

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

March, 1944

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NOTES AND NOTICES

Information and Sundry Items

¶ WE ARE a people of prophecy. Our historical rise is a matter of prophecy, both as to time and as to message. Our commission is all out-

lined in prophecy, and the ideology of
FROM THE DEFENSIVE TO THE OFFENSIVE our message has

been given to us in prophecy. The world has lost interest in and understanding of prophecy. Rationalistic scholarship has well-nigh set aside the historical school of interpretation as outmoded and past. It denies that prophecy extends beyond the time of pagan Rome. Fundamentalism is also confused. It has likewise been caught in the Catholic trap of futurism, and has lost the true intent of prophecy. An infidel antichrist yet future, the year-day principle set aside, and curious related theories that have been substituted for sound exposition, make our work more and more difficult. But this only constitutes a challenge. If we fail to keep prophecy ever in the forefront, if we become confused or divided or hesitant here, we shall fail in our commission. We should be known everywhere as the pre-eminent expositors of prophecy today. Our presentations should be more sound, convincing, and effective than any available in the world today—or in the past. We should know the vital history of prophetic interpretation. We should know the origin of the specious interpretations of prophecy, and be able to bring confusion to our opponents who employ them. The hour has come to carry the battle over prophecy from the defensive to the offensive. Our presentations should force these departers from the prophetic faith of the Reformation to the defense of their innovations. We should keep them busy explaining and defending the reason for their abandonment of the clear prophetic platform of the Reformation. This will divert them from attacking our position. We should make them explain why they have adopted Roman Catholic counterinterpretations, originally designed to confuse and confute Protestantism. What a travesty has resulted! We stand on vantage ground today. Let us capitalize our invulnerable position, confuse and divert our enemies, and press the appointed message of the prophecies. This is a marvelous, a thrilling time in which to witness.

¶ THE call to stewardship of the entire life for God, embracing personality and possessions, needs to be rung out from every pulpit. Life is a trust from God which must be accounted for on the same terms of faithfulness with which a banker accounts for funds entrusted to his care. This is true as never before.

¶ NOTIFICATION has just been received of the appointment of Robert M. Whitsett as secretary of the Ministerial Association for the important and growing Inter-American Division. With its large corps of national and native workers, a heavy portion of whom use the Spanish, and an able group of English-reading ministers and administrators, a real challenge is presented for the fostering of greater spiritual power and technical efficiency. Welcome, Pastor Whitsett, and every success in your new opportunity and responsibility. Address all communications pertaining to Ministerial Association matters in the Inter-American Division to Elder Robert M. Whitsett, Apartado 50, General Peraza, Havana, Cuba.

¶ ABOUT a dozen each of bound volumes of MINISTRY for the years 1940 and 1941 are available at the Review and Herald at \$2 each. Back numbers of almost all issues are also available at fifteen cents a copy, as advertised in the January MINISTRY, page 2. We are repeating the offer here because we need space in our files, and we know that many of our workers desire to keep an unbroken file of THE MINISTRY. Here is a real opportunity to obtain missing numbers and complete your files.

¶ TRUTH is a living thing. It may be recorded on the pages of a work or engraven in stone. But it never *lives* in such. It lives only when it is incarnate in men and women who have caught its impulse. It seeks for lives which it may clothe with power, valor, loyalty, and that divine dynamic that changes the timid into the bold, and the craven into the martyr; and when it dwells and works in the human vessel, then truth lives.

¶ It is a misconception of leadership that seeks to do everything itself, howsoever earnestly and energetically it may be attempted. True leadership recognizes and utilizes the abilities and experience of others. It distributes and delegates responsibility. It rallies others around a common opportunity or need. In this way much more is accomplished by the collective energies and resources of a diversified group than by the phenomenal achievements of a single genius.

¶ ATTENTION is called to an excellent series of articles, the first number of which appears on page 32 of this issue of THE MINISTRY (in the Medical Missionary section), entitled, "In the Beginning—HEALTH." This series of seven demonstration talks (on Sunshine, Fresh Air, Water, Food, Rest, Exercise, and Divine Worship) will be of special interest to those engaged in medical missionary work. Medical workers called upon to give health talks, evangelists who use a health feature in their public evangelism, home nursing instructors, and others looking for material, will find this a storehouse of information, and should preserve each number of the series for reference.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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The Prophetic Gift in Action

I. How the Visions Were Given

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

The farther we recede from the time of the active messages of God's appointed spokesman to the advent movement, the greater the tendency to haziness, lack of understanding—and sometimes an actual misunderstanding—of the purpose, method, and scope of these communications to the remnant church. Especially is this true of our younger workers, ministerial and Bible instructor interns, and theological students. Traditions and distorted viewpoints, expanding with the years, struggle for place along with the facts. To help in providing a clear, sound, and true understanding of this gracious provision, thus to foster a greater appreciation and rightful use thereof, this series has been secured from the custodian of the E. G. White documents, including the diaries, letters, and other contemporary writings. Clarifying light is thus focused upon the subject. These articles have been authorized and approved by the board of trustees of the E. G. White Publications, and at the close of the series will be made available in brochure form. We bespeak their careful study.—EDITOR.

EVEN though the tragic fall of our first parents at the beginning separated them from face-to-face converse with their Maker, God did not leave man without means by which He could communicate with him. In order that those who should so choose might intelligently avail themselves of the gracious provisions for their salvation, they must receive instruction, information, and guidance. The methods of communication have been quite varied in their nature, ranging from the audible voice of God in the giving of the law at Sinai, to the Urim and Thummim by which the people might inquire of the Lord. Angels on several occasions have borne Heaven's messages directly to individuals; at times God has given dreams to warn of impending danger; and all through the centuries the voices of the prophets have been heard. "By dreams, by Urim, or by prophets. . . . These were God's own appointed mediums of communication."—*Patriarchs and Prophets* (ed. 1890), p. 683.

Of these several means of communication employed by the Lord, the most common and widely

used was that of the prophet. To Israel, God Himself declared His intention in simple language: "If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6. Information, instruction, and direction were to be revealed to the prophet, which he in turn would impart to the people. The process by which the prophet received the divine message was not through face-to-face converse with God, nor on the other hand was it merely through impressions or strong feelings; but it was through a definite, divinely chosen process, designated as "visions."

The Word of God abounds in references to visions, but rarely do we find a description of just what took place in connection with their reception. In the writings of Mrs. E. G. White there are also numerous references to visions, yet rarely did she speak of the circumstances of the visions.

"IN DIVERS MANNERS."—It seems clear that no one set of facts can be related as constituting an invariable description of the circumstances connected with the visions given to God's prophets. Nor can any one rule be formulated by which we may determine the manner in which the light of divine origin was imparted to God's messengers, to be given in turn by them to others. Not a few, having read or heard a vivid description of the physical phenomena accompanying certain of the visions, have assumed that all were given in the same manner. A study of the question reveals that "God, who at sundry times and in divers manners spake in time past . . . by the prophets" (Heb. 1:1), did not alter His methods in speaking to the remnant church through His chosen messenger for the last days.

As it is the purpose of this and succeeding articles in this series to deal particularly with

the manifestation of the prophetic gift in the Seventh-day Adventist, or remnant, Church, the Scripture record will only occasionally be cited, and reference, in the main, will be confined to the experience of Mrs. E. G. White. We shall use such of her statements as seem to draw the curtain back and reveal, almost always in a casual or incidental way, the elements which, when pieced together, form an illuminating composite picture, instructive and helpful both in its detail and in its larger, over-all aspects. This E. G. White witness will be supplemented by the testimony of close associates, who have spoken of certain important features scarcely ever referred to by Mrs. White herself.

Circumstances of the Visions

While the work of one who claims to speak for God must meet the sure tests of the Word of God—"by their fruits ye shall know them," "to the law and to the testimony," the fulfillment of the prediction, etc.—yet the circumstances of the visions invariably constitute a point of interest in connection with the manifestation of the gift of prophecy. While such do not rightfully form a test, the circumstances of some of the visions did indeed supply confirmatory evidence of great weight. We might divide these manifestations into three general groups:

1. Visions given in public, and accompanied by the marked physical phenomena.
2. Visions given during the hours of the night, often referred to as prophetic dreams.
3. Visions given during periods of prayer or writing, unaccompanied by physical phenomena.

Without placing undue stress on the physical phenomena which at times accompanied the visions, it is proper that we should examine this factor, which to eyewitnesses in our pioneer days constituted convincing testimony as one part of a body of evidences. Very feelingly, as she addressed an Australian audience, Mrs. White spoke of the time when, in December, 1844, the "gleams of the glory of God" first came to her:

"They thought that I was dead, and there they watched and cried and prayed so long, but to me it was heaven, it was life, and then the world was spread out before me and I saw darkness like the pall of death.

"What did it mean? I could see no light. Then I saw a little glimmer of light and then another, and these lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ. . . .

"I never thought that I should come to the world again. When my breath came again to my body, I could not hear anything. Everything was dark. The light and glory that my eyes had rested upon had eclipsed the light and thus it was for many hours. Then gradually I began to recognize the light, and I asked where I was.

"You are right here in my house," said the owner of the house.

"What, here? I here? Do you not know about it? Then it all came back to me. Is this to be my home? Have I come here again? Oh the weight and the burden which came upon my soul."—*E. G. White MS. 16, 1894.*

The Account of Eyewitnesses

Quite naturally those who personally witnessed the visions which were accompanied by physical phenomena observed very carefully what took place. While at times there was a slight variation in the circumstances, yet in their general features they were quite uniform. The utmost freedom was extended to those present to examine Mrs. White, and at times physicians were called for a more thorough and critical examination. Mrs. Martha Amadon, whose father and husband were both pioneer workers, and who for many years was a neighbor and close associate of Mrs. White, sums up the circumstances of a number of visions which she personally witnessed. Her account, which follows, is similar to many other accounts which are a matter of record:

"As one who has frequently observed her in vision, knowing the company of people usually present, all deeply observant and believers in her exercises, I have often wondered why a more vivid description of the scenes which transpired has not been given.

"In vision her eyes were open. There was no breath, but there were graceful movements of the shoulders, arms, and hands expressive of what she saw. It was impossible for anyone else to move her hands or arms. She often uttered words singly, and sometimes sentences which expressed to those about her the nature of the view she was having, either of heaven or of earth.

"Her first word in vision was 'Glory,' sounding at first close by, and then dying away in the distance, seemingly far away. This was sometimes repeated. . . .

"There was never an excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene, sometimes lasting an hour. . . .

"When the vision was ended, and she lost sight of the heavenly light, as it were, coming back to the earth once more, she would exclaim with a long-drawn sigh, as she took her first natural breath, 'D-a-r-k.' She was then limp and strengthless."—*Martha Amadon, Notebook Leaflets, Miscellaneous Leaflet No. 2, Mrs. E. G. White in Vision.*

Of her condition while in vision, James White wrote in 1868:

"1. She is utterly unconscious of everything transpiring around her, as has been proved by the most rigid tests, but views herself as removed from this world, and in the presence of heavenly beings.

"2. She does not breathe. During the entire period of her continuance in vision, which has at different times ranged from fifteen minutes to three hours, there is no breath, as has been repeatedly proved by pressing upon the chest, and by closing the mouth and nostrils.

"3. Immediately on entering vision, her muscles become rigid, and joints fixed, so far as any external force can influence them. At the same time her movements and gestures, which are frequent, are free and graceful, and cannot be hindered nor controlled by the strongest person.

"4. On coming out of vision, whether in the daytime or a well-lighted room at night, all is total darkness. Her power to distinguish even the most brilliant objects, held within a few inches of the eyes, returns but gradually. . . .

"She has probably had, during the past twenty-three years, between one and two hundred visions. These have been given under almost every variety of circumstances, yet maintaining a wonderful similarity."—*James White, Life Incidents, p. 272, Battle Creek, Michigan, 1868.*

The Testimony Summarized

From the many eyewitness accounts available we build the following summary:*

1. Immediately preceding a vision, there was a deep sensing of the presence of God both by Mrs. White and by others in the room.

2. As the vision began, Mrs. White uttered an exclamation of "Glory!" or "Glory to God!" at times repeated.

3. There was a loss of physical strength.

4. Supernatural strength was then apparent.

5. There was no breathing, but the heartbeat continued normally, and the color in the cheeks was natural. The most critical tests failed to reveal any disturbance of the circulatory system.

6. Occasionally there would be exclamations indicative of the scene being presented.

7. The eyes were open, not with a vacant stare, but as if she were intently watching something.

8. The position might vary. At times she was seated; at times reclining; at times she walked about the room and made graceful gestures as she spoke of matters presented.

9. There was an absolute unconsciousness of what was occurring about her. She neither saw, heard, felt, nor perceived in any way the immediate surroundings or happenings.

10. The close of the vision was indicated by a deep inhalation, followed in about a minute by another, and very soon natural breathing was resumed.

11. Immediately after the vision all seemed very dark.

12. Within a short time natural strength and abilities were regained.

The experience of the visions never weakened or debilitated Mrs. White. They were usually followed by increased natural strength and improved health.

Place of Physical Phenomena

A logical question arises as to why the visions were so often given in this way. One might reason, Are not the great tests of the prophet set forth in the Word of God sufficient? The answer is found in a thoughtful analysis of the situation. Here was a maiden of barely seventeen years claiming that she had been instructed of God. She had been favored with revelations, she asserted, and had a message of divine origin for the people. Eventually the great test, "by their fruits ye shall know them," would determine the validity of her claims.

As we look back today, we see Mrs. White's claim that she was the recipient of light divinely imparted by God tested by the Word of God; we view a voluminous body of writings

on many subjects, but with a perfect unity stretching from the earliest to the last; we witness the fruit in the lives of those who consistently endeavor to follow the counsel given; we see in the development and conduct of the work of the remnant church the guidance of these messages. Also, we have witnessed and are today witnessing the fulfillment of predictions recorded many decades ago. From our perspective today, we see many incontrovertible evidences which form a sound basis for belief.

But, back in the beginning days, before there was time or opportunity for the development of fruit, convincing evidences were given to those who must at the time judge as to the messages presented. Were they of God? Much depended upon the answer. The very manner in which the visions were given was one strong evidence, among many, which settled the matter in the minds of most eyewitnesses. The primary value of such testimony was, no doubt, in the aid that it gave to those who must at the outset evaluate the claims of the one who spoke for God before there was full opportunity for the application of the sure tests of the Word of God.

On one occasion, when Mrs. White wrote of her condition while in vision, she declared: "These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the Spirit of prophecy."—*Review and Herald*, June 14, 1906.

Visions Received at Night

In the Ellen G. White writings, expressions of this character are frequent: "In the visions of the night some things were clearly presented before me"; or "In the night season the Lord gave me instruction." All through her experience, and more particularly in the later years of her life, the visions were frequently given during the hours of the night, while the mind was at rest and entirely severed from circumstances and influences about her. Questions may arise concerning the relationship between a prophetic dream, or night vision, and an ordinary dream. Of this Mrs. White wrote in 1868:

"There are many dreams arising from the common things of life, with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the Word of God with visions, and are as truly the fruits of the Spirit of prophecy as visions. Such dreams, taking into the account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness."—*Testimonies for the Church*, Vol. V, p. 658.

At one time Mrs. White's son, W. C. White, made this inquiry of her: "Mother, you often speak of matters being revealed to you in the night season. You speak of dreams in which light comes to you. We all have dreams. How do you know that God is speaking to you in the dreams of which you so frequently speak?"

*NOTE.—For reference to statements from the Scripture record in which mention is made of visions accompanied by similar phenomena, see Dan. 10:7-10, 16-19; Num. 24:3, 4, 16.

"Because," she answered, "the same angel messenger stands by my side instructing me in the visions of the night, as stands beside me instructing me in the visions of the day." The heavenly being referred to was at other times spoken of as "the angel," "my guide," "my instructor," "the young man," etc.

Thus we can see clearly that there was no confusion in the prophet's mind, no question as to the revelation which came during the hours of the night while the mind was at rest; for the very circumstances in connection with it made it clear that it was instruction from God. And it may well be said that the prophetic dream is on the same plane and is of equal importance with the prophetic vision. One authority has written of this:

"It does not seem possible to draw any very precise distinction between the prophetic 'dream' and the prophetic 'vision.' In the case of Abraham (Gen. 15:1) and of Daniel (Dan. 7:1), they seem to melt into each other."—*M'Clintock and Strong, Cyclopaedia, Vol. VIII, art. "Prophet," p. 646.*

Visions While Praying or Writing

While the two types of visions already mentioned were the most common in the experience of Mrs. White, the revelations to her were by no means limited to these two. Not infrequently visions unaccompanied by physical phenomena were given while she was writing, speaking, or praying, either in private or in public. At such times the immediate surroundings seemed to be shut out while matters were presented to her in revelation. One outstanding instance of this character was in connection with the Minnesota camp meeting of 1870. W. C. White, who was present, gives the following account:

"Father and mother were carrying a heavy burden in behalf of the ministry who had been working in that State. On Sunday morning they undertook to conduct a revival service. Father spoke for a few minutes, but with little freedom. Then after mother had spoken briefly, they asked the congregation to kneel in prayer. Father offered a labored, sorrowful prayer, then mother began to implore for light and freedom. After she had prayed for about two minutes she stopped. There was silence long enough to count to forty or fifty, about half a minute.

"I was kneeling with the congregation, and I turned to see what was the occasion for the silence. Just then she burst forth in prayer. Her voice was melodious, and triumphant, and the remainder of her prayer greatly moved the people present.

"During the period of silence, a revelation was given her regarding conditions in the Minnesota Conference, also conditions regarding the work in Battle Creek, also regarding other matters of general interest in the cause. Following the camp meeting, father and mother found retirement at the home of one of our brethren. Mother wrote diligently for about two weeks, in recording what had been shown to her during the half minute of pause in her prayer."—*W. C. White in Lecture at Advanced Bible School, 1936. (White Publications Document File No. 696.)*

References to visions during prayer are quite common in the E. G. White writings. Here is one: "While engaged in earnest prayer, I was lost to everything around me; the room was filled with light, and I was bearing a message

to an assembly that seemed to be the General Conference."—*Testimonies to Ministers, p. 461.*

It is clear that the mind of the prophet, during vision, must be entirely freed from surrounding circumstances or influences. It was of little consequence whether this was accomplished through the loss of ordinary consciousness during the hours of wakefulness, or whether the revelations were given during the hours of the night when the mind was free and at rest. In either case God spoke, the mind was enlightened, the agent was entrusted with important messages to communicate to the church and the world. The varying circumstances of the visions created no degrees of quality of the revelations imparted.

The Length of the Visions

While some of the visions were very extended in their nature, at times lasting more than an hour, and on one occasion four hours, there were other times when the visions were very brief in duration—only a few minutes, or in some cases, seconds. There were times when there was an almost instantaneous flashlight view given of certain situations or conditions. At such times the vision usually related to only one subject or one phase of a subject, while the longer views might take in many, many subjects, or deal with events occurring over a long period of time. The visions of the early years were more comprehensive in their content, longer in duration, and less frequent. In later years, they were more frequent but often limited in scope.

Thus it may be seen that "at sundry times and in divers manners" God spoke to Ellen White as He did to the prophets in "time past."

[Other articles in this series will follow in subsequent numbers of THE MINISTRY.—EDITOR.]

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EVERY EYE ON THE PREACHER.—"The evangelist, above everyone else, must guard his life with jealous care. He is engaged in most delicate work. He is making almost audacious claims. He is leading a frontal attack on the citadel of sin. He is entrusted with the most arduous position in the line of battle. There are foes against him, and there are enemies within his own camp. It is perhaps true that the eyes of the whole world are upon him, more than on any other Christian worker. Every detail of his life—his salary, his private habits, his domestic relationships, his attitude toward women and girls, his good manners or vulgarities, the hotel he stays at, the books he reads (or does not read)—forms the topic of private or public discussion, and he may rest assured that long after he is dead, he will be held up as an example of a real soul winner or an adventurer."—*Lionel B. Fletcher, Effective Evangelism, pp. 66, 67.*

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Preparing the Candidate for Baptism

By MARY E. WALSH, Bible Instructor,
Columbia Union Conference

THE Lord has made baptism an outward sign of entrance into His church. Before man can find a home in the church, he must comply with this ordinance, which is also a prerequisite for entrance to the kingdom of heaven. (John 3:5; Mark 14:16.)

