

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 14, No. 12

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NOTES AND NOTICES

Information and Sundry Items

THE day this movement loses its distinctive mission concept and conviction and its missionary vision and passion, it is doomed to

KEEP THE MISSION

FLAME BURNING HIGH

spiritual disintegration. The day it loses its world outlook and begins to center its thought and effort on self in the homeland, it is destined to fatal disintegration. Were that sad day to come, this movement would have veered from its charted course and appointed port to sail in futile circles on the inland sea of spiritual stagnation and death. The moment the world mission goal is deleted from our appeal to youth in our colleges, sanitariums, publishing houses, and conferences, that moment the magnetic pull of this message upon their hearts and services will begin to relax and wane. The moment the mission appeal to our people—to give, to send, to pray, to go—is relegated to the background, that moment the purse strings of our people will tighten, and the work in the homeland will begin to shrivel and to retrograde. No, these are not fanciful hyperboles. They are sober, realistic truths. Missions are inseparable from God's great last-day commission to the advent movement. Never will the message be completed at the home bases until it is finished in the far-flung outposts of the mission stations of earth. Ours is a world task and a world responsibility. It is incumbent upon us, therefore, as workers, to keep our world vision clear and the mission flame burning high in our own hearts. For this, a constant supply of mission aids is imperative. More and more information, and a still better understanding of the mission principle and problem, is needed. And this THE MINISTRY seeks to aid in bringing.

¶ FOR MINISTRY subscriptions to senior colleges, the honors thus far go to Union College, with 81 subscriptions for theological students and faculty. That is fine, Union! THE MINISTRY is increasingly used for assigned and collateral reading in our training schools.

¶ ONE hundred and fifty new subscriptions for THE MINISTRY have just been received from the Los Angeles Division of the College of Medical Evangelists—covering the entire senior and junior class—and a club of 152 from the Loma Linda division. That is excellent! The Medical Missionary department of THE MINISTRY forms the basis of effective study of medical missionary methods in both divisions of the college.

¶ WORD comes that E. E. Roenfelt has again been chosen as Ministerial Association secretary for the Australasian Division, and R. B. Thurber for the Southern Asia Division.

¶ WE invite you to observe the value of the complete index in this issue. These twelve issues of THE MINISTRY for 1941 constitute an invaluable reference volume of 576 pages on ministerial methods, which will be as pertinent next year as this. Preserve your MINISTRY from month to month in loose-leaf shoe-string binder, or in a twenty-five-cent notebook, sheet size 6 x 9½ inches, from the ten-cent store.

¶ THE short evangelistic chorus songs appearing on page 18, are the first of what we trust will be a service of great helpfulness to evangelism. From various composers and writers, we hope to present, periodically, single chorus songs, and groups of songs, believing that those which have abiding merit will popularize themselves and become a part of the permanent equipment of Adventist evangelism.

¶ ALL MINISTRY readers in North America have received, direct from the Ministerial Association headquarters, an enrollment card for the new 1942 Ministerial Reading Course. Four new invaluable books fresh from the press, especially prepared for you, and containing 1,056 pages of priceless information, inspiration, vision, and challenge, are offered you for \$5.95—the greatest value in the history of the plan. One of these four volumes is the long-awaited report of the epochal San Francisco Evangelistic Council and Ministerial Association Meetings of the General Conference. The fifth book is a Spirit of prophecy volume, "Early Writings," not included in the club price. You must not fail to enroll and share in the benefits of the course. Sign your card and return it to the Association office.

National Radio Hookup Authorized

¶ UNQUESTIONABLY the greatest single advanced step in evangelism ever taken in this movement was the 1941 Autumn Council action, just passed at Battle Creek, providing for a Seventh-day Adventist national radio hookup to cover the entire United States of America. Great encouragement will come to all our workers through this attempt, though belated, to utilize in a more adequate way this incomparable medium of reaching the ears of all—in mansion and in hovel, in prominence and in obscurity, on the throbbing highways and in even the quiet seclusion of monastery or convent. Truly, this step must be pleasing to God. Stimulative effect is bound to be felt in local and union radio work, which should be materially extended. There must be close co-ordination between the two—one building on the other. A fuller statement of plans and objectives will appear next month.

The Ministry

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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THE SMOKE OF A THOUSAND CITIES!

By ROY ALLAN ANDERSON, *Associate Secretary of the Ministerial Association*

REPLYING to friends who were pressing him to remain at home in ease and comfort, David Livingstone said, "I have seen the smoke of a thousand villages which have never heard the name of Christ, and I must go to them." The cry of human need, the sob of breaking hearts, meant more to him than fame. He had seen the misery of the multitudes, his ear had caught the wail of sorrow, his heart was wrung with anguish—and nothing could hold him.

In those days the foreign mission program was in its infancy. The Christian church had not fully realized her God-given task to carry the gospel to every nation. But the great missionary's picture of a thousand Christless villages so gripped the imagination of the churches in Britain that all over the land groups of earnest, praying Christians were discussing the problem of missions. "Africa for Christ!" became the slogan. Larger planning resulted, and soon the Dark Continent began to yield to the progress of the gospel.

Another challenge faces the church today—the challenge of the unwarned cities. No longer is paganism confined to heathen lands. It has invaded every country of earth, and for half a century has dominated the educational world. The philosophies of some of the world's greatest nations have been molded by it. Beginning as a little stream, it has been steadily rising until now, like a flood, it is sweeping the world. It is holding high carnival in some lands, and the devastating results of such thinking are being recorded in the bombed and blasted cities of three continents until educators and statesmen alike quail in fear before a monster of their own creation. The pagan philosophy of the survival of the fittest lies behind the cruel and crushing conflict that is tearing our civilization apart. The sacrifice of human life to the juggernaut of expanding nationalism is terrifying. Every-

where the multitude in fear is asking, "What do these things mean?"

Since Livingstone sailed forth to Africa, the world has changed—and mightily changed. Great cities like New York and London have doubled their population, while hundreds of entirely new cities have come into being. In fact, a completely new order of city life exists today. Groups of cities, called metropolitan communities are largely replacing the old congested centers of manufacture and commerce.

THE city of Los Angeles is perhaps the foremost example of this new order. There are about 150 metropolitan areas in North America alone. These great sprawling centers of population, found in every civilized land, present perhaps the greatest challenge of all times to the Christian church. Their teeming millions, most of whom live in smug complacency amid comforts and luxury unknown in any other generation, are for the most part ignorant of the imminence of our Lord's return. What are we doing for them? Surely Jonah's God grieves over the unpreparedness of these modern Ninevehs.

Could the Master have been visualizing this unaccepted challenge when He said, "Ye shall not have gone over the cities of Israel, till the Son of man be come"? No greater problem confronts the leadership of this movement today.

"The smoke of a thousand Christless cities" should stir the church of Christ to action. Has not the time come when we should studiously plan a program of large-city evangelism on a scale not attempted hitherto? Is it not time for us to awaken to a new realization of our Heaven-given task? Not only in the lands of "every nation," but in the ears of "every people," must be sounded God's message for today. No longer are these cities the synonyms of security. A new day has dawned; a day of terror and dismay. Armies are

on the march. Mechanized warfare is hourly proving the insecurity of city life. Soon it may be too late to preach the message in these centers of civilization.

The all-out-for-evangelism program launched at the recent General Conference session marks one of the most significant advances in our whole denominational history. Many features of evangelism were considered. Many needs were discussed. These needs for the most part clustered around methods and men. It is true that we need better methods. But we need better men. When we have better men, we will have better methods, for it is largely true that the man is the method. The record says, "There was a *man* sent from God, whose name was John." God did not send a method, He sent a man, and the method resulted. There may be, and possibly will be, as many methods as there are men. The most imperative of all our needs is men with a consecrated vision. "Where there is no vision, the people perish."

The compelling power behind Livingstone's sacrificial service was the vision of a thousand Christless villages. Would that we could hear the call of a thousand Christless cities! Would that the smoke of a thousand commercial centers would drive us to our knees in importunate prayer that Elijah's God would give us both the preparation and the endowment commensurate with the task!

As we face the responsibility of giving the advent message in these self-satisfied centers of our modern civilization, we cry "Who is sufficient for these things?" "A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls."—*Testimonies*, Vol. VIII, p. 36. For the giving of that special message, God is looking to the ministry of this movement. Ours is a world program, including all races and all men, irrespective of color, culture, or creed. It embraces all social standards from the huts and hovels of primitive people, to the lordly palaces of wealth and aristocracy. In that all-embracing sweep, however, are the congested centers of civilization and culture. To find men with the educational, cultural, and spiritual background for such evangelism is difficult. It requires more than ordinary training and experience to hold the multitudes.

"In connection with the proclamation of the message in large cities, there are many kinds of work. . . . The Lord has given to some ministers the ability to gather and to hold large congregations. This calls for the exercise of tact and skill. In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes."

"I am instructed to point our ministers to the unworked cities, and to urge them by every possible means to open the way for the presentation of the truth."—*Id.*, Vol. IX, pp. 109, 123.

These statements from the messenger of the Lord reveal a heart burden for this work. This message came to this people years ago. We might well ponder what kind of message would be given today in view of the enlarging task. Notice the statement that it will be "necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes."

Looking down the centuries to this time, the prophet Joel was stirred with the sight, and exclaimed "Multitudes, multitudes in the valley of decision." While this prophecy has a relation to the final conflict of nations, it also fittingly describes the world-wide conditions in these last days. How do the multitudes affect us? Of Jesus it is recorded that "when He saw the multitudes, He was moved with compassion." That moving mass constituted both a call and a challenge. There is something both suggestive and significant in the word "multitude." While Jesus loved to converse with one individual, He nevertheless was just as much at home with the multitude. The multitude spoke of multiplied needs.

It is thought provoking indeed to stand in these large cities of earth and watch the surging crowds, the words of God the while ringing in one's ears—"Whom shall I send, and who will go for us?" Not the smoke of a thousand villages, but the wail of broken hearts in broken homes, and the silent falling of a billion tears, becomes the urge to the evangelist to unfold the story of a Saviour's love.

The vision of the multitude drove the Master to the mountain to pray. There He received His message, and from there He went forth to proclaim His gospel. He demonstrated evangelism at its highest. But what would the Saviour do in such cities as New York or Calcutta, Berlin or Buenos Aires, Shanghai or Sydney, Los Angeles or London?

WHEN Christ proclaimed His evangel, He preached for a verdict. His was no half-hearted appeal. He spoke as Heaven's ambassador. He spoke as one having authority. And yet as He proclaimed His message, it was from a heart burdened with the griefs and cares of those to whom He ministered. "Tears were in His voice" as He denounced the sins of His age. As we deal with the multitude, we, too, must preach for a verdict. It is not enough to let people "go home and think it over." They must be brought face to face with their responsibility to God. But we must appeal in love rather than denounce in self-righteousness. To feel the challenge of human need and then to meet that need with a message—that is evangelism.

The Lord has given us His message for this hour. He looks to us to give it to the multitude. This is our task. Only a church that lives by capture can hope to live at all. The greatest

things for the advent cause are yet in the future. The whole world is to be lightened with the glory of this message. Ours is a tremendous responsibility, but it is a glorious opportunity. The challenge is our chance. Someone has said, "A self-centered church is dead now, and will be buried later." We dare not become self-centered or self-satisfied.

Tremendous as is the task, we must move forward under the guidance of the Spirit of God. We must begin a program for the training and development of men for this task. To move the millions in our great cities requires a special technique. Methods that bring success in some other places may accomplish little or nothing in these great metropolitan areas. "Say unto the cities, . . . Behold your God!" is Isaiah's prophetic commission. And then, as if he envisioned the place of radio in this world-wide program of evangelism, he says, "Lift up thy voice with strength; lift it up, be not afraid." (Isa. 40:9.) Is not this God's call to city evangelism?

In facing the challenge of the unworked cities, we need to enlarge our plans. Years ago the "Princess Elizabeth," a pleasure ship, was returning home one evening. A crowd, eager and expectant, filled the decks, as the flat-bottomed boat chugged its way up the Thames estuary. Two fishermen had rowed home, and were tying up their boats.

One man had left with his meager catch and was almost out of sight, when all at once terrified screams replaced the gay laughter of those holiday makers. The remaining boatman looked over just in time to see that whole crowd tumble into the water. Something had evidently attracted their attention, and they all rushed suddenly to one side, overbalancing the boat. There they were—hundreds of them; some clinging to the upturned craft, others swimming, and some already disappearing in the murky tide.

Without a second's hesitation, the fisherman, forgetting his personal needs, untied his dinghy and rowed as he had never rowed before. He was soon at the scene and with eager arms was hauling in as many men and women, boys and girls, as he could. But what did his little boatful mean in the face of such a task! Loaded to the gunwales, he started for the shore. But clutching hands were stretching toward him. As he pulled away from that scene of tragedy, from all sides came desperate pleas for help. What more could he do? Another one would sink his tiny craft. And yet men were drowning before his very eyes. Wringing his hands he looked toward heaven and cried, "O God, for a bigger boat!"

This, too, is the hour of setting sun, and from a grief-stricken world rises the cry for help. What will be our response? The challenge is our chance.

The Economy of Sacrifice

By LEWIS H. CHRISTIAN, *Vice-President of the General Conference*

THERE is a new book out by Dr. Lewis Mumford which our workers would do well to read. It is called "Faith for Living" and is a most able presentation of the root causes back of the things we see in the world today. Among other things mentioned in this thought-creating book, is what the author calls "the economy of sacrifice." He stresses very strongly the great sacrifice that must be made by all in this country in the near future or, indeed, just now. By economy we mean, "thrifty and careful administration; management without loss or waste; the system of rules by which anything is managed."

There is no doubt that in the matter of saving and self-denial we, in America, should today think in entirely different terms. Let us remember the sacrifices that are being made in Europe. What have not countries like France, or Norway, or Poland, or Rumania, had to give up? What sacrifice indeed are not the people of all these lands making, to say nothing of the Far East!

Unfortunately, with many in North America an idea prevails that, even though prices may rise and taxes may increase, we shall be able to keep much the same standard of life, and have the same amount to spend, in the years to come, as we have now. Very few think it possible that they may again have to do without their automobile or mechanical refrigerator, their electric washer, or even more necessary things. But there are days of real privation ahead.

The higher cost of living—now constantly mounting—will compel us to be more saving. But that saving must not be made at the expense of foreign missions. We should explore and practice a simpler way of living, denying ourselves and giving even more to save the lost.

For Adventists, this idea of sacrifice has a meaning all its own. We are, on the whole, a grateful people. We appreciate that the Lord has been most generous to mankind. He has given us an abundance of good things. He wants us to have what we need for ourselves and for our children. The Lord teaches us economy, and we emphasize the spirit of self-denial for the sake of others. We often state that Adventists in America should make large donations to missions out of gratitude for the blessings of peace and freedom, knowing that the Lord has given us these many great privileges in order that we may bring the gospel light to those in darkness. But, in spite of this, there is danger that we forget how the Lord's cause is in greater need at this time,

than it has ever before, of increased financial support.

Many years ago the Week of Sacrifice was begun, and it has proved a great blessing. It is understood that we ask all our members everywhere during this week to contribute one week's wage or income to foreign missions. The plan also is that all denominational employees, whether in conference, mission, or institution, give the equivalent of a week's salary to missions. Now, it is true that this is not compulsory. God's work is not to be by forced labor—only volunteers are wanted by the Lord. The mission task is not drudgery—it is a freewill service born of love. The state of the world, the shortness of time, and the urgent need is a stronger incentive to sacrifice than any resolution could be.

Although those who lead out in the work overseas, as well as those who support the work at home, may find the burdens heavy, yet we are grateful for these burdens, and gladly carry them because we love the Lord Jesus. We have been greatly cheered as we have seen the hearty response of our people in adopting this Week of Sacrifice plan. There is a distinct prophecy concerning the church in the last days, which reads like this: "Thy people shall be willing in the day of Thy power." Ps. 110:3.

We write this with the prayer in our hearts that our workers everywhere this year will, without fail, give a week's salary to missions, and also that many of our other members will give liberally. We believe that our ministers should preach at least one Sabbath in November on the need of sacrifice, and the blessings of giving in this great hour. We may not always have the opportunities we have today, and we must not fail the Lord in this crisis hour.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

As Others See and Hear Us

By A. N. ALLEN, *Pastor,*
Arlington, Virginia

IF we could see ourselves when preaching, if we could hear ourselves as others hear us, in some cases at least, great improvement might result in voice control, facial expression, and pulpit conduct. It may be profitable to recall a few of the most glaring hindrances to effective speaking. A sincere smile and a pleasant voice are much easier on the audience than a forced grin for a smile, and raucous screaming for emphasis.

With some there seems to be a lack of power

to synchronize the thought with the facial expression and voice. The face seems to be saying one thing and the words something else. To smile when speaking of sin, sorrow, and death, to frown when speaking of the glories of the new earth as though the very thought gave the speaker pain; to use strained facial contortions such as are sometimes seen, is to detract from the force of the message presented. Such mannerisms hardly correspond to the beauty and dignity of the gospel. They leave a distinct impression of insincerity with the hearers. An audience thus distracted can retain little of benefit no matter how ably the sermon was prepared.

