

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

June, 1946

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NOTES AND NOTICES

Information and Sundry Items

☞ ALL too frequently, in our larger churches, individuals come into our meetings without being noticed, and drop out without being missed. All

IS YOURS KNOWN AS too often no one speaks to them, and
A FRIENDLY CHURCH? no one welcomes them,

they, makes them feel at home, or really wanted. No one asks whether they are in living fellowship with Christ, whether they are happy in their Christian relationships, whether the family is well, whether the children are coming to Sabbath school, or are in church school, or whether there is sickness or need. No one seems to care. We compass land and sea to win converts, and yet many who have joined us are allowed to slip out because of lack of simple, friendly interest. Every sizable church needs receptionists at the door, or a welcoming committee—individuals with a friendly smile, a hearty handclasp, a sincere and evident interest. These should not only see that strangers have a seat, a hymnal, and an opportunity to participate in the offering but should go the second mile in friendliness and interest. Some may be drifting, and a little friendly interest may anchor them. Someone may be seeking a place of worship and spiritual fellowship, and a hearty welcome may cause him to know that yours is the church he seeks. Some may be discouraged and in need; to whom should they turn if not to you? Every church needs a guest record book, so visitors from out of town may sign and local addresses may be followed up. Some churches of the world actually send you a postcard, telling of their pleasure over your visit, and inviting you to come again should you pass that way. It would not hurt to ask publicly at the beginning of the service, How many are strangers in the congregation today? Then ask the members seated on either side of them to shake hands and bid them welcome, and perhaps invite them home for a meal if they are from out of town. Our churches should be known as friendly churches. Strangers should never come in contact with us without feeling the warmth of sincere interest. They should be made to feel at home with us on their way to the heavenly home. Every sincere follower of Christ in this troubled world will find a thousand ways to show his interest. The pastor should set the pace and show the way, but he cannot be everywhere and do everything. He can, however, choose men that have the knack to help him in this. He can make his church the friendly church.

☞ *Evangelism* (the third volume in the 1946 Ministerial Reading Course) was completed April 5, and is now in your hands. *Prophetic Faith of Our Fathers*, the last book in the course for this year, is all set at this writing and is expected to be in the field about the time this issue of THE MINISTRY reaches you. We deeply regret the distressing delay, but insuperable postwar obstacles

were responsible. We hope that you receive the inspiration, the enlarged concept, the greater vision, and the priceless information these books were designed to bring to you. We believe you will not be disappointed. When you have finished reading the 1946 Course, your new Credit Card awaits you, at the headquarters or Division Association office.

☞ A FEW bound copies of THE MINISTRY for certain years are for sale at the Review and Herald at \$2.75 a copy. Those available are: 1 copy of 1934; 10 copies of 1939; 17 of 1940; 5 of 1941; 5 of 1943; 3 of 1944. Send order and remittance to THE MINISTRY, Takoma Park 12, D.C., U.S.A.

Corrective of Popular Misconceptions

☞ ATTENTION is directed to the assemblage of remarkable admissions from prominent non-Adventist book reviewers of the F. D. Nichol volume, *The Midnight Cry*, appearing on page 7. These writers refer to it as a classic in its field, recognize it to have proved its case, and commend the very thorough and scholarly marshaling of the evidence. The production and distribution of this book has been a salutary corrective for the general misconception of the beginnings of Adventism obtaining among the molders of public opinion.

This journal first urged this special use of *The Midnight Cry* when it was in preparation for release (*Ministry*, January, 1945, p. 2), and our confidence has been more than justified. It has proved to be an outstandingly representative piece of evidential literature. Think of the vast numbers touched by the combined circulation of the newspapers, religious journals, and professional organs cited—and there have been many other reviews. Through no other means could we have reached this large group. Here are the circulation figures for those named:

Chicago Tribune, 1,378,311; *New York Herald-Tribune Weekly Book Review*, 598,915; *The Christian Advocate*, 310,000; *The Christian Century*, 34,172. While the highly professional journals—such as the *American Sociological Review*, *Christendom*, *The New England Quarterly*, *New York History*, and *American Historical Review*—have limited circulations, they reach an unusually important clientele of discerning readers.

Every Seventh-day Adventist should have known that the clear declarations from our pioneers denying early extremes and fanaticism were true, especially when confirmed by the express assurances of Mrs. E. G. White (*The Great Controversy*, pp. 395-398). This should have kept all members of this movement from ever conceding the hostile though popular charges on this point. But it would almost appear that it has taken the assurance of non-Adventist scholars to bring confidence to some, that the full historical evidence clears the Millerites from the odium of fanaticism.

Fellow worker, have you placed copies of *The Midnight Cry* with your local editors, and in all public and institutional libraries in your community? This is a duty we owe both to the public and to ourselves. Let us complete this important task.

L. E. F.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY, R. ALLAN ANDERSON, LOUISE C. KLEUSER

OFFICE EDITOR MABLE HINKHOUSE TOWERY

Wartime Persecution in Japan*

By EIKICHI SEINO, *Superintendent
of the Kyushu Mission, Japan*

THE work of our Seventh-day Adventist church began in 1896. I was baptized in 1907 and immediately entered the colporteur work. In the year 1908 I was drafted into the army, but, because I refused to work on the Sabbath, was imprisoned for three months. Upon my release from imprisonment I again returned to my colporteur work. I was ordained to the ministry in 1927 and thereafter carried various responsibilities. As director of the Kyushu Mission, I spent a large portion of my time in church visitation and in evangelistic work.

In 1941 the Japanese Government promulgated the Peace Preservation Law, the seventh article of which contains the following stipulation: "Organizers of associations which aim at undermining

the national polity or impairing the prestige of the shrines of the Imperial House shall be sentenced to imprisonments of one year or more." Because of the charge that our church was violating this law, wholesale arrests of our church leaders at headquarters and throughout the country occurred suddenly on the morning of September 20, 1943. Those arrested included ministers, teachers, editors, church officers, and some laymen. I was placed under arrest in the city jail in Kurume on the island of Kyushu. In the preliminary questioning the following conversation took place:

PROSECUTOR: "Are you a minister of the Seventh-day Adventist Church?"

SEINO: "Yes."

PROSECUTOR: "In that case it will be necessary for you to spend some time in jail, inasmuch as we have found it necessary to investigate your church."

* Translated by A. N. Nelson. In his accompanying letter Elder Nelson sends this note of encouragement by way of a recent report on the outlook in Japan:

"The process of democratization is well under way, and Japan is going to be a different country from now on. It is a privilege to preach in a land where we no longer have to worry about the visitations of the police. The headquarters church is nicely organized again in an informal way, and we are having truly wonderful meetings.

We are witnessing the beginnings of the outpouring of the Holy Spirit, and there is a most earnest interest in the study of the Word, both on the part of our own members and also on the part of new people. We have baptized ten already, and hope to have another baptism before we leave. You would be surprised to see the wonderful prayer meetings that we are enjoying. About seventy attend each Wednesday night, and after that from twenty to thirty remain for the Bible class that I am holding. I also have another hour with this same group after the M.V. meeting Sabbath afternoon. That meeting is well attended, as is also the M.V. meeting. Sabbath morning all the seats are taken in the headquarters church.

"About forty of our soldier boys are still attending. These boys worked hard to get these meetings under way before we got here. We have taken over the church services, but a GI is still leading out in the Sabbath school, and in the M.V. meeting."

The prison jail in which they placed me that day was familiarly known as the "pigsty." It was unspeakably filthy. Fleas, lice, and bedbugs ran riot, and the odors were terrible. There were so many prisoners in my cell that we were not able even to stretch our legs. Among my cellmates were burglars, swindlers, gamblers, murderers, etc. Suspects of all kinds were all thus thrown indiscriminately into this same dirty cell.

I spent 121 days in this place, and during this time I was subjected to severe and most unreasonable interrogation fifty-three times. On every one of these occasions the thought-control police officer would yell at the top of his voice: "In the name of the emperor I now interrogate you. All we want is a simple confession. If this is not forthcoming, you will be cut off from all outside contact, and no one will be permitted to bring you food." [Translator's note: Prison food is always insufficient. Prisoners are only kept alive by food brought in daily by members of their families or friends.]

The gist of the interrogation was invariably as follows: "What kind of orders did you receive from America and at what times did you receive

them? Come out with a straightforward confession."

On the occasion of my fifty-third interrogation I was informed that my guilt was clear, and I was accordingly let out of the "pigsty" and imprisoned in the Fukuoka Detention Prison. On this occasion I had my first bath in 121 days. After my bath I was ushered into a room that was comfortable, but here I was destined to spend 226 very lonely days. Because of the shortage of food and the lack of exercise, my health gradually deteriorated. Eventually I developed a kidney disease. My fellow prisoner, Shoichi Imamura, another Seventh-day Adventist minister, was incarcerated in the same prison, and after a lingering illness died of kidney trouble on August 2, 1944. This brave man stood firm for the faith to the very end, not yielding one iota.

In another prison two more later met their death. One of these was Seibei Yokoe, a layman, and Yasunosuke Watanabe, an ordained minister. Brother Yokoe laid down his life in February, 1944, in the Otsu Penitentiary, as a representative of the laity. Elder Watanabe died on September 20, 1944, in the Kobe Penitentiary. Both of these men held firmly to their faith to the very end. In addition to Brethren Imamura, Yokoe, and Watanabe, one of our Korean ministers, Keishu Hoshiyama (Kyung Su Hai), died shortly after being released from prison. He also held firmly to his faith.

Here is an example of the inexcusably cruel treatment meted out to prisoners, especially those in the police jails. Whenever any one prisoner broke any regulation, every one of his cellmates had to bear joint responsibility and receive a beating. I myself was frequently struck with heavy wooden name plates, although I was never guilty of breaking any of the rules.

Japanese have hitherto always been taught that to die for the emperor represents the acme of the "Japan Spirit" (*Yamato Damashi*). Many thousands, yes, ten of thousands of soldiers have died for their emperor as embodiments of the "Japan Spirit." At the same time civilian rights have been trampled underfoot, and many innocent people have been tortured to death in police interrogations in conformity with the peace-preservation law which was promulgated by the same emperor. The vicious practices of the foolish and benighted former Japanese police force, and the cruel and oppressive actions of the military police, were all carried out in the name of the same emperor. All these facts proclaim in clarion tones that militarism, a dictatorship, and an absolute monarchy are all productive of religious persecution and rob people of their rights.

Japan's national polity is based on mythology. The Shinto cult and the extreme rightists had been propagandizing the people to the effect that the emperor was destined to rule the world, and that the land of the gods was bound to come out victorious in this war because of their support. Because of this, Christianity was mercilessly oppressed as a foreign religion emanating from our enemy, America. During the Greater East Asia war the gods of the simple Shinto shrines were

appealed to for victory. All Christians who refused to engage in shrine worship were the subject of constant ridicule, and were ostracized from society.

When I was thrown into prison I was charged with being a leader of those who sought to destroy Japan, and treated as a common criminal. The jailer told me that even after I had served my sentence I would be kept in jail the rest of my life unless I promised to serve the gods of Japan.

While I was in prison I received absolutely no news from the outside world. I saw no newspapers and knew nothing about the progress of the war. On only a few occasions when victories were announced did I hear anything about the war. I knew nothing about the deaths of Hitler and Mussolini, but was informed of the death of Roosevelt in no uncertain terms. On August 15, 1945, we received the happy news of the defeat of Japan in the form of the Imperial Declaration. This brought to a sudden end the bad dream that the Japanese people had been having for so long.

I felt assured that the time of my liberation was drawing on apace, and spent my time in prayer. During the last days of August the American Army set foot on the shores of Japan, and on October 9, 1945, I was released from prison. Eight days later the general amnesty for political prisoners was proclaimed, as well as the abrogation of the hated peace-preservation law. This ushered in a period of religious liberty for Japan. On November 8, 1945, the Education Ministry formally issued a declaration permitting freedom of religious assembly, and our church emerged from its dark experience into the bright light of the better day.

In connection with the arrival of the American Army, A. N. Nelson, our former superintendent, F. R. Millard, former principal of the Japan Junior College, and Captain E. J. Kraft, our former publishing secretary, arrived in Japan as interpreters. Captain Kraft arrived first and had much to do with securing our release from prison. We believe that with the dawning of this bright era of religious liberty our church will go forward with rapid strides to do its appointed work under the leadership of F. R. Millard, the new superintendent.

The signs of the second coming of Christ are multiplying on every hand, and we as Adventist ministers bear a heavy responsibility for finishing the proclamation of the message in all the world. I particularly ask that all God's people throughout the world pray for the speedy evangelization of Japan, where until now the work has gone so slowly because of governmental oppression. For the first time we have full freedom to proclaim the message by voice and pen, and the future is bright with promise.



EXCELLENT PAPER.—"I am very happy to subscribe again to your most excellent little paper. May the Lord bless all who have anything to do with the making up of this wonderful journal."—Mrs. W. B. TAYLOR, Music Teacher, Modesto Union Academy, California.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Are We Just "Fiddlin'?"

By ARCHIE E. RAWSON, *Evangelist*
from the Southern Asia Division

SOME time back I read an anonymous article which contained much food for serious thought. The title was "Fiddlin'." The writer had twenty-seven years of successful ministry to his credit, so his parishioners said. However, he had strong convictions that he was "fiddlin' and frittering" away his time. So he resigned his pastorate and started on an evangelistic crusade, going as his Master did to the highways and byways, seeking the lost. The writer lists his seeming church successes, which brought him distinction.

"I have kept congregations sweet and peaceful. I feel that I have been running around with a pacifier in one hand and a rattle in the other, comforting, counseling, appeasing, petting, and reclaiming to church services those members who had gone 'up the niff tree.' And because I can do this I am *Successful*.

"I have added membership to congregations. I have met the nice, decent, respectable people of communities, and because of my personality and because of the prestige which has been held in the community by the church, they have united with it, and that, too, has been counted *Success*.

"I have been a money raiser. I have assembled money and paid for buildings. And because I can organize congregations for material accomplishment and inspire them to raise money, I am urged that my services should and must continue in this field.

"I have been a faithful supporter of all our missionary enterprises. Congregations for which I have ministered have universally increased their missionary interest and giving. This also is judged *Success*.

"But why continue? I have simply accomplished what other ministers have accomplished, and worked as others have worked. For myself, after all these years I am convinced that I have been simply 'Fiddlin''—carrying the piano stool while I might have been carrying the piano.

"For all the time in which I have been ministering to congregations, in every field, there have been thousands whom I did not try to reach. While I have wasted my time trying to keep Sister 'So and So' sweet and

upon the supporting list of the church, there were hundreds of sinners whom I might have reached with the saving power of the gospel of Jesus Christ. He 'went about doing good.' I have gone about pacifying and holding, petting and appeasing.

"I have preached the gospel lovingly, truly, completely. I have burned the midnight oil to search out the truth for them. I have prepared sermons for the nice, decent, respectable people, who I knew would come to the church. Had my audience been blessed with the presence of real sinners I would have had no message prepared for them. And yet Jesus came to save them, and commissioned me to preach His gospel to every creature. Jesus said 'Go preach the gospel.' Religion, as Jesus proclaimed it, has always been God searching after man; not man searching after God. No, I have just been 'Fiddlin'' while the devil's fire has been burning in the lives and souls of men whom Jesus died to save."—*Religious Digest*, September, 1941.

As I read this article, the content struck me with such force that I was compelled to take a retrospective view of my own ministry. This personal analysis astonished me.

DO WE not spend much of our time—precious time, God-given time—sprinkling sugar on the sour, and pouring oil on the wounded? We work hard settling strife and petty quarrels. We hand out pacifiers and rattles to Dorcas and choir members, and do our best to unify the church members and keep things running smoothly. We promote Dorcas sales and worry over church school financial problems. We support and promote all church departments—and, of course, see that reports are in on time.

Yet after we have done all this (and this in itself is a colossal task), *what have we really done?* Have we not been just "fiddlin'?" All this is important—yes, very important. Sometimes I think we are quite like Martha of old—cumbered about with much serving of tables—while we should be like Mary, who "sat at Jesus' feet, and heard His word." (Luke 10:39, 40.) Martha was "careful and troubled about many things," but Mary chose the better part.

What is the essential work to which we have been called? The God of heaven has given unto

us clear credentials which are conclusive in attestation. He said, "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit." John 15:16. The disciples knew the difference between essentials and nonessentials. They knew that God's ambassadors had no right to spend their time "just fiddlin'." They said, "It is not reason that we should leave the word of God, and serve tables. Whereof, brethren, look ye out among you seven men . . . whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:2-4.

The great and prime essential is clearly expressed by Christ, "Wist ye not that I must be about My Father's business?" Heaven's business is clearly and definitely stated in the words of Paul: "To wit, that God was in Christ, reconciling the world unto Himself."

To Christ's ambassador there is no ambiguous objective. He is to preach, to teach, and to beseech men in Christ's stead to be reconciled to God. God "hath given to us the ministry of reconciliation." Yes, reconciling sinners to God is our business. It must be our great objective. It is the work to which we have been called. Everything else, however seemingly important, is just "fiddlin'" when viewed in the light of the great unfinished task.

We are told that nine million converts were made during the first three centuries of the Christian Era. How was this done? The answer comes to us in the words:

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

Action for God in reconciling sinners to God brought the victory. It gathered in the fruit. It built the church of God. Let us not "fiddle" around God's vineyard. Let us beseech men and women in Christ's stead to be reconciled to God.

Evangelism Under Nazi Pressure

By ERLING BJAANAES, *Evangelist,*
East Norway Conference

IN THE autumn of 1940 I was removed to Tjömö, a small island in the Oslo Fiord. The curate of the Church of Norway there was a Nazi of high rank, so from the very beginning of my evangelistic campaign I expected trouble. And surely enough trouble came. At the close of the first meeting I was told that the curate was present and wished to speak with me. It was with mixed feelings that I went and greeted him. He asked me which denomination I represented, and I answered, "The Seventh-day Adventists." He demanded that I discontinue my campaign, and said that I must not show myself on the island again. Such a demand only inspired me to work the harder, because I felt that God had some souls on Tjömö who would hear and accept the truth.

At the second meeting he was again present. Rumors had spread over the island concerning his attitude toward me. This had aroused the curiosity of the people so that the hall was packed.

Everything went well until at the close of the meeting I appealed to the people to buy our literature. This they did, which made the curate furious. He arose and called out, "Adventist propaganda." He waved his arms in the air, but this only made him look the more foolish. All his efforts were in vain, for the people flocked around me and bought all the literature I had. This occurred on several occasions.

At another meeting the curate decided to use stronger methods to discourage me. So this night I took an older worker with me. As we began the meeting, the hall was full of interested as well as curious listeners. But we had not got far before trouble came, just as we had thought. The door opened and in marched fifteen S.S. men in full uniform. They clicked their heels, gave the Nazi salute, and then marched up in front of the platform. The looks they gave us were not very encouraging, but as they made no further trouble, we continued our meeting. We expected to be arrested at the close, but nothing happened. God held His hand over us. The work progressed on the island, souls were won to the truth, and before I left I organized a church.

In 1942 I began a campaign in Sandefjord. Before I began I had been told that this town was hard to work. But experience proved it to be the opposite. I worked there for three years, and each year yielded good results. At the close of the first meeting I asked whether there were any present who wished to have an answer to a Bible question over which they were in doubt. If so, they should write it down, and their question would be answered in the following meeting. The questions fairly rolled in, and the majority concerned topics such as we follow in our campaigns. I then decided to ask at the second meeting whether the people were willing to let me arrange their answers in the form of sermons and take them up in due course. I explained that the most of the questions needed an hour or more to give a good and full answer. This they were more than willing to do.

This proved to be a good way of advertising. I held the crowds all through the campaign, as people were anxious to hear the question answered. Almost every evening the hall was full an hour before time for the meeting to begin. Some even came an hour and a half early so as to be sure of getting a seat. As I was working alone that year, I had very little time to visit interested ones in their homes. My only way of coming in contact with them was to open an office. This I did, and announced my office hours, beginning at 10 A.M. on certain days. I had regular visitors, and often there were so many that I did not finish until 11 P.M.

At first the Sandefjord curate of the Church of Norway was very much against us. But after a while the ice melted, and he was quite friendly. One Sunday he had one hundred forty boys and girls before him who were to be confirmed. The church was full to the last seat. Unexpectedly

—Please turn to page 48

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

¶ The matter of charges of fanaticism against the Millerites

Reviewers Admit Evidence Disproves Charges

FOR a hundred years we have had to meet outrageous charges of fanaticism leveled against our spiritual fathers, the Millerites of the 1840's. Recently a long-overdue piece of research was conducted to discover the facts. The findings have been published in *The Midnight Cry*. Here all the major charges are examined and refuted; for example, that the Adventists wore ascension robes and sat on housetops, and that their wild excitement produced insanity, suicide, and even murder. The documentary evidence is unanswerable. That is the conclusion any Adventist would reach. But what of critical onlookers? Do they admit that the charges of fanaticism have been disproved? Admissions by those not sympathetic to our faith are about the strongest testimony that can be presented.

Copies of *The Midnight Cry* were sent to various newspapers and journals for review. Most of the reviewers call attention to the fact that the book is a defense of Adventists by an Adventist, but generally add that the author has made an honest attempt to present all the pertinent facts. Quite uniformly they admit that the author has proved the Millerites were the objects of slander, and that the principal charges against them have been proved false.

Some reviewers seek to minimize their admissions by declaring that such charges as wearing ascension robes are really trivial, and not entitled to much space in refutation, and that the Millerites were irrational anyway because of their literal Scriptural views. But until this book was written, our critics, including learned historians, always brought out the ascension robes as their best proof of the absurdity of the movement. And for good measure they repeated the old stories about insanity and suicide. That was why this book addressed itself to a full examination of the charges. The question of the reasonableness of Millerite principles of prophetic interpretation was purposely left for careful treatment by L. E. Froom in his forthcoming volumes entitled *The Prophetic Faith of Our Fathers*, Volume 3 of which is just being issued.

And now what do the reviewers say in admission? Following are quotations from a number. First, from the *American Sociological Review* (official organ, American Sociological Society), Newell L. Sims, Oberlin College, reviewer:

"In thirty uniform, well-written chapters the story of Millerism is fully expounded and its critics answered....

"Notwithstanding its propaganda purpose, the book probably gives a fairly accurate account of the movement."—December, 1945, p. 804.

Christendom (American organ of the World Council of Churches), William W. Sweet, University of Chicago, reviewer:

"This book . . . has been written with the avowed purpose of defending William Miller and the Millerite movement from the calumny of the historians. . . . He [the author] does lay claim to forthrightness and honesty in the presentation of his case, and the bibliography, together with the copious annotations on every page, drawn from an examination of the numerous documents of the time (many of them manuscripts hitherto unused), seems to be adequate proof that he has made a praiseworthy attempt to present the whole movement in the light of all available sources. . . .

"In refuting the 'ascension robe' stories, the author undoubtedly has proved his case, but whether or not he has made his case in regard to the charge of fanaticism depends upon what is meant by fanaticism. He has, however, shown that the leaders tried to keep the movement under control emotionally, and perhaps succeeded to a larger degree than has been generally known.

"As has already been noted, the book is forthright and honest, and deserves a careful reading."—Winter, 1946, pp. 103, 104.

The New England Quarterly (published at the University of Maine), Ira V. Brown, Phillips Exeter Academy, reviewer:

"In a disarming preface the author confesses that his book does not pose as history. . . . The work is based on careful examination of original sources. . . .