Proper instruction should be given to the one who is to enter into this sacred rite. If this is neglected, a great injustice is wrought not only against the candidate but against the church which he is to join. The Saviour gave very specific counsel as to what should precede baptism: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

To teach means to instruct. We are not left to our own conjecturing as to what should be taught the one preparing for baptism. The instruction is, "Teaching them to observe all things whatsoever I have commanded you." The candidate may be conversant with all points of truth, but still he may not be eligible for church membership. It is important not only that the candidate *know* the standards, but that he *observe*, or literally carry out "all things" which Christ has commanded.

Let us consider some of the "all things" which Christ commanded and which must be taught the one preparing for baptism. Of course, we shall present our distinctive doctrinal truths, such as the second coming of Christ, proper observance of the Sabbath, the state of the dead, the sanctuary, the 2300 days, the investigative judgment, and the mark of the beast. Yet if we fail to give proper instruction on such subjects as the Spirit of prophecy, the ordinance of humility, amusements, novel reading, dancing, card playing, and health reform, we have not produced a finished product. Some feel that to cover all these points is a protracted process, and consequently the rite of baptism is administered before the candidate is fully prepared. But we must ever remember that it is quality and not quantity that God wants.

It is recorded of John the Baptist that when he saw "many" of a certain class of people who came to be baptized, he refused them the rite, and added, "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham for our father."

As John's ax of truth and standards of righteousness cut to the core of the unregenerated life, so the ax of the advent message, when given, will produce similar results. Until the fruits of repentance are made manifest, we, like John, should refuse the applicant baptism.

Speaking of baptism, the messenger of the Lord says: "Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. . . . There should be no undue haste to receive the ordinance."—*Testimonies, Vol. VI, p. 93*. It is unfair to admit a person into the church without first instructing and informing him regarding the standards we hold as a people. We may rest assured that it will not be long before some good brother or sister, in a most abrupt manner, will inform the newly admitted member that Sister White is our prophetess and that it is wrong to drink tea and coffee. One can imagine the new member's reaction when thus accosted. A situation like this greatly militates against the church, as many of the weaker members may be led to believe that the standards are not so important after all.

"The very first experience should be right." "Give them Bible readings, converse and pray with them, and plainly show the claims of the Lord upon them. Read to them the teaching of the Bible in regard to conversion. Show what is the fruit of conversion, the evidence that they love God. Show that true conversion is a change of heart, of thoughts and purposes. Evil habits are to be given up." "There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them."—*Id., pp. 92, 95, 91*.

I have found in my experience that it is much easier to get candidates for baptism to conform to the standards *before* taking the final step in baptism than it is to get them to conform after they are once admitted. As workers we should be able to say with the apostle Paul, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

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❏ EVERY formula which expresses a law of nature is a hymn of praise to God.—*Mariah Mitchell*.

Outlines for Bible Studies

Prophetic Gift in the Church—No. 2

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

- I. Spiritual gifts given to the church by Christ at His ascension. Eph. 4:4-8.
 1. These gifts under the control of the Holy Spirit. 1 Cor. 12:8, 11.
 2. They benefit each member in the church. 1 Cor. 12:7.
 3. The gifts bring unity to the church as a whole. Eph. 4:12, 13; 1 Cor. 12:25.
 4. Gifts remain in the church until it reaches perfection and is ready for translation. Eph. 4:12, 13.
 5. Gift of prophecy in the remnant church. Rev. 12:17; 19:10.
 6. Gift of prophecy second in order. 1 Cor. 12:28.
- II. God's use of prophets.
 1. He speaks through them. Heb. 1:1.
 2. Revelations through dreams and visions. Num. 12:6.
 3. Prophet God's mouthpiece, to deliver His message to the church. Deut. 18:15-22.
 4. Reception or rejection of prophet's message means life or death. Eze. 3:17-19.
- III. The work of a true prophet.
 1. To guide. 1 Sam. 9:6, 19, 20; Acts 13:1-4.
 2. To instruct in the things of God. 2 Kings 22:8-17.
 3. To reprove of sin and wrong-doing. 2 Sam. 24:11-15; Matt. 14:1-10.
 4. To give warning. Jer. 26:1-15; Acts 21:10-14.
- IV. The tests * of a true prophet.
 1. Known by fruits. A godly life. Matt. 7:15-20.
 2. Conscious of a divine call. Isa. 6:1-10; Jer. 1:5-10; Amos 7:14, 15.
 3. Messages in harmony with the Word. Isa. 8:19, 20.

* I do not touch on physical manifestations in the tests of a true prophet. The other evidences are more important and far safer. When a person gives himself over to evil influences, there is no end to the physical manifestations which Satan can produce. These other proofs must carry over a period of years, and are not so easily imitated.

Seventh-day Adventists believe that God called Ellen G. Harmon (later Mrs. James White) to be His messenger, and that He bestowed upon her the prophetic gift at the time He revealed to the church the last message of mercy to a dying world as found in Revelation 14:6-12. This message is world wide in its extent, and the gift of prophecy was necessary for divine guidance of the church in the accomplishment of its stupendous task.

4. Predictions will come true. Deut. 18:20-22.
- V. Have the life and work of Ellen G. White measured up to the test of a true prophet?
 1. Her life testifies to the claim as witnessed by the following:
 - a. As witnessed by a friend. *Abiding Gift of Prophecy*, by Daniells, pp. 363-368.
 - b. As witnessed by an enemy. *The Spirit of Prophecy in the Advent Movement*, by Spicer, p. 127.
 - c. As witnessed by a world observer. *Id.*, p. 26.
 2. Conscious of the fact that she was called of God. *Testimonies*, Vol. I, p. 62; Vol. V, p. 667.
 3. Her writings are in harmony with the Word of God. *The Great Controversy*, pp. 595, 598, 599; *Testimonies*, Vol. V, pp. 663-665.
 4. Her predictions have come true.
 - a. Publishing work. *Divine Predictions Fulfilled*, by F. C. Gilbert, pp. 110, 114, 119, 120.
 - b. Sevenfold prophecy. *Id.*, pp. 377, 378.
 - c. Looking ahead. *Id.*, pp. 251-255.
 - d. For many other predictions fulfilled see *The Abiding Gift of Prophecy*, chapters 28-32.
- VI. Blessings have attended the church as it has given heed to the messages from God through His prophets in all ages. 2 Chron. 20:20.

Making Friends for the Truth

THIS truth is a great magnet drawing to itself all the children of truth. Truth seeking is a progressive experience, the progress of which is too often dependent upon other experiences in the lives of those with whom we study the Bible. Our mission is to teach truth from the Scriptures, and Christ is the central figure of the Word. We may feel a great responsibility to give men and women this message, but teaching them how to find the truth in Christ must also bring them to the Source of all truth, if they are really sincere.

The enemy has hedged in our way to spread this truth by means of deep-seated prejudice, doubt, and unconcern. Our peculiar doctrines are bound to be unpopular, but we need not apologize for them. We are aware that we are constantly cutting across men's paths by teaching truth. Only a sound conviction of what really is truth causes the teacher to press ahead with unflinching ardor to tell its message to all men. It is not denominationalism that drives us ahead with our unpopular cause, for Seventh-day Adventism, as such, cannot save. Jesus Himself, the saving Truth, has challenged us to teach all things that He has commanded us.

While there is an urge and a holy drive to truth teaching, the heart of the soul winner must be filled with deep interest in lost humanity. To make an appeal for the truth which we wish to unfold, we must know human nature. Again, we must train ourselves to make our appeal to hearts in a manner that will win men and women.

First, we must surrender to God our personalities, so that we may become winsome for the message, for long before a soul is convinced of the beauty of the Scriptures and their authority, he may be charmed by the earnest and holy ways of the agent through whom the Scriptures are revealed. Next, to transfer this attraction so that it is deeply centered in Christ is another holy technique. Then to rivet that devotion to the structure of truth of the advent message is a sublime accomplishment.

Truth teaching does not make the same progress in all lives. The fault is not always with the teacher; it is more often with the seeker who may not be ready to surrender everything for Christ's sake, at least not at that moment. The human teacher cannot hope to do the work that the Holy Spirit Himself is not successful in accomplishing in the inquirer's life because of sin standing in the way. Too often men choose the hard course of disappointment and sorrow before they completely surrender to the demands of Bible truth. We wish it might be otherwise, but the long history of the human race and the examples of Scripture reveal that this is true.

There is, however, an experience in our truth-teaching work which we can well afford to watch—that of avoiding hard climaxes which sever us forever from those we have tried to reach with our message, but who have not yet responded to all our appeals. Some workers feel that they have not done their duty for the message unless they have brought about in the inquiring individual's experience an abrupt decision for the message or a sudden turning away from it. When those who study the Bible with them will not accept the points presented at the planned-for time, then these workers feel that they are through with them in every sense of the word. But this is a mistake we should avoid.

While we will be greatly saddened by the fact that some people, with whom we may have been carefully studying, do not take their stand, and while we may have tried in every human way possible to impress them with the urgency of such a course, our interest in them must not cease. We may not be able to continue our former studies with the same regularity because our labors may be needed elsewhere; yet we should make provision to follow up every ray of interest, letting all men know that we are truly interested in their souls. We simply cannot leave them to their condemnation when it is our sole business to save them for Christ.

We can personally point to a number of very remarkable experiences when souls with whom we had studied and labored years ago eventually took their stand and declared that the truth previously studied had burned its way into their lives. The final decision may have come through another worker's effort, when the gospel net was again cast in their community. The Holy Spirit was calling and calling through the years; and later, circumstances they were not at all conscious of at the time led them to take their full stand. Perhaps no one had recently studied the Bible with them, but this was not necessary. Long ago they had been convinced of the truth. Back of such experiences may be the history of someone's noble Christian effort, or a genuine friendly spirit that would not let them go through those long years until their hearts were won for this message. This is Christian love and genuine soul winning!

Why is it that some people are truly loved by saints and sinners alike, while others do not kindle a spirit of love? Why is it that some workers, without at any time sacrificing one principle of truth, are welcomed even by those who have not yet seen it necessary to accept our message? We observe how such workers vibrate cheer and Christian fellowship, even among those who cannot agree with them on doctrine. They are the ones who cause men everywhere to speak highly of Seventh-day Adventists. It is definitely a talent God lends them to help His church in her difficult and unpopular cause, for it is these very souls that break down the cold walls of prejudice which so often divide the various Christian camps.

The whole question must lead us all to find the more perfect way to the hearts of our fellow men with this truth—the path of Christian love. An unfavorable observer once remarked in our presence that Seventh-day Adventists would never need to face in the judgment their neglect to tell other people what was what! They might, however, be found guilty of not revealing the more gracious way to live with their neighbors after these people could not agree with them in their religious views. This is indeed something to think about! But it is not the usual experience. Only the other day someone else remarked to us, "My dearest neighbor is a Seventh-day Adventist. We truly enjoy Christian fellowship together even though we cannot see alike in every point of religion. I believe in my very soul that she will someday win me to her lovely way of life." As instructors in this precious truth, let us learn more and more to present it in the friendly, loving spirit that will win its way not only to the mind, but also to the heart.

L. C. K.

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☞ 'Tis better to be brief than tedious.—*Shakespeare*.

THE BOOK SHELF

Books, Reviews, and Discussions

Book Reviews

Some Hints for Fruitful Bible Study,* Charles A. Finney, Zondervan, Grand Rapids, Michigan, 1942, 27 pages, 25 cents.

The notable Charles Finney needs no introduction to our ministers, I am sure. These "Hints" were prepared by Mr. Finney about a hundred years ago, and used in connection with courses of lectures to theological students. The little booklet has only twenty-seven pages, but into those few pages are packed many useful suggestions regarding Bible study, and some fundamental principles concerning the interpretation of the Scriptures. The few minutes consumed in studying this little publication will be well spent.

T. J. MICHAEL. [Associate Secretary
of the General Conference.]

Case Work in Preaching,* Ezra Rhoades, Revell, New York City, 1942, 159 pages, \$1.25.

This is a compilation of "letters of a friendly teacher to his inquirers in the ministry." It is a book full of kindly criticism of common faults, including personal appearance, voice, gesture, sermon preparation, message, grammar, consecration, forcefulness, etc. Every minister possesses some faults, and a quiet, candid reading of the book, with a prayerful consideration of the questions for self-examination, cannot fail to benefit anyone who desires to grow.

Doctor Rhoades unquestionably understands a pastor's problems, and appeals to all his brethren in the ministry to review and pursue the study of homiletics. If one is not afraid of facing his own personal faults, frankly stated, and if he will discipline himself as required, this book will become a valued treasure in his library.

AINSLEY BLAIR.

[Evangelist, Nova Scotia.]

George Washington Carver,* Basil Miller, Zondervan, Grand Rapids, Michigan, 1943, 166 pages, \$1.50.

As we read the story of the life and achievements of George Washington Carver, we glimpse a little fuller the meaning of the statement of Mrs. E. G. White in which she said, "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

George Carver was born in slavery. He never knew the face of his mother or the date of his

birth. The hurdles he had to surmount through life were many and high. Yet when he died it was said of him:

"The world owed him a debt of gratitude which time cannot pay. When his frail body was laid to rest in the gentle bosom of Mother Earth, deep in the South, under the shade of the Tuskegee trees he loved, the nation's leaders vied in doing him honor. No cradle marked his beginning; yet his casket bore a floral wreath furnished by the wife of America's wealthiest captain of industry. His death so rang the muted bell of sorrow throughout our land that President Franklin D. Roosevelt wired the institute to which he rightly brought fame: 'The world of science has lost one of its most eminent figures, and the race from which he sprang an outstanding member in the passing of Doctor Carver.'

"All mankind is beneficiary of his discoveries in the field of agricultural chemistry. The things which he achieved in the face of early handicaps will for all time afford an inspiration to youth everywhere."

J. L. TUCKER. [Radio Evangelist,
Northern California Conference.]

Christian Answers to War Questions,* Hampton Adams, Revell, New York City, 1943, 96 pages, \$1.

To the minister who is endeavoring to keep abreast of current thinking on war questions, this will be a valuable book. It is one of a rapidly growing number of contributions on this subject.

C. B. HAYNES. [General
Secretary, War Service Commission.]

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The Fields Are Calling

By FRANCIS M. BURG

SAY not, "Three months till harvest time."
No more delay; forth to the field.
To you the whitened harvest calls,
"Haste, reaper, haste; your sickle wield."

Far-flung the field, and all too few
The men who toil to gather in
The ripened grain, the golden sheaves—
God's harvest from the fields of sin.

All ye who now stand idly by
And see the fainting toilers fall,
No more delay; haste to the fields;
Heed ye at once this last-hour call.

O glad will be the harvest home
When reapers bring their sheaves of gold,
And hear the "well done" and "enter thou
Into thy rest and joys untold."

Toil on, then, till the work is done—
Till every sheaf is gathered in;
Then wide will ope the gates of home
Where 'waits eternal rest within.

College Place, Washington.

* Elective, 1944 Ministerial Reading Course.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

Ancient Jewish Calendar Construction—No. 1

By GRACE EDITH AMADON, *Research Worker, Takoma Park, Maryland*

IN THE study on the ancient Passover date in the February MINISTRY, attention was called to the statement by Aristobulus that the fourteenth day of the first Jewish month always followed the evening when the moon rose full at sunset.¹ That the earth's satellite rises full at sunset, about the middle of each lunation, is commonly known; but that this astronomical event could occur always on the same Jewish date requires more explanation than at first appears from the original text of the commentary of Aristobulus. For it involves the astronomical premise that the Passover moon had to be caught full, as observed from one particular geographical position only, if its date were to be constant and its relation to the festal sacrifice were always to be the same. Deuteronomic law early provided for exactly such a place with respect to the paschal offering, and it was described as a place "which the Lord Thy God shall choose to place His name in."

"Thou mayest not sacrifice the Passover within any of thy gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." Deut. 16:5, 6.

Jerusalem the Appointed Place

These specifications are very precise, and when carefully analyzed, they will be seen to represent the important relation that existed between the Passover date and the calendar moon. Moreover, in connection with them (1) the sickle was first put to the barleycorn each year (Deut. 16:9); (2) a handful of ripe barley was waved by the priest on a certain date, called "the morrow after the sabbath" (Lev. 23:11); and (3) on the fiftieth day after this day of the wave sheaf—inclusive of both days—the one-day feast of Pentecost was appointed by law. (Lev. 23:15, 16.)² In these instructions we have calculation pure and simple—one that is based upon a particular latitude and longitude, that is, the Holy City where God ultimately chose to place His name.

In ancient times, when the occupied territory of the earth was small, the question of a primary meridian could not have greatly complicated the calendar problem. For the people of Israel, however, several millenniums before nav-

igation and discovery forced a prime meridian and its calendar line,³ divine law had been very explicit with regard to the exact place where the moon's phases and dates were to be taken account of. And even before a permanent place had been found for the ark of God, and the temple had been built, David had appointed the tribe of Issachar in command of the Jewish year. They were men "that had understanding of the times," or *years* (1 Chron. 12:32), similar to the wise men of Ahasuerus (Esther 1:13), and in Jewish history they are always spoken of as astronomers.⁴ Moreover, previous to David's administration, we find double dates for the new moon in Israelite practice. (1 Sam. 20:24, 27.) This fact is good evidence that it was anciently known that the local phases of the moon are dated earlier and earlier as the earth revolves eastward. Hence the double new moon date was but an attempt to accommodate the festal ceremonies to the communities scattered abroad—a later lunar date in the east than in the west, paradoxical though it may seem.

In addition, from the time of the earliest itineraries by a missionary people, it must have been discovered that the moon's first appearance after the conjunction commonly depends not only upon the geographical latitude but also upon the longitude of an observer—that frequently the new moon may not be seen in a certain place, but yet may be seen in another place not far to the west. Again, it may be seen in both places at once.

Double Date—Both Solar and Lunar

Had Aristobulus lived in the twentieth century, when he could have been in touch with the whole world through radio, cable, or telephone, it would have been revealed to him that civilization has not given a preference to a universal standard day; but instead, after centuries of argument, navigation accepted a standard solar meridian.⁵ By this convention both a western solar date and an eastern solar date are in progress as the earth turns round, the Asiatic, or eastern, date being one day in advance of the American, or western, date.

It can similarly be stated that ancient lunar dates have had a like rule of correspondence to the revolution of the earth—that no univer-

sal standard day of the moon has kept pace with the earth's twenty-four-hour motion, but that, instead, lunar calendars also became involved with an eastern and western date. We know that this is true on account of the double-dated new moons, as mentioned in Samuel. Jewish history also records a diversity of lunar dates being operative in various parts of the world.⁶ Ultimately these double new moon days became a fixed feature in the Reformed Jewish calendar. The farther west Jewish civilization advanced, the greater the necessity for the double moon dates. They always occur at the end of every thirty-day month—one new moon sabbath for the old month, and a second new moon sabbath for the new month.⁷

The first was originally called *tricesima sabbata*, signifying a "thirtieth-day" new moon festival, while the second was called *Rosh Hodesh*, as usual, and marked the actual beginning of the new month. This Jewish calendar sabbath was well known to ancient Gentile writers, and is referred to by Horace in his *Ninth Satire*, which represents the poet conversing with his friend Fuscus Aristius about this Jewish custom.⁸ It is an episode that becomes an additional witness to the ancient methods of calculation. Those in charge of the calendar had to know just when the thirty-day months would occur, for frequently *tricesima sabbata* had to be celebrated before the new moon crescent was seen. Once the people cried, "*Mekudash, Mekudash, sanctificata est, sanctificata est,*" insisting that the crescent had been seen and that the new moon day should be sanctified; whereupon Rabbi Simeon, son of Gamaliel, replied that according to the calculation of the synagogue, the new moon must be designated on the next day.⁹

The Astronomical Council

Under the second temple—from Ezra to 70 A. D.—the time finally came that the new year was appointed by a judiciary act which was preceded by the hearing of witnesses. According to Schwarz, it is probable that the Great Synagogue established this custom that the new moons—at least of Nisan and Tishri—should be confirmed by observation and the deposition of credible witnesses.¹⁰ It became the duty of every Israelite to inform the Jewish court personally if he had seen the new moon. He might even override the Sabbath; and no matter how many witnesses were called before the Sanhedrin, every testimony was heard. On the contrary, no final result was ever to be made public, and for this reason only men who were reticent and trustworthy were summoned.¹¹

The patriarch who presided over the astronomical council had to know whether the witnesses gave a correct report of the moon's position. He must be able to calculate in advance with great precision the direct visibility of the

the crescent.¹² Sidersky, citing Albiruni, insists that these calculations had been in use since the second century B. C., and that probably they go back much earlier in point of time.¹³ Zuckermann maintains that the formalities of the ancient tribunal were used merely to confirm the astronomical calculations, and above all, to surround with mystery the deliberation of the council behind closed doors.¹⁴

In any event, it is most important to know that in New Testament times the Jewish people had an established institution of their own for regulating their form of lunar year; and that it was presided over by patriarchs who were well informed and well trained in calendar science. Furthermore, the early testimony of Claudius Apollinaris and other Quartodecimans,¹⁵ the later witness of the Karaites,¹⁶ and the medieval calendar controversy between the Jews of Jerusalem and Babylon,¹⁷ definitely demonstrate that a change in the ancient feast laws of Moses could not have occurred without polemics.

