

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

December, 1944

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NOTES AND NOTICES

Information and Sundry Items

¶ THE great Pyramid of Cheops was originally 482 feet in height. The Washington Monument is 555 feet high, and the Eiffel Tower has an

ANCHORED TO THE BEDROCK

altitude of 984 feet. But the Empire State Building of New York City overtops all other structures—a sheer 1,250 feet. It is the highest man-made pinnacle on earth. This giant skyscraper is 197 by 424 feet at the street level. Broadest at its base, and with periodic setbacks every so many stories, the great structure towers toward the sky, surmounted at last by a great chrome-nickel and aluminum observation tower, from which the traveler can see the world go by. Ten million bricks and 200,000 cubic feet of stone create enough floor space to shelter a city of 80,000. From the observation tower one can look fifty miles in all directions. It is built to withstand terrific wind and other pressures. But, impressive as is this great engineering achievement, its safety and strength are ensured only by its strong foundations, which reach down sixty-two feet below ground, and are anchored immovably in the solid rock. The great steel frame pillars at the four corners are embedded in concrete in giant pockets blasted out of basic bedrock. And these great steel frames are tied, or welded, together by transverse and diagonal steel beams. All this, out of sight of human eyes, makes possible the mighty superstructure that towers 102 stories above ground, made accessible by 67 elevators, and penetrated by 6,400 windows, which make it a blazing spire of jeweled lights at night. Thus with the great observation tower of present truth, destined to stand out above all other faiths and professions in these last days—and destined, too, to become the object of wonder and of hatred. It stands forth like a blazing observation tower of light, amid the gathering spiritual darkness of earth. It so stands, and will continue to stand against all storms and pressures, because of the mighty foundations of prophetic truth which reach down below all the man-made superstructure until they are anchored in the inspired pronouncements of Christ and the apostles and prophets of old. The great structure of sound interpretation principles, reaching up through the centuries, glittering with lights, is surmounted by the great observation tower of present truth, which takes in the ages in its sweep and faces the world with confidence because it is anchored to inspired foundations and supported by the towering witness of the centuries.

¶ FORTUNATE are the workers of today, not only to be able to secure the facsimile reproductions of *Spiritual Gifts*, Volumes I and II (combined), but also to have sound, reliable descriptions of them as well. The differing occasions and purposes of the two volumes—one the faithful record of an inspired vision, the other the reconstruction of his-

torical episodes carefully checked by eyewitnesses and verified by participants—reveal two entirely different types of Mrs. White's writing. This is vital to know and to remember. The story of Volume II, on page 10 of this issue, is as important as the recital concerning Volume I, of last month. We are glad that these treasure-volumes can be reissued through the new 1945 Ministerial Reading Course. This is part of a larger plan, all duly authorized, covering the reissuance of about a dozen of our earliest denominational items of importance.

¶ IT is sometimes disheartening to see how fiery some men become when there is any questioning of their pet belief on a minor point of faith upon which the Spirit of prophecy is silent, or upon which definite rebuke has been given for injecting unintended meanings into some early statement. The persistence of such in making a secondary matter the arbitrary test of a man's loyalty, orthodoxy, or Adventism is wholly gratuitous.

¶ HE who builds his work about himself is proceeding on a shortsighted, erroneous principle. Instead of establishing a work that will live and grow and multiply, he will ultimately find that it will ravel out or break down when he passes on. No man is a success unless and until he trains capable associates and transfers responsibility to those who can learn to carry it competently.

¶ WE have been too much on the defensive. The hour has come for us to take the aggressive. It is high time that we call upon apostate Protestantism to explain why she has left the clear prophetic platform of her founding fathers. It is Protestantism that will have to show cause why we should not reject its compromises and departures, not we who shall have to defend our clear, historic position.

¶ WHENEVER a misspelling of the name of a contributor to THE MINISTRY appears, or a wrong initial, we hear about it. People are sensitive about the accuracy of their names, and justifiably so—which leads once more to the correct spelling of our denominational name. A hyphen should always appear between "seventh" and "day," and the word "day" is not capitalized. Thus: *Seventh-day Adventist*. Let us be as consistently careful over the official spelling of our denominational name as we are of our personal name.

Note to Our Readers

¶ WITH this issue of THE MINISTRY (December), the great majority of single subscriptions expire. Please note the date of expiration on your MINISTRY wrapper and renew promptly when you receive your notice. Most of our sanitarium clubs and medical college subscriptions do not expire until later. If you are receiving THE MINISTRY as a gift from your employing institution, a word of appreciation to them would not be amiss.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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Use of the Spirit of Prophecy in Evangelism*

By H. W. LOWE, *President of the
British Union Conference*

I. Evangelism Initiated Through Prophetic Gift

WHEN the earliest believers in the advent came out of the nominal churches, there certainly was no world evangelistic vision in their minds. There was not even any idea of establishing a new church organization, which to them would have been a return to Babylon.

This state of affairs changed, however, within a few years, and the messages of the Spirit of prophecy infused a world evangelistic vision into the development of the Lord's work, which affected its every activity.

The first vision that came to Mrs. White, in December, 1844, had to do with the selection and unity of the 144,000. (Revelation 7.) Even the literality of that figure involved a formidable expansion in numbers to the little group of Adventists at that time. It was evangelistic foresight, however, which they failed to perceive and were reluctant to follow in many cases.

Another very early view given, as Mrs. White says, "in my very girlhood," was even more definitely expansive in its evangelistic conception of God's work. "Jets of light" were seen springing up all through the moral darkness "of the whole world."—*Gospel Workers* (1893 ed.), p. 378. This was hard for the believers to understand when they considered their own numbers, their despised condition, and meager resources. W. A. Spicer has recorded that as late as 1891, when he was called from Europe to America to act as secretary of the Foreign Mission Board, he shared these restricted ideas, although enlargement was then becoming apparent. (*Spirit of Prophecy in the Advent Movement*, p. 94.)

In 1893 the church was galvanized into a spiritual awakening on world evangelism. This came

from Australia, where Mrs. White then was, and in unequivocal clarion tones it was stated that the work being built up in America must also be established in Australia, New Zealand, Africa, India, China, and the islands of the sea. The evangelistic outgrowth of the three angels' messages is described in simile by Mrs. White as rays of light spreading clear around the world.

II. Consolidated Through Prophetic Gift

The inference from these simple historic facts is that inasmuch as the prophetic gift initiated evangelism as the main work of the second advent movement, then evangelism will be accompanied by, and consolidated through, the counsels of God's messenger.

Church activities, mission projects, public campaigns, schools, colleges, hospitals, sanitariums, are presented in the writings of Mrs. White as agencies for the conversion of men and women to faith in God's message of truth. We have been led to the employment of these agencies through the gift of prophecy. They will be guided by the gift to the end. Any evangelistic program which eliminates this gift is devitalized from the start. People cannot be built into this movement in ignorance or partial knowledge of these things.

III. Using the Writings Among Protestants

1. In presenting a subject somewhat unusual in Christian preaching, we should be on guard not to suggest that there is something abnormal in this gift of prophecy. The Bible presents Israel as a supernatural people by reason of God's presence with them. But prophecy was a normal thing in their history. Prophecy was never an abnormality in either the Old or the New Testament church. It was God's accepted method of revelation, of guidance, of reproof. It was the way in which the Divine Presence was mercifully clothed among a sinful and needy people. (2 Chron. 36:15, 16; Ps. 136:16.)

2. In presenting prophecy to the public as a normal work of God for His church, it is helpful if we preachers can avoid the habit of using the

* Presentation at recent workers' meeting in the British Union Conference, its object being to suggest ways of introducing the Spirit of prophecy to the public in conservative countries. Not intended as a sermon outline on this specific subject.

phrase "the Spirit of prophecy" as though it referred only to the work of Mrs. White. The Spirit of prophecy operated through many men and women inside, and doubtless outside, the canon of Scripture. We should use the phrase in relation to the prophets in general. We can occasionally say in our sermons to the public, for example, "Isaiah through the Spirit of prophecy declared—" In this way the people become accustomed to a phrase they will hear a good deal about later on.

IV. Use Among Roman Catholics

1. It is well, in preaching to predominantly Catholic congregations, to cultivate the use of certain expressions which are current in Catholic theology and which involve no teaching contrary to our own belief. Thus from the outset, prophets and apostles can be associated together, and also described adjectively as "holy." The name "The Lord Jesus" or "The Lord Jesus Christ" should be used for the more familiar abbreviated titles, and the prophetic aspects of His work should be stressed. The Messianic prophecies give opportunity to lay a foundation of respect for, and deeper faith in, the prophetic gift.

2. Prophetesses should be mentioned, for good Catholics have no difficulty in accepting this idea as embodied in such outstanding women as Huldah and the daughters of Philip the evangelist. (Acts 21:8, 9.) The Spirit-filled Elisabeth and others referred to in the New Testament will not fall amiss on their ears.

3. We must be careful to avoid the transference of the virgin Mary complex from one person to another, and for this reason we must certainly present, when the time comes, Mrs. White's own description of herself and her work. It will not be difficult for Roman Catholics to understand prophetic revelation as such, and specifically in Mrs. White's ministry, if we remember all the implications of Roman Catholic teaching on Mariolatry.

4. Devout Roman Catholics are much impressed with Mrs. White's statements on the sufferings of Christ, the love, grace, and mercy of God, the angels, the judgment (care being exercised on certain phases until the whole subject has been presented), the divinity of Christ, His priestly ministry, prayer, marriage, divorce, Christian education, and certain phases of health reform. Our world missionary program also appeals to Catholics, as well as to Protestants.

V. General Comments and Conclusions

1. As a matter of fact, every subject we present to any kind of congregation can be connected with God's revelation to the remnant church through prophetic messages. The difference in presentation to Protestants, Catholics, and others is one of degree only. Ascertaining this degree in our approach may be an art, but all preaching is a fine art, and the most delicate touches are reserved for the choicest subjects.

2. Along with our preparatory work, we should use another indirect method of approach. One of the great Spurgeon's sources of power lay in his constant conscious and unconscious use of Scriptural phraseology. How did this habit come to

him? Obviously by incessant reading of the Book. Similarly, preachers who read the prophetic writings thoroughly adopt many of their most beautiful phrases, and these fall naturally and influentially upon the public ear. God's promise of fruitage is not to a preacher, but to His Word. (Isa. 55:11.) Therefore we need constantly to employ the words of God. There is an infinite variety of choice phrases in the Bible and the Spirit of prophecy which we can incorporate into our language life to the greater power of our preaching.

3. Often it is possible to use an apt, short, beautiful quotation from an author whose writings have been translated into many languages—Ellen G. White, without reference or further comment. Then later, after the subject of the Spirit of prophecy has been first fully presented (usually at a week-night service), we can return to these indirect quotations more specifically, when the people are accustomed to the peculiar power attached to the words of God's Spirit.

By quoting from the Spirit of prophecy writings key expressions setting forth the fundamentals of salvation by faith, we can give the lie to the charge by our enemies that we believe in redemption by the works of the law. Among these may be noted: redemption by the blood of Christ (*Steps to Christ*, p. 33), Christian service (*Id.*, p. 86), prayer (*Id.*, p. 103), the Word and the believer's life (*The Desire of Ages*, p. 612), the sufferings of Christ (*Id.*, p. 534), the sinless One (*Id.*, p. 761). Similar short quotations, according to taste and appositeness, can be found on such vital points as forgiveness, sanctification, grace, faith, heaven, prophecy, etc.

4. In these war days nearly all countries know the meaning of "meatless days," and the loss of what the public used to call "nice, white flour." Here we have a ready-made opportunity to present our health message. Similarly, war always brings the temperance question to the fore. It also presents every country with greatly aggravated problems of morality. Here again is an opening to use the powerful words of Mrs. White, both with and without references, both before and after full presentation of the Spirit of prophecy, in support of true Christian principles of temperance and morality.

5. In an evangelistic campaign all the foregoing suggestions should culminate in a specific week-night address on the Spirit of prophecy, followed by a Sabbath sermon, before any baptisms take place. Most of our evangelists prefer two presentations of this subject in public. Experience teaches that people baptized with a poor understanding of a subject so vital in our peculiar message, remain poor and problematical in every way. Moreover, they become potential apostates. But apostasy and a firm faith in the Spirit's gift of prophecy never go together. Just as a preacher cannot long remain a strong worker without faith in this gift to the remnant church, neither can a member remain a strength to the church if his faith in this vital gift is impaired.

6. In our handling of the subject it is well to remember that while much of Old Testament prophecy was purely predictive, prophecy is not primarily and exclusively foretelling. It is frequently a declaration of things not perceivable by natural minds and means. It reveals the will and teaching of God in reference to the past, present, or future. Abraham was a prophet, but, compared with predictive utterances of other prophets, his chief function was the exemplification of a godly, faithful, prayerful way of life amid pagan unbelief. Thus in Genesis 20:7 Abimelech is bidden: "Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live." In Revelation 11:3 the word "prophecy" has largely the significance of witnessing, teaching. So also do many other scriptures indicate the teaching, and, above all, the redemptive work, of prophecy.

We should make this matter of redemptive influence an exceedingly strong part of our presentation of Mrs. White's work. Too many preachers in their early years miss this point and err in creating the impression that her main work was a series of remarkable predictions. Her main work was soulsaving, redemptive, Christ-centered teaching of God's Word. Along with this were her warnings, her prescient counsel, her predictive utterances, now largely fulfilled, which have become additional evidence of her God-attested work among us.

7. Dr. R. E. Day, in his book *The Shadow of the Broad Brim* (page 120), calls attention to the fact that most of the great saints of God, who, like Spurgeon, "through faith subdued kingdoms," were made great conquerors for Christ by prolonged intercourse with the Bible and the writings of some Christian Greatheart who was himself on fire for God. Thus, Luther's blazing zeal came from a three-year vigil with the Bible and the writings of Augustine. The Puritans lighted their torches from the Word and the writings of John Calvin. The zeal of Spurgeon came from the Word and the Puritan divines.

While the doctrines of the advent movement came from the Sacred Book, the technique, the practices, the world expansion of this cause have been built up by the clearly inspired counsels of Ellen Gould White. The Bible and the Spirit of prophecy are the springs of our doctrinal beliefs, and missionary zeal, and our peculiarly effective methods of work. Therefore, the best way to use either the Bible or the Spirit of prophecy in evangelism is to live in these fountain depths of truth and power till they fill us and suffuse our whole work with the Spirit, which is their common origin.



TRUTH is not man's property, which he may keep to himself; it is confided to him as a steward, and woe to him if he does not utter it, and give it all the breadth of which he and it are capable.—*Doctor Mellor.*

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Protracted Public Prayers

By ARTHUR A. CONE, *Pastor-Evangelist, Orlando, Florida*

IT is believed that Buddha once said, "The greatest prayer is patience." Could Buddha have been present at a general meeting we attended not long ago, we believe he would have revised that statement to, "The greatest prayer calls for the greatest patience." From this standpoint, most of the public prayers offered at that gathering were masterpieces. Some could well be classified as prayer marathons. We were often reminded of these words by Gurnall:

"Sometimes, perhaps, thou hearest another pray with much freedom and fluency, whilst thou canst hardly get out a few broken words. Hence thou art ready to accuse thyself and admire him, as if the gilding of the key made it open the door the better."

We were personally instructed and admonished by remarks we overheard after some of these long prayers were offered. We make bold to repeat those remarks here, not because we approve the spirit in which they were made, but because most of us, no doubt, may be benefited by this cross section of public opinion regarding long public prayers.

One remark, after an unusually long public prayer, was, "If there was anything God didn't know about this earth and its inhabitants and world conditions, He surely knows all about it now!" This brings to mind the following very pertinent counsel from the Lord:

"All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world."—*Testimonies, Vol. II, p. 578.*

"One or two minutes is long enough for any ordinary prayer. . . . But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they deliver a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to things transpiring in the world. All such prayers are as sounding brass and a tinkling cymbal. They are made no account of in heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them."—*Id., pp. 581, 582.*

After another very long prayer, during which the congregation stood, and during which many of the more feeble and aged, and mothers with little ones, felt compelled to be seated, we heard someone heave a sigh and remark, "He surely told God a plenty!" And the one to whom the remark was addressed replied with this question: "How would that man, or anybody else, ever know whether God answered his prayer or not?" I concluded that neither of these persons was edified or helped by the prayer, and I confess that my own heart responded in the same way.

Job asks the question, "Should a man full of talk be justified?" Job 11:2. And we remember,

in this connection, that "two men went up into the temple to pray." The one told God all about himself and others, while the other offered a very short, humble prayer, simply worded, which reached the heart of Christ and brought forth this response: "I tell you, this man went down to his house justified rather than the other." (See Luke 18:10-14.) We have observed that in general meetings most of the public prayers are far longer than any prayer recorded in the Bible.

"When Christ taught the people, He did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long tedious ceremonies and prayers. He taught His disciples how to pray: 'And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.' . . . One or two minutes is long enough for any ordinary prayer."—*Id.*, pp. 580, 581.

"Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but earnestness of soul."—*Hannah More*.

"The fewer words the better prayer."—*Luther*.

"Let not him who prays suffer his tongue to outstrip his heart; nor presume to carry a message to the throne of grace, while that stays behind."—*South*.

"I have lived to thank God that all my prayers have not been answered."—*Jean Ingelow*.

"So weak is man, so ignorant and blind, that did not God sometimes withhold in mercy what we ask, we should be ruined at our own request."—*Hannah More*.

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

The Broadcast in Jeopardy

By DONALD F. HAYNES, *Announcer, Bible Auditorium of the Air, New York City*

RADIO presentation of the historic gospel of salvation from sin and the imminent return of Jesus is being placed in increasing jeopardy by the opposition of modernists. Determined efforts are being made by religious modernists who take offense at references to the "blood atonement" to drive the evangelistic presentation of the gospel off the air. Among recent protests is that contained in an article by Charles M. Crowe in the *Christian Century* of August 23, 1944. By way of introducing his article, "Religion on the Air," he refers to "the recent action of the Mutual Broadcasting System, prohibiting solicitation of funds over the air on religious programs, and banning all paid religious programs on Sunday afternoons and evenings, after the middle of September."

Mr. Crowe's criticism is leveled chiefly at appeals for money and the promoting of various name-getting devices on religious programs. The gospel broadcast is thus attacked at what may be, and often is, considered its weakest point—its effort to support itself with the gifts of the radio public. In this matter, as in so many other things, some have given more offense than others. And it

is the most offensive which are cited as flagrant examples of the trend of all evangelical broadcasting. Mr. Crowe suggests: "The network religious radio program racket, capitalized by independent superfundamentalist revivalists, will not be eliminated nationally until Mutual goes the whole way and bans paid religious programs altogether, as the other networks have done." One of his specific targets, named with others, is the Voice of Prophecy.

Not content with proposing policy for the Mutual Broadcasting System, Mr. Crowe takes a step further by saying: "Perhaps the only way such programs can be eliminated is by a ruling from the Federal Communications Commission against the sale of time for religious broadcasting." Here is a frank statement of purpose to ban all "rackets," that is, all "paid religious programs."

Thus when we add to the preaching of the gospel, appeals for funds, enrollments, offers of free souvenirs, sermons, and so forth, we should keep in mind that we thereby lay ourselves open on an ever-widening front to the charge of commercializing gospel broadcasting. The theological enemies of "blood atonement" religion have shown their hand. We know the lines along which the campaign is to be waged. Will these things eventually force us off the air?