"The most interesting section is that devoted to exploding the tradition that Miller's disciples garbed themselves in 'ascension robes.' Had they universally marched out to graveyards and hillsides in white muslin gowns on October 22, 1844, the final day set for the advent, it is incredible that contemporary newspapers would not have reported the fact. They are silent on this point, except for one reference describing the occasion in Cincinnati, which states that the millenarians were dressed like everyone else. It would appear that for the most part they spent the day quietly in their homes or tabernacles. Undoubtedly the movement was a much more prosaic one than the public has usually assumed.

"Many of the wilder tales regarding it do rest on contemporary newspaper evidence, but such stories were generally prefaced with 'It is reported' or 'They say.' Others were clearly facetious. Even so renowned a historian as John Bach McMaster allowed himself to fall into inaccuracies through careless reliance on journalistic sources. Independent investigation done by the reviewer two years ago confirms Mr. Nichol's conclusion as to their untrustworthy character. The book is also a valuable corrective to Clara E. Sears' popular account, *Days of Delusion*, derived chiefly from second- and third-hand family gossip."—September, 1945, pp. 423, 424.

New York History (Quarterly Journal of the New York State Historical Association), Whitney R. Cross, Connecticut College for Women, reviewer:

"As the appointed day [October 22, 1844] approached and proselytizing grew more intense, unprincipled scoffers and devoted churchmen alike persecuted the Millerites at every opportunity, distorting their preachings, questioning their motives and holding them up to hilarious ridicule. The few secular historians who have dealt with the movement utilized as sources unreliable folk traditions and hostile newspapers. Thus a seriously warped conception of this premillennial enthusiasm has prevailed for generations. . . .

"His [the author's] study of the subject is without question the most thorough and reliable ever made. It is sufficiently able to make the necessity for work along similar lines in the future extremely doubtful. He has, in my opinion, proved the lack of fanaticism in the movement, at least up to the day of reckoning. After the disappointment, when more irregular behavior occurred, he has not pursued his investigations.* He has likewise proved that ascension robes are a myth, that Adventism did not drive numbers of men insane, that its leaders were sincere and courageous men, even saintly and heroic."—January, 1946, pp. 100, 101.

The American Historical Review (official organ, American Historical Association), Mary H. Mitchell, Ph.D., historical writer, reviewer:

"The author's general thesis is that Miller was an honest and sincere man who had reached his beliefs after long and careful study of the Bible, that Millerism was a part of a wide advent movement, and that it 'does not suffer by comparison with other religious awakenings.' . . .

"Newspapers printed wild and ridiculous stories about it, caricatures were issued, and mobs attacked its meetings. The followers were charged with irregularities and excesses, hysterical and fanatical behavior, and financial wrongdoing. The most serious accusation was that Millerism caused waves of insanity, suicide and murder.

"The author does not deny the presence of the 'lunatic fringe' that accompanies any movement, and cites attacks on abolitionists, among others. He asserts in defense that it should be judged by its main body of well-behaved members rather than by the actions of a few cranks and impostors. . . .

"Specific and serious charges he examines with special care. . . . He is convinced that 'Millerism was not really the cause of anyone's insanity.' His defense is so strong that hereafter if serious writers repeat the charge, it would seem to be only to illustrate the fear and hostility roused by the preaching of the end of the world.

"As to lesser charges, tales so colorful and picturesque as those of Millerites dressed in long, white robes, waiting in graveyards or in trees and on platforms for Gabriel to blow his horn, will not pass into the oblivion which he feels they deserve, but into the realm of folklore. . . .

"Mr. Nichol has done an immense amount of work, with valuable results, both in exposition and defense. His self-confessed bias is not extreme or bitter."—January, 1946, pp. 331, 332.

Christian Advocate (leading weekly of the Methodist Church), Roy L. Smith, editor of the *Advocate*, reviewer:

"Wild and fanciful tales were told about the Millerites, and the most scandalous charges were made against them and their doctrines. It was an age of colorful reporting on the part of newspapers, and uncertain means of communication, as a result of which gossip was made to appear as fact. Stories of ascension robes, dementia, riots, and other attendant circumstances were widely current and universally believed. That the Miller movement continues to exist as a denominational

*The author did not discuss events following the spring of 1845, because the Millerite movement proper ended then. But investigation was made of charges of fanaticism in the period immediately following. Such charges proved to have no better foundation than earlier ones. The few that had substance were denounced by Adventist leaders.

group is not widely known, though the adherents are themselves a devout body.

"One of their number, in a careful and thoroughgoing fashion, has undertaken to remove much of the stigma attached to the early movement, and in a carefully documented volume which represents an enormous amount of painstaking research he has presented a portrait of the forceful figure whose preaching created the movement. It is a good book, if for no other reason than that it explodes so many of the indefensible charges against an honest man who was proved to be also a mistaken one."—February 21, 1946, p. 26.

The Christian Century (most prominent interdenominational weekly in America), Sidney E. Mead, University of Chicago, reviewer:

"This 'defense' of the Millerites will be greeted with enthusiasm by those within the Adventist churches who have long suffered from the repetition of baseless rumors about their origins, and will receive a sympathetic welcome from people outside those churches who have an interest in historical accuracy. . . .

"The first nineteen chapters tell the story of William Miller. . . . Here the author does justice to the integrity and sincerity of Miller. . . . The exciting events of the 'year of the end of the world' (March, 1843, to March, 1844) are treated with restraint, and the 'great day of hope' (October 22, 1844), the final day set by the leaders for the second coming, is adequately dealt with.

"In the second section of the book the author argues convincingly from the evidence that common charges—for example, that the movement was fanatical and led to insanity, suicides, and murders—have been greatly exaggerated. Three of these chapters are devoted to the attempt to squelch once for all the story that the Millerites wore 'ascension robes' on the night. In dealing with Millerism, twentieth-century writers have frequently yielded to the temptation to dwell on the sensational, and this work will do much to balance the popularized accounts such as Clara Endicott Sears' *Days of Delusion*."—March 7, 1945, p. 304.

The Watchman-Examiner (leading Baptist weekly):

"William Miller developed a movement which emphasized the imminence of the second coming of Christ. The movement was a tremendous emphasis upon a greatly neglected truth. . . .

"In a phenomenal way, the whole country seems to have been affected, and the public press carried articles dealing with the situation. Very few of these were friendly, and the wildest rumors concerning the Millerites were spread abroad. It was rumored that Millerism resulted in insanity, murder, and other extravagances. It was said that on the day appointed for our Lord to return the Millerites put on white robes and went out into the country and to hilltops to meet Him. All these reports Mr. Nichol investigated with remarkable thoroughness, and, we think, proves them false. His discussion of this historical episode is frank and factual. He seems to have left no stone unturned to get at the facts. His research is most thorough. We are glad for the appearance of this book. It corrects a great injustice done to a good, if mistaken, man in Mr. Miller and to the large company that followed his teachings. . . . Because of the widespread error concerning the Millerites, this book should have careful and thoughtful reading."—May 24, 1945, pp. 513, 514.

The Westminster Theological Journal (Presbyterian), A. Culver Gordon, reviewer:

"It is a safe assertion that few can read this book without a revision of their estimate of William Miller and the Millerite movement of a century ago. The author gives a history which is also a defense. . . . He does not pretend to be an impartial judge but rather the attorney for the defense. . . . Mr. Nichol is partisan, but he is also fair. . . .

"In the portion of the book which deals with an answer to various charges brought against Millerism, Mr. Nichol

presents material that is of wider interest than might at first be imagined. For instance, in dealing with the question, 'Did Millerism Cause Insanity, Suicide, and Murder?' he examines the medical evidence for charges of this nature brought against evangelistic religion generally. His discussion of mental instability and religious excitement is illuminating.

"A considerable section deals with the question of fanaticism, especially on October 22, 1844, and with the wearing of 'ascension robes.' Mr. Nichol makes a good case for believing that with but few exceptions the Millerites were in their places of worship on the fateful night, that they behaved circumspectly, and that they did not wear the robes of popular legend. . . .

"Mr. Nichol in writing this book with such painstaking care has put the church in his debt. It is one that the historian, the student of prophecy, and the general reader may peruse with advantage. It is a book which, if not definitive for the Millerite movement, is the closest approach to such an ideal presently existing."—May, 1946, pp. 218-220.

New York *Herald-Tribune* (one of the most influential newspapers in America), Stewart Holbrook, author and journalist, reviewer:

"Most laymen in New England and the Midwest have been brought up on stories of the fanatical imbecilities of the Millerites—how they gathered and shouted, how they tailored ascension gowns of pure white muslin for the great day, how they climbed hills and mountains, even barns and apple trees, in order to get a good view of the event; and how many went stark mad and had to be confined. . . . These stories have long since congealed into a folklore that is as firmly believed as is Henry Longfellow's verse about Paul Revere.

"Now comes Mr. Nichol, . . . with a truly monumental and enlightening study of Millerism, with especial regard to the allegedly insane acts of its cohorts. With a self-avowed bias, but with great good humor and a vast amount of research, he has made a book that must be reckoned with. . . . He discovered—what every infidel knows—that the greatest persecutors of all were the other Christian sects. . . .

"Mr. Nichol has done a remarkably clear, fine, and important book, and its stands virtually alone in its field. Though I admire the book and found it of intense interest, I regret it must largely dissipate the more lurid of the folk tales about the Millerites, wondrous stories cherished for years."—*Weekly Book Review*, August 26, 1945, p. 26.

Chicago Tribune (second largest newspaper circulation in America), John Astley-Cock, religious editor of *Tribune*, reviewer:

"Miller was an ardent and sincere evangelist of unassuming humility whose revivalism weaned many from the fleshpots and created the fruitful soil whence sprang all the adventual denominations, the most prominent today being the Seventh-day Adventists, with a world membership exceeding half a million.

"Miller, however, was jealously reviled by contemporaries, his followers accused of fanaticism, and the movement accused of causing murder, suicide, and insanity. . . . Broad-sides ridiculed the ascension robes which it was alleged, entirely without foundation as it now appears, were worn in expectancy of the Rapture. All this calumny of irresponsible gossip have been so extensively copied and quoted unchecked by writers, encyclopedic and literary, during the last century that the most preposterous yarns have virtually become a part of folklore.

"This book is a defense of Millerism. Not by the apologetic method of special pleading, but solely by allowing the documentary record, either of affirmation or refutation, to speak for itself. . . . Every story is traced to its source and shown to be either fabrication or distortion and even malicious representation.

"By presenting the origin and progress of Millerism with judicial impartiality, without any of the historian's or biographer's inevitable subjectivity, the author has

placed all future writers on the subject under weighty obligation."—July 29, 1945.

The Seventh-day Adventist movement must focus on the date October 22, 1844. It is heartening to know by the evidence, and by the admissions of non-Adventists, that that day is not surrounded with silly and fanatical acts. Of course, Mrs. White's words have been plain for all to read, that the stories of fanaticism were an invention of the devil. But, then, we are sometimes slow to believe all that the prophets have said!

THE BOOK SHELF

Books, Reviews, and Discussions

The Improved Funeral Manual, William H. Leach, Revell, New York, 1946, 224 pages, \$1.50.

The compiler of this manual is the editor of *Church Management*. He has had much experience in compiling manuals, being the author of such other manuals as *How to Make the Church Go*, *Church Administration*, *Church Finance*, *Church Publicity*, etc.

The present manual has seven parts, the first four of which are titled "Professional Conduct," "Historic Liturgies," "Liturgical Materials," and "Funeral Prayers Classified by Various Groups," and have much useful material and some helpful suggestions. Parts Five and Six, however, titled "Homiletic" and "An Anthology of Immortality," are quite useless for our purposes, as they are based on the anti-Scriptural dogma of inherent immortality. Part Seven gives information for conducting a military funeral.

Notwithstanding the material in this book which we could not use, there is much in it which would benefit our ministers in conducting funeral services. The good and helpful material outweighs the disadvantages.

CARLYLE B. HAYNES. [Secretary,
Council on Industrial Relations.]

This Year of Our Lord,* Andrew W. Blackwood, Westminster Press, Philadelphia, 1943, 244 pages, \$2.

These are sermons for special occasions by the professor of homiletics of Princeton Seminary, such as Christmas, New Year's Day, Mother's Day, Baccalaureate Day, Children's Day, July 4, Labor Day, Thanksgiving time, and Bible Sunday, with others. The author's purpose is to set forth the will of God to busy folk in a world which has been at war, and during these days of readjustment that follow. He has done it well.

CARLYLE B. HAYNES.

Conserving Marriage and the Family,* Ernest R. Groves, Macmillan, New York, 1944, 138 pages, \$1.75.

Our pastors are called upon now and then to give counsel concerning divorce. At such times

the pastor needs the best help available, for the majority of men and women who get a divorce regret the step afterward. Ernest R. Groves' recent book, *Conserving Marriage and the Family*, is a very practical and sympathetic approach to the subject. It will help men and women have a saner, happier, more Christian viewpoint in their married lives.

The major marriage troublemakers, such as, "I am unhappily married," "My mate is unfaithful," "We are always quarreling," "We fight about money," "We cannot agree about children," etc., are discussed in a clear, frank, convincing manner. Although each subject is dealt with thoroughly, it is far from being tedious. The entire book may be read in a few hours.

ARCHA O. DART. [Secretary, Department of Education, Potomac Conference.]

The Fine Art of Living Together,* Albert W. Beaven, Harpers, New York City, 1942, 134 pages, \$1.60.

The author is president of Colgate Rochester Divinity School. This volume, without question, is one of the best books in its field to come from the press. Dr. Beaven treats the entire subject in a very commendable way, basing his treatise upon a Bible background, which makes the entire question of early friendships, courtship and marriage, the wedding day, married life, and growing old together become a vital part of Christianity itself.

Every minister and gospel worker will do well to read this volume and encourage his parishioners to do the same. C. LESTER BOND. [Associate Secretary, M.V. Department.]

* Elective, 1946 Ministerial Reading Course.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Japan and the Kings of the East

By ANDREW N. NELSON,* *Religious Research Analyst, Tokyo, Japan*

*Dr. Nelson is, for the time being, in charge of the Religious Research Unit in the Civil Information and Education Section of American General Headquarters, at Tokyo. He has been closely associated with Commander Bunce, who wrote the rescript which sounded the death knell to state Shintoism. Formerly principal of the Japan Junior College, then superintendent of the Japan Union Mission, and upon his return to the United States, dean of Emmanuel Missionary College, he is now under appointment from the Mission Board as president of the Philippine Union College, to which he will proceed after the General Conference session.

JAPAN'S new constitution is now ready for action by the new Diet which will come into being in the coming election, the first free election that this country has seen since 1936, a decade ago. The new constitution is wonderful—I think the best in the world. Its religion-liberty clause

is very fine. One striking feature of this new constitution is the absolute absence of provision for any army, navy, or air force whatsoever. It even goes so far as to prohibit the formation of such organizations in the future. The change that has taken place in this nation in the last few months is phenomenal. Truly marvelous things are happening before our very eyes as this persecuting, militaristic nation is being swiftly transformed into a nation of peace.

This situation will certainly bring to a sudden end the tendency that has persisted in some of our series of evangelistic meetings to portray Japan as the inevitable leader of the kings of the East as they head for the battle of Armageddon. And yet just the other day one of our earnest young soldier boys stated to me that in spite of the situation in which Japan finds herself, he still has a firm belief that prophecy will be fulfilled, and that Japan will yet lead the nations of the East into the battle of Armageddon. I was rather startled when I heard him say that, for it shows how widespread and how definite has been the insistence on the part of some of our American evangelists that Japan is going to be the leader of the Eastern kings in the great final battle.

As I have often pointed out in private conversations, the prophecy does not say that Japan is to lead the nations of the East to Armageddon, no matter how plausible the theory that she would weld the Orient into one great force under her efficient leadership. Nor does the verse in question state that Japan and China, and India, for that matter, would even be on the same side in the battle of Armageddon. Leaving aside the new interpretation of the kings of the East, there is nothing whatever in the text to warrant our announcing to the world that Japan is to be the military leader of the Orient in the world's last world war. At most we were only justified in the past in stating that she would be included in those nations battling at Armageddon. Certainly the odds are now against Japan's rising up to lead out in such a struggle.

We should be careful not to read into unfulfilled prophecy important details that we may feel are implied therein. It might be proper to call attention to some possible developments. But certainly, when presenting this or any other prophecy, we should avoid making dogmatic statements as to how the said prophecies are to be fulfilled when such are not expressly stated in the texts under consideration.

Today Japan lies prostrate at the feet of the victors. Tons and tons of explosives, planes, and weapons of war are still being destroyed daily. She is a nation without even the semblance of an army, navy, or air force, and she is now about to adopt a constitution forbidding such organizations in the years to come. No matter what the future developments in Japan may be, statements in regard to her leadership of the kings of the East in the battle of Armageddon have always been out of place, and now appear ridiculous.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

II. Background of Dispensational Error

I. SCOFIELD'S ANTINOMIAN ERROR. (See *Secret Rapture*, V. J. Johns, pp. 85-95)

1. Observe Scofield Bible note on Galatians 3:24: "The law is . . . a ministry of condemnation, death, and the divine curse."
2. Paul's cautions against antinomian teachings. Rom. 3:31; Gal. 3:21; Rom. 7:7.
3. God's word teaches law converts soul; not a "ministry of condemnation." Ps. 19:7.

NOTE—"Here is where some of the most serious evils of dispensationalism come clearly into view; for the aspersions which the teachers of that system cast upon the holy law of God constitute in their totality a complete and grievous misrepresentation thereof."—PHILIP MAURO, *The Hope of Israel*.

4. Testimony of a Presbyterian:

"You cannot believe in the existence of sin unless you believe in the existence of the law of God."

"The law of God runs all through the Bible. It is not found just in this passage or that, but is the background of everything that the Bible says regarding the relations between God and man."

"The error called 'antinomianism' has held that the dispensation of grace which was ushered in by Christ abrogated the law of God for Christian people. What a truly horrible error that is!"

"I know that some people hold—by veritable delirium of folly, as it seems to me—that the words of Jesus belong to a dispensation of law that was brought to a close by His death and resurrection, and that therefore the teaching of the sermon on the mount, for example, is not intended for the dispensation of grace in which we are now living. Well, let them turn to the apostle Paul. . . . The apostle regards any such notion as the deadliest of errors."

"But that new power does not emancipate them from obedience to God's holy commands. Nay, it enables them to obey those commands as they could never obey them before."

"That is the atmosphere in which the Bible moves; that is the rock upon which it is founded. God's law embracing all. . . . This law is grounded in the infinite perfection of the being of God Himself. . . . If that be the law of God, how awful a thing sin is."—J. GRESHAM MACHEN.

5. S.D.A. approach to dispensationalists:
Teach soundly *Ten Commandments, two laws, law and gospel, two covenants.*

II. DISPENSATIONAL ANTICHRIST MISCONCEPTIONS ARE CATHOLIC.

1. Observe carefully development of present-day errors of dispensationalism's Antichrist. The Reformation had challenged Rome to prove that the pope was not Antichrist. Pope enlisted Jesuits to produce Scriptural evidence in favor of Papacy. (Jesuits previously a militaristic order.) Challenge instigated research by Catholic theologians Bellarmine, Ribera, and Alcazar. Result, preterist and futurist interpretations of prophetic Antichrist.

2. Modern dispensationalism has reversed Protestant historic interpretation of prophecy by accepting antichrist of futurism. Protestants long held to true interpretation, but today even fundamentalists teach Rome's views of antichrist.

"He changeth the tymes and lawes that any of the sixe worke dayes commanded of God will make them unholy and idle dayes when he lyst, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saterday into Sondaye. . . . They have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts."—GEORGE JOYE, *Expocision of Daniel the Prophete, gathered out of Philip Melancthon, Johan Ecolampadius, etc.* (1545), p. 119.

"Luther never felt strong and free to war against the papal apostasy till he recognized the pope as antichrist. It was then he burned the papal bull. Knox's first sermon, the sermon which launched him on his mission as a reformer, was on the prophecies concerning the Papacy. . . . All the Reformers were unanimous in the matter; . . . and their interpretation of these prophecies determined their reforming action. It led them to protest against Rome with extraordinary strength and undaunted courage. It nerved them to resist the claims of that apostate church to the uttermost. It made them martyrs; it sustained them at the stake. And the views of the Reformers were shared by thousands, by hundreds of thousands. They were adopted by princes and peoples. Under their influence nations abjured their allegiance to the false priest of Rome. In the reaction which followed, all the powers of hell seemed to be let loose. . . . Yet the Reformation stood undefeated and unconquerable. God's Word upheld it, and. . . that prophetic book with which the Scripture closes [Revelation] was one of the mightiest instruments employed in its accomplishment."—GRATTAN H. GUINNESS, *Romanism and the Reformation*, pp. 153, 154.

CATHOLICS.—"The innovators found in our sacred books [the Scriptures] that the Pope was Antichrist, and the Church of Rome the harlot of Babylon, and her traditions 'old wives' fables,' and the priesthood the common property of all Christians, and faith alone sufficient for salvation."—REVEREND A. NAMPON, *Catholic Doctrine as Defined by the Council of Trent*, p. 104.

3. S.D.A. approach: Teach prophecy by holding to original historic interpretation in contrast to dispensational views of antichrist.

III. BELLARMINÉ'S CONFUSIONS COUNTERACT REFORMATION.

1. Cardinal Bellarmine, 1542-1621, Italian, combated Protestant claims that pope was Antichrist. Counter Reformation had checked Protestantism in Europe. Bellarmine's chief attack was on year-day principle of prophecy. Paved way for present futurist teachings. Applied apocalyptic symbols to future.
2. Used "gap theory"—70th week of Daniel 9 separated from 69th week and placed just before end of world. Beginning date for 2300 days, 45 B.C. (See diagrams in

Typical Evangelistic Sermons, vol. 2, p. 112; also read pages 110-113.)

3. Taught Antichrist was a Jew of tribe of Dan.
4. Crucifixion date set by Bellarmine at A.D. 38 instead of 31.
5. One who "confirms covenant" not Christ. Dan. 9:27.
6. Dispensationalists teach covenant confirmed with Jews after "secret rapture" and during 70th week. (A Catholic teaching.)
7. Futurism distorted significant prophetic events and threw them into future in a meaningless way.

IV. BELLARMINÉ ACCEPTED RIBERA'S FUTURIST TEACHINGS.

1. Francisco Ribera, Jesuit, of Spain, 1537-1591.
2. Taught antichrist a single individual, preceded by reappearance of Enoch and Elijah.
3. Antichrist a Christ-opposing power at time of end.
4. Antichrist to build temple at Jerusalem and drive out Christian religion. Would pretend to be God, be received by Jews, and conquer world in three and one-half literal years before the reappearing of Christ. A future period of "tribulation."

V. PRETERISM'S ERRONEOUS INTERPRETATION ACCEPTED BY CALVIN.

1. Reformer Calvin believed little horn was Julius Caesar. Calvin carried over some Catholic errors into a strong branch of Protestant church.
2. Influenced by Luis Alcazar, Jesuit of Spain, 1554-1613, who applied preterism to Apocalypse.
3. Views of Alcazar:
 - a. Revelation 1-11 pertained to Jews.
 - b. Revelation 12-20 pertained to pagan Rome.
 - c. Three and one-half years not definite time period.
 - d. Peace since Constantine's time. Revelation 20.

e. Revelation 21, 22 pertains to church, the New Jerusalem. (Originated and taught by Augustine.)

f. Alcazar attacked Ribera and Augustine on millennium and resurrection.

g. Taught church has continual inspiration.