As to the period of reform of the ancient Jewish calendar, Sidersky has pointed out that after the long period of Roman persecution, during which the Jews could scarcely announce their feast dates, the correction of the calculated conjunction which started the Jewish year would necessarily have to be checked with a solar eclipse occurring at the beginning of Nisan. He has shown that, in the period from 10 B. C. to 550 A. D., only one solar eclipse took place near the 1st of Nisan that could have been seen in Western Asia;¹⁸ namely, that of April 2, 219 A. D., as recorded by Ginzel and Oppolzer.¹⁹ In this same year the Jewish Academy at Sura was established, with 1,200 students in attendance. At Nehardea, Mar-Samuel was working on calendar reform.²⁰ Jewish sources do not insist upon any calendar reform before this time. Josephus is very clear on this point and says:

"And how firmly we have given credit to these books of our own nation is evident by what we do: for during so many ages as have already passed, no one hath been so bold as either to add anything to them, or to take anything from them, or to make any change in them."²¹

There is also additional proof in recent inscriptions from the Greco-Syrian city, Dura-Europus, which show that traditional intercalation was still in force as late as 31 A. D.²² Since the succession of lunar months was the same as usual in the crucifixion period,²³ it is equally conclusive that the beginning of the year, which was governed by the reports of the moon witnesses, was permanently established under the Second Temple at least. We have proof of this in the Biblical and historical synchronisms for the same period. They show that the ancient Jewish calendar was definitely lunar in the first century, and that the Passover on 14 Nisan also maintained its customary calendric relation to the full moon; namely, on the next day after.

About the simplest form of synchronism is found in connection with Paul's Passover feast at Philippi, as recorded in Acts 20.

Paul's Passover at Philippi

The traditional date for Acts 20 is 60 A. D. This is the date which appears in the margin of all Oxford Bibles of the facsimile series. Recently German scholarship has proposed an earlier date—59 A. D., and even 58 A. D.²⁴ This earlier dating, however, is based upon an earlier year than 35 A. D. for Paul's conversion—an argument that does not harmonize with the autumn ending in 34 A. D. of Daniel's "seventieth week." We shall apply the synchronism to the year 60 A. D., and then demonstrate that it could not agree astronomically with the other years proposed. The synchronism consists in an equation that identifies Sunday as the twentieth day after Paul's Passover at Philippi. The following diagram illustrates.

It has frequently been said that the Bible

ophilus, as maintaining that the ancient Jewish Passover occurred after the full moon. There is no crucifixion calendar of ancient record; but on the basis of the Passover relation to the full moon, one can be constructed. And it will agree with the ancient synchronisms.

¹ Nicolai Nancelii, *Analogia Microcosmi ad Macrocosmon*, col. 1204. Lutetiae, Parisiorum, 1611.

² *Patriarchs and Prophets*, p. 540; *The Desire of Ages*, p. 77.

³ W. G. Perrin, "The Prime Meridian," *The Observatory*, Vol. L, August, 1927, p. 238 ff.

⁴ *Jewish Encyclopedia*.

⁵ *Bulletin* No. 78, "Notes on the History of the Date or Calendar Line," reprinted from the *New Zealand Journal of Science and Technology*, Vol. XI, No. 6, pp. 385-388, 1930.

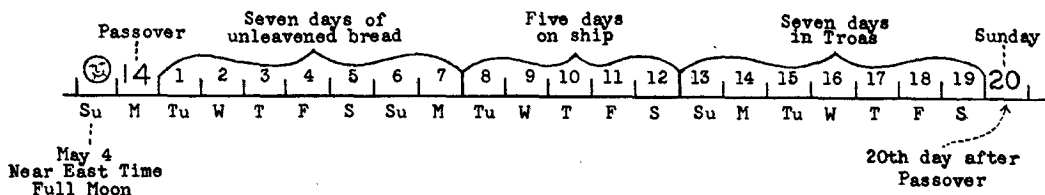
⁶ Samuel Poznanski, "Ben Meir and the Origin of the Jewish Calendar," *Jewish Quarterly Review*, Vol. X, 1897, p. 152 ff.

⁷ Cf. *Modern Jewish Almanac*.

⁸ Q. Horati Flacci, *Satires* I, ix, 67-74.

⁹ Aegidii Bucherii, *De Doctrina Temporum*, Antverpiae, 1634, p. 373.

¹⁰ Adolf Schwarz, *Der Jüdische Kalender*, p. 15. Breslau, 1872.



It is very simple to find the year that belongs with Acts 20. According to Luke's account, the Passover in that year was on Monday. This means that two weeks earlier, also on Monday, the new moon crescent was seen at sunset. Let us therefore look for such a year in the neighborhood of the traditional year 60 A. D.

Year	Conjunction	Translation Period	Conclusion
1. A. D. 57	Mar. 23.96 Wed. =	Nearly 5 days to sunset on Monday.	Impossible.
2. A. D. 58	Apr. 11.76 Tues. =	Almost 6 days to sunset on Monday.	Impossible.
3. A. D. 59	Apr. 1.22 Sun. =	1.5 days to sunset on Monday.	Impossible.
	In this case the crescent moon is approaching apogee, and hence is going too slowly for the crescent to appear on the first day after conjunction. (Reckoned from Brown's Tables.)		
4. A. D. 60	Mar. 20.88 Thurs. =	Nearly 4 days to sunset on Monday.	Impossible.
	It is impossible (1) because time to visibility is too long; and (2) because the conjunction is not equinoctial, that is, does not occur after the vernal equinox.		
5. A. D. 60	Apr. 19.20 Sat. =	2.5 days to sunset on Monday.	Correct.

Nos. 1, 2, and 4 fall out because the crescent moon of Nisan never requires from 4 to 6 days in which to make a first appearance after conjunction.

No. 3 falls out because the time is too short for an apogee moon to become visible.

No. 5 is just right. Therefore the embolismic moon in 60 A. D. must be the season to which Luke's record refers. With the conjunction on Saturday, April 19, the embolismic moon then falls on Sunday, May 4, and, according to Luke, the Passover which Paul kept at Philippi then occurs on the next day, Monday.

This Biblical synchronism is important (1) because it demonstrates that the ancient Passover occurred after the full moon, and (2) because it points to the fact of that full moon being intercalary.

does not take note of any intercalary month. But, in harmony with Luke's account, the paschal month in Acts 20 was necessarily intercalary. In *Ant.* III.X.5, in the Greek, Josephus speaks of Nisan fourteen "according to the moon." This phrase is significant. Philo also understood this Passover-full-moon analogy; and in early Christian literature, the names of Philo and Josephus are repeatedly associated with those of Aristobulus, Anatolius, and The-

¹¹ *Ibid.*

¹² D. Sidersky, *Étude sur l'origine astronomique de la chronologie juive*, *Mémoires présentés par divers savants à l'Académie des Inscriptions et Belles-lettres de l'Institut de France*, Vol. XII, part 2, p. 622. Paris, 1913.

¹³ *Id.*, p. 596.

¹⁴ B. Zuckermann, *Materialien zur Entwicklung der altjüdischen Zeitrechnung im Talmud*, p. 21. Breslau, 1882.

¹⁵ Theodor von Zahn, *Forschungen zur Gesch. des N. T. Kanons*, III, pp. 177-196.

¹⁶ Philip Birnbaum, *The Arabic Commentary of*

Yefet ben 'Ali the Karaite on the Book of Hosea, p. xxviii. Philadelphia, 1942. (An argument against Talmudic authority.)

¹⁷ Ref. 6, p. 158.

¹⁸ Ref. 12, cf. Table on p. 646.

¹⁹ *Id.*, pp. 647-648.

²⁰ *Id.*, p. 648, par. 42.

²¹ Josephus, *Against Apion* I.8, tr. Whiston, 1844.

²² M. I. Rostovtzeff, F. E. Brown, and C. B. Wells, *The Excavations at Dura-Europus*, Seventh and Eighth Seasons, 1939, p. 309, note 3.

²³ Jotham Johnson, *Dura Studies*, p. 8, note 25. Philadelphia, 1932.

²⁴ Emil Schürer, *A History of the Jewish People in the Time of Christ*, First Division, Vol. II, pp. 182-184. Scribner's, New York.

²⁵ The conjunction dates for Near East Civil Time are computed from Ginzel's *Chronologie*. The hours and minutes are given in decimal form.

VITAL "TESTIMONY" COUNSELS

Reprinted From Periodical Articles

Inspiration of the Bible Writers

Objections to the Bible

HUMAN minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes. If the man he communicates with is not honest and will not want to see and understand the truth, he will turn his words and language in everything to suit his own purposes. He will misconstrue his words, play upon his imagination, wrest them from their true meaning, and then entrench himself in unbelief, claiming that the sentiments are all wrong.

This is the way my writings are treated by those who wish to misunderstand and pervert them. They turn the truth of God into a lie. In the very same way that they treat the writings in my published articles and in my books, so do skeptics and infidels treat the Bible. They read it according to their desire to pervert, to misapply, to willfully wrest the utterances from their true meaning. They declare that the Bible can prove anything and everything, that every sect proves their doctrines right, and that the most diverse doctrines are proved from the Bible.

The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible. Opposing politicians argue

points of law in the statute book, and take opposite views in their application and in these laws.

The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. There is "first the bud, then the blossom, and next the fruit," "first the blade, then the ear, after that the full corn in the ear." This is exactly what the Bible utterances are to us.

There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those who take only a surface view of the Scriptures, will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread. Sharp contentions over the Bible have led to investigation and revealed the precious jewels of truth. Many tears have been shed, many prayers offered, that the Lord would open the understanding to His Word.

The Bible is not given to us in grand super-human language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.

The stamps of minds are different. All do not understand expressions and statements alike. Some understand the statements of the Scriptures to suit their own particular minds and cases. Prepossessions, prejudices, and passions have a strong influence to darken the understanding and confuse the mind even in reading the words of Holy Writ.

The disciples traveling to Emmaus needed to be disentangled in their interpretation of the Scriptures. Jesus walked with them disguised, and as a man He talked with them. Beginning at Moses and the prophets He taught them in all things concerning Himself, that His life, His mission, His sufferings, His death were just as the Word of God foretold. He opened their understanding that they might understand the Scriptures. How quickly He straightened out

the tangled ends and showed the unity and divine verity of the Scriptures. How much men in these times need their understanding opened.

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.—*E. G. White MS 24, 1886.* (Written in Europe in 1886.)

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

The ten commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." John 1:14.

Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

As presented through different individuals, the truth is brought out in its varied aspects.

One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:16, 17, Revised Version.—*The Great Controversy, author's "Introduction," pp. v-vii. Written at Healdsburg, California, May, 1888.*

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

Titles, Times, and Themes

By DONALD F. HAYNES, *Evangelist,*
Wyoming Conference

MY favorite title for radio broadcasting is "The Bible Forum." Other titles which I have used to meet particular local needs and to fit into certain local station requirements are "Behind the Headlines," "The Open Bible," "Bible Gems," "Evensong," and "The Flight of Time."

Evensong was a free program on several stations for sacred music only, with an announcement at the close that "Donald Haynes will be heard again on Sunday on The Bible Forum." The Open Bible and Bible Gems were programs which consisted of nothing but the actual reading of the Bible, much after the style which is

now exploited so widely by Mutual on Bill Hay Reads the Bible. The Flight of Time was a prophetic approach to the current news trends. On my Behind the Headlines, a free six-nights-a-week program, I could frequently work in a prophetic slant on some outstanding development. I had access to the news services coming into the newspaper which owned the station as well as the news services of the station itself. While on this program I was invited to join the National Association of Radio Newsmen.

As to the best time of day for the broadcast, a daily program on a small station seems to do better between nine and ten in the morning or just before or after supper. For a daily program on a large station, around seven or nine in the evening seems to be best. If on the air two days a week, I would say, broadcast on Sundays and Fridays; if three days a week, Sundays, Fridays, and Sabbaths. For these limited-time schedules during the week I have found that it does not make very much difference which time of day is used.

In Greeley, Colorado, on KFKA, a 1,000-watt station with very wide coverage, owing to the absence of smaller neighboring stations, I used the same title for the broadcast at two totally different times, Sundays 1 to 1:30 P. M., and Sabbaths, 4:30 P. M., with very satisfactory results. All that the two broadcasts had in common was the themes and the name. Sundays I put on a worship-evangelistic type; on Sabbaths, "The Bible Question Box" with questions supplied by the listeners. I talked about financial help from the audience on Sundays only.

A Sunday audience usually is composed of people who haven't been to church at all; people who never go to church and are allergic to it; people who are prejudiced against religion in general; people who have been to church and whose taste is favorable to religion.

Prejudices must be broken down; the desire on the part of many for the truth must be satisfied; and the message must be brought to people who think they are completely satisfied with their present religion. So I build my Sunday program on that basis. Most of the music is worship music, the fine, stately hymns.

The first part of my program is formal, with a brief scripture, a choral response (if a choir or quartet is available), and a sample of the church's very best hymnology. This is followed immediately by the address. The address is closed with prayer, and a sung "amen." The rest of the music can very well be evangelistic. There are announcements of meetings, books, and the need for further financial support; and in closing I use a challenging or appealing thought. I am constantly adding to my file of helpful sayings, each one of which is written on a 3" x 5" card and kept in my card index. When I use one, I put it in the back to avoid any chance of too-early repetition.

For a half-hour program I use a twelve to fifteen minute address—never more than fifteen minutes. I think a great deal of good music is essential.

The purpose of my broadcasting is to announce the good news of the coming kingdom, to catch the attention of individuals for further personal follow-up work, either by visits or by mail, and to draw the attention of the multitudes to the meetings I am conducting in some central place. The broadcast is not an end in itself; that is, it is a mistake to count on radio's taking the place of public evangelism. And yet, on the other hand, it does produce definite results in soul winning.

I have found that our people are eager to support a truly representative broadcast. It puts a new light in their eyes and a spring in their step. They have something to be proud of. The isolated folk come to think the conference loves them again when they can have a weekly or daily contact with their district superintendent.

We had exceptionally good support in Greeley, Colorado. Six months of The Bible Forum cost more than \$800. The bills were all paid and there was a surplus in the treasury. More than half the amount was contributed by the local church through the church treasurer. The rest came in from listeners.

The conference committee has not contributed a cent to the support of the program, and we have not asked it to. The most helpful feature in raising money has been to tell the frank, simple truth about our needs. Then it starts to roll in. The dangers are failure to plan adequately for the support of the venture and the menace of debt. It is better to stop broadcasting than to go into debt.

The owner of KFKA asked me to supply him with spot announcements suitable for broadcasting over his daily schedule. I think these "spots" are very helpful, either when offered by the station free or when paid for at full rates, in stimulating attendance at an evangelistic campaign. Here are a few samples:

"Don't miss tonight's great evangelistic meeting at the Bible Tabernacle, 825 Eighth Street, when Donald F. Haynes, who is heard regularly over this station on The Bible Forum, speaks on the subject, 'The Christian Sabbath. Is It Saturday or Sunday?'"

"'God and Dictators' is the subject of tonight's outstanding address by Donald F. Haynes at the Bible Tabernacle, 825 Eighth Street. Don't miss it. Every seat is free. The program starts at 7:30."

"Hear 'Hitler's Challenge and God's Answer' tonight at the Bible Auditorium, 825 Eighth Street, as Donald F. Haynes, Bible lecturer and news analyst, unfolds the future from the Bible."

In Casper, Wyoming, the evangelistic campaign is conducted under the name, The Bible Forum, and the broadcast over KDFN, three times weekly, is called The Bible Forum on the Air. With this combination each phase of the

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THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

Harmonizing Matthew 10:9, 10 and Mark 6:8

By R. E. LOASBY, Professor of Biblical Languages, S. D. A. Theological Seminary

THERE are certain texts in the English translation of the Bible that have long presented difficulties for the reader. Yet we should not pass over what are apparent contradictions without some attempt at harmonization. Two texts that seem to be in need of harmonization are Matthew 10:9, 10, "nor yet staves," and Mark 6:8, "save a staff only." The text in Matthew reads:

"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves."

In this statement there is nothing to forbid the disciples' taking what they already have. The prohibition lies in the verb translated *provide*; however, there is no connotation of *foresight* in this word, but only that of *acquisition*. The apostles could take what they had, but were not to *purchase* extra supplies, which included a staff.

This verb used in Matthew and translated *provide*, is used seven times in the New Testament, including Matthew 10:9. The other six times we give below. The word is *ptaomai*, and its basic meaning is *acquisition*: "Now this man purchased a field with the reward of iniquity." Acts 1:18.

This field was bought by the chief priests (Matthew 27:5, 8), but it was the return of the money by Judas which brought about the purchase of the field; it was purchased by his money. So we have the verb which is used in Matthew 10:9, *ptaomai*, a word which may be used not only for him who gets something for himself, but of one who is the cause of its being gotten by another.

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8:20. The apostles had prayed to God that the gift of the Spirit might be sent down from His throne. Simon had not realized the import of the prayer; he gave no heed to it; he sought to purchase the divine gift. Peter's reply is outstanding for the warmth with which he repudiates the proffered money. He was shocked that Simon did not understand that the Spirit was a gift, and that he thought if he could but once purchase it, it would be his own private possession as long as he lived.

"And the chief captain answered, With a great

sum obtained I this freedom." Acts 22:28. The most severe penalties were imposed on anyone who claimed to be a Roman citizen, if he were not one. Lysias had purchased his citizenship for a high price. The words "a great sum" are found here in the New Testament in the sense of a "sum of money." The sale of the freedom of Rome became quite common. Messalina, the wife of the Emperor Claudius, used to sell the freedom of the city for a very high price. At times the privilege of this sale was the perquisite of some of the imperial parasites and favorites, who made all they could of such a privilege. Emperors, too, resorted to the sale of citizenship as a means of replenishing the royal exchequer.

"That every one of you should know how to possess his vessel in sanctification and honor." 1 Thess. 4:4. In this verse we have the Greek middle voice, *to acquire for oneself*. What the apostle here requires is that men live up to the strict purity of Christ's gospel, and each one should acquire a wife of his own (Paul is addressing men here), not as a gratification of passion, but as a remedy against it. *Acquisition* is the meaning here.

"I fast twice in the week, I give tithes of all that I possess." Luke 18:12. The incorrect *possess* of the Authorized Version undoubtedly comes from the Vulgate *posideo*, which would require the perfect middle *kektamai*. But we have here the present middle indicative, *I get, I acquire*. So what the man said was, not that he tithed all that he possessed, i. e., his property, but that he paid tithe on his income—that which he acquired week by week. Again the sense is *acquisition*.

"In your patience possess ye your souls." Luke 21:19. The better reading is "By your patience ye shall gain your souls." The need of patience and endurance to the end is very prominently taught in the New Testament. The proper exercise of patience would result in the winning of one's soul; in persistency in the right course, one would acquire immortality; he would win his soul even if death came.

