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TRAIN THE FLOCK TO STAND ALONE

Now is the time to instruct, in doctrine, and train our church membership—each and all—to stand alone for truth, for right, for principle. Now is the time to teach them the basic, guiding principles of the faith. Then, when particular issues arise, they will be able to apply the general principle to the specific problem. We are duty-bound before God to give this type of instruction just now, illustrating with this hypothetical problem and that, until there is clear understanding both of principle and of application. Even now it is late. We must therefore redeem the time, making the most of the precious hours that remain.

We must train our church membership to work and to witness for God. We must show them how to win souls through Bible studies, to blend with earthly difficulty and perplexity in the windup of our allotted work. Knowing these things—great because God will make them so. Knowing that we have been overcome, and the pages are being rapidly thumbed, that retarded progress for a time have now all touched the vital heart of ministerial ideals, objectives, and methods. Here leaders speak to workers, and here workers intimately exchange ideas and discuss problems. Thus college teachers can keep their fingers upon the throbbing pulse of ministerial life and endeavor.

TRAIN the flock to stand alone. No one knows how soon each will have to stand by himself. But this we do know; Now is the golden day of preparation. Now is the time to instruct, in doctrine, and train our church membership—each and all—to stand alone for truth, for right, for principle. Now is the time to teach them the basic, guiding principles of the faith. Then, when particular issues arise, they will be able to apply the general principle to the specific problem. We are duty-bound before God to give this type of instruction just now, illustrating with this hypothetical problem and that, until there is clear understanding both of principle and of application. Even now it is late. We must therefore redeem the time, making the most of the precious hours that remain.

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THE 1941 Ministerial Reading Course enrollment cards recently sent out are beginning to be returned to the Association office. Conferences, too, are starting to declare themselves. Alabama-Mississippi was the first to respond, with this heartening word from the conference president: “During the period of my administration in this field, every worker has received the Reading Course each year. You can depend on us to take our full quota of these books for 1941.”

Face the New Year With Courage

DESPITE the dark, foreboding shadows that enshroud, the sunshine of God’s presence smiles directly upon His cause. This we should never forget. Celestial glory, we are told, is to blend with earthly difficulty and perplexity in the windup of our allotted work. Knowing this, we should be neither surprised nor dismayed when plans that served effectually in past times must be modified or abandoned, and our task must be compassed in new ways. Perhaps God is weaning us away from dependence upon certain mechanized organization plans, from reliance upon former financial setups, and from leaning upon the professionally ministerial in our work. God is calling ways and means into play that formerly we little dreamed of. The laity and literature are to find a place of increasing importance in the great finale. Evangelism is to swing strongly and aggressively to the forefront. This is indeed the day of great things—great because God will make them so. The climax of our work and witness is doubtless much nearer than we surmise. When God is for us, nought can succeed against us.

The Ministry, January, 1941
GOD'S TWOFOLD CALL TO HIS CHURCH *
A Revival of True Godliness and a Summons to Larger Evangelism

By J. L. McELHANY, President of the General Conference

I BELIEVE that this Autumn Council is the most momentous session ever held by a body of workers representing this cause. I believe it is no exaggeration to say that we have come to an hour when above all hours in the history of this work the decisions of a council like this are of supreme importance. May our prayers be directed constantly to our heavenly Father. May we have wisdom to meet all the crises of these troubled hours.

As we come to the opening hour of this Council, where do we stand in relation to all that is happening in the world? Have we come imbued with a due sense of our responsibility as leaders in the cause of God? It would be well for each one to examine his heart in relation to these questions. We must be responsible men—men who so understand the times that we know what ought to be done in days like these.

It is not necessary tonight that I should say much to you regarding the state or condition of the world. You are all well informed in regard to that. But there are two things that I believe are very important and necessary to emphasize. The first has to do with the state of the church. Before attempting in any way to discuss this, I wish to read to you the prophecy of Joel 2:1: "Blow ye the trumpet in Zion." May I ask what Zion represents here?

[VOICES: "The church."] You all agree that this is a proper interpretation. "Blow ye the trumpet in Zion," in the church, in the temple of God's people.

"Sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong."

When we speak of the state of the church I believe we should have a wholesome regard for the call sounded in this chapter, one of the most serious and solemn calls in all the Bible. I haven't time to read it all, but the eleventh verse says, "The Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word." Yes, our Leader, our General, is strong. He has never lost a battle. May He help us to be faithful soldiers in His army.

After the coming of the day of the Lord is described, the question is asked, "Who can abide it?" Can you? I pray to God that every one of us here may abide it. But if we do, it will be on certain conditions that are laid down in the twelfth verse:

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."

