirit of God. In the midst of all this repudiation, divine attestation was given to the guiding hand of God, despite some of the mistakes and misconceptions in both the 1843 and the 1844 phases of the movement. Thus the 1843 chart came in the providence of God, and had its appointed place.

The following notations give, in condensed, tabular form, the essential scope of the 1843 chart, its noteworthy advances and revisions over previous Millerite charts, its conspicuous omissions of positions previously set forth, and certain mistakes retained in "some of the figures" of the 1843 chart, as alluded to by Ellen G. White. Then follows the list of documented excerpts for students.

Notes on the "1843 Chart" Details

A. SCOPE OF THE "1843 CHART"

- I. Image of Daniel 2.
- II. Division of feet and toes.
- III. Beasts of Daniel 7, and papal little horn.
- IV. Ram, he-goat, and horn of Daniel 8.
- V. Crucifixion in midst of seventieth week.
- VI. Pagan dragon of Revelation 12.
- VII. Papal beast of Revelation 13.
- VIII. Fifth and sixth trumpets of Revelation 9.
- IX. The various prophetic periods—the 1260, 1290, 1335, and 2300 days, the 5 months, and the "7 times of the Gentiles."

B. ADVANCED POSITIONS TAKEN ON "1843 CHART"

- I. Ten kingdoms—the "feet and toes," not simply toes. (Notice the Lombards.)
- II. Three horns plucked up—the Ostrogoths, Vandals, and Heruli. (Differing from the Miller list.)
- III. 1260 years of the little horn—from Justinian's elevation of the Roman Bishop. (Not from the uprooting of the third opposing horn.)
- IV. Notable horn of Daniel 8—Rome, pagan and papal. (Not Antiochus Epiphanes, or Mohammedanism.)
- V. First beast of Revelation 13—*papal* Rome. (Not pagan Rome, as in earlier charts.)
- VI. 150 years of fifth trumpet—from 1299 to 1449, when the sixth trumpet begins. (No mention of specific ending date of sixth trumpet.)

☞ An austere exterior chills and repels

WORKER RELATIO

F. G. ASHBAUGH,
Secretary, Medical Cadet
Training, Pacific Union
Conference, Says—

IT is evident from the Bible and the Spirit of prophecy that the youth of this denomination will

have a prominent part—a dynamic, dominant, thrilling, climactic position—in soul-winning evangelism before the King of kings returns. Every pastor has sermons on the Elijah message, on the call of God to children and youth from the earliest days to the present, and beyond. We can trace the thrilling story from faithful Abel through the pages of the Old Testament. We read with hearts aglow of the enthusiasm, power, and effectiveness of children and youth in the New Testament. The "triumphal entry" would lack its most beautiful feature if the hosannas of the children were left out.

One young people's leader said: "Our pastor doesn't care anything about us. He never comes to young people's meeting." I can well believe that that pastor had budgeted his time, so much for this, so much for that. Perhaps Friday evening was his time for study or to be at home, or for something else. But, can a pastor *afford* to leave the impression or permit the impression that he does not care anything about the young people? We are told: "The youth have faculties that, with proper cultivation, would qualify them for almost any position of trust."—"Testimonies," Vol. III, p. 367. "Young men and young women, I saw that God has a work for you to do."—*Id.*, Vol. I, p. 513.

In these days of trial to young men facing war service, workers should become intelligent regarding their problems and be in a position to give them good sensible counsel and encouragement. Pastors should be intelligent on the benefits of Medical Cadet Corps training, which has been such a blessing to our young men who have been called to the service.

A worker whose youth do not come to him

VII. Authorities cited: Josephus, Whelpley, Marchiaval, Bishop Lloyd, Doctor Hales.

C. OMISSIONS OF PREVIOUS POSITIONS OF FORMER CHARTS

NOTE: This chart bears the marks of careful revision, to eliminate certain suppositions and conjectures such as had appeared on half a dozen earlier charts.

SHIP TO YOUTH

in crisis hours for counsel should search his heart before God to discover the cause. He should ask himself, Has my spirituality faded away through much serving and little prayer? Has the honey from the rack leaked through my fingers before reaching my young people? Do I present an austere exterior that chills and repels the youth of my parish? Is there some inconsistency in my life that dims their confidence and drives them away? Workers must ever be reminded that it were better for them to have a millstone hanged about their necks and be thrown into the sea than to offend one of God's little ones.

Some ministers (not intentionally) seem to hold aloof from youth and keep them at a distance, while working for a certain character development which would make a closer fellowship appropriate and desirable. This method is self-defeating. We must not hand out the icy end of the plank if youth are to get a grip that will lift. We are to assume that conversion has taken place, but at the same time work in such a manner as to bring it about, if it has not. The very fact that individuals know we have confidence in them, believe in them, trust in them, and rely on them, will have a powerful influence on their minds to produce the desired results. The nagging, negative approach is so common and so barren of favorable results, that it should be repudiated forever.

The one thing most needful for workers is to study the Bible and the writings of the Spirit of prophecy until we get a clear picture of God's purpose for the youth—"His helping hand." "God will accept the youth." "God calls for youthful vigor, zeal, courage." "Upon the youth there rest grave responsibilities." We should then seek God for such an infilling of the Holy Spirit that our lives will be so charged with beauty, power, sympathy, concern, winsomeness, and delicate intuition, that no youth can ever come into the orbit of our influence and say, "No man cares for my soul."

- I. 33 A. D. for date of cross not mentioned, as had appeared on all previous charts. (Hales, sponsor of the 31 A. D. cross mentioned, but the 31 crucifixion not yet agreed upon.)
- II. Second beast of Revelation 13 omitted. (Previously cited as Papacy, or as France.)

- III. 666 as years of pagan or imperial Rome omitted. (Differing from Miller's uniform position and from previous charts.)
- IV. "Daily" nowhere identified as paganism, as on former charts. (Fitch, designer of 1843 chart, in first letter to Miller in 1838, questioned his position.)
- V. Ten kings to reign thirty years not mentioned.

D. MISTAKE RETAINED IN "SOME OF THE FIGURES" (PLURAL). (See "Early Writings," p. 74.)

NOTE: This 1843 chart *not* used in the seventh-month movement, which climaxed with October 22, 1844.

- I. 158 B. C. as date of league between Jews and Romans retained. (Should be 161 B. C.)
- II. 1843, the old terminus of the 2300 years. (This was before the correction to 1844.)
- III. 606 as date for rise of Mohammedanism.
- IV. Numerous minor discrepancies in other dates, such as for certain of the ten horns, 490 A. D. for the breakup of Rome, and the "7 times" as from 677 B. C., etc.

Documentation on "1843"

Chart and First Message

1. PRESENTED BY FITCH AND AUTHORIZED BY CONFERENCE

"In May, 1842, a general conference was again convened in Boston, Massachusetts. At the opening of this meeting Brethren Charles Fitch and A. Hale, of Haverhill, presented us the visions of Daniel and John which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Brother Fitch, in explaining the subject, said in substance, as follows: He had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Habakkuk 2,468 years before, where it says, 'And the Lord answered me, and said, *Write the vision, and make it plain upon tables, that he may run that readeth it.*' This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it."—"Second Advent Way Marks and High Heaps," Joseph Bates, New Bedford, 1847, pp. 10, 11. (See also "Life of Joseph Bates," 1878, p. 272.)

2. PROPHETIC CHART PUBLICIZED

"'Chronological Chart of the Visions of Daniel and John.' It is now nearly finished, and will be ready for delivery in a few days. Price, \$2.50 a copy to subscribers. Published at No. 14 Devonshire Street, upstairs. Subscribers may send or call soon."—*Signs of the Times*, June 22, 1842, p. 96.

3. MIGHTY INFLUENCE OF THE CHART

"You who participated in this first angel's message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp meetings, conferences, and other meetings where the time, 1843, was proclaimed from

the ["1843"] chart. With what solemnity, zeal, and holy confidence the servants of the Lord proclaimed the time. And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and His Spirit attended the solemn message."—*James White in Present Truth, April, 1850, p. 65.*

4. JAMES WHITE USES CHART ON FIRST PREACHING TOUR

"In October, 1842, an advent camp meeting was held in Exeter, Maine, which I attended. The meeting was large, tents numerous, preaching clear and powerful, and the singing of second advent melodies possessed a power such as I had never before witnessed in sacred songs. My second advent experience was greatly deepened at this meeting, and at its close I felt that I must immediately go out into the great harvest field, and do what I could in sounding the warning. I therefore prepared three lectures, one to remove such objections as the time of the advent not to be known, and the temporal millennium, one on the signs of the times, and one on the prophecy of Daniel.

"I had neither horse, saddle, bridle, nor money, yet felt that I must go. I had used my past winter's earnings in necessary clothing, in attending second advent meetings, and in the purchase of books and the chart. But my father offered me the use of a horse for the winter, and Elder Polley gave me a saddle with both pads torn off, and several pieces of an old bridle. I gladly accepted these, and cheerfully placed the saddle on a beech log and nailed on the pads, fastened the pieces of the bridle together with malleable nails, folded my chart, with a few pamphlets on the subject of the advent over my breast, snugly buttoned up in my coat, and left my father's house on horseback. I gave from three to six lectures in four different towns around Palmyra."—*"Life Incidents," by James White, 1868, pp. 72, 73.*

5. WHITTIER'S DESCRIPTION OF THE CHARTS

John Greenleaf Whittier, describing one of the giant Adventist camp meetings—at East Kingston, New Hampshire (June 29-July 5, 1842)—of which Apollos Hale was secretary, thus described the prophetic chart used, which was doubtless the original canvas chart from which the lithographed copies were made:

"Suspended from the front of the rude pulpit were two broad sheets of canvas, upon one of which was the figure of a man—the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and feet of clay—the dream of Nebuchadnezzar! On the other were depicted the wonders of the apocalyptic vision—the beasts—the dragons—the scarlet woman seen by the seer of Patmos—Oriental types and figures and mystic symbols translated into staring Yankee realities, and exhibited like the beasts of a traveling menagerie. One horrible image, with its hideous heads and scaly caudal extremity, reminded me of the tremendous line of Milton, who, in speaking of the same evil dragon, describes him as—

"Swingeing the scaly horrors of his folded tail."

