

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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NOTES AND NOTICES

Information and Sundry Items

NATURE'S TESTIMONY TO COMING EVENTS THE grandeur of earth's beauty spots—such as Bryce, Zion, Yosemite, Yellowstone, and the Black Hills of South Dakota—profoundly impresses one, especially the soul that is in tune with God. It lifts the spirit of man heavenward, speaking with subduing accents as God's "other book." Not only do these resplendent beauties fill the soul with reverent awe, but they are an earnest of the transcendent beauties of the earth made new. If such gorgeous coloring and such stupendous scenes of mountain, vale, waterfall, and lake still greet the eye of man after six thousand years of sin's curse upon nature, what will be the supernal beauty of the new earth, prepared of God, which will surpass all that the eye of man has ever seen? In our preaching we need to dwell more upon the transcendent glories of the earth made new, in contrast to the present.

Again, the pent-up fires of volcanoes in Hawaii and other places, and the spouting geysers of Yellowstone and elsewhere, with their boiling, bubbling vents, springs, and pools, springing from perpetual fires beneath, are vivid, sobering tokens of that final retribution, which fires stored in the heart of the earth are destined to effect, and which none of the disobedient can forestall or escape. Nor should the terrors of these inevitable and imminent retributions be neglected in warning the world. Draft can be made upon these visible tokens of God's approaching day of reckoning.

Then there are spots, such as the Bad Lands of South Dakota and the Silver Gate in Wyoming, that are powerful reminders of that barren, uninhabited condition of the earth during the thousand years when the devil is bound in helpless rage to this desolate, ruined, sin-cursed earth, no longer able to range among the planets, and having no one to tempt. The awesome impression of these token spots is tremendous. And the heart goes out to God in reverence for His power, His justice, and His sovereignty, which we must proclaim to man, along with the overtures of His grace and saving love.

Thus the earth is filled with impressive lessons, symbols, warnings, and assurances. Let us use them to enforce our message of truth, to exalt the power, wisdom, and undeviating purposes of God, and to illustrate and impress the truths of Inspiration. Truly the earth declares the glory of God, and nature attests His power and Godhead. Let the redeemed of the Lord say so, especially the ministry of this movement.

☞ AN ITEM on the editorial page of the *Presbyterian* of May 22 is titled, "The Sects Increase." Fifty new sects were listed in the recent religious census, "unheard of ten years ago." Extracts are taken from an article, "Consider the Little Sects—How They Grow," by Elmer T. Clark, which answer the question, "Why do these fantastic groups really flourish where the great churches are more or less impotent?"

"The sects are strongest at those points of doctrine and practice where the denominations are weakest. They flourish by taking up the things which the great churches drop. An analysis of their outstanding tenets reveals that all were once characteristic of the greater bodies, but have now been neglected or discarded. This is a fact of the utmost importance, signifying that the churches are gradually widening the breach between themselves and the plain people. . . . The outstanding characteristics of the small sects, therefore, may be summed up as follows:

"1. They are pessimistic with reference to social processes and reject the modern social gospel in favor of the direct intervention of God in human affairs to correct the world's ills.

"2. They believe strongly in the supernatural and preach an other-worldly gospel.

"3. They place strong emphasis on feeling, and religious experience in their case always has a large emotional content.

"4. They speak with dogmatic certainty on all those spiritual subjects which are of interest to their people.

"It is worthy of note that the Roman Catholic Church has suffered little from the sectarian revolt, and a probable explanation is that this church has not weakened at any of the four points mentioned. It has laid no great stress on the modern social gospel."

☞ God has brought within this movement enough men, means, talent, and equipment to finish our task—if only we were surcharged with the divine Spirit in the latter rain. This is our supreme requisite and primary need.

☞ BLIND optimism and chronic pessimism are alike repulsive to the candid and courageous realist.

☞ SOME workers wisely secure a second copy of *THE MINISTRY* for clipping (at the conference club rate of 50 cents a year), while they keep their other copy for unbroken reference file, with its complete index as it appears in the December issue. A shoestring binder, 7 x 10 inches, makes an ideal holder, and may be obtained from the Review & Herald Publishing Association, Takoma Park, D. C., for 35 cents. Or, many ten-cent stores carry a loose-leaf ring binder, 7¼ x 10 inches, which will hold twelve copies of *THE MINISTRY*, if they are carefully punched for insertion.

New Testament Chart Now Available

"PANORAMIC VIEW OF FIRST CENTURY—With Chronological Order of New Testament Writings." Size 7½ x 10 inches. 5 cents a copy. Order from the Ministerial Association, General Conference, Takoma Park, D.C.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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☛ The motivating spirit and implementing actions now stand out in bold relief

THE EVANGELISTIC COUNCIL IN RETROSPECT

By LOUIS K. DICKSON, *President,
Pacific Union Conference*

THE Ministerial Council, held just preceding the recent General Conference session in San Francisco, California, constituted in its plan, its personnel, its spirit, and its promise, one of the most significant gatherings of its kind ever held in the interest of evangelism in the history of the advent movement.

Associated in this important meeting were the leaders of our world work, union and local conference presidents, overseas missionaries of long experience, as well as a large number of the foremost pastors, evangelists, Bible teachers, and departmental men within the ministerial forces of the denomination. A group of experienced Bible workers from all sections of North America were likewise present, and participated. It was truly a most representative gathering.

Out of the comprehensive program of subjects arranged for this council came an invaluable succession of presentations on the fundamentals of evangelism. The many plans and methods presented for reaping the maximum results from ministerial effort cannot be without fruitage. In all the history of the advent movement, there has never been such a remarkable conjunction of opportunities and crises touching all the principal fields of soul winning as now. And never such a blending of favoring circumstances and possibilities as the evangelist faces today. It was, therefore, most timely that this very helpful meeting should be scheduled at this psychological moment, calling forth from the most experienced among us a presentation of the true spirit and the best methods of ensuring the greatest success in winning men and women to the gospel of truth.

Direct evangelism was the central topic which occupied the place of first magnitude, both in the council and in the continuing Ministerial Association and Bible worker meetings

throughout the regular period of the General Conference. In the rank and file of our ministry today there are unmistakable signs of a great awakening in behalf of a larger evangelism. One could not sit and listen day after day in these Ministerial Association meetings, and not feel that really a ferment is in process, spreading among both ministers and laity, to reach the masses quickly with God's final saving message for this hour.

THIS council will long be remembered as resulting in the redirection of the minds of our soul-winning forces into a new and stronger emphasis on larger evangelism. It will long stand out as giving impetus to a more constructive program for the mobilization of all within our organization toward soul winning in our future endeavors. In the actions passed by the General Conference in session, upon recommendation of the Evangelistic Council, we have the far-reaching convictions of the representative ministry of the denomination regarding how the spirit and the objectives of this great council can be carried out. These actions are the provisions to implement the great program. They have already appeared in the July MINISTRY, but they need to be read again—and yet again—until their principles and stipulations are inwrought into all our beings. Study them, fellow workers, with the prayer that they may become your own motivating plans and principles.

May God grant that every one of these recommendations shall be carried out under the guidance of the Holy Spirit, and with the enthusiasm and devotion which this great hour of opportunity and urgency demands. May the soul-winning forces of the advent movement, both ministry and laity, arise now as one man, in the fear of God and by His blessed power finish the ministry of Christ in all the earth.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

☞ A message from an overseas worker
to the MINISTRY family

FORWARD THROUGH THE FIRE

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

THOSE who are not just now passing through the European nightmare cannot be expected to share our conflict of emotions and convictions. In this advent fraternity, however, certain common and fundamental lessons come to us out of the tribulations which time and the tempter bring upon us. Moreover, the reactions and the conduct of the church in one land impress precious lessons upon the church universal. Victories won, burdens bravely borne, defeats suffered—all contribute to the strengthening and the unification of God's work.

We have learned through the present war period that the one place of safety is with God. "Abide in Me" (John 15:4) has taken on more than a sentimental meaning. "Abide" (*meno*), signifying, "I stay," "I remain," in a *place* or *state*, is something profoundly to meditate upon in the days when panic and terror stalk across Europe. The same word is also used in the New Testament in the sense of "I continue" in *time* or *purpose*, and from it, through the Latin and the French, comes the familiar word "remnant," embodying the idea "to remain."

As a band of workers in a land threatened by invasion and, between October and the present writing, actually under bombardment, we felt that if God had called us to our posts of duty here in a time of peace, He was not changing His mind just because a war had come. So practically every worker in our union stayed right where war found him, and stood loyally by the people. Our people took the same view and refused to run from their homes. Generous evacuation offers from kindly people all over the world were nearly all declined. Not a single church disbanded, not a service ceased.

Services Continue in Spite of Bombs

Even when air raids were imminent, our church services continued, and often during actual raids. On one occasion W. T. Bartlett and I were engaged in a ministerial ordination service when the warning wailed near by. While we were laying our hands prayerfully on the head of the candidate, the guns started firing. Not by even a moment's silence did the service change. There then followed a selec-

tion by the male choir, during which bombs fell a few blocks away, but on sang the choir, and not a head turned. Of that Sabbath morning service I remember most vividly the words of the music as the bombs fell:

*"Peace or conflict, joy or sorrow,
Thou remainest Christ my all."*

Over and over again our people have refused to terminate our services while raids were on. This is not bravado, and certainly we do not like this barbarism any more than do other people, but there is a general conviction in our hearts that God's work is not stopped by wars. Our missionaries the world over carry on their work despite difficulties, and they cannot run to places of safety whenever danger threatens. Missionary history abounds in inspiring stories of dangers endured, and sometimes of death bravely suffered. The New Testament is glorious with the courageous deeds, and sometimes with the heroic deaths, of good men who refused to run away from the devil, choosing to abide in Christ.

"It is the Christian's privilege to remain in the *place* or *state* where the providence of God has put him, whether that be geographical, social, circumstantial, or acquired—until his mission is fulfilled and God calls him elsewhere."—*"Gospel Key Words,"* p. 12.

It is fatally easy today to do a great deal of wishful thinking in the matter of personal safety. We must not choose places of safety and then convince ourselves that this is the will of providence. After all, there will soon be no place of safety anywhere. We know that "God's care for His heritage is unceasing. He suffers no affliction to come upon His children but such as is essential for their present and eternal good."—*"Acts of the Apostles,"* p. 524.

We have had some sore disappointments, to be sure. It is not an easy thing for an evangelist to commence a campaign in a new district and then, having gathered a good crowd, to lose it because the district is devastated by night air raids. But that man, if he fights on, will get results, and, what is more, will gain an experience of inestimable value for the future.

It is not pleasant to record the death of seven of our members in these night raids. Our ministers have to go the round of their members

immediately after these raids, and sometimes are out in them. It is a good thing to keep close to the people, and this war is binding us all closer in fellowship. It is an unhappy task to assist our congregations in raising funds to erect modest places of worship, and then see them destroyed by bombs. Two serious losses to church properties, and about six minor damages to others, have come so far. In addition, about sixty or seventy Adventist families have lost their homes wholly or partially.

But despite these and other problems, we found God's work in 1940 moving in the only legitimate direction—forward. Our literature sales were the largest in sixteen years, and our health-food factory never knew such a large turnover. Tithing income made a record. Despite war conditions and multitudinous calls upon the people's finances, our Harvest In-gathering for missions was the highest ever. Our men drafted for military and national service have without exception been able to observe every religious conviction because they took a stand that was recognized as genuine.

Every preacher was allowed to remain at his work, and nearly all our colporteurs. Evangelism was a little more difficult, but every liberty was enjoyed, and none were compelled to cease public campaigns.

Enlisting Native Co-operation

By W. R. VAIL, *Educational Secretary,
Congo Union Mission, Africa*

IN order to make any work with indigenous workers a success, one of the first and most important steps to be taken is to gain their confidence and respect. We present this thought in spite of its triteness, for it is of prime importance. The principle in training African teachers is equally applicable in working with them after they have become evangelists and teachers. This has been ably expressed by Harold Jowitt, director of native development in Southern Rhodesia at the time he wrote his book, "Suggested Methods for African Teachers."

"It is perfectly sound to remember the significance of his race, and of his environment. It is equally sound to remember that he is a professional man, and to make his training worthy of his profession. This approach to his training having been made, it will usually be found that he responds in a most encouraging manner, and frequently demonstrates that he is worthy of admission to so honorable a calling."

When this principle is followed, and the workers are dealt with as men who are worthy of their high calling, our native brethren rise to the confidence placed in them, in an encouraging manner. Once their confidence has been gained, the second important step is to organize the work in a simple but effective manner, so that each worker will understand the scope and extent of his responsibilities. This is impor-

tant if one is to avoid misunderstandings. Often a worker does not feel free to make plans or put forth special effort, because he has sensed a confusion of fields of work, and the results have been detrimental, to say the least. It might be added that this is not at all peculiar to African workers.

To illustrate: It is our plan to put an evangelist in charge of a district that contains twelve to fifteen schools. This supervisor is held entirely responsible for the work in that district. Therefore it is only fair to him that no one else should try to make plans or changes among the teachers without his knowledge. Should this be attempted by anyone else, even the European director, the supervisor immediately has a tendency to throw up his hands and retire from the leadership in practice, if not in name. Not even the European leader should assume this prerogative. If it becomes necessary to make any changes or institute new plans, all should be done through the supervisor and not directly with the teachers.

One of the most effective means of placing this responsibility upon natives, supervisors and teachers alike, and one that is being tried out with considerable success in several places in the Congo Union, is the plan of budgeting finances and setting goals for additions to Bible classes for each district, and thus for each school. Then a report periodically which shows the failures or the gains, keeps the workers informed and inspired to greater efforts to reach the goals set. They also realize more fully that the responsibility is theirs.

The next part of the problem, after the work is organized and an understanding is reached with the workers, is the maintenance of the regime—the real pastoral work of the mission director. Nothing in my experience has proved of such value to the work in general as visiting the teachers in their schools and churches. The value of this plan was forcefully demonstrated recently, in noting the difference in response on the part of the teachers and the church members on the second visit as compared to that of the first visit. The rounds were made after nearly a year of working without any visits.

This work of visiting has many disagreeable features, mainly physical, especially in the rainy seasons, but it is the most profitable and the most satisfying part of the work. The director, as he spends a day or two at each school, begins to know his fellow workers, their problems, the people, and their lives, in a way that is impossible in any other way.

So often when teachers present their cases on which they need help or counsel, the European is afraid to give specific advice. He realizes that he is not familiar with the circumstances involved, which, were they known, might alter his judgment. So he must be content to speak in generalities. When he is finished, the worker has not been helped, nor is

the director satisfied. This condition no longer exists after one or two visits to the schools, when he can sit down with the teacher and the supervisor to go into all the details of the case in a thorough way. He then knows what he is talking about, and can render his judgment and give advice for that particular case. He thus shows that his burdens are those of the workers, and a bond of sympathy is established that leads to greater co-operation and fellowship in labor such as nothing else can produce.

On these visits, it is good practice to take along the files that contain membership cards of the Bible classes and church membership for each school. Then in the evening the local worker, the supervisor, and the director go over each name to check the records. Incidentally, but perhaps most important of all, the teacher is asked to explain the cause of each backsliding and to tell of his efforts to prevent it, thus causing him to realize that he must give an account of the flock entrusted to him.

This matter of visiting the schools is the most important of the director's duties, and should not be neglected. As soon as it is left undone, a separation begins between him and his workers, imperceptible, perhaps, at first, but none the less sure. At several of the mission stations in the Congo Union, the teachers come in to the central station each month with their reports, but even this does not take the place of visiting the individual teacher in his school, since what is done is usually done in a group, and the individual touch is thereby lost.

Another phase of the problem of enlisting the co-operation of native evangelists is the question of regimentation, or not allowing for originality and initiative in working out the details of the work. We would not wish to imply that no organization should be allowed, far from it. But it often happens that the European worker resents any new plans or methods instituted without his counsel, or that vary slightly from his own ideas. We recognize that in counseling there is strength, but if the workers are rebuked for showing any initiative, soon the desire or inclination will disappear, and the director will be left with all the details of the burden to carry himself.

Would it not be wiser to outline in broad lines the plans as adopted or proposed by the mission committee, then leave the details with the native workers to work out in their own way, according to their own psychology and customs? By experiences on several occasions we have been led to believe that this plan is far better. A check must be kept on all things, that they run according to policy, of course, allowing nothing that will work a detriment to other parts of the field. There are some things that matter a great deal and others that do not matter so much. Let us not make mountains of extra burdens, for ourselves, out of molehills of details.

Then last of all, but not the least, in working with Africans as well as with any other group of workers, the golden rule should be followed in all our dealings with one another. If we expect these men, upon whom an increasingly important share of responsibility must be placed, to carry their burden with a willing heart, we must treat them with consideration worthy of their high calling. The broader principles of mutual respect and consideration which are so essential in dealing with workers of any race or group, apply equally well in dealing with African workers.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

HUDSON TAYLOR.—A Yorkshire lad strolled into his father's library one afternoon, looking for an interesting book. He did not find one that appealed to him and was leaving the room when, as he passed a table, he noticed a pile of papers. His eye caught five words, "The finished work of Jesus," which arrested him. He stood and thought over those words and of the call of Jesus to every boy and girl to follow Him. Before he left the room he decided to obey the call of Jesus, and prayed, "Lord, what wilt Thou have me to do?"

That was the beginning of the Christian life of the great pioneer missionary, Hudson Taylor. The answer he received to his prayer eventually led him to China as the leader of a band of stalwart missionaries who were to penetrate for the first time into the vast interior of that extensive land.—*Watchman-Examiner*.

TAKE TIME TO PRAY.—In these days of frantic rush and haste, the admonition that "men ought always to pray, and not to faint," is very appropriate. There are so many things to attend to, so many appointments to meet, that it is much more difficult now than it used to be to take time to pray. Our rush and haste cause us to go about our business before the Lord has opportunity to let us know that He has heard and is answering our petitions. It is as though we spoke into the telephone, but put down the receiver before the one at the other end of the line had time to respond.

Sensing this dangerous trend in the prayer exercise of Christians, the notable Phillips Brooks related the following experience. He was one day walking along a street in New York City when he noticed a small boy on a porch, vainly struggling to reach the bell button. Feeling helpfully disposed, Mr. Brooks stepped up to the porch and lifted the little fellow so that he could press the button.

When the boy had pressed hard on the bell button, he scrambled down from the arms of Mr. Brooks and whispered, "Now, let's scoot." Mr. Brooks had to wait and apologize to the one who came to the door, while the mischievous little imp tore away down the street. Mr. Brooks states that this incident has often caused him to think of the prayer life of many Christian people. Jesus, our elder brother, through His Spirit, lifts us up in our prayers—puts us through to God, as it were. But, oh, how often we scramble out of His arms and "scoot," before God has a chance to respond to our call. May the Lord help us not only to pray more and to spend more time in prayer, but also to "wait on the Lord," so that He may have opportunity to give us the desires of our heart.

T. J. MICHAEL.*

* Others are invited to contribute illustrations for this column.—EDITOR.

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

SOLVING THE PROBLEMS OF DANIEL 1

By EDWIN R. THIELE, *Instructor in Religion,
Emmanuel Missionary College*

CERTAIN problems connected with the first few verses of the first chapter of Daniel have long been a source of perplexity to Bible students. Some consider these problems of so serious a character and so incapable of solution that the material is thrown out as unhistorical. According to their assertions, the first campaign of Nebuchadnezzar against Jerusalem was not and could not have been made in the third year of the reign of Jehoiakim, as stated in Daniel 1:1, but took place in 597 B. C., in the eighth year of Nebuchadnezzar's reign, when Jehoiachin was taken to Babylon. 2 Kings 24:12. Briefly stated, the *alleged difficulties* are as follows:

1. Inasmuch as Jeremiah 25:1 makes it plain that the fourth year of Jehoiakim was the first year of Nebuchadnezzar, the latter could not have been king of Babylon the previous year, the third year of Jehoiakim, when, according to Daniel 1:1, "came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it."

2. The message of Jeremiah 25, given in the fourth year of Jehoiakim and foretelling the seventy-year captivity in Babylon, makes it evident that that captivity was still a thing of the future, and could not have begun the previous year, the third year of Jehoiakim.