If only a sound film could be taken unknown to faulty speakers, it might help them to see and hear themselves in a true light. Rehearsing before a mirror might surprise some, and cause them to try to correct unpleasant traits. And this also applies to singers and choir leaders. Why should a choir leader afflict the audience with the impression that he is in mortal agony? A smile is much more pleasant and impressive.

There are many kinds of voices. One is friendly and pleasant to listen to, another puts us to sleep, another is noisy and vehement, and hurts our ears and our sense of propriety. This is the method of the politician who substitutes noise for thought. If no one else has the courage to tell such a speaker about his shortcomings, then his wife should do so. Some may listen to such a speaker because of his official position, but they are always glad when he sits down. Of Christ it was written that "He was earnest, rather than vehement."—*"The Desire of Ages,"* p. 253.

Through the radio we may hear many different voices. The words of a speaker may be important, but no one listens long to an unpleasant voice. But how we wish some speakers would continue longer. We are told that much of the character is revealed in the voice. "When we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love."—*Id.*, p. 207. If we are to be mouthpieces for God and angels, how important that the sacred message be not marred by the revelation in our voices of a character not wholly devoted to God.

It is not only what we say, but how we say it, that counts. Strange fire in word or voice may entirely defeat the object of the message God would give through us. A singer whose voice was as defective as that of some speakers would hardly be allowed to sing in public. The same cultivation on the part of the speaker as is required of a singer would soon make many speakers easier to listen to, and much more effective in conveying God's message to the people.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

STATISTICAL SUMMARIES FOR 1940

By CLAUDE CONARD, *Statistical Secretary of the General Conference of Seventh-day Adventists*

DESPITE the confusion of unsettled years, the work of God in the world goes steadily forward. A lessening of effort in one part because of untoward circumstances contributes to the strengthening in other places where conditions are more favorable. War and economic disruption may divert the course, but they cannot stop the flow, of God's love and His gospel to those who are in need. Nothing can be done "against the truth, but for the truth."

The gathering of accurate records of mission advancement in a world at war almost around the circle of the globe is an unsatisfactory undertaking. In some fields, division and union interests are being administered almost wholly from outside their territories. Mail communications are slow and uncertain. Censorships reach even to figure columns and tabulated summaries. Fluctuating currencies give curious twists to financial values. In some countries complete reports are impossible to secure, and they have to be supplemented with the best approximations obtainable from partial or previous summaries. These estimated values are always reckoned on a conservative basis, and when true sums are available, they usually give results not far from the actual.

Membership and Workers

The records show that during 1940 Seventh-day Adventists were working in 824 languages and dialects in 412 countries and island groups. This work was administered in 205 union and local conferences, 194 regularly organized mission fields, and 8,924 churches. The world church membership passed the half million mark in 1940 and stood at 504,752 at the end of the year. The 1940 advance in church membership of 18,082 was one of the six largest yearly increases in the history of the Seventh-day Adventist denomination, although the percentage growth of 3.7 over the previous year was the sixth from the lowest annual percentage increase since 1910.

There were 13,579 laborers engaged in evangelistic endeavors in 1940, and 16,237 additional workers in school, sanitarium, publishing house, and other institutional work. Of these 29,816 workers, 11,426 were in North America, and 18,390 in other division fields. The in-

crease in the number of workers over 1939 was 916, or 3.2 per cent.

The total number of institutions in the world field was 521 in 1940, including schools above the elementary grades, sanitariums, hospitals and dispensaries, publishing houses, and food factories. The investment value of these institutions was \$24,491,406.26; and the entire asset valuations of all denominational properties, including churches, was \$64,704,751.82.

INCREASES IN TITHES AND OFFERINGS.—During 1940 total funds contributed to the work of Seventh-day Adventists were the largest in their history, amounting to \$14,226,329.58. This sum is an increase of \$726,356.48 above that of 1939, or 5.4 per cent. Of the \$14,226,329.58, \$8,071,653.75, or 56.7 per cent, was tithe; \$3,827,536.59, or 26.9 per cent, mission donations; and \$2,327,139.24, or 16.4 per cent, home offerings. Almost 70 per cent (69.7) of all the funds received in 1940 came from North America, and 30.3 per cent from other divisions. The tabulation below shows the distribution.

Funds Received in 1940	Outside N. America		
	World Field	N. America	N. America
Tithe	\$ 8,071,653.75	\$2,623,409.62	\$5,448,244.13
Mission Offerings	3,827,536.59	1,109,502.18	2,718,034.41
Home Offerings	2,327,139.24	577,057.56	1,750,081.68
	\$14,226,329.58	\$4,309,969.36	\$9,916,360.22
Percentage	100.0%	30.3%	69.7%

Throughout the entire world field the church members paid in tithe and missions and home offerings an average of \$28.18 in 1940. In North America alone the per capita average was \$53.38; and in other fields the annual contribution for each member was \$13.52. These per capita yearly amounts are shown in the accompanying table.

Per Capita Funds, 1940	Outside N. America		
	World Field	N. America	N. America
Tithe	\$15.99	\$8.23	\$29.33
Mission Offerings	7.58	3.48	14.63
Home Offerings	4.61	1.81	9.42
	\$28.18	\$13.52	\$53.38

In practically the entire world, the year 1933 recorded the low mark since 1922 in tithes and offerings paid by Seventh-day Adventists. In 1933 each member paid an average of \$22.50 as compared with \$28.18 in 1940, an advance in the latter year of \$5.68 per member, or 25.2 per cent. In North America each mem-

ber paid \$16.43 more in tithes and offerings in 1940 than in 1933. Where \$1 was paid in tithe in North America in 1933, \$1.55 was paid in 1940. For each membership dollar of mission offerings in 1933, \$1.24 was paid in 1940; and for each \$1 in home offerings, \$1.50 was paid. Comparisons of average tithes and offerings per member for the years 1933 and 1940 are here given.

YEARLY PER CAPITA COMPARISONS, 1940 AND 1933

World Field	1940	1933	Increase 1940	% Increase 1940
Tithe	\$15.99	\$11.69	\$4.30	36.8%
Mission Offerings..	7.58	7.11	.47	6.6
Home Offerings..	4.61	3.70	.91	24.6
	\$28.18	\$22.50	\$5.68	25.2%
Outside North America	1940	1933	Increase or Decrease*	% Increase Decrease*
Tithe	\$8.23	\$7.39	\$.84	11.4%
Mission Offerings	3.48	4.32	\$.84*	19.4*
Home Offerings ..	1.81	2.15	\$.34*	15.9*
	\$13.52	\$13.86	\$.34*	2.5%*
North America	1940	1933	Increase 1940	% Increase 1940
Tithe	\$29.33	\$18.89	\$10.44	55.4%
Mission Offerings	14.63	11.77	2.86	24.3
Home Offerings ..	9.42	6.29	3.13	49.8
	\$53.38	\$36.95	\$16.43	44.5%

Relation of Mission Offerings to Tithe

For each dollar of tithe paid in 1933, there was contributed to missions an average of 60.8 cents. In 1940 the mission donation was 47.4 cents for each dollar of tithe. In North America from 1921 to 1933 each church member who paid a dollar tithe contributed an average of a little more than 65 cents to mis-

sions. Since 1933 the average North American church member's contribution to missions has been just above 52 cents for each dollar of tithe; and in 1940 it was a trifle under 50 cents (49.9). The 1940 mission offering for each dollar of tithe was half a cent higher than in 1939, when the lowest level (49.4 cents) in twenty years was recorded.

The tabulation which follows gives the annual membership tithe and offerings for the periods noted, and the amount of mission offering for each dollar of tithe.

North America	Tithe	Mission Offerings	Miss. Offering Cents per Tithe Dollar
1921-1933	\$19.53	\$12.10	62.0 cents
1934-1940	14.94	7.65	51.2
1933	11.69	7.11	60.8
1939	15.68	7.61	48.5
1940	15.99	7.58	47.4
World Field	Tithe	Mission Offerings	Miss. Offering Cents per Tithe Dollar
1921-1933	\$32.28	\$21.10	65.3 cents
1934-1940	26.38	13.77	52.2
1933	18.89	11.77	62.3
1939	27.87	13.77	49.4
1940	29.33	14.63	49.9

SABBATH SCHOOLS.—In 1940, 14,817 Sabbath schools were operating around the world, with 618,507 members. These figures represent an increase over 1939 of 807 Sabbath schools and 7,384 members. The Sabbath school offerings in 1940 were \$1,765,277.38, or \$47,072.45 more than in 1939; and represented 46.1 per cent of the entire world contributions for missions.

YOUNG PEOPLE'S SOCIETIES.—The 1940 Missionary Volunteer membership was 148,698, comprising 6,622 societies, with annual contributions of \$144,693.70, or an average of 97 cents a member for the year.

GENERAL SUMMARY—STATISTICAL AND FINANCIAL

	1910	1920	1930	1935	1940
Countries	83	108	141	*353	*412
Total Languages—oral and printed	71	175	417	578	824
Languages Published	67	99	146	171	202
Value of One Copy of Each Publication.....	\$525.00	\$877.74	\$1,814.73	\$2,146.76	\$2,655.21
Churches	2,769	4,451	6,741	8,026	8,924
Membership	90,808	185,450	314,253	422,968	504,752
Evangelistic Workers	4,346	6,955	10,988	12,185	13,579
Institutional Workers	3,918	6,126	10,473	13,000	16,287
Total Workers	8,264	13,081	21,461	25,185	29,816
Tithes	\$1,338,689.65	\$7,195,463.04	\$6,230,362.06	\$5,745,281.80	\$8,071,653.75
Foreign Missions Offerings.....	458,943.70	3,251,550.01	4,020,398.21	3,150,404.29	3,827,536.59
Home Missions Offerings	422,926.93	1,407,391.18	1,861,849.29	1,599,448.13	2,327,139.24
Total Tithes and Offerings.....	2,223,767.52	11,854,404.23	12,112,609.54	10,498,134.22	14,226,329.58
Church Buildings	1,256	1,717	2,768	3,571	4,434
Value of Church Buildings	\$1,721,178.85	\$4,444,062.65	\$9,265,740.76	\$10,902,171.08	\$11,283,298.21
Seating Capacity of Church Buildings.....	201,121	271,121	456,979	564,524	664,838
Primary Schools	594	928	1,977	2,357	2,626
Intermediate Schools, Academies, Colleges..	86	97	201	208	251
Total Enrollment—all schools.....	.....	33,021	82,367	96,655	110,779
Total Institutions	188	183	399	446	521
Value of Institutions	\$5,937,305.56	\$14,277,078.97	\$22,059,602.56	\$23,899,187.87	\$24,491,406.26
Denominational Investment	10,086,245.27	30,699,461.49	54,115,482.55	57,745,120.18	64,704,751.82
Denominational Income .....	.....	27,249,503.05	51,862,082.71	35,795,976.48	44,692,773.20
Number of Sabbath Schools	4,151	6,151	9,966	12,530	14,817
S. S. Membership.....	101,161	195,653	382,743	519,990	618,507
Book and Periodical Sales	\$1,560,510.58	5,682,972.35	4,715,709.89	3,586,804.60	4,324,906.93
Grand Total Tithes and Offerings since 1863 .....	.....	.....	.....	.....	\$293,822,040.09
Grand Total Book & Periodical Sales since 1863 .....	.....	.....	.....	.....	\$127,062,329.10

*Including islands and island groups.

SCHOOLS AND COLLEGES.—There were 2,626 elementary and mission schools in 1940 in the world field, with an enrollment of 91,594 pupils. These figures represent a growth in numbers over the previous year of 115 schools and 7,808 pupils. The number of teachers employed was 3,753, and the annual cost of maintaining and operating the elementary schools was \$814,821.65. The church school enrollment in 1940 represents 181 elementary and mission pupils for every 1,000 church members for the entire world. In North America alone the proportion was 101 elementary pupils for each 1,000 of church membership.

Students above the elementary grades in 1940 numbered 19,185, of which 14,165 were in the academies and colleges of North America, and 5,020 in other divisions. For every 1,000 church members, 16 students were in secondary and advanced schools in foreign divisions, and 76 in the North American field.

PUBLISHING WORK.—Printing and the disposal of Seventh-day Adventist literature was being carried on from 83 publishing centers, employing 1,255 workers in 1940. In addition to institutional employees, 3,062 colporteurs were engaged in literature distribution, of which 960 were in North America and 2,102 outside this country. Accumulated totals of 329 periodicals, 2,338 different books, 1,355 pamphlets, and 5,234 tracts were reported as having been published up to 1940; and the value of one year's subscription for each of the periodicals, and one copy of each of the books, tracts, and pamphlets was given as \$2,655.21. Seventh-day Adventist printing has been done in 202 languages. Book and periodical sales in 1940 amounted to \$4,324,906.93.

SANITARIUMS AND DISPENSARIES.—Of sanitariums, hospitals, dispensaries, and treatment rooms, 158 were reported in operation, caring for 730,937 patients in 1940. There were 2,758 doctors and nurses connected with these institutions, together with 3,426 other workers, making the total number of employees engaged in organized medical work 6,184. In addition to the care of regular patients, charity work amounting to \$418,711.71 was done.

MISSION RECRUITS.—Notwithstanding the uncertain political and economic situations which have made mission endeavors difficult in many lands during 1940, 122 new mission recruits were sent out from the home bases. Owing to unsettled field conditions, a few of these new workers have had to transfer to other stations than their first appointment, and some mission laborers have taken early or temporary furloughs. But the work of God continues its steady advancement throughout the world, and its early triumph is assured.

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

The Crucible of Experience

By THERESSA GATEWOOD, *Bible Worker,*
Redlands, California

PERHAPS a recital of the experience of one who has for a number of years been engaged in personal evangelism might prove helpful in pointing the way toward a definite recognition of its needs, and how to meet them. In my early childhood, my grandfather, Elder Jefferson Bartlett, one of the pioneers of the message, inspired me with the desire to have an active part in the Lord's work.

From that time on I began to look forward with eager anticipation to attending our nearest denominational college where I could receive the necessary instruction and preparation to enter the Bible work. But my hopes were doomed to disappointment when I came to matriculate, for I was perplexed to learn that no such course was offered. The nearest to it was the ministerial course, which I chose. It developed that since the purpose of the course was to train preachers, the assigned classwork was wholly in the field of public effort. No instruction was given along the line of personal evangelism. The lecture method forbade the freedom of classroom discussion, or the answering of any puzzling questions. There was no incentive for scholarly research.

My college course completed, I sought to enter my chosen field, only to discover that there was no opening. It seemed that Bible workers were unwanted. So I taught school for several years and did administrative work, but all the while my heart was longing to be directly in personal evangelism.

Finally, at long last, the opportunity came for me to intern in the Bible work. My first appointment was with an evangelist much younger than I, who probably for that reason felt reticent about giving me any instruction as to how to proceed. I have since discovered, however, that many evangelists are not themselves conversant with methods of personal work. I was disappointed in not being placed with an experienced Bible teacher whom I could observe and from whom I could receive counsel. I felt handicapped by lack of adequate training in methods of personal evangelism—how to meet the public, how to make contacts for Bible study. I was unhappily ignorant of just what the evangelist expected of me. The ever-pressing goal seemed to be that a large number must be baptized, and if that was not accomplished, the harassing fear of an ever-present Damocles sword was felt.

After more than three years of learning the hard way by methods of trial and error, and "muddling through," I was placed with an experienced and sympathetic Bible teacher, whose loving counsel proved invaluable. At last I have achieved the satisfaction of some measure of success, with happy prospects for the future. But what a high price to pay in time, money, and wasted effort for a training that should have been a part of our college curriculum!

My main purpose in thus relating my own personal experience is to demonstrate the crying need for a thorough course in Personal Evangelism to be offered and promoted in our schools of higher education. In view of the actual needs of the field, I suggest the following course of study:

(1) Applied Psychology—to develop one's personality, tactfulness, Christian courtesy, and the social amenities; to teach how to work co-operatively with others, how to approach and meet people, both in public and in their homes, how to win confidence, how to influence people, and how to apply the principles of salesmanship to secure a favorable decision, etc.

(2) A strong course in English—correct and effective speech, public speaking, etc.

(3) A strong background of History, in order to understand and present the fulfillment of prophecy.

(4) A strong course in Bible, in which there is freedom of discussion regarding how to meet objections, answer questions, and fearlessly face such issues as evolution.

(5) A study of the Principles of Personal Evangelism, including, (a) field work under the instruction and supervision of an experienced and successful Bible worker, (b) a study of various plans and methods used by different evangelists, and how to work with them.

(6) Principles and methods of Pedagogy, applied to the field of personal evangelism.

(7) A study of Health Principles, Home Economics, and Practical Nursing.

(8) God's secrets as revealed in Science and Archaeology.

Another cause I wish to help in the writing of this account is that of the high calling and dignity of the profession of Bible teacher as a personal evangelist. The Bible work should be given recognition: (a) by investing the graduate from that course with a fitting insigne of that high office; and, (b) after she completes a designated period of internship in actual service, there should be some attractive ceremony in which the Bible teacher is dedicated a personal evangelist, and given some additional insigne. Such recognition would appeal to young people of high ideals, and attract them to a very needy field of labor.