Mr. Crowe also comes forward with a substitute for gospel broadcasting. It is a devitalized, inoffensive, bloodless religion, concocted and purveyed by the radio industry itself. Listen to his description:

"The message of faith for our time should be presented in appealing programs under the direction of skilled radio technicians using professional radio talent, making use of such forms as dramatized stories of religious experience, dramatic readings from sacred literature, dramatized sketches of the place of religion in the history and life of the nation, interviews with great laymen and religious leaders, religious quiz programs and other such proved radio formulas. . . . Programs of this type should be produced by the networks or stations themselves, with the counsel of an advisory interfaith committee, rather than by any denominational or federated church group!"

Notice carefully this appeal by a mouthpiece for religion that religious programs be staged by "professional radio talent," not Heaven-called spokesmen for God. Strange partners!

In closing his article the writer gives us one statement with which we can heartily agree, "Religion deserves a more favorable presentation to the radio public."

Let us bestir ourselves, discern with alertness the signs of times, and prepare to launch out for God in ways and means that will produce forceful, dynamic preaching of His Word.

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❧ MUCH singing, as well as protracted praying and talking, is extremely wearing. In most cases, our ministers should not continue . . . longer than one hour. . . . Leave preliminaries, and come to the subject at once, and . . . study to close the discourse while the interest is greatest.—*Testimonies*, Vol. II, p. 117.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

¶ Let us examine ourselves. Is our chief aim

To Convert or to Teach Doctrine?

By DOROTHY WHITNEY CONKLIN, *Bible Instructor, Southern New England Conference*

THE problem of apostasies and those back-door losses has greatly agitated the minds, hearts, and pens of our ablest men and women, as evidenced in recent issues of THE MINISTRY. Can it be that we have been seeking to make Seventh-day Adventists more than to make Christians? Are we, like Hezekiah, giving a "dusty answer" to the ambassadors who come to our door, asking us if God still intervenes in the affairs of men? Are we displaying to their envious eyes the riches of Scriptural research and admirable organization for world evangelism, but neglecting to show them the Lord Jesus Christ who made these possessions ours?

A successful evangelist tells this significant incident from his youthful experiences. It was his first effort, and he was laboring tirelessly to hammer home the Sabbath truth and the judgment message, with Daniel 7 and Revelation 13, and tithing and health reform. His audiences had been flatteringly large, and night after night he had observed with satisfaction two of the town's well-known businessmen paying rapt attention. Then the Methodists brought an evangelist to town and opened revival meetings. To his chagrin, the two leading citizens disappeared from his audience. Doubtless he consoled himself with the usual "pacifier"—the testing truths were too much for them.

In due time the Methodist meetings closed, and the next evening the two men reappeared in his audience. That night he made a point of greeting them and remarking that he had missed them for some time. He has never forgotten their reply: "We went over to the Methodists and got converted. Now we've come back to the Seventh-day Adventists to learn more about the Bible." I ask you, Are we mere pedagogues, to be content with the accolade, "My, he certainly knows his Bible"? Or do we know the *Author* of the Book sufficiently well to introduce people to *Him*?

"How many church members do you think we'll get out of this effort?" I am challenged by zealous brethren and sisters time and time again. "How many are going to take their stand?" they query week after week. "What do they say about the Sabbath?" they ask me after my second visit with a new Bible student. Finally, in desperation I state flatly, "I don't have any idea! I'm not here simply to recruit new members for the church. My commission is to teach people to know Jesus;

to love Him for what He has done for them; to know and follow the guiding voice of the Holy Spirit; to read and understand His Book as their only rule of right, comfort, and hope. Such is my duty. The Holy Spirit takes over from there, if I have done my work aright. *He* drives home the truths I have pointed out. *He* urges the necessity of obedience if communion with Him is to continue. *He* leads them to seek church membership."

What use is there for me to din into my readers' ears the fact that the seventh day is the Bible Sabbath, the seal of the living God; that persistence in Sunday keeping will result in reception of the mark of the beast; that the Roman Catholic Church changed the Sabbath of the Creator to the Sunday of sun-worshiping pagans; that God will one day pour out His wrath, unmixed with mercy, upon those who receive the mark of the beast; that the judgment may even now be deciding their fate for eternity?

THE world today has no foundation upon which to base such beliefs. Any contractor knows that before he can erect a well-built house, he must first lay a firm foundation. How can we expect to impress men and women that Christ is coming back in our day, when even church people have only the vaguest idea why He came in the first place? They do not know that Michael, Crown Prince of the universe, created this planet in the beginning; that He saw His creatures play into the hands of His archenemy, yet refused to abandon them to their just deserts. They have not the slightest idea of the counsel of peace in heaven when the Father, Son, and Holy Spirit settled the reclamation of this world; that Jehovah of the Old Testament is the Jesus of the New never occurred to most of them.

They have not been walking all the way home with Him, as did Enoch. They have not talked with Him under the oaks of Mamre as did Abraham, nor pleaded with Him for the salvation of guilty Sodom because a beloved Lot lived there. They never spent forty days with Him on Mount Sinai as Moses did. They did not march through the wilderness under the cloud of His presence as did Israel, and drink of the Rock that was Christ. They did not know what it is to throw themselves, nakedly sinful, upon His mercies, as did David, and learn the thrill of full pardon and sweet cleanliness from every stain of sin.

When He was here on earth, He said, "If ye love Me, keep My commandments." But how can they *love* Him when they do not *know* Him? True, the seventh day is the Sabbath. True, it is as binding for spiritual Israel today as when it was given to ancient Israel. True, all are going to be judged by the perfect law of liberty—the ten commandments. But they do not think it makes any difference which day you dedicate to God, so long as you manage one in seven (and then you may have to work on it). And until they think otherwise, we can hammer in vain on the incontrovertible fact that there is not a shred of evidence for Sunday observance in the New Testament, and wave in their faces Father Enright's offer for that missing text. They simply say, "Much ado about nothing."

To past generations the doctrines were the important issue. They already had Christ. This generation has nothing. We have to "start from scratch," and we must strike with consummate skill to make even that scratch on the hard polished surface of public indifference. Today, when we preach the doctrines before we preach Christ, we run the risk of closing over the wounds that sin has made with a sort of proud flesh that prevents the cleansing blood from doing its healing work. Such converts will be sickly individuals with the poison of selfishness still festering under a self-righteous surface, robbing them and the cause of true Christian vitality. Yet they will recognize no need of the Great Physician.

He said, "And I, if I be lifted up, . . . will draw all men unto Me." Surely we cannot improve on that! They have esteemed Him the classical Christ with melancholy mien and scanty growth of beard—a womanish, frustrated sort of man. Small wonder that they are reluctant to rely on such an inadequate conception of a Redeemer!

Let us lift up Michael, the glorious One who gave up His throne and the adulation of celestial beings, that He might lift us up and establish us, with Him, in heavenly places. Let us give Him rightful heritage—that virile young man who, as Jesus, trod the dusty paths of Galilee, at home alike with prince or peasant, priest or publican. Let us reveal to them the real Christ—our Creator, our Friend and Counselor, our Lawgiver at Sinai, our Teacher in Galilee, our Sacrifice at Golgotha, our High Priest in the sanctuary, our coming King of kings and Lord of lords. Let these be the things that we acquaint them with first, and after that teach them what things He asks of them in return.

WE must carefully lay the foundation in the apostles and prophets, being sure that Jesus Himself is the chief cornerstone. With Him in place, we may safely proceed to nail down the entire structure with our own distinctive doctrines, that it may be a safe and secure platform for unsteady feet. But make sure that He is in place first, lest we find no room for Him when the structure is completed. How else can we hope to safeguard against that pharisaical pride in correctness of doctrine that recognizes no need of

humility, and wields the truth as a bludgeon to smite those whose surface conformity does not suit one's personal standards?

One may be ever so sure, with chapter and verse to back him up, that Saturday is the Bible Sabbath; that all signs point to Christ's return in his day; that the millennium is a dreary period when the earth will be depopulated; that the dead sleep in their graves until the resurrection; that he owes God one tenth of his increase; that we should eat to live, not live to eat, and thus be convinced that he ought to join the Seventh-day Adventist Church. It seems to be the only logical thing to do under the circumstances, and besides, the evangelist and the Bible instructor seem to expect it. So he receives the rite of baptism and becomes a member in good and regular standing. But what reason has he to believe that his logical, reasonable stand is going to hold him true to the kingdom? "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and have not charity ["love," R. V.], I am nothing."

Having resolved to steer a course away from the "sawdust trail" type of evangelism, are we perhaps veering too sharply to the right and missing the heart of the matter? True, Mrs. White has told us that everything depends on the right action of the will. But unless that will is actuated by the heart, what is to hold it on its course?

Our churches today are filled with dilettante members, hesitating to surrender their amateur standing, and step out on a full professional basis. Their minds are convinced that we are one hundred per cent right, but their hearts know nothing of that allegiance to Jesus that leads them to give up everything that hinders wholehearted service for Him—in other words, to sacrifice for Him as He did for them. They just do not *know* Him. Yet, we were their teachers.

Henceforth, I am resolved to show them first the Way, the Truth, and the Life, believing that once they have seen Him as He is, they cannot help loving Him and desiring to follow Him wherever He leads. Fellow workers, if this be heresy—then make the most of it!

Teaching the State of the Dead

SOME are laboring under a growing impression that Bible instructors frequently teach in too negative a way our specific doctrines concerning the state of the dead and the destruction of the wicked. One becomes conscious of Bible studies that present a whole array of negative points which are bound to stir up opposition and fail to receive a decision in favor of the truth. It is possible that constant usage of strong argument may lead teachers to become too dogmatic, especially on delicate points that must be watched.

As Bible instructors we must seek God for a new approach to the ever-recurring problem of death, so accentuated by the present war. Death is now cutting deeply into the tissues of the human heart, and

bleeding wounds and unsightly scars will long remind us of life's tragedies. The need is for teachers of understanding and sympathy, who will convince for the truth by loving appeal. This alone will cope with doubt, despair, and sorrow such as the world has never known. The following suggestions and cautions for presenting controversial facts on these topics may prove helpful.

I. AVOID NEGATIVE APPROACHES BY AN ARRAY OF STRONG STATEMENTS, SUCH AS:

- "Man in death is no different from the beast."
- "Man does not now have immortality."
- "The dead know not anything."
- "Man's thoughts perish at death."
- "The dead praise not the Lord."
- "David did not go to heaven at death."
- "The dead do not immediately receive their reward."
- "Forever" here has a time-limit application."

II. FINDING A KIND, POSITIVE, CO-OPERATIVE APPROACH.

Stress the following points:

1. Introduce God's great purpose that man should *live* forever. John 3:16; 2 Tim. 1:9.
2. *Life*, not death, man's privilege and right. John 10:10.
3. Heaven risked all, that man might have eternal life. Rom. 8:32.
4. After sin entered, life in Christ only. Phil. 1:21.
5. Man not left to die, unless he chose to. Deut. 30:19.
6. Eden planned by God to last forever. Rev. 2:7.
7. Sin a surprise to the universe, but God prepared for it. Rev. 13:8.
8. After sin entered, God had to eradicate it. Nahum 1:9.
9. Destruction of the wicked a "strange act" by God, but displays His heart of love. Associated with fear, suffering, and great anguish. Destruction in the lake of fire not to be instantaneous. It will be everlasting punishment. Sinners destroyed forever. Isa. 28:21.
10. Everlasting fire prepared for the devil and his angels, not for man. Only when man's nature becomes satanic does he share in Satan's destruction. Matt. 25:41.
11. God's purpose for man is *immortality*. Man's state is now mortal, but he may have *conditional* immortality—it is his in Christ. Mortality lasts "but a moment" compared with the vast span of eternity. Ps. 30:5; 2 Cor. 4:16, 17.
12. Man *need not* perish. He *should not* perish! John 3:16.
13. We now have eternal life "in hope." Titus 3:7; 1:2.
14. Even in the grave we are "prisoners of hope." Zech. 9:12.
15. Gospel "abolished death" and "brought life and immortality." 2 Tim. 1:10.
16. "Who shall change our vile body, that it

may be fashioned like unto His glorious body." Phil. 3:21.

III. MEETING THE READER ON HIS OWN GROUND.

1. Most people believe in the conscious state of the dead. Ask questions to draw out ideas, but avoid abrupt statements of new truth.
2. Our doctrines conflict with ideas commonly held. Lay a foundation by presenting God's plan for man to have eternal life and immortality.
3. Study well parable of rich man and Lazarus. Christ used ideas common to Jews of His day. He built on these, but did not at once upset thinking of the people. Also study His methods in revealing God's purpose for man to Nicodemus, to Mary and Martha (John 11). Observe how He here introduced doctrine of death as a sleep and then new truth of resurrection. Also notice how resurrection is associated with "last day," instead of an immediate entering into God's presence at death. John 11:24.
4. As you bring out facts on which you can agree with reader, tactfully build new truth.
5. Avoid argument when answering common objections. Keep asking questions. Guide toward Bible truth and away from preconceived ideas. Always let Bible speak. If necessary, reinforce truth with additional texts, but avoid too many concepts in one study. Handle these gradually when questions arise.
6. Although these points may be clear when first presented, doubts are bound to arise and confusions will need to be straightened out.
7. Truths on state of dead lend themselves to fitting illustrations, especially those that build confidence in God's Word. But avoid gruesome tales and deathbed stories. Always teach the joy and hope of the resurrection.
8. If reader finds difficulty in grasping doctrinal setting of texts, do not "hammer them in." Rather encourage praying about matter, and urge careful reading of helpful literature on subject.
9. If difficulties continue, then teach similar truth through study of the sanctuary. David's feet had almost slipped until he grasped God's plan for destruction of wicked through understanding of the sanctuary. Psalms 73; 37:20.
10. Should your reader still hesitate to leave former views, avoid pressure and continue studies along other lines. After Spirit of prophecy accepted, many difficulties will clear away.
11. Expect that it will take time for elderly people to grasp various points on the state of the dead. Do not attempt too intricate study. Handle elderly people

—Please turn to page 47

THE BOOK SHELF

Books, Reviews, and Discussions

Spiritual Gifts, Volume II

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

PARTLY to furnish her friends and the world with a connected account of her experience, and partly in self-defense against the unfounded and malicious accusations of her critics, some of whom attributed her visions to Mormonism, Mrs. E. G. White issued in 1860 an autobiographical work, *Spiritual Gifts, Volume II*, with the full title of *My Christian Experience, Views, and Labors in Connection With the Rise and Progress of the Third Angel's Message*.

Unlike its forerunner, *Spiritual Gifts, Volume I*, which was ready for distribution within six months of the great controversy vision which it presents, over two years were given to the preparation and publication of Volume II. The first volume was the recording, with the special aid of the Spirit of God, of one connected revelation describing the scenes which had in rapid succession passed before her while in vision. The other called for an entirely different type of writing—painstaking gathering of data, checking accuracy of information, dates, places, names of people, relationship of events, etc.

One represented the writing from a mind brightly illuminated by vision. The other called for the presentation of an account of personal experience, giving as accurately as possible, from memory and available documents, the story of the activities of nearly thirty years reaching back to early childhood. In such writing Mrs. White made no claim of divine illumination, and her methods of work and approach to the subject were quite different from those followed in presenting the accounts of the visions and in writing the testimonies.

The same number of the 1858 *Review and Herald* which reports the meetings at Lovett's Grove, Ohio, and makes reference to the important great controversy vision of March 14, carries an eight-line last-page note signed by Mrs. White, not only informing the *Review* readers of her intention to prepare a biographical work, but also soliciting their aid in securing the data she would need. She wrote:

"I now design publishing a book of two or three hundred pages, containing a sketch of my Christian experience up to this time, my views, and a Bible argument on the perpetuity of spiritual gifts. My friends who have received letters from me containing views, exhortations, or a statement of events in my experience worthy of publication in such a work, are invited to return them to me immediately by mail to Battle Creek, Michigan."
—*Ellen G. White in Review and Herald, March 25, 1858.*

Quite naturally the preparation of this biographical work must give way from time to time to other more important writing and trips into the

field, but as she was able, Mrs. White pushed forward with the story. Supplementing her general published call for the return of correspondence which would help her in this task, she wrote personal letters asking various ones well acquainted with her experience to "call up the events and write them to us." Among those thus addressed, according to her diary entry for Tuesday, January 4, 1859, were "Bro. Hastings of New Ipswich, N. H., Bro. Collins of Dartmouth, Mass., Noah Lunt of Portland, Me., and Bro. Nichols of Dorchester, Mass."

Information on her early life was gained through conversations with her parents, who for a time resided near by in Battle Creek. We find the entry for Sunday, February 6: "Visited my mother, obtained some facts in my experience."—*Ellen G. White Diary, Feb. 6, 1859*. Thus to her own ready memory, there were added personal interviews, information gained from her own letters written through the years, and accounts of experiences written at her request. No doubt, too, her itinerary through the Eastern and New England States in the fall of 1859 gave her opportunity to fill in and round out certain parts of the story. Acknowledging fully the sources of information from which she had drawn in her effort to make this biographical work accurate, Mrs. White plainly stated in the foreword:

"In preparing the following pages, I have labored under great disadvantages, as I have had to depend in many instances, on memory, having kept no journal till within a few years. In several instances I have sent the manuscripts to friends who were present when the circumstances related occurred, for their examination before they were put in print. I have taken great care, and have spent much time, in endeavoring to state the simple facts as correctly as possible.

"I have, however, been much assisted in arriving at dates by the many letters which I wrote to Brother S. Howland and family, of Topsham, Maine. As they for the period of five years had the care of my Henry, I felt it my duty to write them often, and give them my experience, my joys, trials, and victories. In many instances I have copied from these letters."—*Spiritual Gifts, Vol. II, pp. iii, iv.*

Many of the source documents from which Mrs. White worked in the preparation of this volume were treasured by her through the years and may be found today, together with parts of the handwritten manuscript, in the manuscript vault at the office of the Ellen G. White Publications.

Checking and Rechecking for Accuracy

Not fully satisfied, even when the book was in type, that there was unquestioned accuracy in all the minute details of account as presented in the work, and wishing also to secure for publication a number of confirmatory testimonials of the accuracy of various incidents related, the author submitted a few advance copies of the printed sheets to those who could give helpful criticisms and witness to the integrity of the forthcoming work. Still desirous of an even wider critical reading, and wishing to augment the list of confirmatory statements from those acquainted with her experience, she had a limited edition printed

and bound and sent into the field, in September, 1860, with the following explanatory statement and request:

"I would here state to all others who can freely and cheerfully give their names to these testimonies to send them in immediately. Also those who can testify to other facts stated in this book will please send their testimonies with the names of as many as can cheerfully give them.

"There will be but four hundred copies of the last sixteen pages of this book printed now. These will be sent out, and when all have sent in their testimonies and names who would esteem it a pleasure, the entire edition will be completed.

"A special request is made that if any find incorrect statements in this book they will immediately inform me. The edition will be completed about the first of October; therefore send before that time. E. G. W."—*Id.*, p. 295.

An examination of the second printing issued early in 1861 reveals the addition of a chapter giving an account of the experiences of the last four months of 1860 and a statement of Elder and Mrs. White's responsibilities in the church. Aside from this addition, the deletion of Mrs. White's request for a critical reading of the initial limited edition, and a minor adjustment in the names of those attesting to the accuracy of the various parts of the account, this second printing appears to be identical with the first in content and paging.