3. According to Jeremiah 46:2, Nebuchadnezzar smote Necho, king of Egypt, at Carchemish by the river Euphrates in the fourth year of Jehoiakim's reign. Four years prior to that, Necho had made a campaign to the Euphrates, at which time Josiah went forth to Megiddo to oppose him, and was slain, and Jehoiakim was placed on the Judean throne by Necho, and the land placed under tribute to Egypt. 2 Kings 23:29-35. It is alleged that Egypt remained in control of Judea and all the region to the Euphrates from the time of Josiah's death and Jehoiakim's accession, in 608 B. C., until Necho's defeat by Nebuchadnezzar at Carchemish in 604 B. C., the fourth year of King Jehoiakim of Judea. And if it is a fact that Necho of Egypt did control all this territory from 608 B. C. to 604 B. C., the argument is that it would have been impossible for Nebuchadnezzar to come down through this country for an attack on Jerusalem during the third year of Jehoiakim.

4. It is asserted that Daniel 1:1 is in contradiction to all other contemporaneous accounts.

5. According to Daniel 1:5, 6 the length of the course of training given by the king of Babylon to Daniel and the three other Hebrew captives was three years. But according to Daniel 2:1, 13, Daniel was already numbered among the wise men during the second year of Nebuchadnezzar, and his course of training certainly must have been completed by that time. That being the case, how could Daniel have been taken captive during the first year of Nebuchadnezzar's reign, and yet have completed three years of training by the second year of Nebuchadnezzar's reign? Critics say that the writer of this account was sadly confused in his chronology.

IF these allegations were true, and if Nebuchadnezzar did not come against Jerusalem in the third year of Jehoiakim, then Daniel and his friends did not go into Babylonian captivity at that time, then also we lack the fundamental groundwork for the historicity of the book of Daniel, and then does this book and all that it stands for fall to the ground. The solution of the problems of Daniel 1 is, therefore, a matter of some importance. The difficulties presented are of a chronological and historical nature, and their solution requires an understanding of the chronological systems then in use, and of the historical data available on the period in question.

| | | | | | | | | | | |
|----------|----|---|---|----|---|---|---|---|---|---|
| Hoshea | AC | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Hezekiah | | | | AC | 1 | 2 | 3 | 4 | 5 | 6 |

In 2 Kings 18 there is given an example of the system of chronological reckoning in use among the Hebrews. In verse one it is stated that in the third year of Hoshea, Hezekiah began to reign. In verses nine and ten it states that the seventh year of Hoshea was the fourth year of Hezekiah, and the ninth year of Hoshea was the sixth year of Hezekiah. That being the case, the fourth year of Hoshea would be the first year of Hezekiah. (See table above.) But verse one states that it was in the third year of Hoshea, that Hezekiah began to reign.

This brings out an important principle in Biblical chronology; namely, that the year in which a king began to reign was not called his

first year, but the "year of beginning to reign." In modern histories the term "accession year" has been given to such a year. The following year would then be called the first year of that king's reign. An understanding of this accession-year principle is vital to a correct understanding of Biblical chronology. Without it the student would be involved in endless difficulties, incapable of solution.

Neo-Babylonian and Persian kings likewise employed the accession-year principle, but the Egyptians did not. This fact must always be taken into consideration when dealing with synchronization between the reigns of Hebrew kings and those of the monarchs of surrounding nations.

In 2 Kings 18:9, 10 there is found another principle of Hebrew reckoning that it is important for the Bible student to understand. There it states that Shalmaneser of Assyria came against Samaria to besiege it in the seventh year of Hoshea, and that he took the city in the ninth year of Hoshea, "at the end of three years." According to our modern method of reckoning, we would call this two years. But according to the Hebrew method of reckoning then in use, the year in which the siege was begun was counted, even though it may have been only a fraction of a year, and this brought the total period up to "three years." This is illustrated in the following table:

| | | | |
|-----------------------|-------|--------|--------|
| HOSHEA | 7 | 8 | 9 |
| "INCLUSIVE" RECKONING | 1 Yr. | 2 Yrs. | 3 Yrs. |
| MODERN RECKONING | 1 Yr. | | 2 Yrs. |

The same principle is employed in the New Testament in regard to the death of Christ. We would call from Friday to Sunday two days, but inasmuch as parts of three days were involved—Friday, Saturday, and Sunday—the Hebrews called this three days. The term "inclusive reckoning" has been applied to this method of counting time. Such a term as "three years" in inclusive reckoning would cover three full years only in such exceptional instances when the period began with the first day of one year and ended with the last day of the second succeeding year.

RETURNING to the problem of Daniel 1:1, we thus find that there is no contradiction at all between that verse and Jeremiah 25:1, when we keep in mind that the Hebrews used the accession-year principle. According to Jeremiah 25:1 the fourth year of Jehoiakim was the first year of Nebuchadnezzar. That being the case, then the third year of Jehoiakim would be the year in which Nebuchadnezzar began to reign, or his accession year. It is thus plain that Nebuchadnezzar came to the throne and was ruling as king during the third

year of Jehoiakim. Thus it would be altogether possible for him, as far as this record goes, to come against Jerusalem as "king of Babylon" in the third year of Jehoiakim's reign as stated in Daniel 1:1.

2. Coming now to problem two, it is true that the message of Jeremiah 25, given in the fourth year of Jehoiakim, foretells the seventy-year captivity in Babylon. But because Jeremiah in the fourth year of Jehoiakim foretold that the captivity would last seventy years, must we conclude that that captivity had not yet begun? Not at all, for in Jeremiah 29:10 we find Jeremiah again stating that the captivity in Babylon would last seventy years; but that statement was made at a time when the Jews were already in Babylon in captivity, for it was contained in a letter written by Jeremiah to the Babylonian exiles. (Jer. 29:1.)

And because Jeremiah 25, in the fourth year of Jehoiakim, gives warnings of judgments which Nebuchadnezzar will yet bring on Judea, must we conclude that he could not already have brought a judgment on Judea in the third year of Jehoiakim? By no means, for in Jeremiah 25:18 we read that a judgment and a curse had already been brought upon Judah and Jerusalem at that time.

In Jeremiah 25:3, 4 we find that for a period of twenty-three years Jeremiah had already been delivering to Judah messages of judgments to come. But these messages were to continue to be given for many more years in the future. Jerusalem was repeatedly warned and repeatedly punished. The prediction of a future judgment by no means implies that a past judgment had not already taken place. In the third year of Jehoiakim, Nebuchadnezzar did come against Jerusalem, and captives were taken to Babylon. But the warning was not heeded. In the fourth year of Jehoiakim, Jeremiah again warned that Nebuchadnezzar would come against the land. The greatest scourges of Nebuchadnezzar were at that time still future, for in the seventh year of his reign he carried away 3,023 captives (Jer. 52:28); the following year he carried away 10,000 captives (2 Kings 24:8-16); and eleven years after that he burned the temple and the palace, demolished the wall, and left only the poorest of the people in the land. (2 Kings 25:2-10; Jer. 52:12.)

Throughout his long career as a prophet, Jeremiah continued to bear these warnings of judgments to come, and throughout his time these judgments came. So we find that the prediction of future judgments is no warrant at all for the conclusion that past judgments had not already taken place, and that Jeremiah 25 is thus no valid argument against a campaign by Nebuchadnezzar against Judea in the third year of Jehoiakim, as set forth in Daniel 1:1.

—Please turn to page 47

The Ministry, August, 1941

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

ARE WE PUTTING FIRST THINGS FIRST?

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

ONE of the major qualifications of a successful Adventist minister is an "understanding of the times, to know what Israel ought to do." First Chronicles 12:32 mentions a group of Old Testament men from the tribe of Issachar, who were thus described. The people recognized them as true leaders, with "all their brethren . . . at their commandment." Men like this are greatly needed today. In fact, the Adventist minister cannot fill his place acceptably, or measure up to the requirements of God for this hour, unless he has this "understanding of the times, to know what Israel ought to do."

This naturally brings us to the question, How can we as ministers have a true realization of our time, and of the relation we should sustain to it? One effective way is to study our day in the light of what Christ says in Matthew 24:37: "As the days of Noe were, so shall also the coming of the Son of man be." These last days are likened to the days of Noah before the flood. Among all the multitudinous matters that engaged men's attention and effort in the days of Noah, two were more important than anything else in the world—being ready for the flood, and helping others to get ready. Nothing else at that time really counted.

As it was then, so it is today. Out of the endless list of activities to which men are giving themselves, we can confidently declare that the two most important matters in all the world are being ready to meet the Lord ourselves, and helping others to get ready. This brings us face to face with certain solemn questions. Are we really acting according to our belief and conviction in reference to these two supreme matters? Am I myself ready for the close of probation? What am I actually doing each day to help others get ready? Am I doing what I ought to do, or what I could do, to help every possible soul to get ready? These are questions that every worker does well to ponder carefully. Each one must give these questions the right answer in his life and experience, if ever he is to hear the "well done" from the Master's lips. The minister who achieves true success must have an undimmed, unblurred conception of the real purpose of the ministry, and give himself unreservedly to it.

We do well to consider, What is a minister here in the world for? What is the real pur-

pose of being a minister? God calls men to be ministers for the one great purpose of making disciples, the one supreme objective of winning souls for the kingdom of God. Our orders are: "Go, . . . and make disciples." A minister, then, ought to think of his work *first, last, and all the time* in terms of saving souls. In "Gospel Workers," page 31, we are told that the minister's first consideration must be to win souls for the kingdom of God.

There are two points in this divine charge that ought especially to come home to our hearts. First, a minister must *win souls*. That is his only business. Second, soul winning must be his *first consideration* and emphasis. Winning souls must come before everything else. John Wesley told his preachers: "Your business is not to preach so many times, and to take care of this and that society, but to save souls." Is that the way you and I view our work as preachers? Are we actually devoting ourselves to our real task?

The Weightiest Matter of All

I fear that many have lost the true perspective of their place as gospel ministers. Many ministers are doing everything else that pertains to the work of the church except the supreme business of the church and the ministry, which is to make disciples for the Master. Their entire time and effort is consumed on ordinary church activities, so that scarcely anything—and in some cases virtually nothing at all—is being done to save souls. We face an increasing trend of thinking of our work in terms of preaching so many times a month, presiding at certain meetings, promoting this and that, conducting certain church campaigns, raising assigned goals, etc. These matters must be taken care of, but a minister must not leave undone that weightiest matter of all—the saving of souls. Is it not high time for every preacher to make the winning of souls his *first consideration*? Shall we not in obedience to our divine commission make everything else subservient to the business of making disciples?

There is another vital, related question for every preacher, which calls for an answer—How can a preacher give proof of his divine call to the ministry in this matter of evangelism? The word of God furnishes a sure

answer to this question. In 1 Corinthians 9:2, Paul wrote to those whom he had won to the Lord at Corinth, "The seal of mine apostleship are ye in the Lord." And to Timothy he wrote: "Do the work of an evangelist, make full proof of thy ministry." Paul was not advising Timothy to give up his pastoral work, or to leave the churches which had been placed under his care, and travel into new fields to hold evangelistic efforts. But he was advising Pastor Timothy to make his pastoral work evangelistic. He was to make the winning of souls his objective in his pastoral work, and by so doing he would make full proof of his ministry.

A pastor should never feel satisfied to come to the close of a year with scarcely anything to show for his work in the matter of souls won to Jesus. In the "Testimonies," the messenger of the Lord says: "We feel pained beyond measure to see some of our ministers hovering about the churches, apparently putting forth some little effort, having next to nothing to show for their effort."—*Vol. III, p. 406*. Not a single minister needs to come to the close of a year without having a goodly number of souls for his hire, if he will but utilize the soul-saving methods which are available to him. Ministers unable to conduct public efforts should not think for a moment that they are deprived of effective ways or means of winning souls. There are eight other lines of evangelism which may be effectively used by the minister besides conducting public efforts. These are:

1. Personal work.
2. Sunday night Bible lectures.
3. Radio preaching.
4. Cottage meetings.
5. Community Bible schools.
6. Training and enlisting the laity to win souls.
7. Working for the conversion of the youth of the flock.
8. Enlisting young people to prepare for and enter the work of the Lord.

Every minister, regardless of whether or not he conducts public efforts, may and should be using all these lines of evangelism to the very limit of his opportunities. And he should be constantly studying how he can better utilize these various avenues of evangelism to win souls to God.

Ways of Finishing the Work

By J. K. JONES, *President, Southern Union Conference*

NOW and then we hear the suggestion that the need of evangelists to enter the large cities and towns is not as urgent as it once was, but that the work of God will be finished almost entirely by the lay members. This statement in the "Testimonies" is frequently cited:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—*Volume IX, p. 117*.

We find no suggestion in this statement, however, that the lay member is to finish the work independently of the minister. The reference makes it very clear that it is God's plan that the minister serve as guide and director of the work to be performed by the lay members. Nothing could prove more injurious to our cause than to work on the theory that the day of the evangelist is passing. Years ago the messenger of the Lord made it clear that evangelists should be finding their way into the large cities with messages that would startle the hearers. Surely there is more urgent need today for evangelists of outstanding ability to enter these cities, than there was years ago when this testimony was given.

Events Today Present Challenge

The very nature of the events that are taking place daily presents a mighty challenge to us as a people to send forth ministers who can gather and hold large audiences in the unwarned cities and towns in every conference. In other words, our evangelists should be conducting more and larger efforts just as long as we are permitted to work in these cities. It is equally clear, however, that the work of God can never be finished by the minister alone. He must have the help of the rank and file of the church membership. Mrs. White says:

"In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part."—*"Testimonies," Vol. IX, p. 116*.

"The ordained ministers alone are not equal to the task of warning the great cities. God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the word of God and who know the power of His grace, to consider the needs of the unwarned cities. Time is rapidly passing, and there is much to be done. Every agency must be set in operation, that present opportunities may be wisely improved."—*"Acts of the Apostles," pp. 158, 159*.

"Men in the humble walks of life are to be encouraged to take up the work of God." "There should be no delay in this well-planned effort to educate the church members."—*"Testimonies," Vol. IX, pp. 118, 119*. (See also page 128.)

The outpouring of the Spirit on the day of Pentecost was soon followed by a terrible persecution that scattered the believers to all parts of the then-known world. Many of these were laymen who became mighty preachers of truth. Some were mighty in the Scriptures and developed into forceful public speakers.

It is of interest to note that in the early days of Methodism, John Wesley placed great dependence upon the use of lay preachers to carry on the work of his church. The lay preacher is destined to act an important part in the closing days of this message, and we believe the time has come for this line of service to find its proper place in this movement.

In speaking of the closing events in connection with the giving of the message, the messenger of the Lord gives us this testimony in Volume IX:

"In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power."—*Id.*, p. 96.

In carefully looking over the statements from the Spirit of prophecy, we find a well-rounded program for the finishing of the work. That program is divinely ordained, and wherever followed, will bring success.

First, God's plan is that evangelists are needed as never before to enter the large cities and present the truth to the masses. The work of the evangelist is to increase in importance, rather than decrease. More and stronger public efforts is the program called for.

Second, not only is the minister to conduct public efforts himself, but God calls him to train laymen to become public speakers. He should show these men how to advertise their meetings, help them to find a meeting place, and let them have the use of slides, films, charts, etc., to make their work successful. The most successful evangelist will be the man who is willing to train lay members to become lay preachers. By surrounding himself with these self-supporting workers, he will greatly increase his own efficiency, as well as baptize many more converts. Thank God, there is the sound of a going in the tops of the mulberry trees, and the lay preacher is coming upon the stage of action in all parts of the field. This development is surely one of the signs that the work is closing.

Third, the minister is to encourage our lay members to engage faithfully in a systematic, weekly circulation of properly prepared literature throughout the year, until every home has received the warning. Through this agency, names of interested persons are to be secured for follow-up work in the way of Bible studies or further reading. As this literature work is carried on, the minister at the same time should be conducting a Bible workers' training class in his church, so that when interested persons are found, he will have someone trained to conduct Bible studies in the homes, or in community Bible schools where a larger number gather together for systematic Bible study.

To promote these lines of endeavor is as much the work of the minister as is the holding of public meetings. By this threefold union, the minister preaching, the minister training lay preachers and Bible workers, and the minister training the lay members to carry on systematic house-to-house literature circulation, the work of God is to be finished. The time for it has come, and our people are ready and willing.

Conducting a Radio Effort

By W. O. BERRY, *Evangelist,*
Illinois Conference

THE radio provides an instrument designed of God to broadcast our message effectively in these last days. Foreseeing that "the harvest truly is great, but the laborers are few," God has helped man in harnessing the ether waves to hasten the third angel's message to every nook and corner of our world. Twenty-five years ago our evangelists felt that they were doing well if they could speak to a thousand people at one time. Today, by radio, we may have an audience of from fifty to a hundred thousand over a local hookup. Over a national network we may speak to the nation and the world. By such efforts, properly financed, and with plenty of free literature, we may soon have thousands of interested people listening to present truth, and if we keep in touch with these interested ones, and follow up this interest, many of them can be won to the message.

Hundreds of small cities and towns and many large rural sections have heard part or all of the message. But the great majority of the people in these isolated sections have never seen a Seventh-day Adventist worker. At our present pace, it would take us a long time to take the message to the various towns and hamlets. But a district leader may now step to a microphone and address twenty-five or more counties at one time over his local radio station. Even in cities in which we have large churches, we may reach people by radio who would never attend our meetings. Shut-ins, certain business people, and Catholics (who are not permitted to attend Protestant meetings), may sit in their homes and listen to our message for this time. Thirty years ago this was impossible. Truly, this use of the radio is a blessing!

Advertising the Radio Effort

There are many and varied ways of getting the public ear—some good, and some questionable. Let us consider four reliable ways of advertising a radio program.

1. LOCAL NEWSPAPER.—Representative church members can induce their local editor to advertise the broadcasts in the newspapers. The evangelist should furnish the article.

2. HANDBILLS AND POSTERS.—Distributing handbills from house to house is doubtless the most effective method, but this costs both time and money.

3. PERSONAL INVITATIONS.—The scattered members can interest many families by wisely suggesting that they listen to the "Voice of Present Truth," or the "Bible School of the Air" at a certain time. Members should be cau-

tioned not to mention denominational names or differences in doctrine.

4. **RADIO TALK ITSELF.**—If the radio talk is on God's message for this time, the God of that message will interest His children scattered abroad. If the messenger himself is thoroughly endued with the message, interest will develop. The evangelist should stress the fact that the greatest movement of the age is not the English versus the Germans; not the Greeks versus the Italians; not the movements of the nominal churches and the nations; but the onward march of this great movement toward its goal of world evangelization. An invitation may be extended to the listeners to join this movement, stating that we are already working with more than 800 languages and dialects. When people hear of this last-day "wheel-within-a-wheel" movement, they will have something to talk about, and the radio program will thus be advertised.

Some say we should present only the general phases of the message over the radio, since such subjects as the Sabbath will not be allowed on the air. However, if the Sabbath is to be presented in a fuller way as we near the end, will not the radio doubtless be one of the mediums for this purpose?

Presenting Testing Truths Over Radio

The question arises, How can we present the testing truths for this time over the radio? We are to "adorn" (Titus 2:10) the weightier doctrines with the gospel flowers. But we should not let the beautiful things of the gospel hide the real kernel of our warning message. Of course, we must study how to proceed cautiously and wisely. In presenting the Sabbath, for example, make it clear that it is found in the four Gospels and in the books of Acts and Revelation. Tell how Jesus and the early church kept it. Keep the example of Jesus and Paul constantly before the radio audience. Show from the New Testament:

1. In all four Gospels the Sabbath is the day just before the first day of the week.
2. The Holy Spirit led Jesus and the New Testament Christians to keep the Sabbath. (Luke 4:1, 14-22; Rev. 1:10.)
3. Gospel writers persisted in calling it "the Sabbath day" from 10 A. D. to 95 A. D.
4. In the book of Acts (this side of the cross) there are eighty-four references to Sabbathkeeping.
5. Grace and Sabbath observance go together. (Acts 13:42-44; Luke 4:1, 14-22.)
6. Soul winning and Sabbath observance go hand in hand in the book of Acts.
7. The Sabbath was the assembly day for New Testament Christians. They came together to worship and hear the word of God. (Acts 13:42-44.) Christ was the theme in all those Sabbath meetings.
8. The men and women of Pentecost kept the Sabbath.

In every talk stress the importance of following Jesus and the New Testament. In tactfully presenting the change of the Sabbath, let religious authorities present the proof. It is not

necessary to say anything against the mother church or her daughters. Just show that the prophecy of Daniel 7:25 states that a power would think to change a command of God that has to do with "time." Without much comment, quote Protestant and Catholic authorities to show who did it.

In touching upon the mark of the beast read from the Bible that the beast is to be a religious power seeking worship. Who is it? Here let Father Enright tell the audience what Protestants call the Catholic Church. Along with this Catholic writer, quote a few Protestant authorities, and the beast will be located without the evangelist himself saying anything. It would be well to stress the fact that you have no quarrel with any church—that you are only quoting prophecy and history to establish who the beast is.