So the seven texts in the New Testament that use the verb *ptaomai*, demand that the sense of *acquisition* be given in each case. The text in Matthew, then, does not prohibit an apostle from taking a staff if he already possessed one;

but he should not purchase what he does not already have. He was not to stock up on goods to take along on his itinerary; but, content with what he already possessed, he should trust to the beauty of his message to acquire him favor as he preached the gospel under God.

With this thought of *acquisition* in mind as required in Matthew 10:9, 10, we find no contradiction in Mark 6:8: "And commanded them that *they should take* nothing for their journey, *save a staff only*."

The verb here used is *airo*, the basic meaning of which is *to take, to take up, to take along*, and is so translated in all of the one hundred and two times it is given in the New Testament. So the thought is that the apostle may take what he already has, even a staff; whereas Matthew emphasizes that nothing extra is *to be acquired*. Thus the two statements in respect to staves supplement each other.

A few texts using *airo*, the verb of Mark 6:8, are here given:

"And saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands *they shall bear Thee up*." Matt. 4:6.

"But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, *take up* thy bed, and go unto thine house." Matt. 9:6.

"Neither let him which is in the field return back to *take* his clothes." Matt. 24:18.

"And when his disciples heard of it, they came and *took up* his corpse." Mark 6:29.

"And they *took up* twelve baskets." Mark 6:43.

So also in each of the twenty-one times Mark uses the word, it always means *to bear, to take up, to carry*.

The Kingdom Christ Established

(Sermon Outline)

By JESSE C. STEVENS, Minister,
Los Angeles, California

INTRODUCTION: Much confusion in religious world regarding the kingdoms. (Should not be among us.)

1. Christ set up a kingdom when here on earth.

a. Heart of John the Baptist's message, "The kingdom of heaven is at hand." "Close at hand." (Weymouth.)

b. Sense of words, that a new kingdom was about to be set up. "In Judea first the *coming of the kingdom* had been proclaimed."—*The Mount of Blessing*, p. 11.

2. Six months after this proclamation, Christ began His public work. Burden of message same as John's. Matt. 4:17: "The kingdom of heaven is at hand." In what is called His first sermon, He enunciated the principles of the coming kingdom. *The Mount of Blessing*, p. 12.

3. Jesus rode into Jerusalem as a King in fulfillment of Zechariah's prophecy. Zech. 9:9; Matt. 21:5.

Jesus accepted homage given Him as King. *The Desire of Ages*, p. 570.

4. Before Pilate, claimed to be King, and to have come to establish His kingdom. John 18:33-37. (Weymouth.)

5. What was this kingdom? What was its nature?

a. A spiritual kingdom.

b. "The Messiah's kingdom." *The Desire of Ages*, p. 218.

c. Founder of *new kingdom* was Prince of Peace. *Christ's Object Lessons*, p. 77. Twice on this page called *new kingdom*. Entire context shows that He began to found this kingdom at the time of the calling of the twelve.

d. John, the greatest of prophets, but "he that is least in the kingdom of God is greater than he." Luke 7:28.

What is meant here by the expression "the kingdom of God"? See Luke 16:16; *The Desire of Ages*, p. 220.

6. Jesus founded His church to represent His kingdom.

a. See comment in *Christ's Object Lessons*, p. 70, on "The field is the world."

b. Jewish nation or church (*Patriarchs and Prophets*, p. 303) long was representative of kingdom of God on earth. Rejected from serving any longer in that capacity. Matt. 21:43. The kingdom of God taken from *it* and given to a "nation." This "nation" is a spiritual nation—the church of Christ. 1 Peter 2:9.

c. "The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth."—*The Desire of Ages*, p. 291. (See also 1 Cor. 12:28.)

d. "The Saviour turned from them [the Jews] to entrust to others the privileges they had abused and the work they had slighted. . . . Christ's kingdom *must be set up* in the world."—*Acts of the Apostles*, p. 16. "Christ had now a church as His representative on earth."—*Id.*, p. 122.

7. The kingdom Christ set up was the kingdom of grace. Heb. 4:16. *The Great Controversy*, pp. 347, 348. Observe how kingdom of grace existed *before* the cross "in the purpose of and by the promise of God." The Redeemer had been promised in same way, but this promise (Gen. 3:15), to be eternally effective, had to be "wrought out through Christ." (*Acts of the Apostles*, p. 222.) He had to *actually* come and *actually* die the atoning death; otherwise no salvation for anyone.

8. Prophesied that Messiah would sit upon throne of grace as priest-king, the anti-type of Melchisedec.
 - a. Melchisedec was a priest-king. Heb. 7:1, 2.
 - b. A "man," a historical character, residing in Salem, the original name of Jerusalem. Ps. 76:2. Read *Patriarchs and Prophets*, page 703.
 - c. Foretold in prophecy. Ps. 110:4.
 - d. Referred to in Hebrews 7:21, 28.
 - e. When was oath administered, and hence when did He sit on throne as priest-king? Ps. 110:1. Cf. Heb. 12:12, 13. When He was seated at Father's right hand after ascension.
 - f. Inauguration after ascension. *Acts of the Apostles*, pp. 38, 39. Enthroned as priest-king.
9. Kingdom of grace will end. 1 Cor. 15:24.
10. Kingdom of glory eternal. Matt. 25:31; Hab. 2:14; Zech. 14:9; Rev. 22:1.
11. How do we become citizens of the kingdom of grace? John 3:5; Col. 1:13.
 - a. This kingdom is a realm exactly the opposite of "the world."
 - b. In kingdom of grace people are prepared for citizenship in kingdom of glory.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Do's and Don't's of Speaking *

By FRANK O. COLBY, *Orthoepist,*
Houston, Texas

MAN, earth's only articulate creature, has literally talked himself into mastery over all the world. The divine power of speech has made him "a little lower than the angels." Times without number men have risen to the pinnacle of success, to positions of trust and leadership, to high public office, yes, and more than once in this generation great campaigns have been won, and men have dominated nations and continents by the power of speech.

By study and practice anyone who speaks at all may become a pleasing, forceful, convincing speaker. Obviously, a complete course in public speaking cannot be incorporated in the few pages of a pamphlet. But many valuable pointers can be given that will help you to better your station in life, win quicker advancement in

business, and become a leader among your fellows by improving the quality of your speech.

HOW TO STAND.—When speaking in public, one should stand erect with shoulders back and chest held high. Do not stand on one foot, or assume a straddle-legged stance. Keep the feet together and hold the legs straight. Do not lean against a table or desk. When they are not employed in gesture or in holding a manuscript, the hands should hang loosely and naturally at the sides. Never place the hands in your pockets or on the hips. Do not fidget or permit the hands to touch any part of your body. Never rub the nose, scratch the head, tug at the necktie, or adjust any article of the clothing. *Cultivate an easy, natural posture and forget that you have arms, hands, legs, and feet. Be yourself, but be dignified.*

GESTURES.—Effective gestures are very important in public speaking, but, if overused, they may become mere arm wavings, reminiscent of the outmoded spread-eagle and rostrum-thwacking oratory that is so dear to the hearts of elderly statesmen of the old school. Use gestures by all means, but only when there is reason for them. Be sure that the gesture is not jerky, twittery, or grotesque. *Practice your gestures before a mirror until they become natural, graceful, and effortless.*

THE VOICE.—The human voice is produced by the most delicate and wondrous musical instrument in the world. The complete organ of speech consists of the lungs, the throat, the vocal cords, the oral and nasal cavities, the hard and soft palates, the tongue, the teeth, and the lips. Unless your organ of speech is abnormal or diseased, you should be able to speak in a clear, musical, resonant voice. Fundamentally, there is not the slightest difference between speaking and singing, for speech is but a series of singing tones that are formed into words by the action of the lips and the tongue.

If your voice is discordant, thin and reedy, breathy, hoarse, or shrill, you should go to a competent teacher for a course in voice production. A few lessons often will work wonders in correcting bad habits of voice and speech. It is worthy of note that most famous radio announcers are singers or have had some vocal training. If you have a normal voice, lessons in singing are not essential. However, these pointers should be observed by both lay and professional speakers:

Speak in a pitch that is easy and natural for you. For example, if you have a high-pitched voice, do not attempt to speak bass by growling through the Adam's apple or by creating any distortion of the throat. It is imperative in speaking and singing that the throat at all times be *completely relaxed*. The jaw, tongue, and lips must be flexible and without muscular strain or tightness.

* Reprinted by permission of the author, whose book, *Your Speech and How to Improve It*, has recently been released by the Vanguard Press, New York City. An elective in the 1944 Ministerial Reading Course.

The voice should float effortlessly upon the breath. True resonance is produced only in the resonance chambers of the upper head, never in the throat or chest. Breathe deeply, and *speak forward*. Feel your voice in the *mask* of your face and on your lips. Let the voice flow unimpeded through your mouth and *through your nose*. (NOTE: The speaker who has what is called a "nasal" twang to his voice, does not speak through his nose at all. To prove this, close the nostrils tightly with thumb and forefinger and repeat aloud: "I am planning to make a most important move in the month of May.")

Avoid monotony of tone. Let your voice be flexible and expressive. But, at the same time, do not run up and down the scale like a steam calliope with hysterics. Speak with a volume that will carry clearly to the last row of seats. But remember that a too loud voice is as exasperating as is the one that is too soft to be heard. Do not adopt the pulpit style of your favorite minister, nor imitate the spellbinding technique of small-town legislators. If you talk into a microphone, *do not shout*. Speak temperately and leave the volume to the loud-speaker.

THE SPEECH.—The speaker should seek to establish an immediate contact with his audience. This is best accomplished by making your opening remarks refer to the audience and not to yourself. Don't begin: "It gives me a feeling of great satisfaction that I am here to speak to you." This is what I call the "I-me" approach. It leaves an audience cold and unresponsive. The "I-me" approach erects a barrier between audience and speaker at the outset; for until a joint feeling of friendliness has been established, the audience has no particular interest in the speaker's emotions of pleasure and satisfaction.

It is much better to begin: "This morning, upon arriving in your beautiful city, I was amazed at your broad boulevards, your clean and towering buildings, your excellent stores, your well-regulated traffic, and the look of contentment and prosperity upon the faces of your people. Here, I said to myself, is a city that I should like to call my own. That is why, as I stand here, I have the feeling that I am facing an audience of real friends, if not of fellow townsmen."

Such an opening gets a speaker off to a good start with his audience by playing upon its natural civic pride, and by subtly complimenting his hearers for their extreme good judgment in living in such a fortunate city. And by admitting that he, too, would be proud to call such a place home, the speaker has established himself as a person of discrimination and faultless taste.

It is important never to begin a speech with an apology, as: "I really do not feel equal to

the occasion"; "I am just recovering from a bad cold"; "I hope you will pardon me for having to read my speech"; "I am really not a good speaker"; "I feel that it is presumptuous for me to speak to you," etc.

After you have established contact with your hearers, put them at ease by relating an interesting anecdote or humorous story that will lead you easily into the subject of your speech. *Never speak longer than one hour*. Be sure your speech is well prepared. If you must use notes, do not keep your eyes glued on them. Consult them as little as possible.

How to Overcome Stage Fright

A few minutes before starting your speech take several deep, unhurried breaths. Say to yourself: "These people want to hear what I have to say. They did not come here to bite me, or to sneer at me. As all audiences are eager to be entertained and instructed, there is nothing for me to be uneasy about. I am here among friendly, sympathetic gentlefolk, and I shall try to make them enjoy my speech as much as I shall enjoy making it."

As you begin to speak, wear a friendly, confident smile and look straight into the faces of your audience. You will see that they are interested in you, and in what you are saying. Before you realize it, every trace of nervousness will have disappeared, and you will from then on be completely at ease.

Some Additional Pointers

Avoid any affected manner of speech. Be sure to enunciate clearly. Do not say "uh-h-h-h" after every few words. Make sure that your pronunciation and your grammar are faultless.

Do not cough, sniff, clear your throat, blow your nose, or make unnecessary use of the handkerchief. Do not stand stiffly in one position.

Do not tell a humorous story that is stale or dated, that is in any way vulgar or immoral, or that may possibly offend or ridicule any member of your audience.

Do not preach to, shout at, or scold your hearers. Do not talk down to them, and do not talk over their heads.

Avoid slang, trite expressions, weak and meaningless figures of speech, long, bookish words, technical expressions, and long-winded, involved sentences.

Don't be a wooden Indian. Let your facial expressions reflect the sentiment of what you are saying.

Above all else, do not pose, strut, or adopt a pompous, condescending attitude.

Here are my three S's of speaking: *Be simple, be sincere, and be successful*.

✱ ✱ ✱

CONVERTS generally come up no higher than the standards raised for them by the ministers. —*Testimonies*, Vol. I, p. 445.



The Spirit and Goal of True Research

WE do not hesitate to challenge—and rightly so—the strong contentions and historical or scientific “proofs” of the world’s great scholars when adduced, for example, in behalf of the Sunday-sabbath or of evolutionary origins. With a case to prove, they either ignore, or are unaware of, unimpeachable evidence in abundance that not only neutralizes but controverts their strong postulates. Though our contentions in these fields are not conceded by the world’s scholars, we know these facts to be incontrovertible. And we boldly take our stand thereon.

Why, then, should we yield supinely to the positive assertions of such scholars of the world on other vital points, as, for example, in the field of historical fulfillment of prophecy, when their declarations are in direct conflict with unequivocal and repeated Spirit of prophecy declarations, and when their conclusions in other lines have been proved unsound? The same persistent search for sources in these historical fields will in time disclose fuller evidence that will disprove their common assertions in these lines and vindicate the verity of the inspired Spirit of prophecy assertions, as cases that could be cited clearly evidence.

We, as students in the advent movement, are recreant to our primary Christian duty as students, and are actually disloyal to the mandates of truth, when we concede such ill-proved declarations because made by worldly scholars, and fail to dig until we uncover the full facts that support and vindicate those utterances of inspired origin given for our guidance and protection. Some are prone to concede altogether too much, and too quickly. We should search on until we confute certain positions taken by worldly scholars who are not only without Spirit of prophecy guidance, but who deride this beneficent light from heaven and decry its authority and its authenticity.

God will honor the faith of reverent students who are simple enough to believe that He cannot lie, and that He will not deceive, when He speaks to His remnant church through the channel of His choice, in declaring historical truths that the unguided worldling is most unlikely to find unaided. The scholarship of this movement must not prove recreant to its supreme privilege and responsibility.

Much of the vaunted research of the world is notoriously negative, critical, and destructive.

Not infrequently, despite its claim to superiority, it is actually partial and incomplete in its findings. Just because scholars support a case, that is not necessarily a guarantee of accuracy, truth, or finality. The world’s goals and methods of study and research are different from ours. We are not blindly seeking unknown truth. We have an inspired chart and compass. Divine light is not available in our quest that is not accessible to, nor followed by, the world. We must never follow the secularized university lead as our criterion in investigation, nor reflect its depreciating superiority complex as to revealed truth.

Some of our scholars have not unjustly been charged with being weakeners of conviction. From some classrooms students have gone forth with an ultraconservatism and a fatal indefiniteness that is ruinous to virile evangelism, to strong conviction such as any successful propagation of the faith calls for, and such as lies back of the heroic stand of the martyrs. Our ministerial brethren cannot but view with deepest concern any such wishy-washy, neutralizing influences permeating the ranks of our youth.

True Function of Christian Scholarship

Adventist scholarship should provide the great rugged facts of truth upon which strong, sound, substantial faith is built. That is the true function of Christian scholarship. But that pseudo scholarship, patterned after the world, which weakens faith, saps conviction, and smiles depreciatingly in pity at an aggressive faith and a clear, strong stand, is a menace to the welfare of the advent movement.

We must build faith and establish truth, else our research will not only be a curse to us personally, but, far more serious, will be inimical to the well-being of others. It will be a fearful thing to be found an unwitting weakener of the faith, an unconscious underminer of the certainties of truth. Our emphasis should be positive, not negative. Our business is to discover the full supporting evidences of revealed truth. We are to buttress the foundations of Adventism. This is our work, scholars of the movement. Let us attend to it.

L. E. F.



A REFORMATION is needed among the people, but it should first begin its purifying work with the ministers.—*Testimonies*, Vol. I, p. 469.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Talking It Over With Younger Workers—No. 1

A Debt More Pressing Than Money

By CHARLES T. EVERSON, *Evangelist and Bible Lecturer, Potomac Conference*

ALTHOUGH financial debts often weigh quite heavily upon us, there is a debt much more serious than any money consideration. Wealth, influence, and social standing weighed very little with the apostle Paul when he put the weight of eternal glory on the other side of the scales. But one debt that he was never able to fully discharge overshadowed all others, and in his endeavors to pay it, he worked unceasingly day and night. He speaks about it in Romans 1:14: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise."

This debt consisted of his duty to preach the gospel to all men, whether they were wise or unwise, Greeks or barbarians. In other words, no matter what a person's standing might be nationally or intellectually, Paul felt he personally owed him a great debt, and he was willing to go to any length to pay this debt.

Every person he met who did not know the gospel, he immediately put down on his list as a man to whom he owed a debt. Most of us worry about getting our debts paid, and feel a great sense of relief when we have finally been able to pay them. Paul felt the same way about preaching the gospel. It was not a matter of whether he was commended for working for the salvation of souls. It was an obligation pressing upon him as strongly as financial debts press upon an honest man.

Paul goes so far as to pronounce a woe upon himself for any failure in this respect. We read in 1 Corinthians 9:16: "Yea, woe is unto me, if I preach not the gospel." He did not regard this matter of trying to convert everyone with whom he came in contact as something optional, but he says, "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." Or as Goodspeed translates it: "As far as preaching the good news is concerned, that is nothing for me to boast of, for I cannot help doing it. For I am ruined if I do not preach. For if I do it of my own accord, I have my pay, but if I do it because I must, it is still a responsibility that I am charged with."

This responsibility always weighed heavily upon the apostle Paul, and he did not go about discharging this obligation in any halfhearted way. He says in Romans 1:15: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." He was willing to put into this preaching of the gospel "as much as in me is." In other words, he was willing to put everything into the work of preaching the gospel. Goodspeed translates it: "So for my part, I am eager to preach the good news to you at Rome also." The last word, "also," indicates that this eagerness to put his whole soul into the work of preaching the gospel was not dependent upon the fact that he was speaking of the great city of Rome as his field of labor, but he was carrying out here the same program that he followed in all his work.

THIS eagerness and zeal of the apostle never became dim with the passing of the years. The preaching of the gospel was as dear and fresh to him when he finally finished his course as it was when he first began.

In Acts 28:23 we read of his sojourn in Rome: "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." People came to his lodging, and there he preached the gospel to them from morning to evening. And the thirtieth verse says, "Paul dwelt two whole years in his own hired house, and received all that came in unto Him." He not only worked untiringly for all that came to him, but he also preached the gospel to the very men the Roman government put as guards over him. Thus he could write in the book to the Philippians: "All the saints salute you, chiefly they that are of Caesar's household."

It is said that the better families of the city of Rome often had their sons in the imperial guard, members of which guarded Paul. Some of these rich men's sons were converted to the gospel through association with Paul as his guards.

When Paul said, "As much as in me is, I am ready to preach the gospel to you that are at Rome also," he certainly meant every word of it, as his life in Rome fully testified. He was seventy years old when he laid his burdens down on the execution grounds just outside the city of Rome. And at that time he could still say, "So, for my part, I am eager to preach the good news to you at Rome, also."

