

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 13, No. 7

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NOTES AND NOTICES

Information and Sundry Items

WE would appreciate it if our contributors would state clearly their specific position and location at the time they send in material for

CONCERNING OUR CONTRIBUTORS

THE MINISTRY. In connection with each article we follow the practice of giving the location and position of the writer, believing this to be a matter of helpful information and interest to our readers. Many of these locations and positions are stated in the Year Book, of course; but many are not, and in these days of repeated changes and moves, the Year Book is frequently out of date quickly. Unless you are a conference president, a departmental secretary, a sanitarium manager, or hold some such office as stated in the Year Book, please list your position along with your name—whether pastor, evangelist, licentiate, district leader, Bible worker, or whatever you are. If you are a pastor in a city or a community in which there are several churches, please give the name of the specific church, as, Capital-Memorial church, Lakeshore church, West Side Church, etc.

☐ SOME of our contributors may wonder at times why their articles and poems do not appear more speedily in **THE MINISTRY**. We regret that in some types of material we are so well supplied that our contributors have to wait many months, in some instances, to see their offerings in print. A number of deciding factors control these columns—the length of the article and the space we can spare to a given department each month; whether the article is timely and must appear at once, or general and can wait; the number of other articles in hand on the same subject, or classified under the same department heading; how recently we have used a contribution from the same author; etc. In some cases the article must be passed along to one or more experts in their fields for technical checking, and these readers may live in distant States. Thus much time often elapses before an article is ready to appear. However, in spite of all these factors, because of our enlarged magazine, with its additional pages, we have been gradually catching up on our schedule, and within the past year or two have been able to utilize most of the available material that we have had for some time. We hope that someday this problem will not be so perplexing as it has sometimes been. The strength of this journal lies in the strength of its contributions, the strength and experience of its wide range of contributors, and their hearty, helpful cooperation.

☐ SHOULD you purchase the older songbooks still available to supply your church needs, or wait for the new hymnal? By all means postpone your purchase until the new S.D.A. hymnal, now in the hands of the publishers, is available. It is destined to mark a new era in "worship through song" in this movement. Let all plan to use it for the deepening of spiritual life and the praise of God.

☐ **THE Ministerial Association Advisory Council** has just completed the selection of the quartet of books to constitute the 1941 Ministerial Reading Course. It will not be betraying secrets to state that the new volumes will be of exceptional worth and interest to all workers. They embrace new authors and new fields of study, with strong appeal and exceptionally practical values. The regular announcement will be made in the October issue of **THE MINISTRY**. In the meantime, complete your present course and send in your report. Your new 1940 credit card awaits you.

☐ **THE irrepressible conflict** over the identity of the antichrist is clearly perceived by Roman writers. As to the alternatives presented, there can be no question, though we, of course, hold the opposite view.

"The most unreasonable of all attitudes toward the Papacy is that of neutrality. The Pope is either the supreme head of Christendom, the infallible teacher of spiritual truth, the successor of Saint Peter and the vicar of Christ on earth, or he is an impostor with whom no respectable person should have dealings. You can no more be neutral toward the Pope than you can be neutral toward Christ, although many persons who call themselves Christians are attempting this neutrality, with disastrous consequences to the Christianity that they profess. 'He that is not with Me is against Me,' is as true of Christ's vicegerent as it is of Christ Himself."—*Bertrand Weaver, in America, April 27.*

☐ In *Our Sunday Visitor* for May 5 there appeared a lengthy editorial on the Catholic crusade for peace, which voices "an eloquent appeal to Catholics throughout the world to offer up fervent prayers during the entire month of May to the blessed Virgin Mary, that she may intercede with her divine Son to bring about the restoration of peace in a war-torn world." After editorial comments on the subject, the following statement appears in parentheses:

"(A plenary indulgence may be gained under the usual conditions by all those who devoutly recite this prayer daily through the whole month.)

"Immaculate Queen of Peace, Pray for us.
"(Indulgence—300 days)"

The preeminent place of Mary in the Catholic scheme is further portrayed in *America*, another Catholic publication, under the caption, "Queen of Peace."

"In the meantime, we fervently hope that Catholics all over the world will answer the summons of Pius XII to pray for peace during the month of Our Lady. She is the mother of our Lord, she is the mother of all men everywhere, she is invoked by millions as the queen of peace. May she by her powerful intercession with her Son bring us peace in this our time!"—*May 4.*

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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OUR CHARGE AS UNDERSHEPHERDS

By N. P. NEILSEN, *President of the
South American Division*

TWENTY-FIVE hundred years ago there came a solemn voice from the Great Shepherd of the sheep through the prophet Ezekiel, calling the leaders of Israel as undershepherds to greater faithfulness in looking after their flocks. These undershepherds were severely upbraided for their neglect of duty toward those under their charge. They had fed themselves, but not the flock. They had clothed themselves with the wool, but had not cared for the sheep. They had not healed that which was sick, nor bound up that which was broken. They had not brought back again that which was driven away, nor sought again that which was lost. As a result, the Lord says, the "flock was scattered upon all the face of the earth, and none did search or seek after them." Eze. 34:6. Because of this awful neglect in shepherding the flock, the Great Shepherd was heard to say:

"Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them. . . . I will feed My flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment." Eze. 34:10-16.

Six centuries pass, and again the voice of the Great Shepherd of the flock is heard through the apostle Paul, pleading earnestly for the protection of the flock which has been raised up at so great a cost. We hear him say to the leaders of that time:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." Acts 20:28-31.

Nineteen hundred years roll by, and once again we hear the voice of the Great Shepherd, speaking through His chosen messenger for this time, calling His undershepherds to still greater faithfulness in watching over the flock of God. We hear Him say:

"There is need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. This means the bearing of physical discomfort and the sacrifice of ease. It means a tender solicitude for the erring, a divine compassion and forbearance. . . . Pastors are needed,—faithful shepherds,—who will not flatter God's people, nor treat them harshly, but who will feed them with the bread of life,—men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love for those for whom they labor. There is tactful work for the undershepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church; and he will need to labor in the spirit of Christ to set things in order."—*"Gospel Workers," pp. 184, 185.*

How tragic was this neglect of ancient Israel! How sad were the results that came from such a course, and how fearful the consequences! Here lies a lesson for us. Well may we heed its warning. The same fate may be meted out to us if we neglect to shepherd the flock of God today. God forbid that we should fail in our duty as did the leaders in Israel twenty-five hundred years ago!

How solemn are the words of Paul. Surely God's flock is dear to His heart. How deep is His concern for His own! "The church, enfeebled and defective, needing to be re-proved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*"Testimonies to Ministers," p. 49.* The church must be protected. It must be kept. It must be well shepherded by the overseers of the flock!

We have come to evil times. We are in the midst of the perils of the last days. Wolves are abroad in the land. The enemy of our souls is stealthily at work, like a tiger seeking its prey. With cunning craftiness he lies in wait to deceive. Every subtle decep-

tion that can be invented is now being used to lead the flock of God astray. As never before, the church of God, scattered in all the world, will need divine protection.

We must heed the voice of the Great Shepherd for our time! The sheep must be protected from the wolves. They must be fed. Backsliders must be reclaimed. The lost must be found, and brought back to the fold. The sheep must be shepherded, for they are purchased by the blood of Christ.

Yes, the overseers of the flock must do this work or be set aside. We must "feed the church of God," not with old stale fodder taken from musty books, but with fresh, reviving food from the words of life. We must lead our flock to the green pastures, that their souls may be restored. We must bring them to the sparkling waters of life, that they may be revived.

We must feed upon the Word until our own hearts are all astir with the message. We must drink of the living waters until our own souls overflow in blessings to others. The icicles of a chilly heart can never set others on fire! Our own hearts must be kindled with fire from the altar of God, and then, with lives all aglow with the truth, we can revive the lukewarm and careless ones. We must lead our people into the great soul-winning program of God. Then we will not need to hover over the flock, difficulties in the church will vanish like dew before the morning sun, and a great harvest of souls will be the result.

What a tragedy it is to lose some of our own members while trying to win others! How sad it is to see some of our own "slipping out the back door" while we are trying to bring others in through the front door. This must not be, and under God it need not be! If, while pumping hard to fill a tank with water, we find a leak, it must surely be stopped, or all our pumping will soon be in vain! Yea, we must shepherd the flock and then lead them to join us in winning others. Thus the work will prosper.

This method of shepherding the flock, as called for by the voice of our Great Shepherd, does not mean that we will do less in our evangelistic efforts; nay, but rather that the results achieved will be greatly multiplied through properly feeding and protecting our flock, and by enlisting our believers in a grand forward soul-winning endeavor.

Sinners must be converted and the lost sheep found. Our people need the experience; and our workers must take the lead. But to do this requires a living experience with God, a holy consecration to the work, and a freedom from sin. And such may be our experience. God expects it of us. A world is lying in sin, going down to destruction. To us have been committed the words of reconciliation. We must be true to our calling.

VITAL "TESTIMONY" COUNSELS

Gem Statements From Spirit of Prophecy

Ordination to the Gospel Ministry

THE FIRST ORDINATION (Mark 3:14).—"When Jesus had ended His instruction to the disciples, He gathered the little band close about Him, and kneeling in the midst of them, and laying His hands upon their heads, He offered a prayer dedicating them to His sacred work. Thus the Lord's disciples were ordained to the gospel ministry."—*The Desire of Ages*, p. 296.

"Alone upon a mountain near the Sea of Galilee, Jesus had spent all night in prayer for these chosen ones. At the dawn He called them to Him, and, with words of prayer and instruction, laid His hands upon their heads in benediction, setting them apart to the gospel work."—*Thoughts From the Mount of Blessing*, pp. 12, 15.

ITS FAR-REACHING SIGNIFICANCE.—"It was at the ordination of the twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth."—*Acts of the Apostles*, p. 18.

POWER OF ORDINATION CONFERRED.—"He instructed the church by revelation to set them [Barnabas and Saul] apart publicly to the work of the ministry. Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel. . . . As the leaders of the church in Antioch ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.' God has made His church on the earth a channel of light, and through it He communicates His purposes and His will."—*Gospel Workers*, pp. 442, 443.

AUTHORITY BESTOWED BY CHURCH.—"Thus they were authorized by the church, not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with full ecclesiastical authority."—*Id.*, p. 441.

COMMISSION FROM GOD HIMSELF.—"Both Paul and Barnabas had already received their commission from God Himself, and the ceremony of the laying on of hands added no new grace or virtual qualification."—*Acts of the Apostles*, pp. 161, 162.

ACKNOWLEDGED FORM OF DESIGNATION.—"It [laying on of hands in ordination] was an acknowledged form of designation to an appointed office and a recognition of one's authority in that office. By it the seal of the church was set upon the work of God.

To the Jew, this form was a significant one. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. And when the ministers of the church of believers in Antioch laid their hands upon Paul and Barnabas, they, by that action, asked God to bestow His blessing upon the chosen apostles, in their devotion to the specific work to which they had been appointed."—*Id.*, p. 162.

CHURCH MAY ABUSE RITE.—"At a later date the rite or ordination by the laying on of hands was greatly abused; unwarrantable importance was attached to the act, as if a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work. But in the setting apart of these two apostles, there is no record indicating that any virtue was imparted by the mere act of laying on of hands."—*Gospel Workers*, p. 442.

THOROUGH EXAMINATION ADMONISHED.—"Hands are laid upon men to ordain them for the ministry before they are thoroughly examined as to their qualifications for the sacred work; but how much better would it be to make thorough work before accepting them as ministers, than to have to go through this rigid examination after they have become established in their position, and have put their mold upon the work."—*Testimonies to Ministers*, p. 172.

FOLLOW APOSTOLIC CAREFULNESS.—"I saw that in the apostles' day the church was in danger of being deceived and imposed upon by false teachers. Therefore the brethren chose men who had given good evidence that they were capable of ruling well their own house and preserving order in their own families, and who could enlighten those who were in darkness. Inquiry was made of God concerning these, and then, according to the mind of the church and the Holy Ghost, they were set apart by the laying on of hands. Having received their commission from God, and having the approbation of the church, they went forth baptizing in the name of the Father, Son, and Holy Ghost, and administering the ordinances of the Lord's house, often waiting upon the saints by presenting them the emblems of the broken body and spilt blood of the crucified Saviour, to keep fresh in the memory of God's beloved children His sufferings and death.

"I saw that we are no more secure from false teachers now than they were in the apostles' days; and, if we do no more, we should take as special measures as they did to secure the peace, harmony, and union of the flock. We have their example, and should follow it. Brethren of experience and of sound minds should assemble, and following the word of

God and the sanction of the Holy Spirit, should, with fervent prayer, lay hands upon those who have given full proof that they have received their commission of God, and set them apart to devote themselves entirely to His work. This act would show the sanction of the church to their going forth as messengers to carry the most solemn message ever given to men."—*Early Writings*, pp. 100, 101.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

"Belying" Peaceful Principles

By H. L. RUDY, *President, Central European Division, Section 2*

THE real purpose for the appointment of Myron C. Taylor to the Vatican is gradually appearing on the surface of actual fact. The *Christian Century's* clear-thinking editor has unveiled Mr. Taylor's mission in the following terse statement:

"The President's appointment of an ambassador to the Vatican has been finally disengaged from the verbalism and sentimentalism which at the outset concealed its true nature from the public. Three facts are now clear. (1) It is clear that the illegal investment of Mr. Taylor with the rank of ambassador had nothing whatever to do with 'peace' or 'the alleviation of human suffering.' There is no imaginable service or function which Ambassador Taylor can perform for peace or humanity which Mr. Taylor as the unofficial personal representative of the President could not perform. (2) It is clear that the President's inclusion of Protestantism and Jewry with the Holy See in alleged 'parallel efforts' for peace was totally unreal, and because unreal, a deception and an affront to both Protestantism and Jewry. (3) It is now clear that the declaration, first by the State Department and later by the President, that the appointment of Mr. Taylor 'does not constitute the inauguration of formal diplomatic relations with the Vatican,' is belied by objective and indisputable fact. Mr. Taylor claims to be an ambassador, he was constituted an ambassador by the President, who also defined his functions as an ambassador, he was received by the Vatican as an ambassador, and he acts as an ambassador. The government of the United States now has 'formal,' 'official,' 'diplomatic' relations with the Vatican. That this relationship is illegal only adds flagrancy to the fact that it exists."—*April 24, p. 534.*

Point 3 in the foregoing paragraph brings to mind a paralleling statement from Mrs. White, found in "The Great Controversy":

"The lamblike horns and dragon voice of the symbol (Rev. 13:11-14) point to a striking contradiction between the *professions* and the *practice* of the nation thus represented. The 'speaking' of the nation is the action of its legislation and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy."—*Page 442.*

The student of prophecy and religious trends can readily see the potential fulfillment of the statement in "The Great Controversy" in such episodes as the Taylor appointment.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

A SUMMONS TO WORLD EVANGELISM

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

THE messenger of the Lord once said: "My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear."—*Testimonies*, Vol. VIII, p. 37. Eternity is just before us, and God has placed in our hands the bread of life for this perishing world. Yet—

"The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the border of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message."—*Ibid.*

The question which faces us as a ministry is, *How shall it be done? What are the methods that must be employed for the finishing of our task?* The principal means which God has chosen for the evangelization of the world in any generation is the preaching of the word of God to the masses. We are never to forget, the messenger of the Lord has said, that "God's appointed means of saving souls is through the 'foolishness of preaching.'"—*Id.*, Vol. V, p. 300.

If we scan the New Testament, we find that Christ was a mighty preacher. He came to earth to make known to man the plan of redemption, and He undertook to do it through the method of public evangelism. We see Him preaching in the synagogue and on the hill-sides. He went about continually, teaching and preaching in every city. He was the peerless leader of public ministry.

We turn to the life of the apostle Paul, and find that, with the exception of Jesus, he was perhaps the greatest preacher who ever lived. Paul not only preached in churches which other men had started, but he also had a consuming zeal to go out and establish new churches by the labors of his own hands, rather than always to build on other men's foundations. Rom. 15:20, 21. We find him starting out on one missionary journey after another, holding evangelistic meetings wherever he could gain an audience, raising up new churches, ordaining elders and deacons, appointing officers in the churches and training them for their responsibilities, and then passing on to other fields.

Thinking back to the experience at Pentecost, we find that the three thousand souls won to the gospel that day and added to the church were won by a sermon preached by the apostle Peter. Then there was Philip, who went to the city of Samaria to preach Christ. The Samaritans were a people looked down upon by the Jews, but Philip went to proclaim the gospel to them, and it was said that "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . And there was great joy in that city." It sounds as if he converted almost the whole city and countryside.

We go on to the days of Wycliffe, Luther, Whitefield, Wesley, and other Reformers. These men were mighty preachers of the Word, and were able to gather great congregations together and proclaim the word of God in a powerful way. It was the preaching of such men that was largely responsible for ushering in the great period of revival and reformation which swept over the world in the sixteenth century.

We cannot substitute anything for public evangelism and succeed in the gigantic task which God has given to us. It is impossible successfully to substitute institutionalism or departmentalism or emphasis upon any single line, or even accumulated lines of endeavor, in this great task which God has given to His people in gathering the masses and proclaiming the truth to them from the public platform.

All the means that God has placed in the world to further His cause are useful. All our institutions are given to us of God. We believe in every one of them. They are mighty auxiliaries to the work of the ministry. *Without them the work of the ministry would be as crippled as that of the body without its members.* And yet, if we endeavor to substitute institutional and departmental lines of work for the great work of public evangelism, we shall surely fail in our endeavors to warn this generation of the coming kingdom of God.

When I was in the Orient in 1931, I met a Mr. Jackson, of the Methodist Mission Board, and we talked at length about mission policies and the work of his denomination as compared with ours. One day, as we rode through Japan on the same train, he said:

"Mr. Branson, I want to tell you something that may be of help to you and your people. You are an evangelistic people; you seem to be pushing evangelism very hard in your work. As long as Methodism followed that same plan, it prospered. Methodism was born in evangelism. But twenty-five years or more ago it ceased to make evangelism the chief method of endeavor and substituted institutionalism in its place, and its preachers settled down into pastorates. Now we have very few evangelists, and our pastors have no time for evangelism. Methodism has been losing in every field in the world. Whatever you do, do not give up the evangelistic plans and policies that your church is pushing so vigorously."

As we look over the history of our work in the various mission fields, we see that the greatest gains have been made in those fields where public evangelism has been most strongly pushed to the front. The increase in our membership in the North American Division, which at the present time has more members than ever before in our history, is largely the result of increased efforts in evangelism by our ministers and departmental workers, and by our laymen. A question which naturally arises in our minds is whether, in all our activities and efforts, we are always consistently putting first things first. I believe we are learning to do that, and more and more are getting on the public platform. Because of this we have seen far greater gains during the last six years than we have seen in previous periods.

Yet, somehow, it seems to me that we have but barely touched this line of endeavor with our finger tips. It seems to me that there are a thousand acres of possibilities, with only a few acres under cultivation. I believe that if our ministry and our executives were awake to these vast possibilities, we would see greater power in this movement than has yet been seen at any time in the past.

As we look out over the field, even in North America, we see great territories—hundreds and hundreds of counties—where there are no representatives of this message. We see vacant places—cities and spaces uninhabited so far as God's people are concerned. And I want to leave the question with you, *When are we going to warn these people and work these vacant places?* How are we going to reach the people in these cities and towns and counties—people we do not know, people into whose faces we have never looked? They have never heard the sound of this message; they have never read a book that contains the message of truth. How are we going to reach them?

This is the greatest question that we face today. If we are sincere in our belief that God has given us the only message to meet the world's need in this crisis hour, then surely it is high time for us to plan definitely to reach the masses who are standing on the border of eternity. I appeal for a definite swing back to the public platform on the part of the preachers of this denomination. We must maintain two things—spiritual life and public evangelism.

The Ministry, July, 1940

ism. We are engaged in a relentless world conflict, and the charge to lead in giving this message is *Onward, ever onward*, until every nation, kindred, tongue, and people has heard the loud cry of the message. Other denominations may depend for the permanency of their church on the establishment of great institutions, but our duty is to hasten on and on for the accomplishment of our world task.

I read from the "Testimonies," Volume V, page 187, a message that comes to us with great appeal at this hour: "A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations." And I believe, brethren, that the time is here when that "voice" is to be heard. You ask, "Isn't it being heard?" Yes, it is. And I thank God for our preachers, for our evangelists, for the leaders in our departments and institutions. I thank Him for the mighty influence that these men and institutions are already exerting in all the earth. But I say that the scenes of Pentecost must be repeated, and that the experiences and results of the repeated Pentecost are to surpass former experiences. But if we are to surpass that experience, when thousands were converted in a day, we must surely make broader plans than we have yet made.

May God give us a new determination and zeal, that we may go out with lips touched with living fire from on high and give the greatest message that God has ever given to men to save a lost world.