As we pick up the fuller printing of the little book, we find it to be a work of 299 pages, the first 276 of which are devoted to a purely biographical account, the first chapter beginning with Mrs. White's misfortune at the age of nine. In careful detail the account of fifteen years of earnest labor, of traveling, of visions, of writing and speaking, is crowded into thirty-six short chapters, bringing the connected story up to 1858. Chapter 37, occupying eighteen pages, is entitled "Testimony for the Church," and was written in 1860. Then follow in the first printing the several pages of signed testimonials witnessing to the accuracy of the account given by Mrs. White, and in the second printing the added account of the last months of 1860 appears before the testimonials.

The "Bible Argument on the Perpetuity of Spiritual Gifts," originally suggested for this

¶ That evening as I was praying and reaching out by faith to claim the blessing of the Lord, A—A and B—S began to groan and cry out, Amen! Amen! and threw their sympathy and influence in with my prayer. Bro. White was much distressed. He arose, from his seat and cried out 'I resist this spirit in the name of the Lord.' So I was speaking with freedom they commenced groaning and crying out, Amen! Amen!

I had no union with them for their Amens ^{was} shut out. Bro. White felt their influence upon him again, and arose and ~~shouted~~ ^{cried} in the name of the Lord rebuked their wicked spirit, and they were hunched. They could not rise again that night. After the meeting closed, Bro. White said, 'Bro. Collier now I can tell you about these two men. They are dealing in a Satanic influence, and are calling it the spirit of the Lord. Said Bro. C. I believe that the Lord has sent upon me. We have called that influence mesmerism, and we do not generally have meetings here, because we have no union with their spirit. They rise above us, manifest much feeling, but they leave an influence darker than Egypt. I never saw them checked, or tied up before to night.' While at family prayer that night the spirit of the Lord rested upon me and I was taken off in vision. A curtain was lifted, and I was shown the case of these men, and a few ^{in union} ~~others~~ with them; that they were practicing deception upon the flock of God, while professing to be the chosen holy servants of God. I saw darkness and iniquities covered up with a show

Page of E. G. White Handwritten Manuscript for Spiritual Gifts, Volume II.
(See book pages 47 and 48)

work (*Review and Herald*, March 25, 1858), was not included, probably because of the subsequent inclusion of such a statement prepared by Elder R. F. Cottrell, introducing *Spiritual Gifts*, Volume I.

Available records fail to disclose information as to the number of printings of *Spiritual Gifts*, Volume II, except the two referred to, the first of which was announced in the *Review and Herald* of September 18, 1860. The little volume, rich in minute detail, was widely distributed and well received. Although covering only the first thirty-three years of her long and fruitful life, this autobiographical work has through the years been the principal source of material for subsequent biographical works on the life of Mrs. E. G. White. Her husband drew heavily from it in 1880 for his *Life Sketches of Elder James White and His Wife, Mrs. Ellen G. White*, which was later reissued in slightly enlarged form in 1888, and again in 1915 it formed the basis of the auto-

biographical section of *Life Sketches of Mrs. Ellen G. White*. Quite obviously, however, in the later printings, spanning a greatly lengthened period of history, only a portion of the earlier work could be used, and many interesting details and illuminating side lights were crowded out.

Now again, for the first time in many decades, through the facsimile reproduction of the full volume, the book is available to all who wish it in the identical form in which it was first read. The full contents of both the first and second printings have been included. This places in the hands of the reader all the matter as originally and subsequently published. The reissuance of this volume is in full harmony with a wish expressed long ago by Mrs. White, that "Volume Two, *Spiritual Gifts*" might "be republished." (Ellen G. White Letter 18, 1880.)

This rare volume which comes from the press bound with the companion book *Spiritual Gifts*, Volume I, forms an integral segment of the 1945 Ministerial Reading Course. Announcement of plans for the publication of other of the *Spiritual Gifts* volumes will appear later.

Book Reviews

The Significance of the Cross,* F. W. Dillistone, Westminster Press, Philadelphia, 1944, 207 pages, \$2.50.

There is altogether too little preaching on the atonement, and what there is, is many times too technical, too theological. Doctor Dillistone, who is professor of systematic theology in Wycliffe College and visiting professor of theology at Knox College (both of Toronto), has done a most helpful and much-needed piece of work in a series of lectures on "Preaching the Atonement," now amplified into this excellent book. It deals with the cross as related to redemption, judgment, justification, consecration, communion, forgiveness, reconciliation, and is written with deep, glowing feeling. No preacher can read it without real benefit and a decided lift of spirit, as well as enlarged understanding.

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

Keeping Your Church Informed, W. Austin Brodie, Revell, New York, 1944, 125 pages, \$1.50.

This is "church publicity handbook" number two, provided the ministry by an experienced journalist in the field of religion, who has specialized in church publicity. Mr. Brodie's first book, *Keeping Your Church in the News*, deals with the best methods of extending the influence of the church to the masses through the secular press. It applies the principles of good journalism to the writing of all types of church and religious news for the daily or weekly papers.

Keeping Your Church Informed is intended for the pastor or church leader as a handbook by which he may intelligently use various up-to-the-minute methods for keeping closely in touch with the members and effectively inspiring their interest in promoting the welfare and activities of the church.

* Elective, 1945 Ministerial Reading Course.

The author tells how to prepare the best kinds of written and printed copy. He features direct mail letters and post cards, church publications, the keeping of accurate mailing lists, production processes, and various personalized services. He explains "the fine art of letter writing," describes what is proper in letterheads, and how to use type effectively. Duplicating methods, mailing, and mailing economy are subjects discussed.

Much of the text material is illustrated with charts and outlines, and there is a complete index of every subject covered. We are very free in recommending this new book to pastors and church elders, especially of large churches.

J. R. FERREN. [Secretary, Bureau of Publicity.]

The Amateur Choir Director,* Carl Hjortsvang, Abingdon-Cokesbury Press, Nashville, 1941, 127 pages, \$1.

This handbook by the assistant professor of voice and director of the choir at Evansville College is a practical guide for anyone who wants to learn how to direct music and amateur choirs of any size. Many of us who have not had an extensive background in music and yet desire to develop the music in our churches, will find this book an immense help, since it does not presuppose a great knowledge of music, but takes up the fundamentals of directing and getting the most out of the choir.

In a simple, forthright style Mr. Hjortsvang gives the A B C's of directing a choir, the technique of the baton, directing without a baton, general choir technique, etc. An excellent list of anthems for a volunteer choir is suggested, along with a bibliography for further reading.

Ample illustrations and diagrams make the book understandable and usable for the layman. Suggestions for the holding of the baton or the position of one's hand in beating time, various exercises for directing, counting for a hold, the manner of gaining expression, choir seating plans, and the analysis of an anthem are included in the book.

Anyone with some knowledge of, and a genuine interest in, music will find this book a definite help in leading both evangelistic and church music.

C. L. WICKWIRE. [District Leader, Southern-New England Conference.]

* Elective, 1945 Ministerial Reading Course.

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IN efforts made in large cities one half of the labor is lost because they close up the work too soon, and go to a new field. Paul labored long in his fields, continuing his work for one year in one place and one year and a half in another place. The haste to close up an effort has frequently resulted in a great loss.—E. G. White Letter 48, 1886, quoted in *Public Evangelism*, p. 166.

"MEN will fight for religion, die for it, anything but live for it." (Sent in by L. H. Plynke, Theological student, La Sierra College.)

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

† Careful planning and a clear objective ensure the

Vital Place of the Evangelistic Choir

By FENTON EDWIN FROOM, *Licensed Minister, Florida Conference*

MUSIC plays, or should play, a most important part in the large city evangelistic campaign. It is necessary and is a wonderful help, even in a small meeting in a rural section. But when we consider the large task of city evangelism—how it has to compete with the attractions the world has to offer—music is seen to be indispensable. Next to good, strong preaching of the Word, music has its place in softening hearts for the reception of the truths of the third angel's message. It prepares people to hear and heed the entreaties of God's Holy Spirit, which, after all, is the only power able to change men's lives from sin to righteousness.

CENTRAL LOCATION FOR REHEARSALS.—In laying plans for the music of a large city program, the first consideration is the choir. This is of prime importance. In order to encourage a choir to be regular in attendance at both public meetings and rehearsals, a central location should be chosen. If at all possible, it is well to have the rehearsals in the same building in which the meetings are held. Where this can be arranged, greater success will come to the music director and the program as a whole.

In the city of Cleveland, where I recently had charge of the music in a large metropolitan evangelistic campaign conducted by R. A. Anderson, of the Ministerial Association, we had our choir rehearsals in a small hall in the Masonic Temple where our public meetings were held. This is really the ideal plan.

Why is a central place better than the church for the rehearsal? Usually, in a large city our churches are located in different sections of the city—the north side, east side, and so forth. The folks on the east side do not want to go the long distance to the north side for the rehearsal, and vice versa. The central location forestalls disputes before one comes to them. But, you say, it costs something for that central location, whereas we could use the church without cost. Let me ask: What is the slight cost of a few dollars compared to having a successful choir that will stand by you for months at a time? I believe the dollars spent for such rent in a central location are about the most profitable investment of the campaign. They can spell the difference between success and

failure in your choir program. It warrants study.

At least one choir rehearsal should be planned for each week. Extra rehearsals can be called before the time of meeting, and usually the members will respond if you show them that you know where you are going, and convince them of the high value of good, consecrated music in the program. If you bring to them a clear-cut outline of what you plan to do in the meetings, they will respond heartily. A special rehearsal can be called for a few minutes after the service of the evening is over—provided it is not too late, and provided you show them how singing to the glory of God will help to win souls to His cause.

It is well to open the rehearsal with prayer. This prepares the way for a spiritual blessing for all, as they contemplate the responsibility they have in making the music a successful adjunct in the soul-winning campaign. Every choir leader is acquainted with wise plans for conducting his rehearsal. We do not have space here to go into the details of the rehearsal, as that is not the object of this discussion.

ADVANTAGES OF A ROBED CHOIR.—I find that the robed choir is more successful than the choir that is not. Why? In the first place uniformity in the dress of the members adds simplicity, dignity, and beauty to the service. A choir without robes, displaying all colors of the rainbow, is distracting to the audience. The result is variety to the *n*th degree. The robed choir, therefore, has qualities that make for success, so far as wearing apparel is concerned.

Possibly the strongest reason why the choir should be robed is the psychological effect it has upon the choir members themselves. When a member has a particular robe that he wears, and is responsible for keeping it clean and pressed, he takes added pride in being present promptly at every rehearsal and service. In a group organization everyone seems to like a uniform, even a choir member.

SINGING AS THE CURTAIN GOES UP.—Now let us turn to the place and work of the choir during the service of the evening. It is well to have the members come early, put on their robes, and be seated in their places, with songbook and any other special music in hand, a few minutes before the curtain goes up.

When the choir is ready, just before beginning the song service, have a word of prayer, asking God for His blessing upon the choir and the approaching service of song, that hearts may be touched. It is well to have the choir standing, singing a song, as the curtain goes up. It can be any hymn, or your campaign theme song, or a chorus song.

Vary the opening. The music director can be on the platform, singing the stanza, and as the curtain goes up, the choir joins in singing the chorus. A cheery "Good evening," and a cordial welcome, is given to the audience. Then the song service begins. It is well to plan something for the choir for each service. This makes them feel indispensable.

Every Sunday night a special can be offered, and the same is true of other nights—if you can prepare them. But on nights other than Sunday a chorus can be rendered by the choir. Often they can be called upon to sing a stanza, with the audience joining in on the chorus, and so adding variety to the program. By keeping the choir busy learning new songs, and by having them participate in each service, you will keep them coming and gain their strong support all the way through.

CHOIR'S PART THROUGHOUT SERVICE.—When it is time for the minister to come onto the platform, the music director should ask the audience to stand and sing the next or the last stanza. The service is made more worshipful, if just at the close of the public prayer, before the evangelist says "Amen," a choral response (such as "With Thy Spirit Fill Me," by B. D. Ackley) is sung by the choir, while the audience remains standing. This not only adds to the worship of the service but is another way of causing the choir members to feel the necessity of being there at each service.

We pursued the following plan in the Cleveland meeting: The choir selection, or whatever special music was prepared for the evening, was rendered during the taking of the offering. This conserved time and kept the audience interested every moment. Usually the offering was taken up long before the special number was completed. The audience was usually quieter during the offering than otherwise. Then at the close of the special music, the minister announced a hymn—not a gospel song, but a hymn of worship, such as "Abide With Me," or "My Faith Looks Up to Thee." As the audience stood and sang, this gave them an opportunity to have a more intimate part in the program. Then, when they sat down, they felt refreshed and ready to give good attention to the sermon. This closed the work of the music director and the choir for the time being.

The careful music director listens attentively to the message of the evening. He is not only praying for the speaker, but listening to his words and thinking of a song that will fit in with the theme of the sermon, for the closing or appeal song.

APPEAL SONGS AND DECISIONS.—After the meetings have progressed for some time the music director can, just as the minister comes to his ap-

peal, signal the number of the song to the choir members. The pianist, working very closely with the music director, gives the chord and the choir begins to hum softly, for example, "Softly and Tenderly Jesus Is Calling." Possibly the minister will ask the choir to sing a stanza. Then he may make a call for those who want to follow the Lord all the way to come forward, as the choir continues to hum as a background.

If the music director is on the alert, he can come in at the right time with the right song, either hummed or sung by the choir, or even a solo may be sung that will just meet the need at that solemn moment to help men to decide for Christ. A song planned and prepared for the middle of a sermon would not be out of place. All plans can be amplified or varied to suit the occasion.

I believe in the power of music. The Bible is full of recitals of its power. Before the world was created heaven rang with music. Songs were sung at creation. And when Christ was born, angels sang the good news to men. Through eternity the redeemed will sing of God's goodness to them.

As the minister makes his appeal for people to stand, the choir can stand and be a strength to the minister and those in the valley of decision. We are all like sheep that must be led. The choir members can help lead men and women into the paths of righteousness.

STRAINS OF THE PARTING SONG.—When the service is over and the benediction is given, have the choir sing an appropriate song as the audience leaves. The last words that ring in their ears will be the message of the song the choir is singing as the people go out the doors. A song such as "Redeemed! How I Love to Proclaim It!" and others of that nature will sow seeds in hearts that will bear fruit.

In order to make an evangelistic service "go over," much time and preparation must be spent in making it a success. The successful music director will spend hours of time in preparation for each service. If it is necessary for the evangelist to spend long hours in preparation for his part, is it not proper for his associate, who appears on the platform with him, to be just as careful in his preparation for his part of the united program?

People are accustomed to the best today in the entertainment world. If our standards in evangelism are not high and our program is not interesting, we lessen our chances of catching the interest of those whom we are seeking to bring to God.

Yes, when the music director has prayed, planned, and worked hard to make the evening a success, he can go home and to sleep with a quiet assurance in his heart that his is a noble work. His efforts are a great strength to the minister and will build confidence as people come night after night to the meetings to hear the message sung and preached. Truly the evangelist and his music director should work most closely together, and plan definitely to make music a greater part of our soul-winning program.

THE LARGER OUTLOOK

Principles, Perils, and Developments

How Shall We Escape?

By MILTON E. KERN, *General Field Secretary of the General Conference*

IN the book of Hebrews we are admonished "to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Then it is argued that "if the word spoken by angels was steadfast" and every transgression was justly punished, "*how shall we escape*, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." Heb. 2:1-3.

This great salvation comes to us through the Word of God, and it is pertinent to ask—"How shall we escape if we neglect the Bible?" Conversion, or the new birth, comes to us through the Word of God. (James 1:18.) We are kept from sinning by hiding that Word in our hearts (Ps. 119:11); and Christian growth comes from feeding upon the "sincere milk of the Word." (1 Peter 2:2.) Ellen G. White said: "Salvation depends upon our knowledge of God's will as contained in His Word. Never cease asking and searching for truth. It is God's will that you shall know what He has said to you."—*Signs of the Times*, Sept. 5, 1906. George Müller, that great man of triumphant faith, said, "The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts."

Then, as ministers, how shall we escape the judgment of God unless our minds are saturated with the Scriptures and unless we lead our people to drink from this living fountain of spiritual truth? And how shall our church members escape eternal loss if they neglect the study of God's Word? We read again from the facile pen of Ellen G. White:

"The Bible contains all the principles that men need in order to be fitted either for this life or for the life to come. And these principles may be understood by all."—*Id.*, Sept. 19, 1906. "As long as we are content with our limited knowledge, we are disqualified to obtain rich views of truth. We cannot comprehend the facts connected with the atonement, and the high and holy character of God's law."—*Review and Herald*, Feb. 4, 1890.

In this time of universal suffering and crumbling civilization, many thinking men are turning to the Word of God. Like President Woodrow Wilson, they know that "the sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually." The Nationwide Bible Reading which the American Bible Society is promoting is sponsored by more than thirty Protestant denominations, including Seventh-day Adventists, and also by a large committee of such well-known Americans as Herbert

Hoover, Harvey Firestone, Jr., Helen Keller, Admiral King, Francis B. Sayre, and John Winant.

It is hoped that every one of our ministers in North America will preach a sermon on Bible reading and study to his church, or the churches in his district, on or before December 9. If you cannot reach all your churches, encourage the local elders to present this important matter.

While many of our people are studying the Sabbath school lesson daily, and our young people and others are following the Character Classics outline of reading, there are doubtless many in our churches who are doing no serious Bible reading. Let us work and pray for a revival of Bible study in our own churches. Let us by God's help impress upon the minds of all our people the dire results of neglecting the Bible. In this favored land we have easy access to the Bible in our own tongue. Then "*how shall we escape*" if we allow the "cares of this world" or any other thing to crowd out of our lives the diligent and prayerful study of the Bible? How bitter will be the cry, "The harvest is past, the summer is ended, and we are not saved!"

Many parents have neglected the spiritual training of their children till it was too late, *too late!* Their spiritual instruction was "too little and too late." In the same way we may neglect our own spiritual culture until it is too late. Soon we shall have a famine—"not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Then will those who have neglected the Bible "run to and fro to seek the Word of the Lord, and shall not find it." Yes, and "in that day shall the fair virgins and young men faint for thirst." (Amos 8:11-13.) Thousands who profess to be children of God, but who are neglecting the needed preparation, will then seek for an experience which it will be too late to obtain. And "there shall be weeping and gnashing of teeth."

Immediately following this article are quotations on Bible study that may be helpful to our workers in the preparation of their message. We are asking all our people to take part in this great effort to get all the people of America to unite with the boys "over there" in the reading of selected portions of Scripture each day from Thanksgiving to Christmas. The General Conference has asked the Home Missionary Department, assisted by the Missionary Volunteer Department, to lead our people in house-to-house visitation.

We hope the necessary planning and organization will be under way in your church even before you receive this number of THE MINISTRY. Let us not fail! We often go to the people to sell them our literature and to ask for offerings for missions. Let us now go and speak to them of the importance of reading God's Holy Word, and leave in each home a copy of the bookmark leaflet furnished by the Bible Society, and the leaflet, "A Knowledge of God" (a chapter from *Steps to Christ*), which is furnished by the General Conference.

