

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 14, No. 4

April, 1941

THIS MONTH

RELIGIOUS WORLD TRENDS	3, 14
National Christian Mission Objectives—Federal Council of Churches —Relativity and Pantheism—The Safe Escape From Ruin—Youth Challenges the Educators—Trojan Horse Goes to School	
A MORE EFFECTUAL MINISTRY	5, 23
Radio and the Divine Commission—Lake Union Evangelistic Council —Posters as "Attention Getters"—The Company Form of Evangelism (symposium)	
THE ASSOCIATION FORUM	9
Using Young Workers—"Baptized for the Dead"—Challenge of the Cities	
PROPHETIC GUIDANCE IN EARLY DAYS	11
III. Relationship to Development of Doctrine	
MESSAGES FROM OUR LEADERS	17
Theological Seminary Objectives	
THE PULPIT AND THE STUDY	19
Period of Christ's Priestly Ministry—Christ, Only Christ (sermon outline)	
EDITORIAL KEYNOTES	21
Successors to the Standard-Bearers	
KINDLY CORRECTIVES	21
Improving the Minister's Diction	
THE MEDICAL MISSIONARY	29
Hide Not Your Light Under a Bushel—A Nurse Travels in China— Work for African Mothers—Our Medical Work From 1866-1896 (Advance of Foreign Medical Missions)—Current Scientific Notations	
THE WORKER'S STUDY LIFE	37
Worker's Traveling Library—"Preparing Preachers to Preach" (book review)—"The Story of Jericho" (book review)—"The Art of Listen- ing to God" (book review)	

NOTES AND NOTICES

Information and Sundry Items

THE question is often asked, Why do not the blatant attacks and noisy misrepresentations of apostates and critics receive more attention,

and why are their arguments and charges not publicly refuted? For the

same reason, we presume, that one does not stop to shy a stone at every dog that barks at his heels. Usually the more dignified and appropriate procedure is to pass on along one's wonted way, and ultimately the cause back of the noise, sensing the futility of the effort, subsides. Arguments with minds that are set in their opposition are usually futile. Such will rarely ever admit the weakness of their own arguments, or the error of their own positions, even if they clearly see it—for pride and reputation are at stake. But at times it is wise to show the error and puerility of the critics' reasoning, and the misuse of fact which is almost always employed to make out a specious argument. It is only for the sake of protecting those who have no other way of judging the truth or falsity of a contention, save as the full facts and true circumstances are made available, that it is occasionally necessary to recognize these attacks. We have sometimes been remiss or tardy, denominationally, in dealing with the noisy, whose sordid stock in trade is agitation and whose personal livelihood is contingent upon unsettling others. We are naturally loath to "come down" from the high and holy work of saving souls through the proclamation of God's appointed gospel message for these last days. Men of purpose and consecration are loath to pause in the midst of the greatest work on earth to deal with the puerilities and negations of men without a message, without a constructive program, and without fidelity to truth, who thrive only as they annoy, disrupt, or tear down some little segment of God's great work among men. Nevertheless, we purpose to deal in these columns, upon occasion, with certain fundamental principles that have been challenged. But for the most part, we shall take no cognizance of carping criticisms.

THE Student Volunteer Movement has been the means, according to the *Baptist Watchman-Examiner* (Jan. 23, 1941), of sending out 16,000 volunteers for missionary service. At one time, more than 40,000 students, in 700 institutions in 2,700 classes, were studying the challenge of foreign missions. Ominous is the change today. The great general mission tide has receded.

WE are barely touching the world's leaders of thought—statesmen, legislators, judges, editors, teachers, business and professional men. Yet this message must reach every group and class among mankind. Many of these leaders will yet join this movement, to shine as stars amid the growing spiritual darkness of the world. Some workers have a distinct gift of approach and appeal to such. Some have a message approach that is especially calculated to arrest attention and create conviction. Every means should be devised and employed to reach these men, whose influence, means, and talents would become a mighty asset in the finishing of our work.

PASSING through a city, we located our church building. But it had no bulletin board in front with the pastor's name and address. The neighbors could give no information, and his name was not listed among the city's clergymen in the classified section of the telephone book. So we were unable to make the contact. Pastors, that ought not to be! If you are ashamed of the condition of your church, put it in shape and get it before the public. Inquirers should be able to locate the Seventh-day Adventist minister. Strangers should be able to find and identify the Adventist church.

America's Gifts to Countries Abroad

THE magnitude of the religious and philanthropic gifts of America's three religious groups to countries abroad is revealed through August Maffry, of the Finance Division of the Bureau and Domestic Commerce, as reported in the *Watchman-Examiner* of October 31, 1940:

"Protestant, Catholic, and Jewish organizations remitted abroad \$839,000,000 in the twenty-one-year period from 1919 to 1939. To this large sum should be added \$431,000,000 sent abroad by nonsectarian organizations for relief, missions, and other purposes. Protestants led all groups with total contributions estimated at \$600,000,000. Jews donated \$149,000,000, and gifts through Catholic institutions totaled \$90,000,000. The Protestant estimate is derived from the records of 130 denominational bodies."

The geographical distribution is likewise of deep interest to us, as a preeminently missionary people.

"The bulk of Protestant remittances, the report states, goes to Asiatic countries. The principal recipients are India, China, and Japan, in the order named. Substantial amounts were also used for mission work in Latin America and Africa. At the levels prevailing in 1938-39, China received approximately \$10,000,000 from the Protestant denominations in this country in cash or in goods. . . .

"Of the Catholic contributions, about two thirds are sent to Europe. Virtually all the remainder goes to Asia. Remittances through Jewish organizations to foreign countries are devoted mainly to the relief, rehabilitation, and resettlement of Jews in Europe and the Near East. The increasing persecution of the Jews in Europe has brought the total Jewish institutional remittances from approximately \$1,000,000 in 1932 to \$14,000,000 in 1939."

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

OFFICE EDITOR MABLE A. HINKHOUSE

NATIONAL CHRISTIAN MISSION OBJECTIVES

By T. J. MICHAEL, *Secretary-Treasurer,
Central European Division, Section II*

THE National Christian Mission visited Washington, D.C., during the week of February 2-9. There were about thirty leaders connected with the group, among the most prominent and best known being Dr. Stanley Jones, missionary from India; Miss Muriel Lester, international social worker from England; Dr. Adolf Keller, of Switzerland; Dr. Paul Scherer, of New York City; and Bishop Paul B. Kern, of Nashville, Tennessee.

In one of the closing meetings, Dr. Jesse M. Bader, executive secretary of the Federal Council's department of evangelism and director of the National Christian Mission, expressed great satisfaction at the success of the mission in this city. Attendance at the various meetings was unusually large, and the leaders seemed to discern in the people the kind of response and reaction for which they had hoped. Without doubt the leaders and speakers were much in earnest, although there were times when their earnestness was neutralized by their levity in the pulpit.

The purpose of the Mission seemed to be to revive the "first love" in the hearts of Christians in the churches, and to encourage and inspire them not only to more holy living, but to more active endeavor in seeking to increase the membership of their churches. The work of the Mission proper terminated on February 9, but during the week of February 16-23 an expert in personal work was appointed to come to Washington to train volunteer lay soul winners in this art. The work of that week was looked to as being the culmination of the endeavors of the National Christian Mission in Washington.

Upon request of THE MINISTRY, I attended most of the meetings held especially for the ministers of Washington. The purpose of the leaders was to inspire these clergymen to lead their congregations into holier living and more

active witnessing. One was impressed with the fact that not once were these spiritual leaders of the city given opportunity to join in a season of prayer for the help and blessing of God upon their endeavors. The speakers theorized, admonished, and even emphasized that the greatest need of the ministry was for "clean hands and a pure heart," but on no occasion did this capital city's ministry collectively plead to God for that experience.

To a Seventh-day Adventist observer, the whole proceeding seemed void of power and objective. There was no message from God's word to stir and stimulate hearts. Never once was the coming of the Lord referred to. Never once was there any suggestion that shortness of time was a reason for haste and increased activity. On the contrary, it was over and again urged that if the church measured up to her responsibilities and opportunities, out of this conflict would come an era of spiritual prosperity and peace which would be enduring.

Most of the speakers seemed to hold Fundamentalist positions in relation to the Bible. One prominent speaker, however, suggested, "If God shall conquer Fundamentalism and Modernism, out of the two shall emerge a new, cooperative church. . . . Fundamentalism and Modernism must both be changed by God, so that there shall be peace in the church." A peace based on a tragic compromise was thus urged upon the church in this country—a "negotiated peace," it would be called in the political world in these days.

One speaker, in a rather striking address, asked the question, "Why does the Christian church not make a greater impact on this generation?" In answering his own question, he suggested that the reason is similar to that which made it impossible for Jesus to do "many mighty works" in Nazareth—"because of their unbelief." He suggested that this unbelief—failure to believe in a supernatural,

though personal, God—was closing the channel between God and perishing sinners. He dared to suggest to a large gathering of clergymen that the ministry of the Christian churches in many cases were as blocked channels. "Many preachers do not have as much faith as the laymen in the pews," he asserted.

I thanked God for a church whose ministry, under God, takes the lead—a ministry that is being mightily used by the Spirit of God to prepare thousands upon thousands of people to meet their Saviour in peace in a little while from now. We have a message, God's own message of truth, to a dying world. Let us preach the message, in the full assurance that this gospel of the kingdom is still "the power of God unto salvation." Shall we not heed their suggestion that "every other activity is secondary to preaching," and be sure that we also give to our business of preaching the dignity that belongs to it, dignity in appearance, conduct, and speech, dignity in accuracy, earnestness, and simplicity.

I pity these workers of the National Christian Mission. They are confronted with a tremendous task. They are talented men, endowed with much of this world's wisdom and learning, but they lack something. They lack a power-filled message. They are like a man with bare hands trying to tear down the rock of Gibraltar. They dislodge some pebbles here and there, and rejoice greatly. But the rock of apathy, of indifference, of sin, still stands.

Seventh-day Adventist ministers face the same gigantic rock. May God help us always to use effectively and powerfully "the weapons of our warfare" which He has so fully and marvelously placed in our hands. And may He hasten the day when the task shall have been finished and "such as should be saved" shall have been added to His true church here on earth as a result of the fruitful ministry of the Lord's humble but *faith*-full ministers.

"Flashes" From the Ministers' Meetings

NOTE: Although there was a general feeling of disappointment with the sermons heard during the National Christian Mission at Washington, D.C., there were some gems of thought expressed by some of the preachers, which I jotted down, believing that our workers would appreciate having them through the columns of THE MINISTRY. Some of the ideals presented are worthy of very careful thought and of earnest endeavor to attain.

T. J. M.

"Many preachers mistake machinery for piety."

"Self-esteem is the sin par excellence of the ministry in these days."

"In love's battalions only the wounded soldiers can serve."

"Ours should be a love that can afford to be lowly, because it is great."

"The sermon is not intended to be a work of art."

"Some sermons are so highly polished that the preachers themselves slip on their surface."

"The purpose should be to secure a verdict, not for the sermon, but for God."

"Preachers should not be in the lecturing business, but in Christ's business."

"There should be no 'preliminaries' to the sermon. The whole service should be a unit of worship."

"Any hymn that gets into your feet and causes you to beat time is secular."

"Secular knowledge untouched by divine truth will never save us."

"The calamities of our time are the judgments of God in history."

"The spiritual things we love are on a cosmic toboggan, headed for destruction."

"There needs to be more faith in affirming the truths of God's word. We have 'explained' our churches empty."

"Here we enter a fellowship. Sometimes we shall agree to differ. Always we shall resolve to love and unite to serve." (Motto of Dr. Stanley Jones' Ashram in India.)

"The Christian church should strive to be a mediator, not an arbitrator."

"America's greatest need is a disciplined life—a chosen discipline from within, not from without."

"God cannot put His full power back of conceptions that are less than His."

"My fear is lest I drift into an unthinking conservatism that will put my early pioneer spirit to sleep."

"We must be jealous of the freedom of our people—guard them not only against authoritarianism from without, but from our own disposition as ministers to be authoritarian."

"We need to be concerned, not about what our new guns, our new planes, our two-ocean Navy, can do, but about what our God can do."

✱ ✱ ✱

Let Me Not Be Discouraged

By LORNA B. DeGINDER

LET me not be discouraged, Lord,
When I have preached Thy Sacred Word
To heedless ears and hearts of stone,
As oftentimes it seems I've done.
But draw Thou near, and whisper low
That parable of long ago.
Teach me that somewhere fertile soil
Awaits my coming and my toil:
That not in every soul is found
The choking weed and fallow ground.

O teach me, Master, let me know
That I must sow, and pray, and sow. . . .
That this one task alone is mine,
The multiplying power is Thine.
Help me to wait with patience, Lord,
The sure fulfilling of Thy word.

Fort Worth, Texas.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

❏ Do's and don'ts of radio technique

RADIO AND THE DIVINE COMMISSION—No. 2

By DALLAS YOUNGS, *District Leader,
Williamsburg, Pennsylvania*

IF we would obtain our share of free radio privileges, we must study to make our programs unusually strong in attention-getting value. For a program to get on the air, it must appeal to the broadcasting officials; and for it to *stay* on the air, it must appeal to the public. The smaller radio stations especially are constantly on the outlook for programs that are high in quality, and that in the management's judgment will increase the station's prestige and good will. When such a program appears, it is given consideration.

Broadcasting officials are generally quite astute in judging the quality of a program. The listening public, however, passes the final judgment. If a program has merit, a certain volume of fan mail may be expected. If fan mail is lacking, the program is likely not to be continued long. It is, therefore, of prime importance for us to develop a program of the very highest quality, but, if possible, to originate some feature that will catch and hold the attention of the radio audience. If we do not have outstanding musical talent at our command, it is better to use a studio record. Choose something appropriate—such as, perhaps, the "Hallelujah Chorus." This is attention arresting. Commercial broadcasters use this strategy continually. Oftentimes ideas may be gleaned from commercial broadcasts that may be adapted to religious uses with good success.

SECURING FREE TIME.—In trying to secure free time, we should work out our program very carefully. No amount of time and effort should be spared to give it appeal. When we approach the station management, we should be fully prepared as to our plans and purposes, and be ready to give the reasons why we think our program will be successful. Take an open and fair attitude of mind to the station, and, after much prayer, be prepared to abide by the decision of the management. You are asking the station for time that at the card rate would, in the course of a year, amount to several hundred dollars. All that the station gets out of free time is public "good will," and the management has a right to decide whether your program has sufficient merit to get that good will. It is unfair to expect the station to carry a program that will not do this. Of course,

if time is being paid for, then responsibility for the merit of the program rests with the sponsor.

In approaching a station for free time, it is well to listen in and become as conversant with its programs as possible. Learn the history of the station, its wattage-power, and the names of the personnel, if possible. In short, learn all you can, so that you may be able to talk intelligently at the time of application. Most stations have a program director, and in arranging for an audition or a broadcast, he is the one to see.

PREPARATION OF SCRIPT.—A successful broadcast demands careful preparation. Matter that goes to press may be proofread for mistakes, but mistakes made before the microphone are not subject to correction. The goal, though seldom achieved, is a perfect delivery. Public speaking allows certain idiosyncrasies, grammatical errors, and errors in pronunciation, clearing of the throat, blowing of the nose, self-corrections, etc., but the persistent indulgence of these in radio speaking will soon mean failure.

It is, therefore, highly important that all material that is presented to the radio audience, even to the prayer, be carefully prepared and written out before presentation. A well-prepared script gives confidence and goes far toward assuring a good delivery. To attempt to speak from notes or an outline lessens confidence, upsets the tempo, and impairs delivery. Furthermore, listeners oftentimes challenge statements made, and it is imperative to know the ground covered.

BROADCASTS CANNOT WAIT.—If a minister, in delivering his morning sermon, runs over five or ten minutes, the consequences are not likely to be serious. But this cannot be in radio preaching. Likewise, a minister might be a few minutes late to an appointment, and people would wait for him. But if he is a few minutes late to a radio broadcast, the broadcast cannot wait. If our program runs over the allotted time, we gain the ill will of the station management. This is unwise, especially when we are getting free time. The program director, in arranging the week's schedule, divides each hour into four fifteen-minute parts. The program that follows ours

may be a paid one, and the broadcaster may be anxious to make the most of every moment of his time. His program is timed for fifteen minutes. He neither wants to crowd it nor cut out any part; so it is imperative that we begin and close on time. In fact, we should close from fifteen to thirty seconds before the expiration of our time, as this allows the announcer opportunity to close our program and open the following one.

ARRANGING THE PAGES.—Therefore, in preparing our program we should time it accurately. There should be no guesswork in this respect. We should go over and over our presentation until we know we can deliver it, without crowding, in the specified time. It is far better to cut out a paragraph, if need be, than to run over. The script should be typewritten if possible, and double-spaced on one side of the paper. The microphone picks up every sound—the desired and the undesired. Papers should not be crackled, but handled noiselessly. The best way to eliminate any undesirable noise is to allow the completed sheet to fall to the carpeted floor. For this reason the sheets should never be stapled or fastened together.

Another caution is to number each sheet in consecutive order and see to it that they are in that order before beginning the broadcast. I well remember the anguish I experienced through making such a blunder. In giving a question-and-answer program, the answer to one question ended at the bottom of the first page. The third and closing sheet was in the position of the second, and, without noticing it, I began to read. It was only by the Lord's blessing that I managed to complete the broadcast without marring it.

Beware of sentence insertions and marginal notes. They cause confusion of mind, and result in many a stumble. There is no time to hem and haw before a microphone, to decipher insertions and marginal notes. Go over your manuscript until you can almost tell what is coming next without looking—until it is almost as familiar as well-known Bible verses. Leave nothing undone that will ensure a smooth, uninterrupted, continuous delivery. Sometimes mistakes are made which the audience will not detect. When such is the case, it is never wise to correct them. Go right on—don't interrupt the program. Remember, what comes out of the home radio or the public loud-speaker is the finished product, and should be as smooth and perfect as possible.

POSTURE AND VOICE.—It is generally better to stand before the microphone than to sit, as you can give more expression to your words when you are standing. Stand still, facing the clock. Don't move around after you begin to speak. Learn the proper distance to stand from the microphone. It is generally about eleven or twelve inches. If you are too close, the microphone will pick up hisses and lip

sounds. The same voice level should be maintained from beginning to end. Do not start with a high pitch and gradually lower the voice toward the close. The reason for this is that the operator sets the volume properly at the start, and if the voice is lowered, the volume is not right then. Unless the operator detects a change, the reception is affected.

Do not shout, but use inflection for emphasis. A moderate tone of voice must be maintained throughout; yet a monotone must be avoided. This may be done to a large extent through inflection. "A great many words are softened and sweetened and made almost poetical in their sound by the least bit of inflection," says William Black. By inflection we bend words upward or downward. Do not speak too rapidly, but by all means avoid speaking too slowly.

Never under any circumstances eat peanuts, candy, or anything else, or chew gum, before going on the air. Sometimes someone in the studio will pass candy or peanuts around, but be sure to refuse; otherwise delivery will certainly be impaired. A flow of saliva is started, especially by peanuts, which necessitates constant swallowing.

Avoid coughing, sneezing, or clearing the throat as far as possible. This can frequently be done by sheer exercise of the will power. The best way to avoid coughing is to take care of your health. Avoid catching cold. Watch for the first signs of a coming cold, and do all possible to prevent its development. This, of course, is not always possible; so in case of a severe cold or other sickness, it is wise to have three or four transcriptions made and held in reserve against such an eventuality, particularly where no substitute speaker is available.

Don't knock other churches or speak disparagingly of them. Remember, every knock may be a boost. On one occasion a fellow radio minister named the religious programs that were being given over that station that were worth listening to, but he did not mention my program, "The Bible Question Box." This was immediately challenged by telephone calls, cards, and letters of protest.

Remember Mr. and Mrs. Average Citizen

Convey your message through the medium of simple, direct sentences that the average person will be sure to understand. The educated person will not be offended; so make your discourse simple, plain, connected, and logical. People appreciate and benefit from that which they understand. If we fail to get our message across to Mr. and Mrs. Average Citizen, we suffer loss.

And now something about pronunciation. The dictionary should be consulted freely concerning any word on which we may be in doubt. It is generally better in radio work to substitute a word for one we have trouble in

pronouncing. Even though we may go over and over the difficult word until we think we are sure of it, still, under the tension of the broadcast, we may find that memory has failed when we come to it.

The church congregation is at the mercy of the preacher. They will sit docilely by even though the minister hems and haws, coughs, clears his throat, corrects himself, makes grammatical errors, and uses words which they do not understand. They will not walk out even though they do not like the subject or the speaker's voice. But such isn't the case with the radio audience. The turn of a dial or the push of a button will cut us off and bring another program on. We should, therefore, make our subject matter as interesting as we can, and present it with all the appeal possible, choosing such subjects as are likely to interest the largest number of people. Few people will follow us through a detailed explanation of history. Side issues should be avoided. Keep to the main line of thought, and move with rapidity from one point to the next. To hold any audience there must be progression, and this is never more true than with a radio audience.

In radio speaking the listeners must be influenced wholly by the power of the spoken word. The speaker is hidden from his audience—his facial expressions, gestures, personality, and magnetism count for nothing here. The inspiration of the audience is lacking. In fact, the studio atmosphere is likely to be nonconducive to spiritual and devotional thought. A hillbilly company may be going through their songs and speeches in another studio, and through the glass partition you may have a full view of their antics. These are circumstances that must be overcome by earnest prayer and sobriety of spirit.

MAKE YOURSELF FRIENDLY.—Make your voice and talk friendly. The radio preacher who would win for himself a friendly following must be friendly. Show interest in the problems and perplexities of your listeners. Pray for the sick, the aged, and the shut-ins. Pray for parents, that they may have divine wisdom to train their children for the kingdom, and for children, that they may escape the snares and pitfalls of sin. Pray that the entire family circle may be saved without loss in the kingdom of God. And let the prayer be short! Allow not more than one minute for this in a fifteen-minute program.

Offer free appropriate gifts, such as book-marks, literature, pictures, etc. One friend made will advertise your program and win to it other friends. Make it a point to answer all mail you receive in a friendly, spiritual manner, especially all Bible questions. All this pays dividends. I had the pleasure of baptizing my first radio correspondent.

Make friends of the studio family, and invite their criticisms. Listen attentively to the

criticism of friends and enemies, and do not be sensitive. Before changing any part of a program, it is best to get a large number of opinions, and then seek expert advice from some member of the studio management. I once engaged two women to sing on one of my programs. About half the critics said their music was fair and good; the other half said that it was poor and was hurting the program. I asked the assistant manager his opinion, and he said, "It's about as good as some churches put on." That settled it. It was not good enough. The studio management is generally friendly and cooperative. They, too, are anxious for your program to be popular. A popular program begets good will for the station, and that is the stock in trade, as it were, of every broadcasting company.

The wise evangelist leads his audience to agree with him. He will perhaps start off the first night with a point upon which all can agree, and ask for a show of hands. This is done night after night, perhaps several times during the sermon, against the time when he will call upon them to make the really important decision of accepting Christ, keeping the law and the Sabbath, and paying their tithe. He thus creates in his audience the habit of cooperation. The radio speaker cannot ask for a show of hands, but he can accomplish the same thing in fact. He can lead his audience to cooperate with him in thought. Following the giving of the signs of the coming again of our Lord, such an appeal as this might be given: "Can you, my friend, in the light of all these plain signs, afford not to be prepared to meet Jesus in peace when He comes?"