In answering the question as to what the "mark" is, read from the Bible what God's seal, or mark, is. Then let Catholic authorities inform the listeners about "their day"—their "mark of authority" in religious matters. Moderate things a bit with Doctor Hiscox's statement about what a pity it is that Sunday comes down to us with a "mark." Then tell them that they may receive a free tract telling much more on the subject. Here not only urge them to send for free literature on the power of apostasy, but stress the desirability of a personal visit from the speaker. Impress upon them that eternal life is involved, and that a postcard invitation will bring the radio evangelist right into their homes.

A file should be kept of all letters received and requests for free literature. It is also a good plan to keep a separate list of all persons who have accepted the Sabbath and other phases of the message. After the testing truths have been presented, a questionnaire may be sent out to all interested listeners. This questionnaire should cover all the vital points of the message, but should be brief and to the point. Quote Matthew 4:19 to 22 in the questionnaire, and state that in view of the seriousness of the times, all should act immediately in following the New Testament. Assure these interested people that it would be a real pleasure on your part to call personally at their homes and help them with any Bible questions they do not understand.

The fact that a minister is a radio speaker gives him more prestige with the people. Most people, if not prejudiced, would consider it an honor to have a radio evangelist visit their homes. Families who have been won to the truth may be of great assistance in helping find other interested people who would throw open their homes to the evangelist and God's message. When visiting these homes, be like Joseph Bates of old—stay with them and take up point after point of the message until they say "yes" to the whole truth.

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

TWO SPECIAL BIBLE WORKERS' MEETINGS

By IRENE B. ANDERSON, *Bible Worker*,
Sacramento, California

UPON their arrival at the General Conference, the Bible workers were delighted to find that two special meetings had been planned for them. These came on the two Thursdays of the Conference. Elder L. E. Froom called the Bible workers together in a preliminary meeting, and a committee of five was appointed to plan the topics. Miss Mary Walsh, of New Jersey, was asked to act as chairman. The topics were selected from the subjects which had been sent in to the Ministerial Association in response to letters written to a representative group of Bible workers previous to the General Conference. Our first meeting came on Thursday, May 29. Many Bible workers from all sections of the United States were present, and also a goodly number of ministers. Altogether this important meeting was attended by more than two hundred.

The first topic was, "The Daily Program of the Bible Worker,"* with the key text, "Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." The question which faces every Bible worker is: With such a varied and responsible program, how can I find time for the development of knowledge that will build for better and more efficient service? How can I find time for mental, physical, and spiritual improvement?

If we rush from morning till night, busy here and there, many precious souls will escape our hands. We must take time for Him to speak to us. When we go forth to the day's duties, we must have the assurance that He has been invited, that He has promised, to do the work for us. Thus we may go with light and happy hearts, feeling sure that we can meet any emergency that may arise. Although the necessity of meditation, study, and prayer was emphasized, the development of the mind and the care of the body were also given attention. Miss Rose Boose led out in the discussion on this topic.

The next presentation was by Mrs. B. R. Spear. She discussed the Bible worker's relation to the right arm of the message as carried out in a Thursday night cooking school in

connection with an effort conducted by her husband. Mrs. Spear has been most successful in this work. It was interesting to hear how all the materials used—the electrical appliances, the stove, the refrigerator, as well as all the groceries—were donated free of charge by the merchants of the city in which the effort was conducted. Mrs. Spear gives the lecture as she demonstrates the preparation of foods, and free samples are served to the hundreds who attend these classes. Many names of people are thus secured, and the results in souls saved are many. It was urged that this line of work be encouraged, and that the right arm of the message have a more important place in the public effort. An interesting discussion was led by Miss Walsh.

The second meeting was held Thursday, June 5. Taking up the theme where we left off on the previous Thursday, Mrs. B. M. Heald of New York again stressed the place of the medical work in evangelism, and the importance of the use of hydrotherapy treatments for the sick. Jesus spent more time in healing than in preaching, and His servants today are not to neglect this most important branch of service.

Early Beginnings of "Pictured Truth".

"The Illustrated Bible Class" was the subject presented by Lona Brosi of Los Angeles. Mrs. Brosi was the originator of this unique plan of conducting a preliminary Bible class by the use of pictures just preceding the evangelist's evening sermon. By pictures thrown on the screen, many people can be reached in a short time. All were interested to hear how this work had its beginning, and of the wonderful possibilities this class affords in establishing the people in the message. The beginning was small, but the plan prospered under the able direction of H. M. S. Richards, until today it is an integral part of his public evangelism.

Mrs. Howard Curran, of the Voice of Prophecy company, gave an up-to-date account of the Pictured Truth hour, a sequel to the illustrated Bible class, as conducted today. She has made most of her own pictures for this interesting and instructive hour. She stressed the importance of the minister's interest in this feature, and the necessity that he strongly

* Mrs. Irene Anderson opened the discussion.—ED.

advertise the meeting and encourage all to attend. Hundreds are attending this class, and thus names are secured and many souls are brought to a decision. Those who attend are enrolled in the class and given a mimeographed copy of each study. Thus the people get the truth in three ways—through the lectures by the evangelist, the studies in pictured truth, and in mimeographed form. This is a great help in establishing them in present truth.

"The Use of Pictures in the Home" was presented by Miss Oleta Butcher. Bible workers who try using the little projector will find it a great help in securing and holding the attention of the children while a study is being presented. Also many men who would not otherwise take part in a Bible study, can be interested through the pictures. Since ninety per cent of all knowledge comes through the eye, this method of giving studies today, when people are picture-minded, is coming more and more to the front.

The last topic of our two meetings was "The Bible Worker's Responsibility in Public Meetings." Miss Pearl Stafford of Oregon ably presented this topic. More and more it is coming to be recognized that when the Bible worker is given some part in the public meeting, she is given prestige with the people. When people become acquainted with the Bible worker through her public work, she is made more welcome in their homes. She becomes known the same as the evangelist, and when she presents herself at the homes of the people, she is given a cordial reception. Some of the public activities in which she may profitably engage are health talks and demonstrations, children's meetings, and short talks, with pictures on the life of Christ.

All who attended these two Bible workers' meetings returned to their work greatly strengthened and encouraged. The meetings were a great inspiration to us. We go forward with renewed zeal, new courage, and a greater determination to prepare ourselves for the high calling wherewith we are called, that we may be as cornerstones polished after the similitude of a palace.

Problem Hour Discussions

1. How Long Should Studies Be Given?

QUESTION: *What should one do with a person who desires to continue with studies, and yet will not accept the points of doctrine already presented?*

ROSE E. BOOSE (Santa Ana, California): It is a bit difficult to answer a question like this without knowing the background. It depends somewhat on the conditions that obtain between the Bible worker and her reader. If they have drifted into periods of entertainment,

making it a social hour, and other things demand their attention, then the studies should be dropped. But if the individual really desires to study and is willing to give earnest attention to the word of God, whether or not he accepts all the points of faith already presented, I would continue.

Some people have difficulty in making a decision. The truth may be accepted in the heart and life, but not manifest on the outside. In a few instances I have studied with the same people for a year and a half or two years, but a circumstance or something in their life prevented their taking a definite stand soon after the message was presented. Of course, if one is working in a large effort and there is a great interest, there is not time to give studies to people who are not willing to accept. But I would say, Keep in touch with them with literature and calls, and as soon as opportunity presents itself, call back and try to bring them to a decision. I think it is a mistake to drop an individual who is willing to study, even though we see no immediate indication of his accepting the truth.

ELIZABETH BECK (New York City): That is true. I studied with one woman for some time. Once when I called I did not find her at home; so I did not go back to her home. But after that I sent her literature, and a year later I happened to find out that her husband had read the literature I sent to her and had come to our lectures, having missed only three. I visited in her home again and began giving Bible studies.

MARY WALSH: I have endeavored, by the help of God, to rule out everything of a social nature. You cannot mix the two. I have known workers who have gone months and sometimes years to the same home giving Bible studies. Should we do that? Surely we are agreed on the right answer. When should we look for a decision? Take the Sabbath question, for instance. The first time we give a study on the Sabbath question, should we look for an individual to take his stand? No. But if after we have gone over the law of God and various subjects, our readers still continue to disregard God's Sabbath, how long should we continue to study with them? I think we should encourage them to attend the meetings, but time should not be consumed unless they take some stand.

MRS. D. D. DARST (Dinuba, California): I always try to get them to accept some point on the Sabbath and the law. If they do not accept, after we have gone over that, they are hardly able to accept what follows. But if they still show a desire to have me study with them, I continue. It takes almost a year to give a full series. If they do not show any response at all, and do not attend the Sabbath service, I say, "Now, we are a very busy

people, and if you do not feel you can accept what we have studied, we will just leave you literature and let you study it a while. And when you are ready to study further, get in touch with us." (Or we try to get in touch with them.) But I think that when they study further and show no sign of accepting, we should not spend more time giving them studies.

MISS WALSH: I have seen God work marvelously. I have seen hesitant people take a definite stand. I believe our work is going to call for more fasting and praying. At times I say, "Lord, what am I going to do?" And I hear the answer, "This kind can come forth by nothing, but by prayer and fasting." I have tried out the Lord, and I have seen results. How many of you have certain subjects that you have found to be of great value when it comes to getting a person to make a decision on certain points of truth? [Many hands raised.] I wish we could have a list that you have found helpful.

LIST OF DECISION SUBJECTS:

1. The New Birth.
2. Walking in the Light.
3. Abiding in Christ.
4. Walking With God.
5. Is God Particular?
6. The Elijah Message.
7. The Israel of God.
8. Crossing the Jordan.

MABEL A. VREELAND (Albany, New York): I use a chart like a wheel, with Christ on the cross as the hub, and various doctrinal points as the posts or spokes. Around the rim I have the plan of redemption, and at the top Israel restored. Then I follow with a study or two to make plain the sanctuary service, and point out distinctive doctrines that many of the other churches do not have. This solves the problem, and has brought many to the light.

MISS WALSH: I trust that when we as Bible workers come to a certain point of truth for which we wish an individual to take his stand, we ask, "What are you going to do about it?" I believe sometimes we are a bit too retiring when it comes to making direct appeal to an individual.

IRENE B. ANDERSON (Sacramento, California): I believe we should not give up too soon. If a certain Bible worker had done that, I would not be here today. I have never seen anyone make it as hard for me as I did for that worker. I made her explain everything before I would accept. I was active in my church and I knew what I really believed, and it was hard for me, and yet in my heart I was honest and sincere. I was afraid I would be led into some offshoot. So I have always tried to think of that. Sometimes people grasp things, but many times they do not. As long as a person is will-

ing to listen to me, I keep going, and I do not give up if I can help it.

MISS BOOSE: There is a statement in "The Great Controversy" which speaks of bringing the truth home "to their heart and conscience." I never forget that. It is that continual cultivation of the soil, bringing it deeper and deeper, that gets results. But sometimes it takes a long time. Remember: *There are just as many ways of bringing people to a decision as there are different types of individuals.* The thought, "If ye love Me, keep My commandments," appeals to some, and there are some who have to be taken to Mt. Carmel. A friend of mine for many years said that sometimes she took the people and held them over the lake of fire. Whatever the need, we must be "all things to all men," that we "might by all means save some."

GRACE STEWART (South Dakota Conference): One of the most important things is to get people to study in their homes after we have presented a subject. I find that the people who study make progress and become substantial Christians.

2. Use of Pictures in the Home

OLETA BUTCHER (Eagle Rock, California): We are living in an age of pictures. Everybody likes pictures. I can take a picture machine and create interest almost anywhere, especially among young people and children. I have an AA model Picturrol, and a 3 x 4 foot screen that folds up. I bought the size that would fit in a car, and I take it wherever I go. I make my own outlines and select my own pictures. I like to have a few introductory pictures on nature. After showing these it is easier to go into the deeper subjects, either immediately or at another time.

As you know, the eye takes in more than the ear, and when we appeal to both the eye and the ear, we create a more lasting impression. Reading a verse in the Bible makes an impression, but when pictures are shown to illustrate the text, people remember it even better. They have come to me afterward and told me so. A picture machine surely is a help in gaining an entrance into new homes.

After we have had two or three weeks of evangelistic meetings, with people handing in their names and requesting more literature, I call at their homes and incidentally ask them if they would like to see some pictures on the subjects about which they are asking. I tell them I have that subject illustrated in pictures, and I will bring them for them to see. Do you think I get refusals? No. They always want to see the pictures. After they see the pictures once, it is easy to get another appointment.

The picture on the screen helps the people to get the verse in mind when we are having

Bible studies. They read the texts as they are thrown on the screen, and reading them together makes an impression that is lasting. Pictures are surely an entering wedge. I can start down the street and get an interest almost anywhere with pictures.

I collect my own pictures, because I am developing certain lines of thought. I have always been in the habit of keeping pictures. I collect from various sources pictures of natural scenery or of anything of interest, both from our own papers and from other magazines. I dislike to cut our papers, but I find that I must do so to get certain pictures. So when the papers come, I cut out the pictures and put them into large envelopes, under various topics.

I have a file of about a hundred large envelopes, on different subjects. I have as many as eighty to a hundred pictures on one subject. You may think that is a good many pictures, but the number does not necessarily mean that a subject is long. I have the pictures photographed, and they look attractive. I also have a color outfit, and I color my pictures. They tell my story. I use the thirty-five-millimeter machine. I like the strip films, rather than the slides. They are made for me by Brother Mayse, at the Mayse Studio, in San Diego.

Much can be said in pictures. I use two or three verses, of Scripture, then follow with the pictures. That is what makes the lasting impression—illustrating the verse that has just been read. As an example of a study I have just developed on the subject of the Sabbath, I begin by illustrating what was made on each day of creation week. I use a great many pictures in this study, but people like to see them, and it gives them opportunity to see the true origin of the Sabbath.

QUESTION: Doesn't having set studies keep you from adapting your story to the individual?

ANSWER. That's what is convenient about the picture method. You can use the picture or not use it. It is very easy to put the picture aside and take the Bible.

QUESTION: How many use those little machines at least part of the time? [About half of the audience raised their hands.]

MRS. ANDERSON: During the Voice of Prophecy meetings a man and his son were baptized, but his wife never attended the meetings. Her husband was burdened for her. I called on her, and I could see that she was interested in her children. I suggested that I had a picture machine, and that I would like to come and give studies to the children. (I use the slides. I have more than a hundred.) So I started by giving a study on the life of Christ. This is for the children, but the adults need it, too. The second evening about twenty

children from the neighborhood were present, and we went over the series. Then I suggested that we have another study. As a final result, this woman was baptized last Sabbath. In another place where I gave studies for the children, the mother was baptized, and as a result we organized a branch Sabbath school with an attendance of about forty-two.

MRS. H. A. CURRAN (Pacific Union Conference): Some of the Bible workers might be interested to know what these little picture machines will do. This is a three-hundred-watt machine, but we have built a motor under ours, and are using a thousand-power light, throwing it nearly a hundred feet. Thus at our last meeting we accommodated many more people. You must have a motor attached if you put in anything larger than a five-hundred-watt bulb.

L. E. FROMM: What about a combination of the two methods—a face-to-face Bible study part of the time and pictures part of the time? I have seen some who have "gone to seed," as it were, on pictures. I knew of a certain evangelist who was invited to come to a college to hold a Week of Prayer. "Could I use my stereopticon machine?" he asked the president. He didn't know how in the world to conduct a Week of Prayer without a stereopticon machine. I think nothing in the world can take the place of the eye-to-eye, face-to-face appeal. Use the pictures to advantage, and then switch off to a Bible study, looking the individual squarely in the eye.

MRS. ANDERSON: I give a study with the Bible first; then the next time I review with pictures.

MRS. DARST: We found that by using the slides we were able to interest some in the church to go out and give studies. But after they were all through with their studies, we had to go out and teach the people to use their Bibles. Where the slides are used, we must review with the Bible. I think there is a definite loss if we do not give the people the Bible to have in their hands, part of the time at least.

QUESTION: Do you use the study you give or a copy of *Present Truth* or one of the *Hope of the World Series*?

MISS WALSH: I leave a copy of the study I give. It takes time to prepare this study in printed form to give out, but I love to have people turn and read the texts. Many times it is embarrassing to them because they cannot readily find the texts. So I purposely delay, and write the subheading and the text and perhaps a seed thought alongside the text, while they find it. I am so conscious of people's being embarrassed. The first time I had a Protestant Bible in my hands I attended a Bible class and was using my new Bible. I looked around at the group, and they were able to go from one

place to another quickly. Some of the books of the Bible I had never heard of, and so I had to refer to the index. By the time I got the page of the book, I had forgotten the chapter and the verse, and by the time I had that, the leader already had called another text, and I was embarrassed. So I have been conscious of other people's feelings. It makes them feel more at home and relaxed if you do not hurry them and appear to be busy yourself. Most people are a little sensitive about their lack of knowledge of the word of God.

3. The Bible Worker's Equipment

MARY WALSH: Now I would like to open the topic of the Bible worker's equipment. The evangelists brought their equipment and materials to the General Conference and put them on display, and it is unfortunate that Bible workers did not think to do the same. I think that if we had here some of the charts and symbols that we use, it would be a help, don't you?

Now about the charts: They were the equipment used by our forebears. I understand James White hung up a chart when he preached. The word of God says to write the message on tables and make it plain, so that the people may understand. You can hold the interest of a person with a chart as truly as you can with a picture. On the Boston Commons, when we held meetings there, we had a musical instrument at first. Then a law was passed that we could not enter the Boston Commons with any kind of machine; so the only thing we could use thereafter was a chart, and the chart caught the attention of the people right away.

MRS. J. G. ROUSE (Los Angeles): I have never used the picture machines, but I do save pictures, and I also draw some. So I hardly ever give a study without having some kind of chart. For instance, for the study on giving up worldly things, I draw a heart with strings coming down from it. Then I proceed with the idea that it is necessary for us to cut the last string from our hearts before we can go free, just as the string on a balloon must be cut before it can go free. The size of this device is about 18 x 24 inches. If I am giving a study on the signs of the times, I have pictures from some of our periodicals on the falling of the stars. I pass these pictures around, and the people seem to enjoy looking at them, and they seem to impress the subject upon their minds. I have had many readers recently who have not studied the Bible at all. They have not known anything about it. If they can see an illustration, it seems they get the point more quickly than if they just read it. In connection with the *heart*, I read the text that says, "The Lord thy God will circumcise thine

heart." "Circumcise" means *cut around*; so we must cut away everything from our hearts.

MISS WALSH: For Daniel 2, Revelation 7 and 15, and those subjects, do you have the regular chart?

MRS. ROUSE: Yes, I have the large charts. I cut them up and put the pieces on rollers, and these can be suspended from a shelf or from any other place. I have the image by itself, and then the beasts of Daniel 7.

MISS WALSH: How many here use charts? (Almost all responded.)

MARY ELLEN CASS (Compton, California): I use felt devices. Felt will adhere to felt. For instance, you can build up the image of Daniel 2 as you go along. I am just working up this idea of felt illustrations.

MISS WALSH: I should like to know how many of you have had what they call the combination chart our denomination used to put out? I cut up the chart and take out the various symbols and put them together according to the study I am giving.

MRS. DARST: For a long time I drew my charts off on wrapping paper and rolled them on a roller. Then in a home I could unroll them, put the roller on top of the piano, and let the picture hang down. I have my questions and texts numbered. I think it simplifies what I am trying to get them to see in the text. Then I use the loose-leaf book. When I finish the study, I give the outline to the individual.

Coming back to the notebooks. I like to carry a notebook. I usually have one in my purse and write down the texts we use, and a few little explanatory notes, and I like for my readers to have that notebook. Then they can go over the outline before I come the next week. I discovered for myself that this is a very useful method. That notebook is theirs. Then, we want them to have some helps. I don't give them the helps all in a bundle, of course. I want them to have their own notebook, because their friends might say, "That is only an Adventist book." Their own book means more to them. Then, too, if you have to move to another field, and someone else takes over your work, the new worker can soon see what subjects you have covered by looking at these notebooks.

EFFICIENT EQUIPMENT FOR THE BIBLE WORKER.—The following list of essential equipment was suggested from the floor by the Bible workers:

1. Bible.
2. Box of literature on all subjects.
3. Quotations on cards.
4. "Source Book."
5. Catholic catechism.
6. Large notebook of quotations and charts.
7. Charts and symbols.