There is as little point to the argument that a Bible teacher trained for her profession

would be less co-operative and adaptable in her service than one untrained, as that a physician should prefer an untrained assistant to a trained nurse, or that a businessman should prefer for his secretary one without training, or that a man of culture should choose for his wife an uneducated woman in order to be sure that she should be docile, and unresentful of any discourtesy.

Surely personal evangelism, that line of work which the Spirit of prophecy designates as the "noblest," "greatest," "all important," and "highest of all sciences," should demand the training and respect commensurate with its importance.

Illustrating and Illuminating Truth

THIS is a picture-minded generation. The market provides innumerable devices to catch and to hold our interest. This is also the time for the personal Bible teacher, who is to make plain the last-hour message, to find ways to illuminate the minds of the spiritually blinded. The Bible worker must deal with busy people, and overcome distracting elements. Prophetic illustration is a Heaven-endorsed art much needed in the proclamation of our message. The field is still wide open for many appealing ideas. Any chart or device must do more than catch interest; it must provide a visual education that will reach hearts with a life-and-death message. Here is counsel that we should heed:

"With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages He has counted His workers, both men and women, and has prepared the way before them saying: 'I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of My name. They will go forth to work for Me with zeal and devotion. Through their efforts the truth will appeal to thousands in a most forcible manner, and men spiritually blind will receive sight, and will see of My salvation.

"Truth will be made so prominent, that he who runs may read. Ways will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism."—"Testimonies," Vol. VII, p. 25.

To help the personal Bible teacher to hold the interest in the prophetic instruction of the Word, and also to crystallize his study material, special charts have been prepared by the Review and Herald Publishing Association. These are printed in four colors, on high-grade, verminproof, waterproof cloth that can be either rolled or folded. There are thirteen charts in the series, and they are sold only in full sets at \$14. These charts fill a real need for the field, and our evangelistic workers will want to avail themselves of this opportunity. For further information please turn to page 47 of this issue of THE MINISTRY.

L. C. K.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

EVOLUTION AND THE SINFULNESS OF SIN

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

THE sinfulness of sin is invariably hidden to a greater or lesser degree from the perception of him who accepts the theory of organic evolution. Even though he considers that a Creator has begun or even directed the course of evolution, his assumption that man has battled his way upward and finally far surpassed his brother brutes, unconsciously attaches a tin halo above all man's accomplishments, be they good or bad. This imaginary achievement of development gives rise, if not to conscious, at least to subconscious, excuses for sin, and leads to the glorification of the philosophies of man.

Such a feeling of self-sufficiency, coupled with disbelief in the truthfulness of the Scriptures, has led some men on to conclusions with relation to the origin of sin and man's dependence upon a higher power which are so impious as to shock our very souls. The philosophies developed by evolutionists are illustrated in an extreme case by the writings of one who was early fascinated by the work of Darwin and Spencer, and who applied the principles of evolution to philosophy. We find belief in evolution ripening into such utterances as the following:

"We do not find that evil has been interpolated into the universe from without; we find that, on the contrary, it is an indispensable part of the dramatic whole. God is the creator of evil, and from the eternal scheme of things diabolism is forever excluded. Ormuzd and Ahriman have had their day and perished, along with the doctrine of special creation and other fancies of the untutored mind.

"From our present standpoint we may fairly ask. What would have been the worth of that primitive innocence portrayed in the myth of the Garden of Eden, had it ever been realized in the life of men? What would have been the moral value or significance of a race of human beings ignorant of sin, and doing beneficent acts with no more consciousness or volition than the deftly contrived machine that picks up raw material at one end, and turns out some finished product at the other? Clearly, for strong and resolute men and women, an Eden would be at best but a fool's paradise."—*John Fiske, quoted in "Elbert Hubbard's Scrap Book," p. 36.*

Such self-sufficiency as these statements portray equips its possessor forthright to become a mouthpiece of the father of falsehoods. The reader is at once struck with the pathos of the situation in which a child of the dust rises to speak haughtily against the Word of his Creator and Sustainer.

The very impiety of these bold outgrowths of evolutionary philosophy serves to deter serious-minded searchers for truth from accepting the theory of evolution. However, acting to offset these more repulsive developments of the theory is the continuously applied, subtle evolutionary indoctrination in all academic fields which unconsciously prepares the student for open acceptance of the unproved theory. Even the spiritual advisers of our modern world quite unanimously strain the statements of Scripture, in an endeavor to present a picture of harmony between the teachings of the Bible and the tales of evolutionary scientists. Naturally the sinfulness of sin is dimmed in the minds of both pastor and parishioner, and the occupants of the Sunday pews too frequently hear an explanation of why man sins, instead of a clear presentation of the potentially fatal separation from God which sin indicates.

OUR day is often thought of as one in which there is an attempted compromise between science and religion. However, in actuality it is found that the scientists stand pat in their theories of evolution, while the clergy have attempted to bend the statements of Scripture to fit the views of science. The "compromise" is definitely one-sided. In such a time as this, it is deeply refreshing to read the following quotation from the *Western Recorder*, in a recent number of the *Baptist Watchman-Examiner* under the title, "Evolutionist's Notion of Sin:—"

"Advocates of the evolutionary theory regard sin as a remnant of the animal nature in man. They do not believe the Genesis teaching about the fall of man; speak of an 'ascent of man.' They even discover this mythical ascent in the fall, and call it 'a fall upward.' This idea is directly opposite to conscience, to experience, and to Bible teaching. The teaching of Scripture is that sin is 'what ought not to be.' And this is the overwhelming testimony of mankind in every age. All brute animals are found to be in harmony with their environment, and all live according to the laws of their nature. But man does not so live, which he would do if he were only a high brute beast. Man is utterly out of harmony with his environment. He has a moral nature for which the material environment cannot prescribe bounds. We find no moral bounds for his moral nature other than God.

"The essence of man's sin is that it places him out of harmony with God rather than with his material environment. Therefore man's sin was brought

about by some moral catastrophe that put him out of touch with God. But that 'falling out' was not a fall upward, or an emergence from animality. It was a terrible lapse from innocence to sin, and rebellion even, as set forth in the Holy Scriptures. This is attested not only by the Scriptures and Christian believers, but by the mass mind of all humanity even while they struggle without self-competency to conquer the sin in which mankind finds itself involved.

"The evolutionist's notion of sin is vetoed by common sense as well as by divine revelation. Yet it is an essential part of the groundwork of what today passes as modern rationalism, or man's self-competency to deal with God apart from Christ and sin. And it is paralyzing more and more the thought and faith of present-day Christendom. Conviction of sin is in small evidence in those who join our churches today. Evolutionary philosophy has deadened the sense of sin. May Baptists shun this folly!"—*Sept. 4, 1941.*

The author of this paragraph has not only given a timely warning which can be as profitable to Adventists as to Baptists in regard to the paralyzing effects of modern rationalism, but he has also directed the reader's mind to one of the proofs in the natural world that man has not evolved from beasts. Regardless of how high a brute beast man might be conceived of being, if he were a product of evolution, he would fit harmoniously into his environment. Development under the control of natural law could produce no other type of creature. But in actuality man is possessed of a moral nature "for which the material environment cannot prescribe bounds." He is not a creature equipped with instincts which direct him unerringly in all the relationships of his life. Instincts do not function in the moral realm. Thus, in the matter of adaptation to environment, a great gulf exists here between him and the beasts.

Man is conscious of a higher power and "ceaselessly struggles without self-competency to conquer sin." The beasts, by contrast, are amply adapted to their environments. The only reasonable explanation of this actuality is that man was the only organism that was formed to be subject directly to God. Certainly the Genesis statement of origins explains this fact much more satisfactorily than does the theory of evolution. Man only was formed in the image of God. All the good that man achieves is through his efforts by the grace of God and not by the self-development of a superior brute beast. The consciousness of the fact of man's noble origin helps to keep his soul awake to the awful sinfulness of sin.

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☞ THEY err who think that through sheer pressure, wholesome and abiding advances can be made. Men must be convinced by evidence and by reason, if they are sincerely and permanently to espouse a cause or a position. They must be moved by conviction; then they will not renege when the pressure is removed.

Recent Archeological Research

By E. R. THIELE, Bible Instructor,
Emmanuel Missionary College

IN spite of the unrest of recent years, it is refreshing to know that within this period some advance has been made in the field of archeology. Professor Glück, long famous for his work in Trans-jordan, has met with some gratifying results in excavations at Ezion-Geber. Following is a report by J. W. Jack of some of the results achieved:

"Professor Glück's accounts indicate that the great smelter refinery built by Solomon at Ezion-Geber must have been the greatest armament and industrial plant of its kind in antiquity. . . . This huge foundry was manned by slave labor forced on the people. Royal warrant provided special overseers for such laborers. Life must have been intolerable for the free born, and mortality must have been very high. This hateful system of forced labor paved the way for Rehoboam's rejection and the consequent downfall of the united states of Israel.

"Ezion-Geber was rebuilt after its destruction in 940 B. C. by Shishak. . . . A beautiful signet ring having a seal enclosed in a copper casing has been found bearing the Phoenician characters, 'belonging to Jotham' (probably King Jotham of Judah, 740-736 B. C.). . . . In the later buildings dating from about 500 to 400 B. C., excavators have found numerous black-glazed sherds of Greek pottery."—*Religious Digest, August, 1941.*

Although archeological research is at the present moment largely at a standstill in those lands of the Near East in which such outstanding results have in recent years been secured, it is gratifying to note a new interest in archeological research in the Western Hemisphere. The present emergency is not only providing an impetus for this work, but is also responsible for the funds with which this work is to be carried on.

"Launching the newest good-neighbor project, some of the United States' most notable archeologists are now scattering through Mexico, Central America, and South America to join hands with Latin American scientists in a large venture. The goal is rediscovery of missing chapters of the New World's earlier civilizations. No less than ten archeological expeditions are taking the field in this project. Working together to fill in gaps of knowledge in America's background, scientists of the two hemispheres expect to increase mutual understanding. Altogether about twenty experienced archeologists from the United States will be distributed among the expeditions."—*Science News Letter, Aug. 2, 1941.*

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☞ MANY transfers and changes in address occur about this time of the year. To avoid missing a single copy of THE MINISTRY, please notify the Review and Herald Publishing Association, or your Book and Bible House, of any such change, giving both old and new address. Nearly all conferences automatically renew their workers' subscriptions at the end of the year; however, there are many miscellaneous subscriptions which must be renewed by the individual.

THE LARGER OUTLOOK

Principles, Perils, and Developments

III. The Pastor and the Home

By A. W. SPALDING, *Secretary of the Home Commission*

AS the head of the house is the father of his family, so the pastor, the head of the local church, is the father of his people. He is not primarily an orator, whatever his speaking ability; he is not first of all a statesman, though he may be gifted with sagacity; he is not above all things a financier, though his managing ability may be in demand. He is first of all the father of his people. (1 Thess. 2:11; 1 Tim. 5:1; "Acts of the Apostles," pp. 359-371.)

A father is understanding and sympathetic and compassionate toward his children, as God our Father is toward us, His children. He answers with ministry their call for help, he is burdened with their sorrows, he rejoices in their joys. He studies their natures and their needs, he seeks to supply their deficiencies, he notes and employs their abilities. He diffuses among them, by his own life, the love of God, and brings them into harmonious co-operation through the inspiration of a great purpose and the unifying influence of the Holy Spirit.

A true pastor is not content to preach homilies and dispense abstract advice. He studies minds and comes to know the well-springs of action. He classifies his studies of the different age periods, that he may suit his ministry to the child, to the youth, and to the adult. He does not expect the reactions of age in the adolescent, or the behavior of the man in the child. He learns to suit his conversation and his instruction to the individual and the group according to their age, their education, their social background, their spiritual state. He seeks to become ever more adept in the means of attracting and holding different types and classes of men and women, by studying their interests and learning to engage in them. He learns the great art of storytelling, which Jesus employed for the delight and instruction of children and youth. He studies the principles and activities of Christian recreation, that he may, in mingling with the youth, show his appreciation of their needs, yet save them from dissipation and rivalry.

He becomes the confidant of his people. In him the child finds an intelligent and understanding friend, because he knows the workings of the child mind, appreciates the viewpoints of the yet immature, but developing,

intellect, and masters the art of instructing and inspiring the little man or woman to be. In this he may not have all the wisdom of Jesus, but he is the student of Him who said, "Suffer the little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven."

In the field of the adolescent, the pastor finds great and unique opportunity for service. He must study the science of this transmutation from childhood to maturity, must come to appreciate God's purpose in making a lengthy transition period instead of effecting the transformation overnight, and must then find means to make use of that probational time to effect the educational, social, and spiritual changes which will result in worthy manhood and womanhood. He has to understand adolescent psychology, and become skillful in applying his knowledge to leadership of the youth. He must become the counselor of parents in their perplexity and need in this critical time, and he must train efficient leaders among the youth to be his helpers.

As young men and young women approach the age of marriage, to whom besides their parents should they most naturally turn for counsel and instruction? To whom but their pastor? The counsel he has to give them should not consist of mere platitudes. They will quickly detect the emptiness of such talk, for they have need of vital knowledge as they enter upon the mysteries and the duties of married life and consequent parenthood. Many of them realize this need, and they seek for and welcome instruction and counsel based upon sound knowledge and wisdom gained from experience.

Prenuptial Counsel and Instruction

There are many sources in the world today that offer prenuptial counsel and instruction. Some of it is wise, some of it is very foolish, and some is vicious. The pastor should be competent to differentiate between the good, the indifferent, and the evil, and to advise accordingly. And he must not only be able to recommend others' counsel; he must have formed for himself a body of knowledge and a philosophy of behavior which, exemplified and re-enforced by his life, shall mightily influence the ideals and the conduct of his youthful members.

Here is the most delicate and responsible role that the pastor has to fill in all his ministry. For "it is the nicest work ever assumed by men and women to deal with youthful minds."—"Testimonies," Vol. III, p. 131. The adolescent is critically observant; he holds a high standard of conduct for his elders, even though he may excuse his own delinquencies—and rightly, for his elders, and especially his spiritual leaders, are set to be his exemplars. Some of

the youth are high-minded as to their own conduct, and they especially are due to be given the most perfect pattern of life by their superiors. Terrible tragedies have been enacted in youthful lives by the moral failure of some minister or teacher or parent. And before the judgment throne of God, surely no crime can register higher than the crime of destroying youthful faith in righteousness and probity.

Faults are the obverse side of virtues. We sin by excess or flaw in the exercise of some natural and normal trait. In nothing so much as in love, the primal power, is this manifest. Love must be under control. It is a virtue to love little children, to love youth and maiden, to love beautiful womanhood and noble manhood. But waiting at the gates of pure love is always the tempter and deceiver, who will pick the unguarded moment to deflect it into impropriety, indiscretion, and impurity.

Youth's Intimate Counselor

We are not to be afraid of life or of love, for such fear engenders asceticism and that coldness of demeanor which repels and destroys. But our constant prayer is to be, "Create in me a clean heart, O God; and renew a right spirit within me." The science of human and conjugal love is to be well mastered by the Christian worker, and at the same time the approaches of his soul are to be guarded by the assumption and maintenance of the legitimate conjugal state of marriage and parenthood wherein his prime affections are to be engrossed. Then, and then only, will he be fitted to be the intimate counselor of youth, the father of his people.

In the affairs of his married parishioners the pastor has some of his most trying and difficult experiences. There come to him many cases of unhappy marriage relations. Some of them may, by wise counsel and ministry, be happily resolved, and it is one of the greatest joys of ministry to be the agent of reconciliation and understanding love between husband and wife. Other cases are bedded deep in differences of temperament, training, and habits, and their solution is much more difficult. Some are close upon the brink of separation and divorce, and only a miracle can save them. But miracles are the specialty of God our Father. Nothing is impossible with Him. He can convert souls, change life habits, supply love where it is lacking, and bring safety and success where only defeat and wreckage seemed in prospect.

It takes deep soul searchings and wrestlings on the part of the minister of Christ to reach thus deeply into lives and to administer the saving power of Christ. But can he refuse? Sometimes the revelations of marital infidelities, of infidelities, of misuse and abuse and

sickening crime, horrify his soul. There are some ministers who turn away in disgust from such revelations and from such sin-scarred souls. They themselves have never so sinned. They may never even have imagined such iniquity, and they experience a natural revulsion from the sight and the thought of this putrid mass. But the immaculate Christ is not turned away. He knows the secret history of every soul, the blackest as well as the whitest. We are all sinners before Him, and who can measure the degree of sin and infamy in the sight of God?

Remember what Jesus said to those who thought themselves holy as compared to those they abhorred: "The publicans and the harlots go into the kingdom of God before you." The true minister of Christ will see himself as the chief of sinners and, having been rescued from the greatest depths of sin he intimately knows, he will be fitted to be the glad bearer of salvation to the repentant sinner, no matter how deep that sinner has sunk. Can any have sinned more deeply than Magdalene, out of whom was cast a devil of lechery, six times to re-enter and repossess? Yet never was she abandoned by the Saviour, who the seventh time cast out forever the destroyer of her soul, and earned in her the most devoted of His disciples! But the pastor who would succeed in this ministry must know that he must study life and the science of life giving, and that "this kind goeth not out but by prayer and fasting."