"To an imaginative mind the scene was full of novel interest. The white circle of tents—the dim wood arches—the upturned, earnest faces—the loud voices of the speakers, burdened with the awful symbolic language of the Bible."—*Quoted in "Life of William Miller," Sylvester Bliss, Boston, 1853, p. 166.*

6. CHART SUGGESTED TO FITCH BY HABAKKUK 2:2.

"As early as 1842, the direction given in this prophecy, to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy."—*Ellen G. White, "The Great Controversy," 1911, p. 392.*

NOTE: The tarrying time was clearly recognized and stressed following the ending of the Jewish sacred year "1843," in April, 1844 (civil time). Consciously living thereafter in "1844," the Adventists did not use this famous chart in this later movement to herald the October, 1844, expectation.

7. GOD'S HAND HID MISTAKE IN FIGURES

"The Lord showed me that the 1843 chart was directed by His hand, and that no part of it should be altered; that the figures were as He wanted them. That His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed."—*E. G. White, in Present Truth, Nov., 1850, p. 87, col. 1.*

L. E. F.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

TREMBLING OR SINGING?—In the early days of immigration to the West, a traveler once came for the first time in his life to the banks of the mighty Mississippi. There was no bridge; yet he must cross.

It was early winter, and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he must reach the other shore. At length, with many fears and infinite caution, he crept out on his hands and knees, thinking thus to distribute his weight as much as possible, and trembling at every sound.

When he had gone in this painful way halfway over, he heard a sound of singing behind him. There, in the dusk, was a colored man driving a four-horse load of coal across upon the ice and singing as he went!

Many a Christian creeps tremblingly out upon God's promises where another, stronger in faith, goes singing through life upheld by the same Word.—*(Contributed by George Baebler, East St. Louis, Illinois.)*

SLIGHTLY SOILED.—Two theological students were walking along an "old clothes" street in the Whitechapel district of London. Suddenly one exclaimed: "What a splendid text for a sermon to young men!" pointing to a suit of clothes that hung swaying in the breeze at the side of a window. "Slightly Soiled, Greatly Reduced in Price." That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are 'greatly reduced in price.' Our charm, our strength, is gone. The consecration of youth is gone. We are just part and parcel of the general, shop-soiled stock."—*Congregationalist.*



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THE NATURAL REMEDIES FOR DISEASE

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

IN reading the works of the Spirit of prophecy with reference to the treatment of disease, and especially in presenting the same to the first-year class in medicine of the College of Medical Evangelists, it has occurred to me that it would be helpful to summarize a few of the quotations given in such books as "Ministry of Healing," the volumes of the "Testimonies," "Counsels on Health," and "Healthful Living." As introductory quotations, the following are of special interest:

"There are many ways of practicing the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means, and the effect produced upon the system."—*"Testimonies," Vol. V, p. 443.*

"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge."—*"Ministry of Healing," p. 127.*

The remedies mentioned in the foregoing quotations, together with a few others mentioned elsewhere in Mrs. White's writings, make quite an array of interesting agencies that are of value in the treatment of disease.

I. PURE AIR.—In both of these quotations, it will be noted that pure air is mentioned first. Additional quotations that deal specifically with this remedy follow:

"The more the patient can be kept out of doors, the less care will be required. The more cheerful his surroundings, the more hopeful will he be. Shut up in the house, be it ever so elegantly furnished, he will grow fretful and gloomy. Surround him with the beautiful things of nature; place him where he can see the flowers growing and hear the birds singing, and his heart will break into song in harmony with the songs of the birds. Relief will come to body and mind."—*Id., p. 265.*

"Life in the open air is good for body and mind.

It is God's medicine for the restoration of health. Pure air, good water, sunshine, the beautiful surroundings of nature,—these are His means for restoring the sick to health in natural ways. To the sick it is worth more than silver or gold to lie in the sunshine or in the shade of the trees."—*"Testimonies," Vol. VII, p. 85.*

2. SUNLIGHT.—Another remedy mentioned is sunlight. The two following quotations clearly present this agency as a very important and useful remedial measure:

"The sunlight may fade the drapery and the carpets, and tarnish the picture frames; but it will bring a healthy glow to the cheeks of the children."—*"Ministry of Healing," p. 275.*

"Go out into the light and warmth of the glorious sun, you pale and sickly ones, and share with vegetation its life-giving, health-dealing power."—*"Healthful Living," par. 983.*

3. ABSTEMIOUSNESS.—The idea of abstemiousness in the life is definitely presented as a remedial agency in the following quotation:

"Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her. In many cases of sickness, the very best remedy is for the patient to fast for a meal or two, that the overworked organs of digestion may have an opportunity to rest. A fruit diet for a few days has often brought great relief to brain workers. Many times a short period of entire abstinence from food, followed by simple, moderate eating, has led to recovery through nature's own recuperative effort. An abstemious diet for a month or two would convince many sufferers that the path of self-denial is the path to health."—*"Ministry of Healing," p. 235.*

4. REST.—Rest has long been considered a very important remedy, especially in connection with the treatment of tuberculosis. A good statement with reference to this type of treatment follows:

"Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet, are essential to restoration of health."—*Id., p. 236.*

5. EXERCISE.—While we note that in certain cases rest is of importance in treating diseases, we know also that in other cases exercise is of great value, as is shown by the following quotations:

"In all these cases, well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands; and

what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease."—*Id.*, p. 239.

"Those whose habits are sedentary should, when the weather will permit, exercise in the open air every day, summer or winter. Walking is preferable to riding or driving, for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them.

"Such exercise would in many cases be better for the health than medicine. Physicians often advise their patients to take an ocean voyage, to go to some mineral spring, or to visit different places for change of climate, when in most cases if they would eat temperately, and take cheerful, healthful exercise, they would recover health, and would save time and money."—*Id.*, p. 240.

6. PROPER DIET.—Diet is one of the most outstanding and important agencies that we have for the treatment of disease, and it is so considered by practically all scientific workers. More and more emphasis is being placed on the diet question, and all up-to-date hospitals are supplied with a complete and thoroughly organized dietary section, with a highly skilled and trained personnel. Among the many statements to be found on this subject in the Spirit of prophecy, the following clearly point out this idea:

"Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system, and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. . . .

"It is a sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery. It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think. There are few really good cooks. Young women think that it is menial to cook and do other kinds of housework; and, for this reason, many girls who marry and have the care of families have little idea of the duties devolving upon a wife and mother."—*Id.*, p. 302. (See also "Counsels on Health," pp. 120, 121, 108.)

7. WATER.—From the very first, our message with reference to health has included the use of water in the treatment of disease. This is presented in "Ministry of Healing," page 237:

"But many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it. Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform. But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments. Mothers, especially, should know how to care for their families in both health and sickness.

8. TRUST IN DIVINE POWER.—An important remedial agent is also found in trust in divine power. Note this from "Ministry of Healing" on this topic:

"Christ is the true head of the medical profession. The chief Physician, He is at the side of every God-fearing practitioner who works to relieve human suf-

fering. While the physician uses nature's remedies for physical disease, he should point his patients to Him who can relieve the maladies of both the soul and the body. That which physicians can only aid in doing, Christ accomplishes."—Page 111.

There are many other references to the source of healing, two of which follow:

"The blessing of God is a healer; and those who are abundant in benefiting others, will realize that wondrous blessing in their hearts and lives."—*"Healthful Living," par. 1006.*

"The influence of the Spirit of God is the very best medicine for disease. Heaven is all health; the more deeply heavenly influences are realized, the more sure will be the recovery of the believing invalid."—*Id.*, par. 1007.

9. MENTAL HYGIENE.—A clear conscience, cheerfulness, and doing good are also cited as remedial agents, and are to be considered in the field of mental hygiene:

"Cheerfulness and a clear conscience are better than drugs, and will be an effective agent in your restoration to health."—*Id.*, par. 1001.

"A contented mind, a cheerful spirit, is health to the body and strength to the soul. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness."—*Id.*, par. 996.

"The consciousness of right doing is the best medicine for diseased bodies and minds. He who is at peace with God has secured the most important requisite to health. The blessing of the Lord is life to the receiver."—*Id.*, par. 1003.

The power of mind over body is quite frequently mentioned as a valuable agency. In fact, we are told that much of the illness that prevails is due to an unfavorable balance between these two. The following quotations are worthy of thought:

"Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them. They fear that they will be made worse if they labor or exercise, when this is just the change they need to make them well. Without this, they never can improve. They should exercise the power of the will, rise above their aches and debility, and engage in useful employment, and forget that they have aching backs, sides, lungs, and heads."—*Id.*, par. 989.

"A person whose mind is quiet and satisfied in God is in the pathway to health."—*Id.*, par. 1012.

10. PRAYER.—Prayer for the sick surely has a very definite field for missionary workers. "Testimonies," Volume V, page 443, gives a helpful word for our medical men in regard to the work of the Christian physician:

"The physician should know how to pray. In many cases he must increase suffering in order to save life; and whether the patient is a Christian or not, he feels greater security if he knows that his physician fears God. Prayer will give the sick an abiding confidence; and many times if their cases are borne to the Great Physician in humble trust, it will do more for them than all the drugs that can be administered."

These quotations do not by any means exhaust the subject, but give a brief summary of a few of the more important agencies that are mentioned in the writings of the Spirit of prophecy, and perhaps will stimulate the reader to a definite study of the problem for himself.

Employing the "Right Arm"

By J. L. NEIL, *Evangelist, Little Rock, Arkansas*

WE are given definite instruction in the writings of the Spirit of prophecy regarding the emphasis which should be placed on medical missionary work. Following this instruction in the field, we have found that the "right arm" has opened closed doors and broken down prevailing prejudice. In one county seat here in Arkansas in which the population was reputed to be 98 per cent Roman Catholic, encouraging results followed the effort we made in medical evangelism. At that time we did not have a physician associated with our group. The county medical society gave approval of a plan for the physicians of the city to rotate in giving us fifteen minutes each evening, either to answer questions from our question box, or to present a topic of some practical importance. A number of the physicians took part and presented some very helpful things.