Village Evangelism in Africa

By J. I. ROBISON, *Secretary of the Northern European Division*

IN many of our mission fields we are working almost entirely in the rural districts and villages. We cannot take the message to the villages of Africa or other lands by using the methods employed by city evangelists, but rural Christian evangelism is a definite field of service, and one in which there are a thousand openings in every land. We have found village evangelism to be most fruitful in Africa; therefore we should give careful study to the guiding principles that will make this work permanent. I suggest a few such principles which may be of help in making our work in rural districts more fruitful in soul winning and in building up a strong constituency in our mission fields.

1. *Our work should first of all be openly Christian* and definitely associated with the mission we represent. We as a people have a distinctive faith and a special mission to the world, and our work should reveal our distinctive qualities. No matter what our approach, we should never hide our Christian aim or hesitate to express the great advent

hope. In every contact we should seek opportunities for witnessing to our faith and experience, and seek to build up a true Christian fellowship in the community.

2. *We should acquaint ourselves with the local life and needs of the village*, and help to meet those needs as far as possible. As Christian workers we should be concerned with the various families and the village as a whole in our contacts. Through encouraging and teaching cleanliness, village hygiene, the making of better homes, the health and care of the children, and thorough work for the women, and in many other ways, the Christian missionary should make his presence felt and appreciated. The whole life of the villages in a district where there is a Seventh-day Adventist school or mission should be definitely improved, and the standards of community life raised. Our task is to arouse a desire for a better life and then to show the way to fullness of life in Christ.

3. *Make contacts with the people in their homes.* Successful work in rural districts can be accomplished only as we come in contact with the people in their homes and village groups. We will never reach the people if we wait for them to come to us or to the mission. The mission, the school, and the church are important as places to gather the people for training and worship. But only as we get out into the villages, spend days and nights there, share in the joys and sorrows of the people, and sacrifice and endure with them, will we be able to reach the hearts of the people for whom we labor. There is a constant temptation to do our mission work from the office or by an occasional trip into the territory. Followers of the Master should be willing to walk in His footsteps, and we know that He not only preached to the people, but He lived among them, going from door to door, healing and teaching. And marvelous were the results.

4. *Organize small groups for Christian service.* Christian love and friendship should be manifest in small group organizations, and unselfish service should be the aim. The plans of the Missionary Volunteer organization and the Sabbath school can be well adapted to this need, and can give opportunity for helping the group itself and for doing community uplift work and social service. These groups must of necessity be self-directed and not too dependent upon missionaries or other leaders whose contacts must necessarily be infrequent. The development of a true spirit of love and Christian service in such groups is most important. Our work must be much more than the teaching of doctrines. We are to save men from sin and lift them into a higher and better way of life.

5. *This work need not make large demands on the financial resources of the mission.* As

the people in a district realize the real benefit that a Christian mission is to their community, they can be led to assume a large part of the support of such work. Never can we make our work permanent in any district until the native people themselves assume the burden of the work carried on in their midst for their own welfare. It is a law of life that only those things which require sacrifice are appreciated and cherished. So if the advent message is to uplift the native people and become firmly rooted in the life of the village, it must have the local support of the people.

6. *There are enemies to meet in village work.* On all sides the powerful forces of superstition and degrading practices will be met. Drunkenness, greed, and moral degradation will sometimes seem to be insurmountable obstacles to a permanent work. But as Christian workers we must be united and daring in our opposition to all evils in both individual and community life. We must hold up the Christian standards against wrong and injustice, even though such a stand may cost us persecution or loss of friendship for a time. But holding high the standard will win the better elements in the community, and will also strengthen public opinion against the evil forces that are hindering the development of reform. In every village there are those who have some appreciation of the better things of life, and if these can be reached by the message, a nucleus can be formed around which to build a group of faithful workers for Christ in their village.

7. *Our aim should ever be to build up the church.* Church membership is the permanent expression of a faith that has changed the life. Hence in all village or rural mission work, this should be our ultimate aim. This will call for the formation of baptismal classes and the establishment of organized churches. It should be constantly pointed out to workers and laymen that it is not enough to live the Christian life, but everyone must find and win comrades to the message, and thus help to build up the church on a permanent basis in each mission district.

Such a program, if wisely carried out, should contribute to the uplift of village life, to the strengthening of the ties between mission and lay workers, and to the ingathering of many souls into the kingdom of God.



INCREASES EFFICIENCY.—“Every copy of THE MINISTRY has been a real help and inspiration to me. The articles are just what we need. I trust that every worker in the denomination receives a copy each month and studies it carefully. I have cut out many statements and placed them in my notebook. THE MINISTRY truly embodies its motto, ‘For Greater Power and More Efficiency.’”—L. L. McKinley, *Missionary Volunteer Secretary, Missouri Conference.*

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

THE FINAL CRISIS and DELIVERANCE (Study Outline)

Compiled by ROBERT LEO ODOM, Editor,
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1. More light to come as scroll unrolls.

"The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, and will not be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world."—*Testimonies*, Vol. VIII, p. 159.

2. Universal Sunday exaltation last act of drama.

"The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself."—*Id.*, Vol. VII, p. 141.

(NOTE.—It is the *universal*, not a local or national, "substitution" that marks the climax of the final crisis and the hour when God will interpose. Let this point stand out as a beacon of the future toward which the steps presented in this study are to lead us.)

3. Protestants to be foremost actors.

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588.

4. When the United States will fill up her cup.

"By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."—*Testimonies*, Vol. V, p. 451.

5. Time for Satan's marvelous working.

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Ibid.* (Compare with 2 Thess. 2:9-12; Rev. 13:13; 16:14.)

6. A sign that our nation has filled her cup.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—*Ibid.*

(NOTE.—Observe also that at this time probation is about to close.)

7. The time of Jacob's trouble then comes.

"The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."—*Ibid.*

8. A sign to leave the large cities.

"As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."—*Id.*, pp. 464, 465.

9. Sunday-law act of joining hands with Papacy.

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."—*Id.*, p. 712.

10. All nations to follow the United States' example.

"Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world."—*Id.*, Vol. VI, p. 395.

"As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example."—*Id.*, p. 18.

"In both the Old and the New World, the Papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman church."—*The Great Controversy*, p. 579.

11. Calamities will be charged to the saints.

"I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed."—*Early Writings*, pp. 33, 34.

12. Spirits will urge that measure.

"The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers, that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony."—*The Great Controversy*, pp. 590, 591.

13. Great wrath will be excited against the saints of God.

"While Satan seeks to destroy those who honor God's law, he will cause them to be accused as law-breakers, as men who are dishonoring God, and bringing judgments upon the world."—*Id.*, p. 591.

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives."—*Id.*, p. 592.

14. A death decree after plagues begin to fall.

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble."—*"Early Writings,"* pp. 36, 37.

(NOTE.—From this it is seen that the death decree will be issued after probation has closed and after the plagues have *begun* to fall on the earth. This seems to be implied also in Revelation 16:5, 6. Can we then afford to wait until we see these come before thinking of being ready for the end? See Matt. 24:42, 44.)

15. Powers of earth unite—death penalty results.

"The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond' [Rev. 13:16], shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death."—*"The Great Controversy,"* p. 604.

16. At last a universal death decree.

"Especially will the wrath of man be aroused against those who hallow the Sabbath of the fourth commandment; and at last a universal decree will denounce these as deserving of death."—*"Prophets and Kings,"* p. 512.

17. Similar course in both Old and New World.

"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. . . . This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who

honor all the divine precepts."—*"The Great Controversy,"* pp. 615, 616.

18. Decree similar to that of time of Esther.

"The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther."—*"Testimonies,"* Vol. V, p. 450.

(NOTE.—The decree of Ahasuerus was issued on the thirteenth day of the first month (Esther 3:7, 12), and was to be executed upon the thirteenth day of the twelfth month, Esther 3:13; see also Esther 8:12; 9:1. Hence a period of eleven months lapsed between the date of the issuing of the decree and that of its execution.)

19. Decree to disregard the Sabbath.

"The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives."—*Id.*, Vol. I, pp. 353, 354.

20. Leaders of earth consult. Copies of decree.

"I saw the saints leaving the cities and villages, and associating together in companies, living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of the earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time, to put them to death."—*"Early Writings,"* pp. 282, 283.

(NOTE.—Here it is seen that a "certain time" lapses between the publication of the death decree and the date of its execution. The following passages also bear out this thought.)

21. Flight—some escape, others caught.

"As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. . . . But many of all nations, and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help."—*"The Great Controversy,"* p. 626.

22. Attacked while in flight.

"In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw."—*"Early Writings,"* p. 34.

"As the saints left the cities and villages, they were pursued by the wicked, who sought to slay them. But the swords that were raised to kill God's people broke and fell as powerless as a straw. Angels of God shielded the saints."—*Id.*, pp. 284, 285.

23. General death decree anticipated by some.

"Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall as powerless as a straw. Others are defended by angels in the form of men of war."—*The Great Controversy*, p. 631.

"In some places, before the time for the decree to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them."—*Early Writings*, p. 283.

(NOTE.—It is reasonable to believe that God's people will take advantage of the time and flee before the date arrives.)

24. Simultaneous move to kill God's people in one night.

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof."—*The Great Controversy*, p. 635.

(NOTE.—Here it is said to be at night that the decree of death is to take effect. According to civil law, the legal day begins at midnight. Hence the date for the execution of the decree would begin at midnight. "It is at midnight that God manifests His power for the deliverance of His people." See No. 27. It is then also that the seventh plague will fall. See "The Great Controversy," p. 636.)

25. Wicked urged on by host of demons.

"They seemed to be surrounded by the wicked inhabitants of the earth. Every appearance was against them. . . . But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach God's people, the wicked must first pass this company of mighty, holy angels. This was impossible. The angels of God were causing them to recede, and also causing the evil angels who were pressing around them to fall back.

"It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out: 'Why doesn't your God deliver you out of our hands? Why don't you go up, and save your lives?' But the saints heeded them not. . . . The angels, faithful to their trust, continued their watch. . . . The time had nearly come when He was to manifest His mighty power, and gloriously deliver His saints."—*Early Writings*, pp. 283, 284.

26. The hour of God's interposition to save.

"The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen."—*The Great Controversy*, p. 635.

(NOTE.—Here is the final hour, and just as the sword is about to fall upon God's people,

He gloriously interposes to save His chosen.)

27. God's people delivered.

"It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance." etc. (See "The Great Controversy," page 636 and onward.)

28. Arms for killing saints turned on false pastors.

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin;' and they turn upon the false shepherds. The very ones that once admired them most, will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels, will be raised for their destruction. The swords which were to slay God's people, are now employed to destroy their enemies. Everywhere there is strife and bloodshed."—*Id.*, pp. 655, 656.

(NOTE.—Here is the fulfillment of Revelation 17:16. The fate of apostate Christianity in the reactions of the French and Russian revolutions, and in the recent Spanish civil war, will be mild as compared with that of the last crisis.)

Two Witnesses in Prophecy—3

By JEAN VUILLEUMIER, *Veteran French Editor, Paris*

"After the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them." *Rev. 11:11.*

AT last, a feeling of satiation and terror seized the people. A halt was called for. In May, 1797, at the Council of Five Hundred, the state of general brigandage and demoralization was freely discussed, and a committee was appointed to prepare "a new law on religious worship." On June 15, 1797, deputy Bailleu, calling attention to petitions asking for the reestablishment of public worship, called for the immediate presentation of the report of the committee, so that public opinion might no longer be uncertain about this matter, thus avoiding incalculable woe. The date fixed for the hearing of the report was Saturday, June 17.

REESTABLISHMENT OF THE CHRISTIAN RELIGION.—A large number of petitions had indeed been received by the council. Some of the petitions bore the signatures of as many as two hundred townships. The report of the committee was presented by its president, a young deputy named Camille Jordan. His report was a rare piece of eloquence and common sense. He said:

"The time for all kinds of fanaticism has passed. All religions dear to the people have become sacred to its representatives. Religion is necessary to the happiness and prosperity of a nation."

"Faith in God is a better pledge of public order than the best of laws. The people's will on this subject is unanimous, constant, and irresistible. Religion, with its immortal prospects, is the only solace of a nation in the throes of a revolution. It is the only true source of order and morality. We have created thousands of laws within the last few years. What have they done for us, but to flood this lovely empire with crime and destruction? And why? Because the law teaching how to discern between right and wrong, the law which alone lends value to all other laws, had been torn from the hearts of the people. Let all forms of belief re-create that law in the hearts, and legislators will have little else to do. The thought of proscribing all religion from France is an impious one.

"Let therefore all our fellow citizens be today fully reassured; let everybody, Catholics and Protestants, consider it as the WILL OF THE LEGISLATOR AND THE DESIRE OF THE LAW, THAT THEY ARE AT LIBERTY TO FOLLOW THE RELIGION OF THEIR HEART. LET ME REPEAT TO THEM IN YOUR NAME THE SACRED PROMISE: ALL FORMS OF WORSHIP ARE FREE IN FRANCE."

Jordan then proceeded to lay down and to develop at length the consequences deriving from the principle of religious liberty, such as the separation between the church and the state, the support of the clergy, equality between the various cults, the free choice of holidays, legal oaths, processions, the right to own church buildings, the freedom of publishing one's opinions, etc. In conclusion he urged, "Let us hasten, representatives of the people, to place upon these tutelary laws the seal of our approbation!"

There was no discussion on the first part of Jordan's report. Ten or twelve of the most influential speakers added the power of their eloquence in favor of restoring the Christian religion. While a few of them made a plea for the "religion of our fathers," most of the speakers insisted on making a clear distinction between the God and the religion of love, and the "religion of our fathers," which they qualified as the religion of Philip II, of Catherine de Medici, of Saint Bartholomew, and of the dragonnades. The Roman Catholic clergy was repeatedly alluded to as a permanent menace to religious freedom. On the main subject—the reopening of the churches and the establishment of religious freedom—no dissenting voice was heard.

The authoritative declarations of Camille Jordan and of the president of the Directory being considered as sufficient, no vote was taken. One of the speakers said: "The main question at issue is the freedom of worship," and many voices interrupted him, saying, "There is no question about that; we are all agreed on that point." For some reason the discussion did not begin until Friday, June 30, when it was postponed till July 9, and continued on July 11, 13, 14, 15, and 16, all this time being devoted to minor matters, but especially to the burning question of requiring an oath of loyalty from the priests. This question

was finally settled in the negative by the slim majority of 210 to 205. On the fourteenth of July, while the discussion was on, the Executive Directory held an open meeting at the National Palace, possibly for the benefit of the foreign diplomats who were all present. In a short and lofty speech, the president said:

"Let us take a sweep above our miserable differences, and lay a pure and sincere homage at the feet of the Eternal. Let everyone worship Him according to his own heart, in a spirit of unity and love. Let therefore every form of worship be freely exercised under the protection of the nation."

"AFTER THREE DAYS AND A HALF."—Twice in this prophecy we read that the "dead bodies" of the two witnesses were to lie unburied "in the street of the great city" for "three days and a half." Before looking at the dates furnished by the official documents, let me call attention to the following: First, it is a recognized fact among us that in figurative prophecy a day stands for a year and that the period "three days and a half" corresponds to *three years and a half*. But this prophecy is couched in terms of *symbolic days* (or *literal years*), and not in terms of such small fractions as the *hours* (or half a month) of Revelation 9:15. Hence, no one should expect to see these three years and a half fulfilled to a day, without any fraction, provided this fraction does not exceed three months, which would bring it to nearer four years. Second, the statement made in "The Great Controversy" about this prophetic period is as follows:

"It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible, passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body."—Page 287.

A European book committee to whom I had furnished some of the facts and dates given above wrote me on June 30, 1908:

"The matter which you sent us from the records in Paris . . . furnished confirmation of the setting aside of the Christian religion by the French Assembly, and its reestablishment, with the dates, but (quoting "The Great Controversy") it did not contain the specific point for which we were looking. . . . The point we cannot find is with reference to the Bible, a special decree prohibiting the Bible, and then the rescinding of said decree."

A careful reading of the statement in "The Great Controversy" does not bear out such demand. Nor is such a decree likely to be found in the official records which I quote, and which I have carefully examined several times. There were four or five various decrees, every one of which contributed to the official suppression of the Christian religion. The one taken on *November 23, 1793* (3d Frimaire, Year II, of the Republic), is probably the best one from which to count the three years and a half. It gave religion a finishing and at the same time a tangible blow, by ordering all places of worship to be closed.

If we now inquire: When and how were the atheistic decrees of 1793 rescinded? it seems

plain, from the authentic history before us, that this must have taken place on June 17, 1797, when Camille Jordan, in the name of the National Convention, solemnly proclaimed that "all cults were free in France."

These two dates—November 23, 1793, and June 17, 1797—are *three years, six months, and twenty-five days apart*, or, in round figures, **THREE YEARS AND A HALF**, plus one month, which is *one seventh of a semester*, the smaller fraction of time mentioned in the prophecy. Thus it appears that this remarkable prediction, calling for the murdering of the two witnesses, and for their lying as dead "in the street of the great city" for "*three days and a half*," literally came true.

"After three days and a half" the "two witnesses" "*stood upon their feet*;" and great fear fell upon them which beheld them." In forty thousand Catholic parishes, the churches were reopened. The records of the time describe a remarkable religious revival that then took place. "In most cities the people showed an extraordinary zeal in attending religious services. The places of worship proved too small for the large congregations which crowded into them. Tears trickled down many faces." At Sens, where the Protestants had been cast into the river Seine one hundred years before, all work was laid aside for a time, and in the churches many were seen making amends for past sins by lying prostrate upon their faces.

A portion of the clergy was desirous of bringing the church back to its original purity. They proposed leaving out politics, refusing all state aid, banishing superstitions, pilgrimages, and veneration of relics, and favored receiving only pious persons into church fellowship. Bishop Gregory exhorted his people to read the New Testament, and to pray in their own houses. (See E. de Pressense, "The Church and the Revolution," book III, chap. 3.)

"And they [the two witnesses] heard a great voice from heaven saying unto them, *Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.*" Verse 12.

This metaphorical prediction implies a glorious vindication. It was strikingly fulfilled by the immediate foundation of the various Bible societies, which have since that time translated, published, and scattered the Bible and portions of it by the millions in more than a thousand tongues. "And their enemies beheld them." This aptly describes the astonishment and impotent rage of Satan's devotees on earth and in the invisible regions, at the sight of their defeat.

"*In that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons; and the rest were affrighted, and gave glory to the God of heaven.*" Verse 13.

This has reference to the political aspect of the French tragedy. The French Revolution, says Michelet, was "an immense commotion,"

which, writes Lamartine, "made of France a vast cemetery. The nation looked like a country ravaged by one of those great invasions which swept away the old civilizations at the fall of the Roman Empire."

Here ends the Western religio-political episode of the sixth trumpet. The trumpet itself terminated forty-three years later. From that date (1840), it could be said: "The second woe is passed; behold, the third woe cometh quickly." Verse 14. The period involved in the word "quickly," has now been lengthened out to nearly ten decades. How many more decades or years may we expect to live before the third woe is due, that is to say, before the terrific peals of the seventh trumpet shake the world, and close forever the record of every existing political, military, social, and religious power on this earth? However, the third woe—the end of all earthly glory—is also the golden gate into the glorious, immortal reign of our blessed Lord Jesus and His saints. "Come, Lord Jesus, come quickly!"

THE REALM OF RESEARCH

Historical and Scientific Findings

Seventh-day Adventists stand as the chief champions of the flood thesis of geology, and an antecedent fiat creation, with its Sabbath memorial. This they do in the midst of an age committed to the evolutionary hypothesis. Sharper and sharper will become the far-reaching issue. B. F. Allen here presents, in nontechnical form, his recent field findings. With its progress and results we may well be familiar.—EDITOR.

Ants Refute Pseudo Science

By BENJAMIN FRANKLIN ALLEN, *President, Deluge Geology Society, California*

THE world's wisest man advised, "Go to the ant" for wisdom. Shall we take that literally? Some years ago, seeking wisdom about nature and the Creator, I decided to take this counsel literally, and actually went to the ant and other insects. In fact, my investigations include all insects of every kind found as fossils. I have been astonished over and over again. The results of my studies have been crystallized in such lectures as, "Go to the Ant," "Wars and Weddings Among the Ants," "Engineering Among the Ants," "Ant Citizenship and Civilization," and, "When Were Ants Created?" Surprising indeed has been the revelation to me of the Creator as the God of the Bible, and of His infinite skill and wisdom. Not only that, but the ant is delivering one of the plainest and most terrific blows to be found anywhere in nature against modernistic philosophy, based on science falsely so called. A few brief notes and facts will be offered in this article and in a succeeding one on this phase of the ant message.

Many kinds of ants and other insects are found in fossil amber. This is a fossil tree gum or resin produced by certain species which have disappeared, and are no more found alive. They were destroyed by the flood of Noah, according to the principles of deluge geology. A few trees were petrified, and some were carbonized. Since the amber is so much lighter than the wood, it is often not found with the remains of the trees. What caused this separation?