What does that call demand of us? That we should turn to Him with all our hearts. It is too late for us to have a divided allegiance, too late for us to attempt to conform to the world and yet profess to be followers of God. The hour demands our entire heart's allegiance. "Turn ye even to Me with all your heart," the Lord says.

I have often thought of that simple little story, told years ago, of the mother who brought her little boy to see a world-renowned evangelist. The mother greatly desired to have the little lad shake hands with this man of God, thinking that an impression for good might be made upon his heart. When they reached the evangelist, he put out his hand to

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* Opening address, Autumn Council, St. Paul, Minnesota, October, 1940.

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shake hands with the lad. But the boy extended his left hand.

"No, no," said the evangelist, "shake hands with your right hand, not your left."

Then the little fellow put out his clenched right fist. "No, no, my lad, open your hand," he was told.

The boy put out his hand again with but two fingers open.

"No, open it right up!"

When the little fellow finally opened up his hand, he was clutching a marble. A childish toy was to him more precious than shaking hands with a great man.

This illustrates the way many of us attempt to serve God. We come reaching out our left hand, clutching with our right hand things we hold more precious. And then even after we reach out the right hand, perhaps we are clutching some indulgence, some sin, trying to cling to the world. But Christ wants us to turn to Him with all our heart.

Reading on from the fifteenth verse of Joel 2, you will recall that it is a call to the Lord, are all included in the great revival prophesied of here. Jesus calls for a state of preparation. I think over and over again of those words of the Master, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." These words ought to ring out in our own hearts and lives, and in the experience of the church just such a work as is called for here.

WHERE do we stand today? We know that the world is prepared for the coming crisis, and the Lord is ready with His part. What is lacking? There is only one thing lacking today, and that is the preparedness of the church. What we need today is to see taking place in the church the great last-day revival prophesied of here. Jesus calls for a state of preparation. I think over and over again of those words of the Master, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." These words ought to ring out in our own hearts and lives, and in the experience of the church.

I am speaking tonight to a group of church leaders, to those who are responsible for the state of the church, to the guardians, the custodians of the church, as it were—the men who have had placed in their hands a most serious and solemn trusteeship. And when we talk about the state of the church, we ought also to talk about our own state, our own condition. I believe with all my heart that the greatest need of the church, and our greatest need as church leaders, is to be thoroughly converted, revived, and reformed. Do you believe it? [Voices: "Amen."]

How many believe it? [Many hands raised.]

I would gladly step aside and let any man come here and stand at this desk, and express to you any need that he conceives to be greater than that, if such a need exists. I do not believe, my dear fellow workers, that there is anything that transcends this in importance, that has more urgency attached to it, than this very question. The Lord is coming! Are we discharging our responsibility in leading and guiding, directing and molding, the church in preparation for that event?

You remember those words that come ringing down to us from the writings of the Spirit of prophecy—"A revival of true godliness among us is the greatest and most urgent of all our needs." Those are not my words, but the words of inspiration. Would to God that we might see a revival of true godliness springing up now. It would make a difference in the lives of many people. The vanities and attractions and foolishness of the world would be cast out of the lives of many of our people. If we as leaders fully sensed this revival, it would make a difference in the way we act. Would to God we might see it taking place. This is an hour for us to earnestly pray it down from heaven, for that is the only way we shall ever have it. Such a revival will not come into effect as a result of resolutions made by some committee. It will come only when we confess our sins and put ourselves in line for such a great blessing.

In the pressure of our work here, let us not forget that as the background against which all our work must be wrought, the greatest of our needs is this revival of true godliness. As a group of church leaders, do we feel that our task in preparing the church for the coming of the Lord is fully accomplished? Do we say we have wrought and finished our task? Are we ready to lay down our trusteeship in this regard? How about it, my fellow workers? Is there anything more that we can do in behalf of the church? Before this Council adjourns we ought to give careful study to our responsibility to the church. We fail in discharging our responsibility if we fail in this respect. I want to ask again that you pray while we are here, not only for the things I have already mentioned, but that we may see a revival of true godliness taking place in our ranks everywhere.

I am conscious of the fact that we have devoted people who are living lives of righteousness by faith, walking consciously with God, and I thank God for them. But I am thinking of many who do not have, have not had, that kind of experience, who have not yet yielded themselves to that leadership, that the fruits of righteousness may be worked out fully in their lives. We need in our churches a revival of true godliness. What do you say? [Voices: "Amen."]