The Young People's Workers' Aid

THE Young People's Workers' Aid originated from requests by ministers in the field for help or information along some specific line of young people's work. The purpose of the Young People's Workers' Aid is to place specific help in the hands of ministers, teachers, and other workers for youth, regarding some specific problem or phase of young people's work. The Aid is published from time to time and is sent out to the Missionary Volunteer secretary of each conference to be distributed to ordained and licensed ministers, Bible instructors, church school teachers, academy and college teachers, and supervisors in schools of nursing. The titles of the various pamphlets are as follows:

1. The Place of Our Young People in the Work of the Church.
2. The Doctrine of Christian Education in the Three Angels' Messages.
3. Reading.
4. The Young People's Worker.
5. Worldly Amusements.
6. The Dance.
7. The Movies.
8. The Home.
9. The Book of Books—Our Bible.
10. Religious Statistics Concerning Seventh-day Adventist Young People.
11. Games.
12. Service.
13. Study on Junior Work From the Spirit of Prophecy.
14. Our Responsibility for the Youth.
15. The Inspiration of the Bible.
16. Decision.
17. The Development of Attitudes.
18. "The Evidence of Things Not Seen."
19. C_2H_5OH —Alcohol and Food Value.
20. Sanctification.
21. The Family and the Home.
22. Gambling.
23. Conversion and Baptism of Children.
24. The Teaching of the Spirit of Prophecy Concerning Recreation and Amusement.
25. The Sabbath and Its Observance.

Let no worker think to allocate young people's work to any one department or to any group who may be chosen to lead out in young people's work. The task is so large that it challenges the whole church. It was in recognition of this that Elder McElhany once said, "The Missionary Volunteer movement is the whole church organized to save our youth and train them for service."

The Missionary Volunteer department in your church, in your conference, in your union conference, or in the General Conference is at the service of every minister in his endeavor to save and enlist the youth in the work of the church.

A. W. PETERSON.

Advertising Titles That Draw

NO generation needed truth more than ours, and perhaps no generation was more conscious of its need, but men must have more than mere platitudes. Eternal truths must be brought into focus through the lens of twentieth century knowledge and discovery. To bring these truths to the vision of the greatest possible number is our problem.

Evangelism demands that we "catch men." If we would catch them, we must attract them. We must awaken their interest, particularly by our advertising. Good titles mean much in evangelism. Not the hyperbolic, flagrant, scare-head titles of the tabloid press, however, for such sensational methods attract only floating congregations. "Yellow press" titles usually arrest only the superficial. Thinking people are not readily attracted by sensationalism.

The sermon really begins with the advertised title, but the preacher is left with the greater responsibility of making good his promises. Unless he can, he will soon cease either to attract or to hold interest. To state a problem—political, social, or theological—is one thing; to furnish the answer is a great deal more. Failure to make good our promise is fatal. We have no right to promise what we cannot give. The appeal to curiosity may have a place in advertising, but in these days when people are discouraged and live under tremendous tension, titles that promise hope, comfort, or aspiration are finding a better response than those that merely suggest an answer to some political problem.

Titles that arrest and attract are worded in simple yet colorful language, and rarely contain more than four, or at the most five, important words. Business corporations spend huge sums of money for slogans which represent their product. The evangelist, as God's messenger in this mighty hour, should be just as eager to state in clear and concise, yet comprehensive, terms the great truths that we have to proclaim to a dying world today.

"As the mouthpiece for each sermon the caption must be a good salesman," declares John Booth, and that is true. A good title not only stimulates interest, but it also leads the congregation into the theme.

A survey of evangelists during the last decade reveals that the heralds of the advent movement keenly appreciate the need for terse but timely titles. Cheap, sensational announcements are falling into disfavor.

Out of every fifty who read the announcements, not more than one will attend the meetings. But forty-nine other people have been impressed either adversely or favorably.

Our evangelists are our front-line men, and the public forms its opinion of our message through their work. May God help us to sense our responsibility, and give us wisdom to rightly represent the message we love.

R. A. A.

Streetcar Ads Are Effective

By ANDREW C. FEARING, Conference Evangelist, West Pennsylvania

REACHING the vast masses of our large cities is indeed a problem, one which necessitates the use of nearly every form of advertising to make certain that the evangelistic campaign is well known in the city. After choosing his means of advertising, the evangelist may ascertain the effectiveness of his various display agencies by taking a poll at the Sunday night service. If this is done at regular intervals, the advertising can be gauged accordingly.

Recently, in the city of Pittsburgh, we conducted a seventeen-week series, using the radio (five times a week), newspapers, handbills, and streetcar display advertisements. Consistently, in our Sunday evening polls, the overwhelming vote went to streetcar advertising and the radio as means of informing people of the evangelistic services and the appointed subjects.

The advertising agencies estimate at the present time that 69 per cent of a city's population ride the streetcar ten times a week, and 78 per cent six times a week. Thus the advantages of visual car ad displays are great—and at a minimum expense.

One may use whole coverage (on every public conveyance) or one-half or one-quarter service. In Pittsburgh we used the one-quarter service (that is, one quarter of the streetcars of the city), and were permitted to choose the barns from which the ads should operate, also to designate the number of cards allotted each section of the city. This plan allows one to eliminate the unfavorable sections of the city and concentrate on the territory desired. Even in the case of a sectional effort, this visual advertising may be used effectively by choosing the cars and buses in that territory of the city from which one wants to draw his audience.

The National Transitads, Inc., 400 N. Michigan Ave., Chicago, Illinois, represents and operates a combination of companies from coast to coast in over six hundred of our large cities. Local representatives are located in nearly all these cities. It is possible to secure what is known as a "religious, charity rate." This is one half the regular commercial rates. The use of this medium in Pittsburgh for one-quarter coverage cost an average of \$44 a week, plus a ten per cent charge for changing the cards each week. (There is no charge if changed only once a month.) The printing cost ranged from \$26 to \$39 for four hundred cards. The price varied, owing to the extra art work or lettering desired. All cards were printed in two colors. Thus it can be seen that for the price of a medium newspaper advertisement in large cities, one may obtain this giant circulation.

The cards should be printed with few and large words, attractively set up to catch the eye.

THE MILLENNIUM
SATAN BOUND FOR 1000 YEARS
WILL SHINNERS HAVE A SECOND CHANCE?
SUNDAY APRIL 13 - 7:45 P.M.

WHERE ARE THE DEAD?
SUNDAY FEBRUARY 14
7:45 P.M.
FREE

Also....
Tuesday, February 26th - 7:45 P.M.
"SPIRITISM" IS IT REAL OR FICTITIOUS?
Friday, February 29th - 7:45 P.M.
"WHAT - SOUL?"
Don't Miss FEARING'S RADIO VISITS
OVER KQV MONDAY 10:00 P.M.

The UNPARDONABLE SIN
SUNDAY APRIL 11 - 7:45:
TUESDAY, APRIL 10 - 7:45 P.M.
TURKEY IN BIBLE PROPHECY
7:45 A.M. - 10:00 P.M.
Modern Prophecies and Visions
Last night (March 29th)

FEARING'S NEW CITY-WIDE EVANGELISTIC CAMPAIGN
GREAT OPENING LECTURE!
3000 YEARS AHEAD
History of the World from the Creation to 3000 A.D.
Fascinating Prophecies and the America's Challenge of Today.
SUNDAY, SEPTEMBER 12
FREE AT CARNEGIE HALL 7:45 P.M. - KQV - KDKA

SUNDAY, MARCH 7 7:45 P.M.
HOW NEAR ARE WE TO
THE JUDGMENT DAY
THE BIBLE GIVES THE EXACT DATE
Tuesday, March 26th - 7:45 P.M.
HOW TO POSTPONE YOUR OWN FUNERAL
FREE AT CARNEGIE HALL 7:45 P.M. - KQV - KDKA

The STRIKING QUESTION
Tuesday, March 26th - 7:45 P.M.
THE WORLD'S WISEST MAN
SECRET OF HAPPINESS
Friday, March 29th - 7:45 P.M.
A Parable and Answer to a Wise Teacher
Will You Hold the Torchlight Responsibly and Let the One Commanded Go Free?
CATHOLICS ARE ASKING PROTESTANTS AND THEY REMAIN SILENT
SUNDAY, FEB. 28 - 7:45 P.M.

The posters, as shown above, do not follow a chronology of subjects, but are merely arranged to give a pleasing, several topics. Balance, variation, and dignity with a similarity to show their relationship and sequence. This was very effective, greatly enhancing the attractiveness

CHRIST'S LORDS DAY FOR THE GENTILES?
SUNDAY, FEBRUARY 21 - 7:45 P.M.
CARNegie HALL

ARMAGEDDON
SUNDAY, JANUARY 24 - 7:45 P.M.
CARNegie AUDITORIUM

"LIFE BEYOND DEATH"
WHERE and in WHAT FORM?
SUNDAY, JANUARY 24 - 7:45 P.M.
CARNegie AUDITORIUM

THE MARK OF THE BEAST
SUNDAY, APRIL 4 - 7:45 P.M.
CARNegie AUDITORIUM

ON... WHERE? HELL?
SUNDAY, FEBRUARY 7 - 7:45 P.M.
CARNegie AUDITORIUM

LAST PLAGUES
SUNDAY, MARCH 28 - 7:45 P.M.
CARNegie HALL

THE THIEF ON THE CROSS • WASHING DISCIPLES FEET
SUNDAY, APRIL 4 - 7:45 P.M.
CARNegie HALL

ical sequence, and therefore do not represent the order of presentation of the varied forms of setting forth the appeal, characterize these posters, yet there is sufficient color work, which of course cannot be shown here, of the posters.

The Ministry, March, 1944

Naturally, the three chief factors should be prominent—the subject, the time, and the location. For example, in advertising the subject “What and Where Is Hell?” “What” and “Where” are medium in size, but the word “Hell” is in large red letters and jagged, resembling fire.

“Armageddon” began with a small “A,” each letter increasing in size to the end of the word. The same scheme was used for the “Mark of the Beast,” starting with a small “M” and increasing in letter size and height until the word “Beast” stood out boldly to catch the attention of all.

The word “Millennium” was spread all the way across the card in a half-moon fashion, starting and ending with the same size “M.” Titles may be placed diagonally across the cards, and different backgrounds may be used. Cartoons or pictures are always effective in visual display.

These are but a few simple rudiments. When one begins to use this type of advertising, he will find there will be a vast realm of attractive layouts possible. Watch the car cards of the national advertisers for suggestive layouts.

We have a gripping and vital message of life and death for a judgment-bound people. We must forcefully extend the invitation to every man, woman, and child to hear, know, and rejoice in God’s last message. Use of this car card visual advertising method will aid in reaching the masses. It has penetrating power and a thorough coverage combined, and is truly effective in fulfilling its purpose.

Making the Most of Our Wartime Audiences

By IAN MCGOUGAN, Evangelist,
South England Conference

SINCE the beginning of the war every evangelist has had to face smaller audiences, and I think every evangelist has spent many hours trying to think of a new way to meet this problem.

What is the difference between holding an effort in a small hall and in a big one? Let us first consider the advertising. If we are speaking in a well-known, comfortable picture house with a good organ, the name alone will draw a large number of people; but in the mediocre halls, with their attendant drawbacks of hard chairs and drab surroundings, the people have to be drawn entirely by our carefully thought-out title and its accompanying layout on bills and posters.

In a small hall, and especially in one of our own churches, the people’s minds can be impressed by the orderliness and cleanliness which prevail. Everything must be shining. What will pass in the darkness of the picture house

will not pass in the well-lighted hall. Therefore the speaker, the ushers, and the hymnbooks must give the impression that they belong to God. For those who like the use of a projector, the small hall is well suited to the showing of pictures, charts, and perhaps choruses.

Now, what about the main item—the address? It is said that this must be prepared even more carefully for presentation in a small hall than in a large meeting place. The study must be deeper, most of the flamboyant touches eliminated, and the talk made more homely. Is this true? Must we alter our presentation according to the size of our audience?

Some weeks ago it was suggested in the House of Commons that the prime minister's speech be broadcast from the House, instead of his speaking again in the evening from the B. B. C., and thus he might have the inspiration of the House as he spoke to the unseen nations. Do we preachers also have to get our inspiration from the crowd, or does the crowd get its inspiration from us? As many of you have done, I have been speaking in two places in one day, and a few times I have given the same address in both places. Where it succeeded in one place, it generally failed in the other. Why should this be? Perhaps it was because I had given the same address to audiences of much different sizes.

I once heard one of our leaders say that he had been present in a large hall, holding some eight hundred, when one of our experienced evangelists was speaking. He spoke as one inspired. Afterward this same leader chanced to walk into the meeting place of one of our small companies where only eight or nine were present. The evangelist gave the same address in almost the same words, and spoke as if he were still addressing the eight hundred. Again his whole congregation was inspired.

I believe this is where I failed: My fellow evangelist was lighted from within, and he lifted up the few, whereas I had been letting the few discourage me. Surely without the inspiration of Christ we can do nothing. This is amply illustrated in the fifth chapter of Luke, where Christ turned the failure of the disciples into success. The disciples cast their net in the best place, at the very best time, and worked hard; yet they caught nothing. But at that same place, at the very worst time, with the same equipment, the same men caught so many fish that their nets broke, and their ship began to sink. The difference is obvious. They had the presence and the inspiration of Christ. Writes Dr. Woodrow Wilson:

"I was in a barbershop, sitting in a chair, when I became aware that a personality had entered the room. A man had come quietly in on the same errand as myself and sat in the chair next to me. Every word he uttered showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr.

Moody was in the next chair. I purposely lingered in the room after he had left, and noted the singular effect his visit had on the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought, and I felt that I left that place as I should have left a place of worship."

Smaller audiences call for more thorough and concentrated work, both in the public presentation of the message and in personal visitation.

In prewar days the number of names on visiting lists was so large that it was a problem to visit them every week, and they were sifted out very quickly. Now that we have smaller lists it is possible to do better quality work. The evangelist should find it possible to visit all the interested ones once a fortnight in addition to the visiting done by his Bible instructor. Success is largely due to good visiting.

There must be no complacency regarding small audiences. Every evangelist should use every conceivable means to increase his attendance and, finally, to gather the full harvest of souls even from smaller crowds. The greater part of our Lord's ministry was with smaller groups and not gigantic crowds. We need to learn from Him as the ideal Evangelist. Personal contact is a vital work, and we must learn the value that our Lord places on a single soul.

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The Greatest Battle

By LEON A. SMITH

No far-flung battle lines were there,
Armadas of the sea or sky;
No sound of conflict smote the air;
No mighty signs did signify
That time a day of days had brought,
Which would behold, ere it was done,
The greatest battle ever fought,
The greatest victory ever won.

No armed host, no martial sight,
The setting made for tragedy;
Only the canopy of night,
The Garden of Gethsemane;
A Figure kneeling on the sod,
And shadowed by the midnight air,
A human face upturned to God,
With words of agonizing prayer.

Alone He trod the victim's path,
A world's transgressions crushed
Him down;
Alone He faced unmingled wrath,
The horror of His Father's frown.
The separating gulf of sin—
A black, impenetrable pall—
Encompassed Him without, within;
He bore, He felt, the guilt of all.

He took upon Himself the curse
Of sin, that sin might banished be
Forever from God's universe,
And man, the slave of sin, set free.
Himself He could not save, but He,
In dying, gained all power to save,
And gave to man full victory
O'er sin, and Satan, and the grave.

Glendale, California.



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

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

Diet in Preparation for Eternal Life

By W. A. RUBLE, M. D., *Former Medical Director, New England Sanitarium*

THERE is probably no class of people in the world that has so broad a comprehension of the value of healthful living as Seventh-day Adventists. The objective of proper living with most people is limited to the field of utility for this life only. Science has taught that a proper diet is good for health, for endurance, for restoration to normal in sickness, and for economical reasons. When an athlete finds what diet is best in helping him to win, he adheres to it assiduously while in training and in action. If a student can find the diet that will help him most to pass the coming examination, he will adopt it for the time being at least. If an aspirant to a shapely form is convinced that choosing certain foods will trim down her avoirdupois, she will restrict and starve herself to attain her end.

There are some people who have gone a step beyond these materially minded people, and have espoused the cause of dieting to improve their intelligence. They restrict themselves on certain foods or emphasize the use of others, in order that they may attain more prominence in their daily business or profession. Still others comprehend the fact that a proper regimen will improve their moral nature. They adopt abstemious habits in order to approach more nearly to their ideal of manhood or womanhood.

Each and every one of these aspirations is laudable, and the process by which they are attained is more or less logical. But is there not a higher motive than any or all of these considerations put together? What of eternity and its contemplation and possibilities for enjoyment?

The more we study nature and the more we know of nature's God, the more we are impressed with the working out of the law of cause and effect in the domain of nature. The never-failing outcome of matters is most impressive if we note the steps by which the result arrives. Even a seed catalogue dares to prophesy the very date when we may eat roasting ears, but it states conditions upon which such prognostications are based; such as good seed, proper soil, adequate sunshine, care in watering, and freedom from weeds. The reason most of

us do not enjoy those good roasting ears at the promised date is not that there is any lack of accuracy in the conditions themselves, but that there is lack of compliance with staid rules.

We see great enthusiasm each spring about victory gardens. But it does not take many weeks to observe an increasing lack of animation on the part of many enthusiasts. What's the matter? Has nature failed to do her part? Have the rules of the game changed since the seed was planted? Has there been a strike in the solar system, and has Old Sol taken a few days off?

Look where you will in nature, and you will observe the eternal integrity of the laws of God. They never change, and they never will change. An opportunity is given us in this world, limited though it be in time and space, to learn to adapt ourselves to these laws. If a lifetime is not long enough, how long would we want? It would seem to be a great hazard to risk eternity upon the use we make of the brief life in this world, but the God who made man knows what is in him and whether he will prove true throughout eternity. This is why being true to oneself, to one's God, and to principle, is so important. Can we play with fire and not get burned? Can we temporize with conditions in this life, and develop traits, inclinations, habits, that can be thrown off at the gates of the eternal city? I tell you, nay.

*"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."*

But you will ask, "What has this to do with eternity?" Everything. The laws of nature are the laws of God. All that is enduring in this life will be enduring in the hereafter. The laws by which we live here will be the laws by which we shall live hereafter. Transgression of these laws hereafter would be as fatal as they are here. Six thousand years seems a long time to hold up the workings of eternity because of one side step from rectitude. The conception that an overshadowing ego could direct the affairs of the universe better than a correlating Father, led to disruption. The interpolation of

a negative into the eternal principle that the day that those who step aside from absolute conformity to eternal principle shall "surely die," brought destruction, misery, and death to the family on earth.

Departure from the principles of eternity entered human conception and experience through the atrium of appetite. She [Eve] "saw that the tree was good for food." The floodgates of eternal justice gave way to the onrush of self-exaltation, and a holocaust has devastated the earth for six millenniums. Have we had enough of it? Are we ready to throw up our hands and allow another to take over? Are we ready to accept absolutely and eternally a better way?

A diminutive replica of this great drama of sin is being enacted amongst the nations of earth today. An overmastering ego has conceived the idea that absolutism among men is the only workable plan of government, as opposed to autonomy which was fast winning way in the world, at least theoretically. The most disastrous war ever waged is in progress in an effort to determine which form of government shall maintain. At times there has seemed to be a question as to which principle would prevail. There may be a question among men, but with the Eternal there is no question which one, right or wrong, will triumph. The fight, however, is not national or world wide or even universal, but individual. Each man is the contestant; each soul, the wager; the individual conscience, the battlefield. The question at stake is, Am I willing to abide by eternal principle?

We are having a second World War. There may be others. Will there be a repetition of this experience with sin? No. Why? Because all who are counted worthy to enter that better world will have settled it here on all points. They will have said, "As for me I will serve the Lord." That means absolute conformity to the eternal principles of life.

A nebulous field of comprehension and conviction as to absolute conformity to law is extant. False sentiment conceives of the field of law as one of restricted opportunity and privilege. Far from it. Eve's temptation, intellectually, was, "Ye shall be as gods, knowing good and evil." It is hard for mortals, inured to evil, to comprehend that a knowledge of sin is not necessary or even desirable for existence or for happiness. It is difficult for humans to comprehend what absolute conformity to absolute law would be, and that this and this only will be the basis for eternal life and eternal happiness. It is still more difficult to conceive and to believe that such a condition is the passport to heaven, and that there will be no second chance, no priority, no side-stepping in obtaining that state. "Be ye therefore perfect, even as your Father which is in heaven is perfect," through Jesus Christ, of course.

It is again difficult to comprehend that conditions that maintained before sin entered must characterize those who are to be translated into an eternal existence. When and where shall that condition be accomplished?