This is a golden opportunity to speak to our neighbors and friends about God's Book. "What

a Book! Vast and wide as the world, rooted in the abysses of création and towering up behind the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity—all in this Book."

The Power of the Bible

Search, O search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you.—*Ellen G. White in Signs of the Times, Sept. 5, 1906.*

The theme of redemption is one that angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now?—*Id., April 8, 1906.*

The fountainhead of the power of the Bible in literature lies in its nearness to the very springs and sources of human life—life taken seriously, earnestly, intently; life in its broadest meaning, including the inward as well as the outward; life interpreted in its relation to universal laws and eternal values. . . . There is no other book which reflects so many sides and aspects of human experience as the Bible, and this fact alone would suffice to give it a world-wide interest and make it popular.—*Henry van Dyke.*

All the wonders of Greek civilization heaped together are less wonderful than is the simple book of Psalms, the history of the human soul in relation to its Maker.—*W. E. Gladstone.*

I have for many years made a practice of reading through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising. It employs about an hour of my time and seems to me the most suitable manner of beginning the day.—*John Quincy Adams.*

We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie upon the surface, to be seen at a glance. . . . There must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of greatest value, which are concealed from the view of the careless seeker.—*E. G. White in Review and Herald, Oct. 9, 1883.*

Everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life has been simply due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart.—*John Ruskin.*

In reading the Bible the first question to ask is, *What does it say?* Then only may we ask the second, *What does it mean?* If more attention were given to the first, there would often be less difficulty in answering the second question. . . . Perhaps no more practical advice can be given on this subject than to be always first sure of what the Bible says. This demands thoughtful, repeated reading, with constant reflection and meditation.—*W. W. White.*

This earth has been honored and blessed with the presence of the Son of God. In the Scriptures we read of His incarnation, His teaching, His miracles, His death, and His resurrection. The effort to understand these wonderful subjects puts to the tax the highest powers of the mind, and then there is an infinity beyond which cannot be exhausted. The oftener the mind is called to this study, the stronger and clearer it will become. In the daily life will be revealed the mysteries of godliness, which may be experienced, but cannot be explained. Throughout the ceaseless ages of eternity the redeemed will study these subjects, ever gaining from them a deeper and clearer knowledge of God and of Christ.—*E. G. White in Signs of the Times, April 26, 1905.*

Our Service as an Investment

By HAROLD H. COBBAN, Assistant
Treasurer of the General Conference

OUR denominational workers who serve for a missionary wage sometimes are inclined to feel that they are making a great financial sacrifice in forgoing the higher wages offered by commercial organizations. In a certain sense this may seem to be so, and yet if one takes a long-range view of the matter he will see that it is not always the case.

In many instances those who earn large salaries discover ways of spending what they make, and in the end save little if any more than do those with smaller incomes. Those who do save their money find it difficult in these days to invest their savings in a manner to ensure safety and at the same time get a fair return. In recent years if one invests his money and receives a return of 2½ per cent he is doing well.

Let us suppose that an individual, after having worked for a commercial concern for twenty years, has saved \$15,000 and has invested it at 2½ per cent interest. He would receive \$375 annually from such an investment. Should he become incapacitated and be unable to work, such an income would not provide for his needs, and he would more than likely have to draw upon the principal, and thus decrease proportionally the annual income. Should he not recover from his disability, the time would probably come when he had little or nothing left to show for his years of labor.

In comparison with such an experience, let us consider the case of a denominational worker who has given twenty years of service to the cause, and has become incapacitated. It is true that his earnings have not been large, and his only investment may be an equity in his home. He may not have even that, but does he have no investment that will bring him an income in his time of perplexity and misfortune? Indeed he does, although it is not one that will be revealed by a financial statement. Nevertheless it is real, and as long as he is loyal to the principles and beliefs of the denomination, and continues to be in need, he will receive an income.

His investment is in denominational service, which is recognized by the denomination as making him eligible for assistance from the Sustentation Fund. Under the present schedule of allowances, the worker, if married, may receive \$60 a month. This is equivalent to an income of 2½ per cent on \$28,800. In addition to this, help may be given him if he has heavy medical expense. Also, if there are children under eighteen years of age, an allowance of \$10 monthly will be granted for each child. Thus it is evident that from the standpoint of income from investments the denominational worker is likely to fare better than one who has worked outside the denomination, and who in case of sickness must fall back upon his investments for support. (Turn to page 47)



Not a Block to Be Moved Nor a Pin Stirred

II. The Inclusiveness of the Fundamentals (Part I)

I. CENTRALITY OF THE SANCTUARY TRUTH.—The sanctuary truth is the keystone in the great arch of present truth. Both the advent hope and the Sabbath message emphasis of these last days spring from it and are the outgrowth of it. The nineteenth century launching of the advent message was premised upon the cleansing of the sanctuary at the end of the 2300 years, about 1843 or 1844. This, it was first believed, would mark the second advent. Then the gradual but progressive revision of the sanctuary concept followed—from considering the earth as the sanctuary to the viewpoint of the antitypical day of atonement in the holy of holies of heaven, with its ministering High Priest.

Now, this was brought out clearly under the seventh-month-movement phase of the *first* angel's message, before, and not after, the disappointment, synchronously with the climaxing note of the *second* angel's message, that had then joined the first message. Finally, under the dawning of the *third* message, following the disappointment, there came the clarification of both the sanctuary in heaven, with its two divisions, or apartments, and the two phases of our heavenly High Priest's ministry therein, with Christ's entry upon the second phase of ministry on October 22, 1844, marking the clarified climax.

Moreover, it was the contemplation of the second phase of the ministry of Christ, in the most holy place, where the ten commandments were enshrined in the ark of the covenant, that prepared Hiram Edson and his associates for the light on the Sabbath, then due, as brought to them by Joseph Bates when he attended the little conference held at Edson's home in the latter part of 1845 or early 1846, before the Bates tract on the Sabbath was issued in August of that year.¹

And the Sabbath, apart from its gradually perceived prophetic significance, as the mark of the papal beast in mortal conflict with the restored Sabbath seal of God, was given its great potency and appeal as it came to be seen as part of the great reformation called for among God's expectant, remnant people—a reformation precisely matched to the demands of Christ's final priestly work of judgment, pertaining to God's broken law. The inevitable necessity of a commandment-keeping revival for the remnant church, being prepared for the close of the judgment in progress in the

sanctuary above—with the end of human probation impending and the coming of the Lord drawing near—gave the Sabbath truth its divine setting and supreme force.

Again and again our pioneers declared this all-encompassing truth of the sanctuary to be the "main pillar" of the advent faith.² And in numerous instances the same thought—"central pillar" and "foundation of our faith" that "has made us a separate people"—is stressed by Mrs. E. G. White.³

"The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to everyone that asketh them a reason for the hope that is in them."⁴

Small wonder, then, that most of those who leave us go out through the door of sanctuary truth rejection. And little wonder that through the years most major attacks on the message have centered on some phase of the wondrous sanctuary provision. Its obscuration, distortion, or overthrow is the relentless purpose of the arch-enemy. The lesson is clear: We should make the reverent study of the sanctuary in all its basic involvements—including the key dates of the 2300 years—the object of intense personal study and effective public teaching. Here is a limitless field that beckons us.

2. UNFAMILIARITY HAS OVERSIMPLIFIED THE MESSAGES.—Because of all too common unfamiliarity with the facts of the Millerite movement, many have oversimplified the terms first, second, and third angels' messages. They have made them too elementary. These expressions connote vastly more than we have ordinarily assigned to them. A thorough search of the facts reveals a scope and comprehensiveness that we have not been accustomed to include, a profundity that is truly awesome. Yet it is all there, and is a fundamental part of the positions represented by those terms. Even this sketch can be but a condensation and emphasis of the larger aspects. The early positions of our pioneers were reached only through an amazingly thorough study on the part of well-trained minds, gripped by the consciousness of truths whose hour had come, and who felt the compulsive pressure of tremendous events impending. Our spiritual forefathers built more wisely than they knew, because they were led of God.

3. FIRST MESSAGE INDICATES THE YEAR.—Mighty issues over the three messages marked our early years. Particularly between 1831 and 1843 the first message, on the impending judgment hour and the cleansing of the earth and the church by fire at the end of the 2300 years, was followed by the rectification of the time from Miller's original "year-1843" position⁷ over to its terminus on the tenth day of the seventh month (October 22) in the "true Jewish year 1844."⁸

This adjustment was the outgrowth of painstaking restudy, by Miller's associates, of Jewish calculation, history, and chronology, and involved the revision of Miller's earlier equinoctial year, which he ended on March 21, to the close of April 18, when the true Jewish sacred year "1843" would terminate, and "1844" begin. It also involved a restudy of the crucifixion date, which Miller originally and erroneously placed in A. D. 33, at the end of Daniel's seventieth week, with ultimate substitution of the spring of A. D. 31, as the required "midst" of Daniel's seventy weeks of years.⁷

4. SECOND MESSAGE IDENTIFIES THE DAY.—This readjustment reached its climax in August, 1844, in what was known as the great "seventh-month movement," which began at that time and which led the Adventists to look with conviction to October 22 of that year. Now, all this paralleled the giving of the second message, as will be noted shortly. With the midst-of-the-week cross now correctly placed in the spring of A. D. 31, and the second half, or three and a half years, ending in the autumn of 34, the remaining 1810 years would logically and necessarily extend to the autumn of 1844.⁸ To this was added the argument from the types—that Christ died not only in the year demanded by the outline prophecy of the seventy weeks, but on the very fourteenth day of the first month required by the Passover type, and rose on the sixteenth, or day of the wave sheaf—with Pentecost falling just fifty days thereafter.⁹

So, it was reasoned, would our Saviour, as ministering High Priest in the not too clearly defined holy of holies, or heaven of heavens, *come out* to bless His waiting people on the great antitypical day of atonement, as similarly demanded by the Mosaic types. The tenth day of the seventh Jewish month would synchronize, they found, with the Gregorian civil date of October 22, in the very terminal year specified by the outline prophecy of the 2300 years. This end year, they held, was certified by the spring A. D. 31-cross in the midst of the seventieth prophetic week. Thus harmony and agreement obtained between every key date in the inseparable series—457 B. C. and A. D. 27, 31, and 34, with the cumulative series all climaxing in the autumn of the terminal year 1844.¹⁰

This seventh-month movement was thus a divinely planned transition step from the earlier 1843 phase, with its earth-as-the-sanctuary view, to a vaguely understood heavenly sanctuary and a ministering High Priest, but as yet without a clear understanding of the nature of the heavenly sanctuary, or of the two phases of Christ's heavenly ministry therein. The eyes of the Millerites were

thus definitely lifted from earth to heaven for the sanctuary, though their vision was still hazy and obscure.

This second phase, or emphasis, was commonly called the "midnight cry," halfway between the spring ending of the Jewish 1843, and the autumnal 1844 expectation of the appearing of the heavenly Priest, when He would emerge to bless His waiting people, on October 22. This position came to be held by practically every advent leader during either September or October. This intensive proclamation was constantly referred to as the "true midnight cry," and was widely published in all the Millerite papers under that very name.

5. MIDNIGHT CRY OF SECOND MESSAGE.—The second angel's message began in the autumn of 1843 but entered a new phase in the summer and autumn of 1844. In *Spiritual Gifts*, Volume I, the chapter on the "Second Angel's Message" presents this climax of that second message as a "great light from heaven" near its close, connected with the cry, "Behold, the-Bridegroom cometh; go ye out to meet Him." It was the loud cry of the second angel, or as Mrs. White declares, the midnight cry, which "was given to give power to the second angel's message." Angels from heaven initiated this augmenting cry, which was sounded "in the power of the Holy Spirit." It was likewise called "light . . . upon the second angel's message," already existent. But in its proclamation the former leaders were the last to join.¹¹

This was none other than that great seventh-month movement, which we have noted, which came into being in July and August, 1844, based upon the Day of Atonement type, and pointing with its carefully revised and corrected chronology to October 22 as the momentous tenth day of the seventh month. Thus the true day had been added to the true year. It was the involvements of this added "true midnight cry," that led to Millerism's final rupture with the nominal churches, as they flatly rejected this advanced "light from heaven." This rejection in turn led to their fall "from the favor of God."

It is profoundly significant that it was this same true midnight cry of the seventh-month movement, reaching its climax along with the consummation of the second message, that was shown to Ellen Harmon in her first vision, in December, 1844. It was portrayed as the "bright light" set up behind them, illuminating the advent pathway clear through to the city of God.¹² James White also stated, in 1845, that this bright light for the pathway started in the midnight cry of the summer of 1844.¹³ The background we have sketched was all involved in Ellen Harmon's first vision as she described the travels of the advent people on the pathway far above the world, thus certifying the soundness, propriety, and accuracy of that October 22, 1844, date. And this was announced to the "little flock" when nominal Adventists all around her had begun to deny the leading of God in the seventh-month movement, and to repudiate the correctness of its prophetic calculation.

Thus the seventh-month message on the approaching antitypical day of atonement—as falling on October 22, when the heavenly High Priest would emerge from the holy of holies to bless His waiting people—was inseparably tied to the accentuated and accelerated “Babylon is fallen” second message. Those who heralded the one also simultaneously gave the other. They are, therefore, one and inseparable, and should ever be considered together. It was the specific message of the coming of the Bridegroom, or High Priest, on October 22 that intensified the “Babylon is fallen” message, which had already begun back in the summer of 1843.¹⁴ This dual emphasis is therefore to be understood whenever we understandingly employ the term “second angel’s message.” Such is its larger scope and intent. Its issues were more basic and far-reaching than we have been wont to understand.

6. THIRD MESSAGE PLACES CHRIST IN MOST HOLY.—The *time* feature, or chronology, of the 2300-year period, culminating in 1844, with its relationship to the seventy weeks, and the logical reasoning from the analogy of the Mosaic types that made possible the determining of the very day for the great antitypical day of atonement, was sound and invulnerable. After the disappointment this was recognized as the time of transition from the first phase of Christ’s heavenly ministry to the second and final judgment phase. It was the *nature* of the transaction, the *event* of October 22, not the time, that was mistaken and partial. Yet it was basically close to the fuller truth soon to dawn. *The same heavenly High Priest was involved, and the same heavenly ministry. But it was the entry upon the second phase of a twofold ministry that had not heretofore been perceived.*

As noted, the Millerites in the seventh-month movement, prior to the disappointment, were as yet aware only of a single ministry, with expectation of Christ, our High Priest, coming out of the holy of holies, or heaven of heavens, on the last, or culminating, day of that ministry. To them that antitypical day of atonement was limited to the tenth day of the seventh month. The clarification and rectification, following the likewise prophesied disappointment, had *the same High Priest in the same heavenly sanctuary; only instead of coming out of, He went into the second apartment and phase of that priesthood and ministry on the very same day—October 22.*

But now this date was seen to mark the first day of a prophesied period of time, occupying many years. Now all is in true and corrected relationship.

7. BASIC ISSUES INVOLVED IN EARLY POSITIONS.—There are those who say, What difference does it make whether Christ was crucified in A. D. 31 or A. D. 30? Isn’t either one sufficiently near the “midst of the week” to answer the demands of the prophecy? There is indeed a vital difference, wholly apart from relationship to Spirit of prophecy certification of the A. D. 31 date. It was the

Millerite study of the historical, chronological, Jewish calendrical, and prophetic evidence that led the leaders of the seventh-month movement to reject Miller’s original A. D. 33-cross position at the *end* of the seventieth week. This had been assumed on the basis of the rabbinical calendar, which only came into vogue in the fourth century A. D. The change was to the acceptance of A. D. 31, spring crucifixion in the actual *midst* of the prophetic seventieth week. It was that correction alone that gave them the true autumnal ending in A. D. 34, and thus of 1844.

This correction of the crucifixion date was on the basis of the true Mosaic calendation which had been revived by the early Karaites, whose Middle Age contentions led the Millerites back to the true calendation. This correction of the terminal day of Miller’s “year 1843” from March 21 over to April 18 formed the whole basis of calculation of the precise tenth day of the seventh month of the new and true “Jewish year 1844.” The first day of its first month began on April 19, 1844.¹⁵ The seventh Jewish month would therefore begin with the new moon of October 13, on the New England meridian. This led, in turn, to the determination of the tenth day of the seventh month, just nine days thereafter, or October 22. There is no other basis of determining the true date. The year of the cross is therefore basic.

Here again we face the Spirit of prophecy statement that in 1844 the tenth day of the seventh month fell on October 22. Moreover, the unbiased official tables of astronomy and the researches of calendation substantiate the position of the Millerites and the supporting Spirit of prophecy declarations, that the tenth day of the seventh month, true Mosaic time, coincided in 1844 with October 22, on the New England meridian. Yes, it makes a difference. And it is a matter of sound fact as well as of staunch faith, of rational demonstration as well as of pious belief.

“The proclamation of the first, second, and third angels’ messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old.”¹⁶

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. . . . By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. There cannot be a third without a first and second.”¹⁷

“The present truth for this time comprises the messages, the third angel’s message succeeding the first and second.”¹⁸

8. ACCENTUATION OF EARLY MESSAGES UNDER THIRD.—Moreover, both the first and second messages take on new meaning, fullness, and finality in their accelerated presentation under the third angel’s message. The creatorship of God, and the worship of the Maker of heaven and earth of the first message, becomes a telling factor in the presentation of the Sabbath under the third message, in this era of evolutionism. And the repetition of the second message, “Babylon is fallen. . . . Come out of her, My people,” in the latter part of

the giving of the third message, will come when Protestantism is finally brought face to face with the acceptance or rejection of the Sabbath and Sanctuary, or third, message—when the formation of the image of the beast is under way, which will attempt to force the worship of the beast and the acceptance of its mark.

As the churches of 1844 rejected the day-of-atonement, judgment-hour, and antitypical day-of-atonement first and second messages, and thus fell from the "favor of God," so now they will soon reject the full threefold message—the judgment, the sanctuary, and particularly the Sabbath, or third, message, given in the fullness of power and evidence. Then the remnant heralds will be impelled to declare the final and irrevocable fall of Babylon, and call for the immediate separation of the multiplied thousands of God's people still in the communions of Babylon. Truly ours is a threefold message today, fraught with tremendous implications and obligations. "These messages are connected and bound together. One cannot be carried without the other."¹⁹

—To be continued in January

¹ Hiram Edson MS., p. 10. (Original in Advent Source Collection.)

² James White in *The Advent Review*, insert in 48-page special (Auburn), 1850; *Review and Herald*, December, 1850, p. 13.

³ Ellen G. White Letter 26, 1897; Letter 208, 1906; MS. 20, 1906; *Special Testimonies*, Series B, No. 7, p. 17 (1906).

⁴ Ellen G. White in *Review and Herald*, Nov. 9, 1905, p. 10.

⁵ *The Midnight Cry*, March 21, 1844, p. 284; April 4, 1844, p. 297; April 25, 1844, p. 325.

⁶ *The True Midnight Cry*, Aug. 22, 1844.

⁷ *Signs of the Times*, Dec. 20, 1843, p. 148.

⁸ *The Midnight Cry*, Feb. 22, 1844, pp. 243, 244; *The True Midnight Cry*, Aug. 22, 1844, pp. 1-4; *The Advent Herald*, Oct. 16, 1844, p. 86.