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THE second thing I wish to emphasize is the work of the church. Weeks ago as I began to think of this meeting, there came to me a deep conviction that along with our prayers and endeavors to attain to a deeper spiritual work in our hearts and in our churches, we need to sound a new call to a greater evangelism.* The church exists for but one purpose on earth, and that is to win souls for the eternal kingdom of God. It was founded for the great purpose of carrying the gospel to the world. At this late hour in the history of the world we have come to the time when, as never before, we need to emphasize the importance of evangelism.

A state of piety does not mean a state of idleness or inaction. Think of it now. We face a doomed and dying world. As we look about us and study the situation, we discover a world without God and without hope. Is it not so? I believe I can say, without any show of bigotry, that God has placed in our hands the only message today that is intended by Him to work for the salvation of men in a lost world.

I am not going to attempt to analyze the religious situation as it exists at the present time, but we know that faith is at a low ebb. Men are confused in their thinking until today there is no great voice sounding in the world, pointing the way of hope and salvation. But to this people God has committed the last great call to prepare for His coming kingdom. Does that entail responsibility? It is a fact that ought to humble us and drive us to our knees in an endeavor to discover the best way to discharge that responsibility. This is a serious, solemn hour for the world and the people of the world. But it is tenfold more serious to you and to me, for we are custodians of the last message that God intends for the world. And to the extent that we fail in the execution of that vital commission, to just that extent do we bring upon ourselves a greater degree of responsibility. May God forbid that we should fail in this time.

I wonder if we are satisfied with the impression this message is making on the world at the present time. Are we satisfied with mediocrity? With inefficiency? I am not expecting you to answer, of course, but I hope you are thinking. I cannot help wondering if we are not too well satisfied with things as they are. We are too much like a door swinging to and fro on its hinges—always moving, but never getting anywhere, never reaching any objective. Are we making sustained and well-demonstrated efforts to lift the quality of our work to higher levels? Are we planning to reach a higher degree of efficiency?

* See action adopted from the Plans Committee at the Autumn Council, St. Paul, Minnesota, October 22, 1940, elsewhere in this issue.—EDITOR.

Mark well what I say, for I say it with deep conviction: We will never accomplish our task if we keep on along the lines on which we are now working. As I read the Bible and the Spirit of prophecy, I see laid out an entirely different program from the one we are following now. I see an intensification of our present program. The time has come when the church ought to be thoroughly aroused.

I do not wish by what I say to depreciate the worthy efforts that are being made, for I do believe that the Spirit of God has been prompting men to plan and to execute and to accomplish things. Since coming here I have talked with some of the brethren about the efforts that are being conducted in their fields. I see that God is blessing and adding souls where the work is being planned for and energetically pushed. May we see that spirit intensified and multiplied everywhere!

I have been deeply interested to see the development of the missionary spirit in our churches. I have been glad for the efforts that have been made to train hundreds of our lay brethren to go out and proclaim the truth. I believe that every church member ought to be an active missionary, earnestly consecrated and doing his all to help spread this blessed truth. But what we need today is some Pauls and some Timothys, men mightily endowed with power, stalwart preachers, to go out into the high places of the earth. We need men to hold aloft the blazing torch of advance, men whose tongues are anointed with the Holy Ghost and with power, proclaiming the message of Jesus' soon coming. Do you believe it? [VOICES: "Amen."]

Then why don't we have them?

Let us analyze the situation. We should not be satisfied with any plan or method that misdirects or misuses the talents of men. We have in this cause many men of outstanding capacity and ability. But too often we are misdirecting their efforts. [Voices: "That is true."] We have them tied up with lines of work for which they are not fitted. We smother their talent and misdirect their efforts. Tonight I am speaking to leaders who I believe are responsible for changing this situation. Our workers ought to be placed where they can do the things they are best qualified to do.

It is a fact that today we are using the talents of the majority of our laboring force in pastoring our churches. [Voices: "That is true."] You brethren and sisters here tonight who are members of our churches, doubtless like to have pastors, but do you know that the majority of our preachers ought to be out preaching as evangelists instead of pastoring you folk? That is the Lord's plan.
Cooperating With the Evangelist

By Ixis Morey, Bible Worker, Chicago, Illinois

A BIBLE WORKER can give her best service to an evangelistic effort when it is well organized. In a large city like Chicago, the people who give in their names from night to night, requesting literature, live in many sections of the city. These names must be grouped into districts according to their location in the city. In the effort with which I am now connected, the territory has been divided into six districts, and a worker has been assigned to each district, to be responsible for visiting all interested people in her respective territory.