Among the most delightful experiences of the well-equipped pastor is his guidance of parents in child training. In dealing with children, we are in the company of the purest, most innocent, most impressionable, most promising of all the recipients of our labors. This is primarily the field of labor of the parent, and to the God-fearing, intelligent, skillful, faithful parent, comes, in the end of his service, the purest, most soul-satisfying joy which the human heart can receive and bear. When his children, rightly taught, carefully trained, earnestly guarded against evil, and impressed with the image of the divine, come to the fullness of their manhood and womanhood; giving themselves to God and His service in the serving of men—ah, they who have that reward for their labors enter into the joy of their Lord.

And the pastor who has helped and counseled and guided these parents even in part, is a sharer in their joy. No other converts of his can equal the near perfection of these souls, who from their earliest years have kept the companionship of Jesus, and like Him, have grown in wisdom as in stature, and in favor with God and man.

But this service requires no slight science. It demands study, thought, devotion, earnest

labor, closeness of communion with God. Yet it is the pastor's duty and his inestimable privilege. The feeling of many pastors of incapability to assume this role is due in part to the unfortunate fact that pastoral training among us as yet does not include study and preparation in social and home life and problems. May that lack soon be remedied in our schools!

Meanwhile it is the pastor's need and his responsibility to correct the deficiency by personal application to this greatest of all sciences and arts—the salvation, education, and culture of the child, the youth, and the parent. To this end the pastor must set in motion that educational process with which the General Conference of his church furnishes him through its Department of Education. And he must be a learner with his people while he leads them. Besides the courses of study provided with their basic textbooks, further opportunity for study is suggested in the brief classified list of books appended. [See page 38.—EDITOR.] Further help may be obtained from the Department of Education upon inquiry.

To the God of our fathers, our divine Father, we commend you, pastors, who following the Master, shall feed your flocks like a shepherd, who shall gather the lambs in your arms and carry them in your bosoms, and gently lead those that are with young. (Isa. 40:11.)

—Please turn to page 38

THE QUERY CORNER

Bible Questions and Worker Problems

Identifying the Bergundian Horn

Where in Europe can we locate the Burgundians as one of the ten tribes fulfilling the prophecy of Daniel 2 and 7?

The Burgundians appear in history as a tribe in the valley of the Oder River. They entered the bounds of the Roman Empire in 407 A. D. After struggles with the Alamanni, they founded a kingdom in the upper Rhine valley and western Switzerland, centering around what is now the city of Worms. Because the Burgundians raided and looted in northeastern Gaul (modern France and Belgium), the Roman master of soldiery, Aëtius, sent against them an army of Huns, who very nearly cut the Burgundians to pieces. It was this disaster which gave the background for the famous medieval poem, "The Nibelungenlied."

In 443, the remains of the nation were granted permission by the Roman government to settle south of Lake Geneva in the Savoy, and from there they spread until they had

taken over the Saône and most of the Rhone River valleys, with the important towns of Vienne, Lyons, Autun, Langres, Besancon, and Geneva. Their territory included approximately the southeastern corner of France, and the western end of Switzerland around Lake Geneva. Thus the Burgundians occupied a definite part of the territory of the Roman Empire. They remained a true Burgundian kingdom until they were attacked by the expanding Franks, and were subjugated by 534. The Burgundian people became absorbed eventually in the mixed population of southern Gaul, but the name lived on, being applied to one of the three Frankish kingdoms of Gaul.

After the breakup of the empire of Charlemagne in the ninth century, the southern half of old Burgundy became again a kingdom, and continued under the names "kingdom of Burgundy" and "kingdom of Arles," sometimes under the suzerainty of the Holy Roman Empire and sometimes under that of the kingdom of France, until it was absorbed permanently into the French kingdom in 1382.

The northern part of the old Burgundian territory, located in the region of the Jura Mountains of eastern France, became the duchy of Burgundy, with a county of Burgundy adjoining, while Geneva fell into the hands of the count of Savoy. In the fourteenth century, the duchy and the county of Burgundy were united under the duke of Burgundy. By the fifteenth century, the duke of Burgundy had become one of the most powerful nobles of France.

In 1433, through ducal marriage, the duchy had added to it the provinces of Holland; and these with Burgundy came into the hands of the house of Hapsburg of Austria, when Mary of Burgundy married the Emperor Maximilian, emperor of the Holy Roman Empire. Hence Maximilian's grandson and successor, Charles V, of Reformation fame, was ruler of the Austrian lands, the Netherlands, and the duchy of Burgundy, as well as of Spain. Charles' son, Phillip II, inherited Spain, and the Netherlands, which country he persecuted so severely, while Burgundy came under the rule of France. The name "Burgundy" disappeared completely as a geographic term, with the reorganization of France into departments at the time of the French Revolution.

Thus for almost a millennium and a half, long after the people who brought the name into the Roman Empire had been absorbed, the Burgundian name lived on in Europe, first attached to eastern France and western Switzerland, then to southeastern France; and for most of its later history, the name was given to the region of eastern France bordering Alsace-Lorraine.

F. H. Yost.

[S. D. A. Theological Seminary.]

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

The Prophecy on the Mount

By V. J. JOHNS, *Professor of Bible,
C. M. E., Loma Linda*

FROM the Mount of Olives, two great messages were proclaimed by the Great Teacher—the sermon on the mount and the prophecy on the mount. For those who are looking and longing for the coming of Jesus, the words of Matthew 24 and 25 are a combination of timetable and guidebook. Knowing the time, we earnestly prepare. “Jesus is coming” is the theme of sermon and song for those who are making ready to meet their Lord and Saviour.

Ofttimes chapter and verse divisions in the Bible are unfortunate, for they tend to separate, in our thought, messages which should be viewed as a united whole. Matthew 24 and 25 belong together. Moreover, the understanding of structural peculiarities in various Bible passages adds beauty to the thought and comprehension to the message. For example, there is the number seven which is so frequently found in the Bible, not only in describing churches, seals, trumpets, etc., but even in the construction of various passages of the Bible. Matthew 24-25 is an example of such a construction.

There are seven divisions to the discourse—each section complete in itself, and expressing and emphasizing a special thought; and all seven sections unite to complete one great es-

sential message. Moulton's Modern Reader's Bible makes these divisions plain, and even the Authorized Version has the paragraph markings for the various sections.

Sometimes people are perplexed to find the events connected with the second coming of Christ and those connected with the destruction of Jerusalem apparently grouped together without distinction. For example, Matthew 24:14 pictures the proclamation of the gospel to all the world just before the coming of Jesus, and verse 15 goes back to the destruction of Jerusalem. Apparently there is inconsistency in this sequence of verses. The fact is, verse 14 completes section 1 of the discourse, and verse 15 begins section 2.

SECTION 1 (Matt. 24:1-14) begins with the days of the apostles, makes the sweep of the centuries, through wars, famines, pestilences, earthquakes, to the prevailing iniquity of the last days, and finally to the world-wide proclamation of the gospel.

SECTION 2 (Verses 15-28) begins with the destruction of Jerusalem, describes the days of darkness in the great tribulation, carries us forward to the very last days, when false christs and false prophets are so many, and then describes the lightninglike glory of the coming of Christ. Each section of Christ's great prophecy presents a special phase of the prophetic message.

SECTION 3 (verses 29-35) begins with the year 1798, “immediately after the tribulation of those days,” and pictures the signs in the heavens and the certainty of the last generation.

SECTION 4 (verses 36-41) describes the iniquity of the last days, comparing it to the days of Noah.

THE PROPHECY ON THE MOUNT

1. Matt. 24:1-14	WAR	FAMINE	PESTILENCE	EARTHQUAKES	GOSPEL TO ALL THE WORLD
2. Verses 15-28	Jerusalem Destroyed	Great Tribulation	Coming as the Lightning		
	70 A. D.	538	Signs in Heavens	Last Generation	
	3. Verses 29-35		1798	INIQUITY as DAYS OF NOAH	
				4. Verses 36-41	
				WATCH	
				5. Matt. 24:42-25:13	
				WORK	
				6. Matt. 25:14-30	
				1844	REWARDS
				7. Verses 31-46	

The message of SECTION 5 (Matt. 24:42-25:13) is "Watch." Notice that the first verse of this section, "Watch therefore . . ." and the last verse, "Watch therefore . . ." are almost identical. Watching unto prayer is not all that is required of the faithful. There must be earnest service.

This is the message of SECTION 6 (Matt. 25:14-30), which deals with the talents and the necessity of their rightful use. Sections 4, 5, and 6, it seems to me, commence with the year 1844, as they apply definitely to the last generation.

SECTION 7 (verses 31-46) completes the prophetic message with the rewards and punishments to be meted out at the second coming of Christ. The accompanying diagram will be helpful in the presentation of this subject, and can easily be placed on a blackboard or on a large chart.

Wanted—Sermon Outlines on Message Topics

IT takes vastly more than a logical sermon outline to ensure a good sermon. A man must have a message from God, and be burdened to give it. The Holy Spirit must help to build and to deliver the sermon, and bear it home to the hearts of the hearers. But a good, logical organization of that message will make it more effective and persuasive than a rambling, disorganized presentation.

We, as ministers, are weak in the organization of our sermonic messages. Homiletics was a weak or missing link in the background of many in former years, and is a weak factor in our ministerial training today. We need, therefore, to study and improve upon this point. We can help one another, and share in one another's advances if we will.

If each experienced minister would make available one strong outline a year, upon which he has spent adequate time, no one would be overburdened. Each one would be recompensed manyfold through helpful suggestions from others, and through a study of the message content of other preachers' sermons. As its editors visit the field, and ask our workers' candid opinion regarding what they would like to see in THE MINISTRY, the one answer they receive more than any other is the request for other men's sermon outlines. Why not prepare such an outline and send it in to THE MINISTRY?

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Musical Sentences Needed

By H. A. MILLER, *Professor of Music,
Southern Junior College*

RHYTHM is the first of a basic trio of three music elements to appeal to the individual. It is the easiest to grasp, and in its simpler forms it gains a hearing even with the uneducated ear.

MELODY, another important part of music, is the next level of music appreciation, and represents an appeal that is higher than that of rhythm. This does not mean that rhythm should be shunned. These elements of music are not unlike a three-layer cake. The bottom layer, because it is below the other two, should not be pushed to one side of the plate and left untouched.

HARMONY is the last of the three to receive personal interest. Chord construction and chord progression give directional meaning to the other members of the basic trio, and require a greater degree of native ability or music education to gather more of what they offer.

A happy combination of all three of these elements, bearing their proper relation to one another, produces what might be labeled "good music," although because of this balanced union the music may not become "popular," in the sense of general acceptance.

The preacher who during his sermon periodically refers to his chosen text, will send his congregation home with the text riveted in their minds. Because of the repetition, a more comprehensive meaning will have been attached to that text, and at least one nail will have been driven home. Repetition plays an important part in memory. Radio advertising well illustrates the principle of repetition. Count the number of times the name of the product advertised is sounded in one program. Notice the pithy remarks—and the terse slogans that are difficult to forget.

We should learn the effectiveness of a direct thought forcibly expressed—couched in succinct language. Thus also, short poems, when given an appropriate musical setting, and repeated until they become familiar, go home with the audience and hum themselves into the very life by their insistent repetition. Their reiteration, through the gentle persuasiveness of music, lingers in the mind. Thus a pertinent thought expressing some desire for a yielding heart, or a longing for the return of Jesus, may soften and subdue the heart

—Please turn to page 40

Glorious Morning

G. C. Hoskin

-E-

Harold A. Miller

Joyously

Glo - ri - ous morn - ing, fair - est and bright, Glo - ri - ous morn - ing, rar - est de - light; When

Je - sus comes I want it to be A glo - ri - ous, glo - ri - ous morn - ing for me.

With Jesus

H. A. M.

-R-

Harold A. Miller

Joyously

I want a home in heaven With Jesus, my Friend; I want to live with Jesus, A life with - out end.

Pass Me Not By

G. C. Hoskin

-M-

Harold A. Miller

Pleadingly

Pass me not by, pass me not by, Pass me not by, Lord Je - sus, I pray.

Bless - ings are fall - ing all a - round me, Je - sus, Lord Je - sus, let some fall on me.

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NEW TIMES NECESSITATE NEW METHODS

THE task confronting the heralds of the third angel's message is fundamentally different from that which faced our spiritual forefathers in the proclamation of the first angel's message—or even in the beginning decades of the third message. The Millerites lived and worked in a Bible-loving age, when Christian experience was a reality, and when a marked spiritual revival characterized the times. They were called to correct current doctrinal misconceptions, to bring supplemental light on the prophecies to their fellows, and to herald the specific judgment-hour present truth for the time.

It is true that many infidels were active at the time, and many were converted under the Millerite message. But living Christian experience characterized the believers of the day. And even after the second angel's message was followed, chronologically, by the third message, our pioneers still dealt with a Bible-believing generation. Their labors were largely confined to such, and were set in that mold. Modernism with its fearful rationalistic corrosions had not yet changed the fundamental faith of the masses, despite the change on the part of the ecclesiastical leadership and the official organizations.

Higher criticism had not yet permeated the pew and robbed the Bible of its inspired, authoritative character. Formalism had not yet chilled the life of the soul. And our spiritual predecessors dealt with the same type of mind and attitude, and employed methods similar to those of the Millerites. Confining their efforts largely to Christians, they sought to correct their doctrinal errors, to present the fuller light on the prophecies, and to persuade them to accept God's threefold reformatory message into their already Christian lives.

But today our problem and our task are vastly different. The methods of our pioneers will not suffice for us under new and revolutionary conditions. We deal with a Bible-neglecting and Bible-distressing generation. We face church members who are without living faith or Christian experience. We must not only persuade men as to doctrinal and prophetic truth, but we must first of all awaken and convert the soul. We must create confidence in the Bible as the inspired revelation of God to man, the authoritative rule of faith and prac-

tice. We must break through the lifeless formalism of the day, and kindle the fires of living faith. We must not only change the beliefs of men, but instill a new life, a new vision, a new relationship to God, man, and truth. We must lay the very foundations of spiritual life, as well as build from the foundations upward. This takes time.

Our task is vastly harder and more complicated than formerly. We can no longer go to the crossroads schoolhouse, present the prophecies, the Sabbath, the sanctuary, and conditional immortality, and in a few meetings bring out a little company of converted Seventh-day Adventists. We must now instill the elemental A B C's of Christian life, faith, and practice, as well as change the erroneous beliefs that have been cherished. We must put doubt and skepticism out of the mind. It takes not only weeks, but months, to effect such a transformation. It is an extensive process, not incomparable to the task of the conversion and indoctrination of untutored heathen in mission lands.

Our Task Well Defined

We have to call out and separate the honest in heart from the lifeless formalism, active skepticism, and general apostasy of the fallen religionism of the day. We have to reconstruct faith. We have to cause separation. More than that, we have to lead to the acceptance and practice of vital reforms that cut sharply across natural inclinations, customs, indulgences, and practices—reforms that ostracize us in the eyes of the world, and that alienate us from the popular religionists, whose attitudes our actions condemn.

We ask people to take positions of simple faith in the Word that draw forth the pity and invoke the disdain of the intellectuals, with their sophisticated attitudes. We ask them to take a course that arouses the ire of employers over Sabbath involvements, that draws the fire of relatives, and often opposition and even persecution by religionists. We are an anathema to Catholics and Protestants alike, and an irritation to Jews. Our message sets a man at variance with his own household, and his friends. (Matt. 10:34-38.)

THE reformation element in the third angel's message—involving Sabbath, health reform,

educational, financial, recreational, and other aspects—was not a feature in the judgment-hour message. In the very nature of the case, these basic adjustments require time, education, and patient help. Here again the time element and the necessity for thoroughness are involved. Our task is more fundamental and exacting than was the case heretofore.

All this creates a fundamentally different situation, and calls for a basically different technique and approach. It necessitates a completeness and a thoroughness of instruction not required in the earlier decades of this movement. It involves a change from the former pattern in methods and limitations. And the farther we advance in time and darkening apostasy, the more fully we must instruct, redirect, and reform.

The argument is sometimes advanced that what was sufficient and successful for our pioneers should be sufficient and efficient for us. And this is often coupled to the implication that departure from tried and trusted plans and procedures constitutes a species of disloyalty to the proved things of the past. But that is a specious argument—as verily as would be clinging to the kerosene lamp and the good old horse-and-buggy provisions instead of capitalizing the full provisions of electricity and the automobile, and other inventions designed in the providence of God to multiply our speed and effectiveness a thousandfold. Basic principles never change, but methods of labor must be changed to meet changing conditions and advances.

We are to call out a people from all nations, to separate them from the spirit, practices, and entangling alliances of the world, and to prepare them to meet our coming Saviour, having the faith of Jesus, and keeping the commandments of God. This all takes time and effort, but such is our solemn mandate. Divine power and heavenly wisdom alone will fit us for such a tremendous task.

L. E. F.



Special Winter Courses at Seminary

EVERY Bible worker in the advent movement was enheartened by the provision of the recent General Conference session for materially strengthening our denominational Bible work. One of the first provisions was that an advanced Bible worker course be offered at the Theological Seminary for increasing the efficiency of our active and experienced Bible workers.