Ascertain the policy of the station in respect to asking for donations. Generally when a station gives free time, it will not allow the solicitation of funds over the air, and some will not allow it by letter. It is better to find this out at the beginning than to ignorantly conflict with some regulation, and lose the time. All men like to be dealt with fairly. They like honesty and fair dealing, even though their own rating may not be so high. So it is best to take to the person in authority any problems and difficulties that may arise, and lay them on the table.

(Concluded next month)

Lake Union Evangelistic Council

By TAYLOR G. BUNCH, *President,*
Michigan Conference

A VERY interesting and profitable evangelistic convention was held for the field workers of the Lake Union Conference, January 13-18, in the Battle Creek Sanitarium. W. G. Turner, of the General Conference, led out in the devotional services, and J. L. Shuler, of the Theological Seminary, gave instruction in the various phases of evangelism. J. J. Nethery, president of the union, had general

charge of the convention, and he was assisted by the presidents of the four local conferences in the union.

Elder Turner emphasized the necessity of the gift and baptism of the Holy Spirit as the only power by which the gospel work can be finished, and Elder Shuler discussed methods and plans by which human agencies can co-operate with the Spirit in completing the great commission. The instruction was timely and practical. No one was made to feel that success in soulsaving is confined only to the few with many talents and unusual abilities. While not many have been given the gift of public evangelism, so that they can cast out the gospel net and bring in large numbers of souls in one effort, all have been given the commission to help evangelize the world in one or more of the many phases of evangelism.

The church that ceases to be evangelistic can no longer claim to be evangelical. G. Campbell Morgan has truthfully said: "To profess to be evangelical and not evangelistic is an absurd contradiction of terms." The entire church must be dominated by the spirit of evangelism, or it will cease to be the church of God. All who help proclaim the gospel or the evangel are in reality evangelists. "The Lord gave the word: and great was the company of those that published it." Ps. 68:11. All Christians are embraced in the divine plan of giving "the everlasting gospel . . . to every nation, and kindred, and tongue, and people." While the methods of labor are as varied as the talents of men and the gifts of the Spirit, there is but one gospel which is everlasting in its nature and results.

Various and simple methods of evangelism were set forth at this convention, and no minister, Bible worker, or lay member present may dare offer excuse for failure or lack of opportunity to engage in evangelistic endeavor. All present seemed to share the conviction that this convention would mark the beginning of a new era in evangelism in the Lake Union Conference. May the day soon come when "God will use ways and means by which it will be seen that He is taking the reins in His own hands." "The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—"Testimonies to Ministers," p. 300. Perhaps in the past the soul-saving machinery has been made so complicated that many did not have the courage to try. The Lord has given to every man his work. May each of us be divinely guided to the place where our talents can be used to the best advantage, and where we can give to this last great evangelical movement the full measure of our devotion.



¶ We need a saving sense of humor, lest we take ourselves too seriously.

Posters as "Attention Getters"

By D. R. HIATT, *Poster Designer,
Takoma Park, D.C.*

A few years ago, D. R. Hiatt, a successful commercial sign painter and producer of "silk screen process" billboard posters, accepted this message in Florida. He threw himself without reserve into getting the advent message more effectively before potential Adventist audiences by striking billboard posters and window cards, abandoning a lucrative income for a work of love that has been a struggle. He transferred to Washington to better pursue his purpose, and his designs are now fairly widely used. Many more, however, need to use these impressive posters and window cards. As sufficient orders come in, it will enable him to make more designs to present to the field. This service is a distinct asset to the worker body of this cause.—EDITOR.

MR. EMERSON'S aphorism about the world's beating a path to the door of the man who makes a better mousetrap, is out of date today. The world might toil up his pathway in a steady stream, but if he confined his efforts to production exclusively, his door would surely be overlooked, and his competitor's neon sign would get the business.

Staggering sums of money are being spent daily in the commercial world to secure attention. Senses reel under a continuous heavy bombardment of advertising propaganda from every direction. Clever men outdo one another in their schemes to "buttonhole" a public which is becoming more sophisticated every day. It is safe to say that no service or commodity is successful sold, exchanged, or even given away without advertising in some form.

Since time does not suffice for each of us to personally investigate the claims of every advertiser, we are forced to employ some process of selection other than direct personal examination. We have, therefore, unconsciously but surely developed the practice of judging the unknown product or service by the quality of the advertising material used in its promotion. Thus, shoddy advertising defeats its own purpose. These are facts which cannot profitably be ignored, whether we are connected with the mousetrap industry, or engaged in the business of carrying the gospel message to all the world in this generation.

Multiplied millions of people in the Western World have not heard of the third angel's message. Can we be said to have discharged our obligation to these millions if we have failed to make use of the mediums which are best calculated to arrest their attention and excite their interest? If we are to reach them at all, we must speak their language—the language of advertising. And it must be well-conceived, appropriate, high-quality advertising, for nothing else will influence them.

The gospel worker has heretofore been pitifully handicapped in this respect. It is no wonder that his advertising material, produced singly on individual initiative and paid for out

of meager budgets, has shown painful contrast to contemporary commercial advertising. The wonder is that he has done as well as he has.

Obviously, the progressive minister is vitally interested in the rising tide of evangelism that is now sweeping this denomination. Not content with reaching people by the handful, he is seeking an acceptable way to multiply his efficiency and hasten the work of the harvest. It is not as easy to get attention as it used to be. People are so active and restless that we have to catch them on the run, if at all. The commercial world has met this situation by the use of illustration and color in its advertising. Vast enterprises have been built up almost entirely on the strength of advertising.

In this speedy world, *the preacher who would evangelize must advertise*; else a very large portion of his energy will go to waste. Whether we like to admit it or not, aggressive advertising gets the business. Of all the mediums, poster advertising has proved the most effective and economical. More display for your money may be had in this way than in any other. And it "stays put," instead of expiring, like a newspaper ad, or landing in the trash, as do handbills. Doubtless you have felt the need of poster advertising. Now you can secure it at reasonable cost.

The materials described on page 39 have been developed because of a very urgent need. They are designed to enable you to compete for the attention of a discriminating public. You need no longer labor under disadvantage. These materials will assure you satisfactory attendance throughout your series.

EVERY DESIGN A SPLIT-SECOND SERMON.—The designs have been developed in close cooperation with the General Conference, and are in strict accord with established denominational principles. *Striking*, but not clamorous, *colorful*, but not lurid, every design is a "split-second" sermon that is calculated to implant a spark of interest in the most casual mind. The cumulative effect of one design after another can scarcely be overestimated.

The use of these powerful posters in the various sizes constitutes a complete, well-balanced visual publicity campaign of obvious dignity. It automatically establishes the evangelist, aside from age and experience, as the representative of an enterprising, thoroughgoing, and successful organization. The spiritual value of these excellent materials is, of course, quite beyond computation, but on a money basis alone they pay for themselves over and over again.

Comparing favorably with the very best publicity materials to be seen anywhere, these posters attract and interest substantial and discriminating people, as well as the poor and illiterate. The seasoned worker will readily perceive in advance the advantage of this fact by way of increased attendance, improved atmosphere and attention, and permanency of

results, not to mention the increased freewill offerings in support of his effort.

Place these posters in the windows of empty stores. Tack them up on protected walls. Paste them on suitable metal panels outside your entrances. Public establishments of certain types will permit you to tack them up indoors. Local announcement data—time, place, etc.—are lettered upon auxiliary strips of poster paper, to be affixed beneath the main sheet.

At less than the cost of one insertion of a modest display ad in most local newspapers, you can place a dozen of these posters in advantageous locations about the community, to remain there throughout your meetings. They will be repeatedly observed by thousands, many of whom you could reach in no other manner. How can we afford to neglect this medium of advertising in propagating the third angel's message? The Lord believes in signs—He has Himself employed some rather spectacular outdoor displays in heralding the coming climax.

The miracle of quantity reproduction has been harnessed to bring attractive, colorful, dignified posters and other publicity materials within the reach of every Seventh-day Adventist minister. All should make haste to put them to use, for the day is nearer than we think wherein this effective medium of wholesale publicity will be forever closed to our message.

THE ASSOCIATION FORUM

Discussions on Methods and Problems

Using Young Workers

EDITOR, THE MINISTRY:

We could think of this subject in its two-fold aspect—the use and the misuse of young workers. It is of first importance that the evangelist should look upon his young workers as assistants and collaborators in a campaign. They should not be regarded as part of his equipment to be used in making his campaign successful, in order to receive the approbation of the conference committee. The evangelist who has been entrusted with young associate workers fails to do his duty toward them if he does not make their training in the art of soul winning the most important part of his work. His great objective should be to prepare them for long years of successful labor in this sacred cause. This can never be accomplished by impressing them with the difficulties of conducting a campaign, and making them think that all they are capable of doing, for at least two or three years, is running errands for him, giving out handbills, and acting as stewards or ushers.

The young worker should associate with the evangelist as his assistant, and support him

on the platform in his public meetings. He should also work with the evangelist when he prepares his advertising material, thus learning from experience how to advertise—a very important feature of the successful evangelist's work. In short, the young worker associated with the evangelist should be so trained, by the close of his first campaign, that he will be prepared and anxious to launch out alone. When a young man direct from college is assigned to assist in a number of campaigns, and receives a little training from one man and a few rebuffs from another, sees a method succeed in one place and fail in another, his enthusiasm is blunted, his courage is dampened, and invariably he is unfitted to become a live evangelist with sufficient dash and color to attract and hold the crowds.

It is of the utmost importance that young workers be placed with experienced workers whose mental outlook and disposition are such that as a result of the association the young workers are molded and influenced to their own benefit and to the profit of the cause of God, and trained in the right methods. Paul and Barnabas were both good men, but the wrong two to yoke up together in evangelistic work. We read that we must not be unequally yoked together with unbelievers, and it is possible that we may be unequally yoked with believers. It is the greatest crime that can be committed against a young worker to associate him at the beginning of his career with an older worker who is his opposite in every respect.

When the Master sent out his seventy disciples two by two, He undoubtedly yoked up those whom He knew would be of mutual benefit to each other. The success or failure of a campaign can very largely be determined by the way in which the workers team up together.

L. MURDOCH. [Minister,
North England Conference.]

“Baptized for the Dead”

EDITOR, THE MINISTRY:

What did Paul mean when he spoke of those who were “baptized for the dead” in 1 Corinthians 15:29? This is a question that is often asked. The answers have been several. Some have thought that “the dead” had reference to Christ, and have understood it as if it read, *What shall they do which are baptized in the name of Christ, if He is dead?* The difficulty in this interpretation is found in the fact that “dead” in this verse, in the Greek, is in the plural number, and therefore cannot refer to Christ.

Others have taken the position that the apostle, by using the expression, “what shall they do?” had in mind some non-Biblical sect that practiced baptizing for the dead; as do the Mormons. The main objection to this position is that it is not in harmony with the

context, and has no bearing upon Paul's main argument. It would seem strange, indeed, for such a logician as Paul to deviate to such an extent. I cannot make myself believe that if Paul were alive today and were to preach a sermon on the resurrection, he would refer to the practice of the Mormons in proof of that doctrine.

It seems to me that verse 30, which immediately follows, is the key to a correct understanding of this text. Paul raises the question, “And why stand we in jeopardy every hour?” Those of whom he speaks as having been baptized for the dead had, in a special way, jeopardized their lives. They were the ones who came forward upon the martyrdom of some of the brethren, like fresh soldiers, to fill the gaps made through the death of the martyrs. In other words, they came forward and took their stand for Christ in a time of special crisis, even as Nicodemus did at the time of Christ's death.

And as these new recruits of the cross lived at a time when all the facts in regard to the resurrection of Christ were easily available, such action on their part was indeed a strong argument in favor of the fact of Christ's resurrection. Paul, therefore, presents their baptism as a proof of the resurrection of Christ. This understanding, to my mind, is in accord with the context.

W. P. McLENNAN.

[Minister, Phoenix, Arizona.]

Challenge of the Cities

EDITOR, THE MINISTRY:

These are great days for evangelism by Seventh-day Adventists. We are very definitely in the time of the loud cry of the third angel's message, and I feel that in the near future we shall see even present results doubled and quadrupled. The great need of this hour is for leaders with clear vision to plan wisely with our evangelists to go in and really take the great cities for God's message. Surely the fields are ripe already to the harvest, and God is ready to do great things. And even though there has been a very decided improvement in the plans of our leadership for evangelism, I feel very definitely that we need a much larger vision.

Over and over again the messenger of God has told us that the funds that come into this cause have come in to evangelize our cities, and to carry the message to all peoples. The possibilities in these great cities are unlimited. Every minister who believes in evangelism needs to pray earnestly that God will anoint the eyes of the leadership of this movement, that they may see, as never before, what God stands ready to do for us, if we will but move forward with strong purpose into the opening providences.

R. L. BOOTHBY.

[Columbia Union Evangelist.]

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

III. RELATIONSHIP to DEVELOPMENT of DOCTRINE

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

THE doctrines held by Seventh-day Adventists did not come to us initially through the Spirit of prophecy in the remnant church, as some apparently have supposed, but rather by earnest individual and group Bible study. The Spirit of prophecy had a vital place in bringing light when difficulties confronted the pioneers, and the conclusions reached by earnest study were in many cases later confirmed by revelation. There is perhaps no better way to deal with this topic than to give in outline form the documented story in two outstanding illustrations of doctrinal development which indicate the way foundational truths were received.

Introduction of Sabbath Truth

1. SABBATH ACCEPTED BY EARLY ADVENTISTS. The Sabbath truth was first brought by Rachel Oakes Preston (Seventh Day Baptist) to the Adventists in Washington, New Hampshire. It was accepted by a few of the group there near the time of the October, 1844, disappointment. Early in 1845, the T. M. Preble tract on the Sabbath was read by Joseph Bates, who recognized the binding claims of the fourth commandment, accepted the Sabbath, and began teaching it to others.

2. ACCEPTED BY JAMES AND ELLEN WHITE.

a. *First Introduction*.—Ellen Harmon, with her sister and James White, was in New Bedford early in 1846. Elder Bates urged his Sabbath views upon them, but they did not accept them.

b. *Importance Not Felt*.—"I did not feel its importance, and thought that he erred in dwelling upon the fourth commandment more than upon the other nine."—Ellen G. White, *"Life Sketches,"* p. 95.

c. *Accepted From Scriptural Evidence*.—In August, 1846, Joseph Bates published his forty-eight-page tract, "The Seventh-day Sabbath a Perpetual Sign." James and Ellen White received a copy of this about the time of their marriage. From the Scriptural evidence presented, they took their stand. "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it."—*"Testimonies,"* Vol. I, p. 75. There were at this time about fifty Sabbathkeepers throughout entire New England. (Id., p. 77.)

d. *Accepted Before Vision on Sabbath*.—"I believed the truth upon the Sabbath question

before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message."—E. G. White *Letter 2, 1874.*

e. *Vision Concerning Importance of Sabbath*.—On the first Sabbath in April, 1847, some seven months after the Whites commenced keeping and teaching the Sabbath, the Lord gave a vision stressing its importance. A description of the scenes of this vision was sent by Mrs. White to Joseph Bates, at New Bedford, in a letter which shortly afterward was published by him.

(1) In this vision Mrs. White seemed to be transported to heaven and conducted through the heavenly sanctuary.

(2) In the most holy place she saw the ark that contains the law, and was amazed to note that "the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it." (Letter to Joseph Bates, April 7, 1847, published by him in broadside entitled, "A Vision," Vol. I, No. 1.) ("Early Writings," pp. 32-35.)

(3) There was also depicted the change of the Sabbath, the significance of Sabbath observance, the work before them in proclaiming the Sabbath truth, the relationship of Sabbath observance to the troublous times before the loyal people of God, climaxing in the second coming of Christ bringing final deliverance.

(4) The relationship of the Sabbath to the third angel's message was also revealed: "I was shown its importance and its place in the third angel's message."—E. G. White *Letter 2, 1874.*

"I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord."—"Testimonies," Vol. I, p. 77.

f. *Confirmed by Revelation*.—Thus were confirmed by revelation the conclusions in regard to the Sabbath, reached by direct, earnest Bible study. God unmistakably placed His seal of approval on their work. This vital truth was not initially introduced through direct revelation, but was first seen through the study of His Word.

Time to Begin Observance of Sabbath

1. SIX O'CLOCK TIME OBSERVED.—Various times were taken by various individuals on the beginning of the Sabbath—midnight, sun-

set, 6 P.M., and sunrise. For ten years the Sabbathkeeping Adventists generally observed Sabbath from 6 P.M. Friday to 6 P.M. Saturday. (*Review and Herald*, Dec. 4, 1855, p. 78, col. 2.) Elder Bates, who had had long experience as a sea captain and astronomer, and who was the leader in presenting the Sabbath among Adventists, reached the conclusion that equatorial time should form the basis for reckoning the hours of the Sabbath, and others accepted the six-to-six theory without much special study. (*Review and Herald*, Feb. 25, 1868, p. 168, col. 1.)

Note the attitude of James White in 1848, after stating that "there has been some division as to the time of beginning the Sabbath. Some commenced at sundown. Most, however, at 6 P.M." Brother White even went so far as to say, "*God has raised up Brother Bates to give this [Sabbath] truth. I should have more faith in his opinion than any other man's.*" (James White Letter, July 2, 1848; Record Book I, pp. 116, 117.) (Italics mine.) It should be carefully noted that while there was a slight error in detail, the position of beginning the new day at evening was essentially correct.

2. SUNRISE TIME ADVOCATED IN MAINE.—Some in Maine took the position from Matthew 28:1, that the Sabbath commenced and closed at sunrise: "In the end of the Sabbath, as it began to dawn toward the first day of the week." (*Review and Herald*, Feb. 25, 1868, p. 168, col. 1.)

3. ERROR IN PRINCIPLE DIVINELY CORRECTED.—There now threatened to creep in an error in principle which was checked through the Spirit of prophecy. Ellen White, in vision, heard the angel quote the words of Scripture, "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. This settled the point so far as the sunrise-time fallacy was concerned. The body of believers then continued with six o'clock time until this error was corrected from Scriptural evidence.

4. TIME OCCASIONALLY QUESTIONED.—Converts from among Seventh Day Baptists, and possibly others, observed sunset time, and periodically raised the question of the correctness of the six o'clock position held by the group.

5. BIBLE STUDY ON DOCTRINAL POINT.—In the summer of 1855, John Andrews was requested by James White to investigate the question. His conclusions, with supporting Scriptural evidence, were read at the general conference in Battle Creek in November, 1855, at the Sabbath morning service. Elder Andrews demonstrated from nine Old Testament and two New Testament texts that "even" and "evening" were identical with sunset. (*Review and Herald*, Dec. 4, 1855, p. 78, col. 2.)

6. SCRIPTURAL TESTIMONY ACCEPTED.—The sunset time was now accepted by nearly all present at the 1855 conference. Joseph Bates

and Ellen White were exceptions, both holding to the six o'clock position.

7. CONFIRMED BY REVELATION, SETTLING CONFLICTING VIEWS.—"At the close of the conference at Battle Creek referred to above, the ministers and others especially interested in the cause, had a special season of prayer for the prosperity of the cause, and in that meeting Mrs. White had a vision, one item of which was that sunset time was correct. ["Testimonies," Vol. I, p. 116.] This settled the matter with Brother Bates and others, and general harmony has since prevailed among us upon this point."—*James White, Review and Herald*, Feb. 25, 1868, p. 168, col. 2.

8. SIGNIFICANCE OF FORMERLY HELD INCORRECT VIEWS.—"And lest any should say that Sister White, having changed her sentiments, had a vision accordingly, we will state that what was shown her in vision concerning the commencement of the Sabbath, was contrary to her own sentiment at the time the vision was given."—*Uriah Smith, in Review and Herald*, Aug. 30, 1864, p. 109, col. 1. Thus all could see that God was speaking, and that Ellen White was not merely repeating her personal, previously held views.

Place of Visions in Church Demonstrated

In connection with the question of time to commence the Sabbath, James White wrote:

"The question naturally arises, If the visions are given to correct the erring, why did she [Mrs. White] not sooner see the error of the six o'clock time? For one, I have ever been thankful that God corrected the error in His own good time, and did not suffer an unhappy division to exist among us upon the point. But, dear reader, the work of the Lord upon this point is in perfect harmony with His manifestations to us on others, and in harmony with the correct position upon spiritual gifts.

"It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until His servants have diligently searched His word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, then was the very time for God to magnify His goodness in the manifestation of the gift of His Spirit in the accomplishment of its proper work.

"The Sacred Scriptures are given us as the rule of faith and duty, and we are commanded to search them. If we fail to understand and fully obey the truths in consequence of not searching the Scriptures as we should, or a want of consecration and spiritual discernment, and God in mercy in His own time corrects us by some manifestation of the gifts of His Holy Spirit, instead of murmuring that He did not do it before, let us humbly acknowledge His mercy and praise Him for His infinite goodness in condescending to correct us at all.

"Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth, and the way to heaven. His word He has magnified. The Scriptures of the Old and New Testament are man's lamp to light up his path to the kingdom. Follow that, but if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of His choice correct you, and bring you back to the Bible and save you."—*Id.*, Feb. 25, 1868, p. 168, col. 2.

Confirmation of James White's Statement

"I saw that it is even so, 'From even unto even, shall ye celebrate your Sabbath.' Said the angel, 'Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is.'"

"I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath.

"Said the angel, 'Ye shall understand, but not yet, not yet.' Said the angel, 'If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.'—*Testimonies*, Vol. I, p. 116. (November, 1855.)

Development of Sanctuary Truth

Another striking illustration of the influence of the Spirit of prophecy in the development of Seventh-day Adventist doctrine, is found in the way in which the sanctuary truth came to us. This vitally important doctrine was also developed from earnest Bible study, and confirmed by revelation. Here is the story drawn from the documents of the times:

1. LIGHT FIRST PERCEIVED BY HIRAM EDSON.

—The morning after the disappointment, in western New York, Hiram Edson said:

"I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or, in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding."—*Review and Herald*, June 23, 1921, p. 5, col. 1. (Hiram Edson autograph statement, in Advent Source Collection.)

2. JOINT INVESTIGATION OF SCRIPTURE by

Hiram Edson, Doctor Hahn, and O. R. L. Crosier followed. The group were led to the conclusion that the two phases of ministry in the earthly sanctuary service were a type of Christ's ministry in the heavenly sanctuary. Therefore, events which were to come to pass, beginning October 22, 1844, were events taking place in heaven. This investigation extended over a period of months.

3. PUBLICATION OF CONCLUSIONS FROM BIBLE STUDY.—Feeling that they had light helpful to the disappointed Adventists, Edson, Crosier, and Hahn published their conclusions in the *Day-Dawn* (Canandaigua, New York) in the winter of 1845-46. Arrangements were also made for printing a more comprehensive article in the *Day-Star* (Cincinnati, Ohio), which appeared as an "Extra," dated February 7, 1846, under the title, "The Law of Moses." This conclusively written article, which set forth the sanctuary truth from the Scriptural evidence, reached many Adventists.

4. CONFIRMED BY REVELATION

a. "About the middle of February, 1845"

(E. G. White Letter, July 13, 1847, Record Book I, p. 2), Ellen Harmon, in Exeter, Maine, was given "a view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His kingdom."

—*Id.*, p. 2a. The full significance of Christ's ministry, and its transfer in 1844 to the most holy place, was not at the time comprehended by her. "Previous to this I had no light on the coming of the Bridegroom."—*Ibid.* "I did not hear a lecture or a word in any way relating to the Bridegroom's going to the holiest."—*Ibid.* (See "Early Writings," pp. 54-56.)

b. The January 24, 1846, issue of the *Day-Star* contained the first vision of Ellen Harmon, bringing to the attention of the Adventist readers the fact that God was communicating to the people of earth through visions.

c. The February 7 issue of the *Day-Star Extra* presented the Crosier article on the sanctuary in heaven.

d. The March 14 issue carried a second Ellen Harmon communication, dated February 15, which presented her view, relating to Christ's ministry in the heavenly sanctuary as given "one year ago this month."