The meetings were held in the women's clubhouse, and, with the influence of the well-known local doctors, whose names we advertised, we were able to get conservative people to attend. A prestige was lent to our health educational program that became an effectual basis for the more pointed truths which followed. The physicians seemed appreciative of our effort as a religious body in what they called "preventive medicine." Our own people were surprised and helped when they saw the interest manifested in health by people not of our faith, and the experience heightened their respect for this phase of our message. The substantial results that followed seemed to amply justify the effort made.

Seeking to avoid the "great mistake" that is being made by workers who think that the health message is not of sufficient importance to be included in evangelistic efforts ("Counsels on Health," p. 443), we have used some type of health-education program in every effort. Illustrated talks, with demonstrations of simple treatments and a discussion of healthful diet, are usually employed preliminary to the spiritual message of the evening. Sometimes it has seemed best to use one or two nights a week as "health nights." The talent available for assisting us is a major factor in determining the type of program to be put on. After the interest has been developed, health-preservation and home-nursing classes can be carried on.

In one of our large city efforts we used a tent for the auditorium, and pitched and furnished a "medical tent" very much like those we have at our camp meetings. Before and after the meetings, people were invited to

consult with our doctor and nurses in the medical tent, and to hear them speak from time to time in the main pavilion. A great deal of interest was developed and strengthened in this way, and we could plainly trace the influence of the medical work as people came into the truth. As the handrail serves as a support in the ascent of steep stairs, so the medical missionary work in evangelism gives an extra hold, helping souls to take the steps required to come fully into this message.

A small town has its advantages. In one such place where there was no Seventh-day Adventist church, we were able to put on a "Community School of Health," using the name of the Chamber of Commerce as a sponsor. This was held in the leading clubhouse, with a very good response. A church of about fifty members was organized there that year.

Some of the most gratifying experiences we have had as medical evangelists have come from our work for the poor and needy. Both direct and indirect influences have brought marked results. The Gentiles are quick to see and respond to this kind of light. (Isa. 60:3-5.)

"Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled."—*"Ministry of Healing,"* p. 145.

In three major church-building projects for which we have had the responsibility, the pace for giving among unbelievers was set by men whose lives had been touched by our medical missionary efforts, and this included what they saw accomplished in behalf of the poor. In each case their gift represented more than a thousand dollars, and these men were willing to use their influence in helping to further our work, in addition to their personal contributions. One of the benefactors was a charter member of the Rotary Club in a prominent American city. Having retired from active business, he had time and inclination to go with us to brother Rotarians who had materials we needed in our building. As we sat in the office of the president of a large cement-manufacturing company, our elderly friend told his fellow Rotarian that Seventh-day Adventists are doing more practical good in the world than any religious body he knew of. Our contact there resulted in a gift of five hundred sacks of cement.

Our friend's conviction about the good that Seventh-day Adventists are doing was based on his knowledge of our work for the poor, including a case in which he participated. Briefly

told, it was this. During Harvest Ingathering a house was visited in which two sickly women were struggling to exist. The aged mother had been rendered helpless by paralysis. The middle-aged daughter had never fully recovered from a severe case of typhoid fever. They had known better days, but long illnesses and financial reverses had reduced them to a pitiful state of need. Their home and five acres of land, which had been stocked with chickens, trees, flowers, and a good well of water, had all gone to ruin. The water they used had to be carried by the sick daughter for a quarter of a mile. It is difficult to imagine the unhygienic conditions which existed under such dire restrictions in the use of water.

These dear souls had heard stories which had discouraged their seeking financial help from the county, and very reluctantly they yielded to our proffered help. When finally their confidence was fully gained, a marvelous transformation took place. The grief and despair which had been written in their countenances changed to joy and hope.

Water was piped several hundred feet to the house, a meter was installed, and the neighbors subscribed to pay the monthly water bill. In order to make their property saleable, more than thirty church members responded with scrub brushes, rakes, hoes, pruning knives, and white-wash equipment. The place was transformed inside and out. Treatments and Bible studies followed, with encouraging response.

Our elderly friend directed his chauffeur to take him and a carload of tools to the scene of activity three successive Sundays. He also had his wife fix up a large box of clothing and household necessities, and they delivered them in person, amid tears of gratitude. He was duly impressed, and so were the neighbors and our own church membership.

Truly the dividends paid for stock taken in Spirit of prophecy counsel on medical missionary evangelism have been very large.



Hospital as a Social Institution—3

Hospital Contributions

By PHILLIPINA M. NAUDE, R. N., *Surgical Supervisor, Boulder-Colorado Sanitarium*

EVERY well-integrated social institution makes its contributions to society. The hospital as a social institution has materially contributed (1) to the community, (2) to the public welfare, and (3) to the advancement of civilization. Were the hospital suddenly to be withdrawn from a community, there would be seen an immediate effect upon the health, business success, and general well-being of a large percentage of the citizens.

1. CONTRIBUTION TO COMMUNITY LIFE. The aim of the hospital is at all times to keep the population it serves in good health and "fit for the problems and work of life." To attain this end, the hospital has, through its own community organizations—national, State, and local—raised its professional standards whereby better service is rendered to the sick of the community. The leading medical associations, as the American College of Surgeons, the American Medical Association, the American Hospital Association, and the American Nurses' Association, have originated to benefit the health and happiness, not only of the immediate community, but of society in general.

"Organizations tend to multiply until they cover the whole range of human interests."¹ In the hospital, organizations have multiplied and tend to cover the whole range of the one supreme human interest for which hospitals were instituted—the care of the sick and injured.

As a community medical center, the hospital promotes the public health and the general welfare of the people. As a commercial enterprise, the hospital also contributes to the community. It gives steady employment to a large number of citizens, whose salaries and wages find their way into business. It pays large sums of money for its supplies and its equipment. Not infrequently, persons will come to the community because they wish to be in the hospital. Sometimes their relatives and friends come to stay. This all brings trade to the community.

2. CONTRIBUTION TO PUBLIC WELFARE. In addition to its contribution to community life, the hospital also contributes to public welfare. As stated by Caldwell:

"Hospitals are human laboratories, and many, if not all, of the greatest lessons of medicine and surgery have been learned in them. The world would know little of the control of typhoid fever, the prevention of scarlet fever, the eradication of yellow fever, or any of the other achievements of modern medicine, if a profound study of these problems under competent supervision had not been afforded by our hospitals. And so the community benefits, not the individual alone, and whatever measure in dollars and cents the hospital costs the community, is returned a thousandfold."²

Preventive medicine has been made possible through hospital co-operation. Hospitals contribute to the public health through improved techniques of treating the sick, better medical and nursing service, better organization, and better equipment. Their contribution has been epitomized by Bacon:

"Our hospitals constitute an endless road which twelve million patients travel yearly to health and happiness. To keep this road open we spend one billion dollars annually, not only in the care of the sick, but in training doctors, nurses, technicians, and health workers who form the nucleus for nation, State, and city health programs. Of this vast expenditure of money, \$500,000,000 goes to an army

of employees numbering 600,000. There is no industry in our land today that affords such steady employment to our people as the hospitals. Our doors are never closed. We care for the sick 365 days in the year, day and night. We must always be prepared for a peak load. We must give continuous and uninterrupted service at all times. We cannot shut down our plant and lay off our people because of a financial depression. We must carry on some way. There are some small cities that are almost entirely dependent for their existence on the institutions of healing in their midst."²

People are rapidly losing their fear of hospitals. They come to them to be restored to health in the quickest time, and the patient's stay in the hospital has been materially shortened. It was reduced from thirty-five days to twenty-eight days a quarter of a century ago. In 1938 the average stay in the hospital was eleven days. Twenty-five years ago an operation for the removal of the appendix invariably hospitalized the person for twenty-one to twenty-two days. Today, he leaves the hospital in ten days, ready to resume his duties. This is an economical feature not to be disregarded. He saves both time and money. Bacon has made this observation: "If you figure his salary at five dollars a day, you will readily see that this saving in time over twenty-five years ago will pay his hospital bill if he has a ward bed."³

If emergencies arise, the hospital is always ready to take care of them. During epidemics, earthquakes, or other catastrophes, the sick and suffering are cared for regardless of whether they are able to pay or not. In time of war, the hospital personnel aids the soldiers at the front, while it endeavors to protect the health of the people at home. It works in co-operation with the Red Cross and other health agencies to benefit the health of the people. Many lives have been saved which have been a real economy to the nation. Without healthy bodies, there can be no true moral education, physical success, or happiness.

The hospital knows no creed but that of service. It entertains no bias or prejudice, except against disease. It knows no international boundaries, for every nationality is included in its patient list. Its services are at the disposal of everyone who passes its doors for care. It is the most democratic of social institutions.

"The existence of hospitals is evidence per se of a civilization superior to barbarism, a civilization in which people are more interested not only in the well-being of themselves and their families, but also in the welfare of their neighbors. Hospitals have been a traveling companion of an improving civilization, of a progressive enlightenment, of a marked advance in science."⁴

3. CONTRIBUTION TO CIVILIZATION. Sociologically the hospital has contributed to the advancement of civilization. It has stimulated inventive art. The instruments and machines used in treating the sick are among the most

finely adjusted and the most intricate mechanisms. It has stimulated creative art as revealed by the beautiful frescoes of the medieval hospitals, the murals, sculpture, wood carving, and architecture. It has fostered research in practically every aspect of scientific medicine.

The hospital, down through the ages of its recorded history, has been a dynamic institution. It has slowly changed both tradition and custom, sometimes reluctantly, but usually triumphantly, to meet social needs. Again, the hospital is in a period of change attempting to develop ways and means whereby it may aid society and solve the problem of making the fund of medical knowledge available to everyone.

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Are We Prepared for Epidemics?

LOOKING forward to our day, Jeremiah prophesied, "We looked for peace, but no good came; and for a time of health, and behold trouble!" Jer. 8:15. The prophetic messenger of our time portrays the developments in these startling words: "Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—"Testimonies," Vol. VIII, p. 28.