The work is greatly benefited by having a prayer room near the auditorium, where the workers can meet interested ones for prayer and counsel. This same room may be used for Bible studies. It is not always possible for a Bible worker to meet those who are interested in their homes, and this arrangement has proved to be of great value.

Some time ago I read an illustration which likened the work of the evangelist and the Bible worker to that of a physician and a nurse. The physician diagnoses the case and prescribes the treatment, and leaves the nurse to carry out his orders. Were it not for the systematic care given by the nurse, of what avail would the doctor's instructions be? It is the cooperation of doctor and nurse that makes possible the physical cure.

So it is also with the work of the evangelist and the Bible worker. While the evangelist has the burden and care of presenting the message to a collective body, the Bible worker has much of the responsibility of bringing the message into the homes. Many perplexing problems arise daily in her work, and the consecrated Bible worker realizes that the destiny of her readers depends in no small degree upon the manner in which she handles these problems. She needs the advice and counsel of the leader. Often in working for a husband and wife, the Bible worker finds the husband going through an experience that only a man is capable of understanding. It is essential at such times for the evangelist to give assistance.

Every evangelist has his own methods of labor, and in order for the Bible worker to do her best, there should be a definite understanding at the beginning of the campaign regarding what is expected of her. If his methods and plans are clearly stated, the Bible worker will be able to cooperate with him, and they can work in greater harmony throughout the campaign. The Bible worker is associated largely with "them which are without," and hears the comments passed upon the department of the evangelist. A favorable, friendly attitude—one that builds confidence in the minister as well as in his message—is therefore essential.

"God's servants are to work together, blending in kindly, courteous order, 'in honor preferring one another,' There is to be no unkind criticism, no pulling to pieces of another's work."—"Acts of the Apostles," p. 275.

Many questions arise in the minds of those who bear our message, and when the Bible worker visits these people, she can clear up these perplexities, and answer questions on the subjects which have been presented. However, she should not go ahead of the evangelist in any way. When interested ones miss a meeting, she can give a study on the subject presented, thus preparing them for the next lecture. The Bible worker can also look after many details of the effort, and should stand ready to assist the evangelist as needed.

The Bible worker who goes into a town to work alone should first become acquainted with the Adventists in the town, and seek their cooperation. She should have a knowledge of all forms of church activity, so that she will be able to help the little church or company. Usually these small groups are sadly in need of spiritual help. Bible studies on doctrinal topics, as well as other helpful spiritual subjects, might well be given at the prayer meeting hour. She can bring new life into the Sabbath school by instituting a teachers' meeting, giving reviews of the lesson, conducting the missions exercise, or even helping with the church service if no other provision is made.

Her most valuable assistance to the church will be in directing and training the members for greater efficiency. She will soon get names of interested people and friends of members with whom she can make contacts. Then, by the use of some good Bible study course, the house-to-house visitation will bring her in touch with those who love to study the Bible. After an interest has been aroused, the interested ones will tell others, and soon her full time will be taken up with Bible ministration.

A Word by Way of Reminder

Q. Has your Ministry subscription expired? What is the date of expiration on the wrapper? Nearly all divisions and conferences automatically renew Ministry subscriptions for their workers. However, a considerable number of doctors, nurses, and lay members voluntarily subscribe to this journal. Whoever you may be, or however your Ministry may be supplied, you will need to see personally that it does not lapse. Hence this reminder, inasmuch as we do not at present use expiration blanks to notify our subscribers of the date of expiration.
"The world has had its great teachers, men of giant intellect and wonderful research, men whose utterances have stimulated thought, and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race. But there is One who stands higher than they..."

"As the moon and the stars of the solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gem of thought, every flash of the intellect, is from the Light of the world."—"The Desire of Ages," pp. 464, 465.

The written Word is the revelation of Christ the incarnate Word, the revelation of the light and life of the Sun of Righteousness. Therefore the teacher of the Word, in the very nature of the relationship he sustains to the Bible, ought to reflect more perfectly than does any other teacher the life and the light of the Son of God. In wisdom he ought to be more wise than his fellows, for his wisdom is imparted by Him "in whom are hid all the treasures of wisdom and knowledge." His thoughts should be high and elevated; his words should be fragrant with the love and grace of God; his life should be an example of all that is true and righteous and holy. The measure of his wisdom, strength, power, and righteousness, is the measure of his knowledge of the Word. Conversely, the measure of his imperfections, weakness, lack of spiritual power, and human exaltation, is the measure of his contact with the wisdom of this world.