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and did sit. . . . I saw a cloudy chariot, with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; He stepped into it and was borne to the holiest, where the Father sat. Then I beheld Jesus, as He was before the Father a great high priest."—*Day-Star*, March 14, 1846. ("Early Writings," p. 55.)

Thus was ratified by vision this essential high point of the sanctuary truth which had been set forth on the basis of Scriptural evidence by Bible students, entirely unknown to Ellen Harmon. Official checking of mail schedules of the times indicates that her communication was penned and mailed before she could have seen the Crosier article in the *Day-Star Extra* of February 7, 1846. Soon there was still further specific confirmation by revelation. We quote from a letter to Eli Curtis, April 24, 1847:

"The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary, etc., and that it was His will that Brother C. should write out the view which he gave us in the *Day-Star Extra*, February 7, 1846. I feel fully authorized by the Lord to recommend that *Extra* to every saint."—E. G. White, "*A Word to the Little Flock*," p. 12.

Thus in this indisputable manner the important sanctuary truth came to us just as did the Sabbath truth, first as the result of diligent Bible study, then attested by revelation. There could be no question in the minds of our pioneers with respect to the validity of this pivotal doctrine. It is of interest to note that the essential parts of the Crosier article were republished a number of times by the Sabbath-keeping Adventists as the best presentation available on the sanctuary question, even after Crosier had left the Sabbatarians and repudiated the sanctuary and the Sabbath truths.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Federal Council of Churches

By H. L. RUDY, President, Central European Division, Section II

THIRTY-THREE years ago a group of American churchmen organized what is now well known as the Federal Council of Churches. After a period of precarious existence, with the usual ups and downs of an organization of that kind, it grew and became a great influence in church circles in America as well as abroad. Today the Federal Council of Churches has expanded until it embraces twenty-three denominations, the Protestant Episcopal Church having joined in 1940 as the latest recruit.

The Federal Council has as its principal objective: A visible expression of the unity and full strength of non-Roman Christianity in America. In recent years it has sought to enlarge the area of church cooperation. Certain activities, such as religious education, and home and foreign missions, have increasingly interested the council.

This growing interest in Christian social and cultural activities in America and throughout the world was unmistakably revealed at the last biennial meeting of the Federal Council of Churches of Christ in America at Atlantic City, New Jersey, December 10-13, "in conjunction with the Foreign Missions Conference of North America, the Home Missions Council, and four other cooperative agencies, all coming together for the first time to face unitedly today's unprecedented demands, under the general subject, 'The American Churches and the Needs of the Hour.'"—*Zions Herald*, Dec. 25, 1940.

The cooperative affiliation of these agencies is described thus in the *Christian Century*:

"There are certain activities which lie nearer the heart of the churches than do some of the activities for which the Federal Council has traditionally assumed responsibility. Among these are religious education and the twin enterprises of home and foreign missions.

"In each of these three fields there is already a high degree of cooperation. The International Council of Religious Education has long been accepted by the churches as the common denominator of their program for religious education. The Home Missions Council (with which the Council of Women for Home Missions has now been merged) is an advisory and administrative organ of the home mission boards of many denominations, and the Foreign Missions Conference of North America is a similar organ created by nearly one hundred foreign mission boards for united action and mutual help.

"Few of the laity, and but a small fraction of the clergy, realize the extent to which this unifying process has already gone in these three fields. The Atlantic City meeting was notable in that it was projected as a joint meeting of the Federal Council

with these organizations, together with the Missionary Education Movement, the National Council for Church Women, and the United Stewardship Council. (The International Council of Religious Education was unable formally to accept, but it was informally represented.) Thus the main cooperative enterprises of the North American churches were brought together in a shared program under the auspices of the Federal Council. This fraternizing of minds, already involved in cooperative work, is bound to open up ways of integrating these now-separated functions in a larger unity upon a more responsible basis."—Dec. 25, 1940.

The work of the Federal Council at the Atlantic City meeting is compactly outlined by H. D. Hawver, in *Zions Herald*:

"Ten specific actions bearing upon the important issues before the church were taken by the council during the closing hours, after thorough and prolonged discussion by the seminars and careful sifting by the business committee. The recommendations came from the divisions on 'The World Mission of the Church,' 'The Church and the International Crisis,' and 'The Church and Social Change,' and were as follows:

"1. The acceptance of the Dulles statement with amendments urging prayer by all bodies of the Christian fellowship for our overseas brethren of every nation.

"2. That the Government be requested to protect the men in Army training camps from exploitation by liquor interests and commercialized vice, by prohibiting the sale of intoxicating beverages to men in uniform and the creation of a ten-mile zone from commercialized vice.

"3. The receiving of all reports for printing.

"4. The dissemination to the public of facts concerning court decisions on conscientious objectors, thus making it possible for counsel to protect the interests of the conscientious objector.

"5. Deputation of church leaders to Latin-American countries for the purpose of cementing cultural relations, and also, when conditions warrant, the sending of similar commissions to the Far East and to Europe.

"6. The appointment of a commission for the study of a just and durable peace, and that the cooperative church bodies be invited to become members.

"7. The appointment of a commission on relief and unemployment for the purpose of petitioning the Government in making recommendations of the council.

"8. That the executive committee arrange for interchurch days and hours of prayer for peace with justice throughout the world.

"9. The formulation of an educational program to set forth the moral problems involved in liquor and public safety.

"10. That a meeting be arranged for some time in June, 1941, near the Canadian border, for the promotion of fellowship with the Canadian brethren in their critical hour, commending them for their sacrifice in behalf of liberty and joining with them in prayer that, when peace shall come, we, alike, shall be ministers of reconciliation."—Dec. 25, 1940.

Quoting again from the *Christian Century* of December 25, 1940, we find these concluding remarks:

"Here was a new note in modern Christianity. Our Protestantism has been historically guilty of dividing the church on issues which are far less significant and substantial than those which the war has raised in the consciences of men. Whether, in the event of America's entrance into the war, the churches can maintain their unity and the Federal

Council itself survive, is no idle speculation. By adopting this clarifying insight into the nature of the Christian church as primarily a community of faith—a community which embraces profound differences of conscience and which carries within itself the means of reconciling these differences—and by solemnly committing itself to this insight in advance of the supreme test to which the churches may be subjected, the Federal Council has, please God, prepared the way for a unity far deeper and more enduring than Protestantism has imagined itself capable of attaining. If the test comes and the church fails, this document will, next to our Lord's own reproach, be the source of our most poignant spiritual humiliation.

"The Federal Council has thus far led us out of our parochial and separatistic modes of thinking to the point where the American church is capable of thinking organically. More and more the unity of the body controls our outlook. We cannot say that we are not divided; but we can say that we are less divided than we were. Our divisions decrease; our unities increase. God grant that this dawning unity of the body of Christ may be able to stand whatever test the future may bring! Thus tested, may it grow from strength to such strength that, by His grace, it shall endure though all else be shaken."

At this same meeting it was voted "to issue renewed invitations to the remaining non-affiliated bodies, including those which had at one time withdrawn, asking them to reconsider their previous decisions and to share with their brethren in making the Federal Council an expression of the full strength of non-Roman Christianity in America."—*Id.*

"The misunderstandings of the past have cleared away. No reason now exists for any denomination to fear that its autonomy will be invaded or curtailed by the Federal Council. The fact that two such communions as the Society of Friends and the Protestant Episcopal Church, representing the widest ecclesiastical extremes, find it possible and spiritually rewarding to have fellowship with each other and with all other constituent bodies in the council, would seem to remove the last barrier of fear or conscientious scruple from the deliberations of those bodies that yet remain in isolation. That there can be any internal reason in the field of creed or of order for their continued abstention is hardly credible, and it is highly improbable that such reason will be put forward. The outlook, therefore, is hopeful that by the next biennial meeting the Christian forces of the United States and Canada (whose united church is already affiliated) will be united under a common banner for a long forward march."—*Id.*

Thus with misunderstandings removed, doctrinal differences overlooked, and denominational fears allayed, the way seems clear, under pressure of the times, for non-Roman churches in America to form that long-anticipated "visible expression of unity and strength."

Note the following comment by the messenger of the Lord on these trends in religious affairs in America:

"The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived."—*"The Great Controversy,"* p. 444.

The Ministry, April, 1941

Relativity and Pantheism

By GEORGE MCCREADY PRICE,
Pomona, California

EVERYONE associates Professor Einstein with the theory of relativity, though few know what the theory is about, except that it is a mathematical statement concerning certain aspects of physics and astronomy. Most people think that because it is mathematical, it must be "true;" for is not mathematics the truest of the true? But when did any mathematical statement of the way the objects of nature act, ever tell us the reasons why they thus act, or of the divine power and purpose behind their behavior?

It will not be news to most of our readers that Professor Einstein is a Jew; but it may be news to some of them to know that most modern Jews are pantheists, and that Einstein has now come out with an open attack on the Christian doctrine of a personal God. A conference of leading Jewish educators and theologians was held in New York, September 9 to 11, 1940, at which a formal statement of Einstein's was circulated, which explained this eminent Hebrew's view of how men of science, philosophy, and religion might get together in their thinking, so as to present a united front before the world. I have discussed this document of Einstein's in more detail in an article which appeared in the *Sunday School Times*, of November 9, 1940. Here I give only a brief statement. In the course of Einstein's argument, he says:

"The main source of the present-day conflicts between the spheres of religion and science lies in the concept of a personal God."—*Science News Letter*, Sept. 21, 1940, p. 181.

We may agree with this declaration of the radical differences between the Christian view of the universe and the modern pantheistic view, which is essentially that of ancient paganism and also of modern Judaism. For the intelligent Christian, this is not to put his religion on the defensive against modern scientific discoveries, though it may raise the query, When did a clever mathematician, merely because of his scientific training, become qualified to speak with authority on religious matters? Note a further statement from this apostle of relativity:

"The more a man is imbued with the ordered regularity of all events, the firmer becomes his conviction that there is no room left by the side of this ordered regularity for causes of a different nature."—*Id.*, p. 182.

This, of course, is the familiar language of materialistic skepticism. For those who may not have read much along this line, I may translate it about as follows:

"The more a man accepts implicitly the doctrine of the universe's being a self-running machine under the control of fatalistic natural law, the less room will he find for miracles, or for belief in a personal God who is the sleepless manager of the universe which He has created."

Page 15

I admit that Einstein's language is much more concise than mine. But the two sentences mean substantially the same thing. Einstein then proceeds to say:

"In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God, that is, give up that source of fear and hope which in the past placed such vast power in the hands of priests. In their labors they will have to avail themselves of those forces which are capable of cultivating the good, the true, and the beautiful in humanity itself."—*Id.*, p. 182.

Here we have a bald pantheism linked up with a tawdry statement of a milk-and-water humanism which has never done anything worth while for the human race, and never will. The world is sick; its entire nature is poisoned; it needs a Saviour. The merely natural has proved unavailing. It must have supernatural help, and this help can come only through the gospel of Jesus of Nazareth. He came into this world to show us something of what God is like—as much as we poor mortals could endure without being consumed. But the pantheism of Einstein is only a modern form of that age-old paganism which has wrecked so many ancient civilizations, and which seems in a fair way to wreck this of our own day.

The Safe Escape From Ruin

By MERLIN L. NEFF, *Book Editor,*
Pacific Press

STATESMEN of the world today realize that the political situation is beyond the control of human minds. We are reaping the whirlwind of greed, selfishness, and lawlessness among nations. Secretary of State Hull has pointed out the only solution that would rebuild our civilization and save it from complete annihilation:

"There are at work in the world today powerful forces, the significance of which no individual and no nation can ignore without falling into a position of the gravest danger and of the utmost jeopardy. These forces are not new in the experience of mankind. They rose on many occasions in the past and, for varying periods and with varying intensity, held sway over human affairs. They spring today from the same source from which they have always sprung in the past—from godless and soulless lust for power which seeks to hold men in physical slavery and spiritual degradation, and to displace a system of peaceful and orderly relations among nations by the anarchy of wanton violence and brute force.

"We shall succeed if we retain unimpaired the most precious heritage which they bequeathed us—an unshakable faith in the everlasting worth of freedom and honor, of truth and justice, of intellectual and spiritual integrity, a triumphant faith in God.

"We need today a resurgence of spiritual purpose and of moral stamina. We must rededicate ourselves to the service, the defense, and the nurturing of freedom under justice and law. Our homes, our schools, our churches, our leaders, in every walk of life, must inculcate this faith and this spirit."—*The Christian Advocate*, January 16.

As long as men refuse God's word and His law, they can never experience the new birth.

Youth Challenges the Educators

YOUTH is challenging the older generation of educators to give them the true principles of religion, as evidenced by the words of a young college man in the *Christian Century* of January 29:

"You haven't taught us to be able to take it. We aren't living within our means, and we followed your example. We are afraid of hard work; you never taught us to love it. We can't accept responsibility; you couldn't before us. We don't know the meaning of discipline; you didn't discipline us. We have nothing to which we can cling as the understood, almost tangible jewel of our American heritage. It is there, but you understand it even less than we do.

"We want constant training in the constant things of life, the physical, mental, and spiritual things which have been the foundations of humanity since the civilizations of ancient China."—Page 156.

In such an hour as this, the only answer that can be given to the editorial by this young college man is the religion of Jesus Christ. Shall the youth be cheated out of their rightful heritage in this generation? M. L. N.

Trojan Horse Goes to School

By W. HOMER TEESDALE, *Associate Secretary, Department of Education*

THE rules of civilized warfare long forbade the deliberate injury or death of children by the enemy. Today the little ones must be removed to safety from areas that are subject to ruthless bombing raids. But even more impossible than physical security of those in the shadow of war, is the spiritual safety of the children of America.

Under the guise of improved methods, of tolerance and progress, of modern, scientific ideas, many a Trojan horse of unbelief has been brought within the walls of the schools. Concealed at first have been forces bent on destroying faith in the God of our fathers, and in the fundamental principles that have made the nation great. Resistance to infidelity has been broken down by this insidious infiltration, until the following statement in the *United Presbyterian* is altogether true:

"Education is facing the greatest crisis in its history, because it has denied the existence of a sovereign God who alone is the only true source of wisdom. The foundation of America is being attacked in its most vital spot, its future citizens. Without Christianity, democratic America cannot endure."—C. Gregg Singer, Aug. 1, 1940.

The people of God must be on guard, lest the foundations of democracy be destroyed and the essential principles of the gospel and of the church be utterly neutralized. Unity, loyalty, and awareness of the dangers make impossible such incursions, with their subsequent weakening of the foundation stones. It is not at all safe for our own children and youth to be subject to such influences. It is time for the church to make as secure as possible its heritage of these youthful treasures by placing them where dangers are at a minimum—in truly Christian schools.

MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

Seminary Objectives—No. 2

By M. E. KERN, *President of the S.D.A. Theological Seminary*

ALTHOUGH we have been warned against the subversive influences of the universities, yet we recognize more and more the need for graduate study. This has been a problem of great concern to the leadership of the church, including our educational leaders. For more than two decades serious study has been given to denominational provision for advanced study. Eleven years ago the General Conference Educational Council at College View, Nebraska, recognizing the fact "that there is great loss and danger to our teachers in attending worldly graduate schools," recommended "that the General Conference be earnestly requested to lay plans for the establishment of a graduate school" "having no organic connection with any other existing college," but "to be located near an educational center where there would be abundant library and laboratory facilities accessible."

The problem was studied again and again by the Department of Education and the General Conference Committee, by Autumn Councils and by the General Conference in session. The final result of all this consideration was the establishment of the Seventh-day Adventist Theological Seminary. While the plans of the school are not as comprehensive as those outlined at College View, we have made provision for graduate study in Bible, religious history, Biblical languages, homiletics, speech, evangelism, and Christian leadership.

Is it not clear to every thoughtful Seventh-day Adventist in this time when old controversies are being revived and new issues are springing up, and when every fundamental of the advent message is being challenged, that there is need for the most painstaking research into the great truths of God's revelation to man, including the foundation pillars of the advent message? Is it not apparent to everyone that in this time of advancing standards of efficiency in every profession, the teachers of God's truth, who have the highest of all professions, should be in the forefront of advance? I believe that the great majority of our workers want to advance. This Seminary already has a large list of workers waiting and hoping for the day when they can attend. There is a divine urge in the hearts of God's messengers to present the truth "in a way that will be as free as possible from defects."

—"Fundamentals of Christian Education," p. 257.

We are living in an age when men run to and fro, and knowledge is increased. Scientists compass land and sea, explore the ocean depths below and the stratosphere above, in quest of knowledge. They risk their lives in torrid jungles and on polar icecaps to discover the secrets of nature. In laboratories and observatories they keep their vigil night and day to understand the forces that control the universe. Great sacrifices are made in their research, and lives are sometimes lost. Scientific research has resulted in many marvelous discoveries, which have exchanged comfort for drudgery and markedly increased the span of human life. But just as eternal life far transcends mortal life, and as the spiritual life is far more important than the physical, so research in the realm of religion is infinitely more valuable than all this research in other fields.

Since the day that God revealed to Adam and Eve the acorn promise of a Saviour from sin, there has been a progressive revelation of Himself to mankind through patriarchs, prophets, and apostles, and through His dealings with individuals and nations. And now in these closing hours of probation, when the full light of revelation is to be focused on the final struggle between truth and error, we are told that "truths of divine origin are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world." —Ellen G. White, in *Review and Herald*, Oct. 23, 1894. Concerning the experience of our pioneers, it is said:

"There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truths as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction." —Ellen G. White MS. 32, 1896.

The truths which those pioneers dug out by prodigious labor under the guidance of the Spirit have come down to us as a precious heritage, but not as a circumscribed creed in a brittle mold. Truth is fluid. Like a mighty river it is ever flowing and increasing in volume as it approaches the ocean of infinite truth. The voice of the Spirit of prophecy has unceasingly urged the leaders and people of this movement to dig deeper and deeper for the discovery of truth. We read:

"Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent

study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting."—*"Testimonies," Vol. V, pp. 707, 708.*

It is surely evident to all that the Seminary has a wide field of usefulness before it as a center for research to which many of our fourteen thousand teachers, preachers, Bible workers, editors, and others from our world field can come aside, from time to time, for periods of uninterrupted study in the great truths that constitute the message which we are to give to the world, and thus equip themselves for stronger and better service in the movement.

I have spoken especially of Biblical research. The study into the deeper meaning of God's word involves, of course, advanced studies in the languages in which it was written. Standing more and more alone in defense of the Bible in a world that is increasingly hostile toward it, we are in greater need than ever before of Biblical scholars with a thorough understanding of these languages. And so the search for hidden treasure in God's word includes a critical study of Greek and Hebrew.

The Seminary also offers graduate work in religious history. Our conception of history and history teaching is just as far removed from the conception that is current in educational circles of the world as our Bible teaching is different from that which is current in the theological seminaries of other churches. The true philosophy of history is the problem of sin and its solution. In its study we trace the fulfillment of divine prediction, and recognize the signs that indicate the nearness of the coming of our Lord. One of our leading history teachers, who was completing university work for the doctor's degree, frankly said that he would rather his son would study history under a Catholic priest than with the average university professor. He would at least be in the atmosphere of respect for religion.

There is the great field of antiquity awaiting cultivation by the heralds of the advent message. Governments and individual patrons of learning have spent millions of dollars in opening the mounds of buried cities of the ancient East. The languages, religions, political events, and social customs of the people of Bible times have been brought to light. Truly in this respect Daniel's prediction of the increase of knowledge has been fulfilled. In all this archeological research we see the working out of God's purpose for these last days. "*Lux ex Oriente*," light out of the Orient, is an inscription on the foundation stone of a certain building that is devoted to Oriental studies. Truly God has caused light to shine forth out of the Orient to give to the remnant church a better understanding of the history, poetry, and prophecy of the Old Testament, and to furnish external evidence of the

inspiration of the Bible to a skeptical generation.

There is likewise the field of church history, which has been explored but very little by the scholarship of this movement. In this field, indeed, lie buried "mighty truths," "buried by the sophistry of error," which "will be found by the diligent searcher."—*Ellen G. White MS. 88, July 10, 1898.* Here we witness the wonderful providences of God in the age-long struggles between truth and error, and understand how "the earth helped the woman" in times of tribulation. As participants in the last great religious reformation movement, we shall gain wisdom from a careful study of the reformation movements of the past.

It is just as impossible to find a graduate school in which history is studied from this background, and with these objectives, as it is to find acceptable Bible teaching outside our own schools. In our blueprint, Bible and history are inseparably associated, and for that reason history study is an integral part of the theological training given at the Seminary.

Today we are faced with unprecedented opportunities for the preaching of the advent message. But to be successful, our ministers must be progressive. They must understand the rapidly changing conditions and trends of thinking, and be able to adapt their methods to the new situation. The ministry molds the movement. If our ministers can bring to the church a new freshness and depth of meaning in the Bible, the tone of the entire movement will be improved. If their technique of evangelism can be improved, and their preaching become more powerful, the finishing of the work will be hastened. The results already obtained from the study and mutual discussion of preaching and evangelism at the Seminary show the possibility of great advancement in the preaching of the advent message. And this is our great task.

The time of trouble is upon us. Persecution is rife. The warfare between truth and error is increasingly intense. Attacks against the teachings of the church are severe and often very insidious. Perversions of the truth are common. There is need today, as never before in our history, that men should be equipped to defend the faith against all these attacks and perversions. Our preachers, possibly even more than our teachers, need time and opportunity for advanced study and research. One of the saddest notes in all the Testimonies written for the church is this:

"When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason."—*"Testimonies," Vol. V, p. 707.*

If we would avoid such a calamity, we must build our faith on the solid foundation of facts. This Seminary was established to carry forward research in the great fundamentals of

—Please turn to page 45

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

The Period of Christ's Priestly Ministry (Concluded)

By F. C. GILBERT, *Field Secretary of the General Conference*

WE should bear in mind that in considering the ministry of our Lord in the heavenly sanctuary, we cannot discuss dimensions of places. It is true that the Lord told Moses, when He instructed Him in regard to the building of the sanctuary, that he should erect the building according to specified dimensions. But we are in no position to consider dimensions in regard to the holy places in heaven. Imagine if you can how large a space is necessary for the assembling of hundreds of millions of angels who surround God's throne. Rev. 5:11. What the Lord desires men to recognize is the actual ministry being conducted in heaven by the Saviour in our behalf. Says the apostle Paul: "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. The ministry of the Saviour is an actual service He is performing for poor lost sinners. Through the centuries, from the time Jesus ascended to heaven, following His resurrection, He has been officiating before the Father as high priest and intercessor for poor lost sinners. This ministry He conducted in the holy place in heaven.

Intercession in Most Holy Place

When our Lord entered His ministry in the holy place in heaven, announcement was made under the inspiration of God through the apostles on the day of Pentecost. The apostle Peter declared that Jesus who was crucified was exalted at the right hand of God. "Unto you first," he said to the Jewish brethren, "God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:26; 2:32, 33. The blood of the divine Sacrifice was now efficacious for the forgiveness of sins.