⁹ *The True Midnight Cry*, Aug. 22, 1844, p. 4; *The Advent Herald*, Oct. 2, 1844, p. 71.

¹⁰ *The True Midnight Cry*, before cited, is the clearest statement of this position.

¹¹ *Spiritual Gifts*, pp. 140, 141; *Early Writings*, p. 238.

¹² *Experience and Views* (Saratoga Springs, 1851), p. 10.

¹³ *The Day-Star*, Sept. 6, 1843, p. 15.

¹⁴ Charles Fitch, *Come Out of Her, My People* (Rochester: Himes, 1843).

¹⁵ Joseph Bates, *Waymarks and High Heaps* (New Bedford: Lindsey, 1847), p. 30.

¹⁶ E. G. White MS. 32, 1896.

¹⁷ *Ibid.*; also Letter 121, 1900.

¹⁸ E. G. White Letter 121, 1900.

¹⁹ E. G. White Letter 65, 1897.

Supplementary Statements

The Surety of the Message

TRUTHS OF 1844-46 ABIDE.—I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not

a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular.—E. G. White Letter 38, 1906.

WAYMARKS MADE US WHAT WE ARE.—For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word,—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimonies of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.—*Special Testimonies, Series B, No. 2, p. 59.*

MESSAGES LOCATED BY INSPIRATION.—The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other.—E. G. White MS. 32, 1896.

THIRD INVOLVES PRECEDING SECOND.—The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second.—E. G. White MS. 32, 1896.

PILLARS OF TRUTH IMMOVABLE.—Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going for—

—Please turn to page 47

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Reaching Ministers of Other Denominations*

WE are told that under the early rain, when "the number of the disciples multiplied in Jerusalem greatly," a "great company of the priests were obedient to the faith." Acts 6:7. These were doubtless from among the many priests who had come in contact with Jesus and heard Him preach. What happened under the early rain will happen again during the latter rain. (See *The Great Controversy*, pp. 611, 612.) That this will include the conversion of a large number of ministers and other church leaders is evident from the following:

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. . . . Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming."—*Id.*, p. 464.

These ministers are doubtless those who have been contacted in a friendly way by our own ministers in harmony with the instruction given in *Gospel Workers*, page 299 (1893 edition), where we are told to be "reformers, but not bigots," by becoming acquainted with the pastors of other churches and showing ourselves friendly and sociable, because "it will have an excellent effect" and will "give these pastors and their congregations favorable impressions of the truth." We are told that in our contact with them "we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement," because there are many truths "which are dear to all Christians."

Those who follow out this instruction will also do their preaching in the manner set forth in the following quotation:

"Decided proclamations of truth are to be made. But in regard to this work, I am instructed to say to our people, Be guarded. In bearing the message, make no personal thrusts at other churches. Speak the truth in tones and words of love. Let Christ be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving someone a thrust. That thrust may do much harm, and no good. It may quench conviction in many minds. Let the truth tell the story of the inconsistency of error."—*Mrs. E. G. White in Review and Herald*, Oct. 7, 1902.

We are told that "the great body of Christ's true followers are still to be found in" the churches that constitute Babylon, and will be called out during the latter rain. (See *The Great Controversy*, p. 390.)

It is also stated that the majority of these are in the Protestant churches. (See page 383.) Since this is true, it is evident that the Lord must have many ministers still in Babylon who are to feed His people till the time comes when they will, with their ministers, be called out. How do we know who among these ministers are God's own men? Should we not make every effort to be friendly with all of them, and give them favorable impressions of the truth and its advocates?

Such a vision has changed my entire attitude toward other ministers. I no longer look upon all of them as false shepherds to be attacked and shunned, but as men whose acquaintance it is my duty and privilege to cultivate, knowing that someday many of them will help proclaim the final warning message and go through with God's remnant people to the kingdom. I have had sweet Christian fellowship with many of these men, and have seen prejudice broken down and a different attitude assumed toward our work and message. On more than one occasion these ministers have asked me for literature to help them prepare sermons on certain subjects. We would all be much encouraged if we knew how many thousands of ministers are getting much of their sermon material from our literature. They are thus preaching more and more of our message in preparation for the time when they, like Joseph and Nicodemus, will take a bold and open stand with the advent people.

May the Lord help us as ministers to do our full duty toward these other shepherds and their flocks, who are not yet of the same fold, but who will someday obey the divine call, "Come out of her, My people."

TAYLOR G. BUNCH.

Opportunities to Make Friends

MY limited contacts with ministers of other denominations have impressed me with the opportunities in this field, and have inspired me with a desire to be more faithful in making use of these opportunities.

Recently, a minister observed me with a cordial smile from across the table at a dinner engagement which included most of the ministers of our city. He noticed that we both had milk instead of coffee to drink, and remarked, "In many respects I'm a Seventh-day Adventist. I'm a strict vegetarian, and most of my church members know it." This led into a very interesting conversation, and eventually into a wholesome friendship.

A few weeks ago I gave to the city paper a story of our church attainments for the year in

*A symposium at a Michigan Conference workers' meeting.

the matter of finance. Among those who read the story was the secretary of the local ministerial alliance. He called me on the phone to make inquiry, and expressed amazement over the figures. When I explained about our tithing system, he showed considerable interest in how to get his members to pay tithe. He welcomed my suggestion that I bring him a copy of my sermon notes on the subject, and in the subsequent visit in his home he was most friendly.

At a former place of labor we sent a year's subscription to *Liberty* to the president of the ministerial association. On visiting his Sunday morning services, I found he was making use of this material in his sermons. Later he invited me to speak at the ministerial association meeting on the subject of tithing.

Our contacts with ministers of other denominations will accomplish most when there is no rushed or forced situation, and when a brotherly attitude is far in the lead of attempts to indoctrinate them. Many of these men are heroic in their war against the tide of moral evil in the world today. We are told that God is interested in their salvation. Especially impressive are the following words: "Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding."—*Testimonies, Vol. VI, p. 78.*

HUGH WILLIAMS.

Making Favorable Contacts

IT has been my privilege to become personally acquainted with more than one hundred ministers of other denominations during my active connection with our organized work. This acquaintance began during my first summer's experience in the colporteur work, when I was seventeen years of age. I began one morning to work in a small town in the western part of Iowa. I soon learned that there was one church in town and that the minister lived next door to the church.

I was just a timid lad, having spent most of my time on the farm, and I greatly dreaded meeting the minister. I soon decided to call on all other homes, and then perhaps miss the home of the minister. At noon I went out to a grove at the edge of town, where I ate my lunch and then had prayer for divine guidance and blessing. While I was praying a voice said to me, "Go and see the minister the first thing." The instruction was so definite and impressive that I answered, "Lord, I will do it," and went directly to his home. I was cordially invited in, and proceeded to present the merits of the book I was selling. When I was nearly through he said, "I think that is a good book, but I have spent my full allowance for books this year and cannot take any more."

My response was, "Since you recognize it as a good book, perhaps you would be willing to write a paragraph or two that might encourage others who are able to take it to do so." To this he readily agreed, and wrote out a good recommenda-

tion. As he handed it to me, he asked with which church I was connected. When I frankly told him, I noticed that he was very much surprised and evidently disappointed. Recognizing my youthful inexperience, he proceeded to tell me what he regarded as the outstanding faults and errors in the teaching of the Seventh-day Adventists. He said that we placed a great deal of emphasis on the Sabbath and the law and baptism, and missed the great things in the plan of salvation. I tried to listen with respectful attention, but as soon as I had opportunity, I said, "I presume you feel toward Seventh-day Adventists much as Jesus did toward many of the Jews, when He told them they were very particular about such items as paying tithe, even on small garden produce, but that they had neglected more important duties."

"That's it exactly," he said.

I asked him, "Then why not do as Jesus did when He said, 'These ought ye to have done, and not to leave the other undone?'" He admitted that he had never thought of it in that light before. That encouraged me to say, "My brother, I believe in and do keep the seventh day as the Sabbath; I believe in, and have been baptized by, immersion. I do not believe that I am going to be saved because I believe and do these things, but I am sure that if I am saved in the kingdom of God, it will be because I have walked in the light that has come to me."

To this he readily said, "You are absolutely right in that." He then suggested that we have prayer together, and when we rose from our knees, we were both wiping away the tears, for God had melted our hearts, and we could feel a real bond of Christian fellowship. Then to my surprise he said, "A short time ago, I began paying tithe myself. You are in the Lord's work, and sometime this summer you will be needing some money. I want you to have what tithe money I have on hand." Against my protest he emptied all that he had in his tithe box into my pocket. Space will not permit telling of the other ways in which that Methodist minister helped me that summer.

Now I will pass over the years to the time when my wife and I were called to conduct an evangelistic effort in a beautiful little city in British Columbia. I was warned by many that it was a city of extreme prejudice toward Seventh-day Adventists. We had a neat little church building, but the membership had almost disappeared. We advertised as best we know how, but could not get an attendance from the public. Just at that time, as I was praying and studying, my eyes fell for the first time on the following passage in the old volume of *Gospel Workers*:

"When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as though they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will."

—Page 299.

I took this instruction to heart and discontinued the public meetings, and for several months carried on a systematic campaign of visiting the people in their homes, making a special effort to become acquainted with all the ministers and church leaders. Nearly all denominations were represented. The distribution of temperance and religious liberty literature was the occasion of my first visits. At the same time my wife united with the W. C. T. U. group of women who were leading out in what was called the Sunshine Band. It was their duty to find and help the needy, and this work was financed by the city funds.

When we began meetings the second time the house was full and the interest continued. At various times ministers of the other churches came to the meetings. As a result, the church membership grew from a few discouraged souls to a strong and active church.

Recent experiences in Michigan emphasize the truth of the words in that quotation from *Gospel Workers*. A short time after I came to my present field of labor in the central part of the State, I was invited to attend the local ministerial association meeting. I did so, although I had not met any of the members. Shortly after the meeting opened, the secretary quoted from a letter he had received from the secretary of a similar organization in the eastern part of the State, where I had labored for four years. The letter stated that while I was a member of their association I not only had been a good promoter of my own church but had been more than willing to do my full share in any work for the community as a whole, and there were other words of rather extravagant praise. Of course, I received a royal welcome here.

Since then the county ministerial association has asked me to act as the chairman of the temperance committee, and it has been my lot to plan for and supervise temperance programs in many churches of various denominations in the county. I have had wonderful co-operation from the ministers and leading members and from many influential citizens of the county. In all this work I have been impressed by the words found in the book previously quoted:

"There are many of these [precious truths of God's Word] which are dear to all Christians. Here is common ground, upon which we can meet the people of other denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreements."—Page 299.

E. R. POTTER.

Contacts Through Temperance

THE present interest in the problem of alcohol in the nation, with its attendant juvenile delinquency evils, offers Adventists the grandest opportunity of their history to build up a large group of friends among ministers of other faiths, leaders in temperance work, and high school principals.

A W. C. T. U. leader, speaking of organizing a Junior W. C. T. U., said, "In organizing such a

group, go to the Seventh-day Adventist church, where you will find a group of the brightest-eyed, widest-awake youth to serve as a nucleus for your organization in that place. They never drink, and would not smoke a cigarette if you paid them to."

At the annual State convention the president of Michigan's W. C. T. U. held in her hand a copy of the temperance educational number of the *Signs of the Times* and made this statement: "I always have on my desk a pile of the best literature available to send to ministers, Sunday school teachers, and others requesting help in temperance programs. Among the very finest of publications is the annual temperance *Signs* published by the Adventists. I have secured a supply of these, and I am passing out a copy to each of you. Take them home with you and use them in your work."

The head of a temperance organization stated to me, "You Adventists have the finest temperance literature published." He told me of a minister who had examined two thousand pieces of temperance literature, and decided that the *Signs of the Times* was the best.

Another temperance leader wrote me: "If there is any religion that believes in total abstinence, it is the Seventh-day Adventist. I shall never forget a talk that was given at the sixteenth convention of the World's W. C. T. U. in Washington, D. C., in 1937, about Pitcairn Island, how every person on that island was a teetotaler."

A temperance leader in another State said: "I verily believe that there is no church in the United States that is giving as intelligent thought and as effective action to the liquor campaign as the Seventh-day Adventists. I am a Methodist. If the Methodist Episcopal Church were giving approximately the same devotion to the cause in proportion to its members, there would be no liquor problem in the United States. Methodists are good talkers. They are good believers. They are good pray-ers—but alas, faith without works is dead."

The finest people in other denominations overlook our peculiarities of doctrine when we lead out in temperance promotion. We have had as many as a dozen ministers listen to us respectfully and attentively, knowing that we are Seventh-day Adventists. We are urged to occupy their pulpits, though there are already more appointments than we are able to care for. Most earnest prayers are offered for God's blessing upon us because we are willing to assume leadership in the battle against liquor. Offerings are urged upon us. High schools are open, Sundays schools ready to listen.

How true is the statement from page 384 of *Gospel Workers*, "Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks." Any one of our workers could become the most-talked-of man in his town if he would prepare a rousing good lecture on temperance and give it under the name of the American Temperance Society. He could form very close friendships with some excellent ministers, and some of these would be fruitful in due time in their taking their stand with us.

HENRY F. BROWN.

Dome-Shaped Portable Tabernacle

By LOGAN E. HOUSER, *Evangelist,*
Upper Columbia Conference

PORTABLE tabernacles were not invented by men of the twentieth century. Since the days when the sanctuary was erected at Mount Sinai, the idea of a movable place of worship has been existent.

In these days of city and hamlet evangelism, when it became necessary to move a tabernacle once or twice each year, our crop of workers despaired at the thought of the tedious job. We grew weary when we thought of thousands of nails to pull, the sore muscles, the broken boards and ruined timbers, to say nothing of the weeks of lost time from actual spiritual labor. Because material was at a premium price, if it could be obtained at all, it became imperative to save every board when dismantling our tabernacles. This only slowed down the work and increased the time consumed.

In view of these facts, we set about to design a portable tabernacle which could be easily and quickly moved. Information concerning this method of constructing an attractive, neat, and commodious tabernacle may be appreciated by other workers who are struggling with their building and moving problems.

The size of our tabernacle is 30 by 56 feet, and it is built on the dome-shaped, streamlined principle. It is completely portable. There are no nails to pull or boards to remove anywhere, aside from the roofing strips. Everything is made in sections and joined with bolts, angle braces, screws, or lag screws. The rostrum, the prayer room, the baptistry, and the furnace room, including the floors, are all easily and quickly taken apart in sections.

The same is true of the bookstand. The front, with its letters and pilasters, the back, the doors, and the exits are all arranged to be quickly removed and laid in order, for transportation to another city. The rolled roofing, which is generally applied with tar and nails where it laps, is sealed at the lap by placing long strips of lattice or parting stop over the lap and tacking these securely. It is not necessary to use any tar in this method of application, and these strips are easily removed. Thus the roofing comes off quickly, and can be used several times before it wears out.

The dome-shaped walls and roof are in sections, and after being unbolted can be let down with a block and tackle. Dismantling, moving, and setting up again is thus simplified and hastened without excess expense. The main roof sections of the tabernacle are 8 feet wide and nearly 24 feet long, extending from the ground to the peak in one piece. There are fourteen of these sections in the building, seven on each side. Each section is composed of four ribs, constructed out of two thicknesses of two-by-sixes, as shown in the accompanying diagram. These ribs are held together with a 2" x 6" ridge and sill plate and the shiplap which covers them. These sections are placed one against another and fastened with five bolts on the curve and two through the ridge.

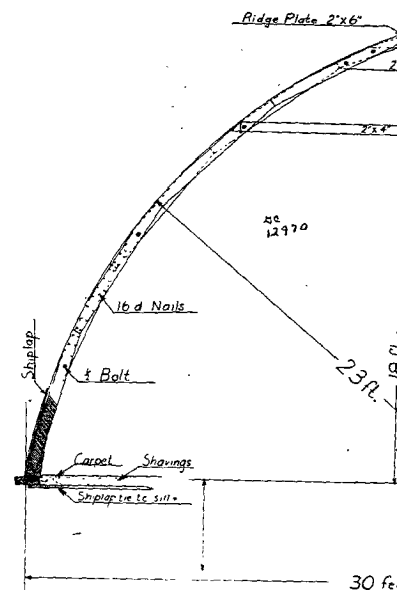
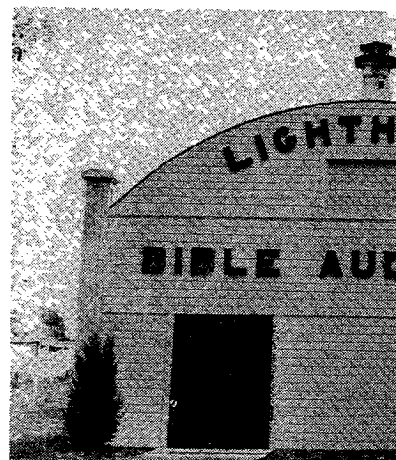
There are two collar ties, one 2" x 10" at the top and a 2" x 4" at the next bolt down. This makes a rigid structure.

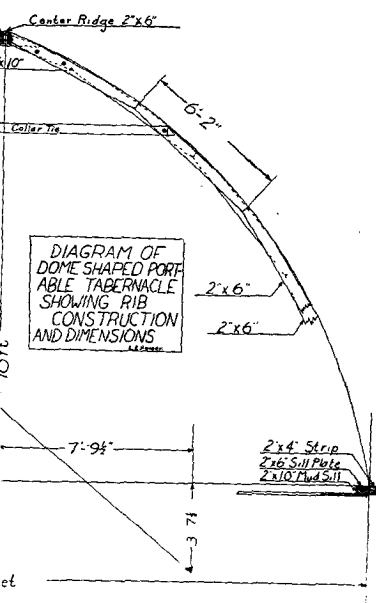
In beginning the erection of the building we lay a 2" x 10" mud-sill foundation which is stripped with two-by-fours along the outer edge. After this is leveled and squared, it is joined at the ends with a mud sill for the front and back sections to rest on. It is then necessary to tie the foundation across the building in several places, to prevent spreading when the dome sections are set in place. As soon as the foundation is in readiness the gin pole is set up. Then with the aid of a block and tackle, we hoist the first pair of roof sections into place, drop them inside the 2" x 4" strip on the sill foundation, and bolt them together at the top

from a movable scaffold. Two lag screws are also used to hold each section to the sill.

The front, composed of eight sections, is next brought into place and bolted onto these sections. Then the pilasters are fastened to the front. Immediately the building has put on a front, and the letters and advertising can be put in place.

The gin pole is moved along 8 feet for each pair of sections as they are raised into place with the blocks and bolted one to another. As soon as the first sections are in place the roofing can be applied, thus providing immediate shelter for valuable equipment or inside arrangements. We have found that the best method for applying the roofing is with the aid of two flat ladders which will bend to fit the dome. These are held together at the top with a rope, and have rigid legs about seven feet long at the bottom. As each roll of roofing is





fastened in place, this pair of ladders is moved along. It is very important to put building paper under the roofing; otherwise it will stick to the boards in hot weather and will not come loose.

After the sections of the back are hoisted into place and bolted to the roof sections, the inside arrangements and rooms can be completed in record time. We have found from our experience here that four men can erect the outside structure complete in two to three days. The inside arrangements will vary according to room plans, etc. This building will seat from 125 to 175 people, varying according to the space consumed by the rostrum and rooms.