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

VII. DIVINE LEADINGS IN EARLY DAYS

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

THE record of the period from 1844 to 1855 is replete with allusions to instruction from Heaven, sent to direct and protect the infant Church. Not alone was such guidance given in the larger, far-reaching steps, but oftentimes the leaders were directed by the Spirit of prophecy in matters of lesser moment. Illustrating this point, we cite here a few instances of such specific guidance concerning conferences and individuals, drawn at random from the documents of the times:

1. "I was taken off in vision and saw concerning the state of some here, and also saw there would be a conference at your place and that it was duty of my husband to attend, and that a conference should be holden in Paris, Maine, and souls would be strengthened and comforted there. I then saw it was not duty to go to New York, but that we must tarry and abide where we were."—*E. G. White Letter I, 1848 (May 29, 1848)*.

2. "Since I have been writing, the brethren have flocked in and Ellen has had a most glorious vision. She has seen in vision that we shall go farther before we return to Maine. She saw that you would have a conference in Maine, but we must go west farther before we returned to Maine."—*James White Letter, July 2, 1848. Record Book I, p. 118*.

3. "The Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth."—*E. G. White Letter, Nov. 7, 1850. Record Book I, p. 82*.

4. "I then saw Brother Edson, that he must gird on the whole armor and stand in readiness to go, for a journey was before him, and that souls needed help."—*Vision, Aug. 24, 1850. Record Book I, p. 112*.

5. "We began to inquire of the Lord what He would have us to do, or where we should publish, and it was shown me in vision that James must lay his hand to the work and strive to open the way, and if the way should bend before him, he must remain, but if it was shut up and did not open, we must go elsewhere. James has been doing as God showed me he must do, and the way has opened before him so that the first paper will be off today."—*E. G. White Letter, July 21, 1851. Record Book I, p. 149*.

6. "The Lord showed me about four or five weeks ago, that we must not go to Paris again, that they had not appreciated our labors there, and that they would yet desire to see some of the servants of God in Paris."—*E. G. White Letter 4, 1851 (Aug. 11, 1851)*.

7. "I saw that it was now time for the brethren to move out wherever there was an opening, and God would go before them and would open the hearts of some to hear. New places must be entered, and when new places are entered, it would be well to go two and two so as to hold up the hands of each other."—*Vision, July 2, 1853. Record Book I, p. 100*.

Establishing the Publishing Work

As noted in the fourth article of this series, the leading points of doctrine were unitedly found and accepted by group study at the Sabbath conferences of the summer of 1848. Up to this time little had been done in publishing lines. Now that the Sabbathkeeping Adventists were in possession of a quite well-defined body of essential truth, familiarly known to them as the "third angel's message," it was fitting that they should take appropriate steps to herald this message to the world. Shortly after the Sabbath conferences, while Ellen White was in Dorchester, Massachusetts, in November, 1848, she was "given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway."—*"Life Sketches," p. 125*.

Disappointed during the succeeding eight months in his efforts to find financial support for the paper that was called for, James White contemplated securing work in the hayfield to furnish means with which to print it. But at this juncture Ellen White was shown that her husband "must write, write, write, and walk out by faith."—*"Spiritual Gifts," Vol. II, p. 115. ("Life Sketches," p. 126.)*

The first issue of the *Present Truth*, printed at Middletown, Connecticut, July, 1849, was sent out largely to former fellow believers in the advent movement. Of its reception we learn that "very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth."—*Id., p. 116. ("Life Sketches," p. 127.)* At the outset,

however, James White had no thought of the magnitude of the work he was undertaking. In an early number he states: "When I commenced the *Present Truth*, I did not expect to issue more than two or three numbers."—*Present Truth*, December, 1849, p. 47.

In full harmony with the prediction of the vision that the paper would receive financial support, James White writes: "While publishing the four first numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper."—*Ibid*.

However, all did not continue to go well, and by January, 1850, it seemed to the editor-publisher that it would be best to cease publishing. Writing on January 3, he stated in a personal letter: "As for the poor little paper, it has so little sympathy, and (I fear) so few prayers that I think it will die. . . . I think I shall hang all up for the present."—*James White Letter*, Jan. 3, 1850. *Record Book I*, p. 50. And one week later the outlook was still dark: "Brother Bates discouraged me about the paper, and I gave it up forever."—*James White Letter*, Jan. 10, 1850. *Record Book I*, p. 51.

This was the Lord's work, however, and not to be abandoned. Just at the time of deepest discouragement the voice which had many times testified was heard. Writing the next day, James White tells of God's providential interposition:

"Last night [Jan. 9, 1850] . . . Ellen had the following view in relation to the *Present Truth*: 'I saw the paper, and that it was needed, that souls were hungry for the truth that must be written in the paper. I saw that if the paper stopped for want of means and those hungry sheep died for want of the paper, it would not be James' fault, but it would be the fault of those to whom God had lent His money. . . . I saw that God did not want James to stop yet, but he must write, write, write, write, and speed the message and let it go. I saw that it would go where God's servants cannot go.'—*Id.*, pp. 51, 52.

As he continues with the story, note his confidence in the acceptance of the vision by some who had misunderstood:

"My way now seems to be made plain and I hope all my brethren will do their duty, and no more nor less. . . . I do not doubt for a moment Brother Bates's good will and kindness toward us, still he does not see everything correctly at one glance. I shall write him this vision, which will, no doubt, make him see a little differently on some things. I hope to be humble and faithful in my work. I need all your advice and prayers."—*Id.*, pp. 52, 53.

Publishing of the Advent Review

At the conference held at Paris, Maine, in November, 1850, the paper was enlarged, and the name changed to *Second Advent Review and Sabbath Herald*. In the summer of 1850, Elder White laid plans for a new publication. He announces his expectations in a letter still preserved on file.

"The Lord has shown Ellen that I must publish the testimonies of those who acknowledge the work done and the advent move of God after 1844. Now this is my first work. I expect to get out a paper

The Ministry, August, 1941

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

| | | |
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| Vol. | MIDDLETOWN, CONN. JULY, 1849. | No. 1 |
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"The secret of the Lord is with them that fear him, and he will show them his covenant."—Ps. xxx. 11.

"Wherefore, I will not neglect of the time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the rains are tabulated in the PRESENT TRUTH" 2 Pet. 1: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will lift us to this world, that we may be made alive, by faith in Jesus. "Sacrificy them through thy truth, thy word is truth;" John xiv: 17. This was the prayer of the Jesus. "I have no greater joy than to hear that my children walk in truth;" 2 John 10.

Error, darkness and fetters the mind, but the truth brings with it freedom, and gives light and life. True sanctity, or LOVE, respects in the truth," Cor. xiii: 6.

"Thy law is the truth." Ps. cxix: 142.

David denouncing the day of slaughter, when the poisonous shall walk in darkness, and destruction waste at noon day, so that a thousand shall fall at the side and ten thousand at his right hand," says—

"He shall cover thee with his feathers, and under his wings shall thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God. In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now is at which shows us present duty, and the right position for us who are about to witness the law of trouble, such as never was. Present truth that is oft repeated, even to those who are established in it. This was useful in the present day, and is certainly no less important for us, who are living just before the close scene; meaning all mankind. The word man in this text, means the same as it does in the following text: "Man that is the day of writing, and publishing the present truth, for the scattered flock, but the way has not been opened for me to comfort the work until now. I tremble at the word of the Lord, and the importance

of the time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the rains are tabulated in the PRESENT TRUTH" 2 Pet. 1: 12.

My spirit is drawn out after the present scourge, living trials of the Holy Bible. My God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

The Weekly Sabbath Instituted at Creation, and not at Sinai.

And on the seventh day God rested, his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 3.

Here God instituted the weekly rest or TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

of the week, and no other, therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day: "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ix: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following text: "Man that is the day of writing, and publishing the present truth, for the scattered flock, but the way has not been opened for me to comfort the work until now. I tremble at the word of the Lord, and the importance

No one will say that man here means

Our First Regular Publication, Initiated and Sustained by Divine Command

called the *Advent Review*, sixteen pages, the size of the *Present Truth*. . . . The cause calls for it. I hope to get out six numbers, 3,000 copies each; will cost \$250. I shall move as the means comes in. . . . My way is onward. Men of Israel, help. Now is the time to work for God."—*Id.*, p. 75.

The undaunted couple were warned of difficulties and trials before them in this enterprise. Note these words written at the time:

"The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in '44 [in *Advent Review*] upon the truth, Satan would try to hinder us, but we must struggle for the victory and go on. It has been just so. He knows this work will hurt his cause and save some jewels; that is why he rages so, but he is driven back."—*Ellen G. White Letter*, Aug. 15, 1850. *Record Book I*, p. 178.

Four numbers of the paper were published in August and September, 1850. They were issued by a publishing committee comprised of Hiram Edson, David Arnold, George W. Holt, S. W. Rhodes, and James White. The leading articles were republished in September, in a forty-eight-page combined number. In November, the fifth and last number of the series appeared.

Captain Joseph Bates was a health reformer from early days, having given up the use of alcohol in 1821 ("Life of Bates," p. 148); tobacco in 1823 (*Id.*, p. 178); tea and coffee

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about 1828 (Id., pp. 341, 342): meat and rich foods in 1843 (*Health Reformer*, July, 1871, p. 2, col. 1). In 1827, he led out in organizing one of the first temperance societies in America ("Life of Bates," pp. 211-213). Adventists generally, however, and Sabbathkeeping Adventists for a time following the disappointment, gave little or no attention to the question of physical habits or health. The first recorded revelation to Ellen White involving reform in manner of living was in 1848. We present the story in documented outline form:

1. VISION REGARDING TOBACCO, TEA, AND COFFEE (1848).—"It was twenty-two years ago the present autumn [1848] that our minds were called to the injurious effects of tobacco, tea, and coffee, through the testimony of Mrs. White."—*James White, Review and Herald*, Nov. 8, 1870, p. 165, col. 2. ("Counsels on Diet and Foods," pp. 495, 496.)

2. TOBACCO USING REPROVED IN 1851.—"I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up." "Unless it is given up, the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God."—*Ellen G. White Letter 8, 1851*. (Dec. 14, 1851.)

3. FURTHER LIGHT IN 1854.—In vision (Feb. 12, 1854), advance steps relating to physical habits were set forth:

a. *Cleanliness*.—"I then saw a lack of cleanliness among Sabbathkeepers." "I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown is upon such."—*E. G. White MS. 3, 1854*. (Feb. 12, 1854.)

b. *Rich food*.—"I then saw that appetite must be denied, that rich food should not be prepared."—*Ibid*.

c. *Fine food*.—"Eat less fine food: eat coarse food, free from grease."—*Ibid*.

Many Revelations of Future Events

Thus, step by step the foundation was laid for the more advanced phases of reform, the earlier counsels dealing with the more apparent abuses and transgressions.

During this formative period many revelations were given to picture to the scattered flock future events in their order, thus aiding in a preparation for the second advent. One has but to scan "Experience and Views" (1851) (reprinted as "Early Writings," pp. 11-78) to observe this. Here are a few outstanding instances, together with the periods covered:

1. FIRST VISION ("Early Writings," pp. 14-17): Disappointment, 1844, to rewards in New Jerusalem.

2. VISION OF NEW EARTH ("Early Writings," pp. 17-20): Descent of New Jerusalem and New Earth.

3. VISION OF IMPORTANCE OF SABBATH ("Early Writings," pp. 32-35): Close of advent movement to ascension of redeemed.

4. THE SEALING ("Early Writings," pp. 36-38): Jesus' ministry in most holy place, holding four winds, to close of probation.

5. TO THE LITTLE FLOCK ("Early Writings," pp. 48-52): Destruction of earthly possessions, close of the work, and destruction of wicked.

6. LAST PLAGUES AND THE JUDGMENT ("Early Writings," pp. 52-54): Seven last plagues, work of redeemed during 1,000 years, and events connected with destruction of wicked and new earth.

7. MARK OF THE BEAST ("Early Writings," pp. 64-67): View of seven last plagues.

Great Controversy Vision of 1848

It is of particular interest to note that early in this critical, formative period, and in the very year of the historic Sabbath conferences, there should be opened up to Ellen White a comprehensive view of the great conflict through the ages. Although it was not made a matter of record at the time, we can ascertain the scope of this important vision by a statement made in 1860. Describing the 1858 controversy vision, Ellen White states:

"In this vision of Lovett's Grove [in 1858], most of the matter of the great controversy which I had seen ten years before [in 1848] was repeated, and I was shown I must write it out."—*Spiritual Gifts*, Vol. II, p. 170. ("Life Sketches," p. 162.) (Italics mine.)

The description of the revelation regarding the great controversy constitutes the entire first volume of "Spiritual Gifts" (1858). ("Early Writings," pp. 145-295.) Note the comprehensiveness of the revelation:

- a. Lucifer's rebellion in heaven.
- b. Fall of man and plan of salvation.
- c. Ministry and sacrifice of Christ.
- d. Early church and work of apostles.
- e. Great apostasy.
- f. Reformation of sixteenth century.
- g. Advent movement.
- h. First, second, and third angels' messages.
- i. A firm platform.
- j. Closing of the message.
- k. Scenes connected with second advent.
- l. Millennium.
- m. Final eradication of sin.

Truly, this twelve-year formative period was crowded with significant experiences in the work of God.



Be Like the Master

By ROBERT HARE

Be like the Master, in both thought and deed,
In faith, in converse, and in creed.
Like Him in temper and in form,
Like Him in life, in calm or storm;
Till men beholding truth in form of clay
Will learn to love the Master you obey.

Be like the Master, live His blessed will.
A servant, follow Him in service still.
In sweet devotion learn His saving art,
Then whisper kindly to the weary heart;
Whisper till seeming doubts all disappear,
And love has found its glad new year!

The Ministry, August, 1941



INTRODUCING THE NEW COMMISSIONED ASSOCIATION SECRETARIES afresh to continue and extend its important work, the newly elected headquarters staff of the Ministerial Association, chosen at the General Conference session is as follows:

Chairman of the Advisory Council: J. L. McElhany.

Secretary of the Ministerial Association: L. E. Froom.

Associate Secretary (to foster evangelism): R. A. Anderson.

Assistant Secretary (to foster Bible work): Louise C. Kleuser.

The full personnel of the representative Advisory Council, which is named and appointed by the General Conference Committee, will appear in these columns in the next issue. In the overseas divisions, the divisional Ministerial Association secretaries are appointed by the respective division committees, while the presidents of the divisions are the chairmen *ex officio*, and are thus automatically members of the Advisory Council. There has been time for notification from only two divisions of the name of the secretary. The personnel of the overseas secretaries will therefore have to appear later.

We here wish to present to the worker body of the advent movement the two new members of the staff: First, *Roy Allan Anderson*. A successful evangelist in the Australasian Division and then in London, Elder Anderson was called to head the Bible Department of La Sierra College, Arlington, California, where he has taught for the last four years. He had just accepted a call to join the staff of the Department of Theology of Washington Missionary College when he was elected by the General Conference to his present post. His unique background will prove invaluable in his new work. Welcome to the Association, Elder Anderson!

Next, *Miss Louise C. Kleuser*. A successful Bible worker in Eastern conferences, Miss Kleuser has at times been secretary of the Educational, Missionary Volunteer, and Sabbath school departments of the East Pennsylvania, Southern New England, and Greater New York Conferences—but never losing her love for the Bible work and ever awaiting the hour of its revival. It was from the departmental secretaryship of the Greater New York Conference that she was called to the future work laid upon her by the authorization of the

recent Conference. Welcome, likewise, to the Association, Miss Kleuser!

Both the Association and the field are fortunate in having workers with such backgrounds of service join hands with the headquarters staff in the enlarged responsibilities laid upon us by the General Conference in session. The special objectives to be fostered by these two secretaries are presented in the authorizing action of the recent General Conference, which appeared in the July *MINISTRY*, on page 7. We bespeak the prayers of the worker body in behalf of the entire Association staff that, individually and as a group, it may meet the expectation of God and His church in the responsibilities devolving upon it. In a subsequent issue, Elder McElhany, chairman of the Advisory Council of the Association, will make a fuller statement.

L. E. F.

PERILS OF MATURITY BESET US TODAY

THIS movement faces today the most momentous perils in its history. We have become of age as a religious body, and are established in the religious world's consciousness, though none too favorably. The object of increasing scrutiny and attack from without, we are beset with the perils of maturity from within. We have numbers, means, a full-rounded body of faith—and a growing complacency that tends to benumb our minds to subtle dangers which not only surround us, but seek to penetrate our inner lives. This complacency tends to obscure our vision, deflect our efforts, and cause us to go the way of all religious bodies before us. Were this condition to prevail, it would prove our ruin.

Static conservatism on the one hand, and attractive innovation on the other, are twin dangers that beset us. And who is to say which is the more sinister? Evangelism is threatened with a penchant to popularize our message. It is tempted—through innovations, attractions, adjuncts, and compromises—to appeal to the love of entertainment to win its converts, instead of depending upon the power of the Word to cut its way through sin and unbelief. It is tempted to soften and popularize our message and mission, in order to avoid oddity and ostracism. Unless this tendency is checked, it will lead to disaster.

Our schools, increasingly manned by men with advanced degrees from institutions of the world, have all too often unconsciously ab-

THE ASSOCIATION FORUM

Discussion on Methods and Problems

sorbed the university mold and method, and to some degree even its objectives. So serious is this subtle transformation that if it were to continue, and time were to last for another century, our whole educational system would assuredly pass through such a change as to make it scarcely recognizable.

Our literature, extending in sales and circulation, tends to run in popular lines, and away from that distinctive message-filled content of yesteryear that made this people what it is, and gave it its unique witness to the world.

Our sanitariums, prospering and expanding, tend toward hospitalization and medication, and away from those educational, reformatory health principles that characterized their earlier days and development. Personal carelessness with respect to health-reform habits is all too common.

Our church organization, highly perfected and proficient, has a decided tendency toward the mechanical, and, through standardization and complexity, tends to become our master, demanding and consuming our time and effort, to the neglect of the great spiritual and evangelistic task of the church.

A genuine spiritual revival is manifestly our greatest need, together with a true reformation of life, method, and motive. A readjustment of emphasis, and of our basis and principles of evaluation, is God's plainly indicated remedy for us.

We must strip away excrescences. We must forestall departures. We must repel defeatism. We must plan on a quick, Spirit-indited finishing of the work, largely by humble instruments. We must keep our eyes on the goal and never be swerved to other ideals or expedencies. We must not dissipate our strength on objectives that veer away from our one great mission and responsibility.

Before God, this journal dare not do other than sound a solemn warning against these perils of maturity, along with a most earnest call to our workers to advance unitedly in right lines. Let us review our present status and trends. Let us gird to finish our appointed work in God's own way and time. To this we ourselves are pledged.

L. E. F.



❏ IN research work, the establishment and substantiation of truth is paramount, irrespective of the individual used. Petty jealousies over the instrument employed to enhance or vindicate aspects of our message are unworthy of any worker in this cause. Rivalry over credit for origination or development of truth that leads to opposition reveals the actual stature of the one who yields to it. We are all the gainers by the true contribution that is made.

Importance of Personal Evangelism

EDITOR, THE MINISTRY:

We are told that in his last farewell to the church at Ephesus the apostle Paul, out of his great love and concern for the flock of God, made an earnest appeal to the elders of that church to hold fast the form of sound doctrine and to jealously guard those within the fold. He reminded them of the way in which the church had been built up, and what it had cost him personally in tears and hard service to win men to Christ. What godly satisfaction and faithfulness are expressed in the words of the apostle Paul as found in Acts 20:18-21. Surely no worker who is truly consecrated to his task can read these words without being deeply impressed, and without falling into a spirit of self-examination. Paul was a cultured, scholarly man, a great preacher, and above all, like the Master he followed, a humble, effectual personal worker.

Evidently the church at Ephesus was established as a result of much house-to-house labor. That kind of work calls for humility. It is often quite the popular thing to preach, but to go from house to house, meeting with all classes, is a work that tests the preacher and shows him many truths. Paul, cultured though he was, had a ready heart for such service. Though in danger, because of "the lying in wait of the Jews," he could not be deterred. We need to seek for the Spirit that constrained the apostle Paul to go from house to house, pleading with tears and teaching "repentance toward God, and faith toward our Lord Jesus Christ."—"Gospel Workers," p. 188.

Happy is the man who never wants for a congregation, and who can fill his time studying with those who readily respond and open their homes for the reading of God's word. However, there are times when the way is hard, and the worker who would be faithful must go to the homes of the people to "compel them to come in." It is one thing to visit houses with handbills or to leave a few tracts, but it is quite another thing to go there with a heart that yearns for the salvation of souls, and an earnestness that compels attention. This seems rather elementary, but experience teaches that many of our ablest preachers confess that they find this work the hardest of all. Some new workers find it a sore trial. Others avoid it altogether.