The ministry of the earthly sanctuary was conducted in the first apartment every day of the year, until the Day of Atonement, when the concluding typical ministry ended for that year. Whatever one's attitude had been during the year, while the priest ministered in the first apartment of the sanctuary, this was not held against him, provided he availed himself of the offer of mercy extended to him on this most sacred day of days, while the high priest

executed his priestly office in the most holy place. If any Israelite had been steeped in sin during the year, and had not followed the counsel of God to receive forgiveness through the offering of the shed blood of the sacrifices, if he were alive on the Day of Atonement and accepted the commands of God for this day, he would be included in the ministry of the priest while the sprinkled blood of the Lord's goat was ministered in the most holy place.

The blood of the sin offering on this day was efficacious for all Israel, as may be seen from the following scripture: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30. This Day of Atonement was the typical cleaning-up day. Man was given his last opportunity on this day. This day offered to the sinner the final call of mercy. So comprehensive was the ministry on this most sacred of all days, that the scripture includes the following: "He shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for *all the people*." Verse 33. On the Day of Atonement the stranger also was included. It is written:

"This shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you." Verse 29.

Every person in the camp of Israel, whether Israelite or heathen, who availed himself of this final offer of mercy on this last day of the year of sanctuary ministry, was forgiven. His sins for that year were blotted out, and he was accepted with God. The person in the camp who did not harmonize with this gracious offer, was cut off from the congregation of Israel, as it is written:

"Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." Lev. 23:29, 30.

The close of the Day of Atonement found a clean camp. Either a man was cleaned up, or else he was cleaned out. The sins which finally were brought out from the sanctuary at the close of this day, when the high priest had completed his ministry for the year in the most holy place, were placed on the head of Azazel, the scapegoat. (Lev. 16:20-22.)

This Azazel, or scapegoat, did not have placed upon him the sins of sinners; on him were placed the sins of those whose sins had been confessed, forgiven, and blotted out of the sanctuary. Azazel represented the originator of sin, who caused the people to commit sins; and made it necessary to bring constant offerings for the forgiveness of their sins. That Azazel had no part in the atonement

ministry during the exercises of this most sacred day is clear from the following summary of the case as found in "Messiah and His Sanctuary," p. 72:

1. On the Day of Atonement the lot is cast, and Azazel is chosen. The choice is made at the direction and by the authority of the Lord. (Lev. 16:7, 8.)
2. Azazel has no part in the sanctuary ministry on the Day of Atonement.
3. The life of Azazel is not taken, nor is his blood needed for sacrificial purposes.
4. Azazel is caused no suffering during this holy day because of the sins of others.
5. The live goat has no part during the affliction of the congregation.
6. Since Azazel's blood has not been shed, he cannot be used for remission of sins, and without the shedding of blood there is no remission of sin.
7. Therefore Azazel makes no propitiation for sin.
8. Azazel is not used as man's substitute, as is the Lord's goat, the sin offering.
9. Azazel is given no consideration in the exercises of the Day of Atonement till the services are completed in the holy of holies.
10. After the ceremonies are officially at an end, Azazel is brought alive to the door of the tabernacle of the congregation.
11. Atonement has already been made for the sins which are placed upon the head of Azazel by the high priest. These sins have been brought out of the sanctuary.
12. Azazel does not die that day.

When our Lord finished His ministry in the *holy place* in heaven, He entered upon His final ministry in the *most holy place* at the close of the twenty-three hundred days which terminated in 1844. This took place in the seventh Bible month (in our month October) of that year which marked the beginning of the antitypical Day of Atonement. He began the ministry in the most holy place of the heavenly sanctuary, and He will continue His ministry in this most sacred apartment until the last sinner has been given the opportunity to accept the final offers of mercy. This is why the third angel's message must go to every nation, kindred, tongue, and people. For the nations and kindreds are given this opportunity to receive in this antitypical Day of Atonement the last overtures of mercy from a long-suffering God and a most merciful Saviour and High Priest, before the close of human probation.

When this antitypical Day of Atonement is ended, and the last appeal has been made through the ministry of the Spirit of God to the savage, the cannibal, the heathen, and to all others, our great High Priest will have a clean church, purified by the Saviour's most precious blood. Human probation will have ended, and our Lord will return for His pure and holy people. The transgressions of those whose sins have been blotted out through the intercession of our great High Priest will be placed upon the head of the original Azazel, Satan, who has been the cause of the trouble and perplexities of the people of God, as they endeavored to follow in the footsteps of their Lord.

Christ Only (Sermon Outline)

By E. L. CARDEX, *Evangelist,*
Cape Town, South Africa

1. TEXT: Romans 7:24.
2. INTRODUCTION: A sense of doom hangs over the whole human race. This is because Adam chose Satan's nature. Rom. 5:12. Satan, the paymaster, has paid an awful wage to man! Rom. 6:23. Original and inherited sin. False emphasis in present-day preaching—sin glossed over. Satan, like the lion stalking his prey, desires to confuse the issue about sin.
3. Sin is a terrible reality.
 - a. Sin found man perfect. Gen. 1:26.
 - b. Behold the state to which he has sunk! Isa. 1:5, 6.
 - c. Sin made us slaves. John 8:34.
 - d. Sold under sin. Rom. 7:14. Tell the story of the building of the Colosseum and the pyramids. Slavery of sin more terrible than any physical slavery ever known.
 - e. We should pray for a hatred of sin. "Steps to Christ," p. 20.
 - f. Sin is real; it is the transgression of God's law. 1 John 3:4.
4. God's remedy, man's only hope. 1 Peter 1:20. "Steps to Christ," p. 14.
 - a. The Seed promised. Gen. 3:15.
 - b. That Seed was Christ. Gal. 3:16.
 - c. The Seed came and bridged the gulf between God and man. Luke 2:8-14. Tempted as we are, led as a lamb to the slaughter, nailed to the cross. Died as the sinner must die.
5. In the light of sin, with all its terrible consequences, God loved the world.
 - a. Christ not only taught a code of morals, but He left His power in the gospel to lift man up to the likeness of His Creator again. Rom. 1:16; "Desire of Ages," p. 762.
 - b. Sin shut man away from the tree of life. Gen. 3:24. Christ brought back the bread of life. John 6:48-51.
6. APPEAL.
 - a. We must confess Christ if we will have Him as our personal Saviour. Matt. 10:32, 33.
 - b. The gospel calls for a change of heart and confession of sin. Jer. 17:9.
 - c. The glory of the cross is our hope. 2 Cor. 5:17.
 - d. "In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."
 - e. You may have inherited a good family name, wealth, social standing; you may have acquired education, polish, and position. But without the breath of spiritual, regenerating life and power that comes from Christ, you are nothing.
 - f. "There is a fountain filled with blood," where sinners lose every stain of sin.



SUCCESSORS TO THE STANDARD-BEARERS THE personnel of the worker body of this movement has profoundly changed since our early days. None who passed through the crisis of 1844, and the formative decade of the third angel's message that followed, are with us today. And few, if any, who were active when the General Conference was formed in 1863 are now living. The same is true of those who were in service when our first foreign missionary went abroad in 1874. Even those in service at the time of the 1888 Minneapolis issue are few, and the same is true to a degree of those yet active who were in the Battle Creek crisis of 1902. A new body of workers has succeeded the old standard-bearers.

Furthermore, the large majority of our workers throughout the world never had any close working contact with Mrs. E. G. White, as her living counsels guided, spurred, and corrected those who carried the responsibility of the movement, prior to her death in 1915. This was a priceless privilege, and likewise developed a relationship toward divine counsel that was invaluable in successful service for God. Many of our present conference presidents, evangelists, editors, writers, and other leaders are without that stabilizing influence, character training, and principle development which are implicit in such contact and relationships.

Yes, the old standard-bearers are almost gone! Successfully grappling with those great issues did something for the pioneers of this message that reviewing their history, or academic training alone, can never do. Indeed, the latter sometimes tends to neutralize it. We have been running to no small degree on their momentum, so far as organization, departmentalization, general procedure, and objective are concerned.

Sobering thoughts come as the inescapable accompaniment: Are we who bear the responsibilities of the movement today as stalwart, tried, true, and proved as were our spiritual forefathers? Is the movement and the message as safe in our hands today? Are we as fundamentally loyal as they? Do we know our truth as well as they did, and are we the personal Bible students that they were? Are we as willing to sacrifice, to suffer hardship or persecution? Are we, without the living gift to correct us today, as sedulous in studying and following the written counsels left for our safeguarding?

In meeting the unprecedented issues of the

present and the immediate future, will we be as wise and loyal and as safe and aggressive as they? Are we prone, at times, to substitute expediency for principle? Are we inclined to be more superficial in our judgment? Do we have as deep convictions? Are we willing to stand alone for our convictions, if need be?

We face a new world situation. The greatest and gravest responsibility in the history of the church rests upon us. We are confronted not only with unprecedented crises and readjustments, but with the necessity of finishing a task now infinitely more complex and nearly a century more advanced. The present issue is the supreme challenge of the centuries. It calls for a daring, an enterprise, a wisdom, an aggressiveness, a sacrifice, and a spiritual vision and power that surpass every demand of the past. Will we prove worthy of the heritage of the early standard-bearers and God's trust? *We must not, we will not, fail Him!*

L. E. F.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Improving the Minister's Diction

By W. A. DESSAIN, Pastor, South Side Church, Chicago, Illinois

HAVE we not heard it said of some of our compeers in the ministry that they spoil their presentation of truth by being wordy? Others are criticized for having an extremely lean vocabulary; while still others have their praise as public speakers sounded on the strength of their being able to find the right word for every occasion.

Diction is one's mode of expression in language. It is synonymous with both phraseology and style in public speaking; yet it differs from both. Diction applies to the choice of words to express ideas; phraseology applies to the grouping or arrangement of words; while style deals with individual expression in the use of words. It at once becomes apparent that both phraseology and style in speaking are subsidiary to diction, for diction is the parent of the other two, and deals with one's general selection of words to express thoughts and ideas.

Diction differs widely from vocabulary. A man may possess an elaborate and commend-

able vocabulary; yet with it all he may be a dismal, dreary speaker. Unless he has a deficient voice which mars his best efforts, it will usually be found, upon close scrutiny, that the trouble is he does not know how to use the great store of words he has in reserve. He may use feeble words when attempting to express a great idea. Realizing this deficiency, he may try to make amends by shouting and intensity. The result is that the ears of the hearers are perhaps vastly impressed, but the thought escapes their hearts, and the intended impression glances off their minds.

A speaker may use a strong, gripping word where a plain, average word would be better. The result is distressing, for the thought of the hearer is diverted from the speaker's general theme and focused upon the strangely intruding word. When continuity of interest is broken, it can rarely be picked up again. Like spilled quicksilver, it can seldom be gathered up.

"The right word at the right time in the right place," is a motto that should hang over every minister's study desk. There is nothing more beautiful in public speaking than the mastery of words. Perhaps nothing is so annoying as the wrong use of words in expressing ideas. The average audience is usually inclined to be gracious toward a public speaker, overlooking physical handicaps and deformities, tolerating a voice that is far too shrill or discouragingly flat, and stammering and lisping to a moderate extent. They will also tolerate a speaker's eccentricities in dress, bear with irritating mannerisms that should have been eliminated, and with misplaced gestures. All this they will patiently endure, if only the speaker has the art of using words effectively. His listeners may even become so engrossed in his message that impediments and failures of one kind or another may be entirely forgotten for the moment.

What the brush is to the artist, what the pen is to the writer, what the sledge is to the smith, what the saw is to the carpenter, what the plow is to the farmer—that is what words are to the speaker. Without well-chosen words, rightly placed, a speech or a sermon becomes a dry, parched field to which the speaker takes his listeners for an hour of tedious wandering. But through the use of words which grip the imagination, the desert wastes assume a bright aspect. The paths become lined with scented flowers, and the very air vibrates with the music of birds. Oppressive heat and tedium are removed, and the listeners advance from one oasis to another as the speech advances from point to point.

The effective minister will skill himself in the apt use of words. It is said that one day a young minister called upon the great Whitefield. Upon being ushered into his study, the visitor was greatly amazed to find the famed preacher on his hands and knees on the floor,

earnestly peering into an open book. All about the room were open books. There were books on the floor in a circle about him, and open books on every chair in the room. His study table was also strewn with a profusion of open volumes. The great divine excused himself, and, upon arising, explained that he had simply been looking for the right word to use at a certain point in one of his sermons. The young minister went home understanding in part what lay back of this preacher's amazing power. He knew one of the reasons why this great man swept through his parish like a flame of fire, why sinners trembled at his word, why saints hung upon his every sentence.

When DeWitt Talmage, the great Brooklyn preacher, was at the peak of his fame, a delegation of men called upon him at his home to learn what he considered the chief contribution to his amazing diction and beauty of expression. His answer was brief and startling. "Gentlemen, the reading of good poetry is my hobby. I cannot long fly with those gentle birds without learning their warble." The following lines from this great prince of ministers will perhaps illustrate what a beautifying effect his habit of walking with the poets had upon his diction.

"God has promised to take care of us. The Bible blooms with assurance. Your hunger will be fed; your sickness will be alleviated; your sorrow will be healed. God will sandal your feet and smooth your path, and along by frowning crag and opening grave, sound the voices of victory and good cheer. The summer clouds that seem thunder charged really carry in their bosom harvests of wheat, and shocks of corn, and vineyards purpling for the wine press. Your way may wind along dangerous bridle paths and amid wolf's howl and the scream of the vulture; but the way still winds upward till angels guard it, and trees of life overarch it, and thrones line it, and crystalline fountains leap on it, and the pathway ends at gates that are pearl, and streets that are gold, and temples that are always open, and hills that quake with perpetual song, and a city mingling forever Sabbath and jubilee and triumph and coronation."—*"Trumpet Blasts,"* p. 479.

Another strong contributor to good diction in public speaking is the well-nigh lost art of meditation. The minister, who, after drafting his sermon, takes the pains carefully to think through his subject, will invariably double that sermon's effectiveness. With meditation comes ready utterance, and the play of apt and appropriate words for the occasion. An audience invariably knows by his diction a man who extemporizes profusely in his preaching. Even a child will detect his verbal shallowness. It is said of Henry Ward Beecher that his favorite way of preparing a sermon was to find his subject, then repair to the seclusion of his farm in the country, and there, as he quaintly put it, "stay quiet and let the cream rise."

Another method of improving one's diction in public speaking lies in building up one's vocabulary. Certain it is that if we do not possess a great treasury of words, we cannot

—Please turn to page 45

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

THE COMPANY FORM OF EVANGELISM (Symposium)

Here is a real contribution in the field of effective evangelistic teamwork. Through continuity of united group effort, a form of balanced efficient company evangelism has been perfected by Evangelist Richards and his associates. Division of responsibility and breadth of endeavor characterize this plan that has resulted in coordinated strength. Extensive literature distribution, strong radio work, effective Bible worker study lectures, thorough instruction of baptismal candidates, and an impressive development of attractive and efficient physical facilities (tent, flooring, heating, bookstand, baptistry, etc.) have resulted. The survey that follows, solicited after a personal visit to Sacramento, should be an encouragement and stimulus to all evangelists. Never has this editor seen so attractive a tent cluster disguised in such a manner that it no longer seemed just a tent auditorium. Perfection of detail arrangement has resulted in a most inviting place in which to hear God's message for the hour.—EDITOR.

Well-Balanced, Trained Groups

THERE is an important place for company evangelism in the work of the third angel's message. This is especially true in city work. In the company form of evangelism, varied gifts are available, and the impact of the campaign upon the city is multiplied. "In union there is strength." No one man can carry the

burdens of a large city evangelistic campaign and do it justice. When one man tries to do everything, either the systematic development and care of the interest aroused by the meetings suffers, or the public presentation of the message suffers. And sometimes health is shattered in such attempts.

In our "Voice of Prophecy" evangelistic group, Elder Howard A. Curran, my associate in labor, has his responsible duties as treasurer, has full charge of all interest cards and files, and directs the visitation of the entire group of workers. This prevents lost motion, and enables us to throw our entire force into the fray at the crucial moment.

All workers, in their visitation, attempt to draw every interested person to "Pictured Truth," a preliminary picture service at seven o'clock each night, which is conducted by Mrs. Curran. Here we focus our interest toward the baptism sessions on Tuesday and Friday nights, beginning about the fifth week.

The city in which we work is divided up, and two workers are made responsible for the visitation of interested persons in each section. At each workers' meeting, reports are made on each section as names are called from the master file.

Each member of our King's Heralds quartet also has responsibilities in the campaign besides visitation. Robert Johnson is a typist. Vernon Stewart is an artist and also an expert carpenter. Wesley Crane and his wife have charge of the bookstand. Ray Turner is superintendent of the erection of tent studios, and also cares for the amplifying systems.



Left: Voice of Prophecy Evangelistic Company

Below: Group of Converts During a Recent Effort, With Voice of Prophecy Company and Assistants in Front Row



An adequate evangelistic company works more and more effectively together the longer it carries on as an unbroken group. Operating under this plan, everyone has a definite work to do, and lost motion is reduced to a minimum. If we really expect to evangelize the cities of North America, why do we not have many such strong companies constantly at work? A strong campaign does not necessarily mean an expensive campaign, but a campaign conducted by a well-balanced, trained group, doing thorough and fruitful work.

Such an effort must, of course, have the sympathetic support of the local pastor and conference workers, or it should never start. A local conference cannot always afford to employ such a company, but if the group is organized on a regional, union, or a still wider basis, each local conference can support the group while it is working in its territory. This makes it possible for strong campaigns to be held even in the cities of numerically weak conferences.

The radio program which our company conducts is coming along well. In September we received \$100 a day from radio listeners, which increased each month up to December, and for that month we have just had the report that more than \$5,200 came in. Of course, December is Christmas month, and we do not expect to receive that much in January. But it shows that the people will respond if they have a chance.

H. M. S. RICHARDS.
[Pacific Union Evangelist.]

Arrangement and Care of Tent

MAIN ENTRANCE.—The tent stands thirty feet back from the sidewalk. We have a walk that leads from the street sidewalk to the front entrance of the Voice of Prophecy Big Tent Studio. It is made of "Cutback

Waterproof Bookstand, With Sloping Display Shelves and Horizontal Drop Doors. May Be Securely Locked at Night, Protecting Literature and All Movable Equipment

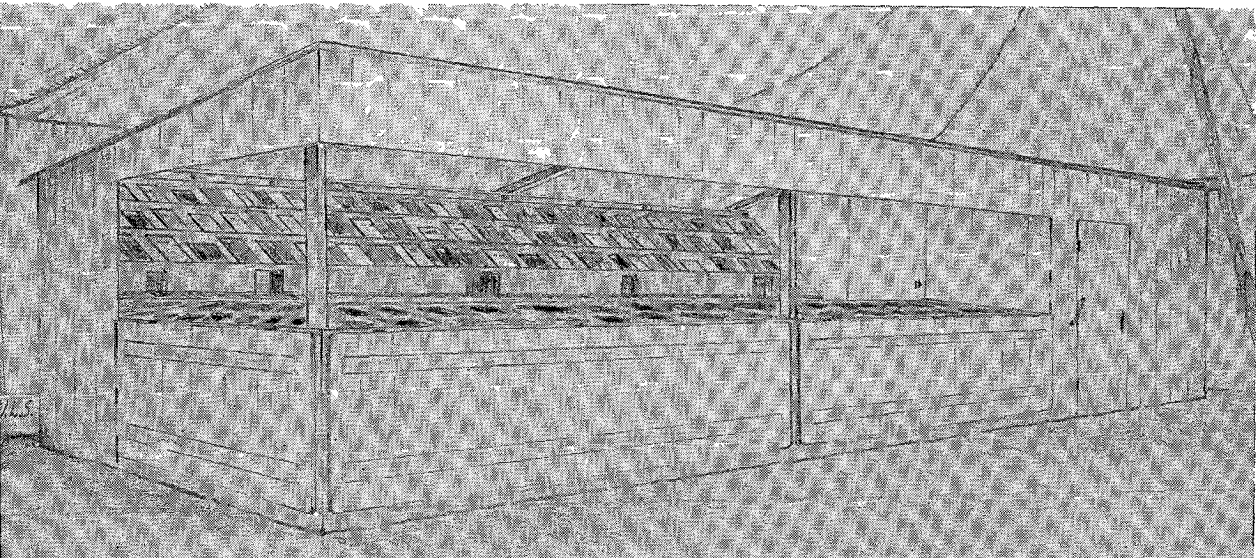
VOICE OF PROPHECY **BIG TENT STUDIO**
STOCKTON BLVD. • SACRAMENTO

asphalt mix," an inch and a half thick, which may be obtained from any road-construction company for around \$3.50 a ton. We used five tons of this asphalt mix for the entrance walk, which is 20 feet wide at the door and 38 feet wide at the sidewalk. (Diagram I.)

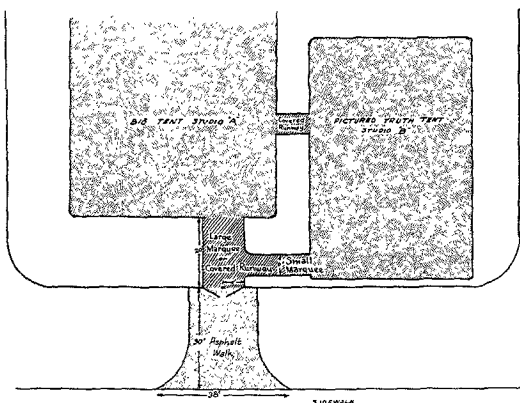
The main entrance to the tent is under the center of our big front sign. Leading from the two five-foot front wooden doors to Studio A, or the main auditorium, there is a 15 x 20 foot marquee, or canopy. Leading off from the main entrance to the right is a smaller marquee, six feet wide, which goes directly to Studio B, known as the Pictured Truth tent.

BURLAP FLOORING.—Before the burlap flooring is placed, the first thing that has to be done is to level the ground. If possible, we use a light-weight tar paper to cover the ground, especially where it is damp. Then we cover the tar paper with two inches of shavings all over the floor space, including the entrances. Shavings are preferable to sawdust, as there is less dust connected with them. Over the shavings we lay heavy burlap. It is best not to use less than a ten-ounce burlap. A twelve-ounce burlap will wear for about eight months. We buy the burlap in strips, twenty feet wide, and nail it down with forty-penny nails. These twenty-foot strips are made up of strips three feet wide. The tent company makes up the burlap in any width, and we use the twenty-foot width because it is easier to handle. After the burlap is nailed down, the strips are sewed together with heavy twine.

We use an Electrolux vacuum cleaner to clean the floors. After using the Electrolux a few times, all the dust is drawn from the shavings, and thereafter we are free from the annoyance of dust that is so often found in tents. We receive more compliments on our



Bumper Signs on Cars of Those Who Attend Meetings Afford a Unique Advertising Feature



Above: Floor Plan Showing Entrance to the Big Tent and Adjacent "Pictured Truth" Studio. Diagram I

Right: Floor Plan of Big Tent Studio, Showing Arrangement of Gas Heaters and Interior Telephone System. Diagram II

floor than on almost anything else about the tent, as it has a clean, neat appearance. This type of flooring also makes it much easier to heat the tent, as the dampness does not penetrate through the tar paper.

We have an eighteen-inch board wall anchored to the ground with 2 x 2 inch wooden stakes around the bottom of the tent wall. The tent wall is fastened to the outside of this wooden wall with 1 x 2 inch strips. A trench is dug about one foot from the tent wall to carry off the water from the tent after the rains. Part of the dirt from this trench is packed against the board wall on the inside of the tent. This helps to keep water and cold air out of the tent.

To keep the warm air from escaping from the tent, we pin canvas caps around the center poles at the top. We also fasten the flaps, or canvas eaves, to the tent walls with pins, to prevent them from flying up and letting the cold air into the tent.