Today, as never before, we are witnessing the fulfillment of the above prophecies. Each day brings new surprises more overwhelming than those of yesterday. The following significant statement appeared in the *Journal of the American Medical Association* of August 21, 1941:

"Again the four horsemen of the Apocalypse are riding. Once more war, hunger, disease, and death destroy mankind. The horsemen of today travel with the increased speed of mechanized transportation. Today the possibilities for sudden and widespread outbreaks of disease arising far from their endemic foci are more likely than ever previously. "Among the endemic diseases which are kept from epidemic proportions only by the most stringent public health activities are malaria, yellow fever, typhus, and plague. News dispatches from Europe indicate that typhus is being held in check only with the

greatest difficulty. Indeed, with the fragmentary information available, it has probably reached serious epidemic proportions already in certain areas, especially Poland and the Balkans."

More recent radio reports from Europe inform us that the epidemic of typhus fever has assumed alarming proportions, and that 25 per cent of the cases are proving fatal. Also we are told that owing to exposure and lowered resistance resulting from lack of proper nourishment, other epidemic diseases are rampant. While it is not likely that typhus fever will assume epidemic proportions in our own country, our public-health authorities are warning us that such virus-borne diseases as influenza are bound to follow in the wake of war as they did in 1918.

But far more convincing than these reports are the words of Peter, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19. I quote from pages 589 and 590 of "The Great Controversy:"

"Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. . . . He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."

Truly we have come to such a time as is described in the above prophecy, and because of this we do well to heed the following admonition: "We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of . . . disease."—"Testimonies," Vol. VII, p. 62. We believe these words to be "present truth," and the Lord says, "We who know the truth should be preparing for that which is soon to break upon the world as an overwhelming surprise." The overwhelming surprise has already broken, but are we prepared? Have we as individuals and families been preparing to resist epidemic diseases by living in accordance with the laws of health, so that we may claim the promise of protection recorded in the ninety-first psalm? These promises are conditional upon obedience to God's laws.

Also we have a responsibility to our neighbors. "The time is at hand when there will be sorrow in the world that no human balm can heal."—"Prophets and Kings," p. 277. We as Christians should be prepared to apply the healing balm of Christ's love, not only by Christian sympathy, but by a more practical way in ministering to the physical needs.

The means of preparation for this ministry is afforded by health-preservation and home-nursing classes. Those who have not already had the opportunity afforded by such classes, should now avail themselves of this privilege.

If you desire such a class organized for your church, write your conference nurse or conference president, making your request urgent. Conference officers stand ready to make possible the necessary instruction to prepare us for the ministry so much needed at this time. The hour is late, and the calls for help from the needy are already sounding. The urgent needs of the hour demand a speedy preparation.—H. W. Vollmer, M.D., in *Pacific Union Recorder*, Jan. 7, 1942.



Medical Work in the Inca Union

By L. D. MINNER, Superintendent of the
Inca Union Mission

THE Spirit of prophecy calls the medical work the right arm of the message. Our work in behalf of the Indian population of Peru and Bolivia has been especially blessed by God. In thinking of the progress of our work and the experiences which have contributed notably to the success that we have had, we cannot but give credit to the medical missionary work that has been carried on since the very beginning of the work in these fields, as in the Upper Amazon Mission. Our work was begun there by means of the medical work.

In Bolivia our work has prospered and advanced in different branches. The medical work has prospered, and the doctors and nurses who have developed this work have given a good name to our missionary program in all the republic. Go where you will in Bolivia, the mere mention of Adventists will result in favorable comments on the work we do in Chulumani, where our medical unit is located.

Our clinic in Juliaca, Peru, also has done marvels in the creation of a favorable attitude toward our work in general. This clinic has been in operation for many years, and the influence of the work done in this center has penetrated to distant regions. Thousands of persons have been benefited by this work, which has advanced in a satisfactory way. Nevertheless, there is a great need to enlarge the institution, for it is already inadequate for the work it is trying to do. From a distance of more than 150 kilometers round about, persons who need medical attention come to us. We should do all we can to add rooms to the clinic, so that we can care for more patients.

We also have another need. We should erect homes for the nurses and workers at the Juliaca Clinic. We do not have space for the patients who constantly ask to be admitted. The growing work calls for more accommodations. The institution is situated at a height of 3,700 meters, and the climate is rigorous. This makes it all the more necessary that we provide suitable homes for our workers. Some-

how we must get help so that we can advance this important work.

I should also mention our medical missionary work in the Upper Amazon Mission of Peru. This is a place where no other activity can take the place of medical work, well planned and efficiently executed. During the years that Elder and Mrs. F. A. Stahl worked in this mission, the medical work was one of the principal branches of our activities, but since they left, this need has not been supplied.

A trim little launch is being constructed at the present time to work on the rivers of the mission, but we do not have all the funds necessary to provide the medical equipment that is needed in order to obtain the greatest success in this work. The mission hopes someday to have a doctor and a few nurses. But their efforts will be greatly handicapped if we do not place in their hands the necessary equipment for professional work in these out-of-the-way places where our launch will travel, and where tropical sickness abounds on every hand.—*South American Bulletin*, January, 1942.

CURRENT SCIENTIFIC COMMENT

¶ **THE BREAD CONTROVERSY.**—Bread used to be made from whole-meal flour, which, even when most refined, contained most of the germ and much finely ground

bran. But about the middle of the nineteenth century stone grinders gave place to steel rollers, which removed the whole of the germ and practically all the bran. The white bread produced was regarded as a more refined article and became popular. The craze for whiteness was still not satisfied. The pale cream color, due to traces of the natural yellow pigment, one of which is carotene, the precursor of vitamin A, was removed by bleaching, which destroyed all the carotene. Another detrimental effect was the loss of vitamins A and B and of minerals (calcium, phosphorus, and iron). But the use of this degraded flour became general, and only in recent years has much attention been paid to the loss. Indeed, there are still dietitians who do not regard it as important, saying that it can be made good by other foods. This is no doubt true for persons who can obtain a liberal diet. In the case of others, ill effects are not easy to trace in our complex civilized life. However, in their recent important book, "The Englishman's Food," Professor J. C. Drummond and Anne Wilbraham give as results chronic diseases of the stomach and intestine and the appallingly prevalent dental caries. The production of caries in natives who pre-

viously had excellent teeth on abandoning their natural, unrefined food for a civilized diet, of which the most important item is white flour, is well attested.—*Foreign Letters*, J. A. M. A., 116:1018, 1941. (J. A. D. A., 18:86, 1942.)

¶ **NUTRITION IN WARTIME.**—Overcooking and twice cooking should be avoided as far as possible. Take as an example the effect of heat on cabbage. In the raw state one ounce of cabbage per day will protect an adult from scurvy. If the cabbage is boiled for twenty minutes, 4 ounces will be required to protect from scurvy; if it is boiled for one hour, 10 ounces will be required. If it is boiled with soda for only a short time, it will be valueless as a protective against scurvy. Jam, which is made with long heating and stirring of fruits, contains no vitamin C. Marmalade is made from oranges, a fruit which normally contains a large amount of this vitamin, but as a result of the long cooking which it receives, its vitamin C content is negligible. Cooking . . . potatoes or other vegetables twice usually destroys all traces of even the more heat-stable vitamins, such as vitamin B₁. The water in which vegetables have been boiled should not be wasted, because it contains many of the mineral salts of the vegetable; it should be made into a soup, preferably a thick one, with peas, beans, lentils or potatoes; alternatively, it could be made into a gravy.—*Bourne, Geoffrey: "Nutrition and the War," Cambridge University Press, 1940. (Abstract, Journal of the American Medical Association, 118:606.)*

¶ **PHYSICAL EDUCATION PROGRAM FOR PUBLIC SCHOOLS.**—The State department of education has set up a five-year program for physical education in public schools. It is planned to divide the State into twenty areas, and meetings of schoolteachers, principals, and superintendents will be held to discuss the program. According to an announcement, it is proposed to co-operate with all other agencies within the State that have child welfare as an objective to bring about a necessary co-ordination and correlation of an effective State program. It is also planned to co-operate with the State department of health by adding stimulus to a project of health examination in the public schools of the State which will eventually provide for medical examinations of all pupils in public schools. In a follow-up program, parents will be notified of defects found and urged to refer the child to the family physician for their correction. A well-planned program in nutrition, communicable diseases, and health instruction is considered in the comprehensive five-year project, in which the co-operation of county medical societies, civic and local groups, will be enlisted.—*J. A. M. A.*, 118:744, February, 1942.

Home Nursing for New Converts

By LAWRENCE NELSON, *Evangelist,
Madera, California*

NEAR the close of our Madera, California, effort, we found that the church membership had suddenly more than doubled, and that there was a definite need of bringing the members closer together, as well as educating them along health lines. We announced a health preservation and home nursing class, to be held two afternoons a week in the classroom at the rear of the tent. Some of our former members were privately urged to attend this class for the purpose of becoming acquainted with the new people.

More than twenty joined this health preservation class, six of whom were old members. Our membership is quite largely rural, which accounts for the fact that the class was not larger.

A local Adventist nurse, authorized by the General Conference, conducted the class. As the purpose of the venture was twofold—to educate healthwise and to bind us together—we were very anxious that no one should hesitate to take the course because of expense. We used the book, "Health Preservation and Home Nursing," for our text.

Many of those who attended were young mothers, and a good interest was shown by all. The class demonstrations in practical hydrotherapy and bandaging, as well as the study of diet, were especially enjoyed. Ten lessons were given, lasting from one and one-half to two hours. Many are hoping that these lessons may be followed up by a cooking class.

We feel that the health preservation and home nursing class has been very beneficial. In another effort we plan to begin this class earlier, and introduce a cooking school before the close of the meetings.



Association Notes

EXCERPTS from a letter just received from Elder G. G. Lowry, dated December 22, 1941, give the following information of interest regarding the work of Dr.

I. S. Walker, who has been located in Burma:

"I have just been over to Burma, where I spent a few weeks visiting our workers in that field. The Burma brethren have been very much interested in medical work, but have had many things to hinder them in the past. They very much appreciate the fact that Doctor Walker is now with them. He seems to be doing excellent work in Rangoon. He has a very small clinic right down in the heart of the

city. So many people crowd in that it is almost impossible to edge one's way into the building.