A great Bible teacher is a great Bible student. The world takes knowledge of some men that they have been with Jesus. Listen for five minutes to a minister or a Bible teacher, and you need not the power of divination to tell which path his feet have trod. As some men talk you feel the presence of the Master Teacher, you sense the reflection of the power that has only one Source. They have been with Jesus; they have sounded the depths of divine wisdom. As others talk, you catch the witticism of the world, the reflected thought of the editor of some popular magazine, the vacant though pompous wordiness of the philosophical theologian, or even the cheapness of the daily journal.

By VARNER J. JOHNS, Professor of Bible.
College of Medical Evangelists, Loma Linda

As teachers of the word of God we are admonished to follow the pattern Man, the greatest Teacher this world has ever known. The Word of the living God was His lesson book. "It is written," "Thus saith the Scriptures," was His repeated message. Men marveled as they listened to wonderful words of life from the lips of the Master Teacher. From the rabbis, the teachers of Israel, had come confusion of thought. Human tradition, human theories and speculations, were woven into all that they said. They were teachers of Scripture, the Bible teachers of their day; yet in the place of the Scripture itself they repeated that which men had taught and written about the Scriptures. Their words were clouded with human interpretations and speculations. Jesus swept away their cobwebs of tradition and taught the Word in all its beauty, simplicity, and power.

As Bible teachers we "must study Christ's lessons and the character of His teaching... We must see its freedom from formalism and tradition, and appreciate the originality, the authority, the spirituality, the tenderness, the benevolence, and the practicability of His teaching."—"Testimonies for the Church," Vol. VI, p. 100.

We are told: "The most complete illustration of Christ's methods as a teacher is found in His training of the twelve first disciples."—"Education," p. 84. In this university of the long ago, twelve unlettered men sat for three years of intensive training at the feet of the greatest Bible teacher this world has ever known. Jesus is the Alpha and the Omega of all teaching. When these men had finished their course, they were no longer unlettered, uncultured, unconverted, untrained men. They were now the world's teachers. "No longer were they a collection of inde-
pendent units or of discordant and conflicting elements."—Id., p. 95. In them "was there such a revelation of the glory of Christ as had never before been witnessed by mortal man."

Three years with the Master Teacher, and these men were ready for the titanic task of bringing the message of a crucified, risen, living, interceding, coming Christ to all the world in a single generation.

A greater task than theirs confronts the church in these last days. A world is to be warned; multitudes must be saved. This is no ordinary task. Human wisdom and human plans will never accomplish it. But remember: "The same Spirit that in His stead was sent to be the instructor of His first coworkers, Christ has commissioned to be the instructor of His coworkers today. . . . The presence of the same Guide in educational work today will produce the same results as of old."—Id., p. 96.

In this, the twilight hour of the world's history, the earth is to be lightened with the glory of the Lord. This glory is the divine character revealed in the character of the remnant church. The teachers of truth, and especially those who are teaching others to be teachers and preachers, ought to shine forth as stars in perfected character. This character requirement for the Bible teacher is the all-essential to success. He may have many deficiencies; he may lack training, evangelistic experience, speaking talent, and still be an exemplary Bible teacher. But a deficiency in character is fatal. Sin is a destroyer. Sin in the Bible teacher leaves its trail of destruction in the lives of students. Condemnation will be multiplied upon the man who dares to deal in sacred things while living a double life. Only saved men can bring salvation into the classroom, and into the lives of students.

The Bible teacher must have power to move men to deeds of greatness. The work of true education is to impart vitalizing energy. We must stir the very souls of our students. The young men of these last days will see visions—visions that will stir them to action, visions that will take them to the ends of the earth in sacrificial service. It is the work of the Bible teacher to impart this vision. God gives the vision, but God works through the preacher and teacher to bring the vision to the youth of the remnant church. How can we be apathetic and indifferent when dealing with the mighty truths of the Word of God? How can we squander the precious classtime moments by teaching trivialities? How can we be mechanical in our methods of teaching?

Only teachers with evangelistic vision should be found in our colleges. The man who prays people through to the kingdom, either in groups or as individuals, will teach his students the value of effectual, fervent prayer and loving, sacrificial service. The Bible teacher, then, must be a leader and a molder of men. He must have a dynamic personality. He must draw men unto himself, and thus to Christ. This is a heavenly gift, improved and perfected in the school of Christ, but a gift nevertheless. No man should ever be called to the chair of Bible who has not this gift of influencing and winning men.