As a protection against the cold, we have wooden doors at the main entrance, as mentioned before, and at the other end of the 15 x 20 foot marquee, just before entering Studio A, there is a canvas curtain. This serves as a double check to the cold air. There is a small window made of isinglass in this canvas curtain, and this window enables the ushers to open the curtain at the proper time to admit the people.

HEATING SYSTEM.—We have four blower-type gas heaters for Studio A, with a total

output of 660,000 British thermal units. These are placed on stands seven and a half feet high. The stoves are adjusted to blow their heat down toward the floor. Heat naturally rises to the top of the tent, and leaves the floor cold, but these heaters keep forcing the hot air back to the floor. To keep an even temperature, we have the stoves blowing in the directions illustrated in the accompanying diagram. (Diagram II.)

PUBLIC ADDRESS SYSTEM.—An important part of our equipment is our 60-watt Webster Chicago Public Address System. It has three inputs, and three microphones can be used at the same time. The one who speaks uses an Amprite Lapel Microphone. With this type of microphone, he can move around on the platform without affecting or changing the amplification of his voice. There are four 20-watt loud-speakers. Two are placed on each side of the platform. We secure the best results by placing the loud-speakers as near as possible to the person speaking.

LOCAL AND OUTSIDE TELEPHONE SYSTEM.—In our small storeroom connected with the bookstand near the main entrance, we have an outside telephone. It is better to have a pay telephone installed, thus discouraging anyone who would take undue advantage of a free telephone. Our having a telephone enables doctors and others who are on call to feel free to come to the meetings.

We also have a private telephone system, run by batteries. A French telephone just behind the speaker's chair is connected to a telephone in the storeroom. This enables the one in charge on the platform to call the ushers at any time without disturbing the meeting. (See Diagram II.)

RAYMOND TURNER. [Construction and Sound-Equipment.]

Attractive Bookstand and Sales

THE bookstand in our tent is located to the left of the main entrance and is a wooden structure 26 x 8 feet. The sloping display shelves are 18 x 5 feet. The storeroom, for extra supplies used in the tent, is at the left end of the stand. The top of the bookstand is covered with tar paper, and is waterproof. There are two long wooden "doors" and one short door, on hinges, that can be locked from the inside. These are let down each evening, and thus the stand is opened. There is also a door that leads from the storeroom into the bookstand, which is kept locked.

In this way our books are left right on the shelves, and are securely locked up when the stand is closed.

You will notice, according to the sketch (p. 24, that there is a long sloping display shelf at the back, arranged for the exhibit. Dark-green burlap is tightly stretched and tacked down on the display shelf and on the main sales counter. This green background adds much to the attractiveness of the bookstand. A 3/4-inch quarter round is used to separate the rows on which the books are displayed and against these the books rest.

Underneath the sales counter, and under the book exhibit, long shelves are built in, on which we keep our extra supply of books. Boards are placed on the ground to make a floor for those in charge to stand on. These boards are covered with old rugs or burlap used in previous efforts.

The front sales counter slopes toward the outside, about four inches. It likewise has quarter-round strips on which to rest the books. In the center of this counter is a sign, "Tonight's Special." Each evening we have a "special" on the subject of the evening, if this is possible. In case we have nothing directly on the subject, we always have another special, either on Bibles or on a book. A sales talk describing the book and stating its price, is given from the pulpit. This sales talk is the secret of our success at the bookstand.

The value of our stock is usually around \$500. About three weeks before each effort begins, we send in a large order for books and Bibles. Then as our stock needs replenishing, we send in smaller orders. Each evening we keep a list of all we sell, and at the end of each month a check covering our sales for that month is sent to the Book and Bible House.

The Crisis books are prominently displayed, and we reduce the price on all subscription books. The primary purpose of maintaining this bookstand is to get our books into the hands of the people. What little profit we make on sales is put into the offerings, and is applied toward the cost of supporting the effort.

Since the Voice of Prophecy group have been working together, we have held six efforts and are now in our seventh. We are usually in one place about four months. The book sales for the first six efforts have totaled \$6,198.74. In our present effort the sales for the first eight weeks have amounted to \$350. We have learned from experience that an attractive bookstand, with strong sales talks from the pulpit, does much to encourage the people to buy more books.

Our bookstand is always waterproof—covered on the top and back with a patent roofing paper—and built for storm emergencies. It was certainly a place of refuge in a recent storm. The books were all protected, and kept dry and

safe, as were the other things that were placed there for protection. We always build the bookstand to resist storm and tempest and water, even if the tent should go down. The bookstand is locked with a Yale lock, and could be safely left on the ground even when the tent is demolished or taken away. Thus we have a safe place in which to keep everything of value in times of emergency, and a place to protect things at night during the campaign. All our microphones and other small, but valuable, paraphernalia are kept in the bookstand and in the little storeroom at the end of the bookstand.

WINONA CRANE. [Bookstand Director.]

Auto-Bumper Signs as Ads

THE Voice of Prophecy company has found that one of the most inexpensive, and yet most effective, means of advertising evangelistic meetings is through the use of bumper signs on the automobiles of persons who attend the meetings. Three or four hundred automobiles carrying bumper signs, front and back, cannot but attract attention to the meetings. The present effort in Sacramento is the fourth time these signs have been used, and each time we become more and more convinced of their value. (See illustration, p. 24.)

These signs are made by the "silk screen process" method. For best results, the work should be done by a professional in this line, and a good quality of material should be used. We have found that one of the best paints to use on the poster cardboard background is the Graphic Arts Kem Screen Process Color. We use color No. 13, a vivid orange, on an imperial blue background. (See service offered on p. 43.)

A 28 x 44 inch poster board cuts five bumper signs 44 inches long. The least expensive and best way to fasten the signs to the bumpers is by putting two grommets (metal eyelets) at each end of the sign and two in the middle, using a little galvanized wire through the grommet holes. These wires are placed in the holes and bent flat on the back of the signs before they are distributed.

The cost of grommets may be materially reduced if a grommets machine is purchased and the work is done by some member of the evangelistic company. The average price for each sign, when ordered in lots of two hundred or more, is between thirteen and sixteen cents.

The amount of copy must be limited, of course. So it seems best to do little more than call attention to the name and address of the meetings. Too much copy makes the signs unreadable. From the very outset of the meetings, the signs are shown to the audience, and each car owner is urged to put a set on his car.

T. HOUSEL JEMISON. [Singing Evangelist.]

The Music of the Effort

MUSIC is just one of the many attractive features of the Voice of Prophecy radio group. The local conference in which the effort is held sends one of its musician workers to take charge of the music. Any special music for advertising and attraction purposes is supplied through this worker, but with the evangelist's approval. This local conference worker also takes a leading part in the Bible work and visitation. The musical numbers given by specially featured groups are always held to the highest spiritual level.

The King's Heralds male quartet broadcasts regularly with the Voice of Prophecy, and sings every night in the tent. Their music is selected each day at their regular practice period, and they endeavor to select songs in harmony with the subject to be presented.

The members of the quartet have other duties in addition to their music. Each has his particular part to play in the plan of the effort. One member paints signs, another is overseer of the tent and its equipment, one is a typist, and the other has charge of the music used by the quartet. Not only do they perform these duties, but they take an active part in visiting in the homes, keeping the interested people coming to the meetings, and helping the Bible workers to contact any interest they may find in their visitation. Many times they, with the evangelist, visit the sick in their homes, sing for them, and pray with them.

On Sabbaths, the Voice of Prophecy company, including the King's Heralds, visits outlying churches, assisting in the eleven o'clock service. They also hold services in churches not of our faith, thereby giving opportunity for these people to hear the truths preached by the Voice of Prophecy, and on the other hand giving our group a chance to get acquainted with our radio audience, and meet those who have become interested in the truth through our broadcasts.

W. A. CRANE. [Member of Quartet.]

"Pictured Truth" Meetings

IN the Voice of Prophecy evangelistic campaigns, Pictured Truth is a preliminary meeting, directed by the Bible worker, and is held each evening from seven to seven-thirty in the side tent, or Studio B. It is so called because pictures are used each night. This meeting takes care of a large part of the Bible work, since one Bible study is given to two or three hundred, or even more, in one group, rather than in that many individual homes. This allows time for the Bible workers to make many more calls during the day, to answer questions, to instruct the people on particular subjects, and to help interested persons to make decisions.

Pictured Truth greatly helps to determine

who are truly interested, for it takes effort on the part of the people to get to this meeting so early, and those who come are usually in earnest. It is easier to get acquainted with them in this smaller meeting than in the large meeting that follows, and we soon become well acquainted with our Pictured Truth family, and make a special effort to meet the new ones who come each evening.

Every doctrine is given with illustrations in these meetings, not only once, but over and over again, with new pictures and in a different way for each baptismal class. When we first begin to talk about baptism, we set aside Friday nights for the baptismal class, but everyone is invited to attend just the same. On these nights, cards are passed to determine which ones are interested in joining the baptismal class.

We keep about one week behind the subjects in the large meeting, reviewing what has been presented there. Thus it is necessary to have a supply of picture films to use that do not deal with the testing truths until the evangelist speaks on these important subjects. We prepare and arrange our own lessons and picture strips to meet these demands, and find it a very interesting project. Besides the doctrinal subjects, it is also well to use films that bring out lessons in conversion and obedience, the importance of making decisions, and the help that God offers to those who want to obey Him.

The Bible worker, after being in touch with many of the people, and learning their personal struggles and problems, can many times adapt the lecture to the personal needs of individuals, and can also weave in experiences of those who attend who are having real victories. This helps others who are struggling.

The mimeographed copy of the lesson which is handed out each evening is a great attraction. We keep a record of the lesson given out each night by marking the file number on a calendar, and thus it is easy to supply back numbers to people who were absent on certain nights. Usually an usher stays near the file to take charge of these lessons. The people's interest is shown in the way they cherish these papers and put them in loose-leaf notebooks.

The Pictured Truth meeting belongs to the whole Voice of Prophecy group. All its members work together to make the studio a comfortable and attractive place, and to get interested people to attend. But most of its success is due to the evangelist himself, who lends his influence in every way possible to encourage the people to come to each meeting.

ELLEN CURRAN. [Bible Worker.]



¶ THE church may well profit from nations which have learned that appeasement means disaster. To lower our colors, to compromise our principles, to capitulate our fundamental positions, spells ruin to the cause we espouse.

Effective Use of Prayer Room

THE "prayer-room call" of the Voice of Prophecy evangelistic meetings plays an important part in bringing people to definite decision on important truths, but especially in giving up wrong habits and deepening their experience with Christ.

To accustom people to prayer-room calls later in the series, invitations are first given in the regular evening service to come forward for special prayer. After several of these calls, the people who have gathered in front are invited into the prayer room, which has been lighted, heated, and seated with folding chairs. At first, Friday evening is the night chosen for such calls, after a spiritual lecture-sermon has been given; but toward the end of the meetings there may be invitations on other nights.

—Please turn to page 46

Baptisms Planned in Detail

MANY are the favorable remarks heard during and after a baptismal service conducted in the Big Tent Studio of the Voice of Prophecy evangelistic group, for everything is so carefully planned that it is a most impressive and solemn, yet joyful, occasion, which leaves a beautiful picture in the minds of all who witness it.

The nightly lectures of the Pictured Truth Bible class, which culminate in the Friday evening baptismal instruction, together with prayer-room calls in the main auditorium, focus attention upon the previously announced baptismal night. Either on, or just before, this night, the evangelist meets with the entire group of candidates in the Pictured Truth tent, with several hundred others "listening in." The fact is emphasized that we are "reformers," with a message of reform. Our message includes prophetic reform, quarterly-service and ordinance reform, social reform, financial reform, Sabbath reform, health reform, and dress reform. The Spirit of prophecy is the great binder and edifier in the world-wide church.

There must be, of course, most careful personal instruction. We visit with each candidate in his own home, using a two-leaved baptismal covenant, in which are the various points of testing truths. This covenant must be signed by each candidate before he is accepted into the baptismal class. After the solemn rite of baptism, the covenant is handed back to the one baptized, with the information on the back regarding where and when his baptism took place, by whom administered, and into which church he has been received.

The organization of the baptismal night is planned in detail, so that everything will proceed smoothly and without excitement, yet with dispatch. The baptismal tank (4 feet

wide, 4½ feet deep, 10 feet long), located immediately behind the choir loft, has been filled with warm water. A sliding door (3 feet high and 8 feet long), cut in the rear wall of the platform, is pushed back, so that the entire setting is plainly visible from all parts of the main auditorium. The choir chairs and the pulpit desk are removed, and the choir is lined up in two rows at the sides. A beautiful river scene forms a pictorial background on the rear wall.

We have individual booths for the candidates, in each of which is placed a robe of suitable size and a chair. The name of the candidate is pinned on the outside of the booth, so that he may find his place without assistance if necessary. The booths for the women are in the choir room, and those for the men are in the opposite prayer room. The booths are made by pinning unbleached muslin on two parallel wires running along the two sides of the tent. Each sheet forms an "L," and the next sheet, forming a similar "L," makes the side partition wall and front of the next booth, etc. A long piece of muslin is pinned diagonally across the choir room and the prayer room, and this makes the whole booth compartment quite private, and provides another room for the candidates when they all assemble a little later. (See Diagram III.)

The evangelist gives final instructions and offers prayer, and then walks down into the water, while the candidates are seated in the prayer room in alphabetical order. The sliding door is removed, the baptismal floodlights are turned on, and the auditorium lights are turned off simultaneously. A microphone placed above and out of sight carries the evangelist's voice to all points of the auditorium. The associate assists the candidate into the water, and supplies the evangelist with a clean handkerchief and the name of the candidate. With the beautiful painting of the mountain, lake, and trees, as a background, the entire ceremony forms an unforgettable scene.

HOWARD A. CURRAN.
[Associate Evangelist.]

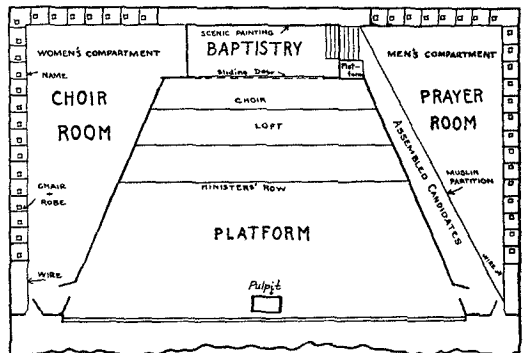


Diagram III. Floor Plan Showing Baptistry, Platform, and Baptismal Arrangements



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

M. A. HOLLISTER, D. LOIS BURNETT, R.N.

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.

HIDE NOT YOUR LIGHT UNDER A BUSHEL*

By W. G. TURNER, Vice-President
for the North American Division

IT is a privilege for me to meet with you at this time. Please turn to Isaiah 60 and read with me the opening verses: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

These words were uttered by the prophet while ten of the twelve tribes of Israel were in captivity. The two remaining tribes—the tribes of Judah—were on the way. God had warned these people through the years that unless they changed in attitude and relationship, they would be oppressed. Amid these warnings, in an effort to change their whole outlook, God sent through His prophet Isaiah words of encouragement and cheer to lift the people out of the situation which they had brought upon themselves.

In the fifty-ninth chapter we hear Him say, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Verses 1, 2. God then pleads with His people, and the prophet recognizes their true condition as he utters the words found in verses 9 to 12.

In the Sabbath school lesson yesterday, the memory verse reminded us that the things which happened to these people were written for our admonition, upon whom the ends of the world are come. The historical end of the world is coming upon us, and the prophetic end has come upon us. Today the Lord is calling His people to arise and shine, and He reveals to them that they face peril unless they change their ways. Just as Judah knew the prophecies of God's word, so do the people of God today know His prophecies. Just as Judah knew that destruction was imminent unless they turned from their wrong ways,

so also do the professed people of God know that this is the ultimate end.

In Volume V of the "Testimonies" we read: "Experience is knowledge derived from experiment." Does not this particularly apply to those who are engaged in medical work?

We read further:

"Experimental religion is what is needed now. 'Taste and see that the Lord is good.' Some—yes, a large number—have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indited by the Holy Spirit. They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God."—Page 221.

Each one of us, fellow workers, has to watch lest we in some way find ourselves as part of that picture. We live today in times of darkness, perplexity, and need, and if there has ever come to us a message that should inspire us, touch our hearts, change our lives, and draw us nearer to consistent walking with God, this appeal to us to *arise and shine* with a consciousness that the glory of the Lord is risen upon us, is such a message.

It is interesting to note that Christ is called the "Light of life." The thought of shining and the thought of light and life are by no means uncommon in the Scriptures. Light and life are very closely and frequently associated together. Christ was the "Light" of men, and He is called also the "Life" of men. Christ tells us that we also are the "light of the world," and He tells us that we are to shine. (Matt. 5:14; Phil. 2:15, 16.) Light and life are associated. All true light shining calls for a fullness in life giving. The candle shines. The more brightly it shines, the more it gives of itself; and so it is in human life. We are told that we are God's candles. ("Acts of the Apostles," p. 586.)

THERE are four different places in which the Lord speaks of men possessing a light and hiding it—under a bed, with a

* Devotional-hour study, Medical Workers' Council, Boulder, Colorado, Sunday, December 1, 1940.

vessel, in a secret place, or under a bushel: "Is a candle brought to be put . . . *under a bed?*" Mark 4:21. "No man, when he hath lighted a candle, covereth it *with a vessel.*" Luke 8:16. "No man, when he hath lighted a candle, putteth it *in a secret place.*" Luke 11:33. "Neither do men light a candle, and put it *under a bushel.*" Matt. 5:14.

I wish to speak this morning for a little while about the people who hide their light under the bushel of business. Is not hiding our light under a bushel more or less synonymous with business? We have developed extensive business interests through the years. These the Lord has graciously blessed in many ways, and for our success we thank Him. Today, cold statistical facts and figures reveal that in business and property our worth amounts to millions of dollars. The financial value of these properties and business interests is unquestionably important.

The employment feature also is important and helpful, for today our business interests permit us to employ thousands of men and women of our faith who day by day find life more or less secure as a result of being employed by the denomination. We need, however, to watch, lest in attempting to develop our business interests we in any way lose sight of God's primary purpose in the establishment of the business.

Our sanitariums at the present time employ nearly one hundred full-time physicians and more than two thousand nurses and other helpers. In these institutions, we are compelled to follow certain principles of business in our contacts with others, and it is right that we should. In these relationships, however, we find we need to exercise the utmost caution, lest our light be hidden under the bushel of business. As I understand the purpose of God in establishing our work in every department, it is for the purpose of preparing a people to meet their God—only that. It matters not whether it be the preparation of health foods, the publishing of literature, the establishing of schools or sanitariums, or the work of the ministry. The ultimate in God's plan is one and only one—the salvation of souls.

I was in business before I was an Adventist. I was not much of a Christian then, I must confess, and business was my sole objective and aim. But I believe, brethren, that all men who are engaged in business need to watch, lest the pressure of the business in some way obscure the primary plan of God for the establishment of the business. (See "Testimonies," Vol. IV, p. 425.)

We need to be exceedingly careful, lest our religious life be darkened by business cares. The pressure of such care is tremendous today. The professions find it so; commerce finds it so; the ministry finds it so. We need to watch, lest we allow business cares to ob-

scure our light and hide it under a bushel. We need to watch, lest we allow business to be primary. Our work is the salvation of souls and the preparation of men to meet God. We will never prepare men to meet God merely through business channels.

In "Testimonies," Volume IV, we read:

"Many are in danger of thinking that in the cares of labor, in writing and practicing as physicians, or performing the duties of the various departments, they are excusable if they lay down prayer, neglect the Sabbath, and neglect religious service. . . . Neither physicians nor helpers should attempt to perform their work without taking time to pray. . . . When they are small in their own eyes, and lean heavily upon their God, then He will be the arm of their power, and success will attend their efforts; but when they allow the mind to be diverted from God, then Satan comes in and controls the thoughts and perverts the judgment."—Page 360.

I HAD a very interesting experience with a medical man some time ago. He is a most successful physician in private practice. I had not met him, but happened to be at a camp meeting in his community. Whenever I heard this man's name mentioned, it was always associated with references to a godly life and a successful ministry in religious experience as well as in professional work. I heard people express themselves so frequently concerning this doctor that I determined to become acquainted with him. He came to the camp meeting, and I was introduced to him. I asked him to take a walk with me, and we walked among the trees of the encampment.

I said to him: "Doctor, I have never met you before, but I am happy to meet you now. I have heard so much about you on this campground. People have frequently said, 'Doctor — is such a godly man; the Lord greatly blesses him.' I would like for you to tell me the secret of your spiritual experience, for I am sure you must enjoy such."

And this was his reply: "Brother Turner, that is a strange question you ask me. I have never spoken of it before, but since you have asked me, I will tell you. I had not been at Loma Linda for three months when I felt myself slipping, because of the pressure of studies. One morning before I arose the thought came home to me, 'You are slipping.' I thought about it, and I knew that in some way or other the things pressing about me in my studies were compelling me to relinquish some of my former communion with my God. Before I left my bed that morning, I closed my eyes and promised the Lord that from that time, by His grace, I would spend the first thirty minutes of the day in Bible study and prayer. By His grace I have never missed a day since then. Sometimes I am out early in the morning, at two or three o'clock, but my alarm is set for a certain hour no matter when I come in, and when the alarm goes off I devote the first thirty minutes to my God.

If God has blessed me, it is because I have put Him first in my daily program."

If a doctor can do that, in the pressure of his work, with irregular hours, every minister can do it, and every other worker as well. That doctor's experience gave me new inspiration, and led me to understand that power comes through putting God first, and not by any means allowing the light of God's truth to be obscured by the bushel of our business.

Note this explicit instruction from Mrs. White regarding our sanitariums:

"The conversion of souls is the one great object to be sought for in our medical institutions. It is for this that these institutions were established."—*Special Testimony*, p. 65. (See also "Counsels on Health," p. 211.)

The conversion of souls! As we consider the work, institutional or otherwise, we should always ask ourselves whether what we are doing is going to be to the glory of God and for the conversion of souls. If we can do that in the added skill which the Lord gives us as professional men and women, if we can do it with the added facilities which He places in our hands for the conducting of His work, we can go forward with a consciousness that we are indeed workers together with God.

The saving of human souls is infinitely above any other line of work in our world. (See "Testimonies," Vol. VI, pp. 21, 22.) As we take up the tasks and needs and responsibilities in the realm of medicine and nursing, great as they are, I trust that we shall recognize that we are the light of the world, and that it is our privilege in this our day to arise and shine, for the glory of the Lord is upon us, and in no way allow our light to be hidden under the bushel of business.

A Nurse Travels in China

By GERTRUDE GREEN, R.N., Director of Nurses, Yencheng Sanitarium, China

The China Division Reporter of November and December, 1940, carried a most interesting series of articles by Miss Gertrude Green, a graduate of the New England Sanitarium and Hospital, who went to China in 1937. She tells of the trip made from Shanghai to the Yencheng Sanitarium in Honan Province, a distance of approximately seven hundred miles. Part of the journey was made by train (from Shanghai to Pengpu), but Miss Green and three others in the party pedaled bicycles over the two hundred miles from Pengpu to Yencheng, through dusty sandy, difficult roads. Here are truly lessons in adaptability and fortitude for the modern nurse to ponder.

D. L. B.

IT was a busy three weeks that preceded our departure for Honan. Large orders must be placed by each member of our party in the department stores of Shanghai, these to be boxed and shipped by freight to Pengpu, all of which would take from one to three weeks. It seemed strange to be going to a place to live where we would be unable to buy what one

usually considers the essentials to mere existence. When the buying and packing were completed, each person had to his credit from sixteen to twenty-five packing cases, in addition to trunks and suitcases of clothing and personal belongings.