VI. SECRET RAPTURE FALLACY OF FUTURISM ACCEPTED BY PROTESTANTS. (See *The Secret Rapture*, pp. 11-23)

1. Silent snatching away of church before "time of Jacob's trouble." Jer. 30:7.
2. False use of words, *parousia* and *apokalypsis*. Matt. 24:30, 31.

NOTE: The very word translated "coming" in Matthew 24:27 and 1 Thessalonians 4:15 is the Greek word *parousia*. Words "lightning," "voice," "shout," describe the *parousia*.

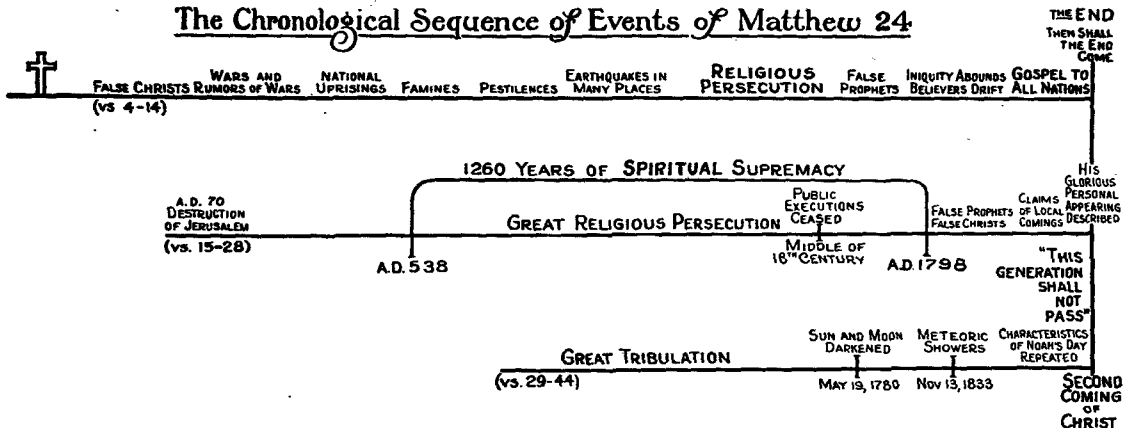
3. S.D.A. approach: Teach accurately texts on Christ's second coming. Understand sequence of events and manner. (See Matthew 24 chart.) Know how to point out errors in dispensationalism to Protestants and Catholics.

VII. DISPENSATIONAL CONFUSION ON TWO PHASES OF SECOND ADVENT—"RAPTURE" AND "REVELATION."

1. Order of events taught by dispensationalists:
 - a. The Rapture is that time when Christ comes in the air and secretly snatches from earth all true believers to unite them with the great throng of resurrected saints. (Variations of ideas on details.)
 - b. The Tribulation is that time during which evil will rapidly develop and Antichrist will appear.
 - c. The Revelation is that time when Christ appears in glory to "ascend the throne of earth, the throne of His father David at Jerusalem."
 - d. The thousand-year period is that time during which "mankind will be spiritually quickened," and the Jews will have

—Please turn to page 20

The Chronological Sequence of Events of Matthew 24



WITH OUR THEOLOGICAL STUDENTS

Current Field Training Experiences

Should Field Training Be Postponed?

By T. KENNETH LUDGATE, *Instructor,
Bible Department, Southern Missionary College*

IT IS generally expected by conference executives that theological graduates from our colleges will have had a certain amount of field experience during their college work. Is this a reasonable expectation? Or should college training be entirely theoretical? If it is reasonable to expect candidates for the ministry to obtain evangelistic and pastoral experience during their four years in college, what plans should we adopt in order to make this field work as satisfactory as possible? If it is not reasonable to believe that the already overcrowded program of the average theological student can be arranged to include useful, practical training in ministerial activity, when and where should the ministerial aspirant obtain this vitally important part of his preparation for service?

The territory within a reasonable radius of our senior colleges has been used year after year to provide laboratory facilities in practical homiletics. Naturally, such a procedure tends to produce an unfavorable attitude toward the truth on the part of the people who are practiced upon year after year by enthusiastic and eager, but inexperienced, prospective ministers.

Student evangelistic campaigns are usually not commenced until several weeks of the school year have elapsed. One, or possibly two, meetings are held each week, and it is difficult to present the entire message adequately before the school year closes. It is not always practical for the interest that has been aroused to be cared for after the end of the school year, and not only are opportunities for adding to the church membership lost, but there is the danger that people who have become partially acquainted with present truth will lose their interest and swell the numbers of those who are prejudiced against Seventh-day Adventists.

Some of our most experienced and successful evangelists would probably hesitate to embark upon a series of meetings in a town or a section of a city where the message had been partially presented repeatedly during the ten or fifteen years prior to a contemplated effort in that place. There is no need to enlarge upon this situation. Everyone connected with the Bible departments in our colleges is well aware of the difficulty of finding suitable territory for student evangelistic campaigns within a reasonable distance. We may well ask ourselves the question, Is it fair to call upon theological undergraduates to undertake

responsibility that workers with many years of experience would hesitate to accept?

It is always possible to provide opportunities for the students to gain experience in literature distribution and house-to-house visitation, but even this form of practical training is handicapped by the attitude of people who have been invited to accept literature year after year by successive classes of theological students. A practical illustration of this situation was seen in the activities of a group of theological students at one of our senior colleges last year who engaged in systematic house-to-house literature distribution. All went well for the first week or two, and several openings were secured for Bible studies to be conducted in the homes. When the students made their second call to give studies, they were informed that the people did not wish them to call again, as they knew they were Adventists from the college. This was not an isolated occurrence. Two or three groups had the same experience, and to say the least, it is not encouraging for beginners.

Another phase of the problem is related to the student's overcrowded curriculum. It appears to be the generally accepted idea that theological students should be given a liberal arts training, plus professional preparation, in the regular four-year college course. Contact with and observations of the products of such a system leads to the conclusion that those who pass through it gain a smattering of knowledge concerning many widely separated fields and a thorough knowledge of none.

In addition to his struggle to meet the requirements of this twofold theoretical training, the average theological student finds himself obliged to engage in anywhere from ten to thirty-five hours of industrial labor a week in order to balance his financial budget. Being exceedingly anxious to avail himself of every opportunity to gain practical experience, the already overburdened student gladly accepts an assignment for field experience in evangelism and endeavors to adjust his program to make room for the several hours a week that he must spend in preparation for, and participation in, evangelistic activities. According to the instructions found in *Counsels to Teachers*, student programs should not be so arranged that there is no time for practical missionary activities.

"The teachers and students in our schools need the divine touch. God can do much more for them than He has done, because in the past His way has been restricted. If a missionary spirit is encouraged, even if

it takes some hours from the program of regular study, much of heaven's blessing will be given, provided there is more faith and spiritual zeal, more of a realization of what God will do."—*Counsels to Teachers*, p. 546.

This instruction points directly to an adjustment of the study program to enable the student to find the necessary time for his practical field training. What, then, is the solution? Three practical plans suggest themselves to the writer:

1. Postpone field training until the student enters his ministerial internship. This plan would enable students to concentrate upon their theoretical studies during their days in college, without the anxiety of wondering whether they will be adequately prepared for the duties required of them when they enter the work. It would be recognized by conference administrators that part of the responsibility associated with the employment of ministerial interns would be the provision of opportunities to gain field experience under the tutelage of experienced ministers.

2. The theological course could be extended to permit the inclusion of field training. This procedure would lighten the student's load during his senior year, and also meet the desire on the part of the field for ministerial candidates to receive practical experience during their college course.

3. The third plan would call for the elimination of certain subjects from the present crowded curriculum in order to make way for field training.

Plan number one is that which commends itself as being the most satisfactory under present conditions. Students would be enabled to gain their initial contact with field work in areas that were not used as practice grounds by college students. It is to be hoped that serious consideration will be given to this very real problem and that a satisfactory solution will be arrived at in the not far distant future.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Catholics Capitalize Publicity

By GEORGE KEOUGH, Professor of
Arabic Languages, Theological Seminary

PUBLICITY, it is said, is the life of trade. The best merchandise in the world may rot in the warehouse if the attention of the potential purchasers is not called to it, while the worst of materials may find a ready market when put attractively before the public. If you would sell your goods, you must tell the world what you have, and how much people need it.

Religion is not for sale. It is not a marketable commodity. Yet the process of getting it before the people and persuading them of its benefits is compared to buying and selling. "Ho, every one that thirsteth," cried the prophet. "Come ye, buy, and eat; yea, come, buy wine and milk without

money and without price." Isa. 55:1. The world must be informed of the benefits of true religion. You may have in your teachings the very key of life, but the people are not aware of it. They were not born with such knowledge and conviction, and you must tell them by every means in your power that you have the commodity they most need. We owe it to mankind to tell them the truth.

These thoughts are suggested by the publicity, and lack of it, given to two more or less equally important meetings held recently in two of the world's capitals. There was the Catholic consistory held recently in Rome in which thirty-two new cardinals were created. The departure of the four American cardinals-designate, their doings while in Rome, and their return to the homeland, were all done in the greatest blaze of publicity ever seen. *The Christian Century*, in its issue of February 27, 1946, complains of this publicity and says:

"If it had been Elijah ascending to heaven in the fiery chariot, the coverage could scarcely have been more complete or the display more prominent. . . .

"The World Council of Churches is now in session in Geneva. This is perhaps the most momentous meeting in history of the non-Roman churches. Very eminent American delegates are in attendance. Most of them also left by airplane. Neither their departure from their several cities nor their arrival in Geneva created any fever of journalistic excitement. It was neither expected nor desired. Nor will their return be heralded by civic displays or banner headlines in the press. That is all right too. But the event is important and should have a decent amount of publicity. There should be some reasonable proportion about these things. What we object to is such inflated and exaggerated publicity for Roman Catholic activities as virtually says, This is the real thing; this is the significant expression of the nation's religion; this is the genuine church."

Time magazine had this to say of the Geneva gathering: "Without any advance headlines, without adequate press facilities, hundreds of clerics staked out a program to change and improve the shape of the world. Unlike the splendor of Rome's parallel gesture, the Geneva meeting was stark and austere."—March 4, 1946, p. 60.

Now, if the churchmen in Geneva were staking out "a program to change and improve the shape of the world," why did they not let the world in on it by giving it all the publicity possible? You cannot change the world nor improve it while keeping it in ignorance of what you are doing.

Was the consistory in Rome a religious ceremony primarily? Or was it mainly social? Four high dignitaries of the Catholic Church were going to Rome to be made princes of the church, and returning to their country a step higher in the social ladder of their community, and their fellow countrymen felt elevated in their elevation, and they rejoiced with them. Was there anything morally uplifting, anything that would lead to life on a higher moral plane in this social advancement? It seems to us that the whole ceremony, and the publicity given it, savored of politics more than of religion. We do not envy the cardinals their advancement in

—Please turn to page 46

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

† Antics, jesting, and showmanship
spell disaster for Adventists

Maintaining a High Musical Standard

By ADRIAN R. M. LAURITZEN, *Director,
Department of Music, Union College, Nebraska*

DURING the month of August I attended two or three evangelistic services conducted by evangelists not of our faith. I was particularly interested in the music, and must admit that I drew my conclusions as to the tone of their soul-winning work long before I heard the preaching each evening. Frankly, everything that was done smacked of the world. Yet everything was done in the name of Jesus!

The legitimate gospel song has been debased by many of these gospel song revivalists. There seems to be a trend in the direction of juke box rhythm and harmony, with the song leaders apparently striving to create as much exciting emotional bedlam as possible. I have observed this trend in the vast majority of tabernacle-church type of evangelistic services in different parts of the country. "We must make the people happy!" "They must feel at home and shake hands with their neighbors!" "Our music must have that good fellowship swing to it!" As a consequence, they use tunes that give rise to rhythmic impulse rather than a sincere desire to be drawn by the cords of the Saviour's love.

Such a pathetic concept of evangelistic music has peril in its performance because of the wrong sentiment which it creates. It most certainly is not the work of the matchless Christ, who woos men by the loving influence of His Spirit! There is a need for genuine gospel songs, but there is no need for music which definitely borrows its appeal from the dance floors. Our own singing evangelists and ministerial interns should take heed lest they imitate these procedures in the evangelism of the advent message. Too many young men just out of college, struggling to find ideas which will enhance their song services, are likely to copy the song leadership of this popular evangelism of the world. In this they unwittingly follow in the footsteps of men who do not measure their work by the standards of the third angel's message. The music of our services places a stamp upon our whole endeavor. We cannot overestimate its influence.

In the aforesaid meetings which I attended this summer, I found a sense of absurdity stealing over me during the song service. A brass band played marches for fifteen minutes, with piano interludes which were nothing more than snatches from song hits of the theater. I was impressed that the at-

mosphere was that of political conventions rather than religious meetings where our wondrous Christ was to be preached. When the song leader finally made his entrance, he used the tactics of an individual who does everything in his power to make a "hit" with the crowd. One did not see Christ. It is difficult to sense the Saviour's presence when the chorister is gesticulating wildly, and at the same time winking in the direction of an intimate acquaintance in the audience!

There is no reason why the music of an evangelistic service should not be good music. And there is no reason why the song leader should not keep *himself*, as well as his *work*, on a high level of performance. Antics, shallow and jesting comments, and a general run of irrelevant showmanship spell disaster for the entire effort. This fact cannot be overemphasized. Much of the sincere gospel music of our whole evangelistic advance has been sidetracked by an abundant crop of low-level rhythmic jazz types, and a mania for swoon-croon singing. Surely the devoted Sankey would deplore these abuses!

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Folk Tunes Commandeered

LUTHER sent his stirring religious messages to the German people on the wings of old folk tunes with which his countrymen were already well acquainted. In like manner, some of the early religious hymn poems prior to and following the 1844 movement found their musical companions in the folk tunes of the time.

These songs are simplicity itself; yet their appeal is not one of childishness. They have a directness that gives one the impression of having already made their acquaintance. It seems hardly necessary to learn them. They creep into our musical feeling with so much ease that we almost feel that they are our own, expressing something within us which is common to all.

These songs of the early nineteenth century were of simple harmonic construction. They were frequently adapted to other purposes than that for which they were originally designed. This "Amen" melody is obviously an old folk song of years before. It has a haunting beauty which is more or less characteristic of that type of song. In this four-part harmonization the original simplicity and quaintness has been preserved. [Next Page]

HAROLD A. MILLER.

A Song of a Century Ago

REQUESTS have come for publication of a song which was used upon several occasions here in Washington, D.C., during the centenary (1844-1944) observance. We are happy to share it with those who may desire to make use of it in programs dealing with our pioneer days.

During the days of the advent movement a century ago, when the believers were not only preaching the message but *singing* it, it was the custom to close the evening meetings with singing, and there was a song which they always sang—a quaint little Amen Song. As they sang it they moved about, shaking hands with one another in farewell.

We are indebted to Mrs. Myrta Kellogg Lewis for the preservation of this song. Some years ago, before the death of her aged mother, Mrs. Jennie Ayars Kellogg, who had often sung this Amen

Song in her young days, Mrs. Lewis transcribed the words and the music as her ninety-year-old mother sang in quavering voice, but with clear memory, the loved song of the long ago. Through Mrs. Lewis' courtesy, this century-old song, so treasured by her, was made available for use at services commemorating those days when advent music played such an important part in the spread of the judgment-hour message.

At the centenary programs, as Adventists of today sang this little song, audiences entered heartily into the sociable theme and spirit, and followed the custom of bygone days, shaking hands with one another in farewell. It lent a touch of 1844 and helped us better to appreciate the earnest spirit and blessed fellowship which possessed the hearts of advent believers in the early days of our church. It may be successfully used in *any* program concerned with those pioneer days.

STELLA PARKER PETERSON.

AMEN

Old Melody
Moderato

Harmonized by
Harold A. Miller

A - men, A - men, my soul re - plies, I'm bound to meet you

in the skies, And claim my man-sion there, And claim my man-sion there.

Now here's my heart and here's my hand, To meet you in that

heav - en - ly land, Where my pos - ses-sions lie, Where my pos - ses-sions lie.



Advance on All Fronts!

EVERY great church movement of history, after passing the time of its founding struggle and initial spread, has ultimately settled back into pastoring its parishioners, building attractive church buildings, beautifying its worship—and lapsing into spiritual lethargy. The churches have continued to maintain the form, but without the spirit, having a name to live, but being spiritually dead. *Evangelize or perish*, is therefore the law of strong church life and spiritual growth and continuance. It is the imperative for survival.

Will we as a movement escape the fate of all who have gone before us? The answer is obvious: *Only if and as we keep the evangelistic fires burning intensely and continuously.* The peril of institutionalism among us is becoming very real and very grave. The disproportionate emphasis and effort, with its financial and man power tie-up, is increasing. We need institutions, and we naturally need churches. We should have proper church homes, well located and suitable for our people. But we would stress the fact that all church buildings are to be destroyed by the leveling fires of the last days—Adventist along with the rest. Redeemed souls alone will leap the abyss that separates time from eternity, and live on forever. Therefore let us place our major emphasis and effort where it will bring the greatest returns in eternal investment. Let us make material things secondary. Let us keep a proportionate balance.

Moreover, we shall soon be driven from our larger churches in the great cities, preparatory to withdrawing from the smaller ones. The times of trouble and persecution are before us and are closer than many of us may think. The high esteem in which we may be held in certain quarters, and the good reputation we may enjoy in some places, can change overnight. Public opinion is exceedingly fickle. The cheers and plaudits of the crowd today can easily become the jeers and hisses of mob violence overnight. Present friendliness of religious leaders can quickly change to hostility and bitter accusation. We will not long be popular. We should, of course, seek to allay all prejudice possible. We should build good will. We should win as many friends as we can. But many will ultimately fall away from us. This we should never forget.

Meantime the world is perishing without God and without hope. Multitudes are dying without Christ and His gracious salvation. Humanity is distracted, desperate, and anxious—not knowing

which way to turn for refuge and security. Crisis piles upon crisis in the international field. Turmoil and violence rage in the industrial side of the domestic front. We live in a world of uncertainty and upheaval—a world that is deteriorating rapidly.

We have a message from God for this crucial hour. We can declare the meaning of the times to mankind. We have a mandate to proclaim it everywhere and at all times, a mission to perform in all lands and communities. It is the biggest thing in the world, and should overshadow all other projects. It is the sole reason for our existence.

Our mission is to search out, and then to call out and prepare a people to leave this world, not to stay on here in attractive, well-pastored churches. We are to foster the evangelistic passion, in all its ministerial and lay phases, and embrace not only evangelical but medical missionary aspects as well. We are to encourage our people to scatter out, not to congregate in large centers. We are to go everywhere preaching and teaching the message of God for these last days, and uplifting the Saviour as the sole hope of the world.

We must instill this evangelistic vision in the minds and hearts of all our people. We must become the vital, saving force in the world that the Lord expects us to be. We are to foster the spirit of the crusader—ever on the conquering march for Christ, conquering hearts, not holy lands of sacred shrines, penetrating every stronghold of heathenism, Catholicism, and apostate Protestantism. That is our business on earth. It is not places or things at all that are to interest us, but men, women, and children for whom Christ died. Ours is a gigantic rescue of human souls. This is our supreme and only task. Such a concept will revolutionize the whole course of life.

We need a clarion voice to call us back to our great commission. We need leaders with clear, evangelistic world vision and passion—leaders who have come up through evangelistic and pastoral ranks. We need treasurers who are ministerial-minded. We need departmental secretaries whose primary burden is the winning of souls, to which everything else is subordinate. We need to hear and heed the call to advance on all fronts. Every able-bodied man needs to be on the front line. Wherever he can get a meeting place and an audience the Adventist minister should give his message with power and persuasion. This we must take to heart if we are to meet the mind of God.

Let the home guard be organized to protect and hold things steady at home. Let all others be released, for this is world warfare for Christ. Let

us organize our entire man power, and pool all our resources for the last great conflict with the forces of darkness, opposition, and apathy: We need to pray for a sense of urgency, for a divine intensity to grip us and impel us ever forward. The days of greatest evangelistic advance are just before us. They must be, for the majority of God's children are still in Babylon. These we must call out into the remnant, commandment-keeping company.

Away then, with the defeatist attitude, "It can't be done," and, "The day of large evangelism is over," "Let us concentrate on holding our own." Nay, the call is *Advance on all fronts!*

We are merely puttering around with the great metropolitan centers of earth, barely touching them with the tips of our fingers. Making little impression—largely unknown, unheeded, and frustrated as far as getting the actual ear of the multitudes is concerned—we need to place in these great centers men of force and pulpit power who can shake these mighty cities. They are more than local problems. The message of God must be declared to them. We need more holy boldness and faith, and more daring for God. (No, not more sensationalism, gaudy tinsel, and theatrical display, but Spirit-born messages, and wise, broad planning.

We need hundreds of men and women of lesser experience to compass the smaller places and penetrate the dark counties. Our task is utterly beyond our man power, our financial resources, or our ability to compass. Divine power alone—apostolic, pentecostal power, coupled with complete abandonment to a great task—can supply the dynamic requisite for our great work. For this we should unitedly seek and continuously pray. We are on our way out of this old world. Let us plan accordingly, and take as many with us as we can. *Advance, then, on all fronts* is the word.

L. E. F.

"Quit You Like Men"

THE bitterest international war of history is ended. And with it has passed an era. A bruised and broken world, heartsick and hungry, which for years has been longing for peace, is today face to face with a period of perplexity and turmoil unparalleled in all human experience. In millions of hearts hope is crushed. Despair has seized the sons of men. Darkness surely covers the earth today, and gross darkness the people. But in this hour God's call to His people is "Arise,

A Prayer for Guidance

GOD of our fathers and Hope of all ages, to Thee we come in General Conference assembly. We render unto Thee thanks for Thy manifold mercies of the past. We entreat Thy manifest presence with us in this present hour. And we pray for Thy gracious guidance through to the end. In times past Thou wast the Stay of Thine ancient people in the troubled days of the prophets of old. Thou wast the Refuge and Comfort of Thine early church in times of pagan persecution after the days of the apostles.

Thou wast the Strong Protector when Thy faithful church of the Dark Ages witnessed in mountain fastnesses and perilous missionary journeys. Thou wast by the side of those intrepid Reformers who went to the stake for their faith in those bleak times of cruel apostasy. Thou wast with the founders of Thy remnant church in those days of disappointment and difficulty, as they wrought out the foundations of this last message to mankind.

Today, Lord, we stand in the time of gathering darkness ere the final storm. Lead Thou us on. Grace our assembly with Thy manifest presence. Give us a vision of Thy will and an understanding of our task. Choose Thou our leaders for this crucial hour of final witness to the world. Give them the spirit of wisdom and understanding of Thy will for Thy remnant band. Put into our hearts a fervent loyalty to Thy truth for this last hour. Clothe us with Thy righteousness, and fill us with Thy enabling Spirit.