"I should say his quarters there are about 18 feet wide and 30 feet long. The building is a two-story one. On the first floor he has his regular dispensary, examination room, medical supplies, and operating room, and on the second floor he has room for six or seven beds, a nurses' office, and a few other things. I visited him twice while I was there, and on both occasions I found the place filled to capacity. He had one inpatient sleeping on the examination table and another on the operating table. I feel that we must do something to give the doctor a little more elbow space."

OUR mail recently brought us the following interesting note from the wife of one of our doctors:

"We greatly enjoyed the sample copy of THE MINISTRY which you so kindly mailed us, and as I read of the new reading rooms being opened in several cities, my interest was aroused, and I wished that I might assist in a similar project.

"My responsibilities at home came to mind, but I said to myself 'Why not make the doctor's reception room one of those "rest and read" places?' So, today I have put new books and magazines and radio logs in the reception room, and I shall keep an eye on those who read. A list of literature for doctors' offices might be helpful. There surely isn't much time left in which to work for lost souls. We appreciate having our attention called to this helpful little paper."

FROM our letter bag we glean the following two items of interest. The first is from Ethel J. Walder, R. N., director of the Loma Linda Sanitarium School of Nursing:

"We are happy to have our students become acquainted with THE MINISTRY during their time in the school of nursing. We follow the plan of simply ordering for all students both THE MINISTRY and their A. J. N., and these are charged to them. Then we have ordered THE MINISTRY for the outgoing seniors, as well as the A. J. N., which assures them of these two helps during their first year away from the school of nursing."

The second letter is from R. A. Lovell of Fountain City, Tennessee: "Thank you for calling my attention to this fine magazine. I have not seen a copy since my daughter sent some to me when doing Bible work in Canada. For almost forty years Mrs. Lovell and I have carried on treatment-room work here in Knoxville. Our work has been that of medical evangelism. At the present time only Mrs. Lovell and I are associated here. We are nurses of the Battle Creek Sanitarium, class of '90."

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

IV. FAITH BEFORE AND AFTER THE CROSS

By W. E. HOWELL, *Secretary to the President of the General Conference*

IT IS a remarkable coincidence that the greatest discourse on faith in the New Testament should occur in the same book with the greatest discourse on the sanctuary—the book of Hebrews. But it is much more than a coincidence. It is inherent in the nature of the two great themes that they should be studied together. Nor would it be too much to say that it was designed by the Spirit that the writer of this book should unfold and interpret the fundamental significance of faith and the sanctuary service in this outstanding epistle to the Hebrews and to us. There is no greater need of the church today, barring the ministry of the Spirit Himself, than to grasp the marvelous power of faith and the matchless provision for its exercise in relation to sin, through the medium of the sanctuary service. The need is equally great in daily Christian living and in understanding and teaching the doctrines that make us a distinct people in these last days.

FAITH.—In its direct relation to sin, the definition of faith is exceedingly simple, as found in Hebrews 10:39. "Believe to the saving of the soul." This was essentially the answer of Paul and Silas to the jailer's inquiry in regard to what he must do to be saved: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. The writer of Hebrews first lays down the definition of faith—belief to the saving of the soul—as the key to the classical chapter on faith that follows. While Hebrews 11:1 is often used as a definition of faith, it rather opens up the wonderful story of what faith becomes to its possessor.

"Faith is the substance of things hoped for." In other words, faith becomes to its possessor the *basis* of his hopes, or, to use a more technical definition of the Greek word for "substance," faith is the *title deed* to what it holds out to one who believes.

Again, faith is "the evidence of things not seen." In other words, faith supplies the *convincing proof* that the things we hope for but do not see, are real things, and are as much ours now as a title deed can make them till they come into our full possession.

It would be highly profitable to review here the "good report" that "the elders obtained" by faith; that is, the witness they bore to the

truth of what has just been said concerning faith. But this would not be germane to the purpose of this article; namely, to show the part which faith acts directly in relation to the cross. The connotations of faith just sketched could not serve better than they do to make clear the relation of faith to the supreme sacrifice on Calvary.

What is it that gives birth to hope in the heart? It is the *promise* of something to come that is not yet seen. The confidence of the hope depends upon the reliability of the promise. As we look back to the first sin in Eden, how helpless and hopeless must have been the outlook to Adam and Eve, to whom it had been declared: "In the day that thou eatest thereof thou shalt surely die"! What was it that first begat hope in their breasts? It was the far-reaching *promise* made to them in Genesis 3:15.

But before that promise could beget hope, it must of necessity beget faith, for faith is the begetter and basis of hope. In the case of remedy for the first sin, faith was begotten by a *promise* in which "it was impossible for God to lie." Such a promise is dependable, and can be used as "stock in trade," so to speak, as really as if it were already fulfilled. On this fact faith rested before the cross. Faith resting on such a promise affords a basis for actual *transaction* in the case of sin.

God's Promise as Good as His Deed

This truth is strikingly expressed in a phrase used by the apostle John when he characterizes the book of life as "of the Lamb slain from the foundation of the world." Rev. 13:8. One can draw no other conclusion from so meaningful a phrase, than that the death of Christ was efficacious from the day that sin entered the world. To put it simply, the promise of God was as good as His deed. The death penalty of Adam's transgression was as effectively paid by the *promise* as by the *fact* of Calvary. The faith that looked forward to the cross as one of the "things not seen" by its possessor, was as really and richly rewarded as was the faith of the beloved John, who witnessed and testified of the crucifixion. There is no difference with God. The thing promised avails the same as the thing done.

On this great fact hung the salvation of every sinner for four thousand years before Calvary.

The one essential difference between faith before and faith after the cross, is not difficult to see. The one rested on the *promise* of the Lamb slain; the other rested on the historical *fact* of the Lamb slain. Before the cross, faith looked forward to the sacrifice to come. After the cross, faith looks backward to the sacrifice accomplished. Faith in the one instance was as efficacious in every respect as is faith in the other. Those who lived before the cross had the same "title deed" as those who have lived since the cross. All will receive the same inheritance at the same time. It is God's will that "they without us should not be made perfect" (Heb. 11:40), nor that we without them should be made perfect.

Lamb and Priest From the Beginning

Now this evident truth concerning faith in relation to the great Sin Offering of the sanctuary leads us directly into consideration of the *ministry* of the sanctuary. In the typical service for sin, the ministering of the shed blood by the priest (properly called the atonement) was equally important with the shedding of the blood itself. In the antitypical service, the ministering of the merits of the great Sacrifice on Calvary, by our High Priest as "minister of the sanctuary" in heaven (a work which is also properly called atonement), is as essential to salvation as was the shedding of the blood for the purpose of atonement.

Now, since the Lamb was "slain from the foundation of the world," and so from that time was efficacious for salvation by faith, is it not imperative to understand that the merits of the Lamb slain were also *ministered* from the foundation of the world, in the *same sense*? By promise and by faith, Jesus was the Lamb slain from the beginning. So also by promise and by faith, Jesus was High Priest from the beginning. Atonement by the ministry of the blood or its merits is as essential to salvation as is the shedding of the blood. Why, then, should not faith based on the promise comprehend both from the beginning?

The Scriptures very plainly support this view. In the first place, the psalmist makes the basic declaration, "Thy way, O God, is in the sanctuary." Ps. 77:13. Why leave out part of God's remedy for sin from the beginning by confining it to the sacrifice, and not include the priestly intercession in His "way"? By including it, we have perfect harmony of understanding.

Another passage of Scripture is even plainer: "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. If the sanctuary had a *place* "from the beginning," why should not both phases of its service be represented from the beginning? If

we can comprehend "the Lamb slain from the foundation of the world," by promise and by faith, can we not also comprehend the ministry of our High Priest from the beginning, by promise and by faith?*

Jeremiah declares that the place of the sanctuary is the glorious high throne from the beginning, and Zechariah pictures Christ as a priest sitting upon His throne. (Zech. 6:13.)

It is pertinent to remark in this connection, that the word "sanctuary" used by both David and Jeremiah in the passages quoted above, is the one in Hebrew often used of the sanctuary in the Levitical books, in Daniel, and in other prophets. It is therefore of no strained application here.

Of what importance, it may be asked, is the view here set forth? It is of supreme importance to our personal faith, and to the doctrine of the sanctuary as we believe and teach it. It is perplexing to some to understand why the sins of God's people are held in suspense, so to speak, until their final blotting out at the coming of the Lord. To clarify the answer to this question, two important facts should be kept in mind. In the type, sins were confessed daily, but they were not finally disposed of till the Day of Atonement, when the sanctuary was cleansed and the scapegoat sent away into the wilderness. Nevertheless, the confessor of sin obtained forgiveness at once. How? Primarily by faith in the Redeemer to come, and typically by faith in the final disposal of his sin on the annual Day of Atonement. It was a matter of faith in the type, and it is equally a matter of faith in the antitype.

Looking at it another way, the sinner before the cross looked forward by faith to Calvary, just as the sinner after the cross looks back by faith to Calvary. In both cases, however, it is equally a matter of faith before the fact of the final disposal of sin. In the type, the sinner must look forward from the day of repentance and confession by sacrifice, to the day of atonement for the blotting out of his sins. In the antitype, the sinner, both before and after the cross, must look beyond the day of sacrifice on Calvary, and beyond the beginning of the antitypical day of atonement in 1844, to the great antitypical day of judgment and completed cleansing of the true sanctuary, for the final and actual blotting out of his sins.

Is that too much to wait for, too long to wait, for the climax of the great plan that is to separate us from our sins forever? This waiting time is but a moment compared with the eternity of the joyful separation from sin that

*A sentence from "Patriarchs and Prophets" obviously supports this thought: "Not alone at the Saviour's advent, but through all the ages after the fall and the promise of redemption, 'God was in Christ, reconciling the world unto Himself.'"—Page 352.

awaits us not far hence. Jesus is soon to "appear the second time, *apart from sin*, . . . unto salvation." Heb. 9:28, R. V. And, joyous thought, He is coming to *part us* from sin forevermore!

Can such a waiting time be regarded as too great a strain on faith? Ah, no! Consider how long Adam and his descendants had to wait in faith for the sacrifice that was to pay the penalty of their sins. Was that too long for them to wait for the fulfillment of a promise that could not fail? Is it too much for faith since the cross to join with the faith of the ancients in waiting for the glorious appearance of the Lord the second time to bring the reward of faith in the grand culmination of complete and eternal separation from sin? Verily, nay!