As we get nearer the end, and people become more and more engrossed in sin and worldly follies, the work will get harder in many places.

The Ministry, August, 1941

We must somehow warn humanity and so labor that we might "by all means save some." If we cannot fill our meetings by the usual advertising methods, if we keep ourselves busy "with many things," but fail to do thorough work by personal visitation, then surely we are in danger of being turned aside from our great primary purpose into an unprofitable ministry.

Men who learn to do well the work of personal evangelism are always profitable to the church of Christ. Some time ago I started a tent effort and but few people came out for the opening service. The conference president, who was in attendance, smilingly said, "Now, to make a success of this mission, take off your coat and dig!" He was not much concerned by the small gathering, and I knew what he meant, for he had been one of our most successful house-to-house workers before being called to executive work. Note the following counsel from the Spirit of prophecy:

"Let labor for souls become a part of your life. Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who 'ceased not to warn everyone night and day with tears.' In the day of God how many will confront us, and say, 'I am lost! I am lost!' And you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul within my reach with prayers and tears and warnings."—*Id.*, old edition, p. 453.

When Paul had finished with Ephesus, he could say that he had done his utmost, in all humility of mind, with tears and fervent seeking, for the people of that place. Because the Spirit bore witness with his spirit that his work was acceptable to God, he could say at the close of his ministry: "I have fought a good fight, I have finished my course, I have kept the faith." Surely while seeking to gain better and more effective ways of attracting the people to our public meetings, we would do well to go from house to house, teaching repentance.

If we consecrate ourselves to do this work thoroughly when the people are indifferent to our usual appeals, greater success will surely come to our work generally. "Duty well done is the soul's fireside." Paul found it so. Happy is the worker who, after leaving the most difficult field, knows that his efforts have the approbation of heaven.

DAVID SIBLEY. [Evangelist,
Victoria Conference, Australia.]



☞ LET us not be too hard on the man who, in his ardor and earnestness, makes an occasional mistake in judgment. He is better than the man who never makes mistakes because he attempts nothing—the greatest mistake of all. God save us from men of apathy and indifference.

Dangers of the "Open Door"

EDITOR, THE MINISTRY:

It is sometimes said that there are "leaks" in the church. The expression supposedly refers to those avenues through which a number of church members pass out to the world and its follies, most of them lost to the church forever. It is a fact worthy of notice and comment that the greater number of those who pass out through these leaks into the world are the comparatively new converts to this message. Men and women who were brought to a knowledge and acceptance of the truth by the pioneers of this movement and their immediate successors, seem to have had a much clearer vision of present truth and all that pertains to it than those who have accepted it in more recent years. The former not only accepted the truth, but they allowed the truth to take hold of them, and bring about a reformation of life.

It is not my intention to imply that soundly converted Seventh-day Adventists have not been developed in the church during the last quarter of a century, for such is not the case. Nevertheless it is true that more members have drifted away from the church in recent years from among the ranks of new converts than from the older membership.

One great cause for this is existing social conditions. The times portrayed by the Great Teacher in His remarkable prophecy more than nineteen hundred years ago are here. Satan has multiplied his inducements a hundredfold in order to keep his followers under his grip. And because iniquity abounds, the love of many has waxed cold, and they either fall out by the way or bring no fruit to perfection. The allurements of the world are truly having effect upon the professing Christian, especially the youth. These conditions, and their effects upon the church, are indeed a challenge to evangelists and pastors to see that all avenues to dissension and apostasy are closed.

Much care should be exercised in receiving new members into the church. "*The doors of the church are now opened!*" is an expression frequently made from the pulpit by young ministers, and by some older ones, too. Such an expression is misleading, for the doors of the church were never closed. They are always wide open to receive the penitent. "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world." It is to be ever active in its divinely appointed task.

The foregoing expression is borrowed from the professed Protestant churches of the world. With them the doors of the church are opened each Sunday to receive new members, and when someone comes forward in response to

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MINISTERIAL DECORUM

By A. R. OGDEN, *President of*

LIFE is made up, and its influence is largely measured, not so much by the college or university degree hung on the wall, as by deportment and demeanor in life's everyday "little things." The habits formed in early life, during childhood, in the home and in the school, follow a person through his entire life. If bad habits are changed in more advanced life, it takes a very determined effort and fixed purpose to do so.

There is nothing of small importance in the life, influence, and work of a gospel worker. Those things which might pass as quite insignificant and unimportant in the life of the ordinary citizen cannot be so regarded by the "ambassador for God." He is not only a citizen, but an ambassador for Christ. He is God's representative at all times! Much light and good everyday counsel are given to us in the Bible and through the Spirit of prophecy, covering the most minor details of our lifework and deportment as servants of God. We as workers are looked to and observed more than others, sometimes more than we think.

CONDUCTING SACRED SERVICES.—First I shall speak of the importance of the demeanor and decorum of workers in conducting special services of the church, such as baptism, communion, the sacred marriage ceremony, and the burial service. In all these services, the greatest care should be taken to conduct them in a dignified and sacred manner.

Especially in the funeral service the minister's voice, and every move and act, should be quiet and reverential. Certain gestures, loud speaking, and moving about, which might be proper on some other occasions, would grate upon the sensibilities of mourners and friends at a funeral service. This is the last act performed for the one about to be laid to rest. It should not be conducted as an ordinary service. Let the minister or the one in charge of the funeral service stand erect, directly behind the pulpit, reading and speaking in a clear, distinct, resonant voice.

The minister of God should ever remember that the eyes of a whole congregation are fastened upon him. This is especially true in the special services already mentioned. How carefully and intently even the children watch his every move and act, and listen to every word. The shepherd of the church is known and observed by the lambs as well as by the sheep. Children are too often overlooked. They are sensitive when passed by unnoticed. Many a child has been disappointed and grieved as the minister has been careful to shake hands with all the adults, but missed the hand of the "little parishioner."

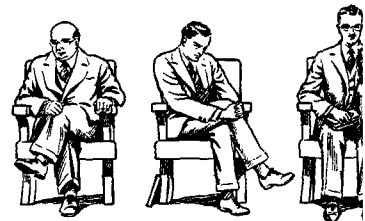
APPEARING IN THE CHURCH.—In small churches in which there is no minister's study room, on coming into the church the minister or leader should come in quietly and reverently, and on taking his seat bow the head, as do the

members, in a moment of silent devotion. This is a beautiful custom universally observed and followed in the West Indies in all churches. One who does not observe it is considered very irreligious. After this moment of silent prayer with bowed head, if the minister begins at once to gaze about and talk to those near him, it will be observed. If the minister wishes "the people of the pew" to be quiet and reverential in the house of God, he himself should set the example. Better for him to open his Bible and spend those brief moments before he goes to the rostrum in quiet study and meditation. "Like priest, like people" applies to these solemn and sacred moments of time.

In smaller churches, it may be permissible, and indeed at times quite becoming, for the minister on entering the church to pass quietly about and with a pleasant smile shake hands with the early comers, thus making all feel welcome. Especially will the visitors appreciate this from the pastor. It will serve to put them at ease and at home. But never should he stop at this time to engage in a long or loud conversation. Just a pleasant "Good morning," and a kindly, quiet word, not to be heard all over the house, would be helpful as a welcome to the Sabbath school and church service.

When the congregation witnesses the reverential attitude of the minister, they will fall in line with that same quiet attitude. When this program is followed, it will never be necessary for the minister to get up, turn around, and shout out in a loud tone to the congregation, "More quietness, please. This is the house of God." Here is where example is always more effective than precept. Often the minister makes more noise and causes more disturbance than the people in the pews.

CONDUCT IN THE PULPIT.—On entering the pulpit, whether it be from the floor of the congregation or from the minister's study, the minister or ministers should bow, as is our denominational practice in all



The sacred rostrum is not the place
Which of these ministers, would

RECTIVES

Cultured Conduct

IN CHURCH SERVICES

the Caribbean Union Conference

lands. Kneeling should be the universal custom in all the regular church services. And when I say kneel, I mean really kneeling, not merely squatting, or getting down on one knee, unless there is a physical deformity that makes proper kneeling impossible. "O come, let us worship and bow down: let us kneel before the Lord our maker." Ps. 95:6. The minister should set the example by kneeling before God and the congregation on both knees, never on his Bible or hymnbook. The children, out of the corners of their little eyes, know whether their minister kneels properly or not.

Now let us make some other observations regarding proper decorum on the platform. After the ministers or local elders enter the pulpit, they should not indulge in any whispering and talking. All arrangements for announcements, songs, and prayer should have been made before they came onto the platform. A leader, whether he be pastor, conference president, or local elder, who does not have his preliminary arrangements all made before going into the pulpit, is a poor organizer.

Another and a most intolerable thing is for those sitting on the platform to be conversing, sometimes laughing, while the speaker is addressing the audience. It diverts the listeners from the message the speaker is endeavoring to give, and public speaking is always hard enough at best. Babies crying and other disturbances either within or outside the church, do not disturb me as a preacher, but to have my associate ministers on the platform carrying on a "whispering campaign" behind me is more than I can endure. It completely unnerves me and so disturbs me that I can hardly hold any continuity of thought while trying to preach.

Recently at a special service in a large church there were six instances of ministers on the platform whispering one to another. It was a large gathering—a thousand people were in attendance, and many visitors were present. I can imagine how the

people felt, what they thought of their ministers' acting in this rude way. Such conduct is improper and unkind. Usually it is a result of thoughtlessness, but the platform is not the place for thoughtlessness.

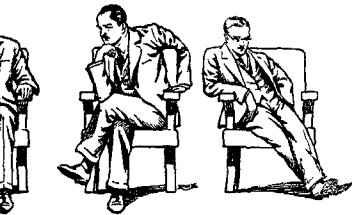
Before leaving the subject of the pulpit, allow me to mention one other intolerable and altogether too common attitude. Never sit cross-legged. Such a position even in a social circle is unbecoming in the eyes of people of better class. To sit cross-legged in the pulpit of the house of God is certainly out of place. It distracts the attention of those of finer and more cultured taste. Let every minister and worker watch himself in these matters.

"HATS OFF!"—This brings me to still another matter of importance. To some, it may seem of minor significance, but again I say that there is nothing of minor importance in connection with the Lord's work, and especially as regards the habits and influence of workers. May I approach this topic by saying, "Hats off." The man who keeps his hat on his head indoors any time, any place, gives evidence of ill breeding. A man does not do it if he was not allowed to do it as a boy in the home. I have more than once been mortified to see some of our officers and other workers stand around or sit around in their offices with hats on.

Just recently I was visiting in a certain local conference office, and both the president and the treasurer were seen sitting at their desks with their hats on. Soon they got up and stopped at other departmental desks as they were leaving, talking with secretaries (including women), and all the while their hats remained on their heads. How I wanted to cry out, "Hats off!" How can a man with any sense of proper culture stand or sit in the presence of a woman, or any one of his other associates, with his hat on, when he has two perfectly good hands with which to remove it? No man should walk about in his office with his hat on, stopping to talk. The threshold of the door of exit is the proper place for men to put hats on and off the head. Common courtesy demands it. Should not we as Christian workers be as observant of the common rules and codes of life as is the man of the world? To see and observe some of our men, one would think that they had been reared out of doors, in the "woods" or in a cornfield, rather than in a Christian home.

The story is told of Abraham Lincoln that he was once walking down Pennsylvania Avenue in Washington, D. C., in company with a Senator. They met a colored man, probably a former slave. The colored man tipped his hat to Mr. Lincoln. The President responded by tipping his hat to the colored man. At this, the Senator gave him a mild rebuke by asking why the President should stop to tip his hat

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for carelessness and thoughtlessness. You say, Has a reverential posture?

Dangers of the "Open Door"

(Continued from page 23)

an invitation from the pulpit, he is received into full fellowship that very hour, or is baptized (or even sprinkled) and received without any instruction whatever, regardless of his past experience. It is a common thing to hear of, or witness, the baptism of scores of new believers immediately following the close of a two-week revival. But such a practice has no place in the Seventh-day Adventist Church, for, as a result, the greater number of such converts (if converts they can be called) remain in the church but a short time. They soon begin to show signs which liken them to the "wayside hearers" mentioned in one of the parables of our blessed Lord.

When one responds favorably to a call, it is proper that the pastor or minister in charge should recognize the stand which the penitent has taken, and encourage him to walk in the new light which shines along his pathway. But never should he be received as a member of the church on the same day, or be given the impression that he has been received as a member. But, rather, he should be placed in a baptismal class for further instruction. In case he has already received a full course of instruction, he should be placed under the watchcare of the church, and be encouraged to put into practice the things which he professes to believe, such as the paying of tithe, abstaining from unclean meats, health and dress reform, Sabbath observance, studying the writings of the Spirit of prophecy, etc. Only under very rare circumstances should he be received into full fellowship until about four weeks after he has made a public profession.

However, this new convert might enroll as a member of the Sabbath school right away. One of the best ways to get every member of the church in the Sabbath school is to encourage new converts to grow from Sabbath school membership into church membership. This important responsibility rests upon the one in charge. Such a course, if faithfully carried out, might check the ever-increasing number of non-Sabbath school members among church members. This is also true of the backslider who returns to the fold.

In setting forth this position, the question might be raised: Were not Saul of Tarsus, the eunuch of Ethiopia, and Captain Cornelius of Caesarea baptized and given the right hand of fellowship very soon after they made a profession in Christ? Yes, they were, but present-day conditions are very different from conditions in apostolic times, and in the years immediately following. Satan, knowing that he hath but a short time, is come down upon the earth with great wrath, and with all deceivableness of unrighteousness he is working upon the hearts of men. The commission is "go,"

"teach," "baptize." The candidate is to "believe," and continue to believe, before he is baptized and received into full fellowship. And after the rite of baptism has been performed, the work of teaching should be continued.

J. GERSHOM DASENT. [Secretary, Negro Department, Southwestern Union.]

Relics of the Sanctuary

EDITOR, THE MINISTRY:

In many heathen religions are found customs reminiscent of the sanctuary service. The declaration, "without shedding of blood is no remission" of sins, seems to have made an indelible impression upon the hearts of all races of Adam's sinful descendants. It demonstrates the fact that no race has considered itself innocent, as all have sought out some means of making atonement for their sins.

The custom of sacrifices "was almost universal. The Vedas have their elaborate rituals. Some Semitic peoples, Greeks, Romans, Africans, and Indians of Mexico offered human sacrifices."—*International Standard Bible Encyclopedia, Vol. 4, p. 2638*. The historian W. H. Prescott tells us that the Incas of the highlands of Peru also offered human sacrifices. The Hindu led his goat with a red rag on his neck to the altar to shed blood for his owner. The Australian native offered a portion of honey. Sacrifice is called "practically a universal habit of the race."

But the custom of sacrifice is not the only hang-over which the sanctuary service has left among darkened minds. Others seem to have been carried into the practices of primitive peoples, which seems to indicate that they once had a knowledge of the revealed system of worship practiced by the Jews. It would be interesting, indeed, to be able to trace the effect of Jewish influence in the worship of even primitive peoples.

Hood, in his biography of Christmas Evans, tells of the "sin eater," a curious custom practiced by the Welsh until quite recently. In the sanctuary service, the priests ate a portion of certain sacrifices, thus typically transferring the sin from the penitent to the priest and the sanctuary. The "sin eater" of Wales would seem to indicate that there was an inkling of this truth still in their minds when this custom was introduced into their religion.

"The superstition of the sin eater is said to linger even now in the secluded vale of Cwm-Aman, in Caermarthenshire. The meaning of this most singular institution of superstition was that when a person died, the friends sent for the sin eater of the district, who, on his arrival, placed a plate of salt and bread on the breast of the deceased person; this done, he received a fee of two and sixpence; having received this, he vanished as swiftly as possible, all the friends and relatives of the deceased aiding his exit with blows and kicks, and other indications of their faith in the service he had rendered."

H. F. BROWN. [Michigan Conference.]



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.

MEDICAL WORK IN PERU AND BOLIVIA

By JOHN E. WEAVER, *Associate Secretary,
General Conference Educational Department*

RECENTLY it was my privilege to visit the two Seventh-day Adventist hospitals in the Inca Union in South America—the one located at Juliaca, Peru, near Lake Titicaca, and the other at Chulumani, Bolivia, about eighty miles from La Paz. Both of these institutions are doing a fine medical work, which is creating good will and breaking down prejudice, not only among those who come to the hospitals, but also among an ever-widening circle of people in the surrounding communities.

The Juliaca Clinic, as it is called, is in the charge of Dr. C. R. Potts, who is ably assisted by his wife, a graduate nurse. The clinic has only a fifteen-bed capacity, but the per cent of occupancy is high. Patients are drawn from the Peruvian nationals and from the indigenous Indians. New plans are being studied now for enlarging the hospital by adding several new rooms, and new living quarters for some of the helpers are also in prospect. Through the work of this medical unit, interest in the message is increasing, so that a modest chapel is greatly needed in which to hold Sabbath and other services. The hospital patio is used for meetings now, but is not suitable in the wintertime or in inclement weather.

The Chulumani Sanitarium and Hospital is under the superintendency of Dr. R. C. Floren, who is assisted by his wife, also a graduate nurse. Mrs. W. W. Wheeler, one of the pioneer workers in South America, is superintendent of nurses, and matron. This forty-bed hospital is owned by the Bolivian government and has been leased to us for a twenty-five year period for a nominal sum. While I was visiting our work in Bolivia, Pastor Juan Plenc, director of the Bolivian Mission, gave me the following account of the Chulumani Hospital and its work:

A NUMBER of years ago the Catholics attempted to get control of the hospital we were operating at Chulumani, Bolivia, by offering the government an amount many times larger than we could pay. But in spite

of this, it was leased to us for a twenty-five year period because of the good reputation our work enjoys in Bolivia, and the quality of the professional service rendered by those who pioneered the medical work in that field.

"This naturally angered the priests, who had already brought a foreign doctor to Chulumani to take charge of the hospital. When they failed, their doctor began to work in a small town in which he had no facilities. All went along fairly smoothly until the beginning of 1940, when our hospital began a year of unprecedented success. Then it was made the object of a definite defamation campaign.

"Anonymous articles appeared in the newspaper against our work. At first some of our workers felt that perhaps an answer should be published, but later it was decided to leave the matter in the hands of God. This they did, praying earnestly that God would overrule in their behalf. A few days later their attention was called to a 'joke' in the newspaper which mentioned the fact that the priest (who had been writing the articles against the hospital) had suffered an attack of appendicitis, but was afraid to be operated on in the Adventist hospital for fear the doctor would plant some seeds of adventism in the incision.

"It turned out that during this time the Catholic doctor was doing all in his power to effect a natural cure. He had not practiced his surgery for several years; so was afraid to attempt the operation himself; at the same time he had no desire to recommend the Adventist doctor. But when no improvement was seen, he finally advised the priest to go to the hospital. Here he was kindly received, and was offered the regular missionaries' discount for the operation, which greatly surprised him. Still he was afraid to undergo the operation at the hands of a Protestant, and so delayed going back as long as he dared.

"Finally he came, accompanied by his doctor, who stood by and watched while Doctor Floren performed the operation. This marked the end of the defamation of the hospital from this source, for the priest regained his health and

left with an entirely different attitude toward the work we are doing.

"After the operation, another note appeared in the paper stating that the priest had been operated on, and that the Adventists had removed the appendix from Catholicism."

A NUMBER of Peruvian and Bolivian young women are taking the nurses' course at Chulumani to prepare themselves for a larger place of service in medical and health lines in these needy fields. Let us remember at the throne of grace these faithful, hard-working medical evangelists who are holding the front lines in the mountain and highland areas of the Inca Union Mission.



Is Immunization Necessary?

By D. LOIS BURNETT, R. N.

THE dramatic story of the development of vaccination and its blessing to humanity is quite generally known. Through a consistent program of health education, the confidence of the public in this procedure is becoming better established. The wide acceptance and use of immunization has reduced the incidence of infectious and contagious diseases so markedly that they appear more and more infrequently each year. This accomplishment in the reduction of the incidence of the disease has caused some of the present generation to question the necessity of continuing and extending the immunization program.

Why is a widespread program of immunization necessary for the health of the public? The answer in part is that each year science brings forth inventions which make possible more rapid and better transportation facilities. Although modern sanitation has done much to check the spread of sickness, diseases which are not controlled can be spread to larger numbers more rapidly than in the eighteenth century when Jenner did the first work on producing immunity in man.