Arm us for the coming conflict with intensified evil and opposition. Give us the strength and wisdom and grace to finish our mission and to seek out and prepare Thy children to meet our coming Lord. Be Thou the shining Light behind every dark circumstance. Guide through earth's final storm into the calm of eternal peace, through ages to come in the earth made new. This we ask, with the forgiveness of all our sins and failures, in the name of Thy dear Son and our Saviour, Jesus Christ. Amen.

shine; for thy light is come, and the glory of the Lord is risen upon thee."

Mankind's desperate plight lays upon the church of God new and enlarging responsibilities. His remnant people must sense this as never before. "A great work is to be accomplished," declares the messenger of the Lord. "A voice must go forth to arouse the nations." And for the accomplishment of this high purpose we are told that "broader plans must be laid."—*Testimonies*, volume 5, p. 187. Are we laying them?

In the annals of history nothing compares with the plans and preparations made by the Allied leaders, as World War II moved to its final phase. Think of an armada of more than four thousand ships carrying five hundred thousand vehicles and two million men. Imagine pipe lines, twenty of them, being laid like cables under the English Channel, and then later extending for hundreds of miles on the mainland in order to supply the gasoline for this mighty moving mechanized army. Only broad strategic thinking and the keenest co-operation could make an invasion of such magnitude possible.

The plans were enormous. A terse summary of the naval plans alone required more than eight hundred typewritten pages, while a complete set, including the necessary maps, weighed more than three hundred pounds. And the detailed plans for the air and ground forces equaled those of the navy. The scope and complexity of such a program is bewildering. But, great as the plans were, there was something even greater. It was the spirit which drew the forces of sea, ground, and air into a unity of purpose, without which such an enterprise would have failed.

"When you put sea, ground, and air together," declared General Eisenhower, "the result you get is not the sum of their separate powers; you multiply their power rather than add." What a lesson is this for the church! We, too, are coming into the final phase of an even greater war. The "enmity" placed so long ago between the deceiver and the woman, between the devil and the church, has not slackened through the centuries. Instead, it has intensified as the devil has gone forth to make war with the woman and "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

As generals in the army of God, the leaders of His remnant church need superhuman wisdom. Like that fought by the liberating armies of recent months, ours is not a defensive but in every way an offensive war. Like the apostles in the early days of the Christian church, we must carry our cause into the strongholds of the enemy, and by the power of God make inroads in His lines.

"We are living in a perilous time, and we need that grace that will make us valiant in fight, turning to flight the armies of the aliens. . . . Our warfare is aggressive."—*Evangelism*, p. 297.

Notice, it is *grace* that leads the militant hosts of God in this *aggressive warfare*. How manifold is the grace of God! There are occasions when we need the grace of meekness and forbearance. But

in hours of crisis we need to do more than stand still, hoping to see the salvation of the Lord. Instead, we must hear the divine command, "Go forward!"

Ground, Sea, and Air Forces

Under the enabling power of the living God, ours must be an advancing army united in purpose and co-ordinated in plans. The air force (radio), the ground forces (ministers, Bible instructors, departmental and institutional leaders, etc), and the sea forces (our foreign missionaries)—all must move into victory together, each supplementing the other, as we challenge the citadels of sin in a last mighty effort to rescue the sufferers from the prison house of death.

Nor must there be any spirit of defeatism in the hosts of God. We are on the eve of victory, and every moment is precious. These words of General Eisenhower, uttered at his first staff conference, are arresting and applicable. He said:

"Defeatism and pessimism will not be tolerated at this headquarters! Any soldier or officer who cannot rise above the recognized obstacles and bitter prospects in store for us has no recourse but to ask for release. Those who don't will go home anyway."

That sounds like an Old Testament order. It was not the size of the army, but rather the spirit of the army and its wholehearted consecration to a purpose, that determined its success in the days of Gideon. It is ever the same. As the church moves into her final battle she must be united—united with God and within herself. There can be no substitute for unity. No artificial distances between leaders and subordinates must be permitted to hamper the prospects of victory. In spite of individual eccentricities, patterns, and tastes, there must never exist any cleavage, national or psychological, into which our great enemy can drive his wedges.

Unity and consecration are absolute and indispensable conditions to a final, favorable decision on the fields of conquest. The times demand a clarity of vision, an unblurred sense of values, and a fully focused faith. As the church of God moves into her final battle in the last great struggle of the ages, she is a liberating army, bringing good tidings of peace. We are not apologists defending a message, but heralds announcing the best news ever told to men. Ours is a world-wide responsibility.

"It is the very essence of all right faith to do the right thing at the right time."

"At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples."—*Testimonies*, vol. 6 p. 24.

What a responsibility! The good news of deliverance from sin must be carried to "all lands and all peoples," for every unsaved sinner is in the prison camp of the enemy. And we have so little time for the accomplishment of this tremendous task. Our days of evangelism are almost over. Probation soon will close. The angel of mercy is about to fold his wings and take his flight. But before that awful moment, the greatest work of all ages is to be accomplished.

Israel is "My battle axe and weapons of war," declared the Lord through the prophet Jeremiah. And what mighty things He accomplished through His people when the leaders of Israel were fully consecrated to Him! When Jehovah passed before Moses at the beginning of their national history, He said:

"Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee." Ex. 34:10.

Here is a wonderful thing—the God of eternity entering into a covenant with His people to accomplish the tremendous task of overthrowing the strongholds of iniquity, and bringing a knowledge of salvation to those who know Him not. It surely was a "terrible thing" He was about to do, and He purposes to do a similar work in our time. He wants to enter into covenant relationship with the leaders of His remnant church—the Israel of today. If His remnant church today would be His battle-axe and weapons of war, we must permit His Spirit to weld us into a unit.

May God make it so. Remember, it is not the size but the *spirit* of the army that counts in this spiritual warfare. The zero hour is striking. The captain of our salvation calls for advance. Today is our greatest opportunity. What is our response?

"The final scenes in the stage are set,
The time, the task, and the men are met,
The world at its worst needs the church at its best,
We're called for this hour! Are we meeting the test?"

R. A. A.

The Future of the Bible Work

RECOGNIZING that there was a time when the plan of denominational Bible work as a profession was somewhat in the balance, the question, "Just what are the prospects now?" deserves a fair answer by those who have the leadership of its interests. Here is our reaction: We are sincerely convinced that there is a growing enthusiasm for the profession. On every hand we observe carefulness in the selection of the proper type of individual for this work. Conferences continue to press their requests for Bible instructors, and young people have discovered the charms of this ministerial service. A surprising number of students still in college continue to inquire about the prospects of overseas Bible work. The future is bright.

Where five years ago an occasional student in training for Bible work was usually fitted into an adapted ministerial course, today a number of our colleges are prepared to offer a specialized training for young women interested in evangelism. Student programs, Bible instructor clubs, and similar features are promoting the profession in a most attractive setting. Bible instructors in training are keeping step with young ministers in preparation. In fact, this new enthusiasm on every hand has presented a new challenge to them.

The college-trained Bible instructor is primarily a skillful Bible teacher, and often as efficient as the minister. She is capable in both public and personal work. She is also at home in the field of

art, cookery, music, advertising, and commerce. Her personality has been developed so that she is skilled in guiding conversation, and in making contacts for the full acceptance of the message. She is definitely a church leader—not trained to do the largest share of the work for the church, but rather to lead the church into service.

Young men preparing for the ministry need more than an agreeable companion; the profession calls for ministerial leadership on the part of the wife as well as the husband. One who marries a minister must become a partner in the profession, and should be trained in ministerial and evangelistic responsibility. Our educators are now mindful of these needs, and college courses are providing more efficiently for the prospective minister's wife.

During the last five years especially, the Ministerial Association has given close attention to the development of our field Bible instructors. Helpful councils and Bible instructor institutes have been conducted in many centers. The Association secretary of the Bible work has become personally acquainted with our field workers, and a sound building program has been proceeding. Contact with evangelistic groups has been promoted to a point where this leadership has brought guidance and assurance to the profession. THE MINISTRY has become the channel for expression as well as method, and the Bible Instructor section of the journal has already made its distinctive contributions not only to Bible instructors but to the ministry at large.

Perhaps one of the most encouraging features of progress is the new consciousness in our church that the Bible instructor is now more than just the doorbell-ringer type of worker. Another good omen is the discovery of the true pattern of her service, as given us in the Spirit of prophecy, in place of the confused patterns of former days. The Bible instructor has been set apart from the mere church visitor, and the dignity of her professional skill will mean much to the future. L. C. K.

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Dispensational Error

(Continued from page 12)

- another opportunity for salvation; their nation will be restored, temple service and sacrifice system restored.
2. Bible teaching on Christ's second coming.
 - a. "Voice." "Shout." "Trumpet." 1 Thess. 4:16.
 - b. "Comes in glory." All the angels with Him. Matt. 25:31.
 - c. "Every eye shall see Him." Rev. 1:7. (See *Secret Rapture*, pp. 7-10.)

RECOMMENDED READING:

Philip Mauro, *The Gospel of the Kingdom* (Hamilton Bros., 120 Tremont St., Boston).
Fred J. Peters, *The Present Antichrist* (Hamilton Bros., 120 Tremont St., Boston).

L. C. K.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Widening the Vistas of Radio

By PAUL WICKMAN, Secretary,
General Conference Radio Commission

RADIO is no respecter of persons. Rich and poor alike have unlimited access to the ether waves. It is the evangelistic medium which knows no barriers of race, color, creed, rank, or social standing. The audience may be made up from all walks of life.

Every day plans are going forward to improve this medium of public service. Better facilities for broadcasting—such as greater wattage and fidelity—are constantly on the gain. Manufacturers of radio receivers are experimenting for better reception. All in all, radio is getting closer to the homes of the people every passing day.

Radio is, moreover, the only means of crossing borders and talking to people without the need of passport or visa and without censorship. During the past war nations were able to curb or block all unwelcome propaganda from enemy countries, except the transmitted voices of radio. In peacetime radio has become the international communicator of free speech. Each nation has full freedom to promote its formulas of culture for the masses. And as long as the peoples are free to listen, boundaries do not exist.

We find ourselves commissioned with a message for a changing world, with a gospel commission that directs us "into all the world." And with the promise that "then shall the end come," we realize that "not time but a *task*" separates us from the second coming of Jesus Christ.

With such a challenge before us we need to bestir ourselves and pray for sufficient faith and courage to lay hold of the forces and agencies provided for the promised full-scale offensive. With us, unconditional surrender to God's will must rightly come first, that we may address ourselves to this great task.

Surely, when we ask God for an enlarged vision of plans and methods in order to accomplish this work, we shall not close our eyes to the tremendous opportunities of radio. No one means can reach so many people in so short a time. The results depend, of course, not only upon the Holy Spirit, but on how the radio is used.

Millions listen to the Voice of Prophecy each week over the 379 stations in the United States and Canada. Mutual officials feel that this is one of their best programs of public service. Our relationship with them is very satisfactory. Stations write in every day requesting our program. Managers praise it as a splendid religious contribution. This will be the response wherever radio is used

with similar care and preparation. Eternity alone will reveal the results of our gospel broadcast in Inter-America and South America, where 127 outlets in Spanish and Portuguese carry the Voice of Prophecy programs.

Europe is now opening up to us, and soon we should be broadcasting through powerful transmitters to its various language areas. We should be preparing ourselves for this opportunity. The day is past when mediocre methods and presentation will suffice. The technical experts of America are now in Europe, creating and establishing the best in radio facilities. Many stations are owned by American interests and demand high-grade programs. Such microphones are open only to the best productions. In our radio work only the best program will give us license to broadcast the second time.

Just recently our Voice of Prophecy transcription was auditioned by a representative of a leading 60,000-watt station on the Continent of Europe. They have not accepted religious programs heretofore. As yet we are not on the station. But our Voice of Prophecy has been welcomed as an exception because of its character and high standard of production.

Other denominations are planning on a radio campaign in the Orient. China's millions can never be reached by methods of the past alone. One group of religious leaders, calling themselves the "Far East Broadcasting Company, Inc.," are openly soliciting funds for the erection of a strong central transmitter in China, with subsidiary ones in strategic localities. They also plan to furnish the peasants with receivers. This new method of missionary enterprise might well streamline mission work. As we turn our eyes toward the Orient, our plans should include evangelism by radio.

Frequency modulation (FM) will no doubt present an opportunity to reach a conservative class of listeners. The channels are open for commercial and noncommercial fields. Since this stratosphere type of broadcasting is limited in distance, it can serve urban centers to advantage. All licenses granted are of similar wattage and comparable in extent to the average 250-watt standard broadcasting band. Frequency modulation will largely be used for good music, since the fidelity is much better. An orchestra will seem to be playing in one's very home when heard rather than coming from a distance by radio. Voices will be reproduced more clearly and distinctly.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

An Intern's Retrospect.

By JOSEPH C. HANSEN, *Licensed Minister, Sequim, Washington*

PERMIT me to make a comparison between the medical and the ministerial intern as to their qualifications upon being graduated from school. Before the medical student is permitted to be graduated, he has completed his requirements in diagnosis, interviews, and observations, in addition to his specialized classwork training. Every operation and move is done under the guidance of a skilled physician. When he has completed his course he has a working knowledge of the fundamentals of surgery and medicine.

Now, the ministerial student has also finished the given requirements, but his practical knowledge is limited in his field. When he steps out of college he finds himself unfitted to a great degree for the responsibilities that are before him. This can be best explained by the majority of interns that come back to college on week-end visits and declare that they were unprepared for their task. These remarks are not intended to undermine the training theology students receive. I believe that our schools are doing the best they can in giving a practical training in addition to the regular classwork, but there are decided limitations. I believe it would be profitable for the worker who has an intern in his charge to realize the limitations of the intern's training. Unless there is intelligent understanding, the intern will fail to receive the guidance and training he needs to prepare him for greater responsibilities.

Before the intern comes into the field, it would be well for the worker to have a program and schedule prepared. After twenty-two months of service, I remember how much this was appreciated when I first came into a district. I had not been in the locality more than two days—just time enough to get settled—until the evangelist visited me and presented me with a schedule for the coming month. Before the month was over, I was given another. This schedule included Sabbath appointments and some regular meetings during the week, in addition to the meetings in the large effort. A program of that nature gave me a chance to plan my own work to suit the needs of the program. It also gave me time for regular and consistent study.

If the intern has no schedule and program to follow, he does not know what is expected of him. Much of his time will be wasted, and little progress will be made in his development and in the cause of God. I believe it is the responsibility of every worker who has an intern in his charge to have a schedule prepared, and to know what his helper is doing. This point cannot be overemphasized.

When the intern comes into the field, it would

be well to explain to him exactly what should be included on his report, and some of the financial matters. It was not so many weeks ago that I learned that I was supposed to place the amount of the rent subsidy in the expense account of the monthly report. The secretary-treasurer undoubtedly wasted considerable time looking up each month what I was receiving in rent subsidy before making out my check. Another item that would be well to explain is the equipment allowance. I happened to learn of this by reading a form letter that was sent out from the office, telling the workers of a new plan in regard to this matter. This was several months after I had been in the field. The intern should not be held responsible for learning these things by accident.

After the intern has his schedule and knows what may be expected of him, it would be well to have him work at some project that he may call his own. It will help him to a great degree to feel that he is not treated as an inferior. This does not mean that he should step in and take an office in the church that could be filled by a regular member. But if there are several churches in the district, it would be well to turn one of the smaller ones over to him, and let him see what he can do. (It should be understood that he does not have the last word, of course.) This would prepare him for greater responsibilities in the future in leading out as a district pastor. He would receive his information and training firsthand, instead of as the continual onlooker without the right of expression. The medical intern, for instance, may receive as a project a person afflicted with appendicitis. He is told to perform the operation. He does this, and the skilled surgeon is the observer and adviser. He gains information and skill through practice. Actual practice and experience is the best teacher for the young minister. It is true that he can learn a great deal from observation, but sooner or later he must put it into actual practice. Why can this not be done under the close guidance of an older experienced worker, instead of waiting until he is placed in the field on his own?

While an intern is serving as pastor of a church, he will also be responsible for the various campaigns of that church. He will have charge of the prayer meeting, the Week of Prayer service, church improvements, and the raising of the money for these improvements. His experience will be practical and well rounded, and he will also feel that he is making headway. He will often find it necessary to go to the worker in charge for advice and help. This would be done in the same way as the district pastor would go to his president and receive counsel.

Possibly there are a number who would contend

that this would be too great a responsibility to place on the shoulders of the "young and inexperienced," "just out of school." I believe the United States Army has given the answer to that. For instance, they take an adolescent who has just completed his high school education. After a few months of strenuous training he is sent on a mission with an airplane at his command that is worth over thirty thousand dollars, and enough bombs on board to blow the average college campus out of existence. Yet this same lad back in his home environment is considered too young and inexperienced to pass the collection plate in Sunday school!

Before the intern has left the charge of an experienced worker, he should know how to perform certain duties that every minister performs, namely, conducting a series of prayer meetings; how to handle a church board meeting and a business meeting; and best procedure of conducting the church election. In addition to that, he should know the basic organization of every department in the church, such as the Sabbath school, home missionary department, and Missionary Volunteer Society. Here is where the college in a great degree has not been able to give practical training, and where the minister in charge can help to supply the lack.

Generally speaking, ministers have three agencies in helping them to absorb knowledge. These are seeing, reading, and hearing. In addition to the specific duties of the intern, it would be well for him to take the part of the observer whenever possible. When there is a funeral or special meeting of some sort being conducted by his associate, it would be the duty of the intern to attend. While I was working in the Olympia district, the pastor there did not let an opportunity slip by without inviting me to attend and help out in the different meetings throughout the district.

Evangelism is one of the most important phases of the intern's work. Being connected with a large city effort is a privilege that every ministerial

Illustrating the Two Covenants

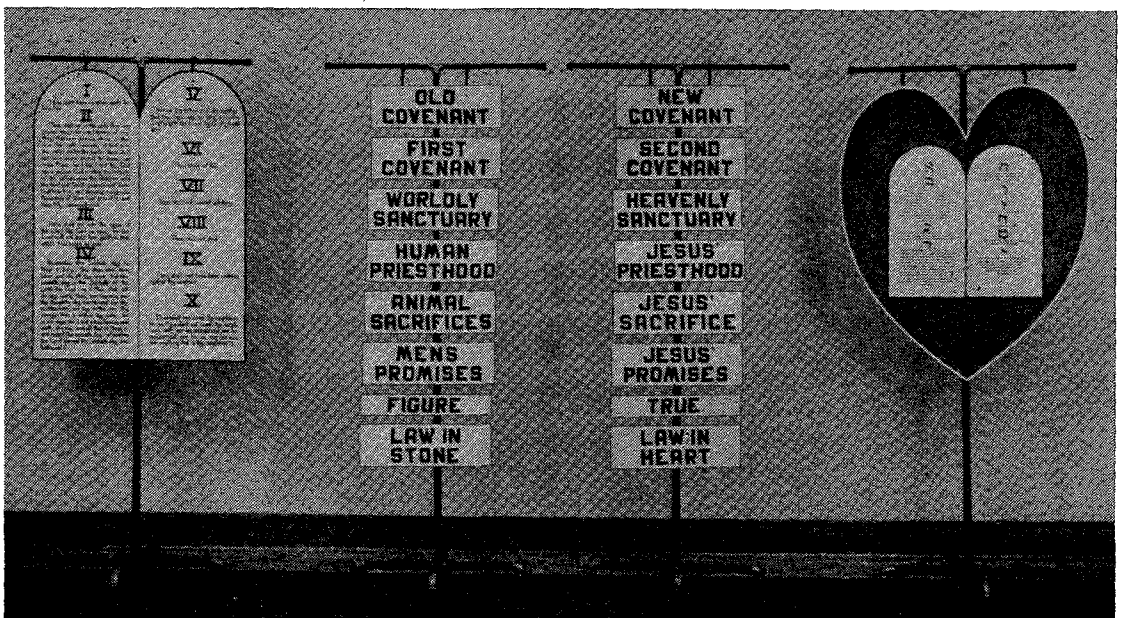
By ROBERT F. CORREIA, *Licensed Minister, Potomac Conference*

THE law of God is represented as two tables of stone being associated with the old covenant. The new covenant is associated with the heart. The tables of stone and the tables of the heart are hung on opposite standards on the outside. Between them are progressively placed distinguishing tabs. When the climax is reached, the small tables, representing the law of God, are placed in the heart.

Thus in the old covenant the law of God was on tables of stone, whereas in the new covenant the law of God is in the tables of the heart. The new covenant does not displace the law of God but merely replaces the tables of stone with the tables of the heart, and the law of God remains. The materials used are as follows:

- 2 pieces 3-ply 1/4" fir, 20" x 48"
 - 2 pieces 3-ply 1/4" fir, 12" x 24"
 - 5 removable pin hinges
 - 6 pieces strap metal, 1/8" x 1/2" x 8"
 - 14 pieces 3-ply 1/4" fir, 8" x 25"
 - 2 pieces 3-ply 1/4" fir, 4" x 25"
- Use same standards as two laws.
Use same law of God as two laws.

CONSTRUCTION.—The tabs are made in the same manner as in the two laws. The heart is cut out of two pieces of plywood 20" x 48" and held together by three removable pin hinges. The small law of God in the form of two tables is cut out of two pieces of plywood 12" x 24". These two tables are connected by two hinges.



graduate looks forward to with great anticipation. Here he may have the privilege of observing every move of the evangelist. He also has the privilege of visiting in the homes of the people and helping them to make their decisions. I would like to point out here that the greatest help the evangelist can be to the intern is to *help him understand the importance of personal evangelism*. If this is accomplished, much has been gained in the results of the effort and in the development of the intern.

Before the campaign is completed, the intern should have received enough personal help so that he can organize, budget, and conduct a small effort of his own. As a rule the theology student has received training along that line, but it would be well for the evangelist to be sure the intern knows what he needs to know in that respect.

Whatever the duties of the intern are, whether working with young people, renovating churches, or doing personal evangelism, his capabilities should be exploited to the limit. This will help maintain the keen edge of enthusiasm that he had when coming into the field.

Civic Gathering as Campaign Aid

By F. E. THOMPSON, *Pastor,*
First Church, Minneapolis, Minnesota

BECAUSE of the continuous crime wave that has swept on after the close of the war, and seems to be growing in magnitude, the Hon. Edward J. Thye, governor of Minnesota, requested the various religious bodies of the State to exert all their influence to develop respect for the law. The governor designated January 13, 1946, as Law-Observance Sunday. The idea was well received by the leaders of the several religious groups—Catholics, Protestants, and Jews. Interdenominational organizations, church federations, good-will meetings, and ministerial associations held councils, rallies, and fellowship meetings to promote the idea and develop plans.

The mayor of Minneapolis, Hubert H. Humphrey, appointed a special law-enforcement committee and enlisted the co-operation of the police department. Thus civic officers met with the religious leaders to study plans for developing respect for law. As the studies progressed during these discussions, little by little—shyly at first, and then quite boldly—men began to champion respect for the law of God. Finally, the general conclusion was reached that the religious aspect of respect for civic law could only be reached through teaching respect for divine law. It was one of these interdenominational gatherings of leading ministers and city authorities that M. K. Eckenroth attended during the discussion of how to secure respect for the law of God.

It looked like an opening provided by Providence. Here were religious leaders, many of whom were fighting Adventists openly from their pulpits, or giving encouragement to those who were opposing us because we were teaching the binding claims of the Ten Commandments, actually blaming the crime wave on lack of respect for God's law.