The ribs are constructed on a bench form from the various pieces. These pieces are cut out by exact

patterns on a table cutoff saw. It is not necessary to cut the complete curve on each 2" x 6". Only about 18 inches at each end is scribed to be cut on a slight curve. Usually a good rip saw or an ordinary bench saw will cut this slight curve. Five separate patterns are needed for the pieces in one rib. These are obtained by laying out the rib plan on the ground and marking the lumber with a steel tape at the 23-foot radius. The two pieces at each end have different angles and lengths, and are entirely different one from the other, but the five center pieces are alike and can be cut from one pattern. Each rib is nailed securely, while in the form, with approximately two hundred sixteen-penny box nails. This gives the maximum strength to the curved arch, which nothing else will. (We used two kegs of sixteen-penny and one keg of eight-penny box nails in making the tabernacle.)

While the ribs are still in the bench form where they are nailed, the five holes for the bolts should be bored in all those used for the outside edges of the sections. These holes should be five-eighths inch, and if spotted with a try square from points on the form, they will always be the same and will match well when erecting the structure. Since half-inch bolts are used, there is a little leeway for variation.

After the ribs are removed from the first form, four of them are placed in another form where the 2" x 6" plates are nailed on the ends and the ship-lay on the surface of the curves. This last form must be level, square, and plumb in order to assure perfect fitting when setting up the building. This completed section weighs approximately 800 pounds, and can be moved about on skids or rollers or carried by the crew of men to position. (Some of the men here have had good success by using a laminated rib of one-by-sixes or one-by-fours.)

When moving these large sections from one city to another it is best to secure a long, heavy truck and extend the rack by using 24-foot timbers, to catch the ends of the sections. After putting a heavy sawhorse under the center of the section, as many sections can be stacked on top as is advisable to haul. They move and ride well and can be slid up, one on another, when loading. A truck and trailer with swinging bobs may also be used successfully.

In leaving these sections stacked or stored, or even when they are lying separate, it is necessary to brace them up well in the center, for they have a tendency to lengthen out, even of their own weight. A 2" x 4" block, flat between them in the center, with a heavy sawhorse beneath the undermost section, will serve your purpose. They should always be handled, moved, and stored with the outer curved surface up. This is the natural way in which they are erected and let down.

There is a great saving of time, money, and effort in building tabernacles this way. We used old lumber which had already been used twice before in tabernacles of the shed type. Other men in this field have also used what they had, and their tabernacles are portable and very attractive. It can be done, and pays big dividends.

Meeting Changed Conditions—No. 3

By J. L. SHULER, Instructor in Evangelism,
S. D. A. Theological Seminary

WHEN existing conditions make it difficult to get the majority of the interested people to attend the week-night meetings in an evangelistic effort, it may be wise to have only two or three week-night meetings, and use the other week nights for community or neighborhood Bible schools in small halls or in the homes of interested people in the respective sections of the city.

A young minister who has just recently finished his internship held a public effort in a town of fifteen hundred. He secured the names of ninety-two people by offering free printed Bible lessons

to those who would attend schools in their neighborhoods. Sixty-five of these were grouped in eight neighborhood schools in various sections of the town. Of this number, forty-two accepted God's message and were baptized in the first two baptisms. Additional persons from these schools came into the church later on, so that the total number baptized from the eight schools amounted to fifty.

This means that more than 50 per cent of the people who turned in their names for the Bible schools were won to the truth, and that over 75 per cent of those who attended the classes decided for the message. This young man writes, "Bible schools help wonderfully now to solve the gas-rationing problem, and rationing makes it easier to organize the schools."

Gasoline rationing, rubber shortages, longer working hours, work shifts, and congested public transportation are making it more difficult to get people out to a central meeting place for five or six nights a week for a period of ten to fourteen weeks. But one of the fundamentals of evangelism is, *If the people will not or cannot come to us, we must go to them.*

Interested people within a circle of eight or ten blocks will gladly attend a neighborhood Bible school for two nights a week. It is easily accessible on foot. Many of these would not, for one reason or another, go all the way downtown to a central meeting place on these week nights.

I have just prepared a new circular for promoting Bible classes in connection with a public effort. Part of this circular is reproduced in connection with this article. It is printed on a 4" x 6" card. It is inexpensive, and this enables us to use it bountifully in distributions to the audiences at the public meetings, in mailing to the names of the interested, and in carrying it to the homes of those who request free literature. Interested persons can be given a dozen or fifteen circulars to distribute to their neighbors and friends, and work up an attendance for a school in their homes. The circular does not specify any certain set of Bible lessons, and can be used with whatever Bible course the evangelist chooses. (See page 40.)

You will notice that the circular first explains the plan for a neighborhood Bible school, so that the person who is given the blank may act intelligently regarding the propositions. It stresses that the printed lessons which are given to those who attend these sectional Bible schools are entirely different from the lessons furnished free in the streamlined Bible course for busy people. This creates a desire on the part of those who are enjoying the lessons in the streamlined Bible course to enroll for the community Bible course also, and open their homes for the classes. In order to have the complete list of all the free Bible lessons, the interested person must plan to attend one of these community Bible schools in his section each week, as well as taking the streamlined Bible course either by mail or by personal service.

The circulars are not distributed until the beginning of the third week of the meetings, as it is

best to wait until we have won the confidence of the people to some extent and their interest has been definitely aroused. These sectional Bible classes or schools are opened during the fourth week of the meetings.

The Community Bible course which I am using deals with nine subjects: The Revelation of God to Men, How Men Are Saved, The Second Coming of Christ, The Law as God's Rule of Right, The Examination of the First-Day Texts, The Seal of God and the Mark of the Beast, The 2300 Days, The Cleansing of the Sanctuary, and The Judgment.

The Mayse Studio of San Diego has prepared films in both single and double frames which exactly parallel the printed lessons on these subjects. This enables workers who find the projector effective to use it in the Community Bible School.

No test papers are used in these sectional Bible schools. The following is a suggestive program, which we follow in these neighborhood Bible schools:

- Roll call.
- Prayer.
- Present subject from Bible or show lesson film.
- Answer questions on the subject.
- Distribute copies of the printed lesson.
- Invite new persons to enroll in the class.
- Announce time and subject of next class session.
- Dismissal prayer.

Some workers have conducted two of these community Bible schools on one night when they were in the same section of town. They meet one group from seven-fifteen to eight-fifteen and another group from eight-thirty to nine-thirty. If the evangelist is preaching at the central meeting hall on Sunday, Tuesday, Wednesday, and Friday nights, that leaves Monday, Thursday, and Saturday nights open for the workers to conduct sectional Bible schools.

If there are only four workers connected with the effort, and each has four Bible schools each week, that means sixteen Bible schools a week. If there is an average of ten people to a school, these schools would reach one hundred sixty people each week in an effective way without any expenditure for hall rent.

The Community Bible School plan is a method of proved value for any time, but it can be used to special advantage in this abnormal time. Perhaps there never was a time when more people sensed the need of real religion, but for the most part they will not attend church. Why not then go to them with Bible schools in their homes? The Lord has promised to guide His workers to the homes of those who need and desire the truth:

"If the teachers of His Word are willing, the Lord will lead them into close relation with the people. He will guide them into the homes of those who need and desire the truth, bringing them into the situations best suited to their talents. And as the servants of God engage in the work of seeking the lost sheep, their spiritual faculties are awakened and energized."—*Ellen G. White Letter 95, 1896* ("Timely Counsel to an Able Minister in a New Field," Aug. 11, 1896).

—Please turn to page 40



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.

Personality Problems Which Threaten

I. Character Disorders of Today

By MAJOR HENRY E. ANDREN, *Medical Corps, United States Army*

OCcurring before our very eyes on every hand are noteworthy changes in social and scientific attitudes and views. We are especially aware of the changing moral fiber of society as a whole, and it would seem timely to review some of the problems of individual character deviations in order to understand the human mind working en masse. To think for a moment that the church of today can remain unaffected by the intrigue and havoc increasingly manifested by distorted minds and personality structures would be the height of folly.

Through divine leadings the remnant church has been equipped in a special way to meet these subtleties, being provided with a strong representation of medical workers who are able to throw their weight of influence as well as their professional experience and counsel into the struggle for truth. When the cause has been embarrassed through failure of discernment and sound judgment in some matter involving mental aberration, perhaps we may rightly wonder who might have been at fault—layman or physician. Has appropriate counsel been sought? Has it been heeded? Or has it been adequately given, when sought? Only a consecrated physician may be able to assist in these matters, where such a fine division exists between the matters of the spirit and the mind. Never before was there greater need for studious attention to this neglected field and for greater co-operation on the part of all workers, where the slightest move may work either for good or for untold harm to one and all.

How may one detect the unfortunate individual whose character and emotional balance is somewhat inadequate? That would be a matter for the specialist, ordinarily, but with the abundant literature now available for the layman on the subject, a careful review of the problem might be timely and useful to workers of every station, as the work becomes more and more confronted with problems of this nature. The symptomatology of the psychopathic personality varies with different persons, but the following general pattern holds.

1. Defective relationship with the community.
2. Inability to pursue socially acceptable goals.

3. Rejection of constituted authority.
4. Maladjustment and perversion in the sexual sphere.
5. Overt aggression demonstrated especially in the social sphere.
6. Lack of appropriate emotional response.
7. Almost total lack of insight with regard to the self.
8. Defective judgment as evidenced by marked imbalance between ego and social goals.
9. Verbal rather than emotional acceptance of social precepts.
10. Intelligence—as measured by tests—in the range of normal to superior.
11. Strong migratory tendencies.
12. Marked egocentricity.
13. Quick ability for rationalization.

Other symptoms relating to these may be unsocial habit-systems; failure to profit in a socially acceptable manner from ordinary life experiences; inability to follow through acceptable plans for the future; unwillingness to accept responsibility for misdeeds; exhibitionism and extraversion to a marked degree; paranoid tendencies; emotional immaturity, instability, and inappropriateness; lack of sympathy, ingratitude, sometimes callous indifference to the suffering of others; stubbornness, irascibility; hostile and vengeful attitudes toward others, vindictiveness; inconsistency in behavior patterning; unpredictable, impulsive conduct.

To a Christian worker it becomes well-nigh discouraging to see the unmistakable evidences of a disordered social realm so clearly portrayed in certain individuals who offer so little hope of reclamation. Early environmental factors, as well as inherited traits, are the causative agents leading to such flagrant disloyalty on the part of the poorly disciplined person toward every natural impulse and to practically every human relationship in life.

In recent years several far-reaching attempts have been made to restore those afflicted with such personality disorders. As yet the efforts have been futile, except to show that definite improvement is possible under constant guidance. Unfortunately, in many instances as soon as the guiding forces are removed, the patient has returned to the same hopeless irresponsibility. R. J. Van Amberg¹ voices his belief that the problem in the future must be attacked by establishing a strong emotional bond between the patient and some protective, authoritarian individual or organization such as

the church to start anew the reconstruction of the personality.

Much truth hangs on these words, and it can readily be appreciated what will be expected of the church, as an authoritarian agency, to an increasing degree as times grow worse. What a challenge this presents! But it is not a new challenge. The history of Christianity is studded with many instances of would-be psychopathic youths, who by turning to their Creator and Saviour in complete surrender later became great benefactors to mankind and to the cause of truth.

Psychopathic individuals of some degree of insight often recognize the force of good derived from church affiliation, but unfortunately not all permit the Great Healer to complete the soul work. He is the only true "Authoritarian." Any who are but half converted will not heed the pleadings of His Spirit long enough to become changed. They are unmindful of the great truth that "it is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."²

The foregoing observations make clear, then, the type of person that through the years has inflicted severe tests upon God's people. They are the source of deplorable divisions, gross and unjust faultfindings, and innumerable other evils. They have been and will continue to be instruments of the evil one until the time of the harvest. What havoc has such fanaticism in all its varied forms played with those precious truths for which the honest of the earth have hungered, but been led away from by such members. What need there is for genuine conversions today. Seventh-day Adventist workers will have to be increasingly on guard against these wolves at our doors. The step of baptism and church membership must be more and more guarded. Emotional preaching must be toned down, as it is a veritable net for large numbers of unstable and immature "temporary" converts. The probational system as used among the heathen may become a necessary step the world over. Long ago this warning was given:

"That our influence should be a savor of death unto death is a fearful thought; yet this is possible. Many who profess to gather with Christ are scattering from Him. This is why the church is so weak."³

"For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days, he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will."⁴

Perhaps even more powerful than these influences of the church on the individual life are the home influences. With the wealth of literature on the subject, it seems perhaps superfluous to elaborate on these forces; yet how sadly neglected a matter this has been among professed Christians. What responsibility rests upon every parent! It is in the home that preventive seeds must be sown.

By and large, except for a very special miracle, prevention is the only answer to this problem. Major Louis A. Krause, of Walter Reed General Hospital, expressed himself as follows, in an address delivered to the graduates of the University of Maryland School of Medicine:

"I hope that we lose enough of the material trappings of our age so that we learn again to appreciate the home as the fountain of all spiritual values. And by home I mean the place where the stress is placed upon the simple virtues of decency, honesty, and work, where children are taught self-restraint and application, and the cardinal virtue of not wanting too much, and wherein children are not given over to the silly ideas of complete individualism and self-expression that many of our psychologists and psychiatrists so blithely proclaim."⁵

Intermarriages and binding alliances with those not of our faith inflict dangers on the persons concerned, and on their children, which are little realized until it is too late. The seeds of psychopathy frequently lie in the conflicts thus brought about in the home—the division between parents proving too difficult for the young developing mind to properly integrate. Seeds of disbelief, of vanity, and of pride thus gain hold in the child, and he may be nearly as bad off as the fatherless waif or the orphan of divorce.

The timely admonishments for our young people on the marriage institution and the home, so amply provided through the prophetic gift, were never more needed than now. We cannot warn our young people too emphatically that to play with the follies and the loves of the world is to play with fire. Sin has become systematized to a point where the innocent victim cannot become untangled without some scar that will last a lifetime. This was always true to a degree, but it is tenfold more so now. The psychopathy to which we have referred above has, to a large degree, spread over the masses, for the mode of behavior now existing everywhere and among all age groups is distinctly tending toward the above symptoms and signs, as every one of us recognizes. The unstable, ever "learning but never able to come to the knowledge of the truth," are more and more filling the earth, and will continue until the harvest of honest souls is completed. But His Word will not fail His waiting, patient people, who seek to be practical and sensible in their struggle for truth and right.

¹ *Psychiatric Quarterly* (New York State Department of Mental Hygiene), Vol. 18, No. 1, pp. 61-77.

² *The Desire of Ages*, p. 671.

³ *Christ's Object Lessons*, p. 340.

⁴ E. G. White in *Review and Herald*, April 6, 1944.

⁵ *Bulletin of the School of Medicine*, University of Maryland, April, 1943.

Our Sanitariums as Soul Winners

By J. B. CARTER, Chaplain, Porter Sanitarium, Denver, Colorado

WE attribute the degree of success in soul winning which we as workers at the Porter Sanitarium have attained to our united efforts in earnestly striving to carry out the following timely instruction:

"Ministers and physicians are to work harmoniously with earnestness to save souls that are becoming entangled in Satan's snares. They are to point men and women to Jesus, their Righteousness, their Strength, and the Health of their countenances. Continually they are to watch for souls. . . . If you see a soul in need of help, engage in conversation with him even though you do not know him. Pray with him. Point him to Jesus." "On the sickbed Christ is often accepted and confessed; and this will be done oftener in the future than it has been in the past; for a quick work will the Lord do in our world."

"Our sanitarium workers are engaged in a holy warfare. To the sick and afflicted they are to present the truth as it is in Jesus; they are to present it in all its solemnity, yet with such simplicity and tenderness that souls will be drawn to the Saviour. Ever, in word and deed, they are to keep Him uplifted as the hope of eternal life."—*Counsels on Health*, pp. 336, 335, 250.

Just as the physician makes his daily round to minister to the physical suffering and needs of the patients, so also the chaplain calls on the guests and very tactfully endeavors to minister to their spiritual necessities. I meet many people who come here hungering and thirsting for righteousness, and with a strong desire in their hearts to learn the true way of life. As their physical sufferings are relieved, their hearts are touched and tendered, and we find opportunity to speak to them of the wonderful love of Jesus and His power to make them whole.

Not long ago a doctor brought a patient here against her wishes. She had never been here before and did not know much about our institution. I went into her room and introduced myself as the chaplain of the sanitarium, gave her the *Signs of the Times*, had a short visit with her, and after reading a few verses from the Bible, had prayer. Before leaving the room I discovered that she was interested in Bible study.

I continued going to her room each day for Bible study, and before she was ready to leave, asked her if she would like to have me come to her home and continue the studies. In reply she said, "I shall be very happy to have you come, but I don't want you to try to change my daughter's opinion. She has her own ideas." I continued the studies in her home. The other night she remarked, "I am so happy for these studies; I now believe that I had to be forced to go to the Porter Sanitarium in order to learn the truth." Now both she and her daughter are beginning to keep the Sabbath.

While working in the field a man fell from a load of hay and broke his leg. He was brought immediately to the sanitarium. The kindness shown him by the doctors and nurses made a profound impression on his mind, and he became interested in the *Signs* and the books we placed in the room. I saw that he was hungry for spiritual food; therefore I went to his room each day and studied the Bible with him, discussing religious subjects. After his return home we continued to study with him. He accepted the truth in its fullness, was baptized, and joined the church, and is now one of our faithful sanitarium workers.

A few months ago a woman brought her son to

the sanitarium for medical aid. After meeting her I saw that she was very religiously inclined and was seeking to know the truth. I made arrangements to visit her home and have Bible studies with her. She is now keeping the Sabbath, is a member of our Sabbath school, and is looking forward to becoming a member of our church. Recently she paid \$210 tithe and is giving her whole heart and soul to this message. Her husband is also becoming interested.

I went into a patient's room the other morning and, after introducing myself and giving him the *Signs*, I called his attention to some good books we had placed on the dresser. I read a few verses and had prayer, after which he said, "The last time I was sick I went to another hospital, but they didn't pray with me. I appreciate that prayer." Before leaving, he became much interested in the message and read a number of our books. I am sending him the *Signs* and *Health*. If he remains faithful, I believe I will meet him in the coming kingdom.

A non-Adventist nurse was called on special duty. She soon became impressed with the kind Christian influence around her and began reading the *Signs* and the books that were in her patient's room. It was my privilege to have some Bible studies with her. However, she was not willing to continue the studies for long. After some months passed, this nurse became ill and was brought to the sanitarium. Immediately upon her arrival she called for me. It is very cheering indeed to see the interest she is now manifesting in the message. When she returns home my wife and I shall continue studies with her, and we feel that within a few more weeks she will fully surrender her heart to God.

Patients who come here are profoundly impressed with the institution and the care they receive. Many times I have heard them say, "I came here because of the kind Christian influence." Sometimes they say, "This doesn't seem like a hospital to me; it seems more like a lovely hotel with the best of medical service and the most courteous attention."

There are a Bible, a *Ministry of Healing*, and a number of our small books in each room. Fifty-five *Signs* are given out each week, and twenty-five *Health* magazines are given out monthly. We are also sending about one hundred and fifty *Signs* and *Health* subscriptions to interested patients this year, and are seeing favorable results. We are also enrolling a large number of those who are especially interested in the Bible study correspondence school.