Now what does this mean as to regimen in eternity? Sin entered human experience through appetite. For seventeen hundred years the regimen of eternity maintained amongst early generations and man's life averaged nearly a thousand years, as recorded. Then came decline. An effort, during the wilderness wanderings, to bring a people back to the diet of heaven was unsuccessful. It failed because the people failed.

A third time the test is being made to determine who will be willing to endure this supreme test of appetite. Will it be modified hereafter, if mankind fails to adopt it? Even to ask such a question is absurd. What must happen? Let another answer:

"The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church." "Again and again I have been shown that God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it."—*C. O. H., pp. 443, 450.*

There is no more explicit, pointed, or abundant instruction given in the Spirit of prophecy than that on this topic of healthful living. There is no teaching that is so widely neglected and transgressed by the denomination as is this. Does the Lord mean what He says about it? Shall this reform be made before, or after, we enter the new earth? Will the Lord tolerate establishing shambles "over there" any more than He would tolerate them in His temple in the days of Christ? In short, shall we become masters of our appetites here in this world, or hope for priority over some of our bad habits in the by and by?

It would seem from the absolute dearth of teaching on this subject from our clergy that the matter is a thing of the past, and that as a denomination we have no conviction on the subject. Is this true, or must a soul-searching movement permeate the denomination to convince us that there has been no change in God's eternal purpose in this matter?



We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work.—*Counsels on Health, p. 554.*

Health Lectures as Forerunner of Evangelism

By CLIFFORD MERLE BEE, *Pastor-Evangelist, Wisconsin Conference*

WHEN we began to formulate our plans for an effort in the city of Merrill, Wisconsin, we were faced with a serious problem in regard to securing a foothold. Previous attempts to secure an interest through the use of literature had produced very unsatisfactory results. We decided that some other way must be found.

The city was very religiously inclined, in fact, unusually so. A recent religious census showed that less than two per cent of the population was "unattached" in one way or another. This condition led us to seek a new way to attract an audience. Although our plan is not by any means new, it may be enough out of the ordinary to be of help to someone else.

After securing a hall and consulting with the church and the conference committee, our next move was to place a colporteur, F. P. Clevenger, in the city. He sold the book *Guide to Health* on the time-payment basis, which provided several contacts with each purchase. Brother Clevenger was to assist in the effort, and thus his personal acquaintance with the people would be of great help later on. One of the sales points was that a series of health lectures was soon to be given, and that each purchaser of a book would be given enough reserved-seat tickets for his family. These health lectures were stressed at every contact possible.

When the time for the meetings came, tickets were mailed or handed to every purchaser of a book, along with advertising on the lectures. The newspaper was very friendly and gave us all the space we wanted for write-ups before and during the lectures. Of course we used regular paid advertising also. The editor came over and gave us a good send-off by introducing us to the audience.

We conducted five lectures dealing with various phases of health, and these had a strong appeal. We used a number of excellent motion pictures, some of them sound films which we secured from the State university and the State board of health. The fifth lecture was on the mind and health. This gave us an opportunity to stress the need for a stable religious experience in any sound program which would promote good health. The announcement of our regular evangelistic meetings was made at the end of this fifth lecture.

During the health lectures it was mentioned several times that I was an evangelist, but that I considered the gospel of health a part of the gospel of the kingdom. Hence it was not a surprise when we announced that a series of lectures dealing with "Our Day in the Light of Bible Prophecy" would immediately follow. For a time one evening a week was devoted to

further health lectures, and thus the two were tied together for the transition.

The results were very gratifying. In spite of unfavorable weather we had a large attendance. The impression made by the health message was a definite factor in enabling us to hold the attention of the people.

After a few weeks of the evangelistic meetings we conducted two cooking schools. At the first of these we used three tables to illustrate the three meals of a day. We showed that a carefully planned menu each day would provide the balanced diet needed by everyone. We stressed the fact that it is not necessary to attempt to provide all the needed food elements in a single meal, but that it is better to plan for them in the total food intake for the day, and that each day's ration ought to be balanced.

At the second demonstration we prepared and served samples of various dishes of protein foods. These were all of nonflesh foods. In view of meat rationing, this was a very live topic.

Meat Substitutes a Live Issue

The approach to the question of a fleshless diet was made on the basis of its health protection factor and its economy. Much is said about "protective foods," such as fruits and vegetables. We went a step further and gave the scientific proof that meatless protein foods are entirely adequate to meet the needs of the human body, and that they are a help in securing the full value of the so-called protective foods, inasmuch as they are rich in needed minerals and vitamins. By showing the comparative cost of a beef roast and a vegetable protein dish, the economy was forcibly demonstrated.

After demonstrating how to prepare certain foods, and giving them samples, we offered to come into the homes of the people and teach them how to prepare similar dishes. We had all the invitations into homes that we could fill.

All in all we felt that this approach was quite successful. It was in harmony with the Lord's instruction and opened many homes which we would not otherwise have been able to enter. We learned much by doing it, and though some details might be changed another time, the same general outline would be followed. It takes careful planning and diligent study to prepare a health lecture that is practical and reliable. One needs to avoid fads and be sure to use well-established facts, lest his whole program be brought into disrepute.

Those who accept the principles of healthful living are usually excellent prospects for God's last-day message.

Experiences in Soul Winning

By MRS. C. PARKS MITCHEL, *Assistant Supervisor, St. Helena Sanitarium*

WE read these words in *Medical Ministry*: "The highest aim of the workers in these institutions [our sanitariums] is to be the spiritual health to the patients. Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord."—Page 26. We, as student nurses, are here to help gather this precious fruit. The Lord has a place in His work for each of us, however small.

As we care for the sick in a sanitarium day by day, we have many opportunities to drop a word of comfort and cheer, and to point someone to Jesus, the Great Physician. Another way in which we are endeavoring to bring these patients to the Master is through the Bible classes or cottage meetings. Student nurses and other workers in the sanitarium are in touch with several family groups and are studying the Bible with them. The following experiences, which took place in our institution, will show how some of these contacts were made.

It was late at night in the hospital ward. The "evening cares" were finished. Each back had been rubbed, and all the patients were sleeping—or so the nurse thought. But as she sat at the desk charting, a call bell rang. It was from the women's ward, and the last bed in the ward. As the nurse stood by the bedside, after performing the small task of giving a drink of water, she realized that the patient wanted more than that.

"Is there something else I may do for you?" she asked.

"Oh, yes!" came the eager answer. "Won't you say a good-night prayer for me? My nurse was so busy that she forgot." After the prayer the patient closed her eyes and said, "Now I know I can sleep." This brief experience opened the way later for Bible studies in the patient's home.

On another night a woman was pacing the floor in pain. She kept thinking of what one of her nurses had told her. "There are angels in this room, and they are walking up and down these halls." What a comforting thought! Day by day she had noticed how different the sanitarium nurses were from others, and finally she expressed her desire to learn why we were different. Bible studies were held in her home until another illness made it impossible to continue. When she left the sanitarium the second time, she requested that we return to study with her family as soon as possible.

I wish that each of you might look in on one of our cottage meetings. Three student nurses make up the group who are to give a Bible study. They take along a projector, slides, and

a screen. These are quickly set up in the home. The meeting is begun with a song; then the nurse who is leading out takes charge, offering prayer. Another gives the health talk, which is illustrated by slides. The Bible study follows, conducted by the third member, who also uses slides. At the completion of the study the family is given opportunity to ask questions. These are sometimes answered immediately and sometimes held over for future study.

The chaplain teaches us Bible doctrines and methods of evangelism in our classes; then he goes over the whole study with us just as it should be given. Following this, groups of three go out to put into practice what they have learned. These studies are continued until the family is impressed to accept the teachings of God's Word. We plan and pray toward this end: that the Lord may water the seed and bring forth fruit for the great harvest.

When we student nurses leave this sanitarium to take up work in fields afar, we shall have had a living experience in soul winning. Our greatest reward will be that someday, if faithful, we shall meet someone in the earth made new who will say to us, "You were the one who led me to the foot of the cross."



Mental Attitudes and Digestion

By GLADYS HAFNER, *Student of Dietetics, Loma Linda, California*

THE psychic influences in relation to the digestion of food have been studied by a number of investigators, with marked differences noted. Excerpts from some of these studies follow:

"The sight of a well-set table containing attractive food gives rise to marked secretory activity, while the same food poorly prepared and poorly served calls forth less gastric response. Sight is more influential in this respect than odor, although evil odors seem to have definite inhibitory effects."¹

"It is commonly advised that people should have pleasant company at mealtime. This makes possible the enjoyment of the food and creates the proper psychic conditions which enable the digestive apparatus to do its work well. It has been suggested that from a psychic viewpoint, it is unfortunate that so much of the food is cooked outside the home. As mealtime approaches, the odors of cooking food tend to create an anticipation of eating which produces a proper psychic condition for the secretion of the digestive fluids and consequently promotes the utilization of food."²

"The pleasurable sensations from the sight, smell, and taste of food not only make the mouth water, but the stomach also."³

"Strong emotions tend to inhibit the digestive process at any or all of its stages. The inhibition of the secretion of saliva under emotional stress has formed the basis of the detection of thieves in India. Each of the suspected persons was given a bowl of rice and the person who, because of the dryness of his mouth, was unable to moisten the rice, was judged guilty. This test would hardly distinguish between innocent anxiety and guilty fear, but illustrates the importance of a placid mind at mealtime. Thus the serving of appetizing food under conditions which make for peace of mind is justified on scientific as well as esthetic grounds."⁴

Nervous strain or excitement may influence the muscular tone of the stomach and intestine to such a degree that food is not moved as it should be, or is moved along too rapidly. With changed function, we may have abnormal gas accumulations, increased irritability of the bowel wall, or spasms of the organs with actual pain and griping.

"In studies of the activity of digestive glands it has been shown that violent nervous strain or emotional stress, such as accompanies a keen disappointment, may lead to the production of a gastric juice reduced in amount and largely devoid of digestive elements. One who is sick may eat quite well of food served in small portions, in pretty dishes, on a decorated tray, yet the same food served in large portions in plain dishes would most likely be repulsive. Physical exhaustion also is frequently accompanied by changes in the muscular activity of the intestines. Worry, whether based on fact or fancy, lessens the appetite; and depression of the glandular and muscular activity follows."⁵

"Fear, anger, or pain tend greatly to interfere with the digestive process and may be the primary cause of profound digestive disturbances. It is not an uncommon experience for those who are subject to fits of temper to suffer from sick headaches, gas production, and mental dullness, following an exhibition of emotion in a 'temper spell.' It has often been asserted that the healthy person never realizes that he has a heart or a stomach, and this is as it should be. These organs perform their functions best when we are wholly unconscious of their existence.

"Since any unpleasant emotions interfere so seriously with the digestion, it is wrong to discuss children or to discuss matters relating to discipline at the table. Business affairs, especially if they involve questions which give concern, should be put aside at mealtime. A mother recently told of her rule never to scold or punish children until later if they disobeyed her just before mealtime. She appeared not to notice the infraction at the time, but after an interval of two hours or more from mealtime the hour of reckoning came. Such a plan is to be recommended to all mothers."⁶

"The general nervous state of a person is very

quickly reflected in the stomach. Attention to the appearance of food on the table, and other devices which tend to put the prospective eater in a happy frame of mind, are worth while from this point of view."⁷

"Does eating in the open air, for instance at a picnic, affect the digestibility of the food? To the average individual a picnic means a good time; cares are forgotten and the very atmosphere is surcharged with freedom and enjoyment. In other words, the picnicker and his stomach are happy, and a happy stomach is in prime condition to take care of all the food that comes his way. This is simply another instance of the effect of mental attitude upon digestion. A person with a holiday appetite generally has small need of the stomach specialist."⁸

These quotations from scientific literature give proof of the statement made by Mrs. White in *Counsels on Diet and Foods*: "There is a mysterious and wonderful relation between the mind and the body."

¹ McLester, *Nutrition and Diet in Health and Disease*, pp. 152-155.

² McCollum and Becker, *Food Nutrition and Health*, Lord Baltimore Press, Baltimore, 1933, pp. 92, 93.

³ Lusk, Graham, *The Elements of the Science of Nutrition*, W. B. Saunders Co., Philadelphia and London, 1938, p. 475.

⁴ Sherman, Henry C., *Food and Health*, Macmillan, New York, 1934, p. 65.

⁵ Sansum, Hare, Bowden, *The Normal Diet and Healthful Living*, Macmillan, New York, 1936, pp. 103, 104.

⁶ McCollum and Becker, *Food Nutrition and Health*, p. 93.

⁷ Rose, Mary, *Feeding the Family*, pp. 44, 45.

⁸ Hawk, *What We Eat and What Happens to It*, Harper and Brothers, New York, 1919, p. 229.



Combined Gospel and Medical Agencies

THE gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the Word. By these combined agencies, opportunities are given to communicate light, and to present the gospel to all classes and all grades of society. God wants the ministers and the church members to take a decided, active interest in the medical missionary work. . . .

The work now being done in medical missionary lines ought to have been done years ago, and would have been done if God's people had been soundly converted to the truth, if they had studied the Word with humble hearts, if they had revered the God of the universe and studied His will instead of pleasing themselves. Had our people done this work, many persons of ability and influence would have been converted, and joined us in giving the message of Christ's soon coming.—*Testimonies*, Vol. VI, pp. 300, 301.

"In the Beginning"— *Health* (Health Talk Series)

By DENOMINATIONAL HEALTH METHODS CLASS, Portland
Sanitarium and Hospital School of Nursing

This project was worked out by the denominational health methods class of the Portland Sanitarium and Hospital School of Nursing, under the direction of Miss Eleanor Baer, R. N., their instructor. It consists of a panel of seven talks, each about six minutes in length, illustrated with a picture done in oil paints on felt, displayed on a visual aid board, 30 x 42 inches, which is supported on a standard. The picture was designed and made by one of the class members, Miss LaRene Warren.

The entire program is based on the story of creation, and the contribution to healthful living is developed in word and picture for each day of creation. While each of the seven students quoted from memory the selection of Scripture from Genesis 1 to introduce her remarks on the respective topics in the series—Sunshine, Fresh Air, Water, Food, Rest, Exercise, or Divine Worship—she in turn placed against the felt background felt symbols to represent the topic. Each piece of felt progressively added to the picture which, when completed, represented the finished creation and the healthful environment designed for man by his Creator.

Each talk was prepared by three student nurses in collaboration, this plan permitting a variation in personnel as the program was given from time to time. It was presented at ten different churches in the Oregon Conference at the eleven o'clock hour or the Missionary Volunteer service. The student nurses appeared in uniform.

The project was given the highest award in the demonstration health talk contest for senior students of S. D. A. schools of nursing, for the school year 1942-43.

Introduction by the Instructor

In 3 John 2, we read, "Beloved, I wish above all things that thou mayest prosper and be in health." God did everything in divine power to make that wish a reality.

In the beginning, "as the earth came forth from the hand of its Maker, it was exceedingly beautiful." The air was clear and healthful. Shafts of sunlight fell upon the fruitful earth, and there were pure sources of water supply. Into this wholesome and healthful environment, man, the crowning work of creation, was brought. As Adam "came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy."—*Patriarchs and Prophets*, p. 45.

With the entrance of sin came sickness, suffering, and death. Although great changes took place in the earth, and man was no longer permitted to eat of the tree of life, still coming down to us from the gates of Eden are the seven greatest health-giving forces in the world today. If we would but utilize these agencies, we could co-operate more fully with the great Health Giver in His desire for His people, that above all things we might "prosper and be in health."

We are happy to be with you and to bring you this simple lesson in healthful living. With

me are seven students from the Portland Sanitarium and Hospital School of Nursing. (Here introduce each student by name.) Without further announcement they will show you what contribution the Creator made to the physical health and well-being of mankind on each of the seven days of creation week.

I. SUNSHINE

Prepared by SADIE BOKOVY, HELEN
MARTIN AND HELEN QUALLS

WHO can measure the value of this first gift of the Creator—He who Himself "is the source of life and light and joy to the universe. Like the rays of light from the sun, blessings flow out from Him to all the creatures He has made."—E. G. White, quoted in *Principles of True Science*, p. 615. By creating light before calling living matter into existence, God taught us that light and life go together.

The sun, "switched on like a mammoth are light in the heavens," floods the earth with its life-giving, health-producing rays. This luminous orb, ninety-three million miles away, not only determines days and seasons and furnishes light and heat to this earth, but it also supplies invisible rays, pulsations of energy, which are absolutely essential to the life and health of every human being.

From earliest times the value of sunlight has been recognized. The ancient Egyptians, Greeks, and Romans regarded the sun as the source of life and worshiped it as god. Hippocrates, the father of medicine, recommended the preventive and curative powers of sunlight. Micah, one of the Hebrew prophets, recognized its healing qualities as shown by the figure of speech he employs in Malachi 4:2, "But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings."

Today, as one doctor states, "Sunlight has been scientifically studied, its properties investigated, its effects tabulated, and its use standardized, until it stands as one of our foremost agencies in the prevention and treatment of disease."—L. D. Campbell, *Decalogue of Health*, p. 16.

Sunlight contains two important rays. The one, the infrared, or long heat wave, simply heats the body and stimulates the circulation, thus bringing more blood to the surface. This aids the body in absorbing the second ray, which we hear spoken of as ultraviolet.

Ultraviolet rays are short chemical rays, the ones responsible for the rich tan acquired by

beach bathers. Within normal limits, these rays not only tan the skin but also increase body resistance to disease, especially colds and upper respiratory infections. They aid in the healing of wounds and bones, promote the increase of blood cells and hemoglobin, and aid generally in the promotion of health. In short, sunshine is a real tonic!

We are familiar with the effect of sunlight on the skin in the production of sun tan. This effect is more than skin-deep, however, because it converts a substance in the skin into vitamin D. This vitamin is absolutely necessary if the body is to make use of the minerals, iron and calcium, in the growth and development of bone. In fact, children who do not receive adequate vitamin D develop a deficiency disease known as rickets, which results in serious bone deformity. Sunlight and cod-liver oil are the only natural sources of vitamin D in adequate quantities. Foods contain vitamin D only as it is absorbed from the sun's rays or from artificial irradiation. That is why doctors advise that babies and growing children receive vitamin D in some form regularly during the growing period.

We can acclaim the value of sunlight, but are we profiting by it in terms of maximum health and vitality, or are we "sun dodgers"? True it is that our twentieth century mode of living has forced many to an indoor existence. They leave the sunlit skies of open country, with its abundance of fresh air and sunshine and wholesome exercise, to work behind walls that close them off from the ideal pattern of life. Often the only means of light is an artificial system, and even if large windows do permit natural light, they still filter out the beneficial rays of the sun.

We know what happens to a plant that is shut away from the light. It soon becomes pale and sickly, and dies. Men, women, and children are like plants. They cannot live and thrive in darkened rooms. Sunless living is responsible for much of the disease in the world today. Caleb Saleby says, "Restoration of sunlight to our malurbanized millions, now blackened, bleached, and blighted in slums and smoke, is the next task of hygiene in our country."—*Id.*, p. 15.

Divine hygienic instruction also substantiates this:

"If we would have our homes the abiding place of health and happiness, we must place them above the miasma and fog of the lowlands, and give free entrance to heaven's life-giving agencies."—*Ministry of Healing*, p. 275.

"Remove your heavy curtains, open the windows, throw back the blinds, and enjoy the rich sunlight, even if it be at the expense of the colors of your carpets."—*Counsels on Health*, p. 196.

"The sunlight may fade the drapery and the carpets, and tarnish the picture frames; but it

will bring a healthy glow to the cheeks of the children."—*Ministry of Healing*, p. 275.

We should bask in "the light of heaven's great ultraviolet lamp" at every possible opportunity. Regular sun baths taken two or three times a week during late spring, summer, and early fall will fortify the body to better endure the confinement which is sometimes necessary during the winter months. Utilize every day of sunshine. Let the baby have regular sun baths, send the children out to play in it, and arrange for invalids to absorb its rays. Sunlight is the greatest disinfectant we have. There is no better way to clean a room, even after communicable disease, than to wash it thoroughly with soap and water and expose it to the direct rays of the sun.