They were planning to make respect for God's law the theme of their pulpits on Law-Observance Sunday. Could any evangelist overlook such a providentially provided opportunity to agree with his adversaries?

When Elder Eckenroth's turn came, he addressed the moderator and the civic officials present, explaining that the work which these ministering brethren were now planning to do was the "very work which Seventh-day Adventists have been seeking to do." Then he invited the mayor, the chief of police, and the chairman of the law-enforcement committee to take part in the Prophecy Speaks program at the Lyceum Theater on a Sunday evening in December. The invitation was accepted, and all three came. They were highly enthusiastic about the plan. They co-operated in getting some fine preparatory publicity, and planned to have newspaper editorial writers present for a newsstory and also press photographers.

Nearly two thousand people ignored the falling snow and filled the main floor of the Lyceum and the first balcony. Elder Eckenroth spoke for fifteen minutes, covering the sacredness, the perpetuity of the moral law, the respective fields of church and state, and the Christian's proper relationship to civil government. His remarks were well received. Each of the visiting speakers gave an excellent address, deploring the breakdown of the home, the neglect of children, the lack of parental affection, and the almost total disrespect for law. It was not a political rally. It was the cry of thinking men who realized the impotency of government to enforce obedience to law without first teaching a respect for the principles of divine law. It was a public confession that government is dependent upon God.

The stage setting was impressive. A fan, placed behind a curtain, kept the American flag floating in the breeze as the great audience sang the national anthem. The large robed choir gave several excellent renditions of popular patriotic songs. All pronounced the service a success, a builder of good will, a booster of good government, and one that promoted respect for the law of God.

Leading Out in Husband's Absence

By JUANITA GRAHAM HODDE, *Minister's Wife,*
Fredericksburg, Virginia

THERE are times when a pastor must be away from his church. Duties elsewhere, business trips, visits to other churches, or other circumstances may call him away at any time, or illness may overtake him now and then. When such an absence occurs at the time of prayer meeting, one of two things happens: someone else fills the gap, or else prayer meeting is omitted.

My first experience with this situation occurred a year ago last summer when my husband was away from home helping to pitch camp for camp meeting. On Tuesday I happened to call on a dear old sister, a member of our little church, and she asked me what we were going to do about

prayer meeting the next night. I told her we would just have to drop it out that week. The poor soul dearly loved the prayer meeting and asked me why I did not take charge. That seemed to be an easy question to answer, for I knew I could not do it. I told her so, and left her feeling very sad.

At that time I was systematically reading *Christ's Object Lessons*. The next morning the reading seemed to be especially beautiful, and as I read I thought how much our members would enjoy it. Then the idea came to me—why not call our group together for prayer meeting and give them a little talk covering the ideas in that particular chapter and perhaps read them a few of the choicest paragraphs? As I read I thought of something I had read from another source that would add an extra illustration or two. Needless to say, I had a very busy day getting my talk in shape, making arrangements for the meeting in the home of one of our members, and notifying everyone that there would be a meeting after all. Our group was quite scattered, so I had to go around with the car and bring them to meeting, conduct the meeting, and then take them all home again.

The experience proved a blessing to me and taught me a number of things. I learned that I obtained far more by preparing a study to give to others than by merely reading for my own spiritual uplift. Also I found out that as long as I had access to a volume of the Spirit of prophecy, I could always find suitable material for a devotional talk which would prove a blessing to our people. Furthermore, to my great joy, I found out how much our people appreciate the effort put forth to bring them something of this nature, and the happiness to be found in serving instead of always being served.

Since that memorable day I have had charge of many prayer meetings, and some Sunday night Bible studies. Although there is much room for improvement, my recent theme has been the sanctuary. I used S. N. Haskell's book, *The Cross and Its Shadow*, covering a chapter at a time. From each chapter I drew my framework for a talk, and then completed it with helps from the Spirit of prophecy, experiences from everyday life, news of the day, etc. For example, I happened to be talking on the Passover immediately after the atomic bombs were dropped. I brought the Passover lesson up to date with a striking newspaper headline about the Japanese cities that were warned. I brought out the point that had these people left their cities, they would have been saved. For my appeal I used Revelation 18:4, where we are told to come out of Babylon so as not to receive of her plagues.

Simple things are best. Once I even used rostrum chairs to illustrate supports of the Sabbath bridge, and that illustration was enjoyed more than any other I have ever given.

Some of my best inspirations come to me while I am talking. However, most of us cannot depend

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Sources for Press Material

By A. D. FOWLER, Church Press
Secretary, Vallejo, California

THE work of the church press secretary is interesting, even fascinating at times. The local newspapers here are not willing to print sermons, although they have printed extracts. So, in casting about for other sources of church news, I found thrilling stories being read in the Sabbath school each week, and began to realize that we as a denomination maintain a considerable corps of news correspondents—our missionaries, teachers, division leaders, colporteurs, etc., who send in wonderful stories of the triumphs of the cross in every land.

These accounts appear in the *Sabbath School Missions Quarterly*, the *Review and Herald*, and other church papers, and often form part of the program at Sabbath services, especially in the Sabbath school. I have found it easy to get such stories into the newspapers.

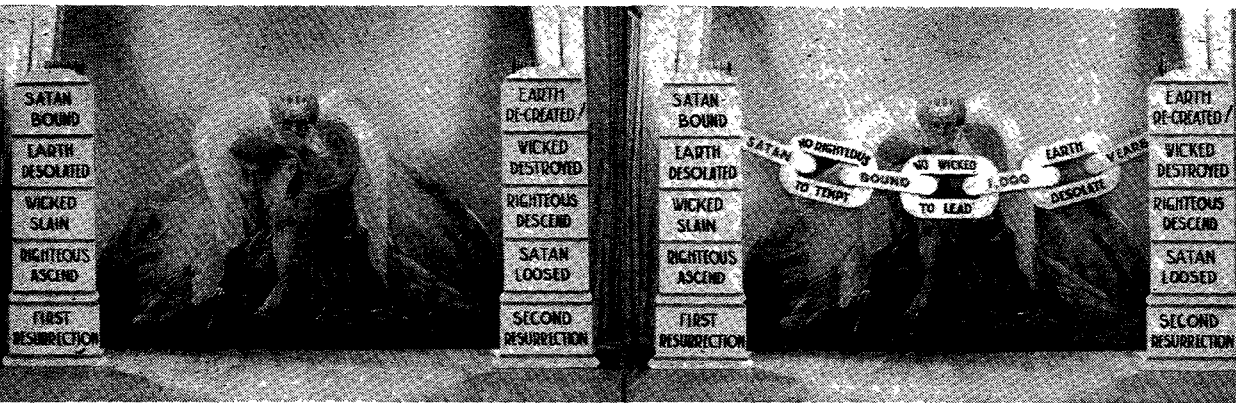
In the center of a recent report from Ethiopia, read at Sabbath school, was the statement that the emperor had given a site for our mission school. And that was news. So the first sentence in my report to the newspaper read: "Emperor Haile Selassie gave the site for a new Seventh-day Adventist mission school for boys of Ethiopia, according to ———." And the editor of the *Vallejo Times-Herald* (circulation 20,000) captioned it, "Haile Selassie Gives Site for Adventist Church School."

Chief Kata Ragoso's dramatic speech before the British Royal Commission looking into affairs of the Solomon Islands, as recorded by N. A. Ferris in the *Missions Quarterly* of April, 1945, made news for our local paper, as did also the story of Ragoso's outstanding work in organizing the rescue of Allied airmen shot down in his territory. In addition, the story of Jugha, and how he conducted worship after the rescue of Allied soldiers, was also printed in detail.

F. A. Stahl's experiences among the Indians of South America make fine newspaper stories. The naming of the Broken Stone Mission; the Indian chief who moved his village to the riverbank to await the promised teacher; Elder Stahl's defense to the judge when arrested for converting wild Indians—why shouldn't such experiences make good newspaper stories?

I find it very convenient to go through old copies of the *Review and Herald*, cutting out and filing away all articles on missions under appropriate headings. Then, if the mission story read at Sabbath school is from lonely Pitcairn Island, Central Africa, New Guinea, or Patagonia, these files will generally yield a few sentences or figures of interest to add to the newspaper story.

And so we see how important is the work of the church press secretary. What is said in Sabbath school and church service is heard by a comparative few. But when an account of it is printed as a newspaper story, hundreds and thousands get to know who Seventh-day Adventists are, and what they are doing.



Composite Device Port

By RUSSELL QU
Memorial Church,

JESUS, the Master Teacher, sealed forever in the minds of His hearers the great principles of the kingdom of heaven by illustrating them with tangible, visible aids. All things about Him served to illuminate important truths of the gospel.

A few of these illustrations include the sower and the seed; the sparrows of the air and the flowers of the fields; the well of refreshing water; the shepherd and his sheep; a house built on sand; a house built on rock; the fisherman, his net, and his catch of all sorts of fish; a piece of money; sparkling grains of salt in the pathway, trodden underfoot; a tiny mustard seed; great blocks of white marble in a temple wall; a loving innocent child on His knee; the reaper in the harvest field; the vineyard; the wedding feast, as well as the funeral procession. All these and more were used as visual aids in proclaiming the invisible realities of the gospel.

We will remember that it was Christ who in flames of glory revealed Himself in the burning bush and caused Moses to "turn aside, and see," and when his attention was thus gained, God's message was spoken to him. Abraham's eyes were directed toward the myriad stars of heaven—God's object lesson to him concerning his numerous and illustrious posterity.

We remember also that the doom of Babylon, a world empire, was visibly written in flaming "neon" letters on the wall of Belshazzar's palace. Nor can we forget that God used visible signs in the sun, moon, and stars in our generation, to herald the soon coming of Christ.

A serious failing of many visual representations or charts is that they are proportionately too small for the auditorium used. Thus the optic nerve of the viewer is irritated and offended, and the object of the visual illustration is often lost. Either the illustration is dwarfed by the speaker's size or the speaker is dwarfed by the illustration's size. I believe the latter to be the desirable goal of the two. The message must be outstanding and clear!

Attractive visual illustrations serve in a number of valuable ways. I shall mention four that come to mind.

First, they secure better attendance. Through skillful advertising, emphasis can be directed to the huge and unusual illustration which will be used in connection with the lecture of the evening—one that will make the subject clear and one never to be forgotten. Unusual devices, like the

burning bush, will cause many to "turn aside, and see," and turning aside to see, they will hear a message of God spoken to them. (When the device here pictured on the millennium was used, the regular Sunday night attendance was doubled.)

Second, visual aids make lasting impressions. A sermon, no matter how well constructed and presented, is presented primarily to the ear and cannot be retained as readily as one directed to both the ear and the eye. Is there not also a truth in the statement, "I'd rather see a sermon than hear one any day"?

Third, interest and attention can be more easily obtained and held. Especially is this true of a device which progressively illustrates the sermon in a chronological way.

Fourth, children, as well as adults, will comprehend and enjoy the great truths of the Bible in a larger measure.

How the Device Is Constructed

The accompanying photographs in black and white, which illustrate the subject of the millennium, naturally lose much force and life that their original bright color adds to the actual device. For convenience in transportation and handling, the center background of Satan and the bottomless pit is formed of three sections of 3/8-inch plywood. Painted in bright show-card colors, these three sections extend a little over nine feet in width, and their extreme height is 5' 5".

In constructing the gates I used lattice, painted black. The upright pieces were five feet long and were made from material 1 5/8" wide. The pieces forming the collapsible X's were 18" long, from material 1 1/4" wide. Iron rivets 1/4" in diameter, accompanied by washers, were used in the construction. It is necessary to cut slots about 4" long in the upright lattice to permit the X's to expand or contract. Hinges attached to the gates were fastened to blocks on the rear of

Praying Binding of Satan

ACKENBUSH, *Pastor,*
Hyattsville, Maryland

the columns, permitting the gates to be swung out of sight behind them.

The lock or "seal" was made from heavy cardboard, painted with bronze paint. It must have a clasp which operates on a swivel joint, and a catch with which to lock it. In this case, washers and a rivet were used to form a swivel joint, and a wooden drawer knob ($\frac{3}{4}$ "") was attached to the main body of the lock, and inserted into a hole prepared for it in the end of the lock clasp, thus providing a workable "seal."

The chain is formed of heavy cardboard links $4\frac{1}{2}$ " wide and 24" long. They are connected to one another by $\frac{3}{4}$ " wooden drawer knobs which are attached to the backs of the narrow links, and inserted through corresponding holes cut in the ends of the large or full links. This makes a chain which can be progressively or chronologically put together link by link by the speaker, or put together in one piece and stretched across the device in one act.

To aid in visibility, the links were painted in white. The words "SATAN BOUND 1,000 YEARS" (on the narrow links) were painted in red. The words on the full-sized links were painted in black.

The chain can be attached to separate "arms," extending from the backs of the columns or fastened to some other rigid object. Room should be left for swinging the gates back into their place.

The end posts, which are 5' 8" high, are made of $\frac{3}{8}$ " plywood also, and are painted white with black letters. Narrow strips of wood, grooved to hold the cardboard blanks, are painted gray and act as natural stonebreaks in the columns. The extreme width at the base is 24" and the narrower part is 18" wide.

A plywood flap, 16" square, is hinged to the bottom and back of each column, and is braced by a rigid stick, which is attached by a bolt to

the rear edge of the flap and similarly attached to the back of the column about four feet from the floor. The flap thus forms a foot, or support, causing the column to stand upright and also providing a place where weights can be placed to make the device firm and secure.

The over-all width of the complete device is about thirteen feet.

How the Device Is Used

At the beginning of the lecture on the millennium, all wording on the two end columns is covered by cardboard "blanks" which fit into narrow strips of wood which form the intersections of the individual blocks in the columns. As soon as a doctrinal point is Scripturally established, the cardboard "blank" is slipped out, leaving a record on the post, of the thought just presented.

Beginning at the bottom of the column on the left, which contains events connected with the beginning of the millennium, each point is progressively explained until the top of the first column is reached and the fifth card is removed. When the wording "Satan Bound" is revealed, the huge chain is stretched from the left side across Satan and the "bottomless pit," and fastened on the right side. Since the Bible text expresses the thought that he is to be shut up as well as bound, the folding gates are pulled from either side, and the imprisonment is completed by coupling the gates together in the center by a large lock symbolizing the "seal" in his sealing.

Continuing the lecture, we consider the doctrinal points marking the end of the millennium, contained on the remaining post, again beginning at the bottom of the column and working toward the top. When the point "Satan Loosed" is reached, the "sealing" lock is taken off, the gates collapsed into their former positions behind the piers, and the chain is unhooked from its place. The remaining doctrinal points are explained, completing the lecture.



❑ EDUCATION in health principles was never more needed than now. . . . It demands the attention of all who have at heart the well-being of their fellow men. . . . Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life.—*Ministry of Healing*, pp. 125, 126.

HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

Teaching Health Principles in Bechuanaland

By PAUL C. BRINGLE, M.D., *Director,
Kanye Medical Mission, South Africa*

TRUE health reform includes all rational treatment of disease. In its ultimate meaning it must include instruction of the patient so that he may be intelligent regarding the causes and effects of various habits of living and eating. Obviously a well-balanced diet is necessary to prevent malnutrition. This implies a sufficient variety to ensure adequate proteins, minerals, and vitamins. Lack of balance is the primary weakness in the dietary of the natives of Southern Africa.

It has been my experience that our health message, when adapted to the needs of the natives of Bechuanaland, for example, is as greatly needed, and proves as great a blessing to them as to any group of people anywhere.

Even in the years of plenteous rains and good crops, we see numerous cases of the various avitaminoses, most of them borderline, but many of them well across the border. The common excuse or explanation given almost universally when one asks about certain dietetic errors is that it is not their custom to eat fruits and vegetables; or simply, "I'm a Motswana" (a member of the Bechuana tribe). One hears such excuses so frequently that they become a bit irritating at times.

It is difficult to persuade the older natives to alter their habits of eating, even though they are shown plainly that their custom is leading them to sickness which might eventually prove fatal. Better success is attained with the children through school influences and contacts. But a few isolated exceptions among the older people help us not to lose heart.

There was the case of Setina (Sechuana for brick). He was a man of about fifty who was first seen on an outstation visit to Manyana, thirty miles away. He complained of sores on his feet, and exhibited swollen feet that were dry and scaly, with fissures that were raw and obviously painful. A superficially considered diagnosis of epidermophytosis (infection by fungi) was made, and the patient treated accordingly.

A month later he returned. Through the expedient of the treatment his feet had been washed more regularly than usual, so that they were clean at this examination, but he was obviously worse than at the previous examination. A careful examination revealed edema of the feet and ankles, with typical rash on his feet, ankles, wrists, hands, and neck, with a red, beefy tongue tip. He complained of pains along the course of the sciatic

and ulnar nerves. Inquiry revealed that Setina was living almost entirely on Kaffir beer.

We had no nicotinic acid or thiamin hydrochloride to give him, but we devised a dietetic treatment that he could observe. He was instructed (1) to discontinue absolutely the use of beer; (2) to eat a large handful of fresh *momela* (sprouted Kaffir corn) three times daily; (3) to eat all the fresh foodstuffs he could get, such as Kaffir melons, "tepe" (pigweed), wild fruits, etc.

The following month, when he was next seen, the rash had disappeared from his neck, wrists, and ankles, the edema of the feet and legs had entirely disappeared, his tongue appeared normal, and his neuritic pains were gone. This case was more dramatic than I could have hoped, and proved beyond any argument some of the principles of what we know as health reform.

THEN there was the case of an old woman who came to our dispensary one day with a tired, discouraged outlook, complaining of headache, sleeplessness, pain between the shoulder blades, heaviness in the left chest, loss of appetite, an uncomfortable feeling around the waist, and a slight, pitting edema of the feet and ankles. Her blood pressure was 178/100. It was found that she was eating little food but was drinking nine or ten cups of tea daily.

She was given minute instructions about the discontinuance of tea, with full explanation of the reasons as far as she could understand them. She was given the usual sedative and other treatment, and asked to return in two or three weeks. On her return her condition was practically unchanged, and she appeared to be more discouraged than ever. She admitted that she had not stopped the use of tea, and it was obvious that she regarded this instruction with some contempt. The previous instruction and treatment was repeated with more emphasis, and she was told to return within a week.

When she returned, although she was not much improved, she demanded that we admit her to the hospital, stating that when she was at home she could not resist drinking tea when the rest of the family had it. We consented, and she ate the rather simple fare served to our native patients. With rest, abstinence from tea and coffee, and some sedation, she was remarkably improved within forty-eight hours, and within a week her blood

pressure was down to 150/90. She slept well and was cheerful, and all her symptoms had decreased. In the next few weeks she steadily improved and appeared to be ten years younger. She was now smiling and happy and full of courage to return home and carry out the instruction given in the first place.

Three months later she reappeared with very much the same attitude and symptoms as at the first visit. Before she had an opportunity to give her story, we asked, "And why did you go back to the use of tea?" With some surprise she asked, "But who told you that I had done so?" Again she tried treating herself at home, but returned, asking to be admitted to the hospital, with the same results as at the beginning. She was warned, however, that her heart could not stand to be deliberately played with like that, and that she might insult it once too often.

During her second stay in the hospital another old woman and an old man came with similar complaints and histories, both of whom responded in a similar fashion.

We are sometimes tempted to believe that these natives are possibly more sensitive to such stimuli as those found in tea and coffee than is the average European. On the other hand, they seem to respond to treatment more readily. We wonder whether possibly their inadequate and unbalanced diet may make them more sensitive, that is, their lack of vitamins, minerals, and complete proteins. Another factor may be the comparatively shorter time during which they have been exposed to these "European" beverages. This last-mentioned factor may account for the less ready response of Europeans to similar treatment. However, a big factor is that the European patients feel that their racial "superiority" excuses them from "sacrificing" habits of living and eating which are harmful. We have had just as dramatic experiences with European patients who have been willing to recognize the dangers of their eating and drinking habits.

BUSHMEN are a nomadic tribe who live out in the center of the Kalahari Desert. They have no fixed abode, their "home" being some grass and sticks standing a few feet up from the ground in a semicircle to protect them from the wind and driving rain—when it rains. In the summertime they live on birds, eggs, and the like, which they find in their wanderings, and wild fruits and melons. In the winter they burn off the grass and follow the fire to eat the "cooked" reptiles, eggs, birds, etc., which were caught by the fire.

Although they do not have guns, they are able to kill large game with their poisoned arrows. They are remarkable for their ability to follow the trail of anything—animal, man, or motorcar. The hunter will trail some buck until he gets near enough to wound one with a poison arrow. The buck does not die immediately, but the hunter knows about how long it will take. He will go back and fetch his family and all their belongings,

following along the trail of the wounded buck. The animal may not fall for a day or two, but may be practically dead by the time the hunter catches up with him, together with his household.

It does not take long to finish killing the animal, and then the family feasts on flesh continuously until it is almost coming out of their nostrils. The capacity of their stomachs must be tremendous. After they have eaten all they can hold, the effect seems to be a kind of hibernation, for they sleep like people who have had an anesthetic, sometimes even becoming burned by fire without wakening.

I have yet to see any complaint that would suggest appendicitis in a Bushman, and we have treated numbers of them, both in and out of hospital. The same is true of the more primitive Bechuana. But, the first major operation performed in the hospital at Maun after its opening was an acute catarrhal appendicitis in a native who had been cook for a European policeman for fifteen years, eating the food from his master's table. Native schoolteachers, lorry drivers, office clerks, and others with some education and more habits of "civilization" are those who are afflicted with appendicitis. We recently removed a perforated appendix from a clerk in the magistrate's office. More recently, we had the occurrence of seven cases of appendicitis in a class of thirty-four in the local school.

Refined and milled foods, such as sugar and white flour, would seem to be more incriminating than meat as a dietetic factor in the causation of appendicitis. On the other hand, we have seen numerous cases among the natives in which hypertension has responded to substituting milk and *momela* for meat. We have also seen several other cases who refused to give up their meat after repeated warnings as to the result, go on to apoplexy and death.

We have felt impelled to heed the warnings, given in the Spirit of prophecy, not to try to lead the people faster than they are able to understand, or beyond what they are able to carry out because of local conditions. For instance, in the famine and drought from which Bechuanaland is suffering at this time, it is impossible to forbid the use of meat when there is no other protein available, and almost no other food in some instances. But we find those who have, by improvement in health, given evidence that there are better things than meat for even Bechuana natives to eat.

The health message knows no national or tribal boundaries. The principles involved are universal and eternal. Our experiences in Bechuanaland have given added proof that this is true. Our work for the Master cannot be considered complete if we neglect to teach these principles.

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HIGH STANDARDS.—"THE MINISTRY is always read with a great deal of interest, particularly the Medical Missionary [Health Evangelism] section. I have always been impressed with the very high standards that have been upheld, scientific and otherwise."—W. H. ROBERTS, M.D., *House Physician, Rest Haven Sanitarium, Canada.*

Man—God's Masterpiece

By MARWYN G. HARDINGE, M.D.,
Instructor in Anatomy, C.M.E., Loma Linda

THE psychologist has taken man and studied his various mental and physical aspects and how these in turn govern his actions and his still much more complicated behavior.

The gross anatomist has studied man from the angle of organs and structures and tissues discernible to the human eye. He has noted their shape and size, consistency and weight.

The histologist has, by means of powerful microscopes, resolved these same components of our bodies into their integral units, called cells, measuring their diameters and determining their volumes.