In a quiet swamp, such as agnostic geology pictures for the deposit of the timber of coal or fossil wood, this separation of the amber from the trees would not take place, as much of the actual remains indicate. This is one of the indications that the destruction was accomplished by the oversweeping waters of the flood. There are many other much stronger evidences, especially as we study coal deposits. Evolution teaches, however, that these trees lived during an interval between twenty million and fifty-five million years ago. It also teaches that ants still older than those in the amber are found in certain shales. But twenty million years is given for the "youngest" of the amber ants. (Encyclopedia Britannica, 14th ed., Vol. I, pp. 738, 739.) Like most tree gum of today, this amber was perhaps sweet or otherwise attractive to the ants and other insects. They became entangled in it, and were often enveloped completely within it in a more or less perfect state. Their bodies can be studied with as much detail as the bodies of living insects.

"Degrees" of Civilization Denied by Ants

Ant "milk cows" (aphids, plant lice), and about a dozen other insects which the ants care for, are all found in fossil amber. Many other insects are in it also, and they give practically the same message as do the ants. I have examined many specimens of insect amber. The ants, with all their pets and parasites, just as they live today, are all found in the fossil amber. Many details must, however, be omitted here. But the noncreationist philosophy had long held that the ant "milk cows," etc., were a late development, that they are the climax of long eons of "industrial" and "social" progress. The greater the number and the complexity of the use of these parasites, the more advanced the "degree" of ant civilization, was the reasoning. That type of philosophy would naturally jump at such a conclusion, as it invariably tries to find some refuge or reason in almost infinite time.

The Bible position is that creation was a completed work, and our position is that all these activities of the ant were a part of its endowment from the first, called "instinct." We offer to define instinct as *the will, the wisdom, and the power of the Creator implanted in living cells*, plant as well as animal. Even in the inorganic world we see the same prin-

ciple operative, controlling its complex but regular chemical and physical behavior. The mind of the animal has little to do with instinct, but is mostly subject to it. And we point to the individual cells of the body, and even to the whole plant world, and ask whence their wisdom, which so far exceeds the wisdom of the most learned human specialists. Though these cells have no mind, yet they act with perfect wisdom, not only in their individual duty, but in exact correlation with the whole body. Many Scriptures describe this amazing divine manifestation which we call instinct.

But noncreationists often urge that instinct is the hereditary product of countless ages of reasoning and experience. We ask, How could brainless cells, not at all under the control of the mind, learn, much less pass that learning on from generation to generation? And, since few insects ever see their parents, how could they learn from them? Besides, we all know of the marvelous feats which many insects perform *only once in life*. How could practice or experience help these? But many such theorists deny that lower forms of life can learn or reason at all. Some say instinct is "automatic action," and some say it is "petrified reason"—whatever that is. This is Mark Twain's definition. But who taught the original, the pioneer actor, to do the trick? And worse still, how could the brainless individual cells, either plant or animal, reason or learn? One said, "*Instinct! It is a word!*" Indeed it is a word for agnostics to conjure with! It compels belief in God.

Our definition of instinct—the will and wisdom of the Creator implanted within the body—is far too close to divine revelation, as the will and wisdom of God transmitted to the mind of man, for agnostics to accept. However, they have long banked heavily on the theory that, as ants became "civilized" through the supposed eons of ages, they acquired it by slow degrees. The various pet insects of the ants, and their complex ways, have long been spoken of as that many slowly evolving steps or "degrees" to their present civilization. But the ants *flatly deny all of this*, because the very "earliest" ants found in the shales, and those found in the "earliest" as well as the "latest" amber, have all the "degrees" of present-day ant civilization.

A lawyer would call this "a case on all fours." It is a flat, all-point denial. Says Maurice Maeterlinck, famous authority and evolutionist:

"But here is a most disconcerting fact. Contrary to expectation, we find that the more ancient ants are not more primitive than those found in fossil amber, and that the latter, despite the millions of years that divide them from the ants of today, are almost as fully specialized, almost as civilized, as the ants of today.

"Now the raising of cattle and maintenance of parasites, and above all, of such coleoptera [bugs, beetles, etc.] as must be regarded purely as luxuries,

mark, as we shall see, the culminating point of their present civilization. What, then, shall we conclude? . . .

"If we choose, we may draw very strange conclusions: as, for example, that evolution is less proven, less certain, than is generally asserted; that all of the species, with their diverse degrees of civilization, date from the same moment, and were, as the Bible declares, created on the same day; and consequently, that tradition is nearer the truth than science."—*Life of the Ant*, pp. 22-26. *John Day Company, New York City, 1930.*

But did Maeterlinck accept that conclusion? No, indeed! Why should such an able philosopher accept mere "tradition"? He continues:

"We may very reasonably maintain that the ant is older, and vastly older, than the oldest geological specimens. [But we ask why the "earliest" ants should not have been buried in the muds that became shales, or why should not they get stuck in the amber the first day, rather than wait millions of years?] For the oldest specimens we would have to go back far beyond these specimens, hundreds or even thousands of millions of years, back to the horror of almost infinite time."

Thus he reasons back far beyond the very "oldest" known ants, according to his theory, on mere presumption alone, based on the supposed law of self-development. He thus arrives at conclusions actually contrary to the facts as he himself gives them. His refuge is the usual "almost infinite time." If such men are not convinced by their own facts, but argue themselves out of them, how shall any facts which we might offer convince them? However, the humble heart will hear and accept, and our facts will strengthen every believer, giving to all an answer to render as they witness for the truth. As God's laws, as well as His judgship, His judgment, and His approaching wrath, are all based on His creatorship, we feel a great burden to let His works testify in every possible way now, as the great day of wrath approaches. With the truth on our side, and all the power of God to help us, how can we fail? Why should we delay? Why should we not now hasten to repair and rebuild the widest breach against the faith of educated people in modern times? (See Job 12:7-10.)

In our next article we shall go more deeply into the telling blow which the ant is striking against the basis of the late unbelief which is "blacking out" the faith of the present educated world. We shall quote from still higher authorities, and more in detail, and appeal more strongly for counsel and cooperation in these labors.

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The Ministry, July, 1940

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

SHIPWRECKED BIBLE.—Alexander Duff, the great missionary, sailed for India on the "Lady Holland." His clothes, his prized possessions, his library of eight hundred volumes, were all on board. And then, within a few miles of India, a shipwreck occurred. The passengers were all saved. But the possessions of all the passengers were lost at the bottom of the sea. On the seashore, Alexander Duff looked out to sea, hoping against hope that some part of his possessions might be cast up on the shore. Then they saw something—something small, floating on top of the water. Nearer and nearer it came, while anxious eyes watched it. What would it be? The missionary waded into the water, got hold of the floating object, and returned. What was it?

The Bible! Of all his books, of all his possessions, that single Book was worth saving! Alexander Duff took the rescued Book to be a token from his Lord—took it to mean that this one Book was worth all his books and all his possessions. So, heartened, Alexander Duff began his career as a missionary in India. The very next day, reading from the Bible, he began his first class—a group of five boys meeting under a banyan tree. A week later the class had swelled to three hundred listeners! And several years later a beautiful tree stood on the spot where the banyan tree had been—and one thousand students of the gospel raised their voices in prayer and hymns to Jesus Christ.—*Youth's Comrade.*

DULL SERMONS.—"That was the dullest sermon I ever listened to!" exclaimed Sam one Sunday after he had come home from church.

"Yes, I thought so myself," replied grandpa with a twinkle in his eyes.

"Did you, grandpa?" inquired Sam, glad to have someone stand by him.

"I mean that I thought you considered it so," replied his grandfather. "I enjoyed it, because my appetite was whetted for it before I went to church. I noticed that it was just the other way with you."

"Just the other way!" cried Sam. "How was that?"

"Why, before you went," answered his grandfather, "instead of sharpening your appetite, you dulled it by reading that trashy paper. Then after you were in the building, instead of sitting straight up and looking at the minister while he preached, as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned halfway around. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking and an automobile that was passing. You dulled your mind and your soul by thinking that you were a terribly abused boy for having to go to church and stay through the sermon, and you made yourself a dull listener. I never knew it to fail that a dull listener made a dull sermon."—*F. W. Farrar, quoted in Moody Monthly.*

PLAYING AT PREACHING.—A minister asked Macready, the actor, "Why do you draw out crowds to see you act while no one comes to hear me preach?" and received the answer, "I act my fiction as though it were fact; you preach your facts as though they were fiction!" Nowhere is it easier to play with the gospel than in the ministry. With a pleasing personality, a gift of eloquence, a fine moral character, and plenty of business sense, one can take the gospel for a football and make a great many goals. *But preaching is no game, and woe unto him who plays at it, whether he pipe or whether he mourn!*—*Vance Havner, in Moody Monthly.*

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THE ASSOCIATION FORUM

A Round Table on Methods and Problems

This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or of the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Contributions of value are invited for these columns.

To Warn or to Save?

EDITOR, THE MINISTRY:

AN evangelist's psychological approach to a city or an individual plays an important part in the success of his effort. If he is primarily burdened with *warning* the people, he will not give as much thought as he should to the science of *saving* them. If a man is to warn an approaching train of the impending disaster where a bridge has been washed away, he does not measure the need of caution or restraint. His attitude is one of vigorous action. He shouts and waves his arms, and does everything he can to draw the attention of the engineer. Or to use another illustration, if a person is walking perilously near a chasm, the edge of which is hidden by vegetation, we sense the need of caution lest a raucous shout so startle the object of our solicitations as to cause him to jump into the obscured danger. A better plan would be to so attract the attention as to make the walker leave the place of danger, and then a satisfactory explanation could be given.

It is true that Paul "warned" every man, but he did it with tears. Acts 20:31. He also speaks of "warning every man, and teaching every man in all wisdom." Col. 1:28. To Timothy this mighty evangelist wrote, "Thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. More tact, skill, and patience are required to save than to warn. To set the goal of designedly working to save souls means to muster up all one's energies and direct them along definite lines of operation. With what tact and ability did Paul try to save man: "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:33. (See also 1 Cor. 9:19-22.) Concerning Paul's labors, we are told through the Spirit of prophecy:

"Paul did not approach the Jews in such a way as to arouse their prejudices. He did not at first tell them that they must believe in Jesus of Nazareth. . . . The Gentiles, Paul approached by exalting Christ. . . . Thus the apostle varied his manner of labor, shaping his message to the circumstances under which he was placed."—*Gospel Workers*, p. 118.

Paul did not rest content with the thought that he had given a warning. He looked for results from his carefully thought out plans and work. The proof that he was linked up

with Christ, the source of soul-winning wisdom, was seen in the fruits of his labors. In His parable, Christ shows that the seed must fall on "good ground," or go to the honest in heart. Luke 8:15. But does this mean that some are born with honest hearts, and that our work is merely to run across these folk, and give the warning anyhow, so that they will be sure to accept? That is a form of predestination, or fatalism—that by accident of birth one is honest in heart. Even in the parable Christ makes it plain that the message must be "understood," besides being "heard." Matt. 13:23. This means that the worker for God must make the message clear to his audience, so as to give people a chance to be honest. The audience must "receive" (Mark 4:20) the seed and not reject it, but their reception can be determined partly by the manner in which it is presented to them.

In other words the worker under God's hand persuades the people to become honest with their God and themselves, and it is their decision made under divine grace which makes them "honest" or "good ground," and not what they were from birth. God certainly prepares people for the truth. Every evangelist has abundant evidence of that. A right presentation brings about the decision, but the message rudely presented can turn people into paths of error. God is depending upon the church to bring salvation to sinners, and the methods employed will determine the measure of success. Note the following from the Spirit of prophecy:

"In this work all the angels of heaven are ready to cooperate. All the resources of heaven are at the command of those who are seeking to *save* the lost. Angels will help you to reach the most careless and the most hardened."—*Christ's Object Lessons*, p. 197.

"Mechanics, lawyers, merchants, men of all trades and professions, educate themselves that they may become masters of their business. Should the followers of Christ be less intelligent, and while professedly engaged in His service be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind."—*Testimonies*, Vol. IV, p. 67.

"The laborer for God is to study carefully the best methods, that he may not arouse prejudice or combativeness. . . . There is delicate work for the minister to do. . . . He is to *win* souls, not to repulse them. He is to study to be skillful when there are no rules to meet the case. Many souls have been turned in the wrong direction, and thus

lost to the cause of God, by a lack of skill and wisdom on the part of the worker. Tact and good judgment increase the usefulness of the laborer a hundredfold."—*Gospel Workers*, pp. 118, 119.

We need to be more fully conscious of the great power lying in our hands. Souls will be won or lost by our course of action. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" 2 Cor. 2:15, 16.

It is a solemn truth that we can influence souls for life or death. Realizing that we really possess such power will cause us to pray that we may not use blundering methods, with the feeling, "Well, at any rate, I have given the warning, and the honest will accept it." Realizing that souls can be saved by a right approach and the proper presentation of the truth, we shall not be content merely to shout a warning, and trust to the honesty of the hearer for his acceptance. But because of divine schooling on *how* to "catch" men, our primary thought will be, with consummate skill, to *save* them.

LOUIS F. WERE. [Minister,
New South Wales, Australia.]

Choose Worthy Hymns

EDITOR, THE MINISTRY:

There is a strange paradox in the thinking of some when it comes to the question of music for the church. We are bold in presenting our doctrines and beliefs, and in holding to them, in spite of direct opposition from the world, but some who believe in holding to the truth at any price are complacently satisfied with a low standard for some of the selections in our church hymnals. We accept these books as though they were almost as inspired as the Bible itself, without recognizing that they contain some very cheap and tawdry hymns that should be discarded.

Would not a reformation in this matter be as pleasing to God as a reformation in dress or diet or Sabbathkeeping? Just as a minister would not use certain unsuitable passages of the Bible for public Scripture readings, so a wise leader will also avoid unsuitable hymns and tunes.

To cite a few examples. Let anyone, musically trained or not, study carefully and prayerfully the two tunes, numbers 316 and 937 in "Christ in Song," for the hymn, "Take My Life, and Let It Be." It would not require much musical knowledge to discover the superiority of tune number 937. I scarcely know of any tune more trivial and unsuitable for this inspired consecration hymn than the music of number 316. And still we continue to use it, even though we seldom sing all the

stanzas. And there is number 518, "The Cloud and Fire," the use of which the leaders in some of our institutions have forbidden, but they continue to use others far worse.

These unsuitable tunes are not morally or spiritually evil or bad. They are culturally and esthetically weak and trivial. They may not keep one out of heaven, but they surely do not beautify the life, nor inspire one to love good music.

I am convinced that if our workers everywhere would get under the burden of improving our worship services, especially in the kind of music we offer before the throne of God, there would be a change for the better in our churches. My sincere wish is that our workers will carefully study the hymns they use, so as to make this part of our services more effective and truthful in representing to others the beauty as well as the truth of our message.

H. B. HANNUM. [Professor of Music,
Emmanuel Missionary College.]

Rooting and Grounding Converts

EDITOR, THE MINISTRY:

Large numbers of new Sabbathkeepers are being added to our ranks every year, both in North America and overseas. The question arises, What can be done to hold these dear people to a steadfast love of the truth? In large city efforts, many new converts are baptized and taken into church fellowship, or referred to their home town, if they live in some place other than where the effort is held. Many more are brought to recognize and accept the faith through radio broadcasts. But how many of these do we *know* are rooted and grounded in the faith?

Thousands of laymen are energetically working to augment the efforts of the ministry. By giving Bible studies, by lay preaching, by using our literature, and by personal Christian service, they are doing their part. But too often they relinquish their interest when the new believer unites with the church. They do not know what to do beyond that point.

"Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part."—*"Christian Service,"* p. 146.

Our literature is constantly finding people. Many read themselves into the truth. Often they do not have direct contact with the church, or association with other believers. We should have a more definite program for the establishment of these new converts in the fundamentals of the faith. This is not a time to discuss whether there are more who drop out of the faith who have been brought in by laymen, or through large city efforts, or by

the radio ministry. We need to address ourselves to the important task of holding these new children of truth. Consider carefully the quarterly report sent out by the General Conference Statistical Department, observing especially the columns titled "Apostasies and Missing."

There is great need that we as minister-shepherds of the flock exercise care in welcoming new converts into church fellowship, leading them on into deeper truths by reviewing the old landmarks. They need to know what it means to walk in new light, to be dead to worldly allurements, and to be fully aware that there is a Christian growth in grace—an enriched experience in Christ.

Often when our truths have been presented in public, by either a conference minister or a lay evangelist, the message grips the new believers and they decide to take their stand. But they may not fully understand. Parts of the message may be forgotten and some subjects missed. Especially in the case of the lay preacher, who possibly lacks both time and experience, the new convert needs more help. Therefore it is important for the essential phases of prophecies, doctrines, and even practical messages, to be repeated and made clear. This is the responsibility of the worker in charge of the church or district. He, or his assistant, should do this or see that reliable laymen thoroughly carry out the plan. If this were thoroughly done, there would be fewer apostasies. We are told in Isaiah 28:10, "Precept must be upon precept, precept upon precept; line upon line, line upon line." It is just as important in God's sight, if not more so, to see that new converts are established *before* they are left as it is to start out in new efforts.

Not only are the vital points of faith to be reviewed so that new converts are established, but each one should be taught the message with its love, force, and power until he, being filled with the same urge, will pass the blessed truth on to others. Each should be trained and coached in personal soul-winning work. He who seeks to grow in knowledge and grace, and labors to bring others to Christ, will not drop out.

Each new convert should be an active Sabbath school member as well as being enrolled in some phase of church missionary work. This is the heavenly plan. There is a blessedness in this greater ministry of pastoral evangelistic work, where all work together harmoniously for the upbuilding of the cause of truth and righteousness. The prophet Daniel truly puts the whole matter in a beautiful setting: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

W. A. BUTLER. [General Conference Home Missionary Department.]

New Emphasis on Old Texts

EDITOR, THE MINISTRY:

An experienced minister, who had read Moffatt's translation of certain texts in Daniel 8 and other related chapters for the first time, was so greatly struck with the force of these scriptures that he requested the publication of some of them for the use of workers who did not have access to Moffatt's translation. We do not especially recommend this version of the Bible, for as in other translations by one man with a few advisers, there is not the safety and weight of criticism that obtains in either of the much-used English versions. However, in these particular texts we feel that the position which Seventh-day Adventists have taken on the basis of either the Authorized or the Revised Version is strongly emphasized and corroborated by Moffatt in these particular instances. We quote the words of the angel Gabriel, who was sent to make known to Daniel what the "time vision" meant, as given in Moffatt's translation:

"Understand the vision, O son of man, for it relates to the crisis at the close. . . . Come, I will let you know what is to happen during the closing days of the wrath divine, for the vision relates to the crisis at the close. . . . The vision of the evenings and the mornings which has been told is true. But keep the vision a secret, for it relates to the far future." Dan. 8:17-26.

"Now I am here to let you know what is to befall your people at the end of the ages; for the vision relates to the far future." "Some of the pious, however, shall remain pious, so as to be refined, purified, and made white, till the crisis at the close (for the appointed hour is still to come)." "And now, O Daniel, keep all this a close secret and keep the book shut as a secret till the crisis at the end; ere then many shall give way and trouble shall be multiplied on earth." "But, he said, 'Ask no more, Daniel, for the revelation is to be kept secret and close till the crisis at the close.'" Dan. 10:14; 11:35; 12:4, 9.

Surely no one who reads these scriptures can for a moment think that the time referred to could be but a few short years during the lifetime of a petty king such as Antiochus Epiphanes, who commenced to reign in 175 B.C. and died in 164 B.C. The text tells us that the 2300 years relates to the "crisis at the close," to the "closing days of the wrath divine," and the angel further states that the vision was a secret, and that it "relates to the far future," "at the end of the ages."

Moffatt's rendering of Daniel 8:14 is as follows: "The answer was, 'For two thousand three hundred evenings and mornings; then shall the sanctuary be restored.'"

J. E. FULTON. [Field Secretary,
Pacific Union Conference.]



☞ FAITH, to be substantial and enduring, must be grounded on incontrovertible fact. And to be effective, faith must be surcharged with consuming zeal.



ACCOUNTABILITY IN HANDLING MEN

WE are a small people numerically, as compared with other great religious organizations. We have comparatively few workers, and therefore we need the enthusiastic, unstinted effort of every one of these units. Offenses must needs come, and some will go out from us to walk no more with us, often to oppose us. God pity them! But woe to those who weaken, estrange, or handicap any in our small working force by needlessly discouraging men, crippling their effectiveness, and making it impossible for them to give their full service and best talent.

God holds administrators and committees responsible for the handling of men. Take an evangelist for example. He may have conspicuous gifts in gathering and holding large concourses of people to hear his message which he gives with rare effectiveness. He may actually be able to penetrate the consciousness of a large city and arrest the attention of the multitudes, so that men generally know that a Seventh-day Adventist evangelist is in town. That is a gift possessed, a result achieved, by but few.