The plans for this new course have now matured, and the syllabus is being completed. The class, which has been authorized by the Seminary board and the General Conference Committee, is scheduled for the nine-week

winter term at the Seminary, running from January 20 to March 23, with Miss Louise Kleuser, assistant secretary of the Ministerial Association, as instructor.

The course is based upon wide counsel from our most experienced Bible workers, evangelists, and Bible teachers, coupled with a complete study of the divine blueprint outlining this "heaven-born" work. Those desiring this course should be negotiating with their conference leaders, and with the Seminary president.

This advanced course will be constantly strengthened by its instructor's observation and participation in the most effective evangelistic efforts conducted in this movement. And specialists in certain lines will give occasional extra lectures in connection with this course and as a part of it.

General Courses Clustered

Another feature of special interest to our field workers not seeking graduate credit, is the clustering of a number of special, general courses in this one nine-week winter term, particularly designed for evangelists, pastors, and Bible workers who can spend only nine weeks out of the eighteen-week winter and spring terms, and who wish some of these general courses, together with the excellent standard Bible, history, speech, or language courses always available at the Seminary. Among these may be listed:

1. ADVANCED BIBLE WORKER METHODS, as heretofore described.
2. PUBLIC EVANGELISM, a comprehensive study of organization and method.
3. HISTORICAL DEVELOPMENT OF PROPHETIC INTERPRETATION, based upon the matchless Advent Source materials.
4. THE SANCTUARY, the central truth of our denominational emphasis.
5. CHRISTIANITY IN AMERICA, of special value to American preachers.
6. PROPHETS OF ASSYRO-BABYLON, with special lessons for this time.
7. NEAR EASTERN ANTIQUITY, an invaluable background for Old Testament study.

The lateness of time's hour, the increasing need for greater worker efficiency, and the challenge of ever greater opportunity, all urge the great necessity for further training now. All arrangements are made through the employing conference and the Theological Seminary. Remember the date, January 20 to March 23.



☛ THE tendency of specialists is to become technical, minute, and exacting in their own work, and critical and intolerant of others' findings and opinions.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

THINGS THAT MATTER MOST IN EVANGELISM

By CLIFFORD A. REEVES, *Evangelist,
Vancouver, British Columbia*

THERE are no trifling matters in the great work of soul-winning evangelism. As Michelangelo has said: "Trifles make perfection, but perfection is no trifle." Every detail in connection with an effort is important. The ushering, seating, lighting, and heating of the building, the music, platform arrangement, and all similar matters, should be given careful attention. Small details are easily overlooked, but these sometimes make all the difference between failure and success. If the building is not open and lighted in ample time, if hymnbooks are not to be found, if the taking of the offering is bungled, if the heating is not satisfactory, it causes confusion and inefficiency. But if everything has been properly organized beforehand, the plans will operate like a piece of perfect machinery.

Hall Arrangements for an Effort

1. **LIGHTING.** Be sure that the hall or tent is well enough lighted so that hymnbooks and Bibles with small type may be read. Have a stronger light shining on the speaker's face, so that the audience is influenced by his facial expression as well as his words. Avoid lights behind the speaker, as they annoy the congregation. During daylight meetings, be careful never to have light coming in from a window behind you when speaking, for the congregation is dazzled by the light, and you appear to them like a silhouette.

2. **HEATING.** Make sure that the hall is warm enough, and yet not overheated. It is very hard to get a man converted to the truth who literally has "cold feet." On the other hand, it is just as difficult to convert him if an overheated hall puts him to sleep. Look out for drafts, for the people will not come if they are afraid of catching cold. Note on which side of the building the wind is blowing, and see that the windows are closed on that side, and open on the other side.

3. **SEATING.** The rows of chairs should not be too long. It is a good rule never to have anyone sitting more than six seats from an aisle. This helps the ushers in getting people seated, avoids too much disturbance from late-comers, and is a protection in case of emergency, such as a fire. When altar calls are made, this will enable the people to move to the front without difficulty.

4. **PLATFORM.** The platform should be high enough to afford the speaker a view of the whole audience. Avoid the tendency to lean or lounge over the desk while speaking.

5. **MUSIC.** Be sure that the piano is well tuned. The piano should be so placed that the pianist can see the song leader, and thus regulate the tempo at which he wishes the hymns or choruses to be sung.

6. **ACOUSTICS.** Try to discover the peculiar acoustics of the hall. Sometimes you are told that a place is very bad for hearing, and are urged to speak loudly, when as a matter of fact, the place is really too resonant, having too much of an echo. In such a case, it is not loudness, but slowness, with clear and careful articulation, that is needed, with special care regarding your consonants. You will often find that a high-ceilinged hall has very good acoustics for music, but not for speaking. The acoustic properties magnify all the pure vowel sounds in such a building, but not a word is understood unless the people hear your consonants. If you speak slowly, sounding your consonants and enunciating the ends as well as the beginnings of your words, keeping much the same volume of sound on every syllable, then every word is heard distinctly and without any effort.

Order in Public Services

1. **THE PROGRAM.** After deciding on your subject for the evening's address, it is time to carefully prepare your program for the whole evening. The utmost care is needed here. Many services are ineffective because there is no cohesion of the various items. Hymns and choruses are chosen at random, and the whole thing is a hotchpotch instead of a mosaic. It may be permissible in a half-hour's preliminary song service to have some variety of songs, but the main service should be all of one piece.

Aim, therefore, at sequence. Let every item have its place in a consecutive and cumulative mental process, all leading up by stages to your closing appeal and the act of decision. Choose your hymns and solos yourself. Select your Scripture lesson to fit your message, and keep it as brief as possible. In general terms, so far as possible, let the hymns state the theme of the evening. Thus the one theme is dwelt upon

throughout the service. There should be nothing irrelevant or out of place, and each item should contribute to the sum total of the impression created. Thus there is movement and progression of thought.

2. PRELIMINARIES. By the preliminaries, I mean the conduct of the whole service, up to the address. Make this first part very informal, so that the people feel at home. With a small congregation, choose hymns or choruses that are well known or easily learned. It is generally easier to get the chorus going first, and then the stanzas can be learned. The pianist should be absolutely one with the song leader, not taking a long period to find a hymn, but playing a few bars instantly after it is announced.

3. OPENING PRAYER. Many a meeting is almost killed by the length and prosiness of the prayer. If it is too wordy, too theological, or too long, it means nothing to the man in the street, and has the effect of making it harder for the speaker to find his point of contact with the congregation. The aim of the prayer should be to create a sense of God's presence, to solemnize and bring the people to have some sense of the need of God. Let the one who prays be brief, and keep very closely to the immediate spiritual needs of those present.

4. ANNOUNCEMENTS. The announcements are usually far too long. Who is not guilty in this respect? Yet they need to be clear and complete. It is best to have them written out, so that the vital things are not forgotten, and this also discourages sermonizing.

People today are used to the lively, never-a-dull-moment style of the radio program. We must grip and interest and attract the people if they are to be brought under the influence of the third angel's message, and soundly won for the truth.

Let Us Win the Men for God

By R. E. GRIFFIN, *Evangelist,*
Richmond, Virginia

WHEN Jacob wrestled with God he obtained "power with God and with men." Gen. 32:28. Could it be that we ministers similarly need to wrestle with God today, that we may have favor with the men who frequently come to hear us preach? We need power to move them for a decision to serve God. Think what it would mean to the church if all the "brothers-in-law" (husbands to members of the church) would become Christians and unite with our churches!

When we count the congregations of many of our churches, it could well be reported that there were so many "women and children, besides men" or "besides a few men." In Bible times, this was quite the opposite, and the

groups were listed as so many "men, beside women and children." Of course this does not minimize the importance of women and children in the faith. Were there no women, there could be no men, and as someone has well said, "When a boy goes wrong, a good man dies." But it does seem to me that had we the proper faith in God, we would be baptizing more men. Men pay more tithe, on the average, than women. By this increased tithe, we could then bring more men, women, and children into the truth.

Jesus said, "Come ye after Me, and I will make you to become *fishers of men*." Mark 1:17. Notice that these selfish, calculating men "straightway . . . forsook their nets, and followed Him." His appeal was so simple, earnest, direct, and personal that hardened fishermen were constrained to respond. But did you detect that this effective call, by the Master of men, was primarily a challenge to service? Peter was not yet converted, but he was convinced that Christ offered a better job than he held—to fish for men would certainly do more lasting good than pulling fish out of the sea.

Likewise Christ called James and John, who turned their business over to their hard-headed father, and followed Him to the synagogue to hear Him preach. "And the people were astonished" that Sabbath day, "for He taught them as one having authority, and not as the scribes." The Saviour dispelled doubts by leaving no uncertainty in His teachings, and faith mounted in the hearts of those untutored fishermen as they sat spellbound under the mighty preaching of this Superman of faith.

In general, we may strengthen our ministry for *men* in two ways. First, let the men know both publicly and privately that we need them in the church—that we desperately need their support. God needs them in His service.

Secondly, do not cavil in presenting to them the certainty of their being able to obey God and provide for their families. If the minister quibbles in his own faith regarding a certain man's ability to obey God *now*, how can he hope for moving faith to take possession of that poor, weak, defeated man? Of course this help must be extended sympathetically. It will not do to leave the impression with such men that we do not think they have a serious problem in accepting this truth. But we should let them know very definitely that we believe God is greater than all their perplexities, and will care for them and theirs, if by faith they will lay hold upon the precious promises of the Bible.

I have seen a wife who was a member of our church oppose her husband's newly taken stand for the message, for fear their income would be lessened. Personally, I do not condone such an attitude on the part of one of

our members. But I think it less becoming when a fellow minister of the gospel manifests visible opposition to his brother minister's intensive efforts to get some man to have faith in God—faith enough to become immediately obedient to the truth.

In extending a public appeal, the minister can bring pointed conviction to the hearts of men by saying something like this to them in a quiet, earnest manner: "We need you men in the church. God wants your strength to help finish His work in the earth. How it would encourage us and help you, if all of you would walk right up to the altar tonight, and thus indicate to the church and to God that you want our prayers. Jesus loves you men, and died to save you. Some of you have loved ones praying for you with heavy hearts. The church longs to see you in the fold of safety. But only you can make your decision. Won't you choose Christ tonight?" Look right into the eyes of these men while you say this. The women in the audience will be only too happy that you are trying to help their husbands and sons.

When in the home, take special interest in the husband or father who is not a member of the church. Ask him about his work and then listen with interest while he tells you. One day I was invited to dinner at a certain home in Iowa where the young husband was not an Adventist. I had played "catch" with him and another man while dinner was in preparation, and asked him several questions about his prosperous farm. At the door as I left I invited the husband to church, little thinking that he would ever come. I pressed the hand of this fine-looking, intelligent farmer, and said, "We would love to have you come to church, and visit us in our Sabbath meetings." Later I learned that he had been very much prejudiced against the church, and had worn his college ring that particular day, to show the preacher he was no Adventist. He came to church the next Sabbath with his wife, and never stopped coming. Today he is a faculty member of one of our colleges.

Once I labored six weeks in subzero weather for an infidel. He became convinced of the truth, but told me he could not possibly get the Sabbath off where he worked, and that he knew no other trade. He finally took his stand and within three weeks was offered five jobs at which he could keep the Sabbath. These he turned down, together with the old job, where the owner begged him to remain, with his Sabbaths off and no less pay, in order to enter the colporteur work. He is in that work today. That man has prepared as many as six at a time for baptism, besides placing thousands of truth-filled books in the homes of the Mid-western and Southern States.

For six months I labored for a certain man

in the South. Time and again a friend would say to me, "There is nothing to him!" But a few years later he followed me as pastor of a new church that I raised up in that same conference. At least six of my men converts are now preaching this message, and others are preparing for the ministry. Some are in the colporteur ministry, and some have been sent to foreign shores. I mention this only to say that the fruits of earnest labor for men are most gratifying.

Most men are tenderhearted, but they do not often show it. After a public meeting, or while visiting at one's home, it is a good thing to take a man who is under conviction by the arm, pull him to you, and tell him that you have learned to love him. Occasionally slip an arm around him, when alone with him, and say, "My brother, I am praying for you, and am anxious to see you take your stand with God's people."

From the pen of inspiration we read, "My brethren and sisters, in your ministry come close to the people. Uplift those who are cast down. Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair."—*"Testimonies," Vol. VII, p. 272.*

Take a discouraged man off into the wood and pray with him. There I have seen miracles performed for burdened men. "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'."—*"Ministry of Healing," p. 143.*

Building a Sanctuary Model

By LUDWIG NINAJ, Ministerial Intern,
Greater New York Conference

THE sanctuary truth holds the key to the mysteries of redemption. It embraces the "center and circumference" of truth. Not only is a study of the sanctuary most fascinating, but the spiritual truths which it has for us today are most profound. As a people looking for the soon appearing of Jesus, it is incumbent upon us to acquaint ourselves with these truths. The subject requires deep and prayerful study. From the Spirit of prophecy we read:

"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God."—*"The Great Controversy," p. 488.*

"The sanctuary in heaven is the very center of Christ's work in behalf of man."—*Ibid.*

"It opens to view the plan of redemption."—*Ibid.*

"Such subjects as the sanctuary, . . . are perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future."—*"Early Writings," p. 63.*

In teaching the lessons of the sanctuary, a model is of invaluable assistance. It gives the hearers at a glance a view of what they would otherwise only conjecture. This is apparent to anyone who has had the use of a model in his work.

The model which I use is about five feet by three. Upon investigation, I found that a model of this size, in brass, if constructed by a company specializing in model building, would cost around \$400. The cost of only one item—the court pillars, with crossbars—would be \$100, as estimated by a New York Company. This being prohibitive, I set about to construct the model myself. In this way the cost was reduced by about one half.

The first thing was planning the model. It was necessary to determine the size and shape of the various parts, and other details. For a working basis, the Jewish Encyclopedia, the works of Hastings, and other standard works on the sanctuary were consulted. The Bible, however, was always the final authority. Because there was such a difference of opinion about many of the parts of the Mosaic sanctuary in the reference works, these sources were consulted merely to gain a conception.

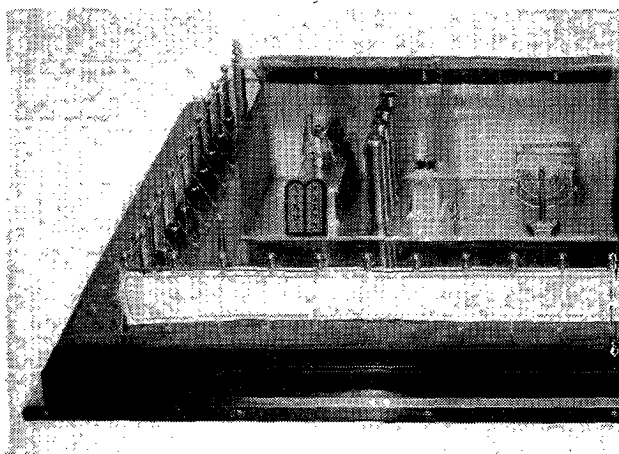
The model has not been constructed strictly to scale, neither is it meant to be an authoritative reproduction of the original. The articles of furniture are approximately in proportion, one to the other, but not to the sanctuary or to the court. The reason for this was to have the furniture large enough to be seen plainly by an audience of two or three hundred, and yet have a model that is easily handled.

The sanctuary and furniture are of brass, mounted on a wooden platform. It is virtually impossible to obtain any ready-made parts for a model sanctuary. Except for the materials for the coverings and curtains, the altars, and several other pieces which were made by silversmiths, all parts were handmade. A friend gave full use of his tools and machinery, including a speed lathe, for the brasswork.

Presents Impressive Appearance

A model of brass presents a beautiful appearance. It is representative of the original sanctuary and of the truths presented. Anyone who lives in or near a large city where materials are available, and who has the necessary equipment, including a machinist's lathe—and the patience—can make a model of this type.

All the furniture is fastened to the base of the platform from beneath. The model is electrically lighted, a step-down transformer being used. There are four independent switch connections for the candlestick, two altars, and the two apartments of the sanctuary. The building specifications may be outlined as follows:



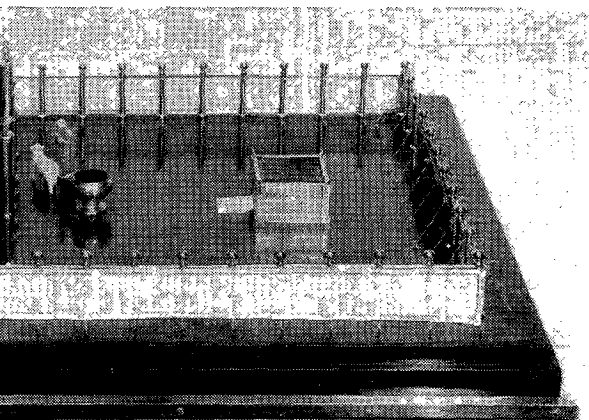
1. The *Platform* is a three-step set-back arrangement. A brass angle is attached to the first step, for protection and to set the model off. The platform sides are of clear, white pine; and the base of maple plywood—walnut-stained, spray-shellacked, and highly polished.