There is nothing inconsistent in this marvelous plan. Just as we are dependent on the Creator from moment to moment for the life-giving breath that we draw, so we are by faith equally dependent in our spiritual re-creation on the impartation of life through the Spirit from moment to moment till that glorious day when our Redeemer shall declare of the ages-long drama of sin, "It is done. The great transaction initiated in the beginning is accomplished!"

But what about the gracious promise of the new covenant, "I will forgive their iniquity, and I will remember their sin no more"? Jer. 31:34. Will the Lord remember the sins of Adam and my sins of yesterday, until the day of His coming? Thank God, He will, lest otherwise they rise up to condemn me at the bar of judgment in the last day. Thank God that at that momentous hour "we have an advocate with the Father," who will interpose His perfect life to *cover* all the sins of all His people in all the ages, and the Judge of all the earth will then "cast all their sins into the depths of the sea," and "will remember their sin no more." In that dramatic hour, faith cherished through the millenniums will merge into triumphant fact, and hope born in Eden will meet its glad fruition in a world without end.

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Decision

By ARTHUR W. SPALDING

I THINK, my brothers, that we tread a road
Which grows too narrow for our wagons wide.
What say you? Shall we cast aside the load,
Cut loose our horses for the weak to ride,
And press with greater speed upon our way
Before the threatening night o'ertake us? Say?

"But we shall lose the treasure we have brought
So far with such a costly effort." Yes.
"And when we reach some fair, green camping spot
Along the road, shall miss them." Nonetheless,
While we debate the road grows not more wide;
It narrows to a trail along the mountainside.

The Ministry, May, 1942

THE LARGER OUTLOOK

Principles, Perils, and Developments

S. D. A. Education Today—No. 2

By D. E. REBOK, *President-Elect,*
Southern Junior College

IN these days when men's hearts are failing them for fear of what has befallen the world, we find people everywhere examining the foundations on which their institutions are built. Education is coming in for its share of criticism and analysis. Many honest, earnest people are searching for better ways and turning their wrath upon one group or another as being responsible for the present world situation. This is exemplified by the following paragraphs in a recent issue of the Washington *Evening Star*:

"If there are any compensating factors whatever in anything so terrible as the war that has been thrust upon us, one such beneficial result undoubtedly will be the eclipse—let us hope the permanent eclipse—of 'soft' education, as preached by some of our 'soft' educationalists. I have in mind particularly that delightful discovery, 'Captivating Education,' advocated in the manifesto of educational futility, known as 'What the High School Ought to Teach,' published a year or so ago under the sponsorship of the American Youth Commission. . . .

"The pity of it is that those responsible for American educational policies during some years past have allowed themselves to be beguiled by the 'lunatic fringe' among professors of education into acceptance of the half-baked philosophy that anything 'traditional' is somehow wrong, or backward, or disreputable, or 'not quite nice' (or shall we say not sufficiently 'captivating'?).

"It has taken a shock to awaken Americans to the permanent values of their traditions, whether in life, in politics, or in religion. Let us hope that they never again will lose sight, even temporarily, of those values, whatever left-wing educators, 'frontier thinkers,' 'ultraprogressives,' in short, the combined 'lunatic fringe,' in education may advocate."

Then the writer of this interesting article, who is but one of many who are now heaping such diatribes upon modern educational trends, closes with this appeal:

"Let the great majority of educators and teachers, who, I am sure, do not really respect this erratic marginal group, combine with parents and ordinary American citizens to see to it that American educational leadership shall remain in the hands of American educators, to whom the word 'traditional' is not a term of reproach. Let educationalists renounce the 'leadership' that has been assumed in recent years by the 'lunatic fringe,' who have given education a bad name among parents and 'traditional' American citizens generally."

What a comfort it is that in a time like this, and with things as they are, we can turn with confidence to such a book as "Counsels to Teachers" and read its pages with a sense of trust and faith in its inspiring messages. Here we find appropriate counsel which no general book on education can possibly give. This I

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did a few weeks ago, and personally received so much assurance and hope that I want you to share a few of these gems of thought. You will notice that the ideas here expressed are based largely upon the following paragraphs:

GOD'S MIND IN EDUCATION.—"We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world. Neither are we to follow the routine of worldly schools. . . .

"Our work of education is ever to bear the impress of the heavenly and thus reveal how far divine instruction excels the learning of the world.

"To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education at all? . . .

"The most important work of our educational institutions at this time is to set before the world an example that will honor God. Holy angels are to supervise the work through human agencies, and every department is to bear the mark of divine excellence."—"Counsels to Teachers," pp. 56, 57.

"Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's word, and in the practical duties of everyday life. This is the education so much needed at the present time."—*Id.*, p. 88.

WORLDLY PLANS NOT TO BE FOLLOWED.—"God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world."—*Id.*, p. 532.

"God will bless those schools that are conducted according to His design. When we were laboring to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. It was organized on the plan that God had given us, and He has prospered His work."—*Id.*, p. 533.

"God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education."—*Id.*, p. 45.

A CHANCE FOR ALL.—"Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life."—*Id.*, p. 44.

A FUND FOR SCHOOLWORK.—"The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations; that we must gather them into schools where their religious training shall not be neglected."—*Id.*, p. 45.

OUR OBJECTIVE.—"The teaching in our schools is not to be the same as in other colleges and seminaries. It is not to be of an inferior order; the knowledge essential to prepare a people to stand in the great day of God is to be made the all-important theme. The students are to be fitted to serve God, not only in this life, but in the future life. The Lord requires that our schools shall fit students for the kingdom to which they are bound. Thus they will be prepared to blend in the holy, happy harmony of the redeemed."—*Id.*, pp. 539, 540.

Where, I ask, can you find more positive, more encouraging, more certain instruction? How our hearts rejoice in such messages of assurance, and how thankful we should be for such a gift to guide us in this troubled and uncertain world.

Now, having digressed apparently a long way from the topic of our immediate interest in this evening's hour, we come back to the thought that the Theological Seminary has the best prospects of all our schools to become the ideal institution of learning. This Seminary has received the support of its constituency, a support which we have suggested as highly desirable for each of our school units: so we should find here one place where we can perform our *own task* in God's own way and on such a high standard of excellence that it will be unnecessary for any outside organization to place demands or restrictions upon our work.

This Seminary, having been granted a charter as a graduate school, should look to God, to His word, and to the writings of His messenger, for its courses, teaching plans and objectives, inspiration and motivation.

One of our oldest schools in the denomination has these words written on the front wall of its chapel: "And all thy children shall be taught of the Lord." May that same thought literally and figuratively be written on every wall in every classroom of this building. But most of all, may every teacher in this Seminary be so used of God that in deed and in truth he may be God's instrument for the instruction given in these halls. We read:

"Jesus and John were represented by the educators of that day as ignorant, because they had not learned in the schools of the rabbis; but the God of heaven was their Teacher, and all who heard were astonished at their knowledge of the Scriptures. The first great lesson in all education, is to know and understand the will of God. We should bring into every day of life the effort to gain this knowledge. . . . The confusion in education has come because the wisdom and knowledge of God have not been exalted."—*Id.*, pp. 446, 447.

May it be said of every student in this Seminary, as it was said of John the Baptist: "From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. The burden of his mission was upon him. In solitude, by meditation and prayer, he sought to gird up his soul for the lifework before him."—"The Desire of Ages," p. 102.

Concerning Jesus and the training which fitted Him as a man to do the greatest work ever given a man to do, we read these very significant words:

"In the days of Christ the town or city that did not provide for the religious instruction of the young was regarded as under the curse of God. Yet the teaching had become formal. Tradition had in a

great degree supplanted the Scriptures. True education would lead the youth to 'seek the Lord, if haply they might feel after Him, and find Him.' But the Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. The experience which is obtained through a personal acceptance of God's word, had no place in the educational system.

"Absorbed in the round of externals, the students found no quiet hours to spend with God. They did not hear His voice speaking to the heart. In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. That which was regarded as superior education, was the greatest hindrance to real development. Under the training of the rabbis, the powers of the youth were repressed. Their minds became cramped and narrow."—*Id.*, p. 69.

As a friend of this Theological Seminary, I appeal to you to keep your eye on God's plan for Seventh-day Adventist education. Try to reach His standards and meet with His approval. Keep first things first, and make this institution so nearly perfect in every one of the six essential factors which go to make up the ideal teaching and learning situation, that God Himself may bless the work done here, and be glorified and honored in the life of every teacher and student here tonight, and in those who may come in the future.

The seminary has a very important part to play in our denominational training program. Preachers, teachers, graduates from our colleges, and other advanced and mature students should find in this place an opportunity for study, meditation, prayer, and fellowship, which would enable them to do a bigger, better, and more enlightened work for God and man.



We Live in an Age—

Which thinks that being lost in the woods is a new freedom.

Which, having made a mess of civilization, petulantly cries, "Why doesn't God do something?"

Which, because it subtracts faith, multiplies fear.

In which men demand education for their children, but decline discipline for themselves.

When desire is deity and realization is futility.

Which seeks to settle every problem by denying its existence—the threat of war and the reality of sin, for instance.

Which puts the highest premium on knowledge, but when it gets it, it doesn't know what to do with it.

Which seems to think it has robbed death of its sting by transforming the cemetery into a "memorial park."

Which boasts of its unbelief, instead of being ashamed.

Which thinks a life daring which is only delirious.

Which believes religious fakers and follows political quacks, but thinks itself too intelligent to accept the word of God.

Where youth boasts it is hard-boiled when it is merely half-baked.

Which prepares for everything, even for a "rainy day," but fails to prepare for eternity.—*Moody Monthly*.