Shall such a man—who may and usually does have certain weaknesses or oddities—be continually handicapped by the sniping of fellow workers on the side lines, or of committees who themselves could not begin to make a dent on the consciousness of that city if their lives depended on it? Suppose he *isn't* the best financier in the conference. Many—perhaps most—good denominational financiers would make a flat failure of city evangelism. Shall this worker be scolded and pommeled, or be helped as a brother? Should not his weakness be compensated for by careful counsel and watchful help?

Most workers in this cause are amenable to counsel and open to suggestion—if given in a reasonable and constructive way. They crave understanding counsel from the right sources. But real brotherly counsel is too rare a commodity. Conspicuous characters are often misjudged and estranged by their associates. Petty jealousies and nagging criticisms spring from beneath, not from above. We must love men and believe in them in order to help them. Unkind thrusts and aggravating remarks are altogether too common, but are nevertheless out of place. But such is not the charitable, the frank, the Christian, the successful way of dealing with men. As a

result, the one involved often works with a wounded heart, grieved because he is misunderstood and isolated by needless barriers. This inevitably cuts down efficiency, and such a handicap we cannot afford to tolerate in this little movement with its slender man power.

Sometimes there is recourse to ecclesiastical legislation to control a man's methods or eccentricities when the change ought to have been and could have been effected by the quiet, personal method. (Legislation against an individual, incidentally, is the method of weak men, not of strong men, who always prefer to talk things through to right conclusions.)

Yes, the art of handling and molding and holding men is a delicate one. It is the test of real leadership and administrative wisdom. We need leaders, not drivers or administrators. We need understanding counselors and sympathetic brethren as administrators. And most of our administrators are such men. They have their weaknesses and limitations, like the rest of us. But let us pray for them, support them, believe in them, work with them, help them, and treat them as we wish them to treat us.

L. E. F.

"STAKING" PROMISING MINISTERIAL GRADUATES

WE are confident that there are believers with means, who, filled with a love of this message, might not incline to give unusual sums to general funds, but who would gladly invest in young men and young women during their ministerial internship period, after their preparatory training had proved their fitness. This could be effectually accomplished by their assuming that portion of the modest stipend borne by the local and union conferences; namely, one third of the salary plus expenses for the first year (the other two thirds being cared for by the General Conference, under operating provisions), and one half of the salary, plus expenses, during the second year.

What better investment could be made in these last days than in worthy youth prepared for the ministry or Bible work, but without an opening? If fifty such believers could be found annually by the conferences in different sections of North America, thus to provide this additional number of graduates with opportunity to demonstrate their fitness for permanent service in homeland or mission field, it would turn the tide of hope for such youth,

whose eyes and hearts are fixed on entering our denominational work. It would place them in a unique way upon their honor, and inspire them to do their best to justify the confidence reposed in them, under such a provision. It would likewise change the whole complexion in a score of conferences which are financially unable to provide these opportunities, and it would close a serious gap in the steady stream of recruits that should never cease. Cannot these individuals be found? L. E. F.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Acquiring Appreciation of Music

By H. A. MILLER, *Instructor,*
Southern Junior College

THE ministration of the church service is a unit performed by many whose mutual sympathetic assistance is absolutely necessary to its proper conduct. The choir does not function separately from other parts of the church hour. Its work fuses, blends, and mingles with the other activities of the church.

Music is like the flowers that bloom, from the delicate little spring beauty to the large hardy chrysanthemum, adapting itself in its varied usefulness to all conditions and climes. The mission of music is not alone one of beauty. It also provides nutritious food for the soul. The saying, "You can't eat your cake and have it, too," is not wholly true, for you can "eat" music and still have it. It is like the meal in the widow's barrel; there is always some for the next time. Soul food never gives out. There is an abundance of it.

It would be profitable for those who have the exalted duty of ministering to the church to spend some time and effort in acquainting themselves with this thing called "music." If they would form an alliance for good with this God-given power, they would thereby reap bushels of valuable grain where now they may see only barren stalks.

One good-intentioned brother once said to me, "When the musicians are able to do as effective work with their music as did David in driving the evil spirit from Saul, we'll be ready to give more attention to the art." The experience referred to aptly portrays the peak of the possibilities of music. It is worthy of our prayerful study to endeavor to reach similar pinnacles of service. Let us not forget, however, that even David did not always succeed so well. A little farther on in the narrative we read of the two dangerous experiences which nearly cost his life.

The poison-dipped javelin of sharp criticism is still hurled at the musician who tries to

serve the best he knows how; yet the critic's cynical eye is closed to the increased spirit of worship and devotion which is produced in the hush period of listening to a well-rendered selection.

There are many meaningful references to music in the Bible. Most of us seem better satisfied when we have Biblical proof for matters under consideration. A number of references are made in the Old Testament to the important part played by music in the history of ancient Israel. Here are a few texts that will undoubtedly throw some enlightenment upon music and its connection with the work of the church. Many other Scriptural passages might be cited, but these may serve our present purpose in laying a Biblical foundation for choir or group singing.

1 Kings 10:12. Musical instruments part of equipment of "the house of the Lord."

1 Chron. 6:31. Appointed singers for the ministry of music.

1 Chron. 15:16-28. Skilled directors appointed to instruct.

1 Chron. 25:6, 7. Director and choir "for the service of the house of God."

2 Chron. 5:12-14. Music precedes manifestation of God's approval in service.

2 Chron. 20:21, 22. Music service in time of war.

2 Chron. 29:25-30. By divine command, music's part in religious service.

From these references we see how the significance of the service of music in the work of God was impressed upon the author of these accounts.

Appreciation of the work of the singers is absolutely necessary to good rendition. This should come from both pulpit and pew. When the work of the choir does not have whole-hearted backing and support, it is a reflection upon the efficiency of the pastor. He should make it his business to spend some of his time in reading about music and studying music appreciation, that the door hinges of his inner chambers may be oiled, and the dark corners lighted and ventilated. The musical part of the church service is undervalued. It is viewed too much as a customary thing that comes into the program to eat up a few minutes of valuable speaking time.

A congregation will soon follow the lead of an appreciative pastor or church elder, and before long helpful remarks from the lay members will multiply. Such an encouraging attitude will do wonders in creating interest and putting life into the choir, and in a short time it will be beneficially reflected in a higher standard of work. Encouragement is an excellent oil for choir machinery. The musical motor will run surprisingly smooth with the crankcase full of this valuable (yet scarce) oil; but the motor will kick, backfire, and overheat without it. It may take effort to

—Please turn to page 46

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

PASTORING THE INSTITUTIONAL CHURCH

By ALGER H. JOHNS, *Pastor, Sligo Church, Takoma Park, Maryland*

CHURCHES are God's appointed centers of truth in the communities. If, however, the organization of the church is faulty, if the pastor has to work with men who never agree with him—or men who never disagree with him—if methods of work cause dissension, then the very purpose of God's truth is hindered, and the light of salvation burns with an uncertain glow. The pulpit and the pew demand "master workmen," not jealous antagonists. Unity is imperative. A successful army is composed both of trained officers and of trained men. In this day when forces of evil use every means to hinder truth, the church needs special training. Trained lay members can compass a town, and the power of the message can be felt in every home. But the work must be well organized. One member cannot separate from the group and expect to accomplish much working alone.

Several methods have been used successfully to bind together our institutional organization in the Sligo church, which is composed of three distinct groups—resident, college, and sanitarium membership. Band organization in these three divisions, together with the church bulletin, has done much to aid in the work. Each division is subdivided into missionary bands which function throughout the year. Territory is apportioned in which the bands are responsible for the distribution of literature and giving Bible studies.

There is great need in our institutional churches for a definite outlet for latent religious energy, and the students form a vital part in pushing the work onward. All three divisions of the church have inaugurated evangelistic efforts, instituted needed reforms, and supported the local work as well as foreign-mission endeavor. This work has reached out into the life of the community and adjacent territory. Seven school groups are now engaged in definite evangelistic services under the leadership of the college Bible instructor. A number of branch churches have been established in various sections of Washington and its environs. Pastoral assistants for these smaller congregations are recruited from the ministerial students at the college.

Mutual necessities bind the three large divisions of the Sligo church closely together. Our weekly bulletin has helped materially in this welding process, and we consider it our strongest method of advertising. It is passed

out to friends and neighbors, and absent Sabbath school members receive it by mail. It unites our divisions in thought and labor, informs those not of our faith as to what we are doing, brings members into close Christian relationship, and helps to finance the church. A section is devoted each week to the amount of offerings received, our needs for church expense, etc. Since its inception, church expense has not been mentioned from the pulpit.

Vital Place of the Church Bulletin

A successful church bulletin, whether it be produced weekly or monthly, acts as a pastoral assistant. At times it may seem that the cost is prohibitive; yet the return in good accomplished far exceeds the cost. Sometimes a pastor feels that his work is so heavy that he cannot bother with a bulletin; but the results are well worth the pains it takes to produce it. A printed bulletin is of course the best. If the cost of printing seems prohibitive, it is possible to raise the money through business advertisements on the back page. However, this seems to cheapen the bulletin, and takes it out of the strictly church class.

Perhaps the least expensive method of producing a bulletin is to secure a mimeograph and stencil-cutting outfit. The A. B. Dick Company, Chicago, sells ready-made stencil designs especially for church bulletins. These may be copied on the stencil, and will make it a really attractive, dignified-appearing medium.

Our Sligo church bulletin is printed, and we try to make it contain a comprehensive picture of the activities of the people it represents—well balanced in social, financial, and spiritual content. It is a four-page organ. The cover, or two outside pages, is printed in large quantities, as the content of these two pages need not change from week to week. The cover may contain the name of the church and an appropriate picture, the name of the pastor and other leading officers, together with addresses and phone numbers.

The back page may contain all the names of the officers of the church, or other features. One feature that has proved of great benefit to us is the use of three blanks on this page—the Pastoral Assistance Blank, the Membership Application, and the Missionary Worker's Individual Report. Use of the latter, an exact duplication of the regular weekly missionary

reporting blank, has proved especially successful in inducing increased reports.

By printing these two outside pages in quantities, the cost is materially reduced. Only the composition of the two inside pages is changed each week. On these pages appear the daily program for the week, including current activities and the Sabbath order of service. Changes are often made in the other subject matter, designed primarily for specific purposes and special occasions.

One feature that has been effective is "Church Standards." Under this heading are the words, "What Membership in the Church Means to Me," followed by a short paragraph on some phase of our message. The Bible teaching on tithing and every other doctrine is easily and consistently brought before the entire membership in this way.

Many listen to announcements on Sabbath, but do not hear or remember them, and the bulletin proves a constant reminder. It takes the church to the home. It broadens the appeal, and more people are thus interested. God wants us to use all good available methods in His work. However, only by Bible study, much prayer, and the guidance of the Holy Spirit will the work go forward. Methods, however effective they may be, are but tools in the hands of God's workmen.

Program for Church Dedication

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

THERE are many solemn occasions in a minister's experience which require careful planning, so that the members may receive the blessings which God has in store for them. Baptism, the Lord's supper, and the marriage ceremony are sacred, solemn occasions. A church dedicatory service is also a sacred occasion, and if properly planned and carried out, will inspire greater respect for the house of God.

Those who plan the service for the dedication should never forget that it is not just another program, but that with this program the congregation will dedicate their house of worship to God, and He will acknowledge this gift and fill His house with His presence. God's dwelling place on earth is to be regarded as just as holy as God's dwelling place in heaven. There is no value in dedicating a house to the Lord if His presence is not respected.

On the day of dedication we expect the Lord to fill this house with His glory just as He did the tabernacle of Israel. The words which God spoke to Israel are still binding today: "Let them make Me a sanctuary; that I may dwell among them." We build a church for God, but by the dedication we give it to God. Then God's people will meet with Him in His own house of worship, which is holy not only on Sabbath morning, but every hour of the day, and every day of the week. A church should not be dedicated until it is free from debt. The tabernacle of Israel and the temple were unencumbered when they were dedicated. These are proper examples for us to follow today.

The program should be carefully planned well in advance of the dedicatory service. Each person should be informed of his part on the program and of the order of the service. On the day of dedication (preferably a Sabbath morning), a printed program should be placed in the hands of everyone present to avoid the necessity of announcing each person's part. Ushers should assist in welcoming the people on this occasion. It is appropriate to have several ministers present, and if possible, representatives from the union conference and the General Conference. This will add to the solemnity of the occasion. The following is a suggestive program for a dedicatory service:

1. Prelude.
2. Congregation rises as ministers approach the platform, and stand with bowed heads while ministers pray and then rise for doxology, followed by a short prayer.
3. Announcements.
4. Offertory.

PASTORAL ASSISTANCE BLANK

[The person named below]

Name

Address

Needs spiritual help	[]
Is a visitor	[]
Is interested in our message	[]
Desires literature	[]
Is sick	[]
Needs financial assistance	[]
Has clothing for poor	[]
Has food for poor	[]

Wishes to make church pledge for

Amount \$.....

Submitted by

Name

Address

(Tear off and drop in collection plate)

MEMBERSHIP APPLICATION

[This Blank MUST Be Presented in Person to the Sligo Church Clerk]

Name

Address

Church Coming From

Name of Clerk or Elder

Address

5. Congregational song.
6. Prayer.
7. Choir selection.
8. Church history and financial statement.
9. Special music.
10. Dedicatory sermon.
11. Dedicatory prayer.
12. Presentation of deed to conference by elder of church.
13. Closing song.
14. Benediction.
15. Choral blessing by choir.
16. Postlude.

The entire program should leave a lasting impression of the sacredness of God's presence in His temple. We read in the Spirit of prophecy: "To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."—*Testimonies*, Vol. V, p. 491.

Suggestive Responsive Reading

THE following form might be used as a responsive reading at a church dedication. It could be duplicated and distributed to the congregation, the pastor reading the line, "We Dedicate This House," each time, and the congregation reading the responses that appear in italics. The responses may easily be adapted to the particular church and circumstances. This could well come just before the prayer of dedication.

We Dedicate This House

To the glory and honor of God, our Father, and Jesus Christ, His Son and our Saviour, and to the praise of the Holy Spirit, bearer of life and light.

We Dedicate This House

*For worship in prayer and in song;
For the preaching of the word of God;
For witnessing by the ordinances.*

We Dedicate This House

*For missions at home and abroad;
For world-wide evangelism; and
For the redemption of man.*

We Dedicate This House

*For the integrity of the home;
For the guidance of childhood;
For the protection of the widow and the orphan.*

We Dedicate This House

To the preaching of that gospel which eventuates in true reforms, fosters true patriotism, and promotes righteousness.

We Dedicate This House

*For the fraternity of gospel relationships;
For the essential unity of the saints;
For the peace and prosperity of Zion.*

We Dedicate This House

To the interests of soul liberty, separation between church and state, and to the fundamentals of the Christian faith, holding the word of God as the sole authority in matters pertaining to life and conduct.

We Dedicate This House

We, now, the people of this church and faith, compassed about with so great a cloud of witnesses, sensible of the sacrifices of the fathers of our faith, grateful for our glorious heritage, realizing that apart from them and from us the work cannot be perfect, do dedicate ourselves anew to the acceptable worship of God, in this house now dedicated to Him; and to the constant service of mankind for whom Christ lived, died, and rose again, and to hasten His imminent second appearing.

Appropriate Texts for Funerals

IN the *Review and Herald* of May 29, 1883, we find a suggestive list of texts which are appropriate for funeral occasions, submitted by one of our early ministers, Frank D. Starr. The list, by books of the Bible, is here reproduced as an aid to our workers.

Old Testament Texts

Gen. 23:4; 50:24-26.
 Num. 23:10.
 Deut. 33:27; 13:3.
 Joshua 23:14.
 1 Sam. 12:23; 20:3.
 2 Sam. 14:14.
 Job 14:14; 14:1, 2; 14:10-12; 19:26, 27; 1:21; 3:17; 7:1; 16:22.
 Ps. 20:1, 2; 46:1, 2, 10; 49:6-9; 61:2; 89:47, 48; 119:71-75; 125:2; 144:3, 4; 30:5; 90:12; 17:19; 68:21; 23:4; 39:4, 5; 90:10; 103:15, 16; 116:15.
 Prov. 14:32; 27:11.
 Eccl. 7:2; 3:1, 2; 9:10; 12:1.
 Isa. 49:24; 25:7, 8; 26:19; 64:6; 9:13; 38:1-10; 53:4.
 Jer. 31:15-17; 49:11.
 Dan. 12:13.
 Amos 4:12.
 Nahum 1:7.

New Testament Texts

Matt. 5:4; 9:24; 16:26; 6:33; 13:43; 28:6.
 Luke 12:23; 7:12, 13; 8:52.
 John 11:35; 11:25, 26; 5:28; 14:7; 9:13; 6:40; 14:1; 17:24; 19:30.
 Acts 17:31; 24:15; 26:8.
 Rom. 6:23; 14:7-9.
 1 Cor. 15:19-22.
 2 Cor. 1:9; 5:1-4; 1:3-5.
 Phil. 1:21-23; 3:21.
 1 Thess. 4:13, 14, 18.
 2 Tim. 4:7, 8.
 Heb. 9:27; 4:9; 11:13, 39, 40; 13:5.
 James 4:14; 5:14; 1:24, 25; 1:11.
 1 Peter 5:4.
 2 Peter 3:11; 1:13.
 1 John 2:17.
 Rev. 21:4; 14:13; 11:35; 22:14; 2:11; 1:18; 3:18; 7:16; 12:11; 20:4-6; 22:2.

For the Church Bulletin

"THE Lord is in His holy temple;
 Let all the earth keep silence before Him."
*Keep silence, friend, for some have come
 To cast their care on God today;
 And some to praise from thankful hearts,
 And some, "Thy kingdom come" to pray.
 Keep silence; let Him speak anew
 To every heart—perhaps to you.*

—Watchman-Examiner.

Conduct of Indoor Baptisms

By G. A. ROBERTS, *President of the Inter-American Division*

BAPTISM represents a death and burial. When death enters the home, all is subdued and quiet. Such a spirit should characterize the place where the baptismal services are held. All voices should be hushed, and confusion avoided. When the candidate is lowered into the water, it should be done very slowly, in the same way that you would lower the casket into the grave.

It is most shocking to see the way some ministers plunge candidates into the water. Such a procedure does not add to the solemnity of the occasion, but takes away the sacredness of the act. A baptismal service may be made impressive and instructive, and should be conducted in such a way that it will contain a deep spiritual appeal to the unconverted, whether the service be conducted out of doors in a running stream, or in a building where prepared facilities are provided.

The public examination of candidates should be of a general nature, the purpose being twofold: First, that those to be baptized may publicly declare and affirm their belief and faith in the Lord Jesus as their Saviour from sin, and their belief in the fundamental doctrines of the remnant people; secondly, for the benefit of the congregation who are about to adopt the candidates as members of the church family. The public examination need be of a general nature only, and for the reasons mentioned, because no one should be brought to the hour of the baptismal service who has not before given satisfactory assurance of his conversion, and evidence that he is living the truth.

Nothing should detract from the solemnity and dignity of the occasion. To this end, woolen or other suitable baptismal robes, of nonclinging material, weighted at the bottom, should be supplied. If the service is performed in a church, as is most customary now, arrangements should be made so that the candidates do not appear in sight of the congregation until they are stepping into the water. And after they are baptized, they should rise from the water to step behind a curtain immediately as they ascend the steps. A suitable number of deacons and deaconesses should always be in the dressing rooms and on the platform to assist the candidates with loving ministry in every necessary way.

The minister should take his place in the pool first. Then the candidates should be directed into the water by a deacon or a deaconess. The music should be previously arranged for, of course. Choir or congregational singing, well directed, may intersperse the service where more than one person is baptized. The minister should assist the candidate down the

THE BAPTISMAL SERVICE

Discussions on the Conduct of

steps, and place him in such a position that when he is raised from the water, his face will be away from, rather than directly toward, the congregation. An ample supply of small towels should be within reach of the minister, with which he may remove surplus water from the candidate's face.

The words of commitment to the water may vary. A suitable form is as follows: "My dear brother —, upon your profession of faith in the Lord Jesus, I now baptize you in the name of the Father and of the Son and of the Holy Spirit. Amen." These, or other suitable committal words, are spoken by the minister as he lifts his hand for reverent silence.

When the last candidate has been baptized, it is very fitting that the minister should gesture the congregation to rise, and from the water pronounce the benediction.

This service, while requiring order and a certain amount of form, should not be performed as a task or duty, in a hurried, officious way, but should be marked by reverence of demeanor, kindness, and gentle tenderness. No quick, sudden moves or thrusts should be made. This ordinance should never be administered in a cold, businesslike manner, but in a reverent, loving way.

Candidates may be voted into the membership of the church, subject to the baptism of the hour, or they may be voted into church membership on the succeeding Sabbath. The right hand of fellowship should be publicly extended by the minister, and in a small church by the entire membership.

Outdoor Baptismal Services

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

ANY baptismal service can and should be made a most impressive and dignified rite, though there is more likelihood of confusion when the baptism is held out of doors than when it is held in an indoor baptism. Therefore the greater care should be observed when the service is conducted outdoors.