2. The *Court* is 48 x 24 inches. There are twenty pillars each on the north side and the south side, ten each on the east and the west. The pillars are of brass tubing, with balls plugged in on the top. Each pillar has two hooks (screw eyes). Gold-colored metal cords are attached from the hooks to stakes (screw eyes) inserted in the base. A bar runs through all pillars, thus holding them firm. The pillars are attached to the platform from beneath by screws.

3. The *Altar of Burnt Offerings* is hollow, made of square brass tubing. A grate is set in snugly on a ledge. On the top, at the corners, are four horns pointing outward, and on two sides near the top are four rings, two on each side, to hold the staves. On the four sides, pegs are riveted in, to represent brass plates fastened to the wooden altar. A reflector holding a small fifteen-watt bulb is attached from beneath. A slanting approach leads to the altar.

4. The *Laver*. At first I used a sterling silver open saltcellar purchased in a department store. This was later replaced by a brass laver, turned to order by a silversmith. This stands between the altar of burnt offerings and the sanctuary.

5. The *Candlestick* is made of tubing, with three curved branches screwed to each side of a tapered center shaft. It is wired with the thinnest insulated wire obtainable. The amber bulbs, the size of a pea, screw into small sockets attached to the ends of the branches. The candlestick stands on the left as one enters the sanctuary.



6. The *Table of Shewbread* is a thin brass plate, with four tapered legs. A narrow strip with crown work and design is brazed to the edges of the top. There are four rings in the legs to hold the staves. The table stands on the right as one enters the sanctuary.

7. The *Altar of Incense*, like the altar of burnt offerings, is hollow, made of square tubing. A design is etched on all four sides. The altar has a graduated top, with crown-work, and four horns pointing out. A small cup to hold the incense rests on a ledge inside the altar. A reflector, holding a small bulb, is fastened from beneath. The altar stands just before the veil.

8. The *Ark* is a rectangular chest. The two cherubim are fastened to the mercy seat, one on each end, with one wing covering the body and the other outstretched over the mercy seat. They face each other and look down toward the mercy seat. On the top edge of the ark is a crownwork, and on each corner is a ring to hold the two staves. The cherubim were cast by a silversmith.

The sides of the sanctuary are made of strips of brass. These represent the upright boards. There are twenty on the north side and eight on the west side. They rest on end in a channel which represents the silver sockets, and are held together by five bars which are run through rings. The rings are screwed into the "walls." On the south side is a glass plate, set in a channel which is hinged to the brass base. The reason for having a glass on this side is to give the audience a view of the furniture and apartments, without removing the side.

The sanctuary pillars are of tubing fitted in sockets (bases). They are held firm by screws from beneath. Similar sockets are used for caps. For greater rigidity, a brass strip is screwed to the caps of the pillars. The pillars have screw eyes for hooks, inserted near the

top, from which hang the veil and the door curtain. There are five pillars at the entrance of the sanctuary, and four separating the apartments. A bar extends from the center pillar at the entrance, to a pillar at the west side of the sanctuary. To this "ridgepole" are attached three "shades" which hold bulbs to light the sanctuary.

The Four Coverings of the Sanctuary

There are four coverings. The first covering is made of ten strips of ribbon—blue, purple, and scarlet—sewed together in that order. It is made in two sections of five strips each, which are joined by gold cord, laced through eyelets sewed along two edges. On this covering are embroidered angels in gold-colored thread. The angels are flying and blowing trumpets—significant of the judgment.

To represent the second covering of goats' hair, a piece of cream-colored coarse material is used.

The third covering is a ram's skin, dyed red.

The fourth and uppermost covering is a genuine sealskin, unplucked and undyed. It is grayish brown in color, and was given by a New York Jewish furrier, who took an interest in the project. The first three coverings hang over the sides of the sanctuary. The fourth stretches out beyond the sides, and can be attached to stakes.

The veil, door curtain, and curtain for the court entrance were knitted. They were made of blue, purple, and scarlet colors. The court hangings are of linen, and hang on the hooks of the pillars, to which the cords are tied.

The ten commandments—two tables of stone—were made by a tombstone maker. Since it is impossible to get all the commandments on such small tables, a Hebrew character was made to represent each of the commandments. The commandments are frequently made in this way, especially for the miters which are worn by Jewish rabbis in certain religious services. The characters are done in raised letters, this effect being produced by the sandblast method. The commandments can be placed inside the ark.

Several small animals—sheep and goats—and a figure representing a penitent man, were purchased in a department store. There is also a small incense burner.

When the lectures are given, all the lights of the hall or auditorium are turned out, and the sanctuary, altar, and candlestick lights are switched on. A spotlight with an amber lens is flashed on the model, giving it a golden hue, and making the highly polished furniture, sanctuary, and pillars glisten like burnished gold. With this soft, mellow light, and the subdued lights of the candlestick, a most beautiful effect is produced.

—Please turn to page 38



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

MINISTRY OF THE NURSE IN OUR WORLD WORK*

By WILLIAM A. SPICER, *Veteran Leader,*
Takoma Park, D. C.

IT was with more than ordinary interest that we watched the march-in of these young women and young men this morning. They were marching not only to take their places in this chapel. We saw in it the march forward to take their places in the ranks of our world-wide army of graduate nurses, who are pressing on in the work of this advent movement in all parts of the earth.

It is a wonderful work—this advent movement. It has come in fulfillment of prophecy. On the Isle of Patmos the prophet John was shown the closing gospel work. He saw a movement rise, just before the second coming of Christ, carrying the message of the everlasting gospel to every nation, tongue, and people. It was a message preaching the judgment hour begun in heaven above, and preparing a people to meet the Lord.

The prophecy of Daniel 8, long before, had fixed the time of the opening of that judgment hour. It was to begin in the year 1844. Then it was that the great court of heaven convened before the Ancient of days. And, then, according to John's vision in Revelation, a people were to arise on the earth, keeping the commandments of God, and carrying to the world the message, "Fear God, and give glory to Him; for the hour of His judgment is come."

True to the prophecy, as the year 1844 brought the hour of the opening of the judgment work in heaven above, on earth there appeared a people keeping the commandments. In old New England they came, the first pioneers of this movement. And the angel's words in Revelation 14 came with true application: "Here are they that keep the commandments of God, and the faith of Jesus." The time had come, the people of the prophecy appeared, and this movement began.

Another prophecy of the latter days, in the Old Testament, pictures this movement as bearing a message of healing to men: "Unto you that fear My name shall the Sun of Right-

eousness arise with healing in His wings." Mal. 4:2.

This advent movement bears a shining message of healing for soul and body. The class motto you have chosen, "Aiding the Great Physician," tells of the aim to go forth in the name of Jesus to people who need help. It is the determined aim, I know, of all this nurses' army of ours, in all the lands of earth.

I was present, years ago, at the dedication of our headquarters sanitarium in Shanghai, China. I saw numbers of beautiful mottoes on the walls—and the Chinese writing lends itself to picturesque motto decoration. One motto specially pleased me, as a Chinese nurse interpreted it for me: "To help the world and heal humanity." To this service our thousands of nurses are giving themselves, day and night. We thank God for this mighty influence for good in our work.

Preparations of Providence

In our survey of the rise of this advent movement as the appointed time came, we delight in noting how providential preparations of the way are seen in all the history of these times—the opening of all lands, the coming of special facilities, with the days of 1844 and after, for quickly carrying and publishing the message. These things were gifts of God to this gospel work.

So, too, as we look at the story of our medical missionary work, in which you nurses are called to act so great a part, we see the special leadings of providence. When this advent movement rose in 1844, there were but crude ideas of healthful living, and very dim appreciation generally of what the training of the skilled nurse was to be.

They tell us that the first home stationary bathtub, in America, for instance, was installed by a wealthy cotton and grain broker in his home in Cincinnati in 1842. It was large, had a frame of mahogany, and was lined with sheet lead. It created a sensation. A newspaper denounced it as an "undemocratic luxury," and some medical men called it a menace to health. That was in the forties,

* Excerpts from the baccalaureate sermon for the 1941 class at the Washington Sanitarium and Hospital School of Nursing, Takoma Park, Maryland.

just as our work was to rise, in which the nurse was to bear so strong a part. The A-B-C essentials of sanitation and cleanliness which lie at the foundation of your ministry were little understood. Those were the times, and in the decade following, when a physician such as Dr. Oliver Wendell Holmes was ridiculed for writing a paper about disinfecting the hands in dealing with surgical and maternity cases. A physician in Vienna was dismissed for urging this kind of guard against infection in a maternity hospital, even though his reports showed that he had reduced fatalities from 13 to 3 per cent by those methods.

As to nursing: While the spirit of it and the effort to relieve the sick are as old as human suffering and human kindness, there was generally little idea of the scientific training that was to make nursing an honored profession, second to no art or calling. We are told that in New York City, in 1872, one hospital used what were called "ten-day nurses"—women convicted of petty offenses, who were given a choice, by the magistrate, of ten days in jail or ten days of work in the hospital. But swiftly the new order came to the world and to us. "Since 1880," says the Encyclopedia Britannica, the advance of knowledge has "revolutionized nursing." "The nurse is now looked upon as following a great vocation, for which she has qualified by years of training."

I must make reference to one milestone on the highway of progress toward the high standards of the medical ministry of our time. In his book, "Romance of Medicine," Doctor Macfie puts his finger on a date which means much to the nursing profession generally, and to us especially in this advent movement. "The first microbe of disease was caught and convicted in 1863."

At so late a date as that came the knowledge of the germ theory as a cause of disease—a truth that lies so firmly in the fundamentals of the methods into which we have been led. Before those times people generally had little idea of the relation of dirt to disease, little idea of the fact that cleanliness is, in a way, next to godliness.

"I want two of your island men to work for me," said a trader, to one of our missionaries in the South Seas. "Your converts are different. They are clean inside and out." Men of the world have come to expect that the advent message will bring forth this fruitage anywhere and everywhere. Brethren in Australia told me of the showing of a travel film of the remotest interior of Africa. A group of bewildered, degenerated tribespeople was shown in one scene, with the title below the picture, "Waiting for the Seventh-day Adventists to come and clean them up." How does it come that our message has borne this mark of cleansing, physically and spiritually, wherever

it has gone? God helped our pioneer leaders into this way.

The year 1863 was mentioned by Doctor Macfie as the year of a great discovery that contributed marvelously to the healing art. The year 1863 is also a year of great moment in the development of the medical missionary side of our work. A bright, earnest Methodist missionary woman, traveling on the same ship with me on the China Sea, asked me, "How does it come that you Seventh-day Adventists are in this health work in a way in which the rest of us generally are not? How did you get into this way?"

Well, the secret of it is providential leading through the Spirit of prophecy in 1863. Of that year Mrs. E. G. White once wrote: "It was at the house of Brother A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of health reform was opened before me in vision."—*Review and Herald*, Oct. 8, 1867.

Beginnings of the Health Message

The old farmhouse still stands where Mrs. White knelt at evening worship with good old Farmer Hilliard's family that night in 1863. As she prayed, she was taken off in vision. For forty minutes she was not conscious of her surroundings. But when she came to consciousness, the burden of the health work was pressing upon her heart. Her pen began soon after to write, write, write those early messages on health and healing, and how to help the sick and suffering, especially in teaching how to live and how to prevent disease.

Within three years these writings and urgings of the Spirit of prophecy had led our pioneers to the building of our first sanitarium, the old Health Reform Institute, of 1866. That was the parent health institution in our work. You know how our sanitariums and hospitals and dispensaries have spread since then through all the continents and the islands of the sea. And this teaching has enabled evangelists and missionaries everywhere to give help to sufferers in sickness.

In all our sanitarium centers the education of nurses has gone forward, sending forth armies of trained and consecrated nurses in service for the souls and bodies of mankind. These facilities have come to us as gifts of God. It is for you to accept the training as truly given by God's hand, to be used to glorify Him and to lead men and women to Christ and eternal life.

Truly in this gospel movement we can rejoice in the Sun of Righteousness who has risen, with healing in His wings. There are committed to you, as nurses, the light and truth that people need. You are given help for the needy as you go into this service to aid the Great Physician. I once heard a gram-

ophone in North China singing this true and comforting message:

*"There is a balm in Gilead
To make the wounded whole,
There is a balm in Gilead
To heal the sin-sick soul."*

God bless you as you face your call to this service.



Moses, the First Sanitarian

By WILLIAM F. NORWOOD, *Assistant Professor,
History of Medicine, C. M. E.*

WHEN Moses submitted to God's plan for him to lead the trek of a million and a half slaves from Egypt to Palestine, he must have been aware of some of the public-health and hygiene problems involved. Had he known from the first that his task would involve ministering to the spiritual, material, and physical needs of his undisciplined brethren for the remainder of his life, rather than for the few weeks or months ordinarily required for such a migration, the stupendousness of the task might have overcome him.

It is often pointed out that Moses secured valuable training in statecraft, military tactics, and organization while he was a member of the royal family in Egypt. It was perhaps equally providential that he observed first-hand the Egyptian system of personal hygiene, which was not without merit. Further, Moses must have had access to the medical papyri of earlier Egypt, which revealed to him a more rational method of health and healing than the superstitious and theurgic system which characterized the declining Egypt of his day.

While Moses studied and contemplated Jehovah's promises to Abraham and Jacob, his idolatrous companions at court turned to sorcery, magic, and enchantments. They trusted in a multitude of gods to each of which was attributed some definite healing or protective power. Many years later, after Moses had experienced a spiritual renaissance, he returned to attack this philosophy which bound his people and which he so thoroughly despised. Each plague brought upon Egypt was a mortal thrust at some deity, and each failure of Pharaoh's magicians to rid the land of its distress was proof conclusive of Jehovah's will to reclaim His people.

Circumstances conspired to make Moses' task a colossal undertaking so far as health and hygiene were concerned. First of all, the people of Israel, although hardened in labor, were not used to the hardships of travel in the wilderness. There was the problem of water supply—insufficient at times and at times contaminated. Satisfactory food was not always available in sufficient quantities. Traumatic

injuries from the battlefield had to be treated. Personal and mental hygiene, and the ever-present threat of epidemics, were factors to be considered.

About three months after Israel left Egypt, the Lord instructed Moses to give His people a fuller understanding of His design for them. "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel."

This was meaningful language to people who had lived in Egypt. The priests of the Pharaohs were almost fanatically devoted to personal cleanliness. Their idolatrous holiness depended in large measure upon the precision and thoroughness of their ablutions. The new pronouncement of Jehovah, then, must have been to the Hebrews a call to personal hygiene and cleanliness as well as to purity of soul. To Moses it was new light on the magnitude of his task. It was then that the leader of the chosen people, under divine guidance, put himself to the task of drafting laws and rituals which, if obeyed, would preserve Israel and make of it a special treasure to the Lord.

Mosaic Concept of Medicine

The basic concept of Mosaic medicine was that Jehovah, the one and only true God, not only was the source of all health, but possessed the only effective power over disease. In other words, to obey the Levitical code was to secure the protection of God against plague and ill-health, and to violate the ordinances was to invite sickness and disaster. This monotheistic factor in the Mosaic concept of etiology, pathology, and therapeutics, logically decreed that the priesthood become the custodians of the healing art, and the officers of personal and public hygiene.

In this one detail, early Hebraic medicine was not unlike contemporary systems of healing. The Egyptians, Sumerians, and other ancients also accepted their priesthood as authority in medical matters. On the contrary they worshiped a galaxy of gods, and respected the power of innumerable evil spirits which were thought to be the purveyors of plagues and maladies. It was also believed that human beings at times became the custodians of these spirits, and were able to inflict evil on others. Hence the therapeutics of the ancients was largely a matter of magic, incantations, prayers, and amulets.

This system was anathema to Moses, and entirely foreign to the code laid down by him. Severe punishment was authorized for Israelites who worshiped other gods, and national destruction was predicted as the penalty

for wholesale idolatry. The priesthood was pressed with the importance of following divine precepts with all the scrupulousness of the idolators who invoked magic prescriptions, and of meticulously carrying out religious and hygienic practices with equally fervid faith.

The object of the Levitical law, so far as health was concerned, was to establish physical purity on a par with moral purity. To the priests, who had the high function of supervising both religious and hygienic practices, it was not admissible that the heart and mind could be pure without cleanliness of the body. This lofty concept of life and service was designed to make of Israel a nation of priests, and an unusual treasure among the peoples of antiquity.

In a large measure this was accomplished, even though Israel repeatedly wandered from an adherence to the law of Moses. One example of Israel's failure, with its accompanying direful results, is sufficient to mention. When Israel approached Moab, the king of the land of Balak became alarmed, and sought the services of an apostate prophet, Balaam of Mesopotamia. After much urging, Balaam made the journey to Moab, only to discover that he was powerless to curse a people whom God chose to bless. But the depraved Balaam, knowing the weakness of human flesh, advised the king to tempt the men of Israel to immoral acts, such as participating in the worship of Bael-peor. According to the Talmud, Balaam's advice was that the God of Israel detested lewdness, and "strict punishment would be meted out to all the offenders."