Dr. William A. Howard, instructor of Pediatrics, Georgetown University, Washington, D. C., classifies immunization practices in three groups, as follows:

1. The "must be done" group.
 - a. Smallpox.
 - b. Diphtheria.
 2. The "may be done" group.
 - a. Whooping cough.
 - b. Typhoid fever.
 3. The "no" group.
 - a. Scarlet fever.
1. The "Must Be Done" Group—Smallpox

Vaccination against smallpox is considered one of the triumphs of modern medicine. It is the only known method of control for this

disease, and a systematic application of this procedure would soon eliminate it from the list of human diseases. A program of routine vaccination requires persistence and continued vigilance in the execution of the plan, as sporadic cases will always appear among non-immunized persons.

Smallpox is readily transmitted. Individuals may be infected from secretions from the nose and the throat of persons who have the disease, and from particles which are thrown off by the skin.² Consequently, it is not necessary to come in contact with a person who has the disease in order to acquire it. These facts indicate why it is necessary to use the strictest precautions in isolating the patient, and disinfecting everything which comes in contact with the sickroom.

The incubation period of smallpox is eight to sixteen days. In some cases a person who has been exposed to smallpox can still be protected from the disease by immediate vaccination, but in all likelihood, vaccination at so late a date may serve only to abate the severity of the disease. The time necessary to acquire immunity is dependent on how rapid the individual reaction may be. Consequently, it is not wise to wait until exposed to the disease to be vaccinated.

Some communities have been successful in their attempt to reduce the incidence of smallpox by compulsory vaccination. Records show that during the period 1919 to 1928: ten States had compulsory vaccination, with an incidence of 6.6 cases per 100,000 population; twenty-nine States had no vaccination laws, with an incidence of 66.7 cases per 100,000 population; four States had laws prohibiting compulsory vaccination, with an incidence of 115.2 cases per 100,000 population.

Through the combined efforts of public-health workers and others interested in health, much is being accomplished in eradicating the disease. This is shown in the tabulations² of reported cases in 47 States which give the following information concerning smallpox:

| | 1931 | 1939 |
|--------------------------------------|-------|--------|
| Cases reported per 1,000 inhabitants | 0.244 | 0.076 |
| Deaths per 1,000 inhabitants | 0.001 | 0.0002 |

For the complete protection of the community against smallpox, all should avail themselves of the protection afforded through vaccination. There are still many who are nonimmunized, however. The committee on the costs of medical care and the United States Public Health Service conducted a study of illness in families in 130 localities in 18 States during 1928-1931. They pointed out:

"Considering the whole group, about 70 per cent gave a history of vaccination or case (an attack) at some time; 65 per cent gave a history of vaccination, and 5 per cent gave a history of an attack. Only

10 to 20 per cent of the children had been vaccinated before the age of school entrance: most of the vaccinations were done between 5 and 10 years of age, and 85 to 90 per cent of adults had not been vaccinated within 7 years.⁷⁵

Great care is given to the preparation of vaccine used to produce immunization. It is prepared by passing the virus (the contagious matter of the disease) through healthy animals, which are certified to be free from disease and are maintained on a controlled diet and in a hygienic situation. The material is removed from the animals under sterile conditions, and is mixed with four times its weight of glycerin and water (glycerin, 50 per cent, water, 49 per cent, carbolic acid, 1 per cent).⁴

After being passed through a fine sieve, this material is cultured to determine that it is free from all foreign organisms. Experimental vaccinations then occur under controlled conditions. These must show certain typical reactions in 100 per cent of the cases. After the vaccine has been released for professional use, it is tested every two weeks under controlled conditions during the period for which it is guaranteed. If the reaction is not typical, the entire supply is recalled at once.

"No dressing whatever should be applied to the vaccination place. It is a cause of sore arms. If some moisture is produced after a few days, a piece of sterile gauze may be pinned to the inside of the sleeve, but nothing should be attached to the arm."⁷⁶

A. M. Stimson, medical director, United States Public Health Service,⁶ says, "It must be clearly recognized that a single vaccination in infancy does not guarantee full protection for life. In fact, statistics indicate that in about half of such persons, protection has become entirely lost at the age of twenty-one. Proper vaccination, therefore, means repeated vaccination, in infancy, on entering school, and at intervals during later life."

There is no such thing as a negative vaccination. A "negative" vaccination means that poor technique has been used or the serum was old. "When a person who is still immune is revaccinated, there will be no regular 'take'—only a small red spot which soon fades out, the 'immune reaction.' If the person is not still immune, a regular or modified 'take' will occur."⁷⁷

If good technique is used, complications resulting from vaccination are now comparatively rare. Suppuration is usually due to uncleanliness on the part of the operator during or after treatment. No dressing should be applied to the site of vaccination.

"A proper vaccination is defined as one in which the insertion is not over one-eighth inch in its greatest diameter, made by some method which does not remove or destroy the epidermis. Such insertions treated openly, i. e., without the use of shields or dressing strapped to the site, have never, in so far as we are aware, been followed by postvaccination tetanus. It seems probable that the adoption of these simple procedures of technique on the part of vaccinators, coupled with a proper warning to the vac-

inated individual, or his parents or guardian, concerning the *dangers of home-applied shields and dressings*, would eliminate tetanus as a complication of vaccination."⁷⁸

In view of these facts, it would seem that the entire public would be eager to secure protection against smallpox. However, Doctors Ellis and Boynton, following an extensive study of vaccination, state:

"It cannot be denied that an attitude of resistance to vaccination against smallpox embraces a considerable portion of the population. This attitude does not appear to obtain to the same extent in regard to active immunization against diphtheria. In addition, organized effort, widespread in occurrence, is continually attempting to marshal active resistance against all immunization procedures. This appears to be more successful in arousing sentiment against smallpox vaccination than is the case with other immunizations."⁷⁹

These observations should serve as a challenge to all who are interested in health to inform others of the safety of the procedure of vaccination, and to encourage them to avail themselves of its protection for the safeguarding of their own health as well as the health of other members of their family and those of the community.

—To be continued.

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WORKERS—gospel medical missionaries—are needed now. We cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. Let little companies go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities,—not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease.—*Special Testimonies, Series B, No. 8, p. 30.*

SOME RELATIONS BETWEEN MIND AND BODY

By HAROLD SHRYOCK, M. D., *Assistant Professor of Anatomy, C. M. E., Loma Linda*

IT is common knowledge that distressing mental attitudes have an unfavorable effect upon the functioning of the various organs of the body, so that the individual who is harboring feelings of intense anxiety, for example, is the victim of functional alterations in the circulatory and digestive systems. Inasmuch as the mind is the capital of the body and all organs of the body are under definite control of the nervous system, it is not surprising that mental states are quickly reflected in an altered physiology of the organs. Sometimes we fail to realize, however, that persistent unfavorable mental states may initiate serious and even permanent manifestations of disease. Note the following counsel:

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death."—*Ministry of Healing*, p. 241.

In order to understand this intimate relationship which exists between mind and body, it is well to consider the plan of organization of the nervous system. The nervous system is divided into two great divisions. The first of these makes the individual aware of his environment, and enables him to respond appropriately to the environment. This may be spoken of as the somatic division of the nervous system. It is dominated by the conscious, cortical centers of the brain, and may therefore be spoken of as the voluntary nervous system.

The second large division of the nervous system is called the visceral, or autonomic, nervous system. It controls the function of the various organs, glands, and blood vessels throughout the body. It is dominated by the lower brain centers of the diencephalon, and functions, therefore, automatically on an unconscious (involuntary) level.

Although these two divisions of the nervous system comprise two separate systems of nerves (the first receiving impulses from the sense organs and sending impulses to the somatic muscles of the body, and the second sending impulses to the organs, glands, and blood vessels), they are not independent of each other, for within the substance of the brain there are many nerve fibers which connect the dominant center of the somatic division with the dominant center of the visceral system, and vice versa. This means that the functions of the various organs are automatically altered to correspond with the immediate mental state,

even though the individual is neither consciously aware of the functioning of his organs nor able volitionally to modify them.

The visceral division of the nervous system sends two sets of nerve fibers to each organ of the body. One set is capable of increasing the function of the organ, whereas the other set is designed to inhibit such function. In the average state of normal health a delicate balance exists between these two sets of visceral nerves, but in case of stressing circumstances this balance is quickly altered so as to modify the function of the organs. For instance, if the individual is suddenly frightened, the balance of the two sets of visceral nerves is immediately altered in such a way as to increase the rate of the heart, elevate the blood pressure, and inhibit the activity of the digestive organs. This state of imbalance in the visceral division of the nervous system will last as long as the state of fright persists. States of anger and of anxiety produce similar effects. This is the physiological basis for the advice that mealtime should be a pleasant occasion, for "a merry heart doeth good like a medicine." It is conversely true that a state of anxiety or perplexity (as when there is quarreling at mealtime) will inhibit or arrest the digestion of food. Persistent states of anxiety can easily lay the foundation for chronic indigestion and other maladies, as permanent high blood pressure.

Still another form of imbalance of the visceral nervous system produces an increased activity of the digestive organs. This type of imbalance is the natural response to long-continued mental effort, as in the case of the diligent student or the ardent businessman who may be so unwise as to forgo physical exercise. This type of imbalance, if persistent, may easily initiate such disease as stomach ulcer, which truly enough may be removed by the surgeon, but which is prone to recur unless the individual modifies his way of life.

Now that we have briefly considered the mechanisms by which unfavorable mental states may lay the foundations for disease, it is proper that we as advocates of the principles of health reform should turn our attention to the means of preventing the establishment of these vicious cycles. It is worthy of emphasis that a guilty conscience, along with other causes of anxiety, is a potent cause of visceral imbalance. As medical missionaries and ministers of the gospel, we are in a position to assist those over whom we have an influence in the development of that spiritual insight that will enable them to place their full trust in God

and thus obviate the necessity of living in a constant state of anxiety. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7.

For those individuals who are in danger of visceral imbalance because of intemperate habits of study, there can be no better advice than that found in "Ministry of Healing:" "Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers."—*Page 238.*

Inasmuch as such an intimate relationship exists between mind and body that undesirable mental attitudes may readily produce disease, let each strive to perfect in himself and in those who come under his influence a balanced development of body, mind, and soul.

CURRENT SCIENTIFIC NOTATIONS

¶ DR. M. A. JOSLYN, of the University of California Agricultural Experiment Station, reported that brown, discolored fruit is not only unpleasant to look at

and frequently flat and flavorless to taste, but it also cheats you of the vitamins for which you pay. Doctor Joslyn has made a particular study of the kind of discoloration known as browning. This is a result of an oxidation reaction, in which vitamin C is destroyed, along with the pigments that give the fruit its attractive coloration. In dried fruits, treatment with sulphur dioxide, long a standard practice for maintaining light color, was also found to check the lowering of the vitamin content.—*Digest of Treatment, December, 1940, p. 416.*

¶ NO SODA should be used in cooking, as this destroys the vitamins.—*American Journal of Nursing, July, 1941, p. 774.*

¶ HIGH food value in relation to cost, plus inherent good flavor, suggests excellent reasons for eating potatoes frequently. . . . Indications are that the potato offers much of vitamin C, even after storage and no matter how cooked. . . . To keep the greatest amount of the vitamin, cook the potatoes in their jackets. Such cooking will also save the most vitamin B₁, another important food value of the vegetable. . . . Many of the minerals of potatoes, mostly phosphorus and iron, are near the skin; so make the parings thin, or better still, serve them with the skins.—*Hygeia, April, 1941, pp. 311, 319.*

The Ministry, August, 1941

¶ PRUNES FOR EVERYONE.—Prunes are good sources of iron and vitamins A, B, and G. Their sugar content provides quick energy, and their laxative qualities help to prevent constipation. They may be served to all members of the family. Even the very young baby may get his share as prune juice or prune pulp; school children may like to eat them "raw" (but they should be soaked first); adults may prefer them in salads, in puddings, or as sauce. The medium-sized prunes—sold as "50-60's"—give the best return in food value. Smaller ones—"90-100's"—may cost less per pound, but have a larger percentage of seeds.—*Public Health Nursing, April, 1941, p. 211.*

A Few Facts About Vitamin B-1

¶ VITAMIN B₁ is probably the vitamin which is most likely to be low in the American diet. Good amounts of vitamin B₁ can be obtained from the following foods: whole-wheat products, oatmeal, brown rice, eggs, potatoes, beans, peas, and peanuts. Whole-wheat products and rolled oatmeal rank first as the most important sources of vitamin B₁ in the human diet. Dried beans, peas, peanuts, and nuts are the next best plant sources of this vitamin. Vitamin B₁ is readily soluble in water. It is advisable to cook vegetables in a small amount of water, and utilize the cooking water in some way. The use of soda in cooking should be discouraged, because the alkalinity which it produces destroys vitamin B₁.—*Hygeia, January, 1941, p. 44.*

¶ AN IMPROVED milling process, known as the Earle flotation, makes possible the inclusion of more nutrients of wheat. "By this method, the wheat is violently agitated for a few minutes, when a flotation reagent or frother is added, which releases the fibrous outer coating, or husks. These rise to the top and are skimmed off, leaving the peeled wheat to be dried and ground into a fine golden-colored flour. Chemical analysis shows that there is almost no loss of any of the nutrients—protein, minerals, or vitamins."—*American Journal of Nursing, July, 1941, p. 773.*



Physicians' Use of Literature

By R. E. CRAWFORD, Georgia-Cumberland Conference

IN very definite ways the physicians who live in the Georgia-Cumberland Conference are medical missionaries. The radius of their influence extends far beyond those individuals whom they personally contact. This is accomplished through the distribution of literature. A report of this work will undoubtedly be of interest.

Dr. L. E. Coolidge, superintendent of the Takoma Hospital and Sanitarium, Greenville, Tennessee, and his staff, send five thousand copies of *Life and Health* each month to the leading families of eastern Tennessee. This has been done yearly for some time. Naturally, the health principles set forth in the journal have brought great blessings to the area.

Dr. V. F. Shull, superintendent of the Park View Hospital in Chattanooga, Tennessee, sends three hundred copies of *Life and Health* to the businessmen of the city, and Dr. J. F. Schneider, superintendent of the Georgia Sanitarium in Atlanta, Georgia, sends out five hundred copies each month. The Atlanta Health Home, managed by Elder A. C. Hughes, also uses three hundred copies.

Aside from health literature, the medical men are large users of evangelistic literature. One doctor uses five hundred *Watchman* each month. Others use large quantities of the *Signs of the Times*. All have participated heartily in the program of the Bible Study League. The Takoma Hospital and Sanitarium has taken as a project the covering of the eighteen counties in Tennessee, east of Knoxville. Eleven have already been covered. This means literature in every home. All the other medical centers have covered at least one county.

This blending of medical and evangelistic literature is bound to produce some fruitful results before the day of final reckoning. Certainly such efforts will hasten the glorious dawn.



Demonstration Health Talk

By JOYCE DILLON, Senior Nurse,
St. Helena School of Nursing

SUBJECT: "Good Posture."

INTRODUCTION: My name is Posture. My name means the way you look when you sit or stand. I determine what people think of you. If you help me, I can be proud of my name. If you want me for your friend, always keep me straight, and as tall as possible. This is a warning. As soon as you crumple me up, I become your enemy, and I will make your life miserable.

BODY OF LESSON.

I. Good posture. (Demonstrate and outline on blackboard. See *Figure 1*.)

- I. Standing orders.
 - a. Head up.
 - b. Chin in.
 - c. Chest out.
 - d. Shoulders back.
 - e. Arms relaxed.
 - f. Abdomen in.
 - g. Feet straight ahead.

(Demonstrate and outline on blackboard slumped posture. See *Figure 2*. Demonstrate overcorrected posture and good posture.)

2. Sitting orders.
 - a. Head up.
 - b. Chest out.
 - c. Abdomen in.
 - d. Hips against the back of the seat.
 - e. Feet flat on the floor.
 - f. If you bend, bend from your hips.
3. Orders when lying down.
 - a. A firm, straight bed.
 - b. A small pillow if one is used.
 - c. Stretch as long as possible.
 - d. Do not sleep curled up.

II. Visualizing your posture. (See *Figure 3*.)

1. Good posture means holding your body in a balanced position. The easiest way to attain it is to visualize your body in straight line (side view) from the tip of your skull through the middle of your ear, neck, shoulder, hip, knee, and instep.
2. Testing your posture.
 - a. Stand with back to wall, head, heels, shoulders, and calves of legs touching it, hands by sides.
 - b. Flatten bottom of back by pressing buttocks down against the wall.
 - c. There should not be more space at back of waist than about the thickness of your hand.

III. Reasons for poor posture.

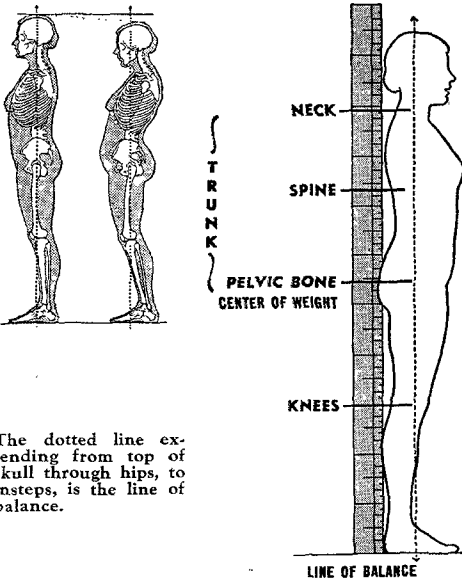
1. Malnutrition and excessive fatigue.
2. Carelessness.
3. Holding one position for a long period of time.
4. Wrong mental attitude.
5. Poorly fitted clothing.
6. Poor eyesight.
7. Foot-arch troubles.

IV. Effects of poor posture.

1. Upper respiratory tract.
 - a. Results in cramping lungs, causing shallow breathing and insufficient elimination of waste products from lungs.
 - b. Lowers resistance to infections—predisposes to colds and their complications.
2. Gastrointestinal tract.
 - a. Obstructs free circulation, impairing digestion, inhibits elimination of wastes.
 - b. Allows for malposition.
3. Musculature.
 - a. May produce muscle strain or weakness with local ill effects, poor physique, faulty balance, and increased tendency to fatigue.

V. Corrective exercises.

1. To obtain the correct standing posture—



The dotted line extending from top of skull through hips, to insteps, is the line of balance.

- a. Stand with heels four inches from the wall, with hips, shoulders, and head touching the wall.
- b. Flatten the lower part of the back by pulling in the abdomen, until the hand, placed in the hollow of the back, is snug.
- c. Holding this position, walk away with the body weight on the balls of the feet—as if the head were suspended by a string from the ceiling. (Demonstrate.)
2. Sit straight. Place hands on hips. Bend forward, keeping spine straight, to two counts. (Demonstrate.)
3. To correct spinal curvatures—
 - a. Stand tall, holding the back straight. Rise on toes with the arms extended forward and up.
 - b. Stretch the arms and the body. (Demonstrate.)
4. To correct round shoulders—
 - a. Clasp hands behind back at waist-line.
 - b. Roll shoulders back and down.
 - c. Relax.
 - d. Repeat. (Demonstrate.)

ODE TO POSTURE

Good posture is an asset
Which very few possess;
Sad to relate, the favored ones
Seem to be growing less.

We see the folk around us
All slumped down in a heap,
And the way the people navigate
Is enough to make you weep.

Some elevate their shoulders,
Some hollow in their backs,

Some stiffen up their muscles,
And some just plain relax.

The one who walks with grace and poise
Is a spectacle so rare,
That even down on gay Broadway
The people turn and stare.

If you would cut a figure
In business, sport, or school,
Just mind the posture precepts.
Obey the posture rule.

Don't thrust your head out turtlewise;
Don't hunch your shoulders so;
Don't sag, and drag yourself around;
No style to that, you know.

Get uplift in your bearing,
And strength and spring and vim.
No matter what your worries,
To slouch won't alter them.

Just square your shoulders to the world;
You're not the sort to quit.
"It isn't the load that breaks us down,
It's the way we carry it."

—L. C. Drew.

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Ten Commandments of Good Posture

1. Stand tall.
2. Sit tall.
3. Walk tall and "chesty"—with weight transmitted to balls of feet.
4. Draw in abdomen, pulling it backward and upward.
5. Keep shoulders high and square.
6. Pull chin down toward collar button.
7. Flatten hollow of back by rolling pelvis downward and backward.
8. Separate shoulders from hips as far as possible.
9. Lie tall and flat.
10. Think tall.—*Philip Lewin, M. D.*



THOSE who teach the principles of health reform should be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life.—"Testimonies," Vol. VII, p. 136.

Is All Milk Safe?