We all recognize, of course, that in baptism a person is being *buried* with Christ. A burial, or funeral service, is naturally a very solemn occasion. A baptism is really a beautiful scene to witness, if the minister carefully lowers his candidate into the water, the water thus gradually covering the entire person. This method neither excites the candidate nor makes the scene abrupt. A minister's steady, measured movements may invite a quiet reverence and

SERVICE (A Symposium) of This Solemn Ordinance

eliminate the chance of splashing the water as the candidate is lowered. The minister should take time to be dignified. Every movement should be unhurried if he is to make this service as impressive as it should be.

The singing is also very important. Much care should be taken in the selection of songs suited to the occasion. It is often difficult to sing out of doors without an instrument, and those who lead out should by all means practice together beforehand. At the water's edge, these selected few should stand close together, so that the singing may be the most harmonious. The song leader should have a clear understanding with the minister as to just when to start each hymn, thus lessening the possibility of awkward pauses while waiting for the minister to adjust the candidate. It would be better to have the minister wait for the conclusion of a stanza, than for the singers to wait for the minister. However, the ideal way is for each stanza of the hymns to be ended just as the minister raises his hand for the baptismal words. Great care should be taken that children shall not play near the water's edge, for this will detract from the spirit of the service. This can be avoided by having someone appointed to take care of the matter.

As I think of the important items involved in making this service what it should be, that it may impress others with the sacredness of the step and cause them to decide for Christ, I would list the following:

1. The Scripture reading and prayer at the water's edge, will, if planned aright, do much to eliminate confusion and bring a spirit of reverence and quietness into the service. The minister's voice should be clear and strong enough for all to hear the words spoken; otherwise there will be restlessness on the part of those who do not hear.

2. Songs that denote the experience of the baptismal candidates—that of having our sins washed away, and of giving our lives to Christ, just as we are—should be carefully selected.

3. There should be careful arrangement of the singers at the water's edge, and a clear understanding between the song leader and the minister as to when to begin each stanza of the hymns sung.

4. The minister's actions should be such as to signify that he is carrying on a sacred work. This is one of the most sacred services a minister ever conducts. I think of the ministering of the priests before the altar, and with what carefulness they must have worked and administered their duties. This same carefulness should be in the mind of the minister.

5. Deliberate, careful baptizing of the individual, signifying burial, has, I believe, much to do with making the scene impressive and implanting in the minds of the people the impression we wish them to receive.

6. An earnest prayer at the close—dedicating the candidates to the service of God, and praying for their steadfastness—closes the entire service with a sense of sacredness.

Never should one allow a baptismal service to become commonplace. It is one of the greatest events in the life of an individual. Baptism is the outward expression to the world of an inward work of God's grace. It is the gateway to heaven. This service, carried on rightly, will many times lead others to see its significance and influence them to surrender their lives to God at a later time.

Program and Order of Service

By W. P. ORTNER, *Pastor,*
Peoria, Illinois

THE names and experience of all candidates should be presented to the church board before the time of baptism. This makes for confidence in the pastor's work. Surely such a sacred occasion is rightfully entitled to a sacred ceremony. After a short sermon setting forth the significance of baptism as a saving ordinance, the candidates, who occupy the front pews, are asked to rise while the minister addresses them. He emphasizes the high standards of the Christian life and requests them to acknowledge publicly their intentions to adhere to these standards. This part of the ceremony may well serve as an inventory for the church.

The candidates are then received into the fellowship of the church, subject to baptism, which follows immediately in churches in which there is a baptistry. Otherwise this rite is administered the same afternoon. The time of examination of the candidates is the logical moment for their acceptance into church fellowship, as baptism constitutes the "door" to the church. It is fitting that the pastor extend the hand of fellowship to the candidates immediately following the vote of the church. The church elders may also join in this.

It is preferable that both minister and candidates wear baptismal robes. This lends sacred dignity to the service, and is sanctioned by the "Testimonies." "In every church, baptismal robes should be provided for the candidates. This should not be regarded as a needless outlay."—*Volume VI, pp. 97, 98.* When a church building is erected, care should be taken to have the baptistry so constructed that the candidates are not in open view by the congregation while walking to the baptistry and entering the water, or while emerging from the water and walking to the dressing

rooms. This will help to make the service impressive and unoffensive. If possible, it is a good plan to have the baptistry insulated and separated entirely from the main auditorium when the doors are closed.

Deacons and deaconesses should be present to assist the candidates. The chorister leads the congregation in a brief song service, singing one stanza of such hymns as "The Cleansing Wave" and "I Will Follow Thee, My Saviour," between each immersion. Some ministers prefer to have the pianist or organist play appropriate hymns softly during the baptismal service rather than to have the congregation sing. This plan has been found to be less awkward, as it does not interfere with the minister's work.

Before leaving the water, the minister may fittingly offer a prayer, imploring God's Spirit and blessing to rest upon the candidates. A few hymns may be sung while the minister and candidates reassemble. At this time it is impressive to read a number of scriptures to the candidates in the form of a charge. Some suggestive ones are Colossians 2:6-10; 3:1-3; Ephesians 2:10-22; Acts 20:32; Jude 24:25.

Following the reading of these texts, the minister presents each candidate with a baptismal certificate. A very attractive one is the certificate in brochure form put out by Washington Missionary College Press, Takoma Park, Maryland. It contains, in addition to the form certificate, a brief summary of our distinctive beliefs. Then follows the Communicant's Covenant, which the candidate signs. The hymn, "O Jesus, I Have Promised," followed by the benediction, fittingly concludes the service.

Preparation and Administration

By A. R. BELL, *Pastor,*
Bellingham, Washington

BAPTISM is the most beautiful rite connected with the church of Christ. In its very simplicity lies its beauty. No candidate should be hurried into baptism. Baptism should follow only where the most complete preparation has preceded it. The candidates should be carefully instructed in the faith. They should be taught the real significance of the rite—not simply "buried with Christ," but in all fullness "putting on Christ" and being submerged into His life.

Candidates should be brought before the church, and their request for baptism and full church membership be made known. A statement by the minister should be made, telling how closely the candidates have been examined. (This is to forestall foolish, irrelevant, and sometimes embarrassing questions by members.) The church should then vote them in as members, subject to baptism.

As to the rite. Prayer should be offered. Then the question may be asked: "Brother —, have you accepted the Lord Jesus Christ as your personal Saviour?" The candidate should be instructed to reply, "I have." Then the minister may ask: "Have you covenanted together with Him to walk with Him in the pathway of His commandments?" The candidate should say, "I have."

Then the minister, with arm uplifted, says, "Upon the profession of your faith in a crucified and risen Saviour, I now baptize you into the name of the Father, and of the Son, and of the Holy Spirit."

A candidate will not cause confusion in the water if he leaves himself entirely in the hands of the minister, closing his lips and not opening them until he feels the towel on his face. At the next Sabbath service, the candidates should receive the right hand of fellowship.

Evangelistic Chalk Talks—No. 3

By A. N. SHAFER, *Gospel Cartoonist,*
Binghamton, New York

HAVE you made your chalk debut yet? A wealth of material for effective chalk talks may be found among the drawings in the *Sabbath School Worker*. For an effective character-building talk, you might adapt the drawing by R.M.E. (Robert M. Eldridge), found in the July, 1934, *Worker*, page 216. Of course you will have the essentials outlined on your paper beforehand. Let the listeners suggest the materials and tools needed to build a stone structure—cement, water, sand, level, trowel, etc. As a tool or material is suggested, draw it and dwell upon it, driving home your lessons. You may give a superb sermon on character building, and it will soon be forgotten. But illustrate it with these simple drawings, however crude your art may be, and the youth will retain it for years to come.

Some may be eager to try something a little more difficult—perhaps a drawing to synchronize with a regular sermon or Bible study on the prophecies. Suppose we take a lesson on illustrating Daniel 2 with chalk. The same plan may be followed with other prophecies of Daniel and the Revelation, and certain doctrinal sermons.

For this illustration it might be better to use a larger sheet than the 24" x 36" size recommended for easel use, tacking it to the wall or a large blackboard. The drawing of the great image and the illustrations at the side, characteristic of Babylon, Medo-Persia, Grecia, Rome, and Europe, have been greatly simplified for chalk use. In demonstrating with chalk in the presence of a congregation, one must necessarily sacrifice much detail and quality to gain speed.

Some may be saying that even then it doesn't look so very simple. But by preparing the whole thing lightly in pencil beforehand, by means of the enlarged squares as outlined in a previous lesson, it really does become simple. And remember, your drawing always looks a great deal better to the people in your audience than it does to you. They are not art critics, and their minds are taken up with the points you are making, rather than with the skill and quality of the drawing itself.

You, of course, have your own individual way of presenting Daniel 2. I believe that the suggestions for illustrating can be fitted into your sermon outline without need of any real changes. Following are suggestions for one way of bringing in the drawings. Step 1 might be drawn in beforehand, but kept covered with another sheet of paper until the time comes to display it. Then when you reach that point in your sermon or study at which you quote, "Thou, O king, sawest, and behold a great image," uncover the outline of the great image, which will be immediately recognized as such. From that moment on there will be no wandering minds, for you now approach your little chalk stand, and every eye will follow you.

If you wish to make it still more effective, I would suggest that you have the image part outlined in some kind of heavy pencil or wax crayon which will show up but will not rub off. Then, with powdered chalk and a swab of cotton, you can bring out the colors of the image. Just before filling in the outlines of the head of gold, rub in yellow chalk dust with a small circular motion. With a little practice this can be applied with a smooth, even finish. Use light gray chalk for the silver, orange for the brass, black for the iron, and brown for the clay. This could not be

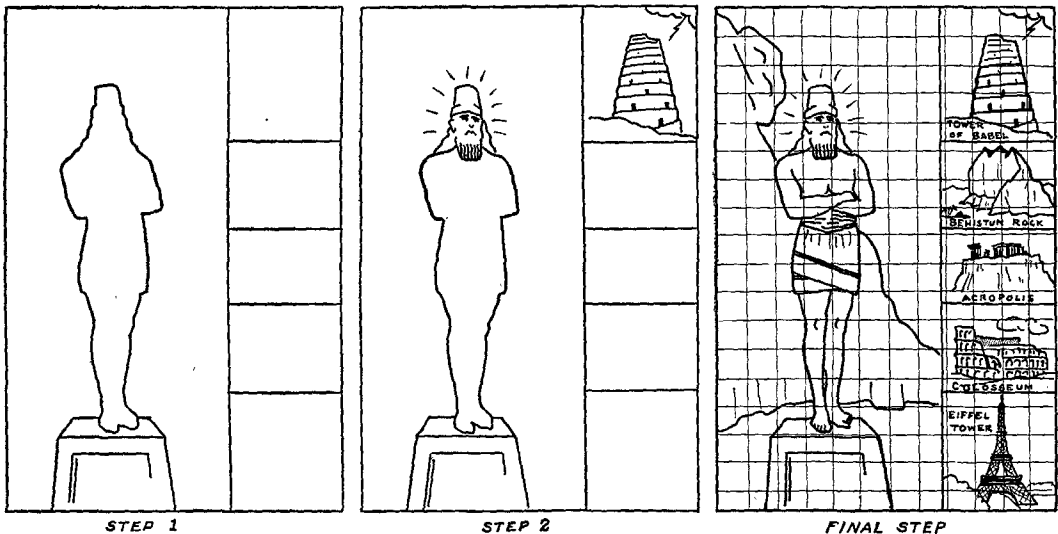
done if the image were first outlined with the black chalk, which would rub and smear.

I would do the drawing of the head and each succeeding part while dealing with the interpretation of the image, rather than while giving the initial description. As you draw, you can show how Babylon was truly a golden kingdom. And as you tell briefly of the origin and history of Babylon, you can be drawing the tower of Babel to the right if you wish to embellish the prophetic outline. This part depends on the skill of the speaker.

Continue each step in a similar manner, taking the kingdoms one at a time. Be sure that you do not block your drawing so that your audience cannot see what you are doing. Stand at the side as you work, and be careful of your voice, for you are not facing those whom you are addressing. One usually needs to raise his voice a little, in order that all may catch each word.

The scene for Medo-Persia is the famous Behistun Rock, in Persia, which gave scholars the key to the ancient Assyrian and Babylonian languages, even as the Rosetta Stone gave the key to the ancient Egyptian language. It consists of a record of the acts and the genealogies of Darius I, inscribed on the high, smooth limestone cliff of the mountainside. It is written in cuneiform in the Persian, Susian, and Babylonian languages. This was chiseled into this 1,700-foot cliff about 500 B.C., and was deciphered in 1835-45 by the great scholar, Sir Henry Rawlinson.

One readily recognizes the Acropolis at Athens with its ruins, and the Colosseum of Rome. The Eiffel Tower of Paris is chosen to typify the ten kingdoms, or modern Europe, because it is as widely recognized as anything we might select. The great stone out of the mountain is drawn for the climax.





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

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

OUR MEDICAL WORK FROM 1866 to 1896—No. 8

Pioneer Days of Medical Missionary Administration

IN a previous article we briefly presented a few historical facts concerning the establishment of our first sanitarium and its struggle for existence. To fully appreciate the perplexities that confronted these early denominational leaders in fostering this medical project, it is necessary for us to review more in detail some of the steps in the development of our general medical work and its relationship to the work of the church as a whole.

A problem that early confronted medical workers was the fact that the State of Michigan had not yet made provision for philanthropic or health institutions as corporate institutions. Contacts were made with the State department, and on March 13, 1867, the Michigan Legislature passed an act providing "for the formation of corporations for the establishment of health institutions and imparting instruction in the principles of hygiene . . . in compliance with the provisions of an act entitled, 'An Act to Authorize the Formation of Corporations for Mine Smelting or Manufacturing Iron, Copper, Mineral Coal, Silver, or Other Ores or Minerals and for Other Manufacturing Purposes.'"

It may seem inconsequential to the casual reader that our first institution was chartered under a mining act, but apparently it was largely that act serving as a precedent that caused these early pioneers to think it necessary for them to have stockholders and to pay stockholders' dividends for their investment, even in a philanthropic organization. The matter of paying dividends to stockholders was afterward corrected, as related in our former article, but the relationship of these institutions to stockholders remained intact, and brought about some of the greatest perplexities with which the brethren had to deal in later years.

Another problem was the fact that a corporation could secure a charter covering a period of only thirty years. Thus it was that in 1896 a new charter for the institution was required, which brought about the organization of the Michigan Sanitarium and Benevolent Association. Prior to this, in the General Conference session of 1893, the S. D. A. Medical Mission-

ary and Benevolent Association had been organized, and the International Health and Temperance Association, which had formerly cared for the health education and missionary work in the denomination, was merged into this larger association.

In the International Medical Missionary and Benevolent Association, the board of trustees or board of directors were to be elected by the stockholders. The constituency of this newly created organization, in addition to the stockholders, would include the Seventh-day Adventist General Conference committee and the presidents of American and overseas Seventh-day Adventist conferences. The only difference in the vote accorded stockholders in the old sanitarium corporation and the new was that stockholders were not permitted as many votes each as they had shares. Each stockholder was allowed but one vote. The remainder of his share votes were to be allotted to individuals authorized officially by him as proxy voters.

In the plans for the new association, a change had taken place in the personnel of the controlling body of the medical missionary activities of the church. In the old charter of 1867 we read, "Any person keeping the commandments of God and the faith of Jesus Christ may become a shareholder in this institute on the payment of \$25 into its treasury, and such persons may hold as many shares as they shall thus purchase, and for each and every share held by them they shall be entitled to one vote in all of the business meetings of the stockholders." Only those could vote by proxy who would sign a writing "certified by the elder or clerk to which such person belong."

In the new charter of 1896 (ratified by the State in 1897) we find no statement which would protect the constituency from the possibility of so developing that a majority of its members would not be sympathetic with the denominational point of view and its purposes in the maintenance of a medical institution. Instead, the declaration of principles which the stockholders of 1896 were required to sign simply declared their belief in God, in the Bible as the inspired word of God, and in the

principles of the Christian religion. The 1896 Year Book of the S. D. A. Medical Missionary and Benevolent Association gives us a better understanding of the responsibilities of this Association and the far-reaching extent of the work involved in such control:

"Resolved, That we hereby organize ourselves into an association to be known as the Seventh-day Adventist Medical Missionary and Benevolent Association. The objects of this Association shall be to erect and manage homes for orphan children and for friendless aged persons, also hospitals and sanitariums for the treatment of the sick poor and others, the same to be either self-supporting or supported in whole or in part by funds secured for the purpose; to establish dispensaries in cities, medical missions at home and abroad, visiting nurses' work, Christian help work; to educate missionary physicians and nurses; to provide for the needy poor; to promulgate the principles of health and temperance; and to do good in a variety of ways, independent of denominational or sectarian interests."*

It is evident from the records that the relationship of the various medical activities to the primary objective of the church created considerable discussion. In a joint meeting of the General Conference Committee, called by G. A. Irwin, president of the General Conference, and the International Medical Missionary and Benevolent Association (called by Doctor Kellogg, president of the Association), which convened in Chicago in 1897, Doctor Kellogg endeavored to define the relationship between denominational and undenominational work. There seems to have been confusion in the minds of many as to the meaning of sectarian acts as relating to the work of an individual Christian and that of a corporate body. The question was repeatedly asked, How can we have an undenominational side of the work? It seemed sometimes that as these discussions continued, common agreement would be reached by all. Again, in some instances, the discussions would cease by the statement of some individual who endeavored to explain the indefiniteness of the chasm between the two philosophies of thinking. In one of these meetings W. W. Prescott made this very pertinent statement:

"To get a man free from sin and teach him how to live in harmony with God's law is the work of both the minister and the physician. And when each understands what his work is, both will understand that there is only one work and that they can work side by side, each helping the other."

At another time Professor Prescott stated his conviction that the doctrines of this message—the Bible, the sanctuary, the nature of man, etc.—had a close connection with the health principles which should restore the sick to health. He stated further that if one principle is omitted in our teaching, then only a part of the message is given instead of the whole. It should be noted here that these

*In the latter part of 1897 the name of the association became known as the International Medical Missionary and Benevolent Association. We find no record authorizing this change.

were not new issues, for as early as 1881 the constituency of the Health Reform Institute had appointed a committee of three, with Doctor Kellogg as chairman, to bring in a report of a plan for reorganization more like that then governing the publishing and educational work. The available records indicate that this committee made no report, or if they did, no change was effected.

In reading these historical statements, many of which we cannot include in this short discussion, we understand more clearly how easy it was for the type of organization formed by those early pioneers to be detrimental to the best interests of a united work. It was in connection with such a situation that testimony after testimony reached the leaders in the nineties, relative to the unity of the work, urging them in some messages not to "make the arm the body," and then again urging these same leaders to remember "that the arm was a very definite part of the body."

Problems of Dual Control

Another question which arose as the International Medical Missionary Association grew in power and had branches throughout the world field, pertained to the administrative control and the relationship to the local field to which it looked for support. It must be remembered that the actions taken by this association were not subject to ratification by the general or local conference. However, money for this "undenominational" work was secured by soliciting church members through the literature published by the association and through personal appeals for financial support.

We can hardly say that any one individual was at fault for the basic weaknesses in the organization of our early medical work, but we do know that similar types of dual control and divided administrative responsibility have proved a perplexity in many lines of endeavor. Perhaps an analogous situation was found in the early days of our country in the introduction of public-health work into the school system, when there was considerable concern whether medical workers coming into the public school of any system should be under the direction of the superintendent of schools, or under the direction of the Board of Public Health of the municipality in which the school was located. Hoag and Terman, in their book "Health Work in the Schools," state that such dual control "inevitably leads to conflict between the board of health and the educational authorities." A single control by the organization in which the worker operates means slower progress sometimes, but eventually results in a greater progress for all.

It was evident at times during the latter part of the nineteenth century that efforts were put forth by both the conference and the medical leaders to reach a common understanding of the plan for the supervision of medical work-

ers in local conferences. The fact, however, that the leadership of the medical work contended that the work was unsectarian and undenominational, and that the health work carried on within the conferences was not to be connected with evangelistic activities, brought perplexity to those who seriously endeavored to find a way in which these two lines of activity could be closely associated. Today, as we read again certain messages from the pen of Ellen G. White, we recognize the pertinency of the following quotations:

"Medical missionary work is in no case to be divorced from the gospel ministry."

"The medical missionary work is the gospel in illustration. But God did not design that the medical missionary work should eclipse the work of the third angel's message. The arm is not to become the body."

"Both home and foreign missions should be conducted in connection with the ministry of the Word. The medical missionary work is not to be carried forward as something apart from the work of the gospel ministry. The Lord's people are to be one. There is to be no separation in His work. Time and means are being absorbed in a work which is carried forward too earnestly in one direction. The Lord has not appointed this. . . . The two lines of work must not be separated. Satan will invent every possible scheme to separate those whom God is seeking to make one. We must not be misled by his devices. The medical missionary work is to be connected with the third angel's message, as the hand is connected with the body; and the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry."