What shall be the type of our teaching? First, last, and all the time, it should be evangelistic. We impart that our students may impart to others. Unless we inspire every student in the classroom to go forth in response to the divine commission, we have failed significantly in our teaching. Evangelism is the supreme objective of our teaching ministry. It matters not what profession the student may choose to follow, he must be trained to be a soul winner. Ours is a work of preparing men to give the message. They may choose medicine or journalism or mechanics for their vocation, but these are only secondary. The all-absorbing passion of their life must be the salvation of the lost. It is our task, Bible teachers, to bring this evangelistic vision into the life of every student.

What makes the theological seminaries of our land just so many theological cemeteries? Why has evangelistic fire and fervor been so largely lost? Their Bible teachers are at fault. They know their Greek; they know their homiletics; but they have no true understanding of the times. Like the rabbis of old, in the very presence of the Light, they grope in the night. There is danger that some of us may be rabbinical in our ways. We dare not take our spiritual and mental food from a philosophical garbage can. We dare not drink from some Babylonian cesspool. This is no idle remark. When a man who has been ordained to teach the third angel's message, to warn against the beast and his mark, suddenly dons a robe and a crucifix to become a priest of paganism, surely we who are left should seek out the reason for his defection. To speak plainly, too many of us are too careless of the food we eat. With washed hands, we mill around a platter, lest some morsel of flesh food should enter our mouths, or especially the mouths of our brethren, while, at the same time, we feed our minds with foolish and empty books and magazines filled with the false philosophies and worldly wisdom of our age.

"Human minds are easily charmed by Satan's lies." We have been warned over and over again against the mingling of the common with the sacred. "The Great Teacher who came down from heaven has not directed teachers to study any of the reputedly great authors."—Testimonies, Vol. VI., p. 160.

—To be conclude in February

The Ministry, January, 1941
The theory of evolution presents a challenge to every Seventh-day Adventist. This challenge is especially forceful to anyone teaching in the biological field, inasmuch as evolution is continually presented in text and reference material. To workers in this line there is a real need of meeting the problem on scientific grounds, since most people trained in science will pay little or no attention to a purely religious argument. There is, as well, a crying need for all public workers to understand the problem, for nowadays the well-informed individual, even though engaged in nonprofessional lines, is taught to accept evolution. In the press, over the radio, and even from many pulpits, evolution is taught, or at least tacitly assumed to be true.

I became interested in the problem when I began teaching science in Battleford Academy in 1916. Since that time, as my experience has broadened, I have been brought more and more into contact with the question, and have been constrained to give it a considerable portion of my spare time for several years. As my field studies in biology and ecology have developed in recent years, I have come to realize that the arguments we used twenty years ago were largely futile, for they did not meet the real issue. At that time we argued that there was no such thing as new species, no natural selection, and no hybridization (or crossbreeding) between different species. The newer knowledge of genetics which has been coming to light in the recent years has made many of our former ideas untenable; and the larger understanding of ecological questions completed our confusion. We were left with our older notions shattered, and with no satisfactory solution to replace them.

The past decade has seen the dawn of a new day in this problem. Suggestions had already been made as early as 1925 that all former ideas regarding change of species would have to be abandoned, and a new viewpoint adopted. In 1930, Austin H. Clark, of the Smithsonian Institution, declared in his book, "The New Evolution," that while there was abundant evidence for change within the various groups of animals, there was not one scrap of evidence for the origin of one major group from another, or from common ancestry.

The significance of this statement was forcibly impressed on my mind by an incident that occurred during the winter of 1932-33. I was doing advanced study at one of the large universities, when a lecture was given by Dr. Richard Goldschmidt, at that time director of the Kaiser Wilhelm Institut fur Biologie, in Berlin. Doctor Goldschmidt is one of the world's greatest geneticists, and is at present teaching at the University of California. He told of his research on variation in gypsy moths. For twenty-five years he had tried, by selecting variations in the moths, to obtain such widely varying types that entirely new kinds of moths could be recognized. But although he had produced many new kinds that might be classed as new species if found wild in nature, he could never make them into anything else except gypsy moths. His conclusion was, that as far as producing entirely new types was concerned, it simply could not be done. The Darwinian theory stood as a failure as far as gypsy moths were concerned.

At the close of the lecture, students from the natural-history museum invited him to come over and examine their collections. This he did the next morning. Laid out on the tables were series after series of rabbits, rats, mice, squirrels, weasels, foxes, and others, showing all degrees of variation. He looked them all over, and then remarked: "Well, I observe that in spite of all the variation within the groups, the rabbits are still rabbits, the foxes are still foxes, and the weasels are still weasels. Not one of them shows any evidence of changing into another one."

"But, Doctor," someone protested, "how do you account for the origin of these groups in the first place, if not by the slow accumulation of changes?"