THE pasteurization of milk is recognized now by all groups of health workers as essential to community health. In many localities it is a legal requirement. The process of pasteurization consists of heating the entire quantity of milk to a temperature of 143° to 145° Fahrenheit, holding the temperature to this point for thirty minutes, and then rapidly cooling it to below 50° Fahrenheit. In order to maintain a low bacterial count in milk, it is important to maintain it at a low temperature from the time it is drawn until the time it is consumed.

Pasteurization is not intended to take the place of rigid sanitary control in the handling of milk; it is merely an adjunct to cleanliness. Cleanliness in obtaining the milk, and careful handling of it, will do much toward making the milk more safe and desirable for human consumption. Nevertheless all raw milk is potentially dangerous, as cows may become diseased and their milk may be used for some time before the disease is recognized. Pasteurization, therefore, provides an important additional safeguard.

Safeguards Provided by Pasteurization

Pasteurization, if properly done, will destroy all disease-producing germs which may be present in the milk. It does not sterilize the milk, or destroy all the microorganisms in the milk, but it does get rid of the dangerous varieties. Bovine tuberculosis, undulant fever, scarlet fever, summer diarrhea, typhoid fever, dysentery, diphtheria, septic sore throat, and occasionally poliomyelitis, are diseases which have been most prominently associated with consumption of impure milk. Full protection from milk-borne diseases can be secured only when all milk is obtained from healthy cows, in a clean manner, properly cared for before consumption, and pasteurized as a final safeguard.

Certified milk which is not pasteurized may also be a potential source of infection. It is doubtful whether the strict regulations which are supposed to govern the production of certified milk are always adhered to in practice.¹

The food constituents of milk are not changed by pasteurization, vitamin C excepted. The loss of this vitamin may be supplied by adding orange juice or tomato juice to the diet of infants, and for the adult, from a wider choice of foods.

A study was made of two groups of children. One group was fed pasteurized milk, and the other group was fed raw milk.² No difference in the growth-producing qualities in the two types of milk could be observed. However, it was noted that children reared on heated milk had less diphtheria, scarlet fever, and tuberculosis. Pasteurization of milk protects human beings from all infections which may be milk borne.

The consumption of raw milk is one of the avenues by which man may ingest the *Brucella* organism which produces undulant fever. The organism is present in the milk and meat from infected cattle. The principal source of human infection, however, is the milk of infected cows. Present-day public-health facilities provide for frequent and careful inspection of dairy herds in an endeavor to eradicate this disease. Although much has been accomplished in this respect, it is still considered essential to pasteurize the milk in order to destroy organisms which may be present in the milk of unsuspected cattle. Undulant fever is important economically in the nation's health program, as it may be protracted over a long period of time, and usually incapacitates the patient during the acute phases of recurring attacks.

Tuberculosis, next to pneumonia, causes more deaths than any other specific infectious disease, and since it often leads to prolonged disability, it is a very important disease from the economic standpoint. The bovine type of bacillus tuberculosis is usually transmitted in the milk from tuberculous cattle. Children are particularly susceptible to infection from this form of the organism, while adults are rarely infected by it. About 10 per cent of all cases of tuberculosis in children under five years of age are due to bovine tubercle bacilli. The extensive practice of the pasteurization of milk has greatly reduced infection from the bovine form of the tubercle bacillus. The bovine type is usually associated with tuberculosis of the glands and bones in children. Pulmonary tuberculosis is usually caused by the human type of the bacillus.

Septic sore throat is a severe type of sore throat. It may be contracted through droplet infection, personal contact, or through raw milk. The milker who carries septic sore-throat germs may contaminate the milk directly, or may infect the udder of the cow through his unwashed hands. An abscess may form in the cow's udder and contaminate all milk produced for a given period of time. This milk may produce septic sore throat in all who consume it in the raw form.

"While it is possible to have milk so carefully handled that typhoid fever, dysentery, and other intestinal infections may be prevented, we insist that it is hardly possible to be sure that milk may not contain the germs of undulant fever and septic sore throat, and for this reason all milk should be pasteurized if it is to be drunk in an uncooked form."³

D. L. B.

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THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

IMPORTANCE OF GREEK TO THE MINISTER

By J. N. ANDERSON, *Professor of
Biblical Languages, Union College*

AT the very outset, it should be clearly recognized that a knowledge of the Greek New Testament is not an absolute necessity to any minister either within our ranks or outside our denomination. Without a question, a gifted, consecrated man may achieve high success without a knowledge of either Hebrew or Greek. This fact has been demonstrated among us, and in other denominations. The essential point in this discussion is that a working knowledge of the Greek language is an asset of high value to anyone who ministers the Word of life. I am persuaded that this statement goes without saying among practically all clear-thinking people.

It is on these grounds that New Testament Greek is a required subject in all our senior colleges for men looking to the ministry, and this was formerly the attitude of all leading denominations, not excepting the Roman Catholic Church. In more recent years, however, this rule has not been maintained, and there are now schools of divinity of the very first rank that do not require their ministerial students to study either Greek or Hebrew. Not long ago, the highly classical school, Oxford, put Greek on an elective basis for the B.A. degree.

In the matter of this side-stepping of New Testament Greek, it is felt by some that the average ministerial student gets such a scant knowledge in a two-year course in Greek that it just does not pay to spend time and effort in the study of Greek. Others feel that in our day subjects more closely related to the religious life of the world should be substituted for Greek. Still others feel that there are some who get a smattering of Greek, and then by ill-advised display of their little Greek knowledge, create a bad odor among all who know them.

The main argument, however, against the study of New Testament Greek is that an abundance of "helps" are now accessible. These helps include superior translations, especially in the English language, of both the Old and New Testaments; multiplied scholarly commentaries; works on geographical and archeological findings of almost every description (papyri, inscriptions) bearing on the Bible, which have come to the surface in recent years; and histories of peoples contemporary with the

growth of the Bible. With all such heretofore almost unknown "helps," why, then, is it important for a young man looking to the ministry to study the original language of the New Testament? Is it not true, that with all these side lights, the real value of direct study of New Testament Greek is made all the more obvious?

Within the last quarter century the Greek New Testament has really had a new birth, not so different from its rebirth in the days of the Reformation. Because of this new birth, there have been created new commentaries, new grammars, new lexicons, new works such as, "Light From the Ancient East," by Deissman, the revised "Greek Lexicon," by Liddell and Scott, "Vocabulary of the New Testament Based on the Papyri," by Moulton and Milligan, and other illuminating works. In view of these facts, is it not clear that so far from making a knowledge of the New Testament in Greek superfluous, its study is all-important for giving insight into that greatest of all written documents?

NOT so long ago, some of the religious magazines which relate to missionary activities told how a considerable group of Japanese leaders, scholars, and men of influence had set their heads to make a careful study of the Bible on the basis of the Hebrew and the Greek. Knowing that the Christian faith is bidding for the mind and the loyalty of the world, they concluded that in order to really know the Christian Bible, and the religion based on that Book, it would be only reasonable to go straight to the original documents themselves—not translations, but the very languages in which those documents were written. They would then have the original data, and so come to know the final word as to the real meaning of the Christian Bible. We must admit that was valid reasoning. The final appeal must be directly to the original. In some form and to some degree this is the basis on which the Christian religion is weighed in these great ethnic religions. And our demand to be heard by the world is no exception.

And on still another count, we must never forget that we are living in an age of thorough and critical investigation in every field of study and thought. Of all earth's documents, the Old and New Testaments are today being

subjected to perhaps the severest test in this line of investigation. The Holy Land, and lands adjacent to the Holy Land, are being literally scoured for every scrap of evidence which relates to the authenticating facts of this unique and unparalleled book we call the Bible. Scholars of the highest rank are giving themselves to a relentless search for all the data available. And it is most remarkable how so much light and information come to the surface almost daily. Consider the cartloads of undeciphered papyri in Europe still awaiting examination, and do not forget the 29,000 clay tablets lent by the Persian government some few years ago to the University of Chicago, awaiting decipherment in the museum of that institution.

As to the supreme value of all such ancient writings, we have only to remember that in this hour of fire and sword, with all their destruction, these documents, together with the priceless early Bible manuscripts and archives of state, lie buried deep in the bosom of the earth, hidden from the ravages of war that have already swept over Europe. How thankful we are that precious documents like the Vaticanus, Siniaticus, Alexandrinus, and others lie securely locked in the very heart of the earth!

But this fact takes on a deeper and more direct meaning to all of us when we reflect on the fact that chief among these buried documents is our Greek New Testament in its earliest form, and all study of the Greek New Testament has to do with these miraculously preserved documents. It is not contended here that the Christian faith depends on these documents. Christianity is too deeply fixed in the life of Western civilization to lose out, even if the original writings should be lost. But even though Christianity stands erect in its own right, these unique documents yet serve a great purpose in the outward and onward sweep of the Christian gospel. What would we do in our work without these inspiring writings?

PASSING on from all these general facts about the Greek New Testament, what, then, are the real advantages to a minister who gives himself to a study of the Greek New Testament?

1. First, in point of authority the Greek New Testament stands as the original and authoritative basis of our Christian religion in general and our denominational faith in particular. In the last analysis, every Christian truth we believe and contend for is grounded here. Even the Old Testament is fully authenticated by the New. For the One who said, "I am not come to destroy, but to fulfill," also said, "Ye have heard that it was said to [margin] them of old time, Thou shalt not kill; . . . but I say unto you." In the plan and wisdom of God, the marvelous revelation of the Old Testament must needs pass through, as it were, the infinite

and divinely inspired mind of our Lord, and that of the apostle Paul with the others, in order to give to us a clear-cut understanding of the real message of the thirty-nine books of the Old Testament. So we read the Hebrew Bible in the light of the Greek New Testament.

2. In the second place, an intelligent insight into the Greek New Testament affords a minister a measure of poise and assurance that he gets in no other way. And not only that, but he, by the same token, wins in a fuller measure, the confidence of those who listen to him. (All things being equal, I do not believe this statement can be successfully gainsaid.) He cannot forget that in the entire sweep of Christian history, all the great issues of Christianity have had their settlement here; and of course the same is true of our own denomination. The Reformation of the sixteenth century is a conspicuous demonstration of this fact.

3. In the third place, as our ministers increasingly come to live with their Greek New Testament, our work by that very fact will come to be rated higher among ourselves, and by those not of our faith. It cannot be otherwise, assuming that the spirituality of our ministry is commensurate with a deeper insight into the real message of the New Testament. And, necessarily, a ministry raised to a higher plane lifts the people onto a higher plane, for "like priest, like people." And the achievement of this end we must count of supreme value.

4. Further, it is my judgment that instead of a reading of the Scriptures tending to become merely routine, with little freshness or no deeper insight into the life of the Bible, we can by this appeal to the original writings, find our way to the springs of greater truth. This is surely one experience that should characterize us as bearers of the light we have for the world.

It would seem to me that we must believe something like this regarding the origin of our Gospels: Following the resurrection and ascension of our Lord, there came to be what we call the *oral* gospel; that is, stories, accounts, narratives, and recollections, about the Lord Jesus. This state of things continued for two or three decades. The facts of Jesus' life, His doings, His teachings, and in particular His death and resurrection—these things must have, figuratively speaking, filled the very air. These great things that clustered about the life of Jesus must have been on the tongues and in the hearts of those early believers. How much was in early circulation we do not know.

Luke's preface leads us to the conclusion that there must have been many supplemental narrations and accounts of Jesus. And that same preface gives us to understand that he felt that something should be done to set forth in an orderly way the important facts regarding the life, teachings, death, and resurrection of Jesus. It is not difficult to conceive that

because so many things were said concerning Jesus, it became necessary to have the outstanding facts about His life written down so that it could be known what Jesus really did say and do. Without doubt this is the explanation of the origin of the four Gospels as we now have them. Thus the picture of our Lord's earthly life was drawn for that age and all ages, not in the Aramaic, but in the Greek. That great divine personality was portrayed for all time in the writings of the four Gospels. Why? To safeguard the essential facts of that divine personality.

Along with these Gospels there grew up, as we all know so well, the remaining parts of the New Testament, explanatory and supplementary to the four Gospels. These writings we call the New Testament. They constitute the Magna Charta of the Christian religion. And here it is that we must intelligently take our bearings as we seek to preach the faith.

It must be clear to all thoughtful persons that the minister of the gospel is a specialist. He reads his New Testament and expounds it in the light of special understanding and insight. In this respect he is not unlike the lawyer, the doctor, the engineer. What would the lawyer be if he had not read his Blackstone? The law is a definite part of his mental furnishings. The physician must know his chemistry, his physiology, his materia medica, his technique in surgery. What could he do, shorn of these qualifications? So the minister of the Word, in order to be what he pretends he is, must be a specialist in the understanding of the Bible, and the New Testament in particular.

BOOK REVIEWS

*The Universe and God,** by R. E. D. Clarke, Hodder and Stoughton, London (Musson, Toronto), 1939. 252 pages. \$3.

The significant reorientation of scientific thought along theistic lines is the fascinating theme of this new book, which might almost be described as a new "Paley." Each branch of scientific research is taken in turn, and the evidence against chance and for deliberate design is convincingly marshaled. Paley gathered most of his evidences from biology, stating that he regarded astronomy as the least evidential part of his thesis. But Clarke shows from subsequent astronomical research that there is as much evidence of design in the heavens as upon earth.

"This short account of the physics of the world," says the author, "cannot fail to impress the modern reader with the extraordinary series of coincidences which it involves. In every direction it seems as though nature has

been deliberately planned so that life may flourish on the earth." A study of the physics and chemistry of life similarly gives further evidences of design quite unnoticed in Paley's day. "Thus," says Clarke, in one of the concluding chapters, "the evidence for some power at the back of nature—of which it is hard to conceive except in terms of a mind capable of making plans—is growing apace, and is today far more impressive than it was in Paley's time." And in consequence, after devious wanderings in atheistical speculation, science is at last coming back again to God.

The story of the flood and the subsequent repopulation of the earth has for decades been one of the most popular targets of ridicule for the destructive critics of the Bible. But recent research in various branches of science has resulted in a considerable diminution of the blatancy of critical allegations. Ethnological studies are today tending more and more to confirm the spreading out of the races of mankind from a focus in the Caucasus region of Asia, where the Bible story declares the ark finally came to rest.

W. L. EMMERSON. [Editor,
British Present Truth.]

Fundamental Principles on Fiction

By the late MRS. ALMA E. MCKIBBIN

FIRST, truth comes by revelation.

All acts of men that are in harmony with truth are right, and all that are not in harmony with truth are wrong. All that is written that is in harmony with truth is helpful and beneficial, regardless of the literary form.

Truth may be expressed in prose or in poetry. It may be in the form of didactic verse, prose, story, drama, allegory, or any other form of literature. The same is true of error. It may be expressed in any literary form. Some pages of history are false and give wrong impressions. And there is many a page of theological lore that is as false as a false can be.

A loose definition of fiction much used by our people is, "that which is not true"—meaning that which has not actually occurred. The definition would be a good one if by "that which is not true," was meant that which is not in harmony with truth—that which does not teach true principles of life and conduct.

Fiction is often narrowed down to mean the novel. True, fiction in its narrowest sense, meaning the novel, has been almost invariably used as a vehicle for error. But I can conceive of a novel that might be written which embodied only divine principles of truth. I do not know that such a novel ever was written. My only point is that the literary form does not necessarily make a production untrue to

* Elective, 1941 Reading Course.

truth, and therefore detrimental to the moral nature.

The question by which every literary production is to be tested irrespective of its form is, What does it teach? Place it beside the revelation of truth—the word of God. Does it teach the same principles as does the Bible? If it does, it is good, helpful, beneficial. If it teaches principles or leaves impressions contrary to the Bible, it is dangerous, damnable, and must be let alone if we value our soul's welfare.

In regard to whether the events narrated actually occurred, this should never decide the question of whether a story is good or bad. Most things that have actually occurred in this old world have been and are bad. And some things wholly imaginative have been very good, so good indeed that they have been the means of grace to many. "Pilgrim's Progress," for example, is wholly imaginary, yet full of truth, and it seems to me that it is really inspired.

So then to sum it all up, all truth is of God given by revelation. Every word written or spoken by man in whatever literary form he may be moved to express himself, if it be truth, is helpful and beneficial. Every word written or spoken by man in whatever literary form he may express himself, if it is not truth, is dangerous and must be shunned. And finally, a story is neither good nor bad simply because it is a story, but because of what it teaches.—*From a letter, December 31, 1928.*

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Song Leader and Altar Calls

By LESLIE R. MANSSELL, *Singing Evangelist,*
Wilmington, Delaware

NO phase of the evangelistic service can be of more importance, or weighted with more responsibility, than the appeal or altar call for decisions made by the evangelist. The sermon having been preached, the minds of the listeners are focused upon the question of the hour, and now the evangelist is appealing to men and women to put into action the spoken word. The Holy Spirit is pleading with hearts to yield, and a battle is being waged in the hearts of convicted souls. It is here that the song leader must be alert and ready to act with an added appeal in song that will blend with the preached word, and melt the stubborn heart into immediate and lasting decisions for God.

Congregational singing is usually more effec-

tive at this time than special selections by soloist or group, as it gives everyone opportunity to join in the invitational hymn, and does not detract the attention of the audience from the speaker. Some evangelists suggest certain songs beforehand that they wish used for the altar call. The song leader then instructs his accompanist and the choir to be prepared to lead out without delay when the song is called for. But if the leader is free to choose the selections, he should be ably prepared with songs to fit the occasion.

The leader may sometimes be called upon without notice to lead out in an invitational song, and if he has followed the evangelist closely throughout the discourse, he is now ready to step up promptly and announce a number without delay or embarrassment. It is a wise plan for him to know his book thoroughly, so that he can announce the numbers readily, and possibly sing several stanzas without the aid of a book.

Several invitational songs may be needed during the course of the altar call. We have found the following combinations to be successful, found in "Gospel in Song:" "Just as I Am," followed by "Almost Persuaded," and closing with "I Surrender All." The progression of appeal in this trio of songs is good, and will fit into most calls.

Another group is: "Softly and Tenderly," followed by "Wholly Thine" and "Jesus I Come."

If calls are made frequently in the campaign, a varied choice of invitational hymns will be needed, such as: "Nearer, Still Nearer," followed by "Saviour, More Than Life to Me," and concluding with "I Am Coming to the Cross." Frequently the evangelist will make his appeal between stanzas of the song, and the song leader should be awake to the method, so that he will neither delay nor interrupt the speaker, nor leave vacant moments during the call.

After the call is concluded, the song leader steps quietly back, while the evangelist offers the consecration prayer and makes his closing announcements. If a choir is used, sing another invitational song after the benediction, while the audience is leaving. "There Is a Fountain," "Redeemed," or "Near the Cross" is always appropriate at the close.

This part of the evangelistic singing service cannot be emphasized too strongly, for herein lies the strength of the campaign of soul winning. Methods should be studied to produce lasting results.



☞ ONE person's indiscretion will completely overshadow a hundred righteous lives. One youth's recklessness will overtower dozens of wholesome, normal lives. Moral: Don't form your opinions of a whole group from the views or the life of only one in that group.

The Priceless Value of Song

By W. H. BERGHERM, *President,*
Colombia-Venezuela Conference

IN the Bible much is said about man's duty to sing. James says, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Paul exhorted the Colossians to be "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." And Isaiah tells us that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

Who can count the value of singing? Vasser, that great personal worker, while assisting in a series of meetings, was told of an indignant Irish woman who declared that the preacher had better not come to her house if he knew what was good for him. As it was Vasser's custom to visit every house in town, he immediately set off for her home and presented himself at the door. He was promptly ordered out. Turning to go, he sat down on the steps to pray and sing. Soon his clear, sweet voice rang out as he sang,

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

The door softly opened behind him, and the Irish woman, now subdued and weeping, invited him to come in. "Oh, those drops of grief," she said, "it was those drops of grief I could not resist."

A soldier lay dying on a great battlefield. A minister approached and knelt to give him the consolation of the gospel. But the dying man turned away. "Don't talk to me about religion," he said; "I don't want to hear it." The minister did not give up. He began to sing a beautiful old song. The soldier turned over and, summoning all his strength, whispered slowly, "Mother used to sing that song when I was a boy. Tell me how I, too, may become a Christian." The song accomplished what all things else had failed to do.

A singing church is a triumphant church; and likewise a triumphant church will be a singing church. Of Luther it was said that he stole the hearts of the people by his songs more than he did by his preaching. His songs were remembered and used long after his sermons were forgotten. Much of the success of the Wesleyan movement is attributed to Charles Wesley's songs.