Pacific Union Medical Organization

Coming back, however, to the problem of organization, which was a deeper-seated difficulty than that of cooperation of individuals, we find that the beginning of our present plan of organization was largely pioneered in the development of the organization for the Pacific Union Medical Missionary Association. Elder A. T. Jones was at that time the president of the Pacific Union, and he was asked in the General Conference session of 1902 to report to the committee the plan of organization that he had effected on the West Coast. This report was published in the February 24, 1903, issue of the *Advent Review and Sabbath Herald*. Prefacing the complete report, Elder Jones indicates that the change of organization from that which was in effect in the International Medical Missionary and Benevolent Association had been made in harmony with testimonies which had repeatedly indicated "that the form of organization of the medical missionary work was in certain vital points defective." He said, "This required that this board should search for original principles as the basis of the organization that it was appointed to effect."

In the year 1901 there had been a reorganization of the General Conference based on the principle of local self-government. The General Conference had pushed back to the unions all that could be done by union conferences;

and the union conferences in turn had pushed back to the local conferences all that could be done by the individual conferences; the conferences had pushed back to the respective churches all that could be done by individual churches; the churches had pushed back to each individual Christian all that could be done by him; and the individual Christian had pushed back to God all that could be done in and through the individual Christian by God. On the basis of this principle of organization, the brethren on the Pacific Coast had gone about to organize the Pacific Union Medical Missionary Association. The preface to their preamble read, "Where the burden of labor rests, there rests the weight of control." In concluding the plan of organization, it was stated:

"In short, the Medical Missionary Association shall be essentially of the church, simply the church itself at work in medical missionary lines, just as schools and colleges represent the church at work in intellectual lines, and the churches and conference the church at work in evangelistic lines. The sanitariums shall be instrumentalities of the church, just as are schools, tract societies, etc. The physicians, nurses, etc., shall be regularly licensed by the conference as church workers, the same as others."

Quoting from this same report by Elder Jones, we find a statement read by him from a testimony of Mrs. White's during those days of perplexity in the early struggles of organization in this denomination:

"To the leaders in the medical missionary work I must say that no one is to claim kingly power over God's heritage. God's people are to be under Him, and Him alone. There is one Shepherd and He has one flock. The Lord knows the future, He is the one to be looked to and trusted in to guide and guard and direct in the future development of the various branches of His work. For several years I have been warned that there is danger, constant danger, of men looking to men for permission to do this and that instead of looking to God for themselves."

To this very excellent report Elder F. M. Wilcox made the following comment, "I am glad to see our organization finding its source in God's unit." After the report by A. T. Jones, Elder W. T. Knox made this motion:

"That the constituency of the Pacific Union Medical Missionary and Benevolent Association be composed of the executive committee of the Pacific Union Conference, the presidents of the local conference medical missionary and benevolent associations, medical superintendents of all sanitariums in the territory, one representative from every 500 members in every local conference, the managers of the food factories in the territory, and such delegates as may be present from the International Medical Missionary and Benevolent Association, not to exceed ten."

The funds for the operation of these medical missionary endeavors were to accrue from the tithe of the income of local enterprises, both State and union associations.

There is abundant documentary evidence that the difficulties of those early years were not difficulties between individual men, but between great principles, although personalities often accentuated the problems created through unsound organization. In 1906 the General

Conference Committee made the statement that the false religious philosophies which began to be promulgated, constituted "but a part of the difficulty. Plans of organization and administration have been urged upon the denomination which would make the medical missionary work the body instead of the arm, and give to a central board of management and to a single individual a controlling, dominating power which would utterly pervert God's plan of organization."

How grateful we should be today that our early leaders were enabled to stand firm to the purpose for which this denomination was founded—the giving of the gospel of salvation to a world of men and women whose sin-sick souls need both physical and spiritual restoration. We, too, must recognize that the "medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete."

K. L. J. & H. M. W.

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S.D.A. Medical Students in China

By C. L. DALE, M.D., Shanghai
Sanitarium Clinic, China

This article from Dr. Charles Dale regarding the medical training of our Chinese young men in Shanghai will be of interest. Doctor Dale is associated with our medical work and is also a member of the faculty of St. John's University. While in China last year we had a most cordial and helpful meeting with the president of this university and the deans of the various departments. Our denominational arrangement with the university, whereby S.D.A. young men can attend with Sabbath privileges and other considerations, has been very satisfactory and mutually agreeable. Doctor Dale is professor of pathology at the university and a highly respected member of the faculty. I was greatly impressed by the personality, keenness, and devotion of the seven young men whom I met. I am confident that these prospective physicians will give strength and influence to our medical work in the China Division.—H. M. W.

MEDICAL education in China has had a slow but steady advance. About thirty years ago when Dr. J. C. McCracken, now Dean of St. John's Medical School of Shanghai, came to China to help start a mission medical school, he was told that if he could gather four full-time professors to his teaching staff, he would have the best school in China.

The changing and unsteady governments of the country made the establishment of national or provincial controlled schools quite impossible until the present regime. Therefore much of the medical education, as well as other higher types of education, has been carried on by mission schools. Until recent years many of the medical schools have been little more than a hospital with a meager staff, doing the best they could to give a few students some of the rudiments, together with as good a hospital training as facilities would permit. Such a training, however, was far superior to that of the typical native doctor, usually a man nearing middle age, who simply went to the local magistrates and said, "I pronounce myself a physician." He would thereupon put up his shingle and start needling, herb dispensing, etc., and was supposed to be able to diagnose any ailment by the procedure of palpating each radial pulse.

Prior to the present Sino-Japanese conflict, the National Government had established rules of education which were designed to bring the condition of all schools to a much higher standard. A minimum of a \$150,000 endowment and yearly operative fund was made a requirement in order for a medical school to receive national recognition. Requirements for equipment, hospital facilities, and teaching staff were also made. Several national and provincial schools were established on the basis of these standards. Various missions began to consolidate in order to meet the requirements, for a single mission organization could scarcely raise the necessary funds alone. A few good schools have been the result.

In the spring of 1937 the China Division considered the problem of medical education for our nationals in China. In view of the required large financial outlay, together with requirements regarding equipment and staff, the establishment of a school of our own was considered impossible. Affiliation with another school was then sought for. After investigating a number of mission schools, an affiliation plan with the well-established St. John's University Medical School in Shanghai was worked out. We were to furnish two of our doctors for the teaching staff, and pay a yearly proportionate subsidy. In return, we could enter six students in the freshman class each year. No classes were to be held on Sabbath, and we were to have our own dormitory in which our students could be by themselves, and be under our own religious influences.

In the fall of 1937 we entered five students in the first year of their course despite the fact that the war was then raging in Shanghai and our people were being subjected to very trying circumstances. A suitable hostel was arranged, and our students were made as comfortable as crowded war conditions would permit.

We are now in the third year of the medical affiliation. We appreciate the cooperation of the university. Since Sabbath classes are not held, our students do not lose any schoolwork. I have appreciated my teaching contact in the medical school, and have found the faculty to be an earnest group with high mission ideals.

Those of us who have followed our students along in their course so far have only praise and admiration for their fine spirit. They consider themselves pioneers in our denominational medical education in China, and seem determined to set a high standard for those who follow after them. They willingly take part in Sabbath services, young people's meetings, and evangelistic efforts.

Some are talented speakers, others are good musicians, and in all, these students have exerted a good influence in our Shanghai churches. We are endeavoring to hold before them the true principles of medical evangelism, and on numerous occasions they have demonstrated their enthusiasm in this direction. Recently a stabilizing step was taken to locate their dormitory rooms in the home of Doctor and Mrs. Dalbey. Doctor Dalbey is a Seventh-day Adventist dentist. Here the students will be benefited by the atmosphere of this solid Adventist family who have been in the faith for many years. At the present time Doctor Dalbey is sponsoring an evangelistic effort in a tent pitched on his own lawn, and our students are taking an active part in his meetings.

We have a large medical work in China. Our institutions are scattered from north to south and from east to west in this great land. However, numerous other small dispensaries and medical units should be established. We

must have nationally trained Chinese doctors and nurses with which to provide adequate staffs for these institutions. We should provide our own postgraduate center for both doctors and nurses. Other missions are having success in the interior with mobile medical units. Thus excellent opportunities for teaching health principles and preaching the gospel could be developed.

China is a vast land. There are many thousands of villages and towns which have never yet seen a Western-trained physician. Here are five hundred million people, most of whom know nothing about the modern health principles of hygiene, diet, etc. What a challenge to our medical evangelistic program! We are glad that we can report progress in the training of our Chinese nationals for this great cause.



Association Notes

We recently received a very interesting article from the pen of Dr. H. E. Hargreaves, of Iran. This will appear in an early issue. We are taking the liberty of adding the following words from his personal letter which tell of his safety and earnest dedication to the work of carrying the good news of the gospel to the people of Iran. In addition to his medical practice, Doctor Hargreaves is the superintendent of the Iran Mission. He writes: "I am glad to say that we are all well and safe here in this neutral country. God has given us enough and to spare for our daily needs, and all we ask is that we may be permitted to stay here and carry on the work which has been begun. We wish that we could end our article with a report that thousands are accepting our message and obeying it. This is, unfortunately, not so, for men's hearts seem as dry and sterile as the deserts in which we live. Many listen, some assent, few accept, and fewer still obey. However, if we do our part, we are assured that God's Spirit, in His own time, will water the seed, give the harvest, and finish the work."

ALTHOUGH we would not want to go in strongly for "testimonials," yet we appreciate having them from our readers, and feel that it is of interest occasionally to know how other M. M. A. members regard *THE MINISTRY*; hence we are quoting two brief excerpts from current letters:

"I receive *THE MINISTRY* each month. I find it very helpful, and would not want to be without it."

"*THE MINISTRY* has made many of my spare moments quite enjoyable. I like this magazine better than most of the publications I take. The articles are full of food for thought, are well written, and are right to the point."

AVOID NARROW VIEWS AND DEFICIENT DIETS—2

By G. K. ABBOTT, M.D., *Medical Director,
St. Helena Sanitarium, California*

DISCARDING all dairy products and eggs is another extreme which a few overzealous persons have in the past advocated. Fortunately the large majority of Adventists have used good sense and moderation in this matter. Milk and butter from diseased animals readily transmit infections, some of a very serious nature. This is one side of the matter, and a very important one. It is recognized by all that inspection of dairy animals and government restrictions are necessary and legitimate. With the increase of knowledge regarding the transmission of infectious diseases by milk and dairy products, the matter has assumed large proportions. Streptococcus infections of a variety, tuberculosis, undulant fever, scarlet fever, and other infections are communicated, sometimes in epidemics of considerable extent.

Dr. Edward Rosenow found in one army camp during the World War a large epidemic of mumps which he traced directly, through a shipment of cheese, to a certain cheese factory and dairy, where there were cows with an udder infection. The epidemic stopped promptly when the food involved was destroyed and the source cleaned up. Epidemics of undulant fever are usually traced to uninspected dairy animals. The increase of disease among animals makes pasteurization or boiling of milk a necessity. This increase of disease was spoken of originally in a personal testimony, but one which is applicable to all who may live upon an impoverished diet.

"The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. Wait till the Lord prepares the way before you."—*Counsels on Diet and Foods*, p. 206.

The expression in this statement, "and thus afflict yourself with death," is one that will bear some study. Is it really a serious health matter to discard all dairy products and eggs? In the case referred to it led to a most serious blood-deficiency disease, at that time invariably fatal, which was relieved with a return to health when the instruction given was followed. Part of this instruction is most interesting from the standpoint of food research carried on during the last twelve years, nearly thirty years after the time it was first written. The Testimonies on diet and foods were nearly all written long before the days of the scientific research which has verified their

truthfulness and accuracy, but it has verified them, and in no case has a single statement been proved false. This was the instruction given in 1901:

"You must not deprive yourself of that class of food which makes good blood. . . . When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked and raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary to your system."—*Id.*, p. 204.

The disease in question (anemia) has been found to be due to a deficiency in the liver function. The liver is the largest storehouse of vitamins of all the organs of the body. Both animal and fish livers contain vitamins A, D, and G in large amounts, and all or nearly all parts of the B complex which accompany vitamin B or B₂. These vitamins are also found in good supply in eggs. It is known that normal liver contains substances which have to do with blood formation, preventive of both pernicious and secondary anemias, and while these have not as yet been entirely identified as to their chemical formulas, yet the foregoing stated definite facts are known.

Just why eggs should have been advised both cooked and raw in this case may not be entirely clear, but it is significant that a certain degree of heat separates vitamin G (B₂, now known as riboflavin) from vitamin B₁, because it is resistant to heat, while B₁ (thiamin chloride) is destroyed by a high degree of heat. It is also known that an absence of parts of the B complex, of which there are six or more fractions, is often associated in human deficiency diseases, and that these parts are found abundantly in the foods which prevent these diseases. Vitamins A, B, G, and E are found in good quantities in milk; and vitamins A, B, D, and G are found in eggs in large measure.

Two parts of these instructions are significant as revealing nutritional facts entirely unknown to science at the time they were written in 1901, though they both may not have direct application to the blood disease under consideration. The first of these statements reads, "Eggs contain properties that are remedial agencies in counteracting certain poisons."—*Id.*, p. 207. In addition to the more commonly known effects of vitamin A in controlling the reproduction, development, growth, structure, and function of all the epithelial tissues of the body, another one was discovered by Mellanby. This effect is stated briefly in a review on vitamins which appeared in the

* Scientific discussion to be read in connection with Section XI, "Extremes in Diet," pages 195-213 in "Counsels on Diet and Foods."—EDITOR.

Journal of the American Medical Association of June 11, 1932, and was later reprinted in book form.

"The experimental researches of Mellanby have shown that diets containing a large amount of cereals and deficient in vitamin A or carotene, when fed to young puppies, caused degeneration of the spinal cord in the form of demyelination of the nerve fibers. Moreover, it was definitely established experimentally that the effect of the neuro-toxin of ergot and cereals is neutralized by this vitamin."—98:2059.

Embryologically the spinal cord is derived from epithelium; hence the relationship of vitamin A to it. This spinal-cord degeneration is especially notable when vitamin A is withdrawn at the time of weaning. Now vitamins are not considered antidotes to poisons; they are related to disease by deficiency or absence. Here, however, is an effect scarcely distinguishable from that of a neutralizing or counteracting agent. Not only does this property of eggs (vitamin A) neutralize or counteract the effect of the nerve poison of ergot (smut on grain), but it appears to counteract the nerve poison of a diet high in perfectly good cereals. This main effect of vitamin A in unbalanced diets was later confirmed also by Hughes of the Kansas Agricultural Experiment Station (1928), Elvehjem and Neu of the University of Wisconsin (1932), Krauss of the Ohio Agricultural Experiment Station (1932), and Zimmerman and Cowgill of the School of Medicine of Yale University (1933). Vitamin A is one property of eggs, vitamin D is another, and relative to this we have also another counteracting effect on the poisons of a diet excessive in cereals.

"Soon after Mellanby's original announcement of the discovery of the dietary cause of rickets, he made a second startling statement to the effect that cereals, especially oatmeal, not only do not contain vitamin D, but do contain some definite anticalcifying substance. Continuing his work on dogs, he found that on a diet which was deficient in vitamin D, when other dietary and environmental factors remained the same, doubling the amount of cereal made the rickets distinctly worse."—*J.A.M.A.*, 99:307, July 23, 1932.

This particular counteracting agency may or may not have a direct effect on the blood disease in question, but here again is a poison found in perfectly wholesome cereals, which is counteracted in its harmful effects by vitamin D, a nutritional property of egg yolk. Calcium has a far wider effect in the system than just that upon bones or in preventing rickets, and two of the most notable of these effects are in relation to the nervous system and the muscles, especially the automatic rhythmicity of the heart muscle. Elaborating upon this research by Mellanby is the further investigation into the nature and source of the poison which is neutralized by vitamin D, which vitamin controls the metabolism of calcium throughout the body, and particularly the absorption and elimination of calcium and phosphate.

"Recently Mirvish, by methods similar to those of Mellanby, has obtained from oatmeal an extract which will lower the blood calcium of rabbits thirty per cent in from twenty-four to forty-eight hours after intraperitoneal injection, with a return to normal in approximately seventy-two hours."

A further fact which shows that vitamin D—whether from eggs or other sources—counteracts certain poisons, is found also in the work of Mellanby.

"Mellanby himself was the first to show that the anticalcifying effects of cereals or cereal extracts may be completely nullified by supplementing the diet with adequate amounts of vitamin D in the form of cod-liver oil, egg yolk, or irradiated fats, or by irradiating the animal, or even the cereal itself. One immediately calls to mind the fact that whole races of people, notably the Highland Scotch and many peoples of the Orient, have lived for generations on diets consisting largely of cereals. The Highland Scotch, particularly, have been a sturdy race, noted for their fine physical development. Their diet has, however, been well calculated to overcome the deficiencies of the cereal, since it has contained an abundance of milk and fish. In tropical countries the sunlight undoubtedly performs the same function."—*The Vitamins*, 1932 ed., p. 151. *A.M.A.*

We have, therefore, at least two properties of eggs which counteract certain poisons found in perfectly wholesome food—the grains (oats, corn, barley, rye, rice, and wheat). Breads and cereals constitute a large part of the diet of vegetarians; so these poisonous acids are present in relatively large amounts, and without milk, cream, butter, or eggs in the diet there is an unhealthful deficiency of vitamin A and practical absence of vitamin D, leading to serious malnutrition. With the absence of fats of this character (butter fat and the fat of egg yolk), even the carotene of green and yellow fruits and vegetables cannot be adequately absorbed, so that vitamin A, made in the liver from the carotene of plant food sources, is also deficient. In countries of fog, smoke, or dust, little can be expected from the ultraviolet of sunlight by which vitamin D is formed in the body itself.

"Wilson, Das Gupta, and Ahmad studied the influence of the fat content of the diet in relation to the absorption of the carotene of raw carrots or of cooked spinach in an adult human subject. They found that only about 50 per cent of the carotene was absorbed when the diet was devoid of fat, whereas, from 80 to 90 per cent was absorbed when the diet contained moderate amounts of fat."—*The Vitamins*, 1939 ed., p. 113. *A.M.A.*

—To be concluded in August



"WHY, too, should not a young man be ambitious to amass a capital of health upon which he can draw, in case of emergency, without danger of bankruptcy or even of protest? . . . Let the young man, then, remember that for every offense which he commits against the laws of health, nature will bring him into judgment. However graciously God may deal with the heart, all our experience proves that He never pardons stomach, muscle, lungs, or brain."—*Horace Mann*, in *"How to Live,"* 1865.

Demonstration Health Talk

Adequate Dietary—No. 1

PURPOSE: To present a series of discussions which deal briefly with the essentials of an adequate diet. The sources, functions, amounts, and relationships of the foodstuffs, embracing (1) *proteins*, (2) *fats*, (3) *carbohydrates* (starches and sugars), (4) *mineral salts*, and (5) *vitamins*. These will be presented and discussed in the order named.

1. Proteins—Nitrogenous Foods

1. DEFINITION.—A class of important food compounds found in nearly all vegetable and animal products. Composed chiefly of carbon, hydrogen, oxygen, nitrogen, sulphur.

2. FUNCTION AND COMPOSITION.—The term "protein" is taken from the Greek word meaning "first." Proteins take first place, for there is no known life without them. Proteins are essential constituents of every cell of the body. Proteins supply the material for construction, growth, repair, and maintenance of tissues and structures. In plants, they are formed from inorganic materials of the soil and air. The animal organisms receive them in food, digesting, assimilating, and metamorphosing them. Proteins are highly complex substances. The elements are arranged in many forms.

3. BIOLOGIC VALUE.—All proteins consist of "building stones," or amino acids. The nutritive value of proteins depends essentially upon the amino acids contained in each type, and their quantitative proportion. There is considerable difference between individual proteins in their function and value to the body.

4. KINDS OF PROTEIN.—For practical purposes there are two main classes:

a. *Complete*.—Those proteins that maintain life and provide for normal growth when used as the sole protein food. Examples: Proteins of milk, eggs, soybeans, and most nuts.

b. *Incomplete*.—Those proteins that are incapable of maintaining life or supporting growth when used as the only source of protein. Examples: Most cereals and legumes.

Classification cannot be made too rigidly, as proteins—or more strictly, the amino acids—of one may supplement those of another. There is absolute necessity for a daily optimum intake of protein of good quality. This is highly important for the vegetarian.

5. AVERAGE DAILY REQUIREMENT.

- Influenced principally by person's age.
- Requirement increases markedly during growth. Decreases during later years of life.
- For adults, two thirds to one gram per kilogram (2.2 lbs.), or about 10 per cent

of the total caloric intake is standard.

- For children, 10 to 15 per cent of the calories, or two to three grams per kilogram of body weight.

e. Stunting of growth and disease is associated with an insufficient intake.

f. Excessive intake is associated with degenerative disease of the kidneys and blood vessels. Excess protein is not stored in the body; energy fraction is split off and the remainder is excreted in the form of wastes.