In our party were Dr. W. G. Nethery, superintendent of the Yencheng Sanitarium and Hospital; Mrs. Thelma Smith and her son, Herbert; Miss Ma, a Chinese nurse and laboratory technician of the Yencheng Hospital; and I. Mrs. Smith was going to fill the position of treasurer for the Central China Union until the regular treasurer should return from furlough, and after that take over her responsibilities as Bible worker. I had been appointed to serve in the Yencheng Hospital.

Doctor Nethery had been in Shanghai for some weeks, making purchases of medicines and supplies for the hospital. Owing to the hostilities, all connection between Yencheng and any outside city had been cut off. The railroad had been destroyed two years before. Thus when medicine runs out in Yencheng, it is out; for there is no place to buy more. When Doctor Nethery left Yencheng for Shanghai, the hospital was without ether, iodine, digitalis, and scores of other medicines that one must use every day in a hospital. Besides medicines, there were items needed in repair work—nails, screws, locks, sewing thread, needles, rubber goods. All must be brought from Shanghai.

Our train (a Japanese one, and quite comfortable) was scheduled to leave at 2:30 P.M., and our first stop was Nanking. It had been raining steadily for about a week; nevertheless most of the Ningkuo Road compound and sanitarium folk were there to wave us good-by. Soon we were speeding on our way.

Five hours later found us in Nanking. Including freight and personal belongings, we had 190 pieces of baggage, the weight of which was almost seven tons. At the Nanking railway station we secured a taxi to take us to a hotel, and were finally successful in discovering two vacant rooms in a Chinese inn. The place was dirty. It was evident that the quilts and straw beds had been used for a season without renewing. But here was a place to lay our weary heads, and we were grateful for the opportunity to rest.

The next morning we ate a few sandwiches from our lunch box for breakfast and we were off again, this time to the ferry to cross the Yangtze. We arrived in Pengpu ahead of schedule, and remained there four days. Since not all our freight had reached this point, and because of the enormous amount of it, it was decided to divide it, our group taking one half, and Brother White following a few days later with the other half.

Sixteen carts were loaded. These carts consisted of two large rubber wheels with a wooden frame fitted on the axle, and two long

handles in front for pulling. Freight and trunks were roped to the wooden frame, each cart carrying about four hundred pounds. Miss Ma occupied a ricksha, and the rest of us, each with a bicycle, started for the wide open spaces.

It was a fine day at the start, but soon we had strong head winds, and we found it anything but easy to pump our bicycles in the face of a hard wind, with dust and dirt from the road blowing into our faces. It was twenty-five *li* to our first stopping point for the night. Our first difficulty came in crossing the Hwai River. The current is very strong, and the boats were merely flat-bottomed row-boats which could carry but one cart each. It took about two and a half hours to get ourselves and our baggage across.

This brought us to a little town called Hwai-yuan. At six-thirty the following morning we got safely on our way. The early morning was a bit cold, but soon the sun came up. The four of us on bicycles would ride far ahead of the carts, and then sit down in a ditch by the roadside to wait for them to catch up with us. In this way we managed to get a good rest between jaunts. The main reason for sitting in the ditches, or gullies, was to get out of the wind, which continued to blow. These gullies are to be found all along the roads, and are made by digging out the earth to form the grave mounds that are seen everywhere.

It was long after one-thirty when we stopped for lunch. We had come to a small and apparently unoccupied mud shack, and here we decided to halt and get down our food baskets. What appetites we had! We were ready to eat anything we could lay hands on. But we found it difficult to proceed with our meal. People from far and near, old and young, children innumerable, all wanted to catch a glimpse of the strange-looking foreigners.

At about four each day we would begin to think of our stop for the night. At about six o'clock on this first day we turned in at a place called Hanchahu. To find space for such a big company was not easy; for there must be room not only for ourselves, but for the drivers, the coolies, the two rickshas, and our sixteen carts, which must be under shelter in case of rain. On this night we found housing in a large empty room in a mud hut, which contained a table and a large haystack. As soon as the carts arrived, we began to unload, and put up our cots and undo our bedding rolls.

Next came the question of food. We had no light to see by except a Chinese oil lamp and our flashlights. In my basket was a Primus stove, and I proceeded to make it work. We bought some more of the disagreeable-tasting water, and mixed it with a can of tomato soup. Was it good soup? We had never tasted better! We bought a few Chinese cakes made of flour and baked in a charcoal oven. These, unless they have chopped onions in them, are

entirely devoid of taste. But hunger is a marvelous sauce, and we feasted well.

The next morning came all too soon. We were on the road again at six. For the first few *li* our muscles ached so that we could hardly pump, but we soon warmed up and felt almost as good as new. The wind was still head on, and the roads were much worse. Much of the time we had to push our bikes. This bike riding was already telling on our legs, which by this time were well marked with bruises, scratches, and cuts received from falling off because of the deep ruts.

In the afternoon we came to another river. The bridge over it had been destroyed to prevent the Japanese from coming over. We wondered how we should ever get across, as in one place there was but one wide plank on which to pass. Doctor Nethery succeeded in purchasing another plank from a man who evidently had been renting it to travelers.

On the other side we rode ahead, as usual, and then waited for the carts to catch up. We continued to wait, but no carts came. Finally Doctor Nethery went back to learn the reason. He found the men sitting at the bridge crossing. They would pull no farther, they said; but after a little persuasion they agreed to move on. By this time it was getting late, and we decided to retrace our steps to a village we had passed, to find shelter for the night. It was after dark when the carts arrived. There followed the usual scramble to get unloaded and set up the beds. There was the usual crowd of onlookers at the window. Another seventy *li* were ticked off.

—To be continued in May

Work for African Mothers

By MRS. J. F. WRIGHT, on furlough,
Angwin, California

I SHOULD like to take you with me to visit a certain mission in Central Africa, and let you see what is being done to uplift the native women in that section. First, allow me to introduce you to the one in charge, whose face seems to radiate kindness and good will. She will gladly show you her humble little dispensary, where she attends to hundreds of sick people each month, without the aid of a doctor.

This is the time for the monthly gathering of the twenty-five women workers whom she has trained to do welfare work in the various centers around the mission. Some of them are located more than a day's journey away. Whenever she can manage to get away from the dispensary, she goes out and visits these centers, and gives personal supervision to the work. She tells us that the aggregate attendance some months reaches as high as three thousand. She could never do all this work herself, and while it may not always be done

just as well as she might do it, still she is doing a wonderful work through these faithful women, and at the same time she is teaching the natives to help their own people.

The women are here at the mission for a two days' "refresher" course, and it is time for the first meeting. As we enter the building in which it is to be held, we see a substantial-looking group of women, dressed in simple uniforms of blue denim, seated in a semicircle on the floor. They are deeply interested in the part they are playing in the great work of helping suffering humanity, and they give rapt attention to the lessons on hygiene, child care, proper feeding, etc. They must listen carefully, for they are going to teach these same lessons to their sisters in the villages when they return, and they will not have a textbook to use.

You may wonder what is the purpose of the empty box which lies in front of each woman. Well, that is her medicine kit. It has been made by cutting a paraffin box in half. A neat cover is fitted over the box, and a padlock is attached. The women bring these boxes each month when they come to the mission. While they are busy with their class-work, these boxes are taken by the native orderly and refilled with a supply of simple medicines, dressings, and supplies, which the women use in treating the babies who come to their clinics. They do not act as "village doctors," to dose out medicine to anyone and everyone who may ask for it; their work is primarily for the babies up to two years of age, and the mothers of these babies. They hold regular classes each week with the mothers, and teach them the things which they have learned at the mission. If there are any sick babies, and there always are some, they are treated.

A careful record is kept of each child. A simple little card, which bears the child's name, sex, village, date of birth, name of father and mother, etc., is provided for each child, and

each week the child's record is marked on this card. A report of each case treated is also entered in the notebook provided, and is submitted monthly to the one who is in charge at the mission.

As we question these women regarding their work and how they find time to do it each week, we are promptly given to understand that this is the Lord's work they are doing, and that they plan their own work so as to have one day free each week for this work. They meet at the church, and have a short service—a song and prayer, and perhaps a Bible study. After the lesson for the day, practical demonstrations are given. Each mother is called in turn to come forward with her child, that he may be examined, weighed, measured, and charted; and if he is sick, he receives treatment. All the difficult cases, however, are referred to the mission. Instead of leaving as soon as her child has been attended to, each woman takes her seat and waits quietly until all are finished, and then they close in an orderly way and are dismissed with prayer.

The woman who is sitting near the end has something to tell us. Oh, yes, she has had two cases of snake bite which she has treated successfully with permanganate solution. We ask her how she treated such cases, and she replies by saying, through the interpreter, "First I scarify the flesh around the wound; then I apply a wet dressing of the solution made by dissolving the permanganate crystals in water." One case was that of a small baby who had been bitten on the abdomen while lying on the ground. The baby was badly swollen when she found it, but after treatment for two or three days, the swelling receded.

Now the boxes are all ready, the questions have been answered, and the lessons are finished, and the women are eager to be off on their homeward journey. They are waiting to say "good-by" and "thank you." As we reflect upon it all, the following text comes to mind: "My strength is made perfect in weakness."

OUR MEDICAL WORK FROM 1866-1896—No. 16

*Advance of Foreign Medical Missions**

PITCAIRN ISLAND.—The first sailing of the "Pitcairn" on October 20, 1890, from San Francisco, was a notable event in the history of S.D.A. missions. An effort was made to secure a medical missionary for this cruise, but no one was found. However, Elder and Mrs. E. H. Gates were missionaries on this first cruise who finally located on Pitcairn Island. They had for years been interested in medical work, and they were prepared to make a beginning in medical endeavors. Mrs. Gates had been a student in the Battle Creek

Sanitarium Training School for Medical Missionaries. They carried with them a large stock of health literature to assist in promulgating the health message. Regarding the literature, Elder Gates later wrote:

"Within three days our whole stock of medical books was sold, the people almost quarreling over who should get the last one. . . . Every family [Levuka, Fiji] was furnished with packages of the health and temperance leaflets, and a real interest was awakened on the subject of health. . . . I am more than satisfied that medical missionary work is the most efficient kind of labor in the larger islands, and to some extent in the smaller ones."—*Medical Missionary, Vol. 1, 1891, pp. 55, 188, 205.*

* In two parts, part 2.

When the "Pitcairn" sailed on its second cruise on January 17, 1893, the company included Dr. M. G. Kellogg, who, it would appear, was the first Seventh-day Adventist physician to go out in the interests of foreign medical missionary work. Of this trip, Doctor Kellogg wrote:

"The hour of sunset [of the first day] found most of the missionary company suffering from that distressing sickness, *mal de mer*, although a few of us were soon well. . . . The missionary company remained on the island of Pitcairn from February 19 to March 23, a period of thirty-two days, during which we held fifty-five general meetings, thirty-three of them being conducted by the writer. . . . In my lectures on health and temperance, the importance of our properly reflecting the image of God in our lives at all times was made the leading thought."—*Id.*, Vol. III, 1893, pp. 169, 170.

Doctor Kellogg traveled extensively among the islands of the South Pacific, rendering much-needed service in many places, in a wide variety of medical and surgical cases. Later he went to Australia, where he was located for a time before returning to Samoa and the homeland. In July, 1893, while the "Pitcairn" was at Rarotonga, the Cook Islands Federation parliament passed a formal resolution requesting the society represented by Doctor Kellogg to locate a physician on Rarotonga, giving assurance of material assistance.

Sailing next year from the Golden Gate, June 17, 1894, on her third mission cruise, the "Pitcairn" had on board Dr. and Mrs. J. E. Caldwell as medical missionaries. Upon reaching Rarotonga this time, the Europeans and representative natives petitioned Captain Graham to leave them a physician at once. Accordingly, Dr. and Mrs. Caldwell and their goods were put ashore on October 8, 1894, and a medical mission was soon established on this island. In May, 1896, a hospital was opened under government control, with Doctor Caldwell in charge as medical superintendent, assisted by Miss Maude Young, a native of Pitcairn Island, who had spent several months in the nurses' training course at St. Helena Sanitarium.

BEGINNINGS IN JAPAN.—In 1894 a small beginning was made along medical missionary lines in Japan. Masatoshi Ohara, with his son, became interested in the message through the health principles of the denomination. He first obtained some leaflets on health by Dr. J. H. Kellogg, and later some copies of *Good Health*. Mr. Ohara undertook the translation into Japanese of two or three leaflets on health, and circulated these gratuitously among the Japanese. At this time he was not a Seventh-day Adventist, but later he accepted Christianity through the teaching of his son, and they became the first two Sabbath observers in that country. Soon after his conversion he translated Doctor Kellogg's book on physiology and hygiene into the Japanese language. (*Id.*, Vol. IV, pp. 135, 238.)

THE WORK IN AUSTRALIA.—On January 24, 1894, the steamship "City of New York," sailing from New York, took with it a company of missionary nurses, Brother and Sister A. W. Semmens, Brother and Sister G. B. Replogle, and Sister Eva Stone. Brother and Sister Semmens were Australian citizens, and had come to America to take the nurses' training course at Battle Creek. They were now returning to service in their home field. (*Medical Missionary Year Book*, 1896, p. 46.)

The Sydney Sanitarium, locally known as the Health Home, was opened in Ashfield, New South Wales, on August 1, 1896. It was fitted for hydrotherapy, and had a few rooms furnished to accommodate patients. This unit, conducted by Brother and Sister Semmens, was financially successful, and afforded opportunities for many health talks, lessons in cookery, and much Christian help work.

Retrospect of 1894 in Medical Missions

In retrospect for 1894, Eliza B. Burleigh, of the faculty of the Battle Creek Sanitarium Training School for Missionary Nurses, gave information on a number of items respecting medical missionary workers who had undertaken foreign service. The following names of workers not elsewhere mentioned in this article, all of whom we understand to be either nurses or experienced sanitarium workers, are referred to by Miss Burleigh: Mrs. Sarah Bartlett, Mr. and Mrs. Alfred Cooper to Guadalajara, Mexico; Augusta Johnson and Anna Nelson to Scandinavian countries; Martha Anderson to Frederikshavn, Denmark; K. G. Rudolph to the west coast of Africa; Miss Georgia Burrus, India; Leon Tièche, France. Miss Burleigh comments thus in the *Medical Missionary*:

"From this review of the work, we see that within the last year more than fifty have left us and are now engaging in medical missionary work. After noting such a report for one year, we might think that there is no place left for us, but when we consider that there is not a place on the earth, however remote, but that sin and disease are found, where thousands are suffering and longing for just the help that those who are properly prepared will be able to render, we may know that there is ample room for us."—*Vol. IV*, 1894, pp. 365, 366.

SAMOA SANITARIUM.—Of the beginnings of the medical work in Samoa we have the following record in the *Medical Missionary Year Book* of 1896:

"In the autumn of 1895, Dr. F. A. Braucht [who was both a physician and a dentist], with his wife and a very complete outfit for the establishment of a medical mission, set sail on the missionary ship 'Pitcairn' from San Francisco, bound for the Fiji Islands, where it was proposed to establish a medical mission. On reaching there, however, it was found that the laws of the islands were such as to prohibit a foreign physician from practicing, and no provision was made for the granting of a license by examination or otherwise, it being the evident purpose of the framers of the law to limit the number of medical practitioners to those then residing on the islands. It was accordingly decided that the doctor should proceed with the ship. The Samoa Islands were

reached October 20, and here a most excellent opening for the work was found at Apia; indeed, the field seemed waiting to be occupied, the laws being as favorable as could be desired, and the people greatly in need of medical attention."—Page 48.

Later a commodious and comfortable sanitarium building was constructed, and Dr. M. G. Kellogg spent several months with Doctor Braucht at Samoa, assisting in the erection of the sanitarium building. Miss Louise Burkhardt, a graduate nurse from Battle Creek, sailed for Samoa on May 28, 1896, to join Doctor Braucht.

HONOLULU SANITARIUM.—It is of interest to learn of the beginnings of medical work in the Hawaiian Islands, beauty spot of the Pacific. The Honolulu Sanitarium, located on a principal street near the center of the city, in view of the ocean, was opened in July, 1896. Dr. P. S. Kellogg, the first medical director, accompanied by Mr. and Mrs. A. L. Lingle, sailed from San Francisco May 28, 1896, for Honolulu to establish the institution in that field.

Of the influence of this sanitarium we read the following from a report by the physician in charge:

"God has blessed every effort put forth to extend the medical work here. Not only is this true, but I am glad to be able to say that our patients seem to appreciate the religious and moral influence with which we try to surround them."—*Id.*, p. 51.

BRITISH GUIANA.—In April, 1895, Dr. and Mrs. B. J. Ferciot were sent to British Guiana for the purpose of establishing a medical mission at Georgetown. They were later joined by Phillip Giddings, a young colored man who had taken training at Battle Creek as a nurse and Bible worker. On arrival it was found that the stringent laws relative to the practice of medicine in that territory, and the prejudice against foreign physicians, constituted insurmountable obstacles. However, before returning to the homeland, Doctor Ferciot gave several hundred health talks and treated gratuitously scores of needy folk, thus sowing some seeds in this mission field.

TRINIDAD.—In the autumn of 1895, Miss Stella Colvin, a nurse trained at the Battle Creek Sanitarium and for some time matron of the Nebraska Sanitarium, went to Couva on the island of Trinidad. There she joined Elder E. W. Webster and his family in their missionary activities. The medical ministry of this nurse, though difficult and laborious, materially assisted in the building up of a mission Sabbath school, and later the establishment of a mission in Port-of-Spain, to which place the small unit originally started at Couva was moved in 1896.

Retrospect of 1895 and 1896

A survey of the field in 1895 revealed an increase in foreign medical missionary activity, with twenty-six graduate nurses in the service, and eleven physicians engaged in or

under appointment for foreign fields. The medical mission enterprises at this time included Guadalajara, Mexico; Cape Town, Zambesia, and the Gold Coast, Africa; Rarotonga, the Samoan Islands, Australia, and New Zealand in the South Seas; British Guiana in South America; India; Trinidad, West Indies; Denmark, Sweden, and Switzerland.

With the establishment of the American Medical Missionary College, and the increasing enrollment of medical students and nurses, rapid developments were made in the extension of our medical work, both in the homeland and overseas. A considerable number of workers went out in 1896 to various fields, including the following, as listed in the *Medical Missionary* for 1896:

"Mr. and Mrs. G. P. Edwards, of the class of 1889, with their two little boys, and Misses Maggie Green and Samantha Whiteis, of the classes of 1895 and 1896, sailed from New York November 18, en route for India. Mme. Valeria Laporte and Mlles. Augustine and Herminie Passebois went in the same steamer. Two of these latter are also nurses, and the three are returning to France as self-supporting workers in medical missionary lines.

"The fifteenth of November a farewell meeting was held for the outgoing missionaries just starting for India, South Africa, and Honolulu. Mr. and Mrs. W. C. Walston, Misses Ida Royer, Sophie Leach, and Emma Campbell, and Mr. O. D. Dilley go to reinforce the work in South Africa, some of them to work in connection with the new sanitarium, and others with the Benevolent Home at Kimberley. This party left Battle Creek, November 22.

"S. S. Merrill, of the class of 1896, left recently to visit friends before leaving for Honolulu, where he goes to reinforce the medical missionary work already begun. Miss Millie Johnson, of the same class, goes by the same steamer and to the same work."—*Vol. VI*, p. 342.

This brief review of the major developments in the foreign medical program in the time period under consideration, coupled with the rapid strides that were taking place in North America in the establishment of sanitariums, missions, etc., indicate a rapidly expanding work. But all these facts and historical data constitute dry bones, as it were, unless we envision the flesh and blood and spirit of these noble workers. The sincere personal devotion and enthusiasm manifested by these missionary pioneers as they gave themselves to the call of the hour is worthy of our admiration.

The work thus begun by this group, motivated by love, in harmony with the commission of our Lord Jesus Christ, has borne a bountiful harvest, and has grown to large proportions in all the major mission divisions. These early medical missionary workers have set an example that challenges us in devotion and spirit today!

We are presenting here a roster of medical missionary workers who were employed under the supervision of the S.D.A. Medical Missionary and Benevolent Association, and their location, as listed in the *Medical Missionary Year Book of 1896*. It will doubtless be of interest to our readers.

Physicians in Foreign Service, 1866-1896

R. S. Anthony, M.D.	Cape Town, South Africa
F. E. Braucht, M.D.	Apia, Samoa
J. E. Caldwell, M.D.	Rarotonga, Cook Islands
A. S. Carmichael, M.D.	Buluwayo, Central Africa
P. A. De Forrest, M.D.	Basel, Switzerland
Addie C. Johnson, M.D.	Ameca, Mexico
M. G. Kellogg, M.D.	Apia, Samoa
P. S. Kellogg, M.D.	Honolulu, T. H.
Kate Lindsay, M.D.	Cape Town, South Africa
J. H. Neall, M.D.	Guadalajara, Mexico
J. C. Ottosen, M.D.	Christiania, Norway
O. G. Place, M.D.	Calcutta, India
Alice Swayze, M.D.	Guadalajara, Mexico
W. S. Swayze, M.D.	Guadalajara, Mexico

Nurses in Foreign Service, 1866-1896

Alma Anderson	Norway
Mrs. F. E. Braucht	Samoa
Louise Burkhardt	Samoa
Georgia Burrus	Calcutta, India
Emma Campbell	Cape Town, South Africa
Mrs. Mary A. Campbell	Mexico
Mrs. Mathilda Carlson	Denmark
Stella Colvin	Trinidad
Alfred Cooper	Mexico
Mrs. Lillie Cooper	Mexico
O. D. Dilley	South Africa
P. G. Edwards	Calcutta, India
Mrs. Gertrude G. Edwards	Calcutta, India
Phillip Giddings	British Guiana
Maggie Green	Calcutta, India
David Groenewald	South Africa
Lelinda Hausman	Hamburg, Germany
Marie Jensen	Denmark
Swen Jespersen	Basel, Switzerland
Augusta Johnson	Sweden
Millie Johnson	Honolulu, H. I.
Charles Karlstrom	Sweden
George T. Kerr	Gold Coast, W. Africa
Mrs. Eva Kerr	Gold Coast, W. Africa
Mme. Valeria Laporte	Nice, France
Sophie Leach	South Africa
A. L. Lingle	Honolulu, H. I.
Mrs. Lizzie E. Lingle	Honolulu, H. I.
S. Marchisio	Mexico
S. S. Merrill	Honolulu, H. I.
Joseph Moore	Mexico
Anna Nelson	Sweden
Mrs. J. C. Ottosen	Norway
Augustine Passebois	Nice, France
Mrs. Jennie Perdue	Mexico
Mrs. O. G. Place	Calcutta, India
G. B. Replogle	Cape Town, South Africa
Mrs. Anna Replogle	Cape Town, South Africa
Mary Reveille	Italy
Mrs. Candace Rice	Mexico
Ida Royer	Cape Town, South Africa
Carrie Sadler	Mexico
Lizzie Sargent	South Africa
A. W. Semmens	Sydney, N. S. W.
Mrs. Emma Semmens	Sydney, N. S. W.
Eva Stone	Cape Town, South Africa
Leon Tieche	Nimes, France
Lulu Viagofski	Basel, Switzerland
W. C. Walston	Cape Town, South Africa
Mrs. W. C. Walston	Cape Town, South Africa
Amelia D. Webster	Cape Town, South Africa
Samantha E. Whiteis	Calcutta, India

H. M. W.



THE morality of clean blood ought to be one of the first lessons taught us by our pastors and teachers. The physical is the substratum of the spiritual, and this fact ought to give to the food we eat, and the air we breathe, a transcendent significance.—*Tyndale*.