The scheme worked. Many men in Israel prostituted themselves to the daughters of Moab. A plague broke out which cost the lives of thousands. As a severe emergency measure, Moses ordered that every man in Israel who had exposed himself to the infection be slain. Later, when the time came to avenge God's people of this disgrace, Israel's men of war destroyed the enemy's armed forces and brought back to camp many of the women and children. Moses, realizing the hazard that such an act was to the health of the nation, wrathfully reminded the warriors that among their prisoners were the women who had caused the terrible plague.

Another stern health measure was ordered. All of the prisoners were executed except the virgins. Further, the remaining prisoners and the warriors who had slain any of the enemy, or touched any of the slain, were held in quarantine for one week and required to participate in strenuous purifications. The booty and equipment were also purified. In describing the method of purification, Eleazar, the priest, said: "This is the ordinance of the law which the Lord commanded Moses." In spite of Moses' vigorous health measures, we

discover that eradication of the disease was subtotal. Years later Joshua referred to "the iniquity of Peor . . . from which we are not cleansed until this day."

Today, many authorities look upon Moses as the father of public hygiene and sanitation. Certainly he was the first sanitarian to provide a race with a rational, extensive, and detailed code of laws designed to preserve and develop a nation both physically and spiritually. God works marvelously with educated men whose faculties are devoted to the great objectives of His program.



Simplifications of Nursing Arts—4

By M. ELLEN VOGEL, R. N., *Assistant Director,
White Memorial School of Nursing*

XII. BABY'S CARE.

1. Formula container. As a receptacle for infant's formula when not enough bottles for the entire formula are available, boil a fruit jar and keep the remaining formula in it until baby has taken the formula in the two or three bottles which have been filled.
2. Baby's bed. A dresser drawer, laundry basket, or grocery-goods box may be used for a baby's bed. If a perambulator is available, this can serve as a bed for some time.
3. Baby's bath. In this setup only the aspects which would seem to be deviations from regular hospital procedure will be mentioned.
 - a. The nurse does not gown, but uses a clean butcher apron. A mask is worn.
 - b. A table is completely covered with newspapers.
 - c. Place a chair, with both seat and back protected with newspapers, conveniently near. Place soiled linen on the seat, and on the back arrange the baby's clean clothes in order needed.
 - d. Test bath water with the elbow.
 - e. A regular-size pillow, covered with rubber sheeting or turkish towel and diaper, serves as area on which to bathe baby.
 - f. Newspaper bag for used pieces of cotton, etc.
 - g. Usually a plate, a tin pan, or a box cover may be used for a tray for the baby's supplies. This tray may be placed anywhere near the paper-napkin working area. Mayonnaise or cold-cream jars which have been boiled may be used for applicators, mineral oil, and cotton balls. Wind cotton ends of applicators loosely

enough so that after dampening in water they may be loosened from the toothpick before being used to clean baby's nostrils and ears.

- h. Paper-napkin working area: On this place six pieces of cotton for thermometer technique, the thermometer, the hand scales, and safety pins, if needed.
 - i. After baby has been washed and dried, an applicator dipped in mineral oil is stuck in the bar of soap, cotton end up. The oil on this cotton is sufficient to apply to the creases of the baby's body.
4. Weighing the baby. (See Illustration.)
- After baby has shirt and abdominal binder secured, he is weighed. Tie a knot in one corner of the diaper. Place the baby on the diaper so that the head rests just below this knot, as seen in the illustration. Then tie corners A and B with a double knot and pin with one safety pin. Then the ends of corners A and B are pinned with a second safety pin. The hook of the hand scales is brought just under this secure fastening. The scales are held in the nurse's right hand, while the baby is steadied with the left hand, which is held a short distance under the baby for added protection.
5. Baby's sunbath. Place baby, properly protected, in front of an open window through which the sun is streaming, or on a fire escape during the sunny hours.

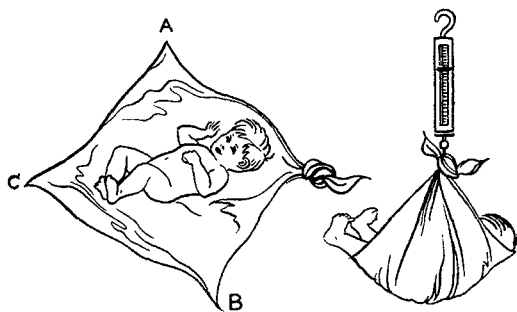
XIII. CONTAGIOUS-DISEASE TECHNIQUE.

Since the differences in the home procedure from those in the hospital are so many, these are noted in greater detail than the other simplifications. If possible, the room for a patient suffering from contagious disease should be as far as possible from traffic, so that no one need enter the room except the nurse and the person instructed in the care of the patient.

1. Organization of work:

- a. Supply these articles: Gown, paper napkin for protection of watch, extra cotton for thermometer.
- b. Make large newspaper bag.
- c. Put on gown.
- d. Collect home supplies.

(1) Have a vessel for boiling patient's soiled linen on stove ready for boiling, or prepare a tub of 2 per cent Lysol solution.



Weighing the Baby

- (2) Supplies for hand-washing unit, if use of bathroom is not advisable: Basin. Soap in covered dish. Towel. Pitcher. Pail for waste. (Fresh water is used for each hand washing.)
 - (3) Covered pan for patient's dishes. This may be taken to room or left on kitchen stove.
 - (4) A tray with toilet articles.
 - (5) A large house apron for use of the one who is to care for patient after nurse leaves.
 - (6) Supply of newspapers and newspaper squares.
2. Care of patient:
- a. Arrange clean area in patient's room for equipment and cover the area with clean newspapers.
 - b. Place watch on a clean paper napkin near bedside for taking pulse.
 - c. Use pieces of toilet tissue for nose and throat discharge, and discard in newspaper sacks.
 - d. After giving care to patient, wrap all soiled waste in newspaper and place on clean newspaper on chair outside the door of the patient's room.
 - e. Stack dishes which are to be taken to the receptacle on kitchen stove, or place in container if it has been brought into room.
 - f. Roll soiled linen in neat bundle.
 - g. Empty contents of fluid waste pail and bedpan in toilet unless, because of the disease, the excreta must first be disinfected.
 - h. After washing hands, remove gown, folding contaminated side in, and place in paper bag.
3. Procedure after removing gown.
- a. Teach the one who cares for the patient when nurse is away how to hang the gown near the door, contaminated side out, opening away from the patient.
 - b. Take linen to kitchen and place

directly in container to boil for fifteen minutes, or place in tub of Lysol solution for forty-five minutes. If space permits, container for linen may be placed on chair outside patient's room. Sputum basin may be boiled with the linen.

- c. Take dishes to kitchen, and place directly in container to boil for fifteen minutes. If dishes have been packed in container in room, carry this to kitchen, using paper squares to handle.
- d. Take package of dry waste to incinerator.
- e. Wash hands.
4. Terminal disinfection: After patient's recovery, wash everything that can be washed. Cleanse room and furniture with soap and water or disinfectant. Give room good airing, and expose all articles possible—especially bedding—to sun. Toys and books should be washed or sunned and aired. Give patient bath and shampoo. Burn everything which can be disposed of in this way.

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❧ THERE is no duty we so much underrate as the duty of being happy.—*Stevenson*.



❧ At a meeting of the Research Council on Problems of Alcohol the following conclusion was reached: "Alcoholism is a disease. It is the medical profession's responsibility to develop curative, as well as preventive, medicine for treatment."—*Medical Economics*, December, 1940, p. 110.

The Ministry, December, 1941

Is Immunization Necessary?—No. 3

IMMUNIZATION against attacks of small-pox and diphtheria has been pointed out as a safe procedure. It has been shown that individuals should by all means avail themselves of such protection at the proper time, not only to safeguard their own health, but also to avoid exposing others to the serious consequences which may result from these diseases.

II. The "May-Be-Done" Group

The second group of immunizations as cited previously in the classification of immunization procedures is the "may be done" group. Immunization against typhoid fever and whooping cough is placed in this classification.

TYPHOID FEVER.—The incidence of typhoid fever has been markedly reduced the last three decades through public-health measures which have provided for safe drinking water; pasteurization of milk; proper handling of food supplies; disposal of human fecal waste without polluting water supplies, food, or the surface of the soil; government control of shellfish growing and shipment; and the eradication of breeding places for flies. The education of the public regarding hand washing after use of the toilet, and instruction and supervision of convalescent and chronic typhoid carriers in personal hygiene, has also been a factor in reducing the incidence of the diseases.

Such public-health activities have been carried on more diligently in urban areas than in the rural communities. Consequently the disease continues to be more prevalent in the open country. All should use their influence to promote this phase of public health instruction.

Immunization against the disease is not necessary for the population as a whole, since thorough public sanitary measures consistently applied markedly reduce the occurrence of the disease. However, persons should avail themselves of protection from typhoid fever through immunization if they are exposed to special hazards, as floods, earthquakes, and other disasters, in which sanitary arrangements have become disorganized; if they must travel or live in countries in which the sanitation is poor; if they have to live for a time under unsettled conditions, as in the army; or if they are physicians or nurses, and are likely to come in contact with the disease in the routine of their work. Such persons need to be reimmunized every two years.

WHOOPIING COUGH.—Immunization against whooping cough has also been placed in the "may-be-done" group, because scientific opinion is still divided concerning the usefulness of vaccines for this disease. One authoritative opinion is that the "use of prophylactic vacci-

nation is recommended by some observers, but for public health practice it is still in the experimental stage. There is some evidence that attacks are milder in the vaccinated."¹

On the other hand, there are many well-qualified physicians who feel that young children should be inoculated with the vaccine available, since this is the only means for protection, and in their opinion it will produce immunity in approximately fifty per cent of cases, and will lessen the severity of the disease in approximately another twenty-five per cent. They consider this procedure justifiable because of the severity of whooping cough in the preschool child, particularly in the child younger than three years of age.

It should be noted that whooping cough begins very much like an ordinary cold, and that it is particularly communicable in the early catarrhal stage before the typical cough confirms the diagnosis. These facts show why it is difficult to prevent the spread of the disease.

Children between six months and five years of age are most susceptible, and after this there is some decrease in susceptibility. In cities, about half the reported cases of whooping cough are in children under five years of age, and ninety per cent in children under ten. The children in this age group should be kept away from children with cough and fever of any origin, particularly if whooping cough is known to be prevalent.

Children who develop whooping cough may communicate the disease to others for three weeks after the typical cough develops, and should not be allowed to re-enter school until the expiration of this period, and until released by the health-department physician. A public-health measure for the control of whooping cough in which all may participate is to report suspected and unreported cases to the health department, and to assist in protecting other children from exposure.

The "No" Group—Scarlet Fever

The third area of the immunization classification is the "no" group, and in it scarlet fever is listed. Since there is considerable controversy about the immunization procedure for this disease, such a classification may not be entirely justified, and it might have been more logical to discuss the immunization for this disease in the "may-be-done" group.

Susceptibility to scarlet fever may be determined by the administration of a skin test, known as the Dick test, which is performed in a manner similar to that used for the Schick test for diphtheria. The immunizing treatment for the disease consists of administering to individuals showing a positive-reaction to the Dick test, three or more doses of sterile toxin at weekly intervals. Evidence is available that a child who becomes negative to the Dick test

following the immunizing treatment is as well protected against scarlet fever as the child who gives a negative Dick test as the result of an acquired natural immunity.²

According to Dr. William A. Howard, of Georgetown University, the objection to the immunization procedure is based on the fact that scarlet fever is not caused by one single organism, but by a group of organisms. He feels that the immunization technique, as now used, does not include all the group, and therefore is impractical. He points out that since the reaction from the immunization procedure is so severe from each of the several injections, the individual might just as well risk an attack of the disease. "Active immunization of Dick-positive persons may be desired on a private basis, but is generally impracticable as a public-health measure."³

In summary, let it be noted that all persons, old and young, should be vaccinated for smallpox. All preschool children and those in the lower elementary grades should be immunized against diphtheria. Persons who must live in an unsafe environment should keep themselves immunized against typhoid fever. Every precaution should be exercised to avoid exposure, particularly of children, to any disease, and particularly to those diseases for which no known immunization exists, or for which protection may not be absolutely established. The advice of the family physician should be sought regarding protection from disease, and whenever symptoms of illness appear. D. L. B.

¹Report of a Committee of the American Public Health Association, "The Control of Communicable Diseases," Reprint No. 1697, p. 51. United States Government Printing Office, Washington, D. C., 1940.

²Veldee, M. V.—Scarlet Fever, Its Prevention and Control," Reprint No. 1202, p. 10. United States Government Printing Office, Washington, D. C.

³Report of a Committee of the American Public Health Association, "The Control of Communicable Diseases," Reprint No. 1697, p. 36. United States Government Printing Office, Washington, D. C., 1940.

❧ WITH this issue of THE MINISTRY (December), the great majority of subscriptions expire. What is the date of expiration on your MINISTRY wrapper? We urge that all subscriptions be renewed promptly for 1942, or upon receipt of notice. If you are receiving the magazine in a club, please see that your renewal is assured through the institution with which you are connected.

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THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Book Reviews

The Art of Prayer,* by William Bruce Walker, American Tract Society, New York City, 1940. 272 pages. Price, \$1.50.

Some time ago the American Tract Society, out of the conviction that there is a widespread need of scholarly, popular treatises on essential evangelistic doctrines, announced a prize book contest, requesting manuscripts on the fundamental teachings of the Christian faith, and offering prizes amounting to \$1,750. One hundred and sixteen excellent manuscripts were submitted by widely known writers. Thirteen of these were selected for publication. This book is one of those on the subject of prayer.

The entire book is based upon a truth stated by Dr. E. M. Bounds, which is quoted as the keynote: "What the church needs today is not more machinery or better, not new organization nor more novel methods, but men whom the Holy Ghost can use—men who are mighty

in prayer. The Holy Ghost does not flow through methods, but through men. The Lord's Spirit does not come by machinery, but through men. He does not anoint plans, but men who are mighty in prayer."

The book contains twenty-three chapters, and is calculated to bring a spirit of new earnestness into the life of anyone who reads it.

C. B. HAYNES. [Secretary,
National Service Commission.]

They Preached Liberty,* by Franklin P. Cole, Revell, New York City, 1941. 171 pages. \$1.50.

This book is a valuable anthology of timely quotations from the patriot preachers of New England (1750-1783) on the subject of the divine source of liberty, our heritage of liberty, the cost and obligation of liberty. The religious ideas and ideals of the people are the most powerful molding influence upon their political thought and life. The Protestant preachers of colonial days were preachers of liberty. They stood side by side with other colonials in the proclamation of freedom. The nature of the book will best be revealed by citation of two of its quotations:

"That servants of the publick should not be

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responsible to the publick, is popery, either in religion or politics."—*Charles Turner of Duxbury (1773).*

"Power, especially over-grown power, whets the ambition and sets all the witts to work to enlarge it. Therefore, encroachments in the people's liberties are not generally made all at once, but so gradually as hardly to be perceived by the less watchful; and all plaistered over, it may be, with such plausible pretenses, that before they are aware of the snare, they are taken and cannot disentangle themselves."—*Samuel Webster of Salisbury (1777).*

V. J. JOHNS. [Pastor, College Church, Loma Linda, California.]

Treasures From the Greek New Testament for the English Reader,* by Kenneth S. Wuest, Eerdmans, Grand Rapids, Mich., 1941. 131 pages. Price, \$1.

This is the third in a series of three books which this teacher of New Testament Greek in the Moody Bible Institute has prepared. He has explored the Greek New Testament in a manner which makes the material clear even to those who have little or no knowledge of the Greek language itself. These three volumes have been greeted warmly by ministers and Bible students, as well as by laymen.

The studies in the volume under consideration are brief and popular in style. It is a book which is easily read, and some very helpful things are contained in it. The former volumes were "Golden Nuggets From the Greek New Testament" and "By Paths in the Greek New Testament." C. B. HAYNES.

What Price Alcohol? by Robert S. Carroll, M.D., Macmillan, New York City, 1941. 362 pages. Price, \$3.

The results accruing from the use of alcoholic beverages in the United States are becoming more and more appalling. Within the last ten years one large insurance company has increased its portion of rejections, on the ground of heavy alcoholic indulgences, from 12 per cent to 34 per cent. There is need, therefore, for a definite program of education throughout the land on the evil effects of the use of alcohol.

Without question this new book from the pen of Doctor Carroll is one of the best-prepared and most scientifically written that has come from the press in recent years. It maintains a style that will appeal to the average reader. Alcoholism is becoming one of the largest problems confronting the youth of the world today. This practical discussion of the causes and treatment of alcoholism will help the worker for youth to meet the problem intelligently. C. LESTER BOND.

[Associate Secretary, M. V. Department.]

*Elective, 1942 Ministerial Reading Course.

The Promises of God,* by Henry Young, Wartburg Press, Columbus, Ohio, 1940. 98 pages. Price, 85 cents.

This author has taken as his thesis that there is a promise of God for every need of life, and the only real source of help lies in these promises. The purpose of this book is to show what the promises of God should mean in the lives of Christians, and how they meet every need. The author is pastor of St. Jacob's Lutheran church, Botkins, Ohio. His is a book of inspiration and assurance. C. B. HAYNES.