6. DISPLAY. (By charts or by servings of foods.)

Protein Content in Average Servings of Foods

Soybeans	1 cup	26 grams
Cottage cheese	½ cup	15 grams
Lima beans	1 cup	12 grams
Nutmeat	2 ounces	11 grams
Navy beans	1 cup	10 grams
Milk	1 glass	7 grams
Buttermilk	1 glass	7 grams
Peas, fresh	¾ cup	7 grams
Egg	1	6 grams
Peanuts	15 nuts	6 grams
Almonds	10 nuts	5 grams

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H. M. W.

Consolation

By T. E. Hirst, *Middleboro Sanitarium*

In darkness drear? No, I have sight.
My Saviour gives me wondrous light.
No shadows dark, no valley deep,
But evermore my Guide will keep
My way, and I shall walk as one
Who sees beyond this earthly sun,
In visioned splendor of the way
Where shines the light of God's own day.

No pain but what He also bore,
No bruises like the thorns He wore.
And when I weep, His tears divine
Are mingled with those tears of mine
He suffered, and my suffering
Is such a lesser, smaller thing.
The sweetest, richest bliss I share
When Jesus helps the pain to bear.

No loss has ever been my part
But that my Lord within my heart
Enriches me with greater wealth
In blessings of His love and health.
I am so rich, eternity
Will not suffice to count for me
The gifts which love did freely give,
That I might ever with God live.

No shame e'er heaped upon my head
Will equal aught of what was said
When Jesus died on Calvary,
And bore the cross of shame for me.
Each bitter thing I count a joy,
Each taunt or hate that may annoy
I count a joy when love has stirred
My heart by whisp'ring His sweet word.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

FANTASTIC THEORIES AND INTERPRETATIONS

By J. C. STEVENS, *Pastor, San Diego, California*

ALL kinds of illusory theories are afloat today in the religious world, springing from farfetched and fantastic interpretations of the Scriptures, especially of the prophecies of the Bible. Many interpreters seem to follow no fixed or reasonable rules of Bible interpretation, and so their strange theories are the product of private interpretation of God's Holy Word.

One of these theories, which is quite popular today in the Fundamentalist branch of Protestantism, is the secret coming of Christ, commonly called "the rapture." This rapture, we are told, introduces a period of seven years, at the beginning of which a world prince, antichrist, or the "beast-king"—as one prophetic expositor calls him—will enter into a league with the Jews, guaranteeing to protect them during that seven-year period. As a direct result of this league, the magnificent temple which the prophet Ezekiel saw in vision will replace the mosque of Omar, now occupying the ancient temple site. This will be followed by resumption in the new temple of the ritual of the ancient sanctuary service.

In the midst of this seven-year period, the world prince, or antichrist, is to repudiate the covenant which he made with the Jews, and thereby cause the sacrifices and oblations to cease in the temple. The "beast-king" will then force the Jews, as well as the people of every nation, to worship him. The breaking of the league with the Jews by the beast-king in the midst of the seven years marks the beginning of the time of trouble of Daniel 12:1, and the tribulation of Matthew 24:21, which lasts three and one-half years, at the close of which Christ comes in power and great glory, destroys antichrist, or the beast-king who has taken his seat in the new temple of Jerusalem, and sits there Himself upon the literal throne of David which He restores. This event marks the beginning of the millennium. The Jews en masse accept Christ as their Messiah and their King, and with the Jewish nation now restored as the people of God, Christ uses them as His special evangelistic agency in preaching His gospel to all the Gentile world. And since Satan is bound so that he cannot hinder, all the nations will be converted, with the possible exception of an incorrigible few.

What is the reason for all this unscriptural "hodgepodge"? It is the result of incorrect and fantastic private interpretation. It is agreed by the advocates of this theory that the seventy weeks of Daniel's prophecy represent a fixed number of years, that is, 490; and that they reach to the time of Christ's first coming. But then with no Scripture warrant the seventieth week is cut off from the 490 years, and goes a-flying down through the centuries of the Christian Era. Then in the very last days, after 2,000 years, it is dragged out and made to fit conjured-up theories of last-day events. One can at once see where they get "the midst of the week," "cause the sacrifices and oblations to cease," "the making of the covenant for one week," and "sitting in the temple of God." The restoration of the Jewish nation as God's nation is part and parcel of this man-made theory.

HERE are a few further samples of far-fetched interpretations of Scripture:

1. During the former World War the Turks surrendered Jerusalem to General Allenby on December 9, 1917, but he waited several days before taking possession of the city. Meanwhile he warned the Turkish commander in chief that if there were any acts of sabotage on the part of the Turkish soldiers, the result would be an aerial bombardment. And to serve notice that he meant what he said, he sent several airplanes to fly over Jerusalem. On December 11 the British entered Jerusalem while the airplanes were flying overhead, and thus Isaiah 31:5 was fulfilled, so it is claimed, "As birds flying, so will the Lord of hosts defend Jerusalem."

I quote from A. U. Michelson, "The Jews and Palestine in the Light of Prophecy:"

"Think back thirty-four centuries. The wildest flight of the imagination in those days could not have foreseen what is now taking place. Yet the prophet was given to see that 'in the latter days men would fly like birds,' and he then quotes Isaiah 60:8: "Who are these that fly as a cloud, and as the doves to their windows?"—Page 58.

2. Since 1917 many Jews have returned to Palestine. They have been draining swamps, planting orange groves and olive orchards, cultivating almond plantations, and turning

portions of Palestine into a high state of cultivation. This is in fulfillment, we are told, of Isaiah 35:1: "The desert shall rejoice, and blossom as the rose."

3. There are now thirty-three Hebrew periodicals in Palestine, including three daily papers and ten weeklies. In 1913, 800 books were published, and 1,000 were published in 1933. All this, the interpreters say, is in fulfillment of Daniel 12:4: "Many shall run to and fro, and knowledge shall be increased." Does this bring forth a smile? How about our own stock interpretation that the increase of knowledge refers to scientific knowledge, and that the running to and fro refers to extensive travel on land and sea, by steamship, train, airplane, automobile, etc.? Is not the comment on this verse in "The Great Controversy," page 360, more true to the text?

4. For a long time, says one prophetic expositor, the land seemed to be cursed, and rains were withheld. But since the Jews have begun to return, under the favor of Great Britain, there has been an increase of rainfall year by year; and so the promise of Joel 2:23 regarding the early and latter rain is being fulfilled.

5. Recently a highway was completed, running from Jerusalem to Joppa, and was given the name, "The Way of Holiness." This, it is said, is the fulfillment of Isaiah 35:8: "A highway shall be there, . . . and it shall be called The way of Holiness; the unclean shall not pass over it," etc. But the fact that the unclean are still passing over this highway does not seem to perplex these interpreters.

6. In Isaiah 60:9 we read: "Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee." A minister, regarded as the peer of prophetic expositors by the Fundamentalists, who is preaching that the Jews will be restored to God's favor as a nation, commenting on this, says:

"Did you notice that when the Jews move back home, they will take with them their money? What will 'little old New York' do then, with all its Jewish bankers and merchants missing, together with their silver and gold? The day is coming when the financial center of the world will be no longer in New York, nor in London, but in Jerusalem, the political and spiritual capital of world-wide empire, the city of the Great King, the joy of the whole earth."

Since this was written, our country has gone off the gold standard, and the President has called in all gold, from both Jews and Gentiles. Now if the Bible be interpreted in this fashion, it can be made to substantiate almost any doctrine anyone may wish to preach.

A certain writer gave the scripture a double meaning—when there was no justification for it, either in the Bible, the Spirit of proph-

ecy, or sanctified common sense—making every Old Testament incident a type which must be met by an antitype in these last days. As an example of the absurdity of this kind of interpretation, the seven-year famine in the land of Egypt was a type of the gospel age; Jacob was a type of Elder James White; Pharaoh a type of our educational leaders; the midwives a type of our church school teachers; the land of Goshen a type of the United States of America, etc.

We may smile at such absurdities, but as ministers, would it not be profitable to ask ourselves these questions: How am I interpreting the Scriptures? Am I in any wise violating sound rules of Bible interpretation? Do my interpretations of the Scriptures increase solid faith in the Bible as God's word?

A FEW samples of ill-conceived interpretations, made by ministers, are as follows:

1. One Adventist preacher told a large congregation that the Gibeonites who deceived Joshua into making a league with them were a type of the 144,000 of Revelation 7; that the five kings who fled from Joshua's army were a type of the wicked at the second coming of Christ; that the cave in which they hid and were imprisoned when Joshua rolled great stones over the entrance was a type of the bottomless pit of Revelation 20; that their being brought out and destroyed afterward was a type of the destruction of the wicked at the end of the millennium.

2. Some of our ministers still teach that Nahum's chariots, mentioned in connection with the impending destruction of Nineveh, refer to modern railroad engines with their blazing headlights, and the automobiles of today; and that "he shall recount his worthies" of Nahum 2:5 refers to a conductor going through a passenger coach punching tickets. Is this not a questionable interpretation of a few verses to sustain which necessitates wresting them from their context?

We object to the antinomians' taking one verse, like Romans 6:14, and using it to teach something entirely out of harmony with the context, simply because its wording seems to suit their theories. We charge them with wresting the Scriptures, and not rightly dividing the word of truth, but do we not sometimes violate the same principle?

3. Another minister says that the expressions "the merchants of Harshish" and the "young lions" of Ezekiel 38:13 unquestionably refer to Great Britain.

4. Another, endeavoring to explain Revelation 14:20, "And blood came out . . . even unto the horse bridles, by the space of a thousand and six hundred furlongs," stated that the 1,600 furlongs equaled 200 miles (which was correct), and said that he had ridden in an automobile from Jerusalem to Megiddo and was surprised to observe that the speed-

ometer registered exactly 200 miles, and this showed that in the great Armageddon there would be a river of literal blood, 200 miles long, and between five and six feet deep. He did not explain how wide the river would be, or how far it would overflow.

5. Another told a large audience, many of whom were not of our faith, that the star of Bethlehem was a type of the falling stars of 1833; that the siege of Jerusalem under Cestius was a type of the great World War of 1914-1918, and that the final siege and fall of Jerusalem under Titus was a type of the last war, Armageddon, leaving the impression that there would be no war between the last World War and Armageddon.

6. A minister, not of our persuasion, endeavoring to find some place in the New Testament where the Sunday sabbath was mentioned before the cross, when the new covenant was ratified, found it in Luke 6:1: "It came to pass on the second Sabbath after the first," etc. The second Sabbath was Sunday, he said, after the first Sabbath (the seventh-day Sabbath) was passing out. We smile at that; but isn't it just as absurd for a Seventh-day Adventist minister to quote Isaiah 56:12, "Tomorrow shall be as this day and much more abundant," and then explain that the "tomorrow" refers to the Sunday sabbath, and "this day" refers to the seventh-day Sabbath?

By violating plain rules of Bible interpretation, we can make the Bible play any kind of tune and harmonize with any hare-brained theory. Farfetched and fantastic interpretations may appeal to a certain class of people who look upon the Bible as a book of magic, and who are always looking for something strange in the Bible, who open their mouths wide in astonishment and wonderment at the things which they never imagined the Bible taught. But fantastic and farfetched interpretations do not appeal to solid-thinking people. Such interpretations detract from the beauty and solidity of the word of God rather than add anything to it.

As ministers of the Word we should be extraordinarily careful about our interpretations of the Sacred Scriptures in these days when every wind of doctrine is blowing.

Collecting and Preserving Notes

A VARIETY of personal contacts, a restless seeking for knowledge, a study of national and world problems, a keen awareness of events, and a sensitiveness to all stimuli will condition the potential writer for the fascinating occupation of working with words.

THE NOTE-TAKING HABIT.—The habit of taking notes is very important in writing. A writer should keep his notebook with him and be always on the lookout for ideas,

jotting down thoughts and observations, copying references, and seeking material that he can use. Lectures, radio talks, sermons, conversations, newspapers, magazines, books, encyclopedias, commentaries, and even the dictionary, all yield information and inspiration—though they do not, of course, take the place of creative thinking.

In addition to taking notes, marking passages that appeal is a great help in writing. Various methods are used. Some draw a mark at the side; others underline with pencil or pen, with ruler or without; and some jot down the pages on the last blank page of a book, or on the back cover of a magazine. If the passage is in a magazine or pamphlet that belongs to him, the writer may want to clip it and insert it under the proper subject heading in his file. If the book or magazine is borrowed, he may wish to jot down the pages as he goes along and copy certain passages before he returns it.

FILES AND CLIPPINGS.—Every writer should have a file of some sort in which to keep his notations, observations, clippings, illustrations, quotations, references, and miscellaneous matter. As he reads and listens, he often finds choice thoughts that he wants to keep. And so he marks, clips, copies, or jots down the reference, as the case may be. But unless this material is classified and indexed, much of it is unusable because he cannot find it when he wants it.

That which is copied should be copied on a standard-size card or sheet. Thus by having a uniform size, he may file each item neatly in its proper place. Perhaps the collector will want to assign each item a general subject, such as *Statistics, Biography, Health, Science, Books, Poems, Current History*, and then type or write that subject name in the upper right-hand corner, arranging the various items alphabetically, and grouping them according to topic. Variations and modifications can be worked out to suit individual taste and requirement, but some plan should be chosen.

In the January, 1938, and January, 1940, issues of *THE MINISTRY*, writers of experience (Elders Spicer and Emmerson) tell how they preserve their sermon materials and notes. These articles are well worth rereading by those who have not as yet worked out an adequate filing system.

After gathering together a collection of miscellaneous clippings and arranging the various sheets or cards according to subject, some are puzzled to know what to do for a suitable container. If no systematic method of filing is followed, the clippings become mixed, torn, and soiled. But by visiting an office-equipment company or even the "ten-cent store," one can soon pick out a file to fit his collection, as well as his pocketbook. Files of all sizes and prices are available for from less than a dollar on up.

An index to the file can be made by listing the subjects in alphabetical order on a separate sheet or card. For a cross index on allied subjects, insert cards or sheets with the notation, "See —." Such a file proves indispensable in many ways to speakers and writers, students and teachers. If carefully and intelligently worked out, a collection of this kind draws together a vast amount and variety of data that is available at a moment's notice.

As a part of his clipping collection, the writer may want to keep several copies of all he writes that appears in print, cutting one copy for a scrapbook, and keeping one whole copy of the magazine.

The final article in this series on writing will deal with miscellaneous matters.

M. A. H.

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

The Gift of Prophecy—No. 1

By JESSIE M. HESLIP, *Bible Worker,*
Battle Creek, Michigan

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise."—"Testimonies," Vol. V, p. 654.

I WAS brought up a staid Presbyterian, skeptical of all things fanatical and visionary, and so I know something of the difficulties of presenting the Spirit of prophecy to those not of our faith. To meet this difficulty I have carefully and prayerfully made and used the following outlines over a period of years. Through God's blessing these have been used in establishing new converts and also in reclaiming those who left our ranks because they could not accept the visions and dreams of Mrs. White.

If my fellow workers have found the subject hard to present, or hard for the reader to accept, I would say, try giving it as a purely Bible doctrine, showing that the gift of prophecy was to be restored to the remnant church just as the Sabbath and other kindred truths were restored after being largely lost sight of during the Dark Ages. And by all means, *never* attempt to present this subject until your prospect has *accepted the Sabbath truth*. "Prophesying serveth . . . for them which *believe*." Do not mention the instrument until the fact has been well established *from the Bible* that the restoration of the gift of prophecy is part of the message.

It is not essential that the reader be a Sabbathkeeper before the subject is presented, but he must be a *believer*. Often a person is under

strong conviction, but, having dependent loved ones, his faith is weak. In such cases, the Spirit of prophecy is a mighty factor in strengthening decision. Next in importance to belief in the Sabbath before presenting the Spirit of prophecy, is knowledge of the sanctuary question.

"Such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future."—"Early Writings," p. 63. (See also page 61.)

Gift of Prophecy in the Remnant Church

1. Rev. 12:17; 19:10. Stress the two earmarks of the remnant church: the commandments of God and the Spirit of prophecy.

2. Eph. 4:8, 11-15. The five gifts of the church—apostles, *prophets*, evangelists, pastors, teachers. Their purpose; how long to remain. Given to the church by the Lord Himself "when He ascended," "in order fully to equip His people for the work of serving." (Weymouth.) The churches claim to have four of the gifts, but where is the gift of prophecy?

3. Prophet—a man or a woman through whom God speaks in a special way. Num. 12:6.

4. Eph. 4:12. Purpose of the gifts, "perfecting" ("equipment" in original). "For the equipment of the saints, for the business of the ministry, for the upbuilding of the body of Christ." (Moffatt.) Stress the need of this complete equipment.

5. How long to remain. Eph. 4:13-16.

"Till we should all attain the unity of the faith and knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fullness of Christ—instead of remaining immature, blown from our course and swayed by every passing wind of doctrine, by the adroitness of men who are dexterous in devising error; we are to hold by the truth, and by our love to grow up wholly into Him. For He, Christ, is the head, and under Him, as the entire body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables the body to grow and build itself up in love." (Moffatt.)

Show the vital necessity of *all five gifts* or links in the chain in order to bring the church to a "unity of the faith." If the church has lost part of her "equipment," she will be "carried about with every wind of doctrine." "One Lord, one faith, one baptism." Study carefully 1 Corinthians 1:3-10. The true church, waiting for the coming of Christ, *will come behind in no gift*. The testimony of Christ will be confirmed unto the end. There will be no divisions, but it will be "fitly joined together."

6. Acts 13:1; 11:27; 21:8, 9. Prophets in the early church. Four young women, prophetesses in the early church. Acts 21:8, 9. Other prophetesses: Miriam, Deborah, Huldah, Anna, Elizabeth, and Mary were said to prophesy.

7. Rev. 12:17; 19:10. Prophet in last, or remnant, church. "Remnant." The *last end*

of a bolt of cloth must be like the *first* end. The remnant church will be like the first gospel church. In final message, all truth restored.

8. Rev. 1:1. Origin and transmission of message: God, Christ, angel, prophet, church. Not the "revelation of Saint John the Divine," but "the revelation of Jesus Christ, which God gave unto Him." The *prophet* is not infallible, but the *message* is infallible, because it is God's message.

9. Rev. 19:10; Dan. 9:21, 22; Luke 1:26, 11, 18-20. "His angel," Gabriel, still lives. He is the last link on God's side, and the prophet is the first link on man's side; hence, "fellow servants" or yokefellows. (Rev. 19:10.) "Testimonies," a Biblical term, used twenty-three times in one chapter—Psalms 119. Hebrew: *A-do-sov*, meaning "His testimonies," or "that which the prophets have written or spoken." Rev. 22:16; Neh. 9:26, 29, 30; 2 Kings 17:15; Jer. 44:23.

10. Micah 3:5-7. The gift is withheld when the church turns from the voice of the true prophet to that of false prophets. Such conditions prevailed in the time of the "falling away" of the church during the period foretold in 2 Thessalonians 2:3, 4.

11. Rev. 12:17; 19:10. The gift fully restored. —*To be concluded in August*

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

BOOK REVIEWS

Understanding Youth,* by Roy A. Burkhardt, Abingdon Press, New York City, 1938. 176 pages. Price, \$1.50.

Doctor Burkhardt, the author of several books, contributes widely to young people's papers. This book, "Understanding Youth: His Search for a Way of Life," covers some of his findings as well as his own deep feelings after working with youth for nearly a quarter of a century. The work is supported by a number of authorities in the field and by many studies carried on personally by Doctor Burkhardt. His own church, where he has a very distinct youth movement, is a laboratory out of which many of the ideas in this book have evolved.

Especially fresh and inspiring are the chapters that deal with the new home, the new church, and the church program. Although most of the illustrations are urban, the programs described will be suggestive and helpful to any pastor or evangelist. They reflect the principles of youth's participation in the program of the church, and its work for their highest satisfactions and enjoyment, instead

* Elective, 1940 Ministerial Reading Course.

of resorting to the popular commercialized amusements and sports for their pleasures. The author is helpfully specific in suggesting various ways of grouping and organizing youth in churches of small, medium, and large size. This book will not only be read with interest, but will be used frequently as a reference book by the minister who is determined to win and hold the youth of his church or district.

C. LESTER BOND. [General Conference
Missionary Volunteer Department.]

Teaching for Christian Living,* by Paul H. Vieth, Bethany Press, St. Louis, Missouri, third edition, 1929. 272 pages. Price, \$1.50.

Valuable objectives in the world of education are presented by Paul H. Vieth in his "Teaching for Christian Living." He takes the position that there is no education complete except Christian education. Quoting from him:

"Education is not religious if it does not succeed in giving the pupil this consciousness of the presence, power, and love of God, this joy in communion and fellowship with Him, and this sense of sharing with Him in His work for the world."—Page 33.

This is a valuable objective for those of us who are promoting true education. We find in this, personal growth according to the true plan of God and a recognition that it comes to one only as he has communion and fellowship with Him.

The topics are presented in modern form, as far as educational thought is concerned. The fact is emphasized that to be valuable, education must be life centered, and that in being life centered it increases the interest and accomplishment of the educational purposes.