The physiologist has determined the functions of organs, cells, and secretions, as they together produce physical and mental activity, striving ever to discover the "why" of their countless normal and modified functions.

The chemist in his laboratory has taken the tissues, the fluids, and the minute cells themselves, and, as far as knowledge and scientific research has progressed, determined the exact nature and formulae of these individual components. He has gone further and reduced these several compounds to their elemental forms.

And what, when man is thus reduced, is his material value and worth? As one answer to this question we quote F. E. Lawson: "A man weighing 140 pounds contains enough fat for seven cakes of soap, carbon for 9,000 pencils, phosphorus to make 2,200 match heads, magnesium for one dose of salts, iron to make one medium-sized nail, sufficient lime to whitewash a chicken coop, enough sulfur to rid one dog of fleas, and water to fill a 10-gallon barrel."

Man is composed of several of the commoner elements of the earth—oxygen, hydrogen, carbon, nitrogen, sulfur, phosphorus, sodium, potassium, calcium, iron, and, in minute quantities, many of the less common elements, which are, when secured by complicated chemical procedures, worth about two dollars, perhaps a little more now, due to rising prices. (Benjamin Harrow, *Textbook of Biochemistry*, pp. 330, 331.) How true is that statement, "Dust thou art, and unto dust shalt thou return."

All should pause for a moment and look at man as he came from the hands of the Creator, for it is recorded, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," and in that instant man became the most marvelous thing upon the earth. (Gen. 2:7.)

Mass-production factories, chemical industries, giant engineering concerns, and manufacturers of precision instruments—all shrink into insignificance when compared with the human body. Substances that take weeks and months for their synthesis, with complicated apparatus and giant machines covering acres of industrial floor space, are, by a few microscopic cells within the body, produced in the fraction of a second. It is no

wonder that when David stopped to consider himself he exclaimed:

"For Thou didst form my inward parts:
Thou didst cover me in my mother's womb.
I will give thanks unto Thee; for I am fearfully
and wonderfully made:
Wonderful are Thy works;
And that my soul knoweth right well.
My frame was not hidden from Thee,
When I was made in secret,
And curiously wrought in the lowest parts of the
earth.
Thine eyes did see mine unformed substance;
And in Thy book they were all written,
Even the days that were ordained for me,
When as yet there was none of them."

Psalms 139:13-16, A.R.V.

A glimpse into the human body will show but faintly a few of the wonders that it contains.

THE SKIN.—The eighteen square feet of skin covering the body is a complicated organ. It is a delicate and sensitive structure, containing thermostatic mechanisms, controlling to a large extent the processes that keep one warm and the cooling systems which help to maintain a remarkably constant temperature under many and varying conditions. The skin itself secretes about one quart of fluid a day. By means of the sun's rays a part of the oil within the sebaceous glands is converted to complicated vitamin D.

LUNGS.—Difficult as it is to comprehend, the fact remains that every hour at rest the lungs carry in and out about 1,500 gallons (6,000 liters) of air, and this is increased twenty times when an individual is engaged in strenuous exercise. The air passages from the nostrils to the lungs are lined by tiny cells, each having a fine hairlike process pointing outward. These processes have wavelike motion, similar to a breeze blowing over a field of wheat, and carry the fine particles of debris outward. The air one breathes is air conditioned before it reaches the lungs, and the lungs themselves are not merely two balloonlike sacs, but rather a cluster of minute air spaces called air cells. There are about 750,000,000 such air cells, having a surface area of over twenty-five times that of the skin (455 square feet)! (Best and Taylor, *Physiological Basis of Medical Practice*, pp. 491-495.)

HEART.—The average individual has about six quarts of blood, each drop of which contains about 250,000,000 red cells alone, which circulate around the body in less than a minute. The wear and tear on these little cells is such that the body has to produce 12,000,000 every second, and these are chiefly manufactured by the marrow within the bones. It takes 3,200 blood cells lined up end to end to make one inch.

The heart, beating at the rate of seventy-two times a minute while one is at rest, forces a quantity of blood equal to all that the body contains, through itself in about one minute, and this quantity is almost trebled when the individual is working hard. It has been calculated that in a lifetime at least 41,000,000 gallons (150,000 tons) of blood are pumped from each ventricle, and throughout this time there is no rest longer than

about three fourths of a second. The heart itself rests almost two thirds of all the time it is working, and it has been estimated that in twenty-four hours this organ does an amount of work equal to that done by the leg muscles of a man weighing 150 pounds in climbing a mountain 13,000 feet high.

KIDNEYS.—The kidneys, weighing approximately five ounces each, filter a quantity of blood equal to all that the body contains (6 quarts) every eighty minutes, and this is done by means of two million tiny filters called glomeruli, barely visible to the naked eye. All but the cells and protein of the blood is forced through these filters under high pressure, and then all but the waste products is reabsorbed through tiny tubes, the total length of which is about forty-five miles, having a surface area of about sixty square feet. The kidneys thus eliminate one to two quarts of waste each day.

DIGESTIVE TRACT.—Why does the sight or smell of food make the mouth water? Why is it that the stomach begins to secrete when the food has scarcely passed between the lips? These activities are brought about by complex psychic, nervous, and chemical stimulation.

The lining of the stomach contains about 35,000,000 glands, producing four digestive juices, which break down the food into its simpler components. The twenty-two and one-half feet of small intestine are lined by slender processes—in appearance like velvet, numbering 20,000 to the square inch—and here again the food is further digested by the juices coming from the liver and pancreas, following which it is absorbed by these tiny processes into the blood stream to supply the energy which makes it possible for us to live and move. In the course of a day the gastric and intestinal secretions amount to from seven to seven and one-half quarts.

THE EYE.—This verse, found in the book of Proverbs, is impressive: "The hearing ear, and the seeing eye, the Lord hath made even both of them." Prov. 20:12. Those who are interested in cameras realize how complicated must be the human lens, for not only is it color corrected, but within it is the focusing mechanism. Things can be seen sharply at a distance and also as close as ten inches in a fraction of a second. The image is picked up on a film called the retina, which contains a million rods and cones. The varying shades of light of the image produce impulses within these cells (rods and cones) which are conveyed by one million fibers in each of the optic nerves to the seeing center of the brain.

THE EAR.—The outer ear, with its canal, serves to pick up and convey sound waves to the eardrum (tympanic membrane). To this membrane, on its deep surface, is attached a series of three delicate bones, or ossicles, which transmit the vibrations of the eardrum to the inner ear. The inner ear, enclosed within a bony chamber, is called the cochlea. This consists of two spiral chambers, side by side, resembling the shell of a snail, so small as to be completely filled by one

or two drops of lymph. Sound carried by the air to the drum is there transformed into movements of the tiny ossicles, which in turn produce wavelike movements of the lymph filling the cochlea. Agitation of the lymph sets in motion a delicate membrane (the tectorial membrane) which lightly impinges on the hairlike processes of the auditory cells, thus activating the auditory strings or cords, from where the nerve impulses thus produced are conveyed to the area of the brain, where sound is perceived.

A concert piano has about two hundred and forty strings, and plays through a range of from seven to seven and a half octaves. Within the cochlea (inner ear) are twenty-four thousand strings, with a keyboard of more than one hundred thousand auditory cells, forming this minute resonating piano, having a range of over twelve octaves (one deeper and four higher than a standard piano). "One must imagine the keyboard and strings of a concert piano reduced about one hundred million times in order to arrive at the dimensions of the auditory 'piano' in the ear." —FRITZ KAHN, *Man in Structure and Function* (1943), pp. 515-518, 543, 544, 631.

THE BRAIN.—Within the confines of the bony vault called the skull, there resides the action center of the human body. Here it is that the stimuli or messages of countless transmitters and relay stations converge, are sorted, segregated, and acted upon or filed away for future use. The average brain weighs but three and one-third pounds or one fortieth of the body weight. (It is 70 per cent water!) It is estimated that a nerve impulse travels at about 155 miles an hour—making the time of reaction a matter of split seconds. Much of the brain is occupied by tracts for the conveying, transmitting, or regulating of the basic activities of life. (*Ibid.*)

There is, however, another area of the brain, called the cortex, or gray matter, located more superficially. It is estimated that it contains about fifteen billion cells, collected into aggregates or clusters, called cortical areas. As when early astronomers of the celestial heavens attempted to count the gleaming stars, and were forced to change their estimates on an ever-increasing scale, so, too, the microastronomers of the human cortex first described fifty such cortical areas, but within a few years they were forced to raise this estimate to almost five hundred! (*Ibid.*) It is estimated that the average individual uses but a small fraction of the mental capacity with which God has endowed him.

In this portion of the brain resides the functioning mind. It is here that consciousness exists and that one recognizes and enjoys, gathers memories and experiences, "thinks and feels, speaks and writes, makes music and paints, dreams and loves—and suffers." It is here we have life, knowledge, feeling, and enjoyment, and it is here that we make decisions and worship God. Here dwells our personality. It is from this center that "the giant concert which this greatest of all radio stations, this station of microscopic tubes, antennae, coils, condensers, and transformers, broadcasts as thought and feeling to the microcosmos of the cell

body, and as word and deed to the wide world."—*Ibid.*

When God made us in His own image and put within us a mind which could think and make decisions of its own, He lifted us above the animal creation. The integration of mind and body is so perfect and controlled that it is beyond comprehension. Truly, the brain which controls the activities of the physical body is much more complex than is realized. Take, for example, a stenographer who sits at a desk, hears words spoken at a rapid rate, automatically writes them on a piece of paper, while her pencil is guided by her eyes, directing and relaying every word uttered, and all the while her mind is thinking of what she will do after working hours, or of what color, material, and design her next dress will be! Or think of the violinist who plays special music, his eyes transforming the tiny dots on the music sheet to actions of his fingers, his ear making corrections as to tone and pitch, his right hand balancing the bow, his foot tapping out the rhythm, the while in the background listening to and watching his accompanist—and again frequently thinking of things far away.

Surely all should read these words which God spoke to Job, "Hearken unto this, O Job: stand still, and consider the wondrous works of God." Job 37:14.

It is interesting to notice, as happens so many times, when someone buys a dog or a cat or a canary, what care is taken to get instructions regarding the care of the pet: feeding it just so many meals a day, allowing titbits in between meals, and providing a daily quota of exercise. Does one put any or every kind of gas and oil into his car, and is one careless, especially these days, of the air pressure within the tires? Yet how careless and wanton is the human family with the bodies and minds God has given them. For, were it not for the tremendous adaptability of our bodies, many who today are alive and enjoy a varying degree of health and strength, would have long since been buried beneath the sod.

God, in the beginning, right in the first chapter of Genesis, told man what he should eat. Again and again throughout the Bible, and through this church, all have been given instructions as to what should or should not be eaten. And then there is that great principle which is so well known: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

In 3 John 2 we read: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." With those who know the laws of health which regulate their intricate bodies, "God will not work a miracle to change natural causes which . . . [they] can control."—Mrs. E. G. WHITE, *Signs of the Times*, May 8, 1884.

Or again—

"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually

violating the laws of health, and make no effort to prevent disease. When we do all we can on our part to have health, then we may expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health."—Mrs. E. G. WHITE, *Healthful Living* (1898), p. 236.

Over the radio and in the columns of the newspaper there are many devilish ways that are suggested by which to gain health—ways that will permit one to transgress the laws of God and still have a perfectly operating body!

But should not we who are entrusted with the greatest message for this time keep our bodies blameless and in perfect health, that we might, to the best of our abilities, carry forward the message of salvation and of a soon-coming Saviour? Let us ask God for strength, showing our faith by our actions, and heeding that "still small voice" which says to us in clear and certain tones, "This is the way, walk ye in it." Let us offer our bodies and minds to God this day, a "living sacrifice, holy, acceptable unto God, which is our reasonable service." Rom. 12:1.

The Bounties of Heaven (Health Talk)

By MRS. GRACE STEWART, *Bible Instructor, Sioux Falls, South Dakota*

I. INTRODUCTION.

God's wish for His people is that their physical health may equal prosperity of their soul. 3 John 2.

God's plan for the human body: Body to be temple of Holy Ghost. 1 Cor. 6:19, 20.

II. IMPORTANCE OF CARE AND PROTECTION OF BODY.

"The knowledge that man is to be a temple for God, a habitation for the revealing of His glory, should be the highest incentive to the care and development of our physical powers. Fearfully and wonderfully has the Creator wrought the human frame, and He bids us make it our study, understand its needs, and act our part in preserving it from harm and defilement."—*Ministry of Healing*, p. 271.

III. MIRACLE PROCESS OF CHANGING FOOD INTO LIVING BODY CELLS.

1. Blood the current of life. To have fullness of life, one must have good blood. Blood made from food we eat.
2. Every nerve, muscle, and brain tissue must have adequate supply of food elements.
3. Blood carries nutrients that repair waste and nourish body cells.
4. Daily work breaks down body cells.
5. Supplied with proper food elements, cleansed and vitalized by contact with pure air, blood carries life and vigor to every part of system.

IV. GOD'S ORIGINAL PLAN FOR MAN'S DIET. *Counsels on Health*, pp. 114, 115; *Ministry of Healing*, p. 296.

1. Nuts, fruits, and grains. Gen. 1:29.
2. Vegetables. Gen. 3:18.
3. "Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet."—*Counsels on Health*, p. 115.
4. This diet imparts strength, power of endurance, and vigor of intellect.

V. EVERY PERSON'S DAILY NEED.

1. *Body-building and repair foods* (proteins).

a. Only proteins can build and repair the body.

b. A daily need. Not stored.

c. Derived mostly from milk, cheese, eggs, legumes, nuts, gluten.

"Soybeans . . . furnish proteins and valuable fat. They are especially important to turn to . . . as a substitute for other foods furnishing protein and fat. Moreover, the fact that they contain no starch makes them valuable for invalids who cannot eat starchy foods."—*Food Thrift Series No. 2*, U. S. Department of Agriculture. (Quoted by Belle Wood-Comstock, M.D., in *Home Dietitian*, p. 46.)

d. A formula by which one may determine required amount of protein for twenty-four hours: Divide your normal weight by 2.2. Quotient is number of grams of protein you need daily. Office workers need three fourths of this amount. (Or allow about one-half gram per pound of body weight for daily needs.)

e. Children need a man's requirement because they are building body as well as repairing it.

f. Dr. A. N. Donaldson defines grams in "terms of kitchen utensils," as follows. (*Life and Health*, October, 1941.)

Food	Quantity	Grams of Protein
Bread	1 slice	3
Cottage cheese	1 tablespoon	4
Milk	1 glass	6
Beans—dried	} 3 tablespoons	6
Peas		
Lentils		
Cooked cereals	3 tablespoons	4
Eggs	1	6
Nut foods	Slice one-half inch thick	10
Flesh foods (lean)	Average serving	12
Buttermilk	1 glass	7
Peanut butter	1 tablespoon	4
Custard	1 cup	4
Walnuts	12 halves	5
Almonds	15 halves	3

2. *Energy foods* (carbohydrates, starches and sugar, fats).

a. Supplied partly by grains—wheat, brown rice, oatmeal, and other cereals.

Secret of value of wheat found in thiamin (B₁), riboflavin, and niacin. Wheat loses nearly all its vitamins in the milling process. Digestion enhanced by presence of these vitamins. This loss a tragedy. (Paul de Kruif, *Reader's Digest*, January, 1941.)

- b. Also found in fruits and vegetables.
- c. Fats in form of butter, eggs, cream, olives, etc.

3. *Body regulators*.

a. Fruits are nature's medicine.

(1) Citrus fruits rank high in vitamins and mineral salts.

(2) Caloric value of fruit lies in carbohydrate content. This is found as dextrose.

(3) Fruit a natural laxative.

(4) Acid of fruit has a definite favorable action upon digestive tract and is a stimulant to the flow of gastric and intestinal juices.

b. Vegetables are also valuable.

(1) Rich in mineral salts.

(2) Leafy vegetables furnish excellent proteins, though small in amount.

(3) Leaf of the plant made largely of living cells. Part of the plant that breathes. Laboratory of the plant, where starches, fats, and proteins are built up.

(4) Vitamins present in leafy vegetables invaluable as article of diet. (*Home Dietitian*, pp. 92, 93, 100, 103.)

4. *Protective foods* (milk, fruit, and leafy vegetables).

a. Furnish calcium, of which bones are made.

b. Provide vitamins.

c. Supply protein of finest quality.

d. Every child should have one quart of milk daily, and every adult one pint.

VI. GOD'S INVITATION TO HIS CHILDREN.

"Hearken diligently unto Me, and eat that which is good, and let your soul delight itself in fatness." Isa. 55:2.

CURRENT SCIENTIFIC COMMENT

SAFETY AND ACCIDENT PREVENTION.—"Accidents do not happen; they are caused! One hundred thousand persons killed; nine million injured; four billion dollars lost each year through accidents!" These

words of Dr. W. W. Bauer, director of the Bureau of Health Education of the American Medical Association, dramatically opened a discussion of safety practices.

"Experts classify these causes in three major groups. First is improper attitude, including such factors as willful disregard of instructions, recklessness, violent temper, absent-mindedness, intent to injure, nervousness, and excitability. People get in such mental states more often than we like to think. The second group of causes consists of bodily defects.

"Detection and correction of physiologic conditions which cause unsafe acts is certainly not the function of the lay safety engineer. He must have the assistance of the medical sciences.

"The mother of the family has to be safety engineer and accident preventionist in the home," Dr. Bauer summed up this problem, "and she has a big job cut out for her! The kitchen especially should have a big, red danger signal. Broken glass, upset kettles, matches in the wrong place, spilled grease on the floor, tumbles from stools—all do their share to make the kitchen unsafe for the family. Stairs are dangerous, too. The first and foremost rules about stairways is to keep them clear. Then there's the bathroom, where people are forever taking serious falls, cutting hands on broken faucets or being scalded or electrocuted by some trailing electric cord or appliance. The medicine cabinet is a danger spot. So is the toolbox. Anywhere that rubbish is kept, anywhere that gas can be turned on, should be regularly inspected. Even the baby's bed is dangerous: About one fifth of the children under five years old who die accidentally are smothered under their own bed-clothes!"—*Hygeia*, September, 1945, p. 666.

☛ **SAFE CANNING FOR GOOD EATING.**—The following lists of "Do's" and "Do Not's" will help you to eliminate the danger of canning explosions and the disappointment of spoiled foods. Further information may be obtained by writing to the Bureau of Home Economics, United States Department of Agriculture, Washington, D.C. The Bureau has published a number of pamphlets on the subject of home canning, and these are available at a cost of only a few cents each.

1. Do follow carefully the most recent instructions for using your equipment. Sterilize all jars, lids, and rubbers, and keep them hot until they are used.
2. Do use firm, fresh, crisp vegetables and fruits which have been washed thoroughly. Can all foods as soon as possible after they have been picked.
3. Do precook foods for a short time before processing. It helps remove air from the cells, shrinks the food and makes it easier to pack, and
4. Do process nonacid foods at 239° F. or higher, preferably under steam pressure. Bacteria spores are effectively eliminated at high temperatures.
5. Do, before sealing, force the air out of the jar by running a knife or spatula down along the inside and pressing toward the center. Seal the jar only partially during the processing, to allow for further escape of air.
6. Do, during processing, allow space for the circulation of air, steam, or water between jars.
7. Do use tongs for transferring jars from one spot to another. When sealing, hold the jar with a soft, warm, dry cloth.
8. Do seal jars tightly, in order to prevent the growth of yeasts and molds.
9. Do store canned foods in a cool, dry, airy place.
10. Do, before using, boil for fifteen minutes any nonacid food which was not canned by the pressure-cooker method.

1. Do not put food for canning into chipped or cracked jars.

2. Do not boil rubbers. The wartime models

don't stand up well under the strain. Scald them instead.

3. Do not pack jars too tightly. Allow one-half inch at the top for expansion.

4. Do not use the oven canning method. It causes about 80 per cent of the canning explosions. A good canner may be successful with this method for preserving acid fruits only.

5. Do not allow jars to chill too abruptly. They should be cooled quickly but should not be placed in drafts or in cold water.

6. Do not use food from a broken jar, even if it does not seem to have shattered. Small slivers of glass are hard to detect. It is best to discard the entire contents of the jar.

7. Do not taste any canned food which has an unpleasant odor or color. People have been seriously poisoned by botulism when they have tasted, not swallowed, only a tiny portion of a food containing the toxin.

8. Do not use food from a jar which indicates the formation of gas, fermentation, or mold, or in which there are pieces of food which are soft or which emit an unnatural odor.—*Hygeia*, August, 1945, p. 599.

☛ **A HEALTHY MOUTH.**—Of all the misleading statements now offered in drug and cosmetics advertising, few surpass those offered in behalf of products sold for use in the mouth. . . . Tooth pastes and tooth powders aid the toothbrush in cleansing the accessible surfaces of the teeth. The tooth pastes and powders which are on the market today can perform no other useful function, despite the claims made or implied in their advertising.

The advertising claims for mouthwashes border on the fantastic, and yet these are only simple mixtures of well-known chemicals. No method has yet been devised whereby all of any type of bacteria may be killed or removed from the mouth under practical conditions. . . . No mouthwash can be expected to exert more than a transitory, partial antiseptic effect.

Toothbrushes are the most important dental product sold to the public. They serve to clean the accessible surfaces of the teeth, and properly they may aid in the prevention of disease of the gums. . . . Many people do not use a dentifrice, since the toothbrush alone, properly used, will suffice to keep the teeth superficially clean. . . . Frequent prophylactic cleansing by the dentists is much more thorough and is essential to oral health. . . . Dental floss or tape, used properly, enables the user to clean parts of his mouth which are not reached by the toothbrush, by simply running the floss between the teeth. . . . Dental floss, tape, and toothpicks can cause serious harm if they are improperly used.—*Hygeia*, August, 1945, p. 590.

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☛ "DON'T allow yesterday's mistakes to bankrupt tomorrow's efforts."

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

The "Sixth Hour" in John 19:14

By ROBERT LEO ODOM, Editor
of "Our Times," Nashville, Tennessee

AS SHOWN in a former discussion* on the Jewish division of the day into hours in New Testament times, the Gospel writers generally employ the Jewish usage of dividing the daylight (sunrise to sunset) portion of the day into twelve hours. But in one case another mode of reckoning time appears to have been employed. Reference to the sixth hour in John 19:14 has been a puzzle to Bible students.

The only other instance in which John makes reference to the sixth hour is in John 4:6, where he states that "it was about the sixth hour" that Jesus stopped at the well of Samaria when on His way to Galilee. Here the apostle was obviously using the Jewish reckoning of the hours of the day. The Spirit of prophecy has this comment: "On the way to Galilee Jesus passed through Samaria. It was noon when He reached the beautiful Vale of Shechem. At the opening of this valley was Jacob's well. Wearied with His journey, He sat down here to rest while His disciples went to buy food."—*The Desire of Ages*, p. 183.

In accordance with this general use of the Jewish mode, John's references in John 4:52, 53 to "the seventh hour," and in John 1:39 to "the tenth hour" undoubtedly mean about one o'clock and four o'clock in the afternoon respectively.

But the reference to "the sixth hour" in John 19:14 cannot be interpreted according to Jewish usage, unless we assume that there is an error in the Greek text. Were it to mean the sixth hour according to the current Jewish mode of counting the hours, then the sentencing of Jesus by Pontius Pilate would have been at noon of the day of His crucifixion. This does not agree with the statement of Mark that His crucifixion took place at "the third hour" (Mark 15:25), which would be about nine o'clock in the morning.