The Delusion of British Israelism,* by Anton Darms, Loizeaux Brothers, New York City. 223 pages. Price, \$1.

This is a comprehensive exposé of the teaching and claims of British Israelism. It is a piece of work that especially needed doing. The author has made a very painstaking study of the subject, and has covered the ground very thoroughly. For the sake of the information it contains, it would be helpful to our workers wherever they need to meet this false teaching. C. B. HAYNES.

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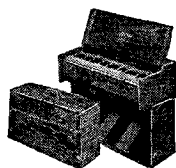
BIBLE DISTRIBUTION.—The demand for Bibles in the missionary world is greater than all the societies together can furnish; so stated Dr. Frederick W. Cropp, general secretary of the American Bible Society. "Despite the dislocations caused by war, a total of 8,000,000 Bibles, Testaments, and portions were distributed during the past year. At the end of 1940 the Bible, or some portion of it, had been translated into 1,051 languages and dialects, 12 of which were added in 1940."—*Religious Digest, October.*

ADVENTIST RECOGNITION.—Seventh-day Adventists are becoming a mighty force in the world's religious life. So far as historical records go, it seems that they became a recognized denomination about 1844. At present they have 4,254 churches, 510,571 members, and 306 mission fields. They are staunch advocates of the doctrine of the premillennial second coming of Christ. They are notably generous givers to missions. In their per capita giving the Adventists put nearly all of our leading Christian denominations to shame.—*Watchman-Examiner, September 11.*

VATICAN MISSION.—It is announced that Myron C. Taylor, after a long illness in the United States, is returning to Rome to resume his mission as President Roosevelt's "personal representative" at the Vatican. The official announcement makes no reference to the ambassadorial status with which the appointment a year ago last Christmas accredited him, and under which he was received with high ceremony by the Vatican as a genuine ambassador from the Government of the United States. Nothing has been done in the meantime to change that status, or to rectify either the American public's or the Vatican's understanding of it. Mr. Taylor still continues in the false position of an ambassador to

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THE ENTERING WEDGE

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

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

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

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

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the head of a church in defiance of the Constitution, which forbids such a relation and which, in any case, requires the consent of the Senate before such an appointment could be valid.—*Christian Century*, September 17.

RELIGIOUS INSTRUCTION.—Sponsors of the "released-time" plan in New York are not encouraged by results. From its inception on February 5, 1941, till the end of June, only 6,322 of New York City's 1,200,000 school children availed themselves of "released-time" privileges to attend religious-instruction classes during school hours. Of these, 2,959 were Roman Catholics, 2,550 were Protestants, and 813 were Jews. That the state shall concern itself with Roman Catholics' being indoctrinated as Roman Catholics, Protestants as Protestants, and Jews as Jews is a subtle move against the cherished principle of separation of church and state.—*Watchman-Examiner*, October 2.

PRESBYTERIAN CONTRIBUTIONS.—The total amount contributed and the per capita giving by the 2,013,247 members of the Presbyterian Church in the U. S. A. showed an increase during the past year. The per capita giving of the church for all purposes was \$21.49, which is the largest figure since 1932.—*Christian Advocate*, October 2.

TITHING POSSIBILITIES.—In a letter received from one of our readers was this statement: "If the ten million Baptists of the United States would tithe on the basis of a \$12-a-month income, we would be giving \$144,000,000 a year to the Lord's cause. If we gave a tenth of the above amount for missions, we would pay for missionary causes \$14,400,000 each year." How many of our people earn as little as \$12 a month? And yet, we evidence no shame! . . .

It is more than a shame that Christian people, as a rule, give so small a proportion of their income to the Lord's work. Many fight the tithe as being legalistic, but if all Christians gave the tithe, all Christian organizations and educational institutions would be out of debt and could multiply many times their usefulness and service. The time to begin to tithe is when you are poor, because certainly you will not begin after you become rich.—*Watchman-Examiner*, August 21.

MORMON RETRENCHMENT.—War conditions have caused the return of eighty-six missionaries of the Mormon church to the United States. They came largely from Samoa, New Zealand, and Australia. They will be placed at strategic points in the United States.—*The Presbyterian*, July 3.

BOMBED CHURCHES.—Aerial bombs, dropped over the British Isles since the start of the war, have to date damaged 2,659 churches of all denominations, according to the British Press Service. There are 57,000 churches in the British Isles.—*Christian Century*, May 14.

CHANGED ATMOSPHERE.—The gospel has to be preached in a mental atmosphere very different from that of fifty years ago. The old sense of sin has gone, or at least has changed its form. It is the Pauline sense of frustration and futility that oppresses thinking men and women. They need to be convinced of the purpose of God, and shown that in aligning their lives with that purpose, they may receive the power they lack.—*Christian Century*, September 17.

INDIA'S POPULATION.—It is estimated that the population of India has now passed the 400,000,000 mark. This means that for the preceding decade the increase has been roughly ten per cent. This immense increase in population provides a matter for serious thought. The Indian food problem has long been acute. Now, with this increase in population, the problem becomes even more serious.—*Watchman-Examiner*, October 2.

DECREASE IN ORDERS.—Roman Catholic authorities are concerned over the decrease in the number of young women who enter religious orders. Although 1,200 candidates a year are required, the actual number received in recent years has been about three fourths of that figure. The changed position of women, the decline in the number of children per family, and the attractiveness of social work are given as possible causes for the decrease.—*Christian Advocate*, October 2.

"STREAMLINED NUNS."—A new and startling type of nun has now appeared in America which . . . would seem to open up a completely new chapter in the development of sisterhoods in the Catholic Church. This new order of women is called "Ladies of the Grail." They dress in flimsy, flowered-print frocks, reaching to their knees, and flesh-colored hose, retain and do up their hair as other girls do, and differ in no outward way from the 1941 American girl. They live together, but not in a cloister. The Archbishop of Chicago has purchased for them a large estate that was formerly Doddridge Farm (which belonged to the Episcopalians) where residences on the bungalow style have been erected as living quarters. But they take vows like other nuns and sisters of the Catholic Church—the same three: chastity, poverty, and obedience. Their work is to go out into the world, mix chiefly among working girls, and in every way possible spread the doctrines and teachings of the Roman Catholic Church.—*The Converted Catholic*, October.

BAPTIST RADIO PLANS.—The Southern Baptist Convention has a radio committee which plans to inaugurate thirteen programs on January 1, 1942. It will require \$25,000 to pay for the project, and the churches will be asked to raise this amount.—*Christian Advocate*, October 2.

EUROPE'S ADJUSTMENTS.—Because of the war, all churches in Europe are greatly suffering. In practically all countries, pastors have been mobilized and the number of students for the ministry has shrunk almost to the vanishing point. In the absence of a regular ministry in hundreds of churches, laymen are carrying on, but these laymen are often past the active age. . . .

Dr. Herbert Lockyer contributes an illuminating article on the work of evangelism that is now going on in war-stricken England. The ministers and churches are taking advantage of the fact that many people flock at night to the basements or sub-basements of churches or mission halls for safety. These people seem only too glad to hear a gospel of hope. In addition to this the churches generally are geared up to evangelistic effort as has been rarely the case.—*Watchman-Examiner*, August 21.

HUNGARIAN BIBLE.—On January 14, 1941, Hungarian Protestants celebrated the 350th anniversary of the translation of the whole Bible into Hungarian by Gaspar Karoli. Two enormous copies of the first edition of the Karoli Bible were on the platform of the Reformed Theological College in Budapest. Karoli was the Tyndale of Hungary, and that he was not martyred for his ministry was because of the armed protection of Rakoczi, Bathori, and other Hungarian noblemen, who also defrayed the cost of publication. This version is to Hungary what Luther's Bible has been to Germany.—*Sunday School Times*, September 13.

SPIRITISM'S REVIVAL.—After the last war spiritism, offering solace to those who lost their loved ones, gained numberless adherents and organized its forces into a religious travesty of Christianity. Already the spiritist net is being spread to ensnare the spiritually blind. Spiritism may be expected to have a mighty revival after the present war; and not only spiritism, but all the cults of satanic origin will increase to the destruction of those who hope to find a way to heaven other than the way of the cross.—*Prophecy*, October.

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ASTROLOGY ADDICTS.—It needs only a glance at the popular press to discover that astrology has become a subject of interest to large numbers of readers. Columns are given to it every week, and the writers Lyndoe and Naylor are well known. Mr. Tom Harrison has reported upon the results of a three months' study by mass observation of the extent and nature of astrological belief. This shows a steady increase in interest and belief since the war began. The report is a remarkably careful analysis of this strange and disquieting outbreak of superstition. There are many shades of belief which range from occasional humorous interest to fanaticism. Mr. Harrison says that it is impossible to doubt that astrology is now a very considerable influence in determining the minor decisions of many private lives.—*Christian Century*, September 24.

CATHOLIC AGITATION.—Roman Catholics are openly urging amendments to State constitutions to remove restrictions against support of sectarian schools out of tax funds. Bishop Thomas J. Toolen, of the Diocese of Mobile, Alabama, says: "By no known principle of justice, and by no reason of sound statesmanship, is it fair to force more than 20,000,000 citizens to maintain a separate system of schools simply because the state insists that its official schools must be nonsectarian."—*Watchman-Examiner*, September 11.

Building a Model Sanctuary

(Continued from page 25)

Transporting the model does not present a problem, as it can be carried in a specially made trunk. This can be put in the back of an automobile, after the cushion in the rear seat has been removed. Or it can be carried on a rack attached to the top of an automobile.

A miniature model to illustrate the sanctuary truths is most effective. It makes a lasting

impression on the hearers, impressing them with the beauty of the original sanctuary, and the resplendent grandeur of the heavenly, where Jesus our High Priest intercedes for man.

✱ ✱ ✱

Musical Sentences Needed

(Continued from page 17)

through the interim between services. In this way, truths may find lodgment, and grow into acceptance of Christ.

You who are poetically minded should study this short, simple, poetic form, and try your hand. You may be surprised in finding this avenue of wider service which will bring new hope and light to many far beyond the limits of any other effort you may make.

There is a place for these musical sentences, or choruses, where they may make a definite, worth-while contribution. In evangelistic efforts, in young people's meetings, in school, home, and campaign, yes, everywhere, these short, poetic, musical thoughts may be used to great advantage to the individual, in and out of the truth.

✱ ✱ ✱

The Pastor and the Home

(Continued from page 15)

BOOKS SUGGESTED FOR FURTHER STUDY

General Principles

"Ministry of Healing," "Education," "Counsels to Teachers, Parents, and Students," "Fundamentals of Christian Education," "Patriarchs and Prophets," "Christ's Object Lessons," Ellen G. White, Pacific Press.

Principles and Methods

THE CHRISTIAN HOME SERIES (See page 39.)

STORYTELLING

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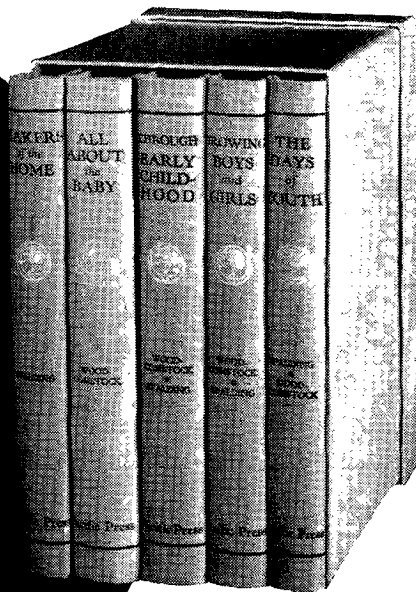
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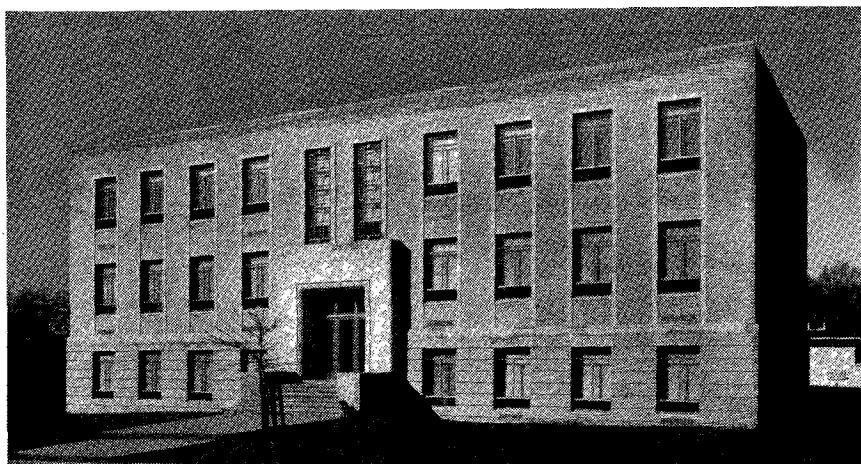
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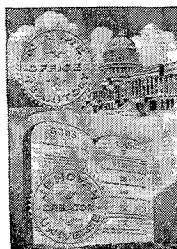
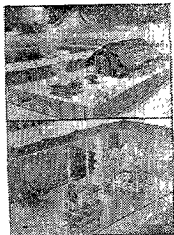
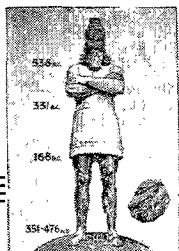
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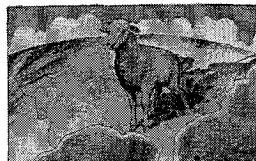
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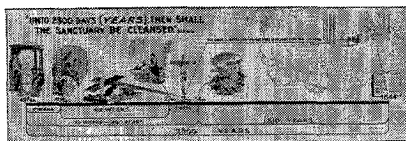
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INVINCIBLE!—Nothing in all the wide world is so powerful, yes, so irresistible, as a divine truth whose time has come. This has ever been so, as prophetic history attests. Thus it was with the apostolic faith at the dawn of the Christian Era. The Son of God Himself started the Christian faith on its way, in the fullness of time. Thus it was, also, with the great Protestant Reformation of the sixteenth century. That, too, was God's movement in God's own appointed time. And thus likewise with the great advent movement of the nineteenth century. God and divine destiny are in this Heaven-timed movement. Despite all the frailties and limitations of its human heralds, it is nevertheless the object of God's supreme solicitude and care. And despite the fury of demons, the hostility of worldlings, and the hatred of truth rejectors concentrated upon it, it will prove invincible against these combined attacks. God's own present truth for today is destined to inevitable triumph, and we with it—if we are only faithful.

DEVITALIZED!—We must beware of devitalized preaching and writing. Smooth, pleasing, well-placed words and impressive phrases are no substitute or compensation for the virile message of God to man, committed into our hands. Read some of our published writings, and you wonder what the relationship is to our message. A Baptist or a Methodist could as well have written them. We should not take the precious space of our periodicals and books, or waste the valuable time of readers and colporteur distributors, to pass out sweet nothings that do not turn sinners from darkness to light, or build up saints in the faith. In emergency times excrescences must go. Let us apply the same principle to our denominational literature production today.

ETHICS!—There are well-defined ethics that govern our mutual relationships in the brotherhood of gospel workers. We are honorbound to safeguard and protect the influence of our ministerial brethren when publicly discussing positions that may differ from our own. Among ourselves, we may properly question one another's positions, as, for example, when in group council or committee we are seeking to reach sound, united conclusions. But these discussional differences we should not parade before the laity, especially in public services. That is decidedly out of place. Such exploitations are, inci-

dentally, nearly always based upon the unethical device of depreciating others' positions, that one's own may be placed in favorable contrast. In any event, we cannot with propriety attack or depreciate our ministering brethren before the laity. Such a procedure brings confusion, and weakens confidence in the ministry.

STRONGHOLDS!—We need to beware lest we become swivel-chair critics of our city evangelists who face gigantic problems in arresting the attention of the indifferent, restless, hostile masses in a world that is drifting farther and farther away from God. Extraordinary men and extraordinary means are imperative to arrest their attention long enough to give God's unpopular message for today. It is easy for those who could not hold a thousand people together for a single hour to criticize those who must bring them back night after night, week after week. To be sure, unworthy, misrepresentative methods and expedients and cheap, sensational sermon titles and presentations, are not to be condoned. But these are exceptional rather than customary. Pray for the men whom God is using to give the message to the great cities of earth—the strongholds of indifference, irreligion, and iniquity.

HOME MISSIONS!—Now, in these days of world upheaval, when our foreign missions are curtailed in great sections of the globe, when missionaries have been withdrawn because of war conditions, is the time to concentrate on the great mission challenge of the American home base. Think of the great number of pagan Indian tribes scattered over the United States. There are more than six hundred thousand North America Indians who need God's message, and who have scarcely been touched. There are millions of foreign-speaking people in our midst. We should begin a great evangelistic effort in their behalf. Some of these converts could go back to their homelands as lay missionaries and lay evangelists, when a respite comes—if it does. Or converted youth could be sent as actual missionary appointees. Let us lift up our eyes, not merely on fields afar, but all about us, on these strangers who are rubbing shoulders with us. Talk not about a setback in missions. This is the time for a great foreign mission drive at home. Let us use our returned missionaries in this great home missions enterprise.

L. E. F.