The author presents the idea that experience in school life should also be experience in the Christian life. Emphasis is placed upon the Christian teacher's bringing to the student a rich background of personal experience, not only in scholastic subjects, but in his own personal relationship to God, and it is impossible for him to understand and influence the growing life unless he himself has had a rich experience in the things he is attempting to bring to the youth. The fact is stressed that one who teaches as a Christian teacher must be one who knows what it means to love people, especially to love youth. According to Doctor Vieth:

"The best teaching is in the spirit of fellowship. Intelligence, initiative, responsibility, and other like qualities which education seeks to develop cannot be acquired by reading or talking about them. . . . The task of the teacher is to serve as leader, inspirer, and friend of all in the group, sharing their experiences, guiding their projects, and making available to them his own larger resources."—Page 103.

HARVEY A. MORRISON. [Secretary,
Department of Education.]

* Elective, 1940 Ministerial Reading Course.

Disciple Winners,* by Christian F. Reisner, Abingdon Press, New York City, 1930. 244 pages. Price, \$1.50.

Among the available books on the subject of personal evangelism, "Disciple Winners" is truly outstanding. The text is rich in Scriptural references, from which the author draws many beautiful lessons and adds emphasis by including quotations from a wide field of contemporary evangelistic literature. While it may not be said that every chapter in the book is directly applicable to our denominational methods of work, yet such chapters as "Who Are the Disciples?" "Work Assigned Disciples," and "The Spirit of the Winner," are deeply inspirational and profitable to the Seventh-day Adventist minister in putting his constituency to work.

Doctor Reisner sees a grave danger facing every church in the tendency of the times to create specialists in every field and to shift responsibility to delegated persons. He holds that if this idea is allowed to prevail regarding the work of the kingdom, the result will be that the interest of the church members will grow cold and the spiritual life of the church will wither and die. He takes the position that the wise pastor is one who will spend two hours in getting one hour of work performed by a member of the church, rather than doing it himself. Here is keen spiritual vision indeed. An appeal is made to the preacher not to depend on preaching alone to win disciples. It is pointed out that Jesus did not win His disciples by this method alone, but rather, picked His disciples one by one.

"Disciple Winners" is the third volume on the subject of personal evangelism written by this author. All who peruse its pages will be well repaid.

W. H. BERGHERM. [General Conference Home Missionary Department.]

* Elective, 1940 Ministerial Reading Course.



Thy True Self

By LOUISE C. KLEUSER

THOU canst not give
What thou dost not possess.
Is thy soul fed?
Then share thy boon, and bless!

The empty heart
Sends forth a hollow sound;
Its vacuum filled
With music doth abound!

Be by thyself
What thou wouldst be in crowd.
Just, fair, and square,
Nor boast thyself too loud!

To say, not do,
Slays faith and brings chagrin.
Live out thy plan
If others thou wouldst win!

The Ministry, July, 1940

THE RELIGIOUS PRESS

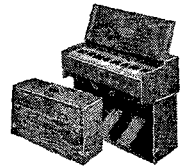
Valuable Current Excerpts

PEACELESS WORLD.—In the twentieth century war has reached "a total eight times greater than all the preceding centuries," according to Professor Pitirim A. Sorokin, chief sociologist at Harvard. In an analysis of 902 wars and 1,615 internal disturbances in 2,500 years, he states that "the average man of the thirteenth century had 6,500 more chances to die peacefully in bed than has his descendant in the twentieth." He shows how Spain had led in warfare, with fighting going on during 67 per cent of her history; England, 56 per cent; France, 50 per cent; Russia, 46 per cent; Italy, 36 per cent; Germany, 28 per cent; ancient Greece, 57 per cent, and ancient Rome, 40 per cent.—*The Presbyterian*, May 2.

TAYLOR'S RECALL ASKED.—A movement to request President Roosevelt to recall Myron Taylor,

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Page 41

the President's personal representative at the Vatican, is making headway among the Protestant churches. Reports of actions by more than twenty-five Protestant church groups protesting the Taylor appointment or requesting Mr. Taylor's recall have reached Religious News Service. Such actions were taken by Methodist, Baptist, Presbyterian, Lutheran and Evangelical and Reformed conferences, and by interdenominational groups.—*Christian Century*, May 1.

METHODISTS DEMAND RECALL.—The General Conference of the Methodist Church today formally asked President Roosevelt to recall Myron C. Taylor, his personal envoy to the Vatican.

"His appointment," the official pronouncement read, "has created a spirit of uneasiness and resentment in the minds of a great number of people, and instead of promoting peace has engendered discord and strife, which seems calamitous at this time when there is imperative need for harmonious united action on the part of all those who fear God and love righteousness. . . ."

"Protestantism in this country has always maintained this American fundamental principle. There is grave danger that this principle shall be ignored or violated in favor of the doctrine of political expediency."—*The Evening Star, Washington, D.C.*, May 2.

CLASSIFIED ADS

Advertisements appropriate to **The Ministry**, appearing under this heading, four cents a word for each insertion, including initials and address. Minimum charge, one dollar for each insertion. Cash required with order. Address, **The Ministry**, Takoma Park, Washington, D.C., U.S.A.

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BAPTIST PROTEST.—Holding that Baptists are faced by the most severe test of "our fundamental tenet, the separation of church and state" in seventy years, the *Watchman-Examiner*, Baptist weekly, has addressed an open letter to the presidents of Baptist conventions asking for immediate appointment of committees to formulate denominational action on the Taylor appointment to the Vatican.—*The Christian Century*, April 17.

PRESBYTERIAN VIEWS.—The Federal Council of Churches has been drawn into a position of leadership in what is becoming a general engagement on the part of Protestants in this country to defeat what looks like the yoking of our government to the papal throne. If the Federal Council can continue to lead in successfully avoiding this dangerous step, we shall give it our hearty thanks. We confess, we think we see the Council for the first time engaged in a truly constructive movement for organized Protestantism in this country. Moreover, it is a movement in which concerted action means much. The Protestants in this country form a majority, but lack the closely knit organization which the Roman Catholic Church possesses. Doctor Cavert reveals some very ominous words in what he quotes from a prominent Roman Catholic writer. Protestants cannot forget the record. We are glad to note a widespread and outspoken dissent from the present posture of affairs. We believe there must be an emphatic voice raised in each denomination. We do not want soothing sirup; we want Mr. Taylor to come home right away.—*The Presbyterian*, May 9.

DOCTRINAL DECLINE.—Dickens in "Oliver Twist" tells of the man who was breaking his horse of eating—gradually, of course. One day he got it down to one straw a day when the horse up and died. This is what is happening to the churches. Some of them are dead, and others are dying. The churches of our day are anemic because they have not been indoctrinated. Errors are creeping in through lack of knowledge on the part of the people. Religious "isms" are robbing the church of some of its members, and fanaticism is dragging away another set of temperaments, and all because the church doesn't preach the doctrines on which it was founded. So far as the preachers are concerned it would be amusing, if it were not so tragic, to see that Modernism has retreated to Unitarianism, only to find that Unitarianism has retreated to Humanism. And so it retreats all along the line. It all started with the trend toward minimizing doctrine and magnifying ethics.—*Moody Monthly*, May.

GODWARD SWING.—It is time to throw a spotlight on a swing Godward that is also a swing away from an ethical interpretation of the gospel. No one will dispute the need for a fresh search for the will of God, yet one may be excused for asking to what extent the "back to God" movement is really a search for God, a rediscovery of God's abiding place where men may gain access to Him. So far as objective evidence goes one can justly suspect that despair, escape, and fear have as much to do with it as has a genuine quest. Where God is active, men go out from Him as if commissioned; they do not run to Him in a panic to be saved.—*A. H. MacLean, in Christian Century*, April 24.

NOMINAL CHRISTIANITY.—There are about eight hundred million Christians in the world, more than one third of the human race. And this third, by a general comparison with the two thirds that are not Christian, has a notable superiority from the standpoint of educational and cultural opportunity. Yet, the spirit of the press, the tone of public life, the attitude of governments, remain amazingly non-Christian.—*America (R.C.)*, April 20.

PRESBYTERIAN STATEMENT.—A statement by a founder of an independent Presbyterian congregation contains the following passages: "We have formed the Bible Presbyterian Church, . . . unaffili-

ated, keeping the name 'Presbyterian' because otherwise we would be forming a new denomination. . . . From the start we have felt that ours was a true Presbyterianism in our interpretation of the Bible, and otherwise. . . . The confession has been changed so that it endorses and holds as one of its doctrines the premillennial coming of Christ. . . . The individual church . . . is entirely self-governing, having no presbytery or synod over it."—*The Presbyterian*, April 18.

NATION'S DRINK BILL.—Mr. W. S. Alexander, Federal Alcohol Administrator, made the statement before the Congressional Appropriations Committee recently, that the nation's drink bill for the year 1939 was four billions of dollars. This vast sum represents an expenditure of \$30.76 a person for every man, woman, and child in the United States during the year just past.—*R. L. Smith in Religious Digest*, May.

CATHOLIC MEMBERSHIP.—The new edition of the official Catholic Directory presents impressive statistics of what is probably the largest organization in the country except the Democratic party, the most closely organized, the strongest in the loyalty of its members, perhaps the richest, certainly the one with the largest number of trained full-time workers. The membership figures again fail to support either the hopes or the fears of those who think that the Roman Catholic Church may take the country at some time within the predictable future. The "Catholic population" (that is, infants and children included) is given as 21,403,136, which is a net loss of about 3,000 in the past year. This apparent loss, however, is due to a revision of the lists and the dropping of more than 200,000 names in the Brooklyn diocese. The rest of the country showed a gain of almost as many as Brooklyn dropped. One wonders whether other dioceses than Brooklyn might not

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with equal propriety revise their statistics. Many Protestant churches could. But even a gain of 200,000 represents an increase of only about one per cent. The shutting off of immigration accounts for the decline of Catholic increase to a rate approximating that of the Protestant bodies. The number of priests (secular and religious) is given as 33,912. Nonclerical members of religious orders are much more numerous. There are 202 seminaries, 143 colleges and universities for men, 683 academies and colleges for women, 1,411 Catholic high schools, and 7,597 elementary parochial schools with 2,108,892 pupils.—*Christian Century*, May 8.

DOUAY REVISION.—A committee of twenty Roman Catholic Biblical scholars has completed a four-year task of revising the Douay-Rheims Version of the New Testament, which has been used without change for 190 years by English-speaking Catholics, and the new revision will soon be published, according to a recent announcement. The Christmas story, as related in the first two chapters of the Gospel of Luke, was made public in the text of the new revision to mark the completion of the work. This section of the new text, released through the National Catholic Welfare Conference, is the first portion of the revision which has been officially made available to the general public. Changes made in these two chapters dealing with the birth of Christ indicate that the committee has followed closely its avowed purpose of modernizing the language and idioms of the Douay-Rheims Version without altering in any way its essential meaning.—*The Presbyterian*, April 18.

ROMEWARD ROAD.—No government in the world receives from those who do not give it formal allegiance the sincere honor and respect that non-Catholics in general give the Papacy; and the number of those who are taking the road to Rome is a phenomenon to challenge the attention of the world.—*America (R.C.)*, April 27.

OPPORTUNITIES IN CHINA.—A long-time resident of China and a qualified observer writes to the Pasadena *Star News* editor the following: "My recent weeks have been exclusively in 'penetrated' China. Most of the millions of Chinese who were there before the penetration still remain in or near their former cities and villages. The Christian church and our foreign missionary work go forward under the *de facto* governments with larger growth. They serve the daily needs of the people under present new difficulties. Thousands of Chinese of higher education and modern spirit have evacuated to 'Free' China, but churches and hospitals and such schools as we still can maintain have a larger attendance than before the war. Under some *de facto* governments we cannot yet undertake so wide a range of Christian teaching and service as before the war. But so many essential things can be undertaken that if missionary-sending countries promptly were to double their contributions the immediate opportunities in 'penetrated' China could not be met."—*Religious Digest*, May.

COAST-TO-COAST CRUSADE.—Here in America a coast-to-coast crusade has been inaugurated to reach as many as possible of the 5,000,000 Jews in the United States and Canada with the word of God. A special prophecy edition of the New Testament for Jews was published some time ago. The first edition of 78,000 has been exhausted. A new edition of 105,000 copies is coming from the press; and the Books are being given to Jews, who agree to read them, throughout the length and breadth of the United States and Canada.—*Moody Monthly*, May.

DIPLOMATIC PANTOMIME.—The effectiveness of the Papacy in the making of peace has been greatly exaggerated. There is no question that its influence in the civil policies of many nations and in their ordinary international relationships is very great. Its influence at a peace conference following a war might be substantial. Its influence as a partisan of

one side in any war is, of course, enormous, as was demonstrated in the Franco revolution in Spain. But the influence of the Papacy in stopping the war which is now being waged is slight. The ears of the maddened belligerents are as deaf to papal pleadings as to any other cry of humanity, and the Papacy, if it is a genuine neutral, has nothing to offer but pleadings. The Papacy was genuinely neutral in the first World War, and totally ineffective for peace. The new official liaison between the United States and the Vatican is scarcely more than a diplomatic pantomime, serving other interests, no doubt, but hardly significant as a means of stopping the war.—*Christian Century*, May 15.

FORCING A UNION.—The constant pressure of Roman Catholic authorities to gain governmental sanction and support for their church, their total failure to understand the meaning of toleration, their secret scheming to win positions of power, and their unwillingness to recognize the real value of their privileges in America will ultimately force a union of all Protestants who love their liberties.—*The Presbyterian*, April 11.

BAPTIST MEMBERSHIP.—How many Baptists are there in America? "Southern Baptists lead with 4,595,602 members; National Baptists (colored), 3,796,645; Northern Baptists next with 1,471,788; and last, the American Baptist Association, 263,484. There are only 103,125 Primitive Baptists left, and thereby hangs a tale. It is said that they thought they could get along without foreign missionary enterprise, which attitude has stifled their vitality."—*Religious Digest*, May.

HOME MISSIONS.—We sometimes hear the assertion that there are no people in this country who may not hear the gospel. Do you know—

How many Indian reservations there are where there are no missionaries or religious teaching?

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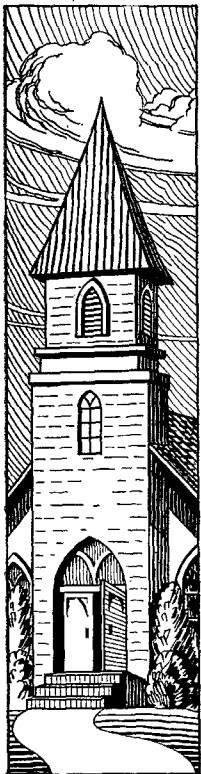


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PASSION PLAY.—*The Passion Play*, given every ten years since 1604, by the woodcarving villagers of Oberammergau, in Upper Bavaria, forty-three miles southwest from Munich, will have no performance in 1940. The reason for the postponement is the same as offered in 1870: although all of the apostles and most of the leading characters are over military age, the new Christ and many of the supernumeraries are not. The committee of villagers, which controls the destinies of the play, adds that "the next performance will be given in the year following the end of the war."—*Religious Digest, April.*

CATHOLIC MANEUVERING.—That the Catholic hierarchy has been maneuvering for years to secure for the Vatican a recognized place in the official processes of American diplomacy, is a fact of common knowledge. It will not be denied by Catholics themselves. Their ambition is openly confessed. However devious and furtive may have been the means adopted to secure this recognition, the desire for it has not been concealed. While Protestantism slept, the hierarchy was able to accomplish its purpose.—*Christian Century, April 17.*

Acquiring Appreciation of Music

(Continued from page 20)

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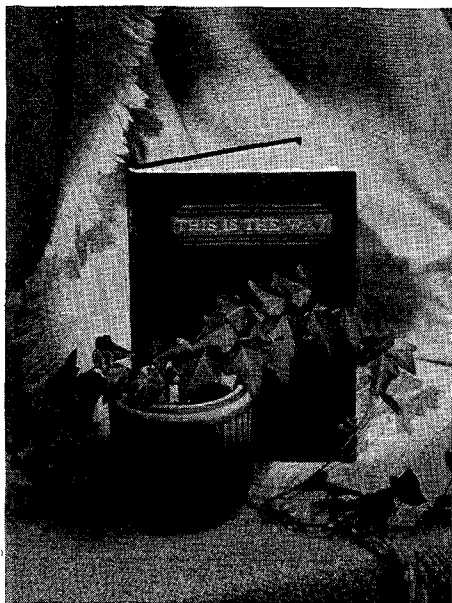
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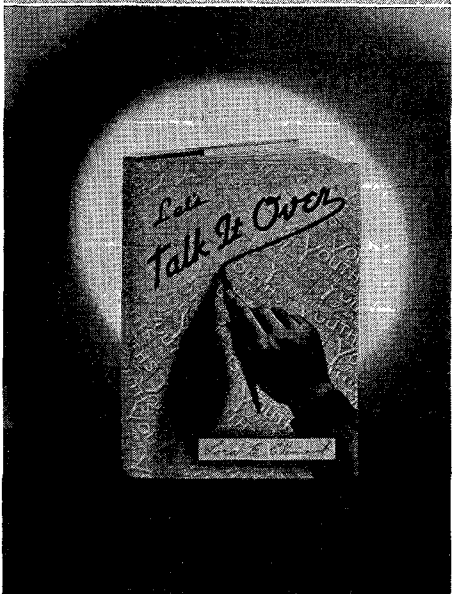
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BOOK AND BIBLE HOUSE



SOUL HUNGER!—One very real reason why some of our members seek the association and proffered instruction of persons holding extreme positions is because such profess to offer what meets the longing needs of the soul, frequently clothing their teaching with remarkable insight into Scripture and rare familiarity with the Spirit of prophecy writings. Some of the things they teach are sound and wholesome, and thus their digressions are made all the more alluring. There is a lesson for us here, and a cause for real concern. We must not content ourselves merely with censuring our people for their waywardness or fickleness in seeking such provender. We have often created our own difficulties by failing to feed the people and by failing to be giants in the Word, thus not meeting their rightful expectation of us. Brethren in the ministry, we cannot meet the soul needs of our congregations by mere cheerio messages, by thrilling reports and stories, by devising ingenious activities, by exerting pressure for funds, or stressing outward works—necessary as all these may be in their place. There must be the preaching of an adequate gospel. We must truly teach the Word. We are not noted as the Bible students we ought to be, or used to be. Real Bible teaching from the pulpit is all too rare amongst us. We must feed the people in order to hold them.

APPREHENSION!—The nervousness with which some regard every expression upon minor aspects of interpretation differing from their own, and their apprehensiveness concerning the upsetting of the movement thereby, actually betrays a fearfulness regarding the invincibility of this message and its inevitable triumph. This attitude is in itself more serious than the slight divergencies. When workers become unduly worked up over some phrasing or some interpretative detail which differs from their own concepts, there is unwittingly revealed not only an unbecoming egotism as to their own inerrancy, but a regrettable and unwarranted fear that unimportant variations may overthrow great truth. Such, of course, is not the usual explanation given by the apprehensive, but it is nevertheless the case. They have misconceived the very nature of truth. Truth does not need men forever rushing to its defense. The centralities of this message are true and sound and unassailable. They will stand, irrespective of the petty differences and disputes of men.

EMERGENCY!—We have passed from the old era into a new era—and the old is gone, doubtless never to return. Do we really sense this? Do our sermons, our writings, our conversations, indicate it? We have left the favoring days of the past, and must now labor under increasing handicaps. We must operate under emergency conditions. We must courageously adjust ourselves to unforeseen crises that will break out in unexpected places—knowing that our redemption draws nigh. Our work will close triumphantly, but under the most forbidding circumstances.

WEAK!—His cause is palpably weak who, failing or refusing to meet, squarely and fairly, unsound argument with sound argument, and faulty logic with unassailable reasoning, must have recourse to sarcasm, threat, intimidation, or insistence upon surrender to a really unproved position. Truth has nothing to fear but mistreatment at the hand of unwise friends. Unworthy arguments, extreme positions, and religious intolerance should never appear in the defense of truth. But, alas! At times they do. And as a result—justifiable or not—they estrange men and have driven some from us who might have been held if only they had been reasonably, justly, and kindly treated. The Spirit of prophecy never countenances such a course. And its writings never deny the evidences of the senses, nor do they controvert the facts of history, science, logic, or the mandates of reason. We should never be party to the unworthy. Followers of Christ should always exhibit the spirit of Christ, meticulously honoring truth.

TRANSLATIONS!—Some are prone to seize upon independent translations of a phrase or a text that supports some preconceived concept, or gives a new and unique turn to a thought. But too often such fail to check with standard translations to see whether these individual renderings are warranted by the text of the original. Some of these independent renderings are strongly interpretative, and go beyond any legitimate warrant of the original tongue. Group translations, such as the Revised Version, are safer and more free from personal leanings—for translations are not free from human limitations. Such critical texts and notations as Alford, Robertson, Vincent, Westcott and Hort, and the Expositor's Greek Testament series, are invaluable for checking.

L. E. F.