"Gentlemen," he replied, "that involves a religious viewpoint. I am not going to discuss that question."

During the afternoon I dropped into the office of the director of the museum, who was my major professor. "Well, Clark," were his first words, "Goldschmidt gave us a hard blow this morning, didn't he?"

"What do you mean?" I asked.

"Why, he upset all our notions of evolution." Then he gazed thoughtfully at the
opposite wall for a moment or two, and turned to me with these words: "I wish someone would tell me how evolution does take place, anyway."

"I didn't see anything about Goldschmidt's words to make any problem," I replied. "You see, I am a creationist." I then took a pencil and paper, drew several parallel lines, each of which branched more or less widely. "It's this way, Doctor," I explained. "You try to get all the present life from one source, by a widely branching treelike arrangement. I start with many lines, a multiple creation, and allow each one to vary within itself. In that way I avoid the difficulties in the current evolution theory, but make room for all the variation within the groups which our studies indicate must take place."

"Well," he answered, "if you have any evidence along that line, go to it, and show us what it is."

Since that incident eight years ago I have been searching everywhere for a satisfactory solution of the problem of the origin of species. As late as 1937 there seemed to be insurmountable obstacles. But suddenly the air cleared. Clouds of difficulty disappeared. As the results of Russian, German, English, and American research workers in genetics have been published, it has been possible to arrive at a conclusion that is remarkably gratifying to one who believes in the literal account of creation as given in the Bible.

The appearance of Goldschmidt's "Physiological Genetics" brought new details regarding the effect of genes in development, and showed new possibilities with respect to mutations. "Genetics and the Origin of Species," by Theodosius Dobzhansky, also threw new light on many obscure points. Several articles in scientific journals added valuable material. To the evolutionist the situation became more puzzling than ever, but to one who views the newer knowledge in the light of a literal creation, this new scientific evidence powerfully supports the creationist interpretation.

Since the publication of Darwin's "Origin of Species" eighty years ago, the creationist has been waging a battle that fluctuated between advance and retreat, but was never able to arrive at a decisive victory. Now, however, thanks to recent discoveries, we are able to face the enemy with confidence, and to realize that the scientific evidence is on our side.

The earlier drafts of the manuscript for "Genes and Genesis" (Pacific Press, 1940) consisted largely of factual material which I have been gathering from various sources in regard to genetic changes, the degree to which natural selection, variation, and hybridization may occur, and similar routine discussions of the problem. At the crucial moment, as the last draft was being prepared, new discoveries came to light, and I was able to coordinate them in such a way as to bring out the true significance of the scientific data.

To one who realizes the importance of the problem, the conclusion thus reached is peculiarly satisfying. Whether the reader of my book will arrive at the same satisfactory conclusion—whether I have succeeded in making that conclusion as obvious to the reader as it is to me—remains to be seen. To me, as I have worked on the question for twenty years, it seems that the data now available make it possible to arrive at a clear answer to the question that has troubled the scientific world since the time of Darwin.

To some readers the question may arise as to whether the conclusion presented in the book will soon be modified. I am not worried about that eventualty. The basis for those conclusions has been experimental work of thousands of researchers for the past quarter century. It will take an enormous amount of research to materially modify the picture. Even if new discoveries are made, they will be likely to alter only minor details. The facts that science has brought to light can effectively be applied to creationism, and from such a viewpoint we may go forth confidently, knowing that the truth is on our side. We need not be afraid to accept the challenge that the theory of evolution presents to us.

Important Series Coming

A series of eight historical articles of exceptional importance, covering the first decade of the operation of the Spirit of prophecy in this movement, will begin with the February MINISTRY. Based upon contemporary source materials, and illuminated with certain illustrations, this group of studies, prepared by A. L. White and collaborators, blends the essential source evidence of the E. G. White writings and the Advent Source collections. Embodying historical quotations from diaries and contemporary manuscripts never before available in connected form, this series makes a contribution of prime importance to a clearer, fuller, more accurate understanding of the prophetic gift in our midst. These articles will be of special interest, not only to all active workers, but to college theological students as well, and will prove invaluable for reference. It is hoped that this series will later appear in brochure form from the MINISTRY type. In the light of the insidious attacks against the prophetic gift and its witness in the remnant church, information in this dependable form constitutes a real contribution, and should prove a stabilizing force for us all.

The Ministry, January, 1941
I. JESUS TO BECOME MAN'S HIGH PRIEST

By F. C. GILBERT, Field Secretary of the General Conference

It is clearly expressed in the Sacred Scriptures that Jesus would minister from a fourfold viewpoint.