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WAR SERMONS.—*Preaching must rediscover the redemptive depths of the gospel and of the Bible as a whole.* So-called "war sermons" will not meet the needs of men. The Psalms and the Prophets will take on new glory if studied in the light of our distress. The realities of sin and death, of atonement and the world to come, will have a new foil for their presentations in this awful tragedy. The message of God's righteousness, which is "as the great mountains," and of His mercy, which is as the "gentle rain upon the mown grass," will find more eager and thoughtful auditors.—*Religious Digest, February.*

UNITED FRONT.—The *Christian Advocate* has just learned of a service held in one small church which is of such significance and high spiritual value that we commend it to every Methodist congregation in the land. Fifteen minutes before time for the worship service to open the official members of the church gather, with their pastor, in the pastor's study for prayer. For a quarter of an hour they offer their united intercessions. The laymen pray that their preacher may have a message approved of God, and that they, as laymen, may have open minds to receive it. At the close of the prayer service the officials march into the church in a body and take their seats, and the minister ascends to his pulpit. Every person in the congregation knows what has been transpiring in the pastor's study. An expectancy is created which clears the way for the message, and a spirit of unity is developed between preacher and people which means a united front on the part of the entire church.—*Christian Advocate, January 8.*



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PREACHING FROM THE BIBLE. By Andrew W. Blackwood, 1941, \$2. Practical guidance, with copious materials, on the minister's principal task—preaching from the Bible.

MINISTERIAL ETHICS AND ETIQUETTE. By Nolan B. Harmon, Jr., 1931, \$1. The "Blue Book" of the Christian ministry—the accepted rules, codes, and practices which mark and adorn the profession.

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JEWISH CENTERS.—More than forty-five per cent of all American Jews live in New York City, which has more than two million today, or almost one in three of the population. New York City is by far the largest Jewish city in the world. The second largest Jewish city in the United States and in the world is Chicago, with three hundred and sixty-three thousand. Then comes Philadelphia with two hundred and ninety-three thousand, followed by Boston.—*Prophecy Monthly, February.*

RESURRECTION CORNERSTONE.—The "resurrection of the body" is the very cornerstone of Paul's whole edifice. If we give up this and replace it with the "immortality of the soul," Paul's whole conception is gone.—*Religious Digest, February.*

CHURCH ATTENDANCE.—Attendance at church has increased since America's entry into the war, according to reports coming in from all parts of the country to the National Council of the Protestant Episcopal Church. The Long Island diocese reported the largest Christmas attendance in its history. All churches remarked that increase in religious offerings kept pace with increase in attendance.—*The Converted Catholic, March.*

ERA ENDS.—Something more than a city and a naval base fell at Singapore. A whole way of life in a vast portion of the earth, a whole period in history passed away when the Japanese received the surrender of the British general who had commanded "the Gibraltar of the Far East." The capture of Singapore by an Asiatic army marked the end of an era. It was the era of white imperialism, of Kipling's "white man's burden," of the calm assumption in the capitals of the West and in the port cities of the East that the world is divided between ruling peoples and subject populations which make up the "lesser breeds without the law." In one historic hour, when the white flag went up over Singapore, that whole world died. It will never be resurrected.—*Christian Century, February 25.*

SUNDAY EVENING EVANGELISM.—Evangelical Christianity has developed the Sunday evening service as an opportunity for those who are outside the church to gather in the largest numbers possible to hear the gospel. Such a service should be pre-eminently evangelistic. It should be directed to winning men and women to Christ. Often there are many unconverted people in large gatherings. There are others who are not sure they are converted and need the gladness of assurance. To gather as many of these as possible into the Sunday evening service should be the ambition of every church. Keeping the need of such people before his mind will fire the soul of any true preacher with holy compassion and stir his imagination with divine enthusiasm.—*Moody Monthly, March.*

DRAWING TOGETHER.—The Archbishop of Canterbury preached recently in a Baptist church in England, the Church of England building of that parish having been injured by enemy action. The archbishop, thanking the trustees of the church for their kindness, remarked that the bitterness between denominations was passing away.—*Watchman-Examiner, February 19.*

STREAMLINED "CIRCUIT RIDER."—The old-time Methodist circuit rider has been streamlined. Instead of spreading the gospel on horseback, from now on he'll do his preaching from the rear of an ultramodern trailer church. A \$3,000 auto trailer complete with living accommodations, sound equipment, speaker's platform, and religious literature was dedicated at Atlanta, Ga., by Bishop Arthur J. Moore and will shortly embark on an evangelistic tour through Georgia and Florida. Both sides of the church-on-wheels are decorated with a silhouette of a circuit rider. An inscription accompanying the picture says: "The Circuit Rider—Representing the Methodist Church."—*The Presbyterian, February 19.*

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SECULARIZED EDUCATION.—We have a system of elementary and high-school education separated not only from the church, but separated also from religion. Higher education has moved in the same direction, so that progressive education is thoroughly permeated with paganism and materialism. The church has not been able to match in effectiveness the technique of state teaching. As a result, there now exists widespread religious illiteracy, and even the state is dismayed to find that its secular education is unable to check its mounting criminal statistics.

The secularizing of education was not accomplished suddenly. When the public schools were first established, they were largely influenced by the prevalent religious culture. Lesson material in textbooks was highly moral and religious. Teachers were required to measure up to certain religious standards. But gradually these things have changed. Present lesson materials have almost wholly eliminated religious teachings, and in the name of academic freedom and private freedom, religious requirements for teachers are banned. This is not to say that public-school teachers are now irreligious. Many of them are splendid Christian characters, but such character is incidental rather than essential to their professional standing.—*Watchman-Examiner, February 26.*

ASTROLOGY GROWTH IN U. S.—Members of the Academy of Science, Mobile, Alabama, were urged by the Reverend Patrick H. Yancey, S. J., professor of biology at Spring Hill College, to carry on an active campaign against astrology, which, he said, now has thousands of followers in this country and which, he predicted, will gain more popularity under the pressure of war. Father Yancey quoted figures indicating that sales of astrological publications in the United States are mounting in the hundreds of thousands. He asserted that "thousands of people are spending millions of dollars to obtain this advice."—*The Presbyterian, February 19.*

NEWMAN CLUBS.—Catholic students of our public schools are officially organized within the school along denominational lines: "The Newman Clubs are the official organizations of the Catholic Church in public and other non-Catholic schools." Catholic priests are assigned as chaplains of the different public schools and are organizers of the Newman Clubs.—*The Converted Catholic, March.*

"GODLESS" DISCONTINUED.—The weekly newspaper *Bezbozhnik* (Godless), organ of the anti-religious movement in Russia, has been discontinued, allegedly on account of "paper shortage." Very probably its suppression is related to the international situation.—*Religious Digest, February.*

CHURCH CONSOLIDATION.—Several church agencies are in the process of union and co-ordination. Eight agencies plan to become one. The proposal looks to the "creation of a single corporate agency to succeed and replace all of the present general agencies included in this study and combine all of their present interests and functions." One of the most pressing needs seen is the problem of religious education. The eight agencies considering this step are: The Federal Council of Churches of Christ in America, International Council of Religious Education (formerly the World Sunday School Association), Home Missions Council, Foreign Missions Council, National Council of Church Women, Council of Church Boards of Education, Missionary Education Movement, and the Association of Council Secretaries. The new body would be called "Council of the Church of Christ in North America."—*The Presbyterian, January 1.*

TAYLOR MOVIE.—The personal envoy of President Roosevelt to the Vatican recently showed for the first time a ten-minute motion picture of his first talk with the Pope. He showed it at the communion breakfast of the Catholic Carroll Club, founded by ex-Countess Brady, financial "angel" of

the Vatican. Mr. Taylor said the Vatican took the picture and presented a copy to him as a present.

The *Herald-Tribune* described the motion picture as follows: "President Roosevelt's tall gray-haired Episcopalian representative genueflected several times as he approached the seated Pope, the pictures showed. The Pope rose, smiled, held his hand out in greeting and then began speaking volubly. Mr. Taylor appeared a bit nervous as the papal guards in their multicolored medieval uniforms escorted him in and out and his hands closed and opened noticeably at one point."—*The Converted Catholic, March.*

GREEK CHURCH.—Writing in the *Lutheran*, Julius F. Seebach reports that the Greek Orthodox Church has had many trials recently in the subjugated lands where once its ecclesiastical powers were paramount. Bitter persecution has fallen upon patriarchs and priests in Yugoslavia. Patriarch Melimirovitch has been violently removed from the headship of the National Orthodox Church. The Belgrade School of Theology has been shut. Croatian monasteries have been dispersed. Many Orthodox priests are in prisons, and Bishop Platon has been put to death. It will be remembered that Croatia was promised freedom for yielding to the Axis. The Croats find themselves under Italian pressure, and a bitter campaign is on for Orthodox adherents to become Roman Catholics. We know the bitter jealousy that exists between the Orthodox and the Roman Catholic hierarchies in the Balkan area and in Poland. It is reasonable to suppose that the Vatican is making hay while the sun shines on its diplomatic opportunities. How can one reconcile these hierarchical struggles and the recent idealistic expressions of the Pope? It is with foreboding that we look upon our Government's Vatican embassy. Are we desirous of being linked, through this governmental connection, with the bitter religious war now proceeding in Yugoslavia and elsewhere?—*Watchman-Examiner, February 26.*



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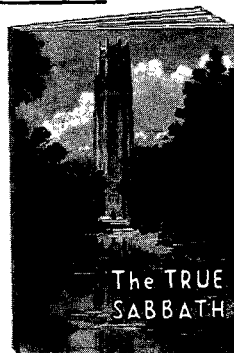
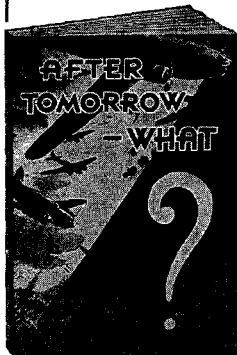
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THE ENTERING WEDGE

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

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

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

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

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READING TRENDS.—A recent press release of the American Library Association on "Reading Interests in 1941," gives some interesting lights on reading habits in time of war. There is food for thought in it, and here it is, rewarmed for you.

Librarians reported for the survey, and one of them summed up the present trend in reading by remarking: "Increased employment has always brought about a corresponding decrease in the circulation of fiction and the lighter type of reading, and an emphasis on books dealing with practical problems and information." The books most in demand during the past year have been, first, those on world conditions and the war—indicative of this is Shirer's "Berlin Diary," unanimously voted the most popular book of the year. In second place come books on jobs and defense industry.