We feel that the Porter Sanitarium is a real mission field. Since connecting with this institution, Mrs. Carter and I have had more than we could do to follow up all the interest. We have enlisted the help of our sanitarium church members to assist in this soul-winning endeavor, and the results have been most gratifying. We have rejoiced to see many precious souls surrender their hearts to God, including some backslidden members of our various churches.

Where Can We Find Our Protein?

By OLA K. GANT, Ph. D., *Instructor in Chemistry, C. M. E., Loma Linda, California*

THE people of the nation are becoming more and more nutrition conscious. This trend appeared before the war, but the movement for better nutrition has been accelerated by the presence of our fighting men in far-flung arctic and tropical regions, and all that this entails. No apology is made for selecting the age-old problem of protein as the nutrition problem to be discussed here, for the question is still being asked, "Where shall I get my protein?"

The pendulum of emphasis in any field tends to swing with current research. At one time the slogan in nutrition was "Count the Calories"; then, with the discovery of the importance of little things in the diet, the clarion call became "Value the Vitamin," until today the American people are buying vitamin pills to the tune of more than \$150,000,000 a year. But it should be remembered that good nutrition cannot be achieved by adding a vitamin tablet to an adequate diet poorly prepared.

Protein was among the first of the food elements to be studied. Its importance was recognized from the beginning, for the name itself is taken from the Greek, meaning "to take first place." The proteins have never received the glamour that some of the other nutritional factors have enjoyed, because the study of them has been slow and tedious. With the recent rationing of meats they probably reached as near headline proportions as they ever will. However, sound nutrition thinkers have always given them an important place in the diet.

The protein molecule is very complex, being made by the linkage of structural units called amino acids. Upon digestion, proteins yield twenty to twenty-five different amino acids. The differences between proteins are largely number, kind, and arrangement of these acids within the protein molecule. Since the protein molecule is made up of hundreds and even thousands of amino acids, full understanding of their structure is difficult. This accounts for the slow progress in the study of these compounds.

Proteins are the chemical base of all living cells and tissues. They also enter into the structure of enzymes, hormones, red blood cells, and body fluids. Without proteins life cannot go on. There is accumulating evidence that an adequate quantity of dietary protein is essential for normal hemoglobin formation. There are reports which correlate an inadequate protein intake with the incidence of macrocytic anemia. Recently it has been found that large amounts of the amino acid, alanine, can completely replace the B vitamin, pyridoxine, as a growth factor for the microorganism, *Streptococcus lactis* R. Since a part of the pyridoxine molecule is actually made up of alanine, this amino acid might be a precursor of pyridoxine. Present studies on amino acids may add to a fuller understanding of certain deficiency diseases.

According to Rose, eight of the amino acids are essential for the growth and body maintenance of man. Some proteins do not contain all the essential amino acids and are therefore said to be "incomplete proteins." Foods containing incomplete proteins should be augmented by those containing complete proteins. The low biologic value of certain proteins, such as those from certain vegetable sources, can be considerably enhanced by the inclusion of proteins of animal origin in small amounts. For example, Swaminathan raised the nutritive value of rice very materially by the addition of relatively small amounts of skimmed milk. A mixture of two incomplete proteins will often be of greater value to the body than either taken alone. For this reason it is best to obtain our protein supply from more than one source. In view of this it will be seen that it is not enough to inquire, "Where is the protein?" But one must also ask, "What is the quality of the protein?"

For those not using meats, the best sources of complete proteins are milk, cheese, eggs, soybeans, and peanuts. Incomplete proteins are found in dried peas, beans, lentils. Although cereals are not classed as high-protein foods, yet it is true that cereal grains are the largest single contributors of protein to the national dietary. More than one third of the protein in the ordinary mixed diet is derived from this source. Cereal proteins provide a somewhat less satisfactory amino acid mixture than do animal proteins, but there is ample evidence to prove that these deficiencies are adequately supplemented by proteins from milk, eggs, and so forth, in the rest of the diet. Nuts are a valuable supply for protein, and the proteins of some of the nuts are complete.

What Certain Foods Have to Offer

Milk, along with eggs, stands at the head of the list so far as availability of proteins is concerned. In addition to supplying complete proteins of high quality, it offers a dependable source of calcium. The phosphorus content is high and it supplies riboflavin and some thiamin. Whole milk is a good source of vitamin A.

Cheese is really concentrated milk, therefore one would expect to find the same elements as in milk. Cottage cheese and the cream cheeses are the most healthful types.

Eggs contain proteins that are complete and of high nutritive value. Eggs are rich in a number of the vitamins, especially vitamins A and D. They are also sources of three important minerals—calcium, phosphorus, and iron.

Nuts are excellent for growth. Their offerings vary with the type of nut. Brazil nuts, cashews, almonds, pecans, and coconuts have been found to be adequate for growth. Chemical analysis of

individual proteins from some of these have shown an amino acid assortment rather similar to that of meat. Almonds are rich in calcium, phosphorus, iron, and thiamin; pecans supply only small amounts of calcium and iron, but are a good source of phosphorus and thiamin. Walnuts are a very good source of phosphorus and thiamin. Peanuts are an excellent source of complete protein, phosphorus, thiamin, and riboflavin, and contain some iron.

Cereals are important sources of protein even though they do not have quite the growth-promoting value that the proteins of milk and eggs have. Combining cereals gives an amino acid mixture that is of greater use to the body than single grains. The proteins of wheat embryo are as good as milk. It is not surprising, then, to find that whole wheat supports growth better than refined-wheat. Oats are higher in protein than most cereals, and the quality of the protein is relatively high. It has been found that processing by means of the explosion technique causes considerable damage to the protein quality of oat products. Flaked and inflated whole wheats also rank quite low in value. This is presumably the result of the high heat treatment involved. Whole wheat is a very good source of iron and phosphorus. It also furnishes thiamin, riboflavin, and niacin.

Legumes contain proteins that are rated low in value mainly because of an inadequate amount of the sulphur-containing amino acids. The Alaska field pea is an excellent source of the amino acids essential for growth, with the exception of methionine. The nutritive value of legume proteins is improved with cooking. In addition to their richness in starch and protein, this group of vegetables is characterized by being very high in iron, phosphorus, and thiamin, and they also contain a fair amount of calcium.

Soybeans are an exception to the rule that legume proteins are incomplete. Soybean protein has almost the same quality as that in meat, eggs, milk, and cheese. Jeanette B. McCay, representing the New York State Emergency Food Commission, states: "Soybeans offer the greatest hope for feeding a hungry, war-weary world. Probably they contain the highest nutritive value in the smallest space, and the highest nutritive value for the least money and the least labor in production of any natural food." Besides protein, soybeans provide B vitamins, particularly thiamin, riboflavin, and niacin; and three minerals—iron, calcium, phosphorus. The sprouted beans are rich in vitamin C. The niacin and riboflavin content increase in the sprouting process. Finally the soybeans are so versatile that they may appear in any part of our menus from soup to nuts.



☞ EVERY man is the builder of a temple, called his body.—*Thoreau*.

☞ SUCCESS can only attend order and harmonious action.—*Patriarchs and Prophets*, p. 376.

Demonstration Health Talk

"To Be or Not to Be"

(An Appeal to Teachers and Laity)

By ADA DEAN, R. N., *Washington Sanitarium and Hospital*

AIM: To understand the purpose of vaccination.

INTRODUCTION: "There shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. 24: 7, 8.

"Pestilence" a Biblical term for modern word "epidemic." Epidemics none other than widespread communicable diseases of one kind or another. These follow in wake of war. Present war may not be an exception. In epidemic of 1918 thousands died because people lacked knowledge of how to prevent and care for influenza. Let us not be caught napping a second time. Every family should know how to preserve health and care for its own sick. It is not God's will that we should be sick, for the Bible says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Therefore, let us take hold of the knowledge and the provisions God has made to ensure health.

I. Protective measures for family today.

1. Physical examination.

- a. To determine state of health.
- b. To become aware of measures to improve health.

2. Personal health habits.

- a. Frequent bathing.
- b. Meticulous care of mouth.
- c. Eight hours of sleep for adults; more for children.
- d. Nutritious food, with fresh fruit and vegetables.
- e. Six to eight glasses of water daily.
- f. Good ventilation and controlled room temperature.
- g. Good elimination daily.
- h. Clothing adapted to season.
- i. Cleanliness of hands.

3. Immunization.

- a. Active immunity—acquired by having had the disease or by vaccination.
- b. Passive immunity (conferred as by serum)—for use when in immediate danger of contracting the disease.
- c. Protection by immunization against—
 - (1) Smallpox.
 - (2) Diphtheria.
 - (3) Typhoid fever.
- d. Susceptibility tests.
 - (1) Schick (diphtheria).
 - (2) Dick (scarlet fever).
- e. Age at which immunization is recommended.
 - (1) Smallpox—from 6 to 9 months of age.
 - (2) Diphtheria—from 6 to 9 months of age.
 - (3) Typhoid Fever—upon advice of physician.

- (4) Scarlet Fever—upon advice of physician.
- f. When immunization should be repeated.
 - (1) Smallpox—every seven years or oftener, if there is an epidemic.
 - (2) Diphtheria—Schick test—made at two-year intervals.
 - (3) Typhoid fever—every three years or upon advice of physician.

II. The 6 F's of disease transmissions:

1. Fingers.
2. Food.
3. Flies.
4. Feces.
5. Fomites.
6. Flying respiratory droplets.

III. Regulations for control of infected individuals.

1. Recognition of disease and reporting it.
2. Isolation.
3. Concurrent disinfection (disinfection which occurs during illness).
4. Terminal disinfection (disinfection which occurs at end of period of illness).
5. Quarantine.
6. Immunization.
7. Investigation of sources of infection.

IV. Advantages of vaccination:

1. Minimum visits to the doctor.
2. Minimum doctor bill.
3. Convenience—choose your own time to visit doctor.
4. No needless expenditure of money.
5. Individual resistance to disease increased.
6. Light case at the worst, and complications are lessened.

V. CONCLUSION: Better to prevent disease than to cure it. The well-being of society and prosperity of the nation during epidemics depend upon the influences of the home in prevention and nursing measures.

CURRENT SCIENTIFIC COMMENT

A study was made recently of the dietary consumed and the food habits of sixty-three families living in a moderate-sized city of Texas. These families represented a cross section of the populace as related to income level and other living conditions.

The carefully conducted study led to the following conclusions: "(1) About 50 to 60 per cent of the dietaries are in need of improvement; (2) foods most often eaten in inadequate quantities are: all vegetables and most fruits, products made from whole grains as well as other cereal products, and milk; (3) the foods eaten in greatest quantities are: fats, sweets, and in many instances meats and meat products."

This study appears to fairly represent the dietary habits in the average American community and indicates the need for general public health education with specific reference to optimal diet.—*Journal of the American Dietetic Association*, Vol. 20, September, 1944, p. 529.

EFFECT OF HEAT ON THE NUTRITIVE VALUE OF LEGUMES.—While the biological value of animal proteins would seem dependent upon their amino acid content alone, legumes as sources of protein appear to differ in this respect: raw (vine-ripened) legumes fail to maintain young growing rats or support very poor growth in young rats, while the same legumes when heated promote good growth. Fresh soybeans and germinated soybeans as the source of protein promote growth superior to that of the unheated mature seed.

With the recent emphasis upon the biological value of all sources of protein and the increased consumption of vegetable proteins, it has seemed worth while to study further the comparative growth-promoting properties of various legume seeds as sources of protein.

All vine-ripened legumes, except two varieties of peas, were improved by heating at fifteen-pound pressure for forty-five minutes; vine-ripened peas, instead of being improved by heating, were actually slightly reduced in biological value. In the case of pinto beans, navy beans, and kidney beans, the beneficial effect was quite pronounced. The heated rations supported a fair rate of growth in contrast to the raw legumes, which did not maintain animals for a period longer than four weeks. With edible soybeans, heating increased their value from fair to an efficiency comparable to that observed for casein and beef liver. It is evident that the effect of heat upon the growth-promoting qualities of vine-ripened mature seeds of legumes is not a simple reaction.

If one assumes that heating for forty-five minutes at fifteen-pound pressure produces maximum improvement in the biological value of the above-mentioned legume proteins, it is apparent that a wide range in growth-promoting properties exists among vegetable proteins. Edible soybeans compared very favorably with casein and beef liver as sources of protein, and were superior to all other legumes studied. Vine-ripened Lima beans were of high biological value, approaching closely that of soybeans. Three samples of navy beans showed good agreement in nutritive value and compared closely with kidney beans, peanut meal, and cottonseed meal as a source of protein. Poorest growth occurred when the protein was derived from vine-ripened, mature seeds of peas or mature pinto beans.

These data suggest that for highest biological value, peas should be preserved in a manner requiring the shortest possible heating periods. The amount of heat necessary to cook dried peas would appear to lower the biological value of the protein somewhat, whereas the short-time cooking period needed for frozen peas or fresh peas would probably not unduly lower the biological value. These data show that the use of a certain amount of heat is desirable if the highest biological value is to be obtained from Lima bean proteins.

In summary, mature navy beans, kidney beans, Lima beans, peas, soybeans, and pinto beans have been studied for biological value of their protein,

and compared with peanut and cottonseed meal and casein and beef liver.

Heating for forty-five minutes at fifteen-pound pressure improved the nutritive value of all legumes studied, with the exception of the two varieties of peas. Green peas and Lima beans tested in the fresh form and following home drying were superior in biological value to the mature seeds.

The data indicate that there is an appreciable difference in the growth-promoting qualities of various legumes, and that each source of leguminous protein likewise varies in biological value according to the condition (fresh, mature, etc.) and the method of preparation as this is concerned with the application of heat.—*Journal of the American Dietetic Association*, Vol. 20, February, 1944, pp. 81, 82.

THE FACTS ABOUT SMOKING.—For many years doctors have recognized the vasoconstrictor, or “vessel squeezing,” action which results from smoking; by constricting the tiny blood vessels near the surface of the skin, especially of the extremities, smoking tends to diminish the circulation of blood to these parts. Ordinarily the tendency is so slight as to go unnoticed, but when circulatory disease of the extremity exists, or when a wound or injury has already impaired vital circulation, the little difficulty added by smoking may be important. Early in this war surgeons were warning against the practice of giving cigarettes to soldiers with arterial injuries.

With a view to resolving these problems for the physician who must know what to advise his patients about smoking, Drs. Grace M. Roth, John B. McDonald, and Charles Sheard, of the Mayo Clinic, undertook a new series of observations of the effects of smoking cigarettes. The study by the Mayo group points the finger squarely at one offending ingredient in cigarettes: *nicotine*.

More definitely than it has ever been demonstrated before, the results of these extensive studies show that cigarettes do have specific effects on the body and its functions. Although changes are probably not important enough to cause concern to the smoker in average good health, the doctors make one positive statement on the strength of their findings: “The vascular constriction persisted from half an hour to an hour and in some cases much longer,” they say. “These observations make us conclude that the smoking of cigarettes should be avoided in the presence of peripheral vascular disease (circulatory disease).” Chiefly, the effects of smoking as revealed in the studies are these:

1. Lowered skin temperature of the extremities. This constrictive action is attributed by the investigators to the stimulating effects of nicotine on the sympathetic nervous system. Plainly, nicotine was the responsible substance.

2. The basal metabolic rate was increased following smoking. Thus when Doctors Roth, McDonald, and Sheard say simply, “The basal metabolic rate increased after our subjects had smoked

standard cigarettes,” they are also saying in effect: “Smoking alters the whole vital functioning of the human organism.” Again, the changes noted were slight—insignificant in their effect on robust good health. But the speeded-up metabolism which results from smoking may contribute toward ill-health in some persons. In the case of basal metabolic changes, nicotine was again labeled the accountable agent.

3. Smoking increased the heart rates and blood pressures of the subjects studied. Among the six subjects, the average heart rate before smoking was 69 beats a minute; when the subjects were puffing on standard cigarettes the average rate jumped to 105—an increase of 36 heartbeats a minute. Similarly, blood pressures soared an average of 19 points during smoking. In the average subject the effect on heart rate and blood pressure lasted fifteen minutes or more after the cigarette was finished. The doctors making this study attributed the changes in heart rate and blood pressure to the effect of nicotine on the sympathetic ganglions, or nerve centers, of the heart.

Of course, the healthy heart muscle can readily handle the increased loads imposed by faster beats and higher blood pressure. But in the presence of any organic weakness every added strain is a risk. Doctors are not, as so many patients think, just adding to a long list of restrictions when they say, “No smoking!” to patients with coronary artery disease or high blood pressure. Rather, they are stating the rules for faster recovery and longer life. Patients who suffer from any of these conditions should know the risks involved in breaking the rules.—*Robert Maris in Hygeia*, October, 1944, p. 740.



DURING His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought.—*Gospel Workers*, p. 43.



Note to Our Readers

☞ WITH this issue of THE MINISTRY (December), the great majority of single subscriptions expire. Please note the date of expiration on your MINISTRY wrapper and renew promptly when you receive your notice. Most of our sanitarium clubs and medical college subscriptions do not expire until later. If you are receiving THE MINISTRY as a gift from your employing institution, a word of appreciation to them would not be amiss.

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THE title of an article in THE MINISTRY of June, 1941, has stuck in my memory. It was a warning against unsound leadership and suppression methods of maintaining unity. The title was "We Must Not Be 'Bumblers.'" Since that time an expression has come to the millions of tongues of America—"Remember Pearl Harbor." Today, fellow workers, let us resolve that we, as God's workmen, shall not be "bumblers," nor ever allow opportunity, by neglect of duty, for a "Remember Pearl Harbor" cry to be raised against us.

One certain way in which we can be assured of efficiency and success in the work committed to us is by every minister's being an untiring student. This is not a new need that has suddenly appeared in our midst. Paul admonished Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," and Peter urged the believers

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to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The Spirit of prophecy has stressed this need over and over:

"Ministers who would labor effectively for the salvation of souls must be both Bible students and men of prayer. It is a sin for those who attempt to teach the Word to others to be themselves neglectful of its study. . . . One who does not possess a knowledge of the Word of life, has no right to try to instruct others in the way to heaven."—*Gospel Workers*, p. 249.

"Every spiritual muscle is to be put to the stretch to comprehend the Word."—*Mrs. E. G. White in Bible Echo*, Nov. 20, 1899.

"Brethren, we must sink the shaft deep in the mine of truth."—*Review and Herald*, March 25, 1890.

Similarly the demands of recent years have wrung from sober and leading workers among us the cry:

"Preachers are wanted, preachers who can preach, preachers who are efficient, able, skillful, successful; preachers who can take the truth of God and convince men of it and persuade them to obey it. . . . The call of the hour is for preachers."—*C. B. Haynes, Divine Art of Preaching*, p. 43.

"Piety will not take the place of knowledge. And if knowledge is not to be despised, then study as the means of obtaining it is not to be neglected."—*Id.*, p. 47.

It is not a light charge penned by the inspired hand that "not a few of those called to be co-laborers with the Master have failed to learn their trade. They have dishonored their Redeemer by entering His work without the needed preparation."—*Gospel Workers*, p. 93.

The Need of a Practical Solution

Then we need study—but what is this study to which we must measure up? And how is it to be accomplished? First, what is study? To this several answers can be given. It is deep searching into the hidden truths of God. It is not contenting ourselves with half-formed notions or superficial observations. Says the Spirit of prophecy, "We talk about the first angel's message and the second angel's message, and we think we have some understanding of the third angel's message. But as long as we are content with a limited knowledge, we shall be disqualified to obtain clear views of truth."—*Id.*, p. 251.