Sunlight not only increases the red blood cells and their hemoglobin content, but it also increases the white blood cells and antibodies—the chief body defenders against infection. "At Cornell University it was observed that treating students with ultraviolet rays reduced liability to colds 40 per cent in those particularly susceptible to colds."—*W. W. Krueger, Fundamentals of Personal Hygiene*, pp. 201, 202.

Sunlight is a powerful force, and it must be used with discretion even in the promotion of health, because it is capable of doing harm as well as good when carried to excess. In the actual treatment of disease, the use of sunlight must always be under the direction of a physician.

Do you know at what season of the year we have the highest death rate? It is in March, which is preceded by the long winter months in which there is very little sunshine, and in which physical forces are at lowest ebb. On the other hand, the lowest death rate of the year is in September. That month is preceded by the long clear summer days during which the human race has built up its vitality by maximum amounts of vitamin D. An old proverb rightly has it, "Where the sun enters, the doctor does not." So—

"Come out in the sunshine! O gather its wealth! There's joy in the sunshine, and beauty and HEALTH. Why stay in the shadow? Why weep in the gloom? Come out in the sunshine, and let your soul bloom."

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☞ EVERY formula which expresses a law of nature is a hymn of praise to God.—*Mariah Mitchell*.

CURRENT SCIENTIFIC COMMENT

THE last world conflict sent tuberculosis rates soaring in the nations of Europe and brought about a slight rise in this country. Today increases are noted throughout Europe.

We hope to prevent an increase in this country. There is still time to lay down an effective barrage which could prevent rise due to the war. Although we have no apparent increase yet, the circumstances of overcrowding, unsanitary living conditions, and undue fatigue are strikingly apparent to everyone.

Tuberculosis strikes down the very individuals who are most valuable as war workers—men and women between the ages of 20 and 60. . . .

Early discovery of tuberculosis is only the beginning of the story. There must be follow-up of all newly discovered cases, including aftercare and rehabilitation of arrested cases that stay on the job after medical supervision, as well as active and infectious cases that require sanatorium care or outpatient ambulatory care during convalescence.—*C. M. Sharp, M. D., U. S. P. H. S., Medical Annals of the District of Columbia, July, 1943, p. 252.*

BABY CALENDAR.—A calendar published recently by the H. J. Heinz Company provides a two-year, day-by-day story of a baby's development and growth. There are charts for important birth data, monthly feeding schedules, height-weight-age tables, immunization records, teething progress and mental-physical development guides. Here and there throughout the pages are many helpful hints for mothers, and beside each date is ample extra space for the individual mother's own "nursery notes."

Any mother can obtain a copy of the calendar through her physician or hospital or by writing direct to the H. J. Heinz Company, Dept. BC-9, Pittsburgh, Pennsylvania.—*Hygeia, July, 1943.*

THE CANDY HABIT.—Even though the parents have succeeded in keeping the child free from the candy habit in the preschool period, they face the problem anew when he enters school. Temptation meets him on every hand. Other children have money for candy, and it may be sold in the school lunchroom or in the school corridors as a money-raising device, at near-by stores, or by street vendors at the schoolyard gate. The child would scarcely be human who did not succumb. Even if five or six years of not eating much concentrated sweet food have kept him from acquiring the candy habit he soon develops this habit because of his natural desire to be like the other children. The result may be that he ceases to enjoy the bland foods in his normal diet; he eats less of these foods, and if the candy habit continues he may become undernourished.

The best slogan for the prevention of the candy habit is, "Out of sight, out of mind." Parents and teachers should unite in keeping temptation out of the children's way—to banish candy from the school lunchroom, to prohibit the sale of candy on the school premises, to keep vendors away from the school gate, and if possible to regulate the sale of candy to children at local stores. This should be done quietly, without stressing the idea that something is being denied the children. When these steps are being taken, special attention should be given to providing suitable substitutes. In the lunchroom some new and especially attractive desserts should make their appearance. Fruits such as apples, oranges, pears, bananas, figs, and dates should be sold at low prices.

Children should be taught the proper place of sweets in the diet. The facts to be taught about candy may be summed up as follows: Candy is not essential in the child's diet. It furnishes energy to the body, but little else. It is primarily a flavor food and may be used in moderation for this purpose, provided it does not in any way reduce the consumption of the basic foods—milk, green and yellow vegetables, fruits, eggs, meat, potatoes, whole-grain cereals and bread—which are essential for good nutrition. The best rule for both parents and teachers to keep in mind is that the less candy the child eats, the better he is likely to be physically, especially in respect to his teeth.—*Roberts, Lydia J., The Road to Good Nutrition, Washington; Children's Bureau, U. S. Department of Labor.*

As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed. We are to work as gospel medical missionaries, to heal the sin-sick souls by giving them the message of salvation. This work will break down prejudice as nothing else can.—*Testimonies, Vol. IX, p. 211.*

Book Review

Religion and Health,* Seward Hiltner, Macmillan, New York City, 1943, 292 pages, \$2.50.

This book is something of a running history of the relationship between religion and health in the light of the present-day interest in mental hygiene on the part of preachers. Because of the fact that it is largely historical in character, it is not open to many criticisms. The author is secretary of the Committee on Religion and Health of the Federal Council of Churches. Every one of our preachers ought to read a book like this to give him a background, or at least a perspective, on the subject of religion and health.

F. D. NICHOL, [Editor, *Life and Health*.]

* Elective, 1944 Ministerial Reading Course.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

The Supporting Presence

EDITOR, THE MINISTRY:

The supreme moment had come. It was the occasion of my first sermon in a public effort. I was timid, apprehensive. As I rose to stand behind the sacred desk, my older brother minister spoke assuringly, "God bless you, James; I'm praying for you!"

That little incident is a precious memory to me, for it fixed early in my mind, with eloquent emphasis, the fact that workers can and ought to mean much to one another in their public ministry. We should maintain spiritual alertness throughout the service, notwithstanding the fact that the other man is the speaker. Those who accompany the ministrant are more than mere accessories to the service. Each should carry the burden of the occasion upon his heart as feelingly as does he who bears the message.

Too frequently we preachers perform our altar assignments in altogether too perfunctory a manner. We do our part with a casual aloofness which weakens the entire service, while the Spirit of Christ hovers near, ready and willing to fuse our souls in fervent fraternal devotion. Too many of us lounge and even loaf while a brother minister carries the load alone.

Can it be possible that jealousy and envy of an associate's pulpit success should sometimes taint our hearts, thus hindering, if not deadening altogether, the effectiveness of our ministrations! There is a distinct inspiration in the consciousness that a brother minister sitting with you on the rostrum is silently petitioning Heaven for your help; that he is a comrade in a common purpose; that he rejoices when your appeal reaches hearts. Assisting ministers should constitute a supporting presence; they should be a silent circuit of power, a fellowship emanating an atmosphere of spiritual buoyancy and sublime animation.

Said the angel to Daniel, "There is none that holdeth [strengtheneth himself] with me in these things, but Michael your prince." Dan. 10:21. The angels are present at every service where truth is spoken. The evil princes of Persia are there to flout and thwart the words of God. How disastrous their opposition becomes when God's men slouch and sometimes even sleep! And again, how effectively the Word of God accomplishes that whereunto it is sent when ministers hold with the wielder of the

Sword and strengthen themselves together with him.

The word "strength" comes from a root which means literally, "twisted together." There is limitless power where the pulpit becomes the symbol of a ministry bound intimately by the holy cords of mutual devotion; where the silent participants in the service with reverent importunity invoke the converting power of Him who "helpeth our infirmities." Union in a mutual abandonment to the joyous service of saving lost souls is a gloriously invincible force. The very gates of hell will yield before its mighty impact.

J. H. RHODES. [Departmental
Secretary, Texas Conference.]

Divine Origin of Music

EDITOR, THE MINISTRY:

Music was divine in its origin. It is one of the most blessed of the many good and perfect gifts that come "down from the Father" in heaven. At creation's dawn "the morning stars sang together, and all the sons of God shouted for joy." And after the awful night of sin is ended, when death itself shall be wiped away, when every wail and curse and every discordant cry of pain and anguish is hushed forever, then there will be music, glorious, tender, sweet, triumphant.

As at creation, so also at the end, music, and only music, can fittingly celebrate the accomplishment of God's purpose. "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne."

I once heard professional singers of the highest training sing the great choruses of Handel's *Messiah*. They were accompanied by instruments and one of the largest organs in the world. The "Hallelujah Chorus" from the Scripture, so thrillingly sung, brought vividly before me in imagination the day when that innumerable company of angels and the host of the redeemed which no man can number, shall unite in that thunderous triumphant chorus: "Hallelujah, for the Lord God omnipotent reigneth!" Oh, what will it be to join in that glorious anthem of praise when sin and death are forever ended!

With the deepest reverence and solemnity let me say there is something even yet more wonderful. God Himself, God the eternal, infinite Father, shall sing for joy when He brings home the loved and the lost. "The Lord thy God in the midst of thee is mighty; He will save; . . . He will joy over thee with singing." Zeph. 3:17. Oh, what will it be to hear the eternal Father's song of joy over His redeemed. The highest joy amid the unutterable bliss of eternity will be to see His face and to hear His voice. When we hear the infinite glory and tenderness, the awful beauty and loveliness of the heavenly Father's song of joy and triumph, truly then we may say, "We have never before heard music." To hear this song would well repay a thousand years of pain.

Yet even now in this dark world of sin, so far from heaven and God, we may hear in all true music the voice, the call, of God. For music is God's gift to man. When listening to music, true music, tender and sweet, who has not been drawn upward and out of himself and had a longing and hope for something higher and sweeter and holier come into his heart? Music, true music, is the heavenly, the divine call. How many souls have been touched, drawn upward, and saved eternally by the power of sacred song!

Then sing, sing, from the heart of God and heaven, of love divine and life everlasting, bringing to your own soul peace and joy and blessing, and to those in the darkness and shadow of death, life and light and hope eternal. Yes, sing through this awful night of war and trouble and death, sing till the dawn of the eternal morn, when in response to the heavenly Father's glorious song of "Welcome Home," every creature which is in heaven and in earth, and such as are in the sea, and all that are in them, shall sing, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

KENNETH M. McCOMAS. [Singing
Evangelist, Los Angeles, California.]

Notes From the Book of Nature

Lessons From the Snow

► Snow is a symbol of purity. (Ps. 51:7; Lam. 4:7; Isa. 1:18.)

► Snowflakes are exquisitely beautiful in design. Ice is but a mass of flakes compacted together. The beauty is transformed into usefulness, for the ice locks up the water and gives it out slowly during the long hot summer. From the melting snows of the mountains we obtain our water supply and electrical power.

► God brings order out of confusion and life out of death. The summer beauty of the hills and the fertility of the valleys depend on the water wrapped up in the snow. The chill of hardship and the cold of trial may eventually result in beauty of character and in the development of useful lives.

► Snow covers the brown and barren earth with a mantle of perfect purity, after the frosts have killed every green thing. Sometimes our lives appear brown and sear from the chilling frosts of sin, but the forgiveness of God covers them with the snowy mantle of His righteousness.

► Snow is a blanket to prevent loss of heat from the earth. In one Vermont winter, for four successive days, the air was thirteen degrees below zero. The soil, under four inches of snow, was nineteen degrees above zero, or thirty-two degrees warmer. Thus the plants were protected from the intense cold.

► Of the unnumbered billions of snowflakes, few are ever seen of men. Yet each is as perfectly formed as if it were to be submitted to the gaze of the universe. Many people occupy a lowly place in life and feel that there is no use in striving for the finer arts of living. Yet they may be as perfect and lovely as if they were seen by all the world. Nothing truly beautiful is ever useless. Even if not seen by man, it is seen by God.

► "As the snow gathers together, so are our habits formed." One flake at a time produces the drift; one act at a time develops the character.

► "God gives to the silent snow a voice, and clothes its innocence and weakness with a power like His own."

► Soft, light, and beautiful as it is, snow possesses tremendous power. In the blizzard the traveler is lost, roads are hidden, towns are cut off from the world. Avalanches sweep down the mountains, leaving the wake of destruction in their path. Glaciers grind their rocky beds and give rise to mighty rivers. (Isa. 40:29.) What a lesson on the power of little things.

*"But cheerily the chickadee
Singeth to me on flume and tree;
The snow sails round him as he sings,
White as the down of angels' wings."
—Trowbridge.*

H. W. CLARK. [Professor
of Biology, Pacific Union College.]



❖ SCATTERED efforts accomplish much good, but concerted, unified endeavors achieve much more. Two people working in unison, with a common objective, accomplish much more than a half dozen, each with an independent goal. That is why organization is essential, with well-thought-out plans.

What Our Readers Say

DIVISION PRESIDENT'S COMPLIMENTS.—I want to tell you that I greatly appreciate THE MINISTRY. I suppose that you hear some complaints or some criticisms from time to time. That is always expected, but I want to pass on to you my compliments for the excellent form in which THE MINISTRY appears.—*Glenn Calkins, President, Inter-American Division.*

USEFUL FOR REFERENCE.—THE MINISTRY is a paper useful not only for current reading but also for reference, and I should like to have my numbers complete.—*C. H. Anscombe, London Transportation Agent of the General Conference, England.*

INSPIRATION AND INFORMATION.—Next to the *Review and Herald*, THE MINISTRY is my most helpful magazine. I surely enjoy it. I trust the Lord will bless you men as you carry on the work of bringing to us in the field the inspiration and information that fill its pages.—*C. M. Bee, Evangelist, Merrill, Wisconsin.*

EAGERLY AWAITED.—I would assure you again that we appreciate the work of THE MINISTRY, and our workers look for it eagerly month by month.—*G. D. King, President, South England Conference.*

NEW-FOUND ENJOYMENT.—This is a wonderful little magazine. I had never read it thoroughly until this year, but I really enjoy it now.—*R. M. Harrison, Secretary-Treasurer, Lake Union.*

COLLEGE PRESIDENT'S APPRECIATION.—I appreciate THE MINISTRY personally, and am interested in the type of material that you are endeavoring to incorporate in the publication.—*A. W. Johnson, President, Emmanuel Missionary College, Michigan.*

BETTER AND BETTER.—I greatly enjoy THE MINISTRY and feel that it grows better all the time. One of our ministers said recently to me that he thought it was the best magazine published by our people. It certainly is meeting the purpose for which it exists.—*Rose E. Boose, Bible Instructor, Santa Ana, California.*

ABUNDANT COUNSEL.—With pleasure I pen a humble offering for the magazine from which I have received such abundant counsel and spiritual strength.—*Andrew Fearing, Conference Evangelist, West Pennsylvania.*

WONDERFUL PAPER.—For several years I have been a faithful reader of this wonderful magazine, and always enjoy it so much that I read it from cover to cover, and have my copies bound as books of reference.—*S. Elizabeth Darrell, Nurse, Galesburg, Illinois.*

INVALUABLE AID.—I am taking this opportunity to let you know how much I appreciate THE MINISTRY. In mission work there are always problems to confront, and THE MINISTRY has been an invaluable aid in meeting these problems. I greatly miss this source of help when it does not come.—*S. C. Pritchard, Missionary, Lake Titicaca Mission, Peru.*

GLAD TO SUPPLY.—We believe in the work of THE MINISTRY, and are more than glad to supply this paper to all our conference workers and to several others as well.—*R. S. Blackburn, Treasurer, Carolina Conference.*

THEOLOGICAL STUDENT'S APPRECIATION.—For two years now the pages of THE MINISTRY have inspired me with a vision for the work of God. This year I read through most of the earlier volumes, beginning with the 1928 number. I was thrilled to see how the paper has grown, and how it has been improved almost every year. It certainly supplies much food for the shepherds of the flock of God.—*Johannes Joost, Theological Student, Helderberg College, South Africa.*

BEST MAGAZINE.—Enclosed find a subscription to THE MINISTRY for my mother, who does a great deal of Bible work. I think THE MINISTRY is the best magazine that we publish, and I want her to have a chance to share the opportunity of reading it.—*C. L. Wickwire, Pastor-Evangelist, Hamden, Connecticut.*

DIVISION PRESIDENT'S EVALUATION.—We believe in THE MINISTRY, and believe that it is having a wonderful influence on our workers. We are anxious that each worker shall receive it regularly.—*C. W. Bozarth, President, Southern African Division.*

BEST OF ALL.—THE MINISTRY is the best of all our publications. In any event, and under all circumstances, please never, as long as I live, allow my subscription to lapse.—*Hari Eklund, Resthaven Treatment Rooms, White Plains, New York.*

SECRETARY-TREASURER SPEAKS.—Our workers appreciate THE MINISTRY and get a great deal of help from it. We are glad as a conference to send these subscriptions to all our workers.—*A. P. McDow, Treasurer, Upper Columbia Conference.*

CLEARINGHOUSE OF HELPS.—Of all the magazines that come to my home, and that includes about all the S. D. A. periodicals, I reach for THE MINISTRY first. You folk are giving us something worth while, not just some more "required reading." THE MINISTRY is thought provoking and intensely interesting. It is a mine of jewels, a clearinghouse of good pastoral and evangelistic helps.—*Mitchell R. Garrett, Evangelist, Baton Rouge, Louisiana.*

Helpful Precepts for Preachers

By CARLYLE B. HAYNES, *General Secretary of the National Service Commission*

THERE was brought to my attention recently in a circular sent out to Protestant chaplains in the United States Army the following helpful precepts for preachers, by W. R. Maltby, originally published in the *British Weekly*, London. It occurred to me that they might have a wider usefulness than to Army chaplains.

"1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

"2. Remember Peniel and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

"3. Be loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.

"4. There is always water if you bore deep enough.

"5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.

"6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.

"7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.

"8. In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.

"9. Irrelevance is sometimes an infirmity; usually it is a sin.

"10. Emotion arises out of the truth. Emotionalism is poured onto it.

"11. Listen before you speak. See before you say.

"12. Aim at being independent of the concordance, but do not disdain it until you are.

"13. Love simple speech as much as you hate shallow thinking.

"14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.

"15. Never talk down to your audience; they are not there.

"16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

"17. By your consonants people will know what you say; by your vowels where you come from.

"18. Be audible, but don't shout. Clearness carries farther than clamor.

"19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.

"20. Be not like the brook; pause sometimes.

"21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

"22. A preacher's damnation. 'He spoke of great things and made them small; of holy things and made them common; of God and made Him of no account.'

Some Do's for Preachers

DO be arresting. Don't be sensational, but arresting. A preacher once read for his text Hazael's words to Elisha: "Is thy servant a dog, that he should do this great thing?" He closed his Bible and began: "Dog or no dog, he did it." He then preached on the superiority of first thoughts over second thoughts in moral decisions. That opening sentence gave him his listeners, and he gave them a message.

Do choose a good title for your sermon.

Do use language that will make your hearers see. Be vivid. R. L. Stevenson said, "What he cannot vivify, he should omit." He was speaking of authors, but it is just as applicable to preachers.

Do be direct. Be gripping. Be convicting. Be convincing. At Pentecost men were going through a new and overwhelming experience. How do you explain it? "This is that which was spoken by the prophet Joel," said Peter.

Do pay particular attention to the exact words of the text. Don't guess.

Do search the Bible for explanations. Don't take men's theories.

Do "let us stop where revelation stops; and not pretend to move one inch beyond."

Do read constantly, and your homiletic waters will not run dry.

Do avoid hackneyed anecdotes and outworn quotations.

Do spend time on your choice of hymns, especially the last one, which should fit your theme and the appeal.

Do close your sermon with a carefully thought out appeal.

Do keep to the time of the meetings. Begin on time and close on time. Avoid long services.

Do maintain dignity, order, and reverence in all services. The Lord's house is to be kept clean and attractive, both within and without. Never should old posters or charts be kept on display.

Do preach from the platform.

Do arrange your seating for the size of the congregation. Get the people close together. They will listen better and sing better.

Do keep your room or hall tidy, even if it means tidying it yourself. Also keep the pulpit clean and tidy, inside and out.

Do dress with care for your duties. Dress neatly and have hands and fingernails clean.

Do visit the physically and spiritually sick, and also the interested.

Do shake hands at the door at the close of the service.

Do keep a list, with dates, of every subject you present in public and at the homes of the people.