Furthermore, John specifically states that Jesus' appearance before the Roman governor took place at an early hour. He says: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early." John 18:28. And the messenger of the Lord plainly states that Pilate was nettled because "he had been called from his repose at so early an hour."—*Ibid.*, p. 723. This shows that Pilate was still in bed, and that this case of prosecution was brought to him much earlier than was customary in criminal proceedings there.

A study of the chronology of the crucifixion day events also confirms this conclusion that Jesus' trial

before Pilate was early in the morning. The apostle John himself states that the mob that arrested the Saviour carried "lanterns and torches" (John 18:3), which shows that He was apprehended in the night. In Mrs. White's description of how Christ was taken by the mob to the house of Annas for the preliminary trial, she says, "It was past midnight."—*Ibid.*, p. 698.

When Jesus was taken from Annas to Caiaphas for the formal trial, "it was now early morning, and very dark" and "by the light of torches and lanterns the armed band with their prisoner proceeded to the high priest's palace."—*Ibid.*, p. 703.

The Sanhedrin then assembled, and pronounced Jesus worthy of death. "The Sanhedrin had pronounced Jesus worthy of death; but it was contrary to the Jewish law to try a prisoner by night. In legal condemnation nothing could be done except in the light of day and before a full session of the council."—*Ibid.*, p. 710. While they were waiting for day to break, in order to condemn Him legally, Jesus was removed to a guardroom to await His legal trial at daybreak. All this took place when "it was the coldest hour of the night, being just before the dawn."—*Ibid.*

At daybreak the Sanhedrin reassembled for legal condemnation of Jesus, which must have taken but a few minutes. "As soon as it was day, the Sanhedrin again assembled; and again Jesus was brought before the council. . . . And so by the third condemnation of the Jewish authorities, Jesus was to die. All that was now necessary, they thought, was for the Romans to ratify this condemnation, and deliver Him into their hands."—*Ibid.*, p. 714. This agrees perfectly with Luke's assertion that this took place "as soon as it was day." Luke 22:66. Matthew says that this was done "when the morning was come." Matt. 27:1. And Mark simply mentions that it was "straightway in the morning." Mark 15:1. As it was then springtime, the legal condemnation of Jesus by the Sanhedrin at the break of day probably occurred about five o'clock.

The Gospel writers indicate that Jesus was taken immediately to Pilate's judgment hall for his ratification of the Sanhedrin's sentence. John particularly states the time of day thus: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early." John 18:28. Mrs. White concurs by saying:

"After condemning Jesus, the council of the Sanhedrin had come to Pilate to have the sentence confirmed and executed. . . . The Roman governor had been called from his bedchamber in haste, and he determined to do his work as quickly as possible. He was prepared to deal with the prisoner with magisterial severity. Assuming his severest expression, he turned to see what kind of man he had to examine, that he had been called from his repose at so early an hour."—*Ibid.* p. 723.

* April MINISTRY, page 8.

Sixth Hour According to Roman Usage

The trial of Jesus before Pilate probably began about five-thirty in the morning. That "sixth hour" referred to in John 19:14 was doubtless the time of day according to Roman usage, which reckoned the day from midnight to midnight. The sixth hour, then, extended from about six to seven o'clock in the morning. Since John says that it was "about the sixth hour," the culminating point of the Lord's trial before Pilate probably came shortly before seven o'clock in the morning.

During the next two hours the Lord and the two thieves were taken to Calvary, and the preparations for their execution were made there. "It was the third hour" (Mark 15:25), or nine o'clock in the morning (Jewish reckoning), that the cross of the Saviour was lifted and thrust into the hole dug for it.

Therefore, we would conclude that in the one instance in John 19:14 the apostle used the Roman method of reckoning the hours from midnight. Matthew Henry remarks:

"He was brought before Pilate about the sixth hour, John xix. 14, according to the Roman way of reckoning, which John useth, with which ours at this day agrees, that is, at six o'clock in the morning; and then at the third hour, according to the Jews' way of reckoning, that is, about nine of the clock in the morning, or soon after, they nailed Him to the cross. Dr. Lightfoot thinks the third hour is here mentioned, to intimate an aggravation of the wickedness of the priests, that they were here prosecuting Christ to the death, though it was after the third hour, when they ought to have been attending the service of the temple."—*Matthew Henry's Commentary* (comment on Mark 15:25).

J. G. Butler presents this observation:

"Augustus' rescript to the governors of provinces, preserved by Josephus, shows that the whole of the day was called the preparation, consequently the evangelist wrote accurately when he tells us it was the preparation, and about the sixth hour. He means the Roman sixth hour, or our six o'clock in the morning, answering to the first Jewish hour, when Pilate brought Jesus out on the pavement."—J. G. BUTLER, *The Bible Work* (1888), p. 538, col. 1.

Another commentary makes this statement:

"In this place it is admitted that the date of noon cannot be brought into harmony with the dates of St. Mark (xv.25). But if we suppose that the time approximately described was about six-thirty in the morning, it is not difficult to fit in all the events of the trial."—*The Holy Bible With an Explanatory and Critical Commentary* (by the bishops and other clergy of the Anglican Church), New Testament, vol. 2, p. 282, col. 2.

Did the Romans in the first century of the Christian Era reckon their day from midnight to midnight? They did.

Marcus Varro, a great Roman scholar who lived between 116 and 27 B.C., is quoted by Aulus Gellius (born about A.D. 130) as saying that it was then the practice of the Romans to reckon the day from midnight to midnight. "Marcus Varro, in that book of his *Human Antiquities* which he wrote *On Days*, says, 'Persons who are born during the twenty-four hours between one midnight and the next midnight are considered to have been born on one and the same day.'—AULUS GELLIUS, *Attic Nights*, book 3, chap. 2. This passage clearly shows, therefore, that in the first century B.C. the Romans reckoned the day from midnight to midnight, and that at that early date they were divid-

ing the day into twenty-four hours. In addition, Aulus Gellius remarks:

"However, Varro also wrote in that same book that the Athenians reckon differently, and that they regard all the intervening time from one sunset to the next as one single day. That the Babylonians still counted differently: for they called by the name of one day the whole space of time between sunrise and the beginning of the next sunrise, but that in the land of Umbria many said that from midday to the following midday was one and the same day. . . . But it is shown by abundant evidence that the Roman people, as Varro said, reckoned each day from midnight to the next midnight."—*Ibid.*

Pliny the Elder, the Roman naturalist who perished as a result of the eruption of Mount Vesuvius in A.D. 79, was probably repeating what he had read in Marcus Varro's work when he wrote:

"The actual period of the day has been differently kept by different people. The Babylonians count the period between two sunrises, the Athenians that between two sunsets, the Umbrians from midday to midday, the common people everywhere from dawn to dark, the Roman priests and the authorities who fixed the official day, and also the Egyptians and Hipparchus, the period from midnight to midnight."—PLINY THE ELDER, *Natural History*, book 2, chap. 79.

Hipparchus, the Greek astronomer in Alexandria, Egypt, lived about 160 to 125 B.C., which was earlier than Varro's lifetime.

Note particularly that Pliny says "the Roman priests and the authorities who fixed the official day" were the ones who reckoned the day from midnight to midnight. Pliny was born about A.D. 23, and was therefore a contemporary of the apostles. Thus his testimony shows that in apostolic times the Romans were reckoning the official day from midnight to midnight.

Plutarch, a noted Greek writer (who was born about A.D. 46 and died about the year 120), was a contemporary of the apostle John. He tells why the Romans preferred to begin their day at midnight instead of sunrise or sunset. The hour of sunrise and of sunset varies considerably throughout the year, whereas midnight appears to be a more fixed point from which to reckon time. So in a treatise of questions and answers on Roman customs, Plutarch wrote:

"Question 84. Why do they take the beginning of the day from midnight?"

"Solution. . . . Whereas it is hard to take the beginning of the day from the rising and setting of the sun, by reason of the aforementioned absurdities, it remains to take the zenith and the nadir for the beginning. The last is best, for the Sun's course from noon is by way of declination from us; but from midnight he takes his course towards, as sunrising comes on."—PLUTARCH, *The Roman Questions*.

Paulus, the Roman jurist who lived in the latter part of the second and in the early part of the third century, wrote a book *On Sabinus*, in which he said, "In accordance with the Roman custom, the day begins at midnight, and ends in the middle of the following night."—PAULUS, *On Sabinus*, book 13, quoted in *Digests of Justinian*, book 2, tit. 12, chap. 8. See *Corpus Juris Civilis*, vol. 1, p. 78.

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¶ THEN let no line be drawn between the genuine medical missionary work and the gospel ministry. —*Testimonies*, vol. 6, p. 291.

The Foursquare Gospel, Romans 1:16

(Sermon Outline)

By F. F. SCHWINDT, *Evangelist,*
Southeastern California Conference

I. INTRODUCTION

1. The Bible recognizes only "one gospel."
Gal. 1:7, 9.
2. It is the gospel according to the Scriptures.
1 Cor. 15:1-4.

II. THE FOURSQUARE GOSPEL

1. Saved by grace. Titus 2:11; Rom. 5:17, 18; Eph. 2:8.
2. Saved by the blood of Jesus Christ. 1 Peter 1:18, 19; Heb. 9:19; 1 Cor. 6:20.
3. Saved through faith. Acts 16:31; 10:43; Rom. 3:28.
4. Saved by the works of faith. James 2:24-26; Matt. 7:16-20; 25:34-45.

III. APPEAL

1. Some are building upon the sands of human traditions. Matt. 7:24-27.
2. There is no other foundation that will stand. 1 Cor. 3:11; 2 Tim. 2:19.
3. It is the foundation of the apostles and the prophets. Eph. 2:20; 2 Tim. 3:16, 17.
4. Are you building upon this eternal, four-square gospel?



☞ THERE is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment, the laws that control our physical being must be heeded. To secure a strong, well-balanced character, both the mental and the physical powers must be exercised and developed. What study can be more important for the young than that which treats of this wonderful organism that God has committed to us, and of the laws by which it may be preserved in health?—*Patriarchs and Prophets*, p. 601.

THE LARGER OUTLOOK

Principles, Perils, and Developments

The Challenge of the Sightless

By D. D. REES, *Editor-Manager, Christian Record Benevolent Assn., Lincoln, Nebraska*

THE veil of darkness hangs heavy over the eyes of more than 200,000 people of the United States, for they are blind. The sun rises and sets, but they see it not. The flowers bloom, but destiny has sealed their eyes. Their loved ones come and go; they can never see their smiling faces. Yet these people, these folk who must spend their lives in Egyptian darkness, are not a disheartened people. They do not spend their time in bemoaning their fate or giving themselves over to constant contemplation of their affliction.

True, they sit at life's shut gate; they cannot enter. Yet the mind cannot be imprisoned. Hope may bring no healing of physical wounds, but he whose heart and mind are inspired with love and friendship, with aspiration and noble effort, may know all that is worth while in this life.

The blind are a thinking people. Their eyes are closed to a thousand and one things that distract the minds of seeing people, and they live largely to themselves, undisturbed in thought. The more I know of the blind of our country, the more I respect and honor them.

The blind are a religious people. They are remarkably interested in the divine Word, and seek eagerly for literature that quotes largely from the Bible. This is true because comparatively few blind people own their own Bibles. Nevertheless, they do have a wide knowledge of the Scriptures, for what they hear they retain in a tenacious memory. We in the Christian Record Association are striving to reach the greatest number possible

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of these unfortunate people with our four embossed magazines, our large free circulating library, and the Braille Voice of Prophecy Bible lessons.

We are happy to know that this work is appreciated. Thousands of blind people all over the United States are getting their religious instruction from the flow of literature that is constantly issuing from the Christian Record office. Many of these people have been reading this literature for years. They are interested in all we print. Many have embraced the truth that is so dear to us, and in turn to them. Many more are waiting the contact of the living ministry. We believe here is a wonderful and fruitful field for our evangelists. In every community, in every city, there are large numbers of blind people. This is especially true just now, when blinded veterans in large numbers are returning to their homes.

What shall we do for these people? They must have more than mere Braille literature. They must have the touch of loving service from the living minister. What finer missionary work, and what more fruitful effort, than for every minister in this summer's services to make a special effort to reach all the blind of his community? This is work that the church will enter willingly and eagerly. Special effort could be made to inform the blind of the meetings, and the church could be organized to bring these people to the services, and return them to their homes. A meeting now and then, advertised as a special service for sightless people, would, we believe, result in bringing out large numbers of them, and a more appreciative audience could not be had. It is my sincere conviction that an effort like this would result in bringing hundreds of good honest blind people into the message.

A program like this would result in furnishing the Christian Record with thousands of names of people to whom our message could be sent in Braille. Already *The Christian Record* has by far a larger circulation than any other inspirational journal for the blind in our country, but we are anxious to enlarge our work. We want *The Christian Record* to be a household word wherever there are blind people, and from our knowledge of the sightless, we are convinced that a special effort on the part of our churches and the ministry will result in a marvelous harvest of souls this coming summer. We pray for just such an effort.

Work for the blind is a wonderful work. It is wonderful because the earnest cry of these needy people grips the soul. Two hundred thousand in our own homeland shut up in earth's darkest night! They are longing for spiritual sight. Our sympathy must go out to them. And more, our hand must reach out to them in proffered help. We must sympathize. We must help. We are our brother's keeper.



❖ "SOME people think they are defending the faith when they are only fighting in behalf of their own opinions."

Personality of New York City

By LOUISE C. KLEUSER, Associate
Secretary of the Ministerial Association

THOUSANDS who have become more or less acquainted with this great city have exclaimed, "There is just one New York!" This conveys that which lack of time and inadequacy of language fail to express. It embraces the myth of New York City's exaggerated life pattern as it continues to impress the world with its fabulous statistics.

Five illustrious boroughs comprise Greater New York—a name often conveying more importance than area. Its hundreds of square miles of vertically extruding real estate confirm an impression of greatness. The New Yorker is constantly forced to look upward through endless chasms of steel and cement, and he must not be blamed if his ideas are reflected in his skyscrapers. His pattern for thought expression reaches for superlatives of which his police force—"New York's finest"—is a fair example. Let us not charge this attitude to a "cover up" for an inferiority complex, for the New Yorker knows better.

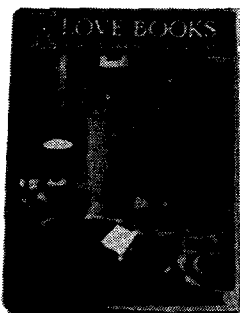
Endless streams of tourists and fugitives from smaller American towns continue to visit New York and write home regarding its greatness. Here is the vestibule of our Midwest, and the escape door of Europe. One must keep in mind that its Great White Way, with its exaggerated drama, is but a small section of a great city; that Fifth Avenue contributes more than merely wealth and style; that Greenwich Village has produced illustrious characters; that the tragedies of the Bowery challenge welfare effort second to none; and that the East Side may justly point out its many leaders. So underneath the city's froth we discover refreshing currents of humanity, because life in such a city means a determination either to compete or to get out of it. Although a veritable human stream constantly filters through the city, what remains becomes a part of its very life.

The East Side and Harlem too often herd their children in dingy cold-water flats. Some white-collar workers have been lured to the tiny midtown apartments, for which they pay dearly. Suburbanites shuttle back and forth to work through great underground arteries through which the famous subway system moves. Twice a day immense migrations are carried back and forth by means of the city's efficient transportation system—a mute testimony that New Yorkers are willing to pay a tremendous price in expended energy to find a little elbow room and fresh air after working hours. The Grand Central commuter may have a home twenty-five miles outside of New York. Much effort and energy are ex-

This article concludes the present series of city analyses. We invite our evangelistic workers to become skilled in discovering the personality types of various cities. This will assure a more effective evangelistic approach, with a larger harvest of souls.—EDITOR.

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"An amazing treasury of good things. I will be reading it and rereading it, tasting it here and there, and enjoying it right along."—H. M. S. Richards, *Voice of Prophecy.*

"Just a moment from a busy pastor's life to say how greatly I have enjoyed *I Love Books*. This is truly a wonderful volume—a masterpiece which God has helped the author write."—H. A. Vandeman, *Minister.*

"I wish all our youth might read it."—Alma E. McKibbin, *Teacher and Author.*

"I was greatly inspired as I read this book—truly a masterpiece in its field."—J. E. Weaver, *Educational Department, General Conference.*

"Just finished reading this inspiring and constructive book. As a result I am living and thinking on a higher plane."—A. E. Hagen, *Gospel Minister.*

"I was more than delighted with this very much worth-while book. It is bound to do a lot of good for our young people."—Frederick Griggs, *Collegiate of Medical Evangelists.*

"I think it is one of the most interesting and profitable books yet published in the history of the denomination. It is certainly well written, and if anything in the world would inspire our workers and members to do more reading, this book will. One of the finest contributions ever made to Seventh-day Adventist literature."—Taylor G. Bunch, *President, Michigan Conference.*

"Wide in its scope, intensely interesting in its style, elegant in language, inspiring in its appeal, and challenging in its mission, this captivating volume is a real gem in the field of contemporary literature. It is so rich in quotations from the great masterpieces in literature, so filled with charm in its literary style, and so wise in its counsel to the one who would seek the best in reading—especially the young who are just starting to walk this great highway of learning—that we heartily commend it to all lovers of good literature."—H. M. Blunden, *Publishing Department Secretary, General Conference.*

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pended traveling back and forth on trains, busses, and ferryboats, reading the daily news and leading journals meanwhile. In the language of his Connecticut Yankee cousin, "New Yorkers simply cannot stay put!"

A five-cent fare covers the trip down the bay to make certain that the Statue of Liberty's torch is still beaming or Ellis Island is still on the map. Other holiday excursions take one up the beautiful Hudson River, or to some near-by port on the Atlantic seaboard. New York youth cover unbelievable mileage on their neighborhood skating rinks. Babies are daily strolled in the parks by fresh-air conscious mothers or hired nursemaids. From the deck of the famous Fifth Avenue bus, New Yorkers frequently survey the landscape of their city or soak in a little extra sunshine. A New Yorker will climb long flights of stairs leading to his apartment with the same zest the mountain climber displays on yearly vacation.

New York finds expression of its ideas, aside from its huge industries, through its publishing business. Here again its artesian source of daily journalism produces newspapers with record-breaking circulations. Every type of idea or shade of thought runs through the huge presses. The heart of the nation's publishing business is also the spiritual home of the bookish. All this has influence on the conversation of the New Yorker in office or shop. He is also conversant with Wall Street, but a home for himself may be the least of all his investments.

Observing schoolbound young New York on the subway, one must conclude that the city is educationally minded, for these young people are weighted down with great stacks of books. Since there is little storage space anywhere in this city, these burdens are borne with a matter-of-fact attitude. New York's fine night schools help to alleviate crime. Cooper Union Institute is a type of its democratic system. Museums, art galleries, the planetarium, and the zoo are periodically visited as pleasurable educational excursions. Visits to historic buildings and churches become a profitable pastime, for even time must be made to pay dividends.

New York's cosmopolitan nature provides a great variety in cuisine. Food-conscious, the city has countless restaurants, cafeterias, and automat. These are its life as well as its food centers, since big business must often be transacted during lunch hour.

New Yorkers are very friendly in their own way. Without the ceremony of introduction Mrs. Goldstein will begin to visit with her new neighbor, Mrs. Malone, across the airshaft. After that they may greet each other several times a day, or whenever on occasion they simultaneously open their opposite-facing windows. It is to the credit of these cosmopolitans that two hundred families or more often live together in one apartment house in amicable relationship. Although there is a certain amount of harmony, there is also a New York mind-your-own-business psychology when convenient.

The interest of the elite New Yorker in his janitor is often observed. This officer of the

better-type apartment dwelling is called a "superintendent." The madame is equally chummy with her intelligent, neatly uniformed colored maid who resides in Harlem. A common tradition as well as a common tie have anchored these two types of society to New York's bedrock, and both enjoy their city. Children of all races and national backgrounds mingle together in school life, each conscious that his particular group is making a very definite contribution to the city's development. Each boy has an equal chance to become the mayor of his city. Its politics center in more than the notorious Tammany Hall, for the city now has bigger business in beautifying small neighborhoods with much-needed parks.

Perhaps because of the truth of the statement that "there is just one New York," the Spirit of prophecy calls our attention as Seventh-day Adventist workers to the fact that the work in New York should become an object lesson to our city work throughout the world. There is a great work now to be done for all great cities. Recent warfare has made their inhabitants conscious of their impending destruction. Such cities require more than the ordinary type of worker; they require men of great vision and understanding, and most of all a heart filled with love for all races and nations. Youthful planning must also be associated with mature thinking. Only the most self-sacrificing type should enter such a field of labor, for the call is more than an adventure.

Well may we ask, "Who is sufficient for these things?" God's work is never embarrassed because workers are lacking; He has them constantly in training. A call to serve these cities is a challenge that must drive the worker to his knees; there he may obtain light on the best methods and the power to put them in practice.



CHRIST, NOT ATOM BOMB.—Speaking at a Methodist Laymen's Day service in Washington, D.C., recently, Civil Service Commissioner Arthur S. Flemming expressed his belief that the application of Christian principles is the only force that can prevent war. Stating that the atomic bomb is not the solution to prevention of war, and criticizing the apathetic attitude of Christians, Commissioner Flemming declared: "Lukewarmness in applying the great principles of Christ in the field of international relations leads to destruction. We cannot be lukewarm about sharing our comparative abundance with other nations of the world in order to prevent starvation."

The commissioner added that the most effective force for preventing war is the application of the commandment that we love our neighbors as ourselves. (*Washington Post*, Feb. 25, 1946.)



☞ THERE are but a few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny.—*Testimonies*, vol. 1, pp. 488, 489.

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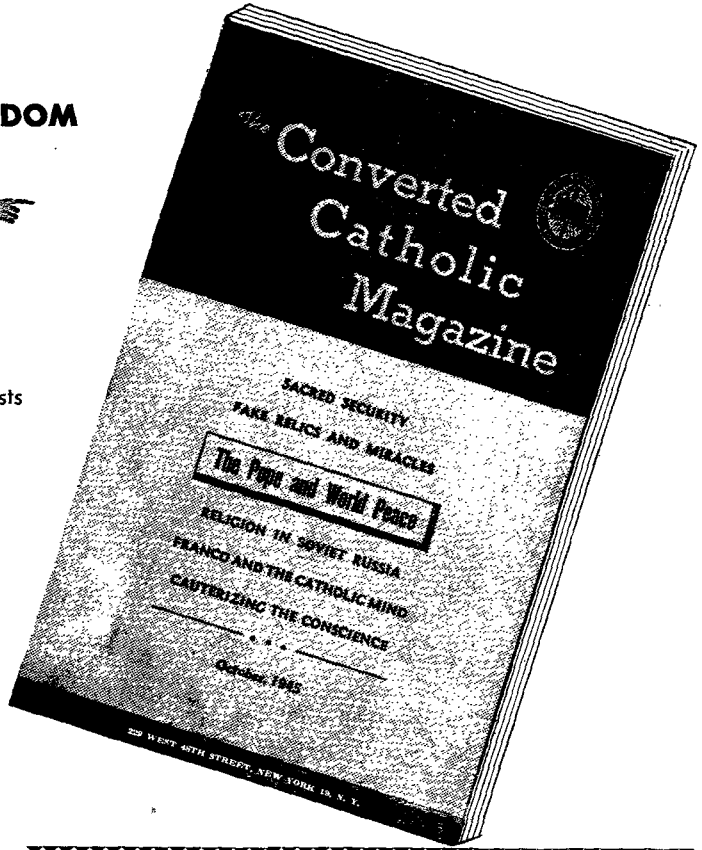
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UKRAINIAN CHURCH SEPARATES.—Since 1596 the Eastern Orthodox Ukrainian Church has been subject to the Roman see while preserving its own formularies and liturgy. The Ukraine was controlled by Poland when the arrangement was made which gave rise to this Uniat Church. Now the council of bishops of the Uniat Church of the western Ukraine has renounced its allegiance to Rome and has announced that it is joining the Russian Orthodox Church. . . . The bishops have discovered—somewhat belatedly, it seems—the true character of what they call “proud, power-loving Rome,” and they congratulate Stalin on his success in making western Ukraine a part of the Soviet Union. This political incorporation, as they see it, made possible their “return to the bosom of the ancestral Holy Russian Orthodox Church.” . . . The event makes clear the entanglement of ecclesiastical organizations with political programs in Eastern Europe, and points to one reason, aside from the aggrandizement of a “godless” state, for the Pope’s anxious concern about Soviet domination in that area. With the Russian Church out of the catacombs, enjoying legal status and lending itself to Stalin’s uses, a new struggle between Eastern and Western Catholicism may be in the making.—*Christian Century*, March 27.