A social worker once said, "If I can get my people singing, I can get them to do 'most anything.'" Singing arouses the soul to action, to do, and to dare. We are told that "the melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls."—"Testimonies," Vol. V, p. 493. There is indeed a close relationship between a sing-

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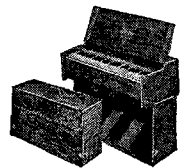


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ing church and a working church. This relationship has long been recognized. When Cromwell led his men into battle, he often led them forth singing gospel songs. While they sang, they marched; while they marched, they fought; and while they fought, they got the victory.

It is said that in the earlier part of the Civil War the Government proposed to economize in its military bands. Many bands were disorganized. Then the soldiers began falling back, and a cry went up from the battlefields that was heard all the way to Washington. "We have not enough music," they shouted. The Government changed its course, more bands were sent to the field, and fresh victories were won. They found that it did not pay to economize on music.

Who has more reason to sing than do Christians? They are assured that all things work out for good here, and are promised an eternity of bliss over there. Why should they not sing? Certainly a joyful Christianity will attract many more converts than will a sad or somber variety. Like Paul, Christians can be "sorrowful, yet always rejoicing; . . . poor, yet making many rich; . . . having nothing, and yet possessing all things." Moreover, we now have a world to warn, and the task calls us all to be at it, always at it.

Like a mighty army the church of God must now move forth to a confused and baffled world. Singing will help us keep step together. It will warm our hearts to do exploits for the Master. While we sing we can march better,

and while we march we can work better, and when all work, the church will move from victory to victory until she triumphs gloriously.

EFFECTIVE HYMN STORIES

TWO FAREWELL HYMNS.
—That gifted hymnwriter, Ira D. Sankey, tells us that the two most useful farewell hymns in the world are "Blest Be the Tie That Binds" and "God

Be With You Till We Meet Again."

Jeremiah Eames Rankin, the author of "God Be With You Till We Meet Again," (Adventist "Church Hymnal," p. 35), frankly says of the genesis of his hymn that "it was the product of a cool purpose, and not the result of any experience or feeling." He was then pastor of the First Congregational Church in Washington, D. C., where changes in membership because of executive appointments or popular votes came frequently. Dr. Rankin felt the need of an appropriate and dignified farewell hymn, and this he wrote. He says, "I attribute its popularity in no little part to the music to which it was set. It was a wedding of words and music, at which it was my function to preside; but Mr. Tomer should have his full share of the family honor." William Gould Tomer, the writer of the music, was a German schoolteacher, a soldier in the Civil War, and a clerk in the Treasury Department. He was teaching school in 1882 when he wrote the music to this hymn.

"God Be With You Till We Meet Again" was immediately popular for both farewell occasions and at funerals. In fact, it was sung by a large assembly of friends and neighbors only a few years later at the funeral of Mr. Tomer.

The song, "Blest Be the Tie That Binds," (Adventist "Church Hymnal," p. 336) had a decidedly different origin. John Fawcett, the author, had been called from his small pastorate at Wainsgate to a large church in London. The farewell sermon had been preached, and the Fawcett belongings were all loaded in wagons, when the devoted parishioners flocked around and begged their beloved pastor not to leave them. Finally Mrs. Fawcett said, "John, I cannot bear this." "Neither can I," he replied. "We shall not go."

Touched by the loyalty of his little flock, Doctor Fawcett went to his study and composed the words that have meant so much to Seventh-day Adventists, not only as a farewell hymn, but as a reality of this truth that binds us closer than kinship. Truly we can say—

*"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."*

EMMA E. HOWELL.

The Ministry, August, 1941

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There Is No "Short Cut"

EDITOR, THE MINISTRY:

The September, 1940, issue of the *Reader's Digest* contains a thought-provocative article entitled, "Catholic Converts." It tells of a work going on in the State of Tennessee amongst a people who are noted for their anti-Catholic attitude. The statement that impressed me was this: "There is no short cut into the Catholic Church. Some of these mountaineer families have been under instruction, preparatory to baptism, for nearly two years."

Neither is there a short cut into the Seventh-day Adventist Church. While I was reading an article from the pen of Mrs. E. G. White in an old *Review* recently, I found this statement:

"Only when the church is composed of pure, unselfish members, can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them.

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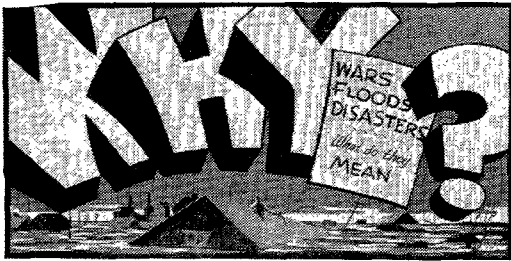
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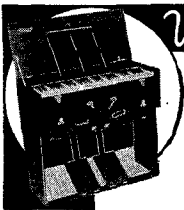
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But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts."—*Ellen G. White in Review and Herald, May 21, 1901.*

R. E. CRAWFORD. [Georgia-Cumberland Conference.]

No Substitute for Spoken Word

EDITOR, THE MINISTRY:

There is no substitute for the spoken message. Men may try to devise methods and give study to effect short cuts into the kingdom of God, but there is no other method that will compare with the spoken word. Some say that music must take an equal place with the spoken message. This is a fallacy that is not given credence in the Bible or the Spirit of prophecy. Musicians sometimes form their opinions from emotional sources rather than a "Thus saith the Lord." I am aware that there are deep swellings of emotion that come to the musician and singer, but this may be like some fleeting thought that wells in the heart of anyone struggling along the way. Music-engendered emotion must not become the master of our lives.

HAROLD L. GRAHAM. [Singing Evangelist, Santa Ana, California.]



Our Lord Is Risen!

By FRANCIS M. BURG

A SHOUT of triumph rising high,
Makes all the domes of heaven ring.
Bright cherubim and seraphim
In hallelujah chorus sing.

The tomb secured by Roman seal
To keep its prisoner within,
Is powerless to longer hold
The Christ of God who knew no sin.

The Sinless One is risen now!
By death, redemption's price He paid.
Then in the quiet rock-hewn tomb
His lifeless form was gently laid.

"He's risen now! Salvation's come;
For guilty man the atonement's made,"
In heaven is heard in glad refrain.
"Whate'er man's guilt, the debt is paid."

He's risen now! He lives in power,
Triumphant o'er the last of foes!
All-conquering One for victory
His power He gives, His grace bestows.

Our dreaded foe, defeated now,
Ne'er more can taunt us with our guilt.
To wash away our crimson stains,
Upon the cross the blood was spilt.
Then joins my soul the glad refrain
That's ringing loud in realms above.
Yea, all creation wakes to sing—
Redeeming love! Redeeming love!
College Place, Washington.

THE RELIGIOUS PRESS

Valuable Current Excerpts

VATICAN REPRESENTATIVE.—A recent report published in the daily press indicated the possibility of Harold Tittman's being appointed successor to Myron C. Taylor as President Roosevelt's representative to the Vatican. We are pleased to learn from the State Department that the report is not true. Mr. Tittman served as Mr. Taylor's secretary, being moved from the Swiss Legation to Rome for this purpose. Upon Mr. Taylor's return to this country, Mr. Tittman went back to Geneva and took up his former duties. Recently, he was sent back to Rome and was given an audience with the Pope under conditions described as "strictly *pro forma*." We learn that Mr. Taylor actually retains the office to which the President appointed him at Christmas, 1939, even though he is now in this country, and that Mr. Tittman is still his secretary. Church people in the United States find this situation embarrassing. Their conviction that the appointment of Mr. Taylor was an unwarranted invasion of the principle of the separation of church and state still stands. It would be a contribution to general good will if the situation were cleared up by the President's withdrawing Mr. Taylor's appointment, and by the definite closing of the embassy to the Vatican.—*Watchman-Examiner, June 12.*

INSANITY INCREASE.—Every admission to a State hospital costs the community \$7,000, according to a calculation of Dr. C. M. Hinks. There are about 120,000 new admissions annually.—*The Converted Catholic, June.*

WALDENSIAN ADVANCE.—The Italian government has exempted from military service all Waldensian ministers actively engaged in parish work, though most of the young men of that faith were forced into the army or navy. The churches are having great difficulty to provide their necessary ex-

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THE ENTERING WEDGE

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

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

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

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

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penses. It has been asked generally that their members increase their giving 50 per cent, difficult as that is with increasing expenses for everything. In Italy, during 1940, the Waldensians added nine hundred new members.—*Watchman-Examiner*, May 29.

SKEPTICAL LITERATURE.—The last century and our present age have produced many writers whose works have led the weak and uninformed into the pitfalls of agnosticism, atheism, and false religions. The venomous fruit of their pens has crept into many public libraries, and is doing much to advance the cause of unbelief. Such works are found chiefly in the philosophical and religious sections, but elsewhere also. Occasionally, volumes classified as literature and history contain skeptical thought. Writers on eugenics and psychology sometimes show an open disregard for Christian morality, and it is possible that such works have found their way into some of our libraries. The presence of these ideas in books is even more dangerous than pure skepticism.—*Sidney M. Klemann*, in *Moody Monthly*, June.

BIBLE ANNIVERSARY.—On May 11, there appeared in Sweden a new postage stamp commemorating the 400th anniversary of the first authorized Bible in Sweden. Before 1541, portions of the Scripture were circulated in Sweden, but this new stamp points out the fact that it was just 400 years ago that the first complete Bible was circulated in that country.—*Watchman-Examiner*, June 12.

JAPANESE CHURCH.—This is the week chosen for the formal inauguration of the Church of Christ in Japan. At a great ceremonial in Tokyo this new body, formed by union of all the Protestant churches in Japan with the exception of the Episcopalians and the Seventh-day Adventists, will begin its career.—*Christian Century*, June 25.

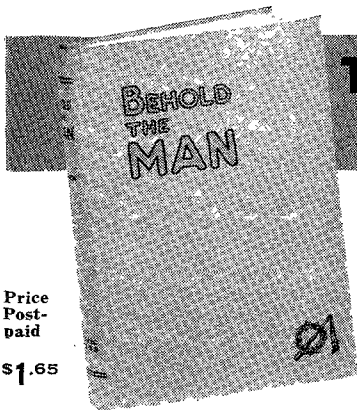
CATHOLIC MEMBERSHIP.—According to the "Official Catholic Directory for 1941," the Catholic population in the United States and its possessions is 22,293,101. The figure not only represents a record high, but is a gain of 889,965 over last year. This is in sharp contrast to last year's report, when a net loss of 3,371 was reported, caused by the write-off of more than 200,000 names in the diocese of Brooklyn, New York. This year, there seems to have been no such diocesan erasures. That the Roman Catholic Church is expanding in this country is evident, and that this expansion is to be accelerated is evidenced by the addition of 1,839 new priests to the 34,000 now in office. Their Army and Navy chaplains number 269. A year ago, only 58 were listed.—*Watchman-Examiner*, May 15.

SALVATION ARMY.—The Salvation Army in the United States numbers 163,000. Sixty per cent of its 37,000 officers are women. They receive from \$15 to \$30 a week salary. The Army spends annually \$6,000,000 in operating hospitals, orphanages, hotels, summer camps, and other forms of religious and charitable service. It is just sixty years since the Army commenced its uplifting work in America.—*The Presbyterian*, June 19.

SPANISH PERSECUTION.—Spain is being bitterly pushed back to the level of the Dark Ages. Dr. Henry Smith Leiper, secretary of the World Council of Churches for the United States, declares that all Protestant schools have been closed, all Protestant services forbidden, and Protestant ministers have been classed as political enemies, driven into exile, and face execution should they attempt to return home. The British Foreign Bible Society has protested the seizure by Spanish police of 110,000 Bibles, in vain.—*Watchman-Examiner*, May 15.

BIBLELESS TERRITORIES.—Outside of Great Britain, the British dominions, western Europe, the United States, and a half-dozen cosmopolitan port cities, one cannot drop into any kind of store at all and get a Bible at any price. This is true of all

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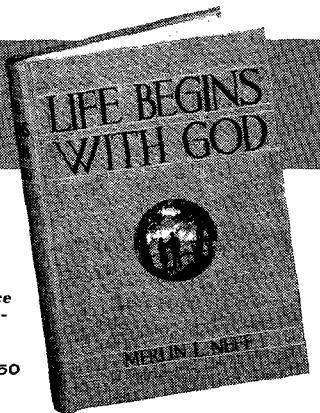
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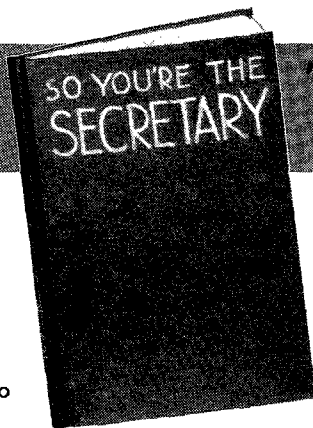
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Asia, all of Africa, much of Europe, all of Latin America, and the islands of the seas. Figured on a population basis, it appears that there are about two thirds of the people of the world who are completely out of reach of the Bible.—*Religious Digest*, June.

BIBLES IN ARMY.—The Gideons, whose slogan has been "a Bible in every hotel guest room," are now planning to give up to 4,000,000 New Testaments to the U. S. military and naval forces. It is fine to have an organization functioning in our country with such noble ends.—*Watchman-Examiner*, June 19, 1941.

CATHOLIC PRESTIGE.—Despite the defection and conversion to Protestantism of large numbers of the Catholic laity and even priests, the Catholic Church as an organization has tremendously increased its prestige in high places of late. It has tightened its control of the channels of information and enlightenment; consequently its inner weaknesses and conflicts are not apparent to the American public. It is thus not to be wondered at that the Vatican has instituted its Catholic Action crusade for greater concentration of power in the hierarchy.—*The Converted Catholic*, April.

MISSION SLUMP.—We [the Baptists] have entered the second year of definite restriction regarding the evangelization of the world. The support given to orphaned missions by all Christians in this country is only about \$1,000,000, whereas the amount needed for their mere subsistence is \$2,500,000. Ordinarily, these missions required about \$6,000,000. Our Baptist participation has not been large by any means. It requires but little imagination to see what is happening on the mission fields of the world. The underprivileged nations never needed the Christian missionary more than they do today.—*Watchman-Examiner*, June 12.

Ministerial Decorum

(Continued from page 25)

to a man like that. The President answered, by asking, "Would Mr. Lincoln allow a colored man to be more polite than the President of the United States?"

COMMON COURTESIES.—Perhaps it would not be altogether out of place to mention some other items of common courtesy, such as table etiquette. Observation should be our great teacher along these lines. Custom demands that when dining, especially on boats and at public functions, gentlemen rise when a lady comes to be seated. Perhaps it would be quite in order for every Adventist minister and missionary, especially when traveling, to limber up a bit, enough to let people of the world know that we are not wholly ignorant of proper table decorum. Workers for God should be comfortable and at ease, whether in the presence of a king or of the lowliest peasant. Everyday observations will help in knowing how to adjust ourselves to the customs and manners of the times in which we live.

I have enjoyed much, and profited somewhat, I hope, by reading the book "Courtesy," recently recommended by the General Conference Missionary Volunteer Department. Its perusal might help all of us as workers. Let

the rule always be never to allow ourselves as workers to do anything that would be offensive to a person of refined taste and social standing. It is not so much a question of what a person "must do," but what he "should do" wisely, and in gentlemanly fashion. Each one should know what is proper for him to do on all ordinary occasions of life. Any and all of these "little things" may mean much in our larger service and influence as ambassadors for God.

That we are not reaching many of the better class of people in some of our mission fields is very evident. Perhaps some of these little things may be standing as a barrier in making proper contacts. May we always so relate ourselves to courtesy and decorum that none need be ashamed to come into the immediate presence of the Eternal One who inhabiteth eternity, and who is holy in all His ways.

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Problems of Daniel 1

(Continued from page 8)

3. The third problem concerns an alleged control by Necho of Egypt over all Judea and Syria to the Euphrates from 608 B. C. to 604 B. C., thus making impossible any incursion by Nebuchadnezzar into that region during that period. The answer to this is that there is no evidence whatsoever that Necho was in control of all this territory during this whole period. We do know that he did advance to the Euphrates in 608 B. C., and that at that time he slew Josiah, set Jehoiakim on the throne of Judea, and placed Judea under tribute. But that he maintained an unbroken and unchallenged control over this area from then on till 604 B. C., as is maintained by some, is an assumption for which there is no historical evidence.

It is not at all impossible that Babylon would immediately challenge Egyptian control of the west land as soon as that had been secured. There is no evidence for this, but neither is there evidence to the contrary. With Nebuchadnezzar at this time in command of the forces of his father, and pushing ever farther and farther to the west, it would not be at all unlikely for him to have ousted Necho from his control of the west land either in 608 B. C. or shortly thereafter, neither would it have been unlikely for him to maintain; this control through the third year of Jehoiakim, when, according to Daniel 1:1, he came against Jerusalem, only to have his control in turn challenged by Egypt the following year, at the battle of Carchemish. To assert that Egypt was in control of Palestine from 608 B. C. to 604 B. C. is thus to assume something for which there is no proof, and it is impossible to impugn the historicity of Daniel 1:1 upon such an assumption.

—To be concluded in September

The Ministry, August, 1941



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AROUSE!—We look back to the days of our spiritual forefathers and their almost pathetic attempts to compass the demands of prophetic fulfillment within their own day. Trifling wars and minor distresses of nations loomed large. The prophecies seemed almost completely fulfilled. But they were only preliminary omens. The prophets of God saw and wrote primarily of the overwhelming cataclysms of today and tomorrow. Never were there such wars and rumors of wars, with vast nations converted into armies, entire countries stripped of metals to make engines and missiles of destruction, whole clusters of nations suffering the pangs of hunger, and entire continents plunged into anguish and fear over what has come and what impends. Statesmen bend and gray under the strain. What our forefathers saw in miniature we see in fullness today. The great day foretold is upon us. Arouse, then, workers, and herald your message! Warn and woo and win to God's final message to mankind, which has been committed into our hands.

VALUES!—Does Heaven gauge ministerial success chiefly on the basis of the reaching of Harvest Ingathering and other financial goals? Few would baldly assert it to be so. Nevertheless, the common response to the question, "How are things going in your conference or church?" has come to be: "Just fine! We went over our Harvest Ingathering goal." Or, "Our tithes and our offerings show a steady increase." Worthy, desirable, and necessary as this is, nevertheless such is not God's measuring rod of success. Search the Scriptures and the Testimonies minutely, and no such intimation will be found. Whenever we substitute a temporary method, or set up a financial-activity goal as the criterion of successful ministry for God, we have confused values and have taken the eye off the mark as God sees it. *Turning souls from darkness to light and preparing a people to meet God is our supreme task and the measure of our achievement for God.* Let us keep all things in balanced relationship.

IMPRESSIONS!—Impressions for or against present truth are created by the physical appearance of the churches, chapels, and halls in which we worship. Many persons of means, refinement, and influence, who come from fine homes and stately churches, to whom our message strongly appeals, are over-

whelmed by the untidy, rundown appearance of some of our humbler edifices. Such carelessness constitutes a serious misrepresentation. Poorly located, unpainted churches, in bad repair without—and sometimes untidy, dingy, and rundown within—create such an unfavorable impression that many have been turned back from this majestic message. We cannot and should not compete with the extravagant edifices of worldly churches, but we can be neat and tidy and representative of the God of order and cleanliness. Our buildings can be kept in repair, painted inside and out, freed from litter and unsightly accumulations. Members will respond to a repair campaign or a clean-up bee. They will give and work to make the house of worship truly representative. Souls should not be repulsed by unrepresentative churches.

SCAFFOLDING!—The organizational scaffolding by which the permanent structure of the living church—an eternal temple of "living stones"—is being erected, will be dismantled when its full purpose has been served. Strong scaffolding is imperative in the building of a literal church structure. It is used by the workmen as the means of erecting the framework and carrying forward each progressive stage, until the building stands complete and finished. Then the scaffolding that has supported the workmen is removed, while the permanent structure remains. Our organization is the scaffolding that enables our workmen to do their appointed work. Let us use it, vigorously and wisely, but let us not confuse it with that which it upbuilds and which will survive it.

MINISTRY!—Sometimes regret is expressed over individuals' leaving the ministry to take up law, chiropractic, business, medicine, or some other vocation. Express it not. If the ministry is not the all-consuming passion of a man's life, if continuance therein is not a compulsive conviction from which he cannot escape, and from which he dare not turn, then it were better for him to slip into one of the professions. It may be made richer because of his entry, but the ministry will not be appreciably poorer because of his exit. The ministry needs only men who cannot be driven or enticed from it, and whose inescapable conviction is, "Woe is unto me, if I preach not the gospel!"

L. E. F.