Do at all times be loyal to the cause and fit in with the plans of your conference organization.—*Lay Preacher's Handbook, North England Conference.*

Don't's for Preachers

DON'T stand rigid. Be easy. Remember that movements and gestures which call attention to themselves, distract and must be avoided.

Don't lean over the desk and direct your speech downward. Your effect upon the audience is weakened at once. Face them. Look at them.

Don't arrive at the church late.

Don't sit on the platform until the time comes to begin the service.

Don't shout out certain words and sentences and thump the desk because you have seen other preachers do so at some time. Remember their circumstances and their personalities.

Don't watch the clock while someone is speaking.

Don't indulge in loose statements or sweeping generalities, exaggerations, or distortions.

Don't confuse obscurity with profundity. Lucidity is not necessarily shallow.

Don't take for granted an avid interest on the part of the audience. It is *your* responsibility to awaken their interest.

Don't judge the success of the service by the flattery of some person who seldom exercises his or her mind, and always thanks any speaker in the same words.

Don't make calls for consecration a habit. Congregations soon reach a saturation point and cease to be affected.—*Lay Preacher's Handbook, North England Conference.*



CHARACTERISTICS A PASTOR MUST HAVE.—The faith of Abel, the piety of Enoch, the perseverance of Noah, the obedience of Abraham, the meekness of Moses, the prudence of Isaac, the persistence of Jacob, the character of Joseph, the patience of Job, the intrepidity of David, the wisdom of Solomon, the vision of Isaiah, the courage of Elijah, the calmness of Elisha, the fidelity of Daniel, the energy of Ezekiel, the strength of Samson, the endurance of Jeremiah, the consecration of Samuel, the heroism of John the Baptist, the boldness of Stephen, the sincerity of the apostle Peter, the fervor and devotion of the apostle Paul, the eloquence of Apollos, the tact of Barnabas, the love of John the beloved disciple, the compassion and purity of the Lord Jesus Christ, and the power of the Holy Spirit.—*Benjamin Urquidi, Watchman-Examiner.*

Someone Is Calling

By WILLIAM SHANNON RITCHIE

SOMEONE I feel, is calling to me;
Solemnly, sweetly, and silently
Jesus is calling me!

Dear is that voice, its cadence is love.
Purer than earth, it calls from above—
Calling from sin to flee!

Calling from strife, yes, calling away,
Cheering my hope for that glorious day—
Soon shall His love control!

Peace like a river shall ever flow;
The small and the great, all people will know—
Jesus! Joy of the soul!

Kind Friend and Lord, I cherish Thy voice;
Its melody maketh my heart rejoice.
Speak! I will listen to Thee!

Heark'ning each hour, I will follow on
Till morning shall break and darkness be gone!
Still I will be with Thee!



He Will Finish

By LOUISE C. KLEUSER

God's work has grown
With passing year;
The gospel's close
Is drawing near!

For task so great,
I lack much power;
With grave concern
I face the hour!

This joyous truth
Has come to bless.
"He will finish, . . .
In righteousness!"

So let it be!
Complete Your plan;
Use me, wise God,
As best You can!



Sacred Music

By G. CLARENCE HOSKIN

God of infinity and years,
Love excelling is Thy part;
In song Thy Spirit reappears
The sponsor of each tuneful heart.

Eternal One of endless days,
In mercy is Thy scepter sure;
Attune each heart to sing Thy praise,
Thy grace to usward make secure.

Author of song and melody,
In chorusing our voices blend;
In sacred music ministry
Let sweetest harmony attend.

Thy sanctuary, Lord, within,
A song of praise we would sustain,
That holy joy may dwell therein,
Thy benediction to remain.

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☐ THE minister ought to be soaked in life; not that his sermons may never escape from local details, but rather that, being in contact with the life nearest him, he may state his gospel in the terms of human experience. . . . It was Jesus' felicitous manner to remove His evangel from the sphere of abstract discussion, and to assert its reasonableness in the sphere of life. "What man among you?" was His favorite plea. . . . The divinity of a sermon is in proportion to its humanity.—A. MacClaren, *Cure for Souls*.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

"BEAM AND MOTE."—In an English church, at Wragby in Yorkshire, is a very curious old window representing in colored glass the admonition of Jesus about the "beam" and the "mote." A man with a great piece of wood before his eyes is trying to extract a small speck from the eye of another. Many years ago that window with its lesson was purposely placed, not in the church proper, but in the vestry room, in order that the preacher, before preaching to others, might be reminded of his own peril.—*The Presbyterian*, July 1, 1943.

SIGNING ON THE DOTTED LINE.—A Methodist layman visited a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman, I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business the important thing is to get men to sign on the dotted line."—*Alliance Weekly*.

HAVE YOU HEARD.—Have you heard about the farmer who got hold of some especially fine seed corn and turned out crops that were the envy of his neighbors? When they asked for some, he refused even to sell it, for fear of losing the competitive advantage he had gained. Another year went by, and his fancy corn was not so good. The third year brought still worse results. Suddenly it occurred to him that the poor-grade corn of his neighbors was pollinating his prize corn. His selfishness had caught up with him. He took his lesson to heart; from then on he shared his good fortunes with others.—*South African Business Efficiency*, Johannesburg.

"THE UPPER LEVEL."—In New York's Grand Central Station the trains leave from an upper level and from a lower level. The Twentieth Century Limited leaves on the upper level and in its majestic, electrified punctiliousness has not so much as a whistle-speaking acquaintance with Sleepy Hollow. The dilly-dallying, patience-trying locals leave on the lower level. . . .

We cannot avoid our leave-takings, but we can determine whether they are taken in nigardiness of spirit or majesty of soul. Those who live in Christian faith are able to leave on the upper level.—*Robert Thomas Taylor in Presbyterian Tribune*.

IF IN DOUBT, DON'T.—A boy was dressing to go out for the evening. He queried his mother, who was in an adjoining room: "Mother, is this shirt dirty?"

Without so much as looking, she replied, "Yes, it's dirty; put on a clean one."

When he had dressed, he entered his mother's room and inquired of her how she knew the shirt was not clean when she had not looked at it.

"If it had been clean," she replied, "you would have known it and not asked me. Remember, son, if it's doubtful, its dirty."

In this little incident there is a sermon, though not delivered from the pulpit or the pen of a preacher. It applies to all of us who would flirt with temptation and seek of others approval of our desire to do the doubtful things.—*Christian Digest*.



THERE are fearful woes for those who preach the truth, but are not sanctified by it.—*Testimonies*, Vol. I, p. 261.

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Valuable Current Excerpts

TIME TO AWAKEN.—A recent survey of church attendance is not very encouraging. The spirit of war is by no means the equivalent of the spirit of religion. In many places the spiritual passion for the salvation of souls is sadly lacking. The field of religion has become fallow. It needs to be broken up by God's awakening Spirit. We are reaping what we have sown. Social liberalism has cultivated license to the degree that libertinism is sealing people in their sins. Only here and there do we see hopeful signs. These are where God's people are returning to the practice of Christian separation from sin and occupying themselves in fervent devotion to winning souls to Christ. Is it not time for all the churches to awaken to their primary duty? What will happen if the trend so well described by Dr. Will H. Houghton some time ago in the *Moody Monthly* continues? He said:

"We live in an age—Which thinks that being lost in the woods is a new freedom. Which, having made a mess of civilization, petulantly cries, 'Why doesn't God do something?' Which, because it subtracts faith, multiplies fear. In which men demand education for their children, but decline discipline for themselves. When desire is deity and realization is futility. Which puts the highest premium on knowledge, but when it gets it, does not know what to do with it. Which seems to think that it has robbed death of its sting by transforming the cemetery into a 'memorial park.' Which boasts of its unbelief, instead of being ashamed. Which thinks a life daring which is only delirious. Which believes religious fakers and follows political quacks, but thinks itself too intelligent to accept the Word of God. Where youth boasts it is hard-boiled when it is merely half-baked. Which prepares for everything, even for a 'rainy day,' but fails to prepare for eternity."—*The Watchman-Examiner*, Nov. 4, 1943.

PALESTINIAN PORTENTS.—The New York Times correspondent, C. L. Sulzberger, has sent long and ominous dispatches to his paper about portentous conditions in Palestine. Jews and Arabs are alike preparing to renew the struggle over Zionism as soon as the Allied army moves out. Both are building up secret stores of arms and drilling their forces and perfecting their organizations. Regardless of what the peace conference decides concerning Palestine, the

Jews and the Arabic-speaking Moslems and Christians are apparently resolved to appeal to the arbitrament of the sword.

The "Arabs," as they are loosely called because of their speech—for they are a mixed lot, including the descendants of the Canaanite tribes which Joshua failed to drive out of the Promised Land—have the support of all the surrounding Arabic-speaking nations, as well as of the two hundred million Moslems. The Zionists are backed probably by a large majority of the world's Jews and by great wealth and wisdom; and by the sympathy of many Christians.—*Zions Herald*, Aug. 25, 1943.

ILLITERATE MILLIONS.—The Greek Catholic Church, before the first World War, failed to do anything to help the literacy or the social conditions of Russia. Atheistic communism undertook it, and taught one hundred millions in twenty years. Now those one hundred millions are away from Christ and are reading countless tons of atheistic literature.

Today one hundred millions in Latin-America, one billion on this planet, are waiting to be taught. Will the Christian church grasp this opportunity, lead these people to Christ, and set the standard for the matter they shall read? The future of the world hinges just as much upon that question as the future of Russia hinged upon the question whether the Greek Church would or would not serve the illiterate people.—*Religious Digest*, November, 1943.

TAXES AND CONTRIBUTIONS.—An alarming situation is before us when we consider that during the past fifteen years our income taxes have increased more than 1,200 per cent, while our contributions to church and charity have decreased thirty-one per cent. Private philanthropy is still the best way of obtaining sacrificial co-operation on the part of citizens, but there will be little inclination to preserve this way if the Government is allowed to collect in taxes that which should be left to the citizen to be disposed of according to his ideals.—*Watchman-Examiner*, Dec. 2, 1943.

WAR'S COST.—The war is costing \$2,200 a second, \$132,000 a minute, \$7,920,000 an hour! Thus the citizen who pays an income tax of \$1,000 in a year pays for less than half a second of war!—*Watchman-Examiner*, Dec. 16, 1943.

CHIEF FAILING.—The church has had one chief failing throughout history; it has been too mercenary. Everything is evaluated in monetary terms. Today we are encouraged by our leaders to hold up as the ultimate goal for the church the amount of money that can be raised. "These ought ye to have done, and not to leave the other undone," are the words of Christ on a similar subject. For these other things the raising of no amount of money can be a substitute. We must minister to the needs of the people regardless of their economic standing or even their financial support of the church.

Let us proceed to remove all barriers to greater usefulness, so that we shall be able to say with Paul, "I am made all things to all men, that I might by all means save some."—*Lando Eitzen in Watchman-Examiner*, Dec. 23, 1943.

ALCOHOL AND CRIME.—What this country is suffering from is adult delinquency. If we are to keep youth out of the electric chair, we must begin in the high chair which is in the home. Mr. Hoover's startling disclosures do not tell the part that intoxicating liquor plays in juvenile delinquency, but the FBI reports on liquor offenses do give "certain trends" among the oldsters which clearly indicate where the youngsters will arrive, if their start was due to befuddled brains and the creation of appetites which lead to depredations and dangers on the highway. The ratio of arrests for drunkenness per 100,000 of the population was two and one-half times as great in 1942 as in 1932, representing the growth of arrests for drunkenness during the ten years since the repeal of the Eighteenth Amendment.—*C. N. Howard in Watchman-Examiner*, Dec. 30, 1943.



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CATHOLICS ON LIQUOR.—At the recent meeting in Philadelphia, Pennsylvania, of the Catholic Total Abstinence League, Cardinal Dougherty called for a membership of 25,000,000. Indeed, he pleaded that all Roman Catholics in the land should give up entirely the use of strong drink. As lifelong opponents of the liquor traffic, we rejoice in the work of this Catholic league and we sincerely hope that Cardinal Dougherty can get the sympathetic co-operation of the

cardinals, archbishops, bishops, and priests of his church. If the Catholics, as a body, would stand with the Protestants, the saloon and the social drink habit would be doomed.—*Watchman-Examiner*, Dec. 23, 1943.

METHODIST EDUCATIONAL TRENDS.—"Both for better and for worse these times are significantly affecting the enrollment in higher education in 1943-44," according to Dr. H. W. McPherson, of the board of education of the Methodist Church. "A recent poll of Methodist institutions reveals many interesting trends. In the 92 coeducational and men's colleges of the Methodist Church from which enrollment reports have been received, there are 2,000 more men in uniform than there are civilian male students, although only 35 of the institutions have military training units. The aggregate enrollment of women students in 101 colleges, including 9 women's colleges, is only slightly above the 1942 enrollment. . . . Unfortunately, nearly all graduate departments show a loss in enrollment of women as well as of men, a fact which should not be overlooked at a time when reconstruction demands the best possible resources of scholarship and research."—*Zions Herald*, Dec. 29, 1943.

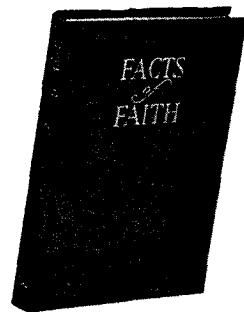
AMBITIOUS RADIO PROGRAM.—The Southern Baptist Foreign Missions Conference, held in Ridgecrest, North Carolina, adopted a resolution that deserves attention. It instructed their Sunday school board "to consider plans for inaugurating and maintaining a radio station powerful enough to reach all nations, to the end that the gospel message may be broadcast in many languages every day in the year." That is ambitious enough to startle us into some realistic thinking. How far we are from having fulfilled our Lord's command to go and make disciples of all nations, to be His witnesses unto the uttermost parts of the earth! Millions upon millions, at home

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and abroad, have never heard the good news of the saving grace of God in Christ. The radio may prove to be a great help in this basic Christian program; but it can never take the place of the word of mouth, spoken in the very presence of the hearer, Christ's witness being face to face with the man who needs Christ. Nor can it take the place of the example of the daily life of a Christian, a life lived out before the eyes of his unsaved neighbor. The times demand a clearer voice from the pulpit, and a more unqualified godliness in the daily life of every Christian.—*The Presbyterian*, Dec. 9, 1943.

RELIGION IN RUSSIA.—There are in Russia today 30,000 religious communities and 8,338 places of worship. The government does not interfere with freedom of worship, though it permits antireligious propaganda, and still forbids religious propaganda. The clergy enjoy equal rights with other citizens, and premises provided for worship are tax free.—*Zions Herald*, Dec. 29, 1943.

SOLDIERS' DRINKS.—A Methodist boy writes to his mother from the South Pacific area: "Please forgive me, but I have begun drinking two bottles of beer a day. It is the only cold drink on the island." This story comes from *The Christian Advocate* and is illustrative of the fact that our Government is furnishing cold beer to our soldiers, but not much cold water. A second boy writes: "Right now I would give \$5 for a glass of ice water. I had some about a week ago."—*Watchman-Examiner*, Dec. 23, 1943.

CONGRESS ON PROPHECY.—Owing to nationwide interest and request, a second New York Congress on Prophecy was held in the Calvary Church, New York City, December 5-12, under the auspices of the American Board of Missions to the Jews, Inc. That there is widespread interest in this important subject of Bible teaching was evidenced by the fact that scores of people gathered from all parts of the United States to participate in the congress. . . . The addresses

delivered at the congress will be embodied in a book to be published by Fleming H. Revell Company.—*Watchman-Examiner*, Dec. 30, 1943.



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Titles, Times, and Themes

(Continued from page 16)

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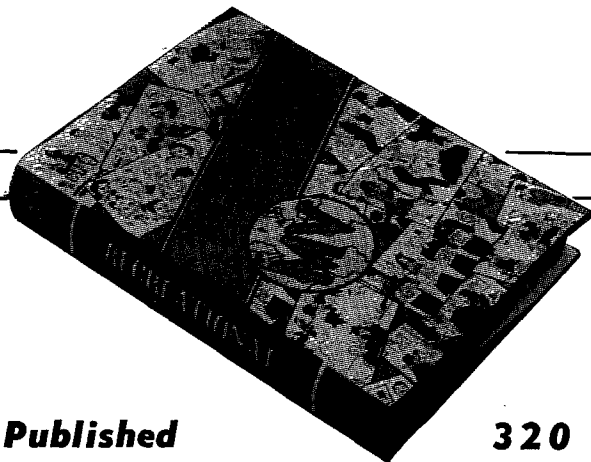
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REFORMATION!—Spiritual revival is to be complemented by reformation of life. Necessary to the welfare of the church, it is equally essential in evangelism. The tendency of some has been to separate the two and to stress revival—the altar call, the surrender of the heart to Christ, the pledge of surrender and consecration—without a thorough reformation of eating and drinking habits, recreation, dress, adornment, reading, music, stewardship of property, education; in other words, that which embraces the whole of life. Evangelism's failure to inculcate these relationships means weakness, and invites trouble and perhaps catastrophe for many. Such converts are not full-fledged Adventists, and are a source of potential difficulty. And likewise, failure on the part of the pastor to lead his flock onto clear, sound ground here means, not only that standards are lowered until trailing in the dust, but that the older members become a stumbling block to our new converts. Between the two, conformity to the world is bound to grow.

ICHABOD!—The most fearful step a mortal man can ever take is to attribute the work of the Spirit of God to the spirit of evil. If he persists in this, he cuts himself off from divine guidance, enlightenment, and protection against error, to which he will fall a victim. He thereby shuts the door against light, and is encompassed with darkness. If this connection is broken, God has no longer any channel by which to communicate with the soul. To attribute the origin of the Spirit of prophecy, for instance, to the spirit of error, ignorance, and self-deception, is to do despite to the Spirit of grace, to insult God, and to flaunt the beneficent provision, purpose, and protection of Christ for the remnant church. Over the chamber of such a soul, God is compelled ultimately to write the fearsome word, "Ichabod," and to utter the dread decree, He "is joined to idols: let him alone." God forbid that this should be inscribed upon any reader of these lines. It is a fearful thing to cut oneself off from God.

LARGENESS!—The caliber of men is usually revealed by their attitude toward their associates, and especially their younger brethren. To rejoice as others increase in strength, fruitfulness, or achievement, while they themselves are unavoidably slowing down; to rejoice when others are advanced because of merit, while they remain at the same old status; and still to rejoice when others do things that

are beyond their own abilities on the platform or radio, in the press, or what not—and especially when these things are recognized publicly or lauded officially—takes Christian grace and largeness of soul. The really big man puts the advancement of the cause, through all contributing factors, ahead of any personal achievement, place, or recognition. May God give us that divine generosity that will make us glad and rejoice when others pass us in achievement for Him.

JUDICIAL!—We as workers need to cultivate the judicial attitude—the ability and the habit of withholding judgment until and unless we have all the evidence in hand, and then forming our opinion on the basis of all the pertinent facts. Too often we accept one side of the story, without seeking out or demanding the other side of the picture. This is imperative in church work where, above all places, fairness and justice to all parties concerned are essential—more so than in secular affairs, for souls are at stake. We need this quality and attitude of mind in evaluating evidence on a doctrinal point, a historical fulfillment, a Spirit of prophecy position, a moot question. All too often positions are taken on the basis of partial and incomplete data or evidence. Such conclusions are bound to be faulty. As such they are misleading and contrary to truth, and they invite differences with others who have sought out all the facts and have consequently reached different conclusions. Let us cultivate the judicial attitude.

RESPONSIBILITY!—The difference between success and failure is often gauged by one's sense of responsibility. A dependability that makes your associates or superiors feel that they can absolutely depend upon you is one of the greatest assets a person can ever have. It often outweighs brilliance, knowledge, or versatility—and sometimes experience. The consciousness of an individual's absolute reliability springs from his willingness to put in whatever time and effort are required to complete his task, and in doing so to forgo pleasure or recreation, to put aside personal comfort or ease in order to see a task through successfully. To be able to see a job through right, and on time, makes you invaluable and fits you for greater responsibilities to come. Thank God for the "old faithfuls" that adorn our cause. They are the ones who are bound to advance in responsibility.

L. E. F.