POPE MOBILIZES CHURCH.—Newspaper reporters were amazed at the militant speech of Pope Pius XII to his new College of Cardinals last February 20. Herbert L. Matthews, of the *New York Times*, styled it the “mobilization of world Catholicism,” and a call to “open war.” He agreed with other correspondents in Rome

that at last the Roman Catholic Church has openly and officially declared its aim for a world-wide political power.

Over and over again the Pope insisted upon the recognition of the “supra-national” character of the Roman Catholic Church, and made it plain, as the conservative New York *Herald-Tribune* of February 23 put it editorially, “that it is the deliberate intention of the Catholic Church to move more actively into mundane affairs.” The Pope himself passionately declared, “The church must reject, more emphatically than ever, that false and narrow concept of her spirituality, which would confine her, blind and mute, in the retirement of the sanctuary.”

How much politics and how little spirituality the Pope desires may be seen from the fact that he mentioned the word “church” no less than fifty-three times, and “Christ” only three times.—*Converted Catholic Magazine*, April.

COPTIC CHURCH CRISIS.—A break between the Coptic churches of Egypt and Ethiopia is threatened as a result of the Ethiopians’ insistence that their metropolitan be an Ethiopian and not, as traditionally, an Egyptian. The metropolitan is appointed by the Coptic patriarch for life. A commission from the Ethiopian church is now in Cairo to discuss the problem. The Egyptian church has already made one major concession: for the first time, Ethiopians will be permitted to take part in the election of the Coptic patriarch. The Copts in Egypt have been a persecuted minority for centuries, and they fear that any concession may lead to a movement of church power away from Cairo to Ethiopia. The Ethiopians are just as determined to win their point, and intend to break away from the Egyptian church if their demands are not met.—*Christian Century*, March 13.

END OF TETHER.—H. G. Wells has been described as “a prophet of almost uncannily accuracy about the development of modern civilization.” His latest work is little less than a revelation, rightly entitled *Mind at*

ARE ADVENTISTS MISTAKEN?

Compare this statement . . .

“Meat is not essential for health or strength, else the Lord made a mistake when He provided food for Adam and Eve before their fall. All the elements of nutrition are contained in the fruits, vegetables, and grains.”—Ellen G. White in “Review and Herald,” May 8, 1883.

. . . with this one

“It is a fallacy to think that one cannot maintain weight, create energy, or enjoy full health on an exclusive vegetarian diet. The fact that over 3,000,000 vegetarians in the United States do so every day is complete refutation of that fallacy, and, in addition, that one can point to the hundreds of millions in Asia, Europe, and other parts of the world who subsist regularly and have done so for untold generations on a strict vegetarian diet, is also sufficient proof to the contrary.

“Such expert specialists in the fields of biochemistry and health as Professors Sherman and Irving Fisher of Yale University, among others, have stated that man today can thrive best on a lacto-ovo-vegetable diet, or milk, eggs, vegetables, fruits and nuts.”—Gustavus A. Almfelt, M.D.; A. M. Liebsstein, M.D.; et. al., in “Nutrition in Review,” a report of the New York State Joint Legislative Committee on Nutrition, 1945.

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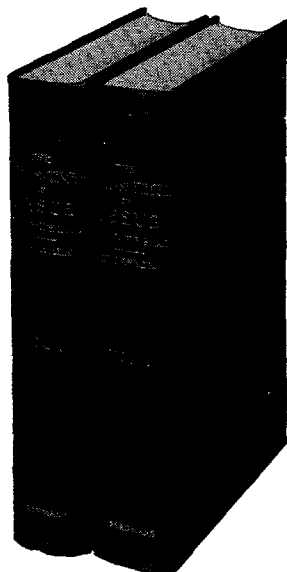
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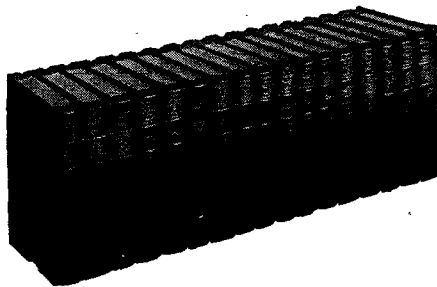
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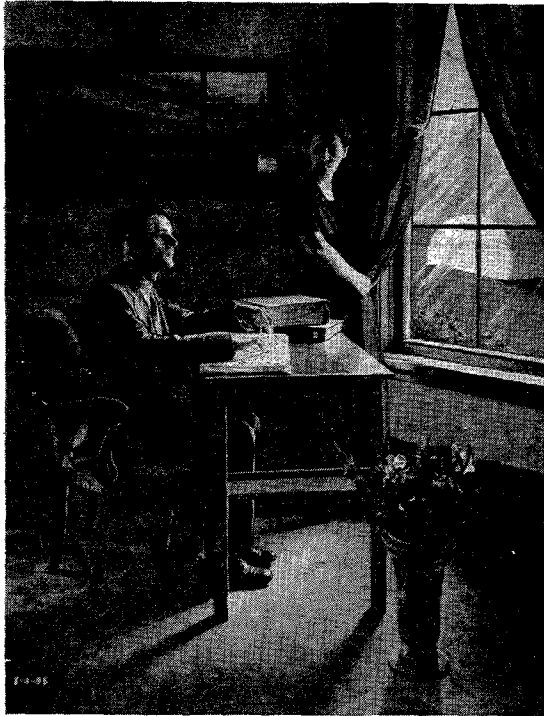


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As D. M. Panton says: "The only real optimists left are the watchers who see the dawn in the midnight. 'Men see not the bright light which is in the clouds' (Job 37:21), but the watchful Christian does.—*Prophecy Monthly*, April.

CATHOLICISM IN ARGENTINA.—A number of ways in which the Roman Catholic hierarchy keeps its control over political and other life in Argentina are pointed out by Dr. George P. Howard, Methodist evangelist and missionary to all South America.

There are innumerable images of the Virgin in all parts of the country. Many of these have been given rank as "generals" and put on the pay roll for monthly salaries from the national treasury. This money helps support the church.

Catholic doctrine is taught in the public schools—and Colonel Peron, head of the military government, has promised to continue this teaching. He has promised also to oppose any law permitting divorce.

Under present Argentine law, no baby may be registered which does not have a name that appears in the Roman Catholic calendar of saints. That bars Bruce, Harold, Douglas, etc. As a result, some women go to Uruguay to have their babies born, and so are free to name them as they wish.—*Zions Herald*, March 20.

AMERICA AND MISSIONS.—Before the war America supplied only five per cent of the [Catholic] Church's foreign missionaries. Europe has no priests to send, and will not have them for some years to come. But the war has opened undreamed-of opportunities in the missions. The harvest is indeed ripe. The laborers? The Church looks to America.—From the *Jesuit Seminary News*, reprinted in *Catholic Mind*, April.

AMERICAN JUDAISM DECLINING.—It would be enlightening to know just what Dr. Louis Finkelstein, president of the Jewish Theological Seminary in America, had in mind when he told a hundred rabbis at a conference in New York last week that American Judaism is rapidly losing ground. According to newspaper reports, Dr. Finkelstein warned that the stream of conversions to other faiths "has become a river," which is flowing with especial strength among Jewish youth who have served in the armed forces. "Jews are losing their Judaism at such a rapid rate," Dr. Finkelstein said, "that in a generation or two the American Jewish community will have lost so much that Judaism here will cease to have any significance."—*The Christian Century*, March 13.

PROTESTANT FILM COMMISSION.—A "Protestant Film Commission" was organized last November in Albany, New York, "to provide, distribute, and exhibit religious motion pictures," and to represent Protestants in Hollywood in order to encourage the production of Protestant-slanted movies. It is seeking a million dollars to finance its activities. The PFC is already supported by about forty Protestant organizations.—*Converted Catholic Magazine*, April.

HUNGARY'S MINORITY SECTS.—Enactment of a new religious law to strengthen the position of minority sects was urged by a newly organized Free Church Federation in a petition sent to the Hungarian Government. The petition demanded abolition of the practice of classifying churches as "recognized," and "acknowledged," and "tolerated."

Groups sponsoring the petition were Seventh-day Adventists, Baptists, Methodists, Old Catholics, Plymouth Brethren, and the Salvation Army. The sects have been classed as "societies" instead of churches and placed under supervision of the Ministry of the Interior rather than the Ministry of Education.

Demands made by the minority sects include complete separation of church and state, and abolition of state subsidies for the Presbyterian, Lutheran, Old Catholic, and other larger denominations.

It is estimated that the small sects, which are mostly of American and British origin, represent a total membership of 200,000.—*The Churchman*, March 15.

INDIA MISSIONS PLEDGE.—The first meeting since 1939 of the ad interim committee of the International Missionary Council brought together [in Geneva] some 40 persons from 13 countries. It had before it the appeal of the 126 missionary societies of the Foreign Missions Conference of North America for abolition of the now-famous pledge which binds non-British societies and missionaries to avoid political activity in India. Discussions were private, but leaders explained that the North American plea for abolition was discussed and that the "sense of the meeting" favored modifica-



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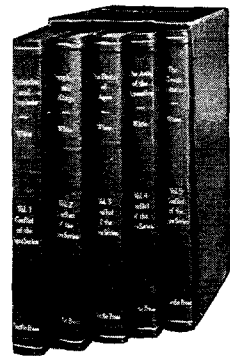
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tion, not abolition. It was announced that officers were asked to consult with the National Christian Council of India for advice. The text of the resolution was not released. Norman Goodall, London secretary of the I.M.C., supported modification and Professor P. D. Devanadan of India favored abolition of a pledge which has resulted in the expulsion of seven missionaries from India and considerable misunderstanding.—*Christian Century*, March 13.

CATHOLIC PERIODICALS.—According to the 1945 *Catholic Press Directory*, there are now 367 Roman Catholic newspapers and periodicals published in the United States, with a total circulation of 10,654,918. The figures are the result of a survey made by the official N.C.W.C. News Service. There are four Catholic daily newspapers, two in Polish, one in Lithuanian, and one in Czechoslovakian.—*Converted Catholic Magazine*, April.

SCRIPTURES IN JAPAN.—One million copies of the New Testament will be printed in Japanese by the American Bible Society as the result of a recent request by Japan's Christian leaders for religious literature. The first 60,000 already are en route to Japan. It also is planned to print 100,000 Testaments in English.—*Religious Digest*, March.

UNCHURCHED MASSES.—Dr. E. P. Alldredge, of the Southern Convention, is reported to have said that the unchurched masses of earth are increasing some 6,000,000 faster each year than the membership of all the churches combined. That is to say, from 1890 to 1935, the unchurched heathen population of the world made a net gain of 270,000,000 over the gains of all the churches combined, or an average annual gain of 6,000,000 for this forty-five-year period.—*Watchman-Examiner*, February 7.

CHURCH ATTENDANCE.—Many talk about the "good old days" when everybody in America belonged to and attended church. How fallacious this is may be judged from the following figures:

Date	U. S. Pop.	Church Mem.	%
1800	5,308,438	350,000	6%
1840	17,069,453	1,627,520	10%
1870	38,558,371	9,640,372	25%
1920	105,710,620	43,523,934	42%
1940	131,669,275	64,501,594	49%
1945	135,268,853	72,492,669	54%

Church attendance, however, is not necessarily proof of a Christian life, and there is a great mission work still to be done before the U. S. as a whole is won to Christ.—*Converted Catholic Magazine*, February.

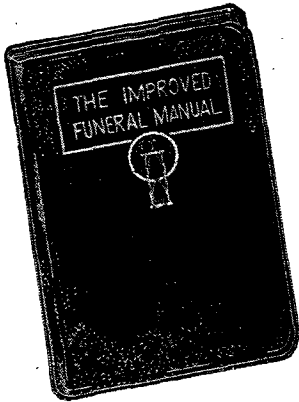
Catholics Capitalize Publicity

(Continued from page 14)

social standing, but we do wish that some of this publicity had been given to salvation through faith in Jesus, and we are apprehensive that the total effect of the consistory and its attendant publicity will be to convince men that the thing that matters is social advancement, and the power that comes through it to influence national and world affairs, rather than to lead them to life through faith in Christ Jesus. In all this we have a demonstration of the failure of the popular church to do the very work for which alone she exists. Instead of seeking to lead men to follow the lowly Jesus in all humility that they might be saved, she is seeking the worldly advancement and power that leads to despotism and destruction.

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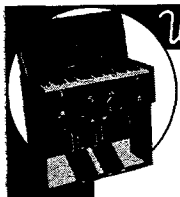
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Evangelism Under Nazi Pressure

(Continued from page 6)

he began to talk about Seventh-day Adventists, and said in that connection that his listeners should not be so opposed to us, because the seventh day was indeed the Sabbath. Another time he said that he wished he had such devoted workers as the Adventist pastor. He also said that he wished to attend my meetings, but he dared not because he was afraid his church members would follow his example.

Here in Sandefjord the Nazis tried to make

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trouble for me again and thought they would stop my work. Many times the rumor was spread throughout the town that I was arrested, or that I would be arrested. With this they thought they would create confusion among my listeners. But this method failed. Once I was called up to their office and asked whether I had anything to do, for they thought I was idle. When I told them that I had three churches to look after, they looked at one another and said that I could go. Surely, God has been good. He has kept a watch over me and given success in spite of sore difficulties.

✱ ✱ ✱

Maintaining a High Musical Standard

(Continued from page 15)

As I have thought these things through, I have come to the conclusion that we do our work irreparable harm when we pattern our music after the methods of those who have received their experience amid the dust of the sawdust floor, the confusion of group yells and cheers, and the blare of brass bands. The third angel's message is a compelling message which calls for sober decisions. The so-called "gospel music" of the present day does not uphold the standards of spiritual and religious insight. We must be cautious indeed when we sit at the feet of those not of our faith who would teach us so-called acceptable gospel music. Our chief concern must lie in our earnest endeavor to fit all that we do into the mold of the advent movement. If we fail in this we have failed the advent movement.

Some have accused the gospel song of being cheap and tawdry. Much of this unfair criticism has come because of the abuses of popular evangelism. A gospel song sung with consecrated sincerity will impel the honest in heart to perceive spiritual truth. Let gospel music be all that it can be and ought to be, and the preaching of the message will touch responsive hearts.

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Leading Out in Husband's Absence

(Continued from page 25)

on inspiration to put over a good talk. It takes hours of effort and study and prayer to prepare each talk. The *Index* to Mrs. White's writings is a most valuable aid in finding correlated material for the subject in hand. I prefer to carry through a certain theme over a period of time, rather than use a miscellaneous assortment of topics. I believe it makes for more constructive thinking for all concerned. I have typed my outlines so that should I ever want to use them again, I will have a good basis for new talks.

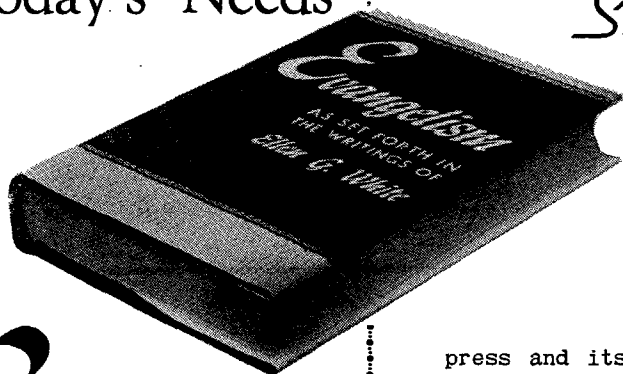
What I have written here is not to be taken as an ideal method, but as an attempt to find something to help our members when my husband could not be with them on prayer meeting night. For actual prayer meeting we usually spent ten

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or fifteen minutes in singing, as all are very fond of singing. Then I called on someone to offer prayer. The study followed, after which we gave opportunity for special requests for prayer before we had our season of prayer.

This method proved a blessing to us, and I believe a similar idea could be followed by many of our laymen with profit. Very few of us can do anything with ease the first time we do it. We learn by doing, and with the Lord's help much good can be accomplished.

✱ ✱ ✱

Widening the Vistas of Radio

(Continued from page 21)

Educational centers are going in for Frequency Modulation stations of their own. The cost of erection and operation is considerably less than that of the standard stations. At strategic centers we might well study the advisability of having our own FM studios, where a metropolitan area could be reached with not only our own contribution of public service in music, helpful programs on diet, health, and better living, but with an evangelistic voice of appeal heard day after day. May God help us to utilize every agency in rebuilding the hope of a broken world, and directing its thought Godward, to include this powerful instrument of radio that is no respecter of persons, boundaries, or prejudices.

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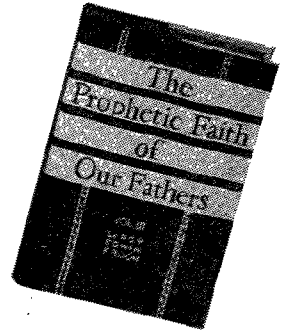
Preparing for Public Prayer

(Continued from page 52)

quently the congregational prayer follows the singing of a hymn; and that is appropriate. But why wait until all are seated again before calling them to prayer? Such a practice only makes for confusion, delay, embarrassment, unnecessary movement, and noise. It is far better to let the one who is to lead the prayer step forward in advance of the other occupants of the rostrum, and at the conclusion of the hymn unhurriedly announce the prayer, using some appropriate phrase such as, "We shall worship God in prayer," or "Let us kneel before the Lord as we pray," or "Let us lift our hearts to God in prayer." To give the call in the form of a question seems out of place. "Shall we pray?" is not nearly so emphatic as "We shall bow in prayer." A congregation expects to be led, and will always respond to wise, sympathetic leadership. Those who occupy the rostrum are the leaders of worship. To be able to lead a congregation into the conscious presence of the Eternal, so that upon leaving the church there is in the hearts of all the realization that God has spoken, and they have yielded to His claims—this is the highest of all services possible to men. When the ranks of the ministry are filled by men of God who draw their messages from the Book of God, and whose demeanor befits the house of God, then more and more our congregations will realize that the service of worship is indeed the "gate of heaven." R.A.A.

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Give Attention to Reading

IN Milton's "Lycidas" he says, "The hungry sheep look up, and are not fed." Tragic, but too often true. If the sheep are to be fed, the shepherd must do the feeding. And for that he must be prepared and continually preparing.

Dr. Black, of Edinburgh, in his book *The Mystery of Preaching*, remarks that "a minister is continually giving out each week, even if it be only in 'penny packets'; and there must be some method of filling the coffer. . . . The best preaching is always the natural overflow of a ripe mind and the expression of a growing experience. A good sermon is never worked up but worked out."

Preaching power is never the reward of indolence or mental laziness. True it is that some may have an ease of expression, but mere fluency or florid language is not power. A group of workers were commenting on thoughts that seemed to flow so freely as a certain visiting brother led them beside the still waters. "Why," they said, "it's no effort for him to talk. He just opens his mouth and out it flows like water." Of course it flowed like water, for behind that refreshing stream of thought was a rich reservoir of knowledge.

Little did those men realize that for many years that brother had read at least two books a week, and often five. Hours before many of them were astir he was reading, studying, saturating his mind. And usually long after they were asleep he was at it again, studying and meditating. Speaking *appeared* easy because he had so much stored away, but it was not *obtained* easily; he had worked hard and long for it. But when he stood up he was not "sucking his sermons out of his thumb," as one man described the "infantile efforts" of a certain shepherd in a city pastorate. That such a worker ever found himself in such a pulpit is wonder enough. But a bigger wonder that he remained there.

We surely have many long-suffering saints in our congregations. For their sakes it is a blessed thing that we have available an abundance of Spirit-filled literature. But that must not be made an excuse for mediocre preaching.

William Stidger, the well-known poet-preacher, emphasized the imperativeness of reading by his reply to a certain critic in a Midwestern town. He had remarked that a preacher should read "a book a day." And now one of the group was challenging it.

"Why!" said the critic, "that is impossible. The average preacher out this way doesn't read a book a month."

"Yes," said Dr. Stidger, "and that is just why he is an average preacher. That is exactly why he would be an average doctor if he were a doctor, or an average lawyer if he were a lawyer, or an

average parent! And he will remain an *average* preacher till the end of his days if he is not reading more than a book a month."

How true! For books are the keys to the kingdoms of knowledge and power. Books push back the horizons of our own thinking. Books help us build ladders of light to the skies. Books build men. And men build congregations.

As shepherds, we must "give attendance to reading," that we may "feed the flock of God," and have no hungry sheep in the fold. R. A. A.

Preparing for Public Prayer

NOTHING is more important in congregational worship than the public prayer. Who leads, how he leads, what he says—these are all vital, for prayer is more than petition and supplication. It should include praise and adoration. Lifting a congregation into the presence of God is the most taxing of all religious exercises, and it cannot be accomplished by crude or hurried methods.

We are told that "prayer does not bring God down to us," instead it "bring us up to God." (*Steps to Christ*, p. 97.) How inappropriate then for us to demand that our heavenly Father "come down and meet us here." According to His promise, the Lord Jesus is already present by His Spirit, for He says, "Where two or three are gathered together in My name, there am I in the midst." What the congregation needs is to be made aware of His presence.

He who is to lead the congregational prayer needs time for the preparation of his own heart and mind, for he is to voice the deepest sentiments of all present. "Ask any man who knows, and he will tell you that he spends as much time in the preparation of his prayer as in the preparation of his sermon." This statement by Dr. Robert Taylor, one of America's outstanding religious educators, is a challenge to us. Do we properly prepare ourselves for this holy responsibility? Is our public prayer the outburst of a heart which for hours or perhaps days has been living in the spirit of supplications and praise, or is it the wandering extemporizing of some ungifted brother who at the last moment has been called on to perform this most delicate exercise of the hour? We are not pleading for written prayers any more than we are for written sermons. But we do believe that a prepared prayer, which begins first of all in a prepared heart, is just as vital as a prepared sermon if we would lead our congregations into the uplands of God's grace.

And how do we announce the prayer? Fre—
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