Although fiction reading in general has fallen off, types of novels have gained in popularity, particularly the historical novel. Strangely enough, novels with war themes move very slowly from the library shelves.—*America*, January 24.

LUTHERAN UNITY.—The United Lutheran Church, which was formed during the first World War from three separate synodical groups, has more than 1,400,000 members. The American Lutheran Conference, which was set up about ten years ago to include the Scandinavian-descended churches, together with two other groups which have shown an interest in the new proposal, has an equal or larger total membership. If this confederation is formed, only the extreme Lutheran conservatives, as represented by the Missouri Synod, will remain outside. Thus the trend toward Lutheran unity, which received its first great impetus during the first World War, seems likely to receive a further substantial push forward during the second.—*Christian Century*, February 11.

TWO POWERS.—This is the unyielding aim of the Roman Papacy—that the nations must submit to the dictation of two authoritarian systems of government: the ecclesiastic and the civil. It insists that the institution of the church of Rome is a "perfect society" directly ordained by God to rule the nations in conjunction with, but with a superior power than, the civil state. These two powers are likened to the sun and the moon—just as the moon borrows its light from the sun, so the authority of the civil state is said to be derived from the church which is automatically ruled by its divinely appointed head in Rome.—*The Converted Catholic*, January.

WAR AND EVANGELISM.—War affects evangelism. The common belief is that war has a beneficial effect on evangelism, that it stimulates revivals of religion which result in unusual numerical increases in the churches. Unfortunately, the facts indicate quite opposite effects.

The late Herman C. Weber charted the effects of war on evangelism for the period from 1849 to 1937. Seven major Protestant denominations were studied and the statistical results were made into a graph. This graph plainly indicates that when our nation has become involved in war, serious evangelistic losses have resulted.—*Federal Council Bulletin*, February.

END TO SOFTNESS.—The bell is tolling for our soft age. It has been a period of high living and low thinking. We are just about at the end of an era of cheap moving picture shows, newspaper sensations, ice cream gorging, jazz dancing, liquor guzzling, reckless money spending, motorcar speeding, extravagant dressing, lax discipline in the home, loose sex relations, erratic thinking, and lazy doing. We are at war. We are beginning at last to feel the keen edge of tragic reality. For some, the situation is one of unmitigated calamity.—*Zions Herald*, January 7.

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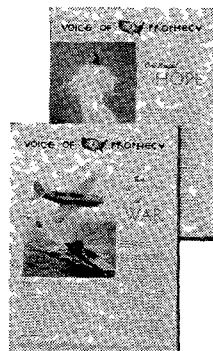
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NEW EVANGELISM.—There is no other area of activity within the church which has suffered quite so severely from the divorce between language and achievement as is the case with evangelism. We have talked on one level and produced on another. As one of our great evangelists once put it, "the church must either get a new vocabulary or a new experience." I think it more correct to say that we need both.

The basic essentials in present-day evangelism are: an adequate theology, a sound method, and a sustaining dynamic. A cheap, superficial faith will not satisfy the deeper hunger of the human heart.—*W. C. Martin, in Zions Herald, February 25.*

PHILIPPINE STATISTICS.—The population of the Philippine Islands is about 17,000,000, just double what it was when the United States took over in 1898. Roman Catholics constitute 70 per cent of the population, or about 12,000,000; Aglipayans (independent Catholics), Protestants and pagans number about 10 per cent each. Only 25 per cent can speak English, and half the entire population is illiterate.—*The Converted Catholic, March.*

⁹ Venerable Bede, "De Temporum Ratione," Giles edition, p. 169, London, 1843.

¹⁰ Michaelis, John David, "Commentaries on the Laws of Moses," p. 208.

¹¹ Michaelis, "De Mensibus Hebraeorum Commentatio," p. 37.

¹² Scaliger, Joseph, "De Emendatione Temporum," p. 379, Francofurt, 1593.

¹³ Kugler, Franz Xaver, "Von Moses bis Paulus," p. 482, 1922.

¹⁴ Zeitlin, Solomon, "Megillat Taanit and Jewish History," *Jewish Quarterly Review*, Vol. 10, ch. IV.

¹⁵ Scaliger, I. C., p. 265.

¹⁶ Albiruni, "Chronology of Ancient Nations," p. 69. Tr. Sachau, London, 1879.

¹⁷ 2 Chron. 7:14.

¹⁸ Michaelis, "Commentaries on the Laws of Moses," p. 207.

¹⁹ Id., p. 206.

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Mission Problem of Illiteracy

(Continued from page 6)

attention to keep them from sinking back into their former pagan vices than they would need if they could read or write. Then again, illiterates have little or no influence with the people of the country in which they live. Their presence in large numbers creates the impression that Christianity is a religion for the ignorant, not for the enlightened. It is universally recognized in Protestant missions, therefore, that literacy must be a first objective in every mass movement."—*Nov. 19, 1941.*

Wednesday Crucifixion Argument

(Continued from page 18)

⁴ From the Eichelberger Table of full moons, published by E. E. Franke.

⁵ Lev. 23:10, 11.

⁶ Michaelis, John David, "De Mensibus Hebraeorum Commentatio," p. 17, Bremen, 1763.

⁷ Michaelis, "Commentaries on the Laws of Moses," pp. 182, 183. Tr. by Alexander Smith. London, 1814.

⁸ Id., p. 168.

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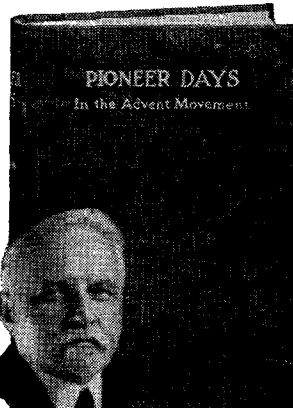
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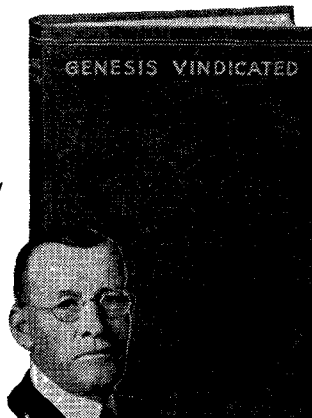
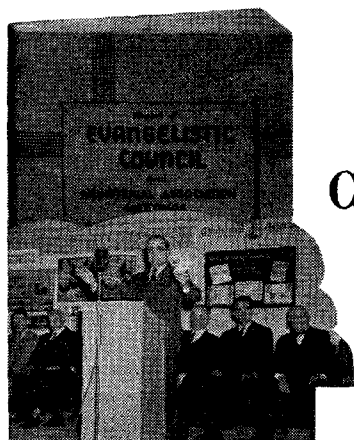
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ZEST!—Zest for work is the secret of all true joy and service—that, and love for souls. When one possesses this, life becomes a vast opportunity, menial tasks become interesting, and dull routine becomes a stimulating challenge to achievement. Thus an otherwise drab picture is illuminated and transformed. Not how little, but how much, for God and man becomes the ruling passion. Salary becomes a minor factor—a mere means of existence while one is seeking to pour into service many times the value of the pittance received. Such a life is filled with throbbing interest and yields the greatest satisfaction. Petty criticisms and jealousies are submerged and forgotten, and life takes on its fullest meaning. He who abandons himself in service will find that little else counts. His will be a happy and satisfying life.

EXTRAVAGANCES!—Some of our speakers and writers have a penchant for extravagant overstatement, unchecked quotations, and inaccurate figures, which distress and repel intelligent hearers or readers who seek to live in the realm of reality and fact. We lose the confidence of those whom we most need when we catch up some convenient, sweeping statement and employ it to enforce present truth. We should tell the truth truthfully. Misstatement, exaggeration, and the frequent inaccuracies of the public press dishonor truth, when employed, and discredit the user. Unconscious overstatement and distortion are the bane of not a few of our speakers and writers. Bad enough when employed in the desk, they become dangerously misrepresentative when they appear in print. We need to check our utterances. Such sensationalism is unworthy of the herald of this message.

EVALUATIONS!—Some are prone to pass general judgment upon a group, based upon unfavorable impressions created by a few. This is unjust in principle, and, when followed, is prejudicial to our influence. The indiscretions of a single worker will usually overshadow the irreproachable lives of a hundred blameless laborers. One or two careless youth will divert the attention from dozens of serious, loyal, representative young men and young women. One worldly sister in a congregation will often make an impression that overtowers the modest dress and representative lives of

fifty of her sisters. Therefore we as workers should not make the all-too-common mistake of condemning a whole group because of a few unfavorable impressions. Our youth are not all on the broad road to destruction just because a few have wandered conspicuously off the narrow way. Our sisters are not worldly fashion followers generally, simply because there are certain flagrant examples of carelessness. The critical pessimist sees the exception and condemns the whole. The faith-imbued optimist and realist sees the preponderant wholesomeness of the group, while recognizing the needs and perils of the few.

ALLOWANCE!—We must make due allowance for the quirks and oddities of our fellow workers—just as they must make allowance for ours. There are often in others disagreeable, irritating little traits that we would have changed. But usually we have to take people as they are, and let their good qualities outbalance their poor ones. We must be a bit philosophical about the situation; otherwise association is not too pleasant. But each must live his own life, and we must learn to work with people as they are. Let's learn a lesson from our associations, however, and seek to overcome our own oddities, so that people will like to work with us.

ATTACK!—More and more this movement will come to the forefront as the object of the world's scrutiny and attack. An educated, religion-conceited world scorns our humble and comparatively recent origin. We are alleged to be innovators, intruders. Too often we have allowed ourselves to be placed disadvantageously on the defensive. Instead, we should take the aggressive. We should force others to the defense of their departures, and press this advantage to win the honest in heart to the acceptance of present truth. We have not yet capitalized the full force and powerful position of this message. No open mind can gainsay the witness of the church of the ages. Only in this movement is there continuity and restoration of the message of the centuries. This movement alone meets the mandate of God, the demands of the Scriptures and prophecy, and the support of history. Instead of battling to sustain unpopular truth, let us show where the departures of apostasy are stamped upon the beliefs and practices of popular Christendom.

L. E. F.