Study is independent, original search for truth. "Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today."—*Fundamentals of Christian Education*, p. 307.

But God forbid that we should stop with merely refusing to allow another to study or think for us. "We must study the truth for ourselves."—*Testimonies to Ministers*, p. 109.

"The original preacher will not leave anything to chance, but will think out everything for himself, so that what he says is his own."—*I. H. Evans, The Preacher and His Preaching*, p. 256.

There are those who fear this procedure lest it bring differences and disunity among us. But it is superficial study and blind following of human thought that bring division. If I may venture an opinion, it is that the greater share of those differences that do appear among us would be erased

completely if all who express opinions would first engage in an independent and sincere study of the question.

Again, study is prayer and meditation and deep heart searching, with the Spirit of God to aid in discovery of the truths of God.

"Meditation and prayer are neglected for bustle and show. Religion must begin with emptying and purifying the heart, and must be nurtured by daily prayer. . . . 'Ye are,' says Christ, 'the light of the world.' What a responsibility! There is need of fasting, humiliation, and prayer over our decaying zeal and languishing spirituality."—*Testimonies*, Vol. IV, pp. 535, 536.

I am convinced, however, that for us to say we will study is not enough. Many of us have long ago made that resolution and broken it. Then let us make some plans. First let us determine *what* we shall study. Jesus said, "Search the Scriptures." And through His object lessons He has taught us that "it is in the written Word that a knowledge of God is most clearly revealed to fallen man. This is the treasure house of the unsearchable riches of Christ."—*Christ's Object Lessons*, p. 126.

The only purpose for other study is that we might be fitted to study God's Word more understandingly and make it more clear to our people.

Next to the Bible stands the modern gift of prophecy. It is authority. There would be fewer disputes about it if we knew its contents better. And there is no question but that we should read still other books of quality and excellence. Such are the books of the various reading courses carefully selected by our leaders. And then, by all means, let us not neglect to read the periodicals provided, that we may know of the progress of the remnant church and unite in activity and be qualified for service. Could anyone fail to read with great inspiration *THE MINISTRY*, the *Review and Herald*, the *Signs*, the *Watchman*, and various other journals?

Will you allow one more answer to the question of what to study? Study some of those great themes to which our attention is directed: The significance of the Jewish economy, prophecies relating to the last days, the book of Revelation, the theme of redemption, the cause of Adam's fall, the lives of the patriarchs and prophets, the divine precepts, the life of the Redeemer, the infinite sacrifice of calvary, the exceeding sinfulness of sin, and the righteousness of the law. And do not forget that the preacher "needs to become profoundly versed in spiritual strategy and tactics, as well as in the habits and tendencies of the human mind. He must be a student of preaching, of sermon construction, of persuasive speech, of convincing presentation."—*Divine Art of Preaching*, p. 48.

Definite Provision for Time and Equipment

But with all our resolutions to study and our plans concerning what to study, we still shall fail unless we make definite provision in time and equipment for study. How much will you need? Someone has said a minister should read "a ser-

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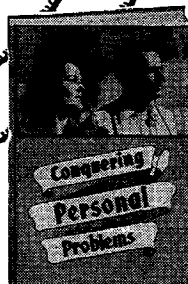
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mon a day and a book a week." Again, it is said that the preacher should spend eight hours on every sermon before he delivers it the first time, and four hours on it every time before repeating it. Perhaps it is not possible for one to specify for another his time each day, for we are very different in rate of reading and study. But we should not fail to heed this instruction: "Guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion of each day for a study of the Scriptures and communion with God."—*Gospel Workers*, p. 100.

Along with a time for study, one should also have a place for study and for keeping his materials of study. The headquarters for study can be either in the house or in the office, but have a place. Have a place where your materials will not need to be shifted around by someone else, or disturbed if you are forced to leave them in the midst of some project. When you travel take some of these materials with you, and employ every spare moment. If there are none to spare, make some. God's work cannot be carried on efficiently without study. God commands us to study.

Organization of Study for Profit

Finally, to make that study effective and the results of it usable, some method needs to be devised. Two things are especially important. First, one should have a filing and indexing system, and second, a system for marking the books read. As to the first, each individual will need to adapt any system to his own use. However, an outline of the plan I have found very usable may be of help to some. It includes the following items:

1. Binding together of all periodicals into yearly groups, or for shorter periods if the bundle becomes too cumbersome.
2. Using a 3-by-5 card file for indexing of articles noted while reading, so that they can be readily located under the subject, in alphabetical order, when desired at some later time.
3. Keeping a sermon outline and note file topically and alphabetically arranged, taking sheets of size used in the sermon outline notebook, from which materials may be quickly transferred to the notebook.
4. Having a standard 8½ by 11 folder file for letters, and large or irregularly sized materials.

A description of a practical method for marking books is given by H. M. S. Richards in *THE MINISTRY* of February, 1940, under the title "I Mark My Books."

The minister as a student, then, becomes what God has intended he should be, a watchman on the walls of Zion, awake and alert to the tremendous events occurring about him, and intelligently sounding the trumpet with a certain note. Anything less than this ideal is short of God's plan, for never have men faced such responsibilities as God's workmen face today, when "the most solemn truths ever entrusted to mortals have been given us to proclaim to the world."—*Testimonies*, Vol. IX, p. 19.

When these responsibilities are faced intelligently, the fears, the fretting, the perplexity, too often seen among us, will disappear.

Fellow workers, there must be no "bumbling" or bungling in the work of God. There must be no cause for the cry "Remember Pearl Harbor" to be raised in our ranks.

THE RELIGIOUS PRESS

Valuable Current Excerpts

WHEN VICTORY COMES.—When the news is flashed into our home communities that the enemy has capitulated, are the churches going to leave the victory celebration to booze vendors and the madness of mob indulgence? Why the brewers and tavern keepers should be enriched by a victory bought by the blood of our young men, can find no answer. As it is, liquor flows freely, paid for at war-profit prices, and every booze joint appears to be doing a rushing business. But when victory comes, the cry will go out, "Roll Out the Barrel." We shall see more maudlin promiscuity than we ever dreamed possible. Is it for this our sons and brothers die? Can such sinful irreverence be called "victory"? Let the churches make plans.—*Watchman-Examiner*, September 14.

NO PLACE FOR POLITICS.—Church congregations are generally composed of people who hold different political views. Ministers are called to preach the gospel of Jesus Christ and they have no right to discuss in their pulpits partisan politics. They have no right thus to take advantage of people of contrary convictions. Then again, if shoemakers should stick to their lasts, would it not be a good thing for ministers to talk about the things on which they have expert knowledge?—*Watchman-Examiner*, September 7.

ROMAN CATHOLIC NEGROES.—Of the 12,865,518 Negroes in the United States only 300,000 are claimed as Roman Catholics. There are only 16 Negro priests among 36,000 Roman Catholic priests.—*Converted Catholic Magazine*, quoted in *The Gospel Minister*, September 7.

HOSPITALITY IN THE CHURCHES.—Visiting churches is very interesting to one who has been a long time in the pulpit. There is such a difference, and it is not merely a difference in edifice and appointments. In one church a visitor feels a welcome. The ushers at the door give gracious greeting. The people inside seem ready to include that stranger in the exercises of the hour. The welcome need not be effusive nor ostentatious, but must be genuine. We often think upon the kind of reception a person would have had if he had gone into one of the groups about Jesus or into one of the apostolic churches. Would the air be surcharged with kindly feeling toward a stranger, or would one feel the cold chill of indifference or revulsion?—*The Presbyterian*, September 7.

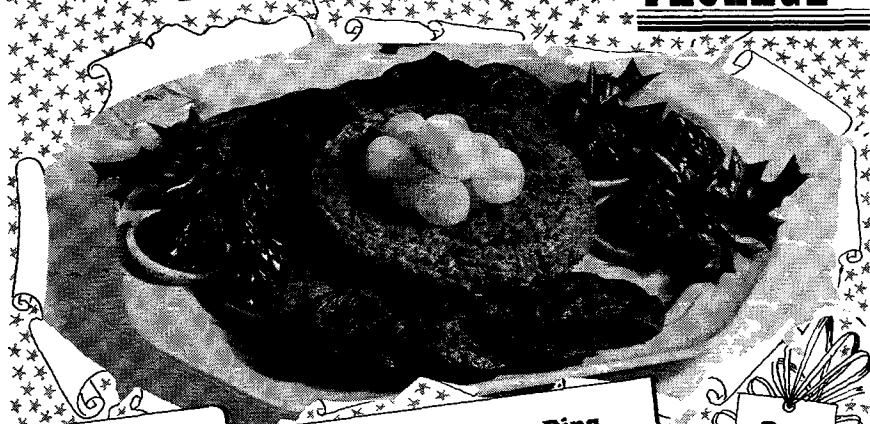
HEALING PRACTICES.—Seventy-two of the 256 religious bodies in the United States emphasize healing and health practices among their doctrines. These particular sects, taken together, show increases in membership above the rate of the other religious groups during the past fifteen-year period, according to the Department of Research and Education of the Federal Council of Churches. Often these sects are listened to and heeded by the sick and unfortunate, who flock to them from the so-called regular denominations. The Christian Scientists are a fine illustration of this fact. We can produce no figures to prove our statement, but it is our impression that the great majority of Christian Scientists were once members of other churches.—*Watchman-Examiner*, September 14.

PAPAL INFALLIBILITY DEFINED.—Within the Catholic Church itself there has been no doubt or controversy regarding the infallibility of the Roman pontiff. Of course there has been, and still is, the most extraordinary confusion of thought as to what infallibility means. . . . Papal infallibility simply means this. When the Roman pontiff, that is, the Bishop of Rome, using his office as shepherd and teacher of all Christians, in virtue of his apostolic authority defined a doctrine of faith and/or morals to be held by the whole Christian church; then, by the divine assistance promised to him in his

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Turn out on serving platter and surround with Vegemeat Steaks which have been lightly dusted with fine bread crumbs or Ruskets and sauted in butter or oil. Garnish with jellied cranberry sauce and fill center of ring with favorite vegetable.

(Note) Serve with a brown gravy made with remaining steak liquid if desired.



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predecessor, Saint Peter, he possesses that infallibility with which Christ invested His church.

The members of the Vatican Council did not vote against the infallibility of the pope. This minority of members thought that the time was not ripe for the publication of the decree on infallibility. Some excellent scholars outside the church got hold of the wrong idea. They thought that it meant the impeccability of the pope, in other words, that he could not sin. Others got the notion that it meant that the pope was inspired. But all that the decree meant was that the pope as supreme teacher of every Christian soul was defining a dogma which God had already revealed to His church. If it was not divinely revealed, then the pope could not define it infallibly. It is all very simple, if you have any idea of who God is, and what divine revelation means.—*The Catholic Mind, September.*

PASTORAL VISITATION.—There is no doubt that in recent years there has been a steady decline in pastoral visitation. In large numbers of instances, pastors are reported as disappearing after Sunday night and not appearing until the following Sunday, except for the mid-week service. We are not assuming that this is a general rule. A great many pastors are faithfully "watching for souls," but in these times the problems attached to pastoral visitation are multiplied. . . . Admitting the difficulties facing pastors in their work of visitation, we have always found that a wise man adapts himself to conditions and makes the best of them. Most church members will make some provision for a pastoral call if they know that the pastor is coming. If it is announced in the church bulletin that the pastor will call in a certain area on specified days of the week, the families in that area will be looking for him. But there are also countless opportunities as the pastor goes from place to place to meet the children and young people, give them a word of advice and encouragement, and let them know that the

church is interested in them. As surely as the sentinels on the battle lines must be alert, so must be the pastors of our churches in caring for the souls of the young, as well as adults. In fact, a pastoral call on a child sometimes means more than a visit to an adult. These are difficult days, but let us make the best of them.—*Watchman-Examiner, September 7.*

POSTWAR REVIVALS.—Great wars always bring with them a revived interest in God and in the life beyond this world. It was so during the course of the last conflict. Great Britain had its wave of universalism, of new thought, of spiritualism. Just now, according to press reports, there is in this country a noticeable revival of interest in spiritualism. In the years of peace and prosperity we were prepared to let the astrologer and the fortuneteller starve or get out of business. But since the casualty lists have begun to lengthen, people who never thought of themselves as philosophers are commencing to ask, What lies beyond this experience we call death?

Now this revival of interest in religion has its advantages only if we are prepared to capitalize on the opportunity which it presents. But it is by no means certain that a revival of interest in religion will result in an awakened interest in the Christian gospel. The church is challenged by these possibilities as at no time since the last World War. Our job is not always to awaken men's interest in God; the events which are shaking the world today will do that. Our task is to guide that interest into right channels. For a man would be better off in total darkness about spiritual things than to be left to his own devices to follow the light of some perverted sun.—*The Presbyterian, July 27.*

EQUAL RIGHTS.—Dave Boone, of The New York Sun, says: "The old-time saloon never allowed a female at the bar. It chased high school girls away with a broom. It closed at midnight. And on the whole, it kept closed on Sunday. Now women clog up the cafes, the law allows Sunday operation, and everything is legal. Woman is man's equal, but somehow she never looks it in front of a bar."—*Watchman-Examiner, July 13.*

IMPORTANCE OF VISITING.—Good old-fashioned pastoral visitation will do your church more good than any ministry that you can provide. Unless your church reaches into the thousands, you can visit every family in it. Just try it, and you will find that a house-going pastor makes a churchgoing people. We quite know how busy our pastors are, but whatever else you neglect, do not neglect the culture of friendly relations with your people. Try it, brother pastor, and you will thank us for urging upon you this privilege to the end of your days.—*Watchman-Examiner, September 28.*

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(Continued from page 26)

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- Five Field Groups at S. J. C.—Feb.
- Ministry in the Classroom—May.
- The Young Minister and Music—May.
- Letter From Ministerial Student—May.

VITAL "TESTIMONY" COUNSELS

- Interchange of Holiday Gifts—Jan.
- The Landmarks Defined—Jan.
- Inspiration of Bible Writers—Feb., March.
- Guidance by Chance Methods—Aug.

Service as an Investment

(Continued from page 16)

There is still another comparison which should not be lost sight of. When it comes to making investments in stocks, bonds, and so forth, one cannot always be certain that they are as secure as they seem. Many supposedly good investments have in the end proved worthless, and the investors have lost all they put into them. Many other investments, while apparently sound, do not pay the investors as high rates of interest as formerly. The loss of money invested and the lowered income from even the good investments have brought perplexity to many who must depend upon their investment income.

What has been the experience of those who have received the benefits of the Sustentation Fund? During recent years, when interest rates on investments have been decreasing, the allowances to beneficiaries of the Sustentation Fund have been increased several times in order to assist beneficiaries in meeting the added cost of living. Thus the denominational worker's "investment" in service has increased in value, whereas ordinary investment income has declined.

Over and above any financial return which a denominational worker may receive for his service, there is the satisfaction that comes from the realization that he has contributed his strength of mind and body to forwarding the cause of God. The objectives of this advent movement are such that financial interests should never be allowed to overshadow them.



Spirit of Prophecy Statements

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ward,—where He is interceding for His people.—*Review and Herald*, Nov. 27, 1883.

FOUNDATIONS LAID AT BEGINNING.—Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.—*Mrs. E. G. White in Australasian Union Conference Board*, March 15, 1904.



Teaching State of Dead

(Continued from page 9)

gently. Pray with them. They may continue to speak in a confused way on some points already taught, but do not take this too seriously. More important that people should know about *living* than dying. Help them to live right, so they may be assured they will also die right. L. C. K.



Making Truth Live

"I FEEL NO LONGER under the compulsion to be profound; I must be understood," declared a famous preacher recently. To present profound truth in a compelling yet simple way is a rare ability. But that is real teaching. We should aim to do more than make people *understand*. We must see to it that they do not *misunderstand*. General Von Moltke said to his officers at the beginning of the Franco-Prussian War, "Remember, Gentlemen, that any order that *can* be misunderstood *will* be misunderstood."

Human nature has not changed much since Jesus taught in Galilee. He spoke in parables because the people "seeing see not; and hearing hear not, neither do they understand." He made them understand. "Through the imagination, He reached the heart." (*The Desire of Ages*, p. 254.)

The world's greatest teacher knew the art of making truth live. He appealed to the imagination. He painted pictures—word pictures—to convey the message of God. The things that men were doing—fishing, farming, cooking, cleaning—these became vehicles to convey the treasures of truth.

We are all visual minded. The Chinese say, "One time seeing is worth a thousand times hearing." Of course it is. The nerves that lead from the eye to the brain are some twenty times larger than those that lead from the ear to the brain. That is why visual evangelism is so important to the heralds of the advent message. "Write the vision, and make it plain" is God's commission to us, "that he may run that readeth," or as Luther's translation reads, "that he that runneth by may read." (Hab. 2:2.) In this age of speed men have to read while literally "on the wing." Not long, labored dissertations on doctrine, but clear, pointed presentations of Christ—that is what men need today.

Every preacher is a teacher; at least he should be. How can we as evangelists become better teachers? First of all, we must study the true technique of teaching. The creative teacher is always assured a hearing. Do you have a good blackboard in your equipment? We do not mean a 3'x3' board that stands on an easel. That is not only crude; it is a nuisance. We recommend a revolving blackboard not less than 10'x3', or better still, 12'x4'. Such a blackboard is a "must" in the equipment of the up-to-date evangelist-teacher. In a future discussion we will deal with the construction of such a board, giving some hints on its use and misuse.

"By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help and in harmony with the Word of God."—*Testimonies*, Vol. IX, p. 142.

Our work is to make truth live, and it is surprising how a few strokes on a big board will help. Like the Master, we can reach the hearts of men through their imaginations.

Here is our task, fellow workers. How effectively are we performing it?

Love an Essential in Soul Winning

EVANGELISM IS NOT AN ARGUMENT but an experience. When Jesus came preaching, He was no prophet of doom but a herald of good news. And His "life was the light of men."

Evangelism is not so much a method as it is a message. And its message must be delivered with a passion for the lost. The heart of the Saviour was moved with compassion when He saw the multitude. And we are told that had it not been for the love expressed in look and tone—the evidence of His tenderness toward the lost—He would never have attracted the crowds that He did. Men and women felt that they had found a Friend. Not sentimentalism but true sympathy was revealed in every action. It is recorded on page 254 of *The Desire of Ages*:

"His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did.

Elder J. E. Fulton was speaking to the students in the old Avondale College many years ago when he said: "This world is dying for want of love—men and women who will love the wickedness out of the hearts of their fellow men." World War I was then at its height, and he told of the suffering on the battlefield and how many broken lives would be returning home in need of love. His message gripped my heart, for I had just lost my brother on the battlefield, and I pledged my life to a service of love.

Loving the wickedness out of the hearts of men brings the greatest thrill in life. Hanging on my wall is a picture of a little girl cuddling a broken doll in childish affection. The doll has no hair, only one leg, and half an arm, but it nevertheless holds a big place in her heart. Underneath are the words, "Love is blind." How true!

If we would win men, we must love them; and love them in spite of their faults. "By this shall all men know ye are My disciples, if ye have love." Love truly woos and wins.

R. A. A.