CURRENT SCIENTIFIC NOTATIONS

NUTRITIONISTS recognize that the use of fruits is one of the most important dietary means of enhancing the general development, chemical growth, and physical well-being of man—particularly in children in which the forces of growth and development are maximal. The purchase of fruit should not be regarded as a luxury. "The orange and banana have attained a most enviable position among the common fruits. In addition to their all-important vitamin and mineral content, the readily digestible carbohydrate of the banana or the particular component and organic acids of the orange, together with their low cost, availability at all seasons, and high palatability, have elevated these particular fruits to a more prominent place in pediatric practice in recent years, not only in the care of the healthy children, but of the sick as well." This study concludes that the "inclusion of raw banana and fresh orange juice in diets of already accepted high quality enhanced the chemical and physical growth of the normal children, represented by the storage of nitrogen, total minerals, and height and weight gains."—"Fruits in the Diets of Children," by Harold H. Williams and Ivie G. Macy, *Journal of the American Dietetic Association*, February, 1941, pp. 136-140.

D. L. B.

❖ A NEW journal known as the *Quarterly Journal of Studies on Alcohol* will be of interest to many of the readers of THE MINISTRY. It is published by the Journal of Studies on Alcohol, Inc., 4 Hillhouse Avenue, New Haven, Connecticut, and the annual subscription rate is \$3. Physiologists, psychiatrists, and others interested in public health contribute to this magazine.

D. L. B.

Historical Series to Be Reprinted

❖ WITH this issue of THE MINISTRY, the series of historical articles which have been appearing in this section each month is brought to a close. These articles traced briefly the rise and development of our denominational medical work during the years from 1866 to 1896. So many requests have been made that these articles be reproduced as a brochure, that steps are being taken to reprint the series. This historical data have been presented for the benefit particularly of the medical group of the present generation who are not familiar with the background and development of the various phases of medical work among us as a denomination. It is intended to reproduce these articles in inexpensive form for the benefit of student groups and others who may wish to secure this informative research material gathered from a variety of sources. Further notice will be made when the reprints are available.

H. M. W.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Worker's Traveling Library

By A. A. LEISKE, *Evangelist,*
Colorado Conference

THE library I carry along with my regular evangelistic equipment is a great help and inspiration in my evangelistic work. It is impossible for an evangelist to expect to attract people and hold them night after night for fourteen or sixteen weeks without being inspired and fed daily himself in the search and study of the truth of God. My library is one of the greatest inspirations and helps I can find as I travel from place to place. It is easy for a minister to discard some of his unnecessary possessions as he packs and unpacks and moves here and there. He has to sort and choose with great care what he is to take with him. But my personal conviction is that it greatly minimizes his usefulness if he permanently stores his library.

It is my privilege to be alone each morning in my office between six and nine, to read the word of God, to pray, and to follow a definite course of study and special reading that I select from time to time from my own library. For years I have made it a point to read at least one chapter of either a historical or an inspirational work each day.

In my library I have the complete works of Mrs. E. G. White; Adam Clarke's Commentary; "History of the Reformation," by D'Aubigné; encyclopedias covering the general history of the world; source material covering the faith and beliefs of various denominations; several works on archeology; an Interlinear Greek-English New Testament; concordances by Young and Cruden; and other selected readings and expositions on the Scripture and the gospel, by both Adventists and non-Adventists.

The Ministerial Reading Course also has a definite place in my traveling library. While it is true that I select my own reading from various sources, I make it my business to have the Ministerial Reading Course, the *Review*, *MINISTRY*, and other church papers to help me keep abreast of denominational problems, activities, and thought.

Some of the most precious hours that I have spent alone in meditation and consecration to God have been during the time of the reading, chapter by chapter, of the "History of the Reformation," by D'Aubigné. A minister who will carry his library with him, and follow a definite line of study, cannot help having a living message night after night to give to the people.

Book Reviews

*Preparing Preachers to Preach,** by R. Ames Montgomery, Zondervan, Grand Rapids, Michigan, 1939. 249 pages. Price, \$1.75.

Hundreds of books have been written on some phase of the work of the ministry, dealing with the topics presented in this book. A difference in style and treatment of the various themes is lent by various authors, but nearly all travel over the same routes of thought, adding to or eliminating topics related to the general purpose.

Doctor Montgomery has produced a constructive, helpful outline on the subject discussed. His style is brisk, inspirational, and readable. He aims to condense, dealing briefly with many themes. He has used numerous quotations from various authors, which are accredited in the bibliography. Many of these extracts are from the writings of the ablest men who have dealt with the topic considered. They are brief, instructive, and well worth reading.

The chapter headings are as follows: "The Eclipse and Relumination of Preaching," "The Text," "What to Observe in the Use of Texts," "The Sermon Subject," "The Introduction to the Sermon," "The Sermon," "The Conclusion," "Essential Homiletic Qualities of a Good Sermon," "Style," "Species, or Types, of Sermons," "The Minister's Study," "What Is Effective Preaching?" "The Warrant for Preaching," "The Preparation of the Preacher," "The Inspiration of the Preacher," "The Preparation of the People."

I. H. EVANS. [General Conference
Field Secretary.]

*The Story of Jericho,** by Garstang and Garstang, Hodder and Stoughton, London (also Musson, Toronto), 1940. 200 pages. \$3.

Jericho is an ancient city of great appeal to many Bible students because of the striking part it played in Joshua's conquest of the Promised Land. Almost every reader of the Biblical story has found himself desirous of further details concerning this city—its people and its walls, its early history, its capture by Israel, and its subsequent fate. To the Biblical archeologist, the student of Scriptures owes a large debt of gratitude for furnishing him with much important and illuminating information on subjects which in the Bible are treated with meager detail.

In "The Story of Jericho," the Garstangs have endeavored to reconstruct the history of this city from its earliest beginnings. Particular attention is given to the fourth reconstruction of the city, the city in existence at the time of Joshua. Exact dates are of course impossible for many of the periods of the city's history, but for the time of the fall of the city

* Elective, 1941 Ministerial Reading Course.

captured by Joshua, some particularly helpful material is available. Doctor Garstang's evidence for the fifteenth century B.C. is worth serious study.

The reader of "The Story of Jericho" will have a clearer concept of conditions in Palestine at the time of Israel's entry into that land, and will find himself in possession of a much more vivid concept of the nature of this important city, and the time and details of its fall.

E. R. THIELE.

[Professor of Religion, E.M.C.]

The Art of Listening to God,* by Dr. Samuel M. Zwemer, Zondervan, Grand Rapids, Michigan, 1940. 217 pages. Price, \$1.50.

This is really not one book, but a collection of small books bound together in one. The title given to the book is that of the first chapter in the book, and has no particular connection with succeeding chapters. Doctor Zwemer writes simply and very earnestly. The first few chapters, while dealing with varying subjects, emphasize the desirability of coming back to "the old paths," and there is much practical and helpful instruction and counsel in these first chapters. The author believes that our lives, our habits, and our forms of worship need to be simplified in order that we may more nearly meet the divine pattern.

The chapter on Gandhi's religion will be appreciated by many, I am sure. Much has been said to suggest that this great man of India is very Christlike in his life and ideals, and many have been the suggestions that Gandhi is at heart a Christian. But Doctor Zwemer successfully and rightly explodes that theory. One should understand the real situation where this notable man is concerned in order to more fully appreciate the problem which confronts mission work in India in these times.

The author has spent approximately fifty years in mission service in Mohammedan lands. One would therefore hardly expect him to write a book without making some very definite references to the great Moslem problem. He devotes three chapters in the book to a discussion of some of the problems connected with Christian mission work among the followers of the false prophet, Mohammed. These chapters deserve careful reading, for they describe, as well as is possible in such a short compass, the tremendous task which confronts missionaries and mission organizations in Moslem lands. As a people, we should not dare to talk about an almost-finished task, until we have done much more than we have hitherto done to carry this message to the many millions in Moslem lands who, as yet, have had nothing done for them by our people.

Doctor Zwemer's chapter on medical missionary work in Moslem lands should be a challenge to us, and especially to our medical workers. Surely we who believe more fully

than any other people in the medical work as an opening wedge should be using that wedge to secure an entrance into the hearts of those millions who are darkened by their false religion. There is no section of the world field that holds more romance, more adventure and thrill, and more spiritual challenge for a medical missionary than that section which contains the essential Moslem lands of North Africa and the Near East. What a blessing it would be to this cause if here and there throughout those lands there could be modest medical institutions representing this last message which is to go to every tongue and people.

Our readers will doubtless find themselves in disagreement with the author with regard to church union, in regard to his theology where the destiny of the Jews as a race is concerned, and where the immortality of the soul is discussed. In spite of that with which we cannot agree, the major portion of the book is worth reading, and I am sure will be appreciated by those who give consideration to the opinions of one as notable in the history of Christian mission work as Doctor Zwemer.

T. J. MICHAEL. [Sec.-Treas.,
Central European Division, Section II.]

Press Cards and Their Use

By CARLYLE B. HAYNES, *Acting
Secretary of the Press Bureau*

ALL outstanding press cards heretofore issued by the Press Bureau of the General Conference were made void by action of the 1940 Autumn Council. This was done in an effort to correct abuses which had manifested themselves in the use of these credentials, and to give time for a survey and re-study of the qualifications upon which press cards are held. The matter of reissuing press cards was then placed in the hands of the General Conference Committee in Washington, with the understanding that new regulations would be prepared and sent out to the field.

The abuses which had manifested themselves were that the cards had in some instances been used for purposes other than those for which they were issued—to gain gratuitous admission to places which have no bearing upon denominational writings. It was felt that it would be helpful to have a completely new understanding of the qualifications for, and the use of, denominational press cards. Consequently, a committee was appointed for the purpose of preparing a statement covering this matter, to draft recommendations regarding the rules upon which such cards should be reissued.

As a result, the committee at Washington has prepared an application blank to be used

* Elective, 1941 Ministerial Reading Course.

by workers who desire press cards. This blank asks for information regarding the writing qualifications of the applicant, in what papers his writings have appeared during the last two years, his work in the denomination, his reasons for believing that a press card would be helpful in his line of service, and his pledge to use the card, if granted, in harmony with the regulations which govern its issuance. These regulations are printed in full on the reverse side of the application blank.

The application, when properly filled out, must then receive the approval of the local conference president or institutional manager in which the applicant is located. In addition it must then receive the approval of the union conference president. It is then forwarded to the General Conference Press Bureau, and is considered by a small committee especially appointed for this work.

A supply of application blanks has been sent to each local, union, and divisional field, as well as to institutions. Blanks may also be obtained by addressing the Press Bureau. The newly approved "Qualifications for and Use of Press Cards," as they appear on the reverse side of the application blank, are as follows:

"The issuance of press cards by the General Conference has the same purpose as every other activity and function of this movement—the advancement and welfare of the cause of God. Press cards are not issued to obtain personal benefits and conces-

sions for the individuals who carry them, and should not be used for this purpose. They should be used only in the interest of the work of God.

"In the very nature of things press cards should be carried by workers who write, either for our own press or for the public press, workers whose duties require them to do reportorial work, reporting the message of truth to the general public or reporting the activities of the cause to our own people. For a person who is not a writer or a reporter to carry a press card is to profess to be what he is not.

"There are many avenues by which the General Conference press cards may be utilized to advantage. Those who hold such cards should esteem it a privilege to properly represent the cause of God in seeking to obtain through the aid of such credentials, information which will assist them in carrying the gospel to the world.

"Heretofore press cards have been issued on the request of executives in charge of fields and institutions, sometimes to every worker in such fields and institutions as a gesture of good will without consideration as to the qualifications of such workers to meet the requirements of press work.

"As a result abuses have arisen, and press cards have been used in entirely unauthorized ways. This has resulted in reproach and discredit. For the protection of the cause as a whole, the Autumn Council of 1940 considered it best to cancel all outstanding press cards, reissuing new ones only on a new understanding of their purpose and use, and with far greater discrimination regarding their issuance. The action of the Fall Council regarding this matter is as follows:

"In view of the feeling that measures need to be introduced to control to a greater extent than in the past the issuance and use of our denominational press cards,

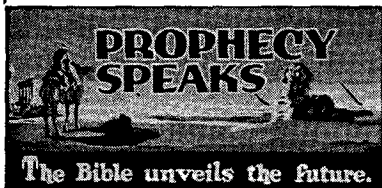
"We recommend, That the press cards at present in the possession of our workers be considered as canceled; that the matter of their reissuance be left

Capture the Attention of a Discriminating Public With **HIATT'S POSTERS, WINDOW CARDS,** and Bumper Strips

They Catch the Eye—Impress the Mind—Arouse the Desire to Investigate

Capitalize upon the mood of the people. People are perplexed, anxious, fearful. These appealing posters will bring them to hear the Bible answer to their questionings.

Hiatt's Evangelistic Advertising Materials
Are just what you've wanted—
Just what you need—
Just what you



MUST HAVE

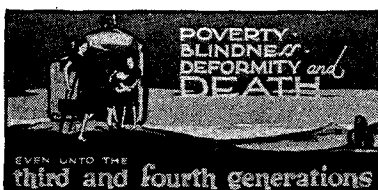
Your name and address bring catalog, prices, samples, and all details.



D. R. HIATT
MESSAGE ART

and

Screen Process
P.O. Box 4226,
Takoma Park,
Washington, D.C.



to be handled by the Minority Committee, with the understanding that the Committee will prepare regulations to govern the issuance of the cards, and will exercise discretion in issuing the cards only to those who qualify to receive them in harmony with the regulations, each case to be dealt with on its merits by the Minority Committee.

"The press cards should not be used to gain a gratuitous admission to places where admission fees are charged unless the holder of the card is there in his reportorial capacity rather than for his personal pleasure.

"Holders of press cards should ever be on the alert and press home to their own consciences the all-important questions, 'Would Jesus approve of my attendance at this gathering? Am I here to obtain information which will help me to become a more successful soul winner, or which will aid me in enlightening my audience concerning the fulfillment of prophecies and the approaching return of Christ?'

"Press cards can be used properly in many places to great advantage. Church conventions of all denominations offer excellent opportunities for the use of these cards. Demonstrations in different walks of life where workers discern Biblical significance may offer opportunities where the card may be put to good use. Many holders of press cards have found them helpful in introducing themselves to newspaper editors and reporters, accompanied by the statement that Seventh-day Adventists are operating a Press Bureau for the promotion of our faith and our activities through the public press. This often serves to win confidence and obtain favorable reception of contributions for publication. Prohibition and temperance rallies, governmental conferences on peace, calendar reform, disarmament, perhaps political conventions, gatherings where the increase of crime and general lawlessness is discussed, and all other reputable assemblies where a worker may get new ideas which will help him to comprehend the trend of the times, are opportunities where the press card can be used to advantage.

"Press cards should be requested for or by only

those workers who are regular, not occasional, contributors to our own periodicals, such as the *Review*, *Signs*, *Watchman*, *Present Truth*, and other comparable papers overseas, or the public press.

"Cards should not be used to gain admission to fairs, exhibitions, places of amusement or recreation, lectures, concerts, meetings, entertainments, or other functions which the worker attends merely to minister to his own personal desires or interests.

"Every worker to whom a press card is issued will be understood by his acceptance thereof, to agree to these fundamental principles and to pledge himself to use his press card in accordance therewith."

✱ ✱ ✱

They Say—About THE MINISTRY

CHARTER READER.—"I have read *THE MINISTRY* with much interest ever since the first issue was published. I have watched its full growth to manhood, in size and appearance, until now it is a worthy and able representative of the greatest calling of any in the world."—*A. T. Robinson, veteran minister, Keene, Texas.*

CONSTITUTES "REFRESHER COURSE."—"I must thank you for that very fine journal, *THE MINISTRY*, which we have the privilege of reading and studying these days. In these far-off, isolated mission fields, it serves as a real 'refresher course' month by month."—*P. J. Wright, superintendent, Eastern Polynesian Mission.*

FILLING DEFINITE PLACE.—"We greatly enjoy the visits of *THE MINISTRY*. We feel that it is filling a very definite place, and meeting a positive need, in our denominational work."—*H. M. Blunden, superintendent, Antillian Union Mission, Inter-America.*

INTERESTING AND INSTRUCTIVE.—"I find *THE MINISTRY* the most interesting, and perhaps the most instructive, of all the denominational periodicals coming to my hands."—*Leon A. Smith, veteran editor, Glendale, California.*

STIMULATES TO BETTER WORK.—"We do appreciate the many fine articles in *THE MINISTRY*. They are more than helpful. They stimulate one to do better and more efficient work for the Master."—*R. S. Fries, evangelist, Pleasantville, New Jersey.*

DIVISION PRESIDENT'S APPRECIATION.—"We greatly appreciate the service this magazine is rendering, and our men throughout the field look forward to receiving it from month to month."—*H. L. Rudy, president, Central European Division, Section II.*

INDISPENSABLE AND PRACTICAL.—"I would not be without *THE MINISTRY* if I had to do without something to get it. I pray that it will always stay practical. May the Lord bless you."—*Sherman McCormick, minister, Lawrenceburg, Tennessee.*

REACHING EVERY WORKER.—"The men in the field appreciate *THE MINISTRY*. I have taken it up with all of the conference officers, secretary-treasurers, and field mission superintendents, urging them to see that *THE MINISTRY* goes to each one of their European workers, and to those of the natives who would be able to read and appreciate it. I have had encouraging responses from each one."—*W. H. Anderson, Ministerial Association secretary, Southern African Division.*

FAVORITE READING IN OLD AGE.—"I am now eighty-five years of age and am going blind. I am not far from the foot of the hill, but *THE MINISTRY* is my favorite reading."—*C. M. Kinney, veteran colored minister, Riverside Sanitarium, Nashville, Tennessee.*

MEDICAL COLLEGE REQUIREMENT.—"Taking *THE MINISTRY* is required on the part of all students of medicine here at the College of Medical Evangelists.

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.

WANTED FOR CASH

ADDRESSING MACHINES, MULTIGRAPHS, DICTAPHONES, and other office devices. Pruitt, 185-B Pruitt Bldg., Chicago.

FLOWERS

TELEGRAPH AND MAIL ORDERS CAREFULLY EXECUTED for sickroom, deaths, graduations, etc. Best work; reasonable prices. HILKREST FLOWER SHOP, 120 Carroll Avenue, Takoma Park, D.C.

EVANGELISTIC POSTERS

ATTENTION! COMPELLING POSTERS, WINDOW cards in full color. Dignified Advertising pays for itself. Attractive designs. Better sizes. Stamp brings sample and details. Message Art & Screen Process, Box 4226, Takoma Park, D.C.

OFFICE MACHINES FOR SALE

SAVE HALF ON MIMEOGRAPHS, MULTIGRAPHS, Typewriters. Write for list of other bargains. Pruitt, 185 Pruitt Bldg., Chicago.

This appears as a definite requirement in our school calendar."—*William G. Wirth, head of Bible department, College of Medical Evangelists.*

THOROUGHLY APPRECIATED.—"I thoroughly appreciate THE MINISTRY in this faraway place. It is filled with needed information and inspiration."—*A. N. Anderson, missionary, Philippines.*

STUDENT APPRECIATION.—"I prize this little journal very highly. Now that I realize more fully the sincere, helpful spirit that is indicative of the magazine, and also the Association, I appreciate it even more."—*Robert Weaver, theological student at Atlantic Union College.*

SILENT, PERSISTENT INFLUENCES.—"The silent, yet persistent, influences of THE MINISTRY tell more than we can ever fully know."—*R. E. Crawford, Book and Bible House secretary, Georgia-Cumberland Conference.*

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

USE

Fulton Quality

S.D.A. TENTS



FOR LONG SERVICE

Have your tents—Meeting, Book, and Family—made of famous USAMP and DFMP commercially mildewproof and waterproof ducks, which have demonstrated their superiority over many years.

FULTON QUALITY S.D.A. Tents are made with extra high pitch, roped every two cloths with pure, uncoiled Manila, sewed with green, rotproofed thread, and are thoroughly reinforced throughout. They are without doubt the finest tents and the best value on the market today.

WE ALSO MAKE

Furniture Pads	FULCO Trav-L-Bags	Canvas
Baptistries	Mosquito Bars for Cots	Camping Tents

Write today for samples and prices.

Fulton Bag & Cotton Mills

Manufacturers since 1870

Atlanta	St. Louis	Dallas	Minneapolis
New York	New Orleans	Kansas City, Kan.	

Invest in Health and Sabbath School Investment, Too!

Let LOMA LINDA Health Foods Help Swell Your Sabbath School Investment

Every Label Saved From LOMA LINDA Breakfast Cereals, Vegetarian Meats, Wafers, Seasoning, and Cereal Coffee Is Worth 1 Cent for YOUR Investment Fund

Instead of spending large sums for advertising LOMA LINDA products to our church members, we prefer to contribute this sum to missions.

With the help of every loyal believer, this plan can be most effective. Your purchases of these healthful and practical everyday foods will not only increase the funds available for missions, but will also aid a fine group of college students who receive part-time employment at the factory to work their way through school.

Start this label-saving plan in your Sabbath school. If LOMA LINDA FOODS are not now available in your locality, let us tell you about a profitable distribution plan. LOMA LINDA FOODS are reasonably priced, delightfully tasty, and healthfully unsurpassed.

SABBATH SCHOOL SUPERINTENDENTS: Now all LOMA LINDA labels turned in by members may be sent directly to your local conference office. Full cash credit will be given your Sabbath School Investment Fund.

LOMA LINDA FOOD COMPANY

ARLINGTON

--

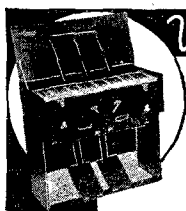
--

CALIFORNIA

THE RELIGIOUS PRESS

Valuable Current Excerpts

HISTORY'S ENIGMA.—The most agonizing question of today is whether we can discover any meaning in history—any spiritual goal in the human struggle. We now see that, although mankind has achieved amazing techniques of scientific progress, it has not learned for what ends they are to be used. We invent the airplane, which might unite the race into one community, and employ it to destroy community. We invent the radio, which might give enlightenment to all, and find it employed over great areas of the earth in the service of nationalistic prejudice and hate. We begin to wonder whether Aldous Huxley is right when he remarks that our technological advance has "merely provided us with more efficient means for going backwards."



White PIPE-TONE FOLDING ORGANS

... The LAST WORD in substantial, convenient folding organs. Marvelous volume, resonance, and purity of tone. Tropically treated. Famous over the world for 35 years. Write for free catalog.

A. L. WHITE MFG. CO., 1904 W. Grand Ave., Chicago

OUT-OF-PRINT and HARD-TO-FIND BOOKS

supplied; also family and town histories, magazine back numbers, etc. All subjects, all languages. Religious books a specialty. Send us your list of wants—no obligation. We report promptly. Lowest prices. We buy old books and magazines. (We also supply current books at publishers' prices postpaid.)

AMERICAN LIBRARY SERVICE

117 West 48th St. Dept. 941 New York City

STEREOPTICON SLIDES

on the Third Angel's Message

WHERE YOUR CREDIT IS GOOD

Not made by students. Write for terms to

ALBERT F. PRIEGER

312 W. Louisiana Ave., Tampa, Florida, U.S.A.



CAPS and GOWNS

Baptismal robes, choir gowns, commencement caps and gowns, uniforms, etc. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request.

DE MOULIN BROS. & CO.

1179 S. 4th Street, Greenville, Illinois

Communion Cups

Send for Folder and SPECIAL OFFER at low prices. Glasses \$1.00 Dozen. Tray and 36 glasses \$6.50 up. Beautiful CHROMIUM-PLATED, Aluminum, Wood and Silver-plated Services. Collection & Bread Plates, Pastor's Sick Outfits, etc. Thomas Communion Service, BOX 1276, Lima, Ohio



No longer do we feel sublimely superior to everything in the past, nor confident of our own human adequacy for the future. No longer able to believe, with Spencer, in inevitable progress, we try to escape from believing, with Spengler, in inevitable decay. So we begin to look for a religion which is grounded in history and which offers promise of a historical redemption. Like St. Augustine, in an age when the Roman civilization was disintegrating, we search for some abiding "City of God" in which we can find an answer to the enigma of our historical existence. —Federal Council Bulletin, January.

FORMER PRIEST EXPLAINS.—While the antireligious forces and conditions of the hour have brought Protestants and Catholics—Jews, too—into more sympathetic relations, the differences between Protestant and Catholic systems can never be removed without the surrender of much on one or both sides. A former priest, Dr. Leo H. Lehmann, contributed an article in *Revelation* for January in which he declares that the word "regeneration" explains the great difference between the two:

"As a former priest of the Church of Rome, I have many times been asked to explain the reason why the Catholic Church insists on its outworn teachings and practices—why purgatory, confession, indulgences, worship of saints and their images, transubstantiation, infallibility of the pope, mass, fasting, penances, rosary beads, and the many other man-made devices in Catholic practice which are a puzzle to most Protestants. . . . The answer is simple. Each of these strange practices is necessary in the Church of Rome because it is without the regenerative message of the true Christian gospel. Men born again, made new creatures, having direct contact with God through Jesus Christ, do not need them. They are substitutes for the true teaching that is wholly lacking in Catholic life."—*The Presbyterian*, Jan. 23, 1941.

BIBLE MANUSCRIPTS.—The Beatty papyri are the finest finds in ancient manuscripts, for some sections thereof are by far the oldest New Testament manuscripts we possess. Also, they contain some of the oldest Greek manuscripts of the Old Testament. It seems now quite certain that it was the Christian church which invented the form of the modern book, so as to make the finding of Bible passages much easier than in the older scroll. On the problem of the text of the Old Testament, the Lachish ostraca have been phenomenally valuable, for they show that the common Hebrew language of the days of Jeremiah is parallel to the Hebrew of the text of the book of Jeremiah in our present Bible. This has forced liberal scholars to abandon much of their tampering with the text of the Old Testament, and has been the finest vindication of the conservative's faith in the accuracy of our Old Testament text. The science of textual criticism continues to demonstrate the uniqueness of our Bible and the providential care it has received at the hands of our God.—J. L. Kelson, in *February Religious Digest*.

METHODIST GIFTS DECLINE.—Methodist missionary giving has shown a marked decline since the merger of the three leading Methodist denominations in America last year. It has been hoped that the union would provide stimulus for increased missionary interest and giving, but the reverse seems to have been the case. The receipts from the three Methodist Churches which entered the union, for the fiscal year of 1939 (before the union) amounted to a total of \$1,822,199.29. During the equivalent period in 1940, the total Methodist missionary receipts were \$1,342,570.22, a decrease of 26.32 per cent. This is so serious that Methodist leaders are genuinely alarmed and disturbed over it.—*Moody Monthly*, February.

RELIGIOUS EDUCATION.—The American public is awakening to the necessity of teaching religion to school children. Says the *United Presbyterian*:

"Over one thousand communities in the United States conduct religious education for public school children. This movement is increasing rapidly as the necessity of moral training becomes evident."—*The Presbyterian*, Jan. 30, 1941.

CHRISTLESS MAJORITIES.—The church is still doing an immense amount of work in propagating the gospel both at home and abroad. But, especially at home, this is largely confined to preaching in churches, where the audiences are composed chiefly of those who are already of like mind with the preacher and know before he begins most of what he is going to tell them. Less than half the population of the United States is Christian by even the loosest definition. About half of that half is Protestant. Less than half of that fourth goes to church. As to what fraction of that fraction hears anything in church which marshals them toward intelligent faith and righteousness, the reader may make his own estimate.—*Christian Century*, Jan. 15, 1941.

CATHOLIC CHAPLAINS.—On January 15, there were 163 Catholic chaplains on duty with the armed forces of the United States, and their number is increasing.—*America (R.C.)*, Feb. 8, 1941.

UNCERTAIN FUTURE.—No man knows what the immediate future contains. The world may be approaching the fulfillment of Bible prophecies, or the present chaos and woe may be but "the beginning of sorrows" which are to continue for some time. But of this we can be sure, as the Archbishop of Canterbury says, "That never before this present war has such a spectacle of evil force been let loose upon the world." And this is true because never before have the forces of Satan been equipped with all the resources and inventions of science.—*J. T. Britan*, in the *Presbyterian*, Jan. 16, 1941.

SOCIETY OF FRIENDS.—Here is one of the smallest bodies, numerically, in the Christian fellowship [Quakers]. It is conducted with a minimum of organization or supervision; a large proportion of its "meetings" do not even have a settled ministry. It contains some wealthy families, but by far the greater part of its membership is made up of persons of modest income. Yet let such a period of tribulation spread across the earth as now oppresses mankind, and at once the Friends are to be found at innumerable points of greatest need rendering unostentatious, efficient, Christlike service.—*Christian Century*, Feb. 5, 1941.

BIBLICAL ARCHEOLOGY.—First, one notes that since the opening of the tomb of Tutankhamen in 1922, all America has become archeology-conscious, and today archeology is a major news item in all newspapers. Thus the average non-Christian now has an open ear to Biblical archeology.

OXFORD BIBLES with ZIPPER BINDINGS



THESE NEW OXFORD BIBLES with zipper bindings have been made because of a constantly increased demand for them. So that you may derive the greatest satisfaction in their use, we have provided bindings that open and close smoothly, and do not get out of order. The metal parts are oxidized so that the Bibles are particularly attractive in appearance. The Oxford zipper binding will keep your Bible looking shapely always.

The covers are made so that you can keep a reasonable amount of papers inside of them. When you close the Oxford zipper binding, the papers in your Bible are secure against loss.

OXFORD ILLUSTRATED BIBLE

With beautifully colored illustrations, helps, and 4,000 Questions and Answers. Printed with Coral black-faced type, self-pronouncing.

No. Zo191 \$3.75

The Thinnest Concordance Bible Made

OXFORD CONCORDANCE BIBLE

Ulathin "Oxford India Paper" Edition. With center column references, printed with onyx type.

No. Zo287x \$5.00

OXFORD RED LETTER BIBLE

With the sayings of Jesus printed in red, center column references, concordance subject index, dictionary of Scripture proper names, family record and colored illustrations. Printed with Minion black-faced type. Bound in black leather.

No. Zo453 \$5.00

Bound in brown mottled leather, with basket weave grain.

No. Zo455 \$5.00

Sold by all Book and Bible Houses

OXFORD UNIVERSITY PRESS

114 Fifth Avenue

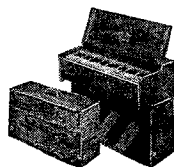
New York

BILHORN FOLDING ORGANS

The Original Folding Organ. Patented in U.S.A. and other countries. World Famous for more than fifty years; Sweet tone; Astonishing volume; Durable; Inexpensive; Easily carried; Suitable for missions, camps, schools, homes, etc. Write for folder.

BILHORN BROS. ORGAN CO.

1414 McLean Avenue. Dept. TM, Chicago, Illinois



Use Bumper Strips to Publicize Your Meetings

[See Article, Page 27]

Quickly attached to auto bumpers, front and rear.

Everybody Sees Them. Good Attendance Assured

Your name and address on a postcard will bring details of this and other items for your advertising campaign.

D. R. HIATT

MESSAGE ART AND SCREEN PROCESS

P. O. Box 4426, Takoma Park

Washington, D.C.

Suggestions for Your TABERNACLE BOOKSTAND

The Popular
WORLD'S CRISIS SERIES

**An Appropriate Book
for Nearly Every Sermon**

COMPLETE LIST

Number
Wanted

- Alone With God
- Better Meals for Less
- Bible Made Plain
- Christ the Divine One
- Christian Sabbath
- Christian Science X-rayed
- Church in Politics
- Cigarette as a Physician Sees It
- Earth's Last Hour
- Europe Marches Where?
- Faith of Our Fathers
- From Sabbath to Sunday
- Health at Home
- Impending Conflict
- Imperiled Democracy
- Is the End Near?
- Jonah and the Whale
- Law or Grace
- Let's Eat for Health, Beauty, and
Pleasure
- Lord's Day the Test of the Ages
- Mammon and Mars
- The Marked Bible
- On the Eve of Armageddon
- On the Trail of Marihuana
- Other Side of Death
- Our Lord's Return
- Our Paradise Home
- Plain Facts for Girls
- Power and Prophecy
- Promised Land
- Prophecy Speaks
- Road to Health
- Satan, His Origin, Work, and Destiny
- Science Speaks to Boys
- Seventh-day Adventists, Their Work
and Teachings
- Shadow of the Bottle
- Spiritualism and the Bible
- Steps to Christ
- Sweetest Stories Ever Told
- Thoughts From the Mount of Blessing
- Three Times a Day
- Way of Love Divine
- What Is Coming?
- What Next?
- Your Bible Says—
- Your Wonderful Body

.....Total number of books wanted.

Each, 25 cents

Subscription Book Discount

Order from your

BOOK AND BIBLE HOUSE

Second, liberalism has been forced to admit the historicity of the Old Testament. To be true, the older critics will not admit this, but the younger generation of liberals and the middle-of-the-road scholars now grant that the Bible is a historical book, although their interpretation of the Bible's historical data is by no means always satisfactory to a conservative. But Wellhausenism is dead, and to Biblical archeology goes the credit of its death.—*J. L. Kelson, in February Religious Digest.*

SPIRITUAL BEWILDERMENT.—There is a state of spiritual bewilderment among the general public, affecting not only those who are religiously minded in normal times, but great numbers of people who until now have scarcely given religion a thought in their lives. Among people of all kinds, even the most unlikely, there is a much greater willingness, amounting to positive eagerness, to discuss religion and attend meetings for exposition of religious topics, as distinct from religious services.—*The Presbyterian, Feb. 6, 1941.*

CATHOLIC VIEWPOINT.—False doctrines to-day depend on the press for their spread. The communist, the socialist, the Jehovah's Witness, the Mormon, the Seventh-day Adventist, those belonging to organizations which are either anti-Christian or at considerable variance with the Catholic and Protestant religions, make good use of the press, and every member is expected to be a missionary for its wider introduction. If error can be so zealous, then, of course, truth should be ten times more zealous. But as a matter of fact the cause of Christ has few lay workers.—*Our Sunday Visitor (R. C.), Feb. 2, 1941.*

BIBLE CIRCULATION.—Evidence of the vitality of religion under war conditions is emphasized by the annual report of the British Foreign Bible Society. This shows that 12,000,000 volumes were circulated during the past year, 750,000 more than in the previous year. The secretary for Central Europe reports that sales were up by nearly 200,000, and says: "Everywhere in their sorrow, men and women have been turning to the Word."—*Watchman-Examiner, Dec. 26, 1940.*

ORPHANED MISSIONS.—The "orphaned missions" are those that the war has separated from the parent churches in Germany, Denmark, Norway, Holland, Belgium, and France. No direct communication is possible between these churches and their missionaries, and no funds can be transmitted from these European countries to any of their missions. . . .

The total number of European missionaries in these missions and in active service in September, 1939, is estimated to have been about thirty-five hundred. We have a list of 168 missions that are "orphaned." Fifty-six of them belong to the Lutheran churches; 112 to other Protestant churches. Their normal budgets were about \$4,500,000 annually, if only funds received from Europe are reckoned. Some of the churches were able to send out to the missions extra funds just before communications were cut off. Hence, some of the missions can draw on credit balances in current accounts and on other reserves so that they will not be wholly without sustenance before the end of this year. Many of them, as, for example, the missions in Netherlands India, were left without any funds in hand, and were in need of immediate aid. After reducing salaries to a mere subsistence level, suspending various lines of work, and increasing the local income, it is estimated that \$2,000,000 will be needed to maintain these "orphaned missions" for a year. Perhaps \$500,000 will be given by the churches in Great Britain, South Africa, Australia, and New Zealand. For the balance, not less than \$1,500,000, appeal is being made to the churches in the United States and Canada.—*A. L. Warnshuis, in Christian Century, January 1.*

Improving the Minister's Diction

(Continued from page 22)

draw from it in time of need. Once words are mastered, their correct and effective use will generally follow. Daniel Webster, in the heyday of his power as the nation's mightiest orator, would pore for hours over a common dictionary, patiently rehearsing the use of words new to him, and adding to his already great stock of words. Every new word absorbed and retained is another cartridge added to one's belt of verbal ammunition.

One man has said that a successful preacher must be able to make a rose out of a dry stick. He must be able to take dry, barren wastes and make them gush with fountains. He must be able to take palling silences and make them vibrate with melodious sound. He must be able to change the bitterness of tears into the priceless balm of peace. Needless to say, the right and effective use of words is the primary medium of accomplishing these great transformations.



Seminary Objectives

(Continued from page 18)

revealed truth, and by diligent and prayerful study to buttress the faith of those who stand at the forefront as teachers of the message. There may be a difference of opinion as to the safety of university tutelage in the secular sciences, but does anyone think that our men who teach and preach theological truth can get the help they need to buttress their faith and strengthen them for more effective service by sitting at the feet of men who have no comprehension of God's special message at this time? No. What we need to strengthen our teachers of religion is a place and facilities, such as we have here, where they can study together in the atmosphere of devotion to the advent message, under the guidance of tried and true Seventh-day Adventist teachers, who are thoroughly prepared in their fields, and whose deep convictions of the infallibility of Biblical truth will beget deep conviction in the heart of their students.

In our Bibliocentric plan of education every teacher is in reality a Bible teacher. So not only should our preachers, editors, and Bible workers come here from time to time to dig deeper in the mine of truth, but our teachers in other fields who have been buffeted by the worldly philosophy taught in the universities, should find here a wholesome retreat where they can review and verify the great fundamentals of our message. Here, then, in brief, is the purpose for which this Seminary has been organized:

1. To offer graduate courses in the two important fields of Bible and history for the benefit of our college and academic Bible and history teachers, and other educational workers, and thus strengthen our entire educational system by rendering effective as-



THE ENTERING WEDGE

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

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

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

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

MADISON FOODS
MADISON COLLEGE, TENNESSEE, U.S.A.



AN IMPORTANT MESSAGE

For ten thousand LIFE AND HEALTH subscribers who are receiving short-term subscriptions—January to May issues, inclusive.

Your last copy will be mailed in April. If you act promptly you may have your subscription extended at a still lower rate—just half price; two years for \$1, or three or more yearly subscriptions for yourself and friends for only 50 cents each.

Here are all the details of the

LIFE and HEALTH

HALF-PRICE OFFER

2 YEARS, \$1

Reduced Prices for a Limited Time Only

	U.S. Canada	
1 year	\$.60	\$.80
2 years to one address	1.00	1.40
2 yearly subscriptions to separate addresses	1.20	1.65
3 years to one address	1.50	2.10
3 or more yearly subscriptions to separate addresses, each50	.70

(Add 35 cents a year for all subscriptions to countries which require extra postage.)

ORDER FROM YOUR
BOOK AND BIBLE HOUSE

sistance in the maintenance of our Bibliocentric plan of education.

2. By these courses in Bible and history, supplemented with courses in evangelism and Christian leadership, to bring special help to our ministers, missionaries, Bible workers, editors, and other workers, thus greatly strengthening our evangelistic forces in the world field.

3. To stand in these perilous and propitious times as a bulwark of defense for the commandments of God and the faith of Jesus.

The crisis of the world is here. Likewise we are facing the most critical hour in the history of the church. In such an hour as this, the good hand of God has brought forth this institution, to defend the faith of the advent movement, to bring effective aid to our system of Christian education, and to strengthen our forces of evangelism in all the world.

✱ ✱ ✱

Effective Use of Prayer Room

(Continued from page 28)

The evangelist, or his associate, always has charge of this meeting. A worker greets each person at the entrance of the prayer room, while other workers see that all have seats, so far as possible, or are lined along the back and sides. A few words are spoken by the leader, and then a text of Scripture is repeated, or read, such as: "With the *heart* man believeth unto righteousness; and with the *mouth* confession is made unto salvation." Rom. 10: 10. Opportunity is given for as many as desire to speak a word as to why they are there, and what their greatest need is. The audience is taken by rows, or sections, and many touching experiences are tearfully given.

At the close of the testimony service (which does not take more than fifteen or twenty minutes), prayer is offered by a worker. While still on their knees, all recite John 3:16 or the Lord's prayer in unison, and sing, "Praise God, from whom all blessings flow."

We then invite the audience to rise and be seated just a moment, while "Consecration Cards" are passed out to be signed. A pencil is attached to each card, held in place by a slit in the card. One or more of the four points may be checked on the card. The cards are passed out quickly, and gathered immediately. Announcement of the Sabbath services and location is then made, and all are urged to come.

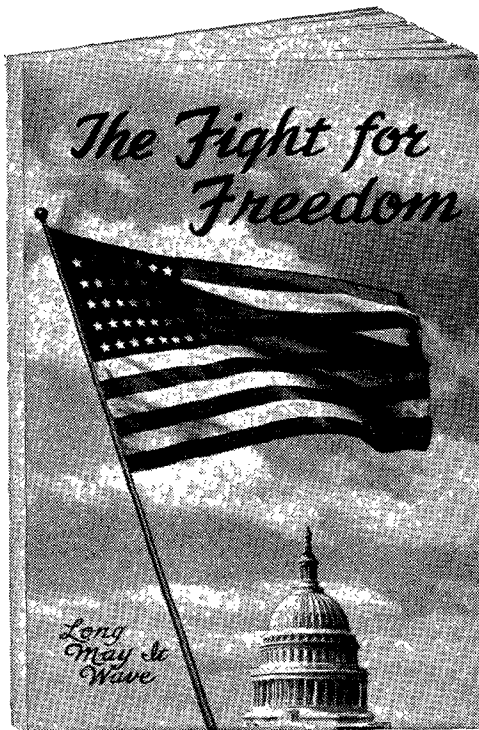
As the crowd is dismissed, we invite those who desire special counsel or prayer to remain a moment. The others are bidden good night as they leave the room. Meantime the little meeting goes on with clocklike precision from beginning to end. Long testimonies are discouraged before they are given. Numerous friends and relatives are waiting in the main pavilion for those in the prayer room to go home with them, and we try not to inconvenience them.

HOWARD A. CURRAN.

[Associate Evangelist.]

A New and Timely Book

**that should be
circulated NOW!**



The FIGHT for FREEDOM

**By
Gwynne Dalrymple**

This new book is a stirring summons to action, and should be read by ministers, lawyers, judges, editors, teachers, civil leaders, and all others who are interested in preserving the American principle of religious liberty.

Again and again it has been necessary to combat intolerance in America. The tide of intolerance has been thrown back more than once by the narrowest margin, and in the struggle to hold down these tides of religious intolerance, much effective work has been accomplished through the distribution of our literature. We know that in the long run intolerance is as destructive for the intolerant as for the victim. That is apparent in many parts of the world today where ancient bulwarks of religious liberty are being destroyed. Whole nations of freedom-loving people are at the mercy of those who deliberately pervert truth with their hate-filled attack upon religion and the teachings of Christianity until millions are confused and know not what to believe.

The FIGHT for FREEDOM

Gives a vivid history of the struggle for freedom in past ages, and deals with the conflict up to the present moment. Circulate this timely book now and stay off the days of intolerance. Usual discount in quantities.

96 Pages - - 3-Color Cover - - PRICE, 25 cents
HIGHER IN CANADA

ADDRESS YOUR

BOOK AND BIBLE HOUSE

or REVIEW AND HERALD PUBLISHING ASSOCIATION, TAKOMA PARK, WASHINGTON, D.C.



CONVICTION!—Lack of a burning, irrepressible conviction lies back of the mediocre results that are too often seen in the service of some. How can an evangelist cause others to believe and accept his message if he himself does not profoundly believe what he is presenting? How can a Bible teacher produce an irresistible conviction among his students that will impel them into ministry for God unless he himself is aflame with a profound conviction that catches fire in student lives? A detached, professional attitude in the impartation of saving truth is a travesty and a tragedy in pulpit or classroom. No man can successfully and rightly teach or preach something merely because it is held or taught by the denomination. Sometimes men are supposed, or required, to present as a fundamental of the faith a minor point on which the Spirit of prophecy is virtually silent, and on which there is meager and inconclusive factual evidence. On such, men should be silent until justifiable evidence is available, or they should present the point as a minor item on which there is not yet conclusive evidence. But on the fundamentals, unless a man profoundly believes, and forcefully, convincingly teaches, the clear, incontrovertible fundamentals of the faith, he is crippling his ministry, minimizing the mandates of truth, and fumbling his bounden obligation. More than that, he is trifling with souls in failing to direct the bent of lives in the making. Convictionless men are a weakness and a peril to this movement.

ASSOCIATES!—Tribute is due that large body of women associates in service in the advent movement—faithful office assistants, Bible workers, secretaries, skilled proofreaders, nurses, teachers, bookkeepers, stenographers, etc., whose quiet, efficient labors mean so much to the success of the cause we mutually love and serve. It is often they who carry out and carry through the plans that are laid. This fact should be duly recognized. This cause owes more to women than most of us realize. Many a man's success is attributable to the prayers, labors, counsels, spurs, and cautions of a loving wife or mother. All honor to the large body of women workers and workers' wives of the advent movement.

SOFTNESS!—The age is soft and decadent, and we live in and partake of the age! Luxurious living, refined foods, laborsaving devices, effortless transportation, and easy finance characterize the time. Na-

tions are taunted by others with being soft, spent, easygoing—and there is much truth to the charge. Those stalwart characteristics of past pioneer days that made men great have been submerged by the conveniences, luxuries, and indulgences of the age. But our work will not close in that atmosphere or under that program. Restrictions, sacrifices, food conservation, and physical build-up are becoming the order of the day. Many nations in these days are compelled to endure hardness, privation, and suffering. Our work will never be finished in the atmosphere of softness. The church must heed the call of the hour to hardness, self-discipline, restriction, and sacrifice.

RELATIONSHIPS!—Possession of credential papers from the Seventh-day Adventist Church does not give one the right and privilege of teaching whatever he pleases in the name and authority of that church. A man has every liberty to preach what he pleases, but not as a *Seventh-day Adventist minister*. In accepting credential papers, the recipient is morally bound to teach in harmony with the basic principles of the issuing organization, which thereby makes him an official, public representative. If a worker finds himself out of harmony with some fundamental principle or principles of the movement, he should, if unable to compose those differences, in honor return his credentials, and either find an organization with whose views he is in harmony, or go out on his own, without papers. The principle of religious liberty is not involved in this issue, but the principles of loyalty, propriety, and consistency very definitely are.

JOKESTERS!—Some ministers seem to think that the only way to gain and hold the interest of a group of hearers is to try to be humorous. But, after all, people do not have overmuch confidence in the joking preacher. Playing the jokester may create a series of laughs. Nevertheless, it disappoints the heart yearnings of the people. They wish their minister to be serious-minded and sober spoken, and to provoke thought. All too often the light and frothy is a cloak for lack of preparation, and a cover for superficial study. The parson playing the buffoon is a sorry spectacle. Such is not only unworthy, but cheapens the whole concept and example of the gospel ministry. It diverts attention from the message to the man. Jokes belong on the secular stage and platform, not in the sacred desk.

L. E. F.