1. First, His ministry was divine. That is, as Son of God, He was co-Creator. (See Gen. 1:1; John 1:1 to 3, 10; Eph. 3:9; Heb. 1:1, 2.) All things in heaven and in earth were created by Him. As co-Creator, He performed divine ministry in bringing all things into existence, according to the Father's will. Not only were all things created by Him, but they also were made for Him. (See Col. 1:16.) The Saviour therefore could say in fact:

"All things that the Father hath are Mine." (John 16:15, 14, 17:10.)

"All Mine are Thine, and Thine are Mine." (John 21:17.)

"The Father that in Him should all fullness dwell." (Col. 1:19.)

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." (Eph. 1:22, 1:19.)

"For in Him dwelleth all the fulness of the Godhead bodily." (Col. 2:9.)

"And ye are complete in Him, which is the head of all principality and power." (Col. 2:10.)

2. Christ's second ministry is that of man. Says the apostle:

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself;" (Phil. 2:6-8.)

"Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same." (Heb. 2:14.)

Seven centuries before Christ came into the world as a man, it was forecast of Him that He should take upon Himself human flesh. It is written: "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

As to how this divine Person should become man, the Scripture foretold: "Therefore the Lord Himself shall give you a sign: Behold, a [Hebrew, the] virgin shall conceive, and bear a son, and shall call His name Immanuel." (Isa. 7:14.) The Hebrew word in this text for "a virgin" is Ha-Al-Maa. Hebrew writers profess that this Hebrew word is applied to young married women, and not to virgins, or unmarried persons. However, the Scripture does not sustain such a position. The same word, Ha-Al-Maa, is applied to Rebekah, Isaac's prospective bride. (Gen. 25:21.) This same word, Ha-Al-Maa, is used when referring to Moses' sister, Miriam. (Ex. 2:8.)

3. The third form of ministry by our Lord is His high priesthood. That Jesus was to become a high priest is evident from Psalms 110:1, 4. The Saviour applies Psalms 110:1 to Himself when speaking with the people in regard to the Messiah, David's Son. (See Mark 12:35-37.) Verse 4 of this same psalm declares that our Lord was to be a priest after the order of Melchizedek. Of His priesthood, which must be a royal priesthood, we read:

"Thus speaketh the Lord of hosts, saying, Behold, the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord: and He shall bear the glory, and His name shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." (Zech. 6:12, 13.)

It is an ancient belief among the Hebrew people that the Branch spoken of in Zechariah 6:12 is Messiah, Son of David. The same term, Branch (Hebrew, Tsamach), is used in Jeremiah 23:5; 33:15, and invariably applies to the Messiah. (See also Zech. 3:8.) In all these scriptures this word, Branch (Hebrew, Tsamach), is universally accepted as referring to Messiah. Messiah, therefore, at some time in His experience, is to become man's high priest. He could not have been a high priest when He was on earth in His ministry as a man, for the Scripture declares: "If He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law." (Heb. 8:4.) The law of the priesthood was the gift of God to the tribe of Levi. It is written:

"The Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

"And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they shall be a priest upon His throne: and the counsel of peace shall be between them both." (Zech. 6:12.)

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may be joined unto thee, and minister unto thee. . . .

"And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. "Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift," Num. 18:1-7.

Our Lord did not come to earth through the tribe of Levi. He was a descendant of the tribe of Judah, for it is written: "It is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Heb. 7:14. On one occasion Uzziah, king of Judah, attempted to conduct the priest's office in offering incense in the temple, and he was smitten with leprosy. He was a leper to the day of his death. (See 2 Chron. 26:16-21.) Our Lord, therefore, could not have ministered as a high priest until after He completed His work on earth as a man. So, prior to His humiliation as a man, He ministered as Deity, divine Son of the living God. During His ministry on this earth, He lived and died for man. He came to earth to be our Sin Bearer, our Sacrifice, our Atonement.

4. His fourth form of ministry is His return to earth as King of kings and Lord of lords. (See Rev. 17:14; 19:16.) At that time He returns to earth to take over the kingdoms of this world. (See Rev. 11:15.) On that occasion He gathers to Himself His faithful ones who have been benefited and blessed by His ministry as Son of man, and as man's High Priest. There is one outstanding period in our Lord's ministry in which He was to be our Intercessor and Advocate, man's High Priest. And such He is at the present time. We may say with the apostle Paul, and we may say it with all our heart:

"We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

Truly we may give thanks unto the Lord for providing for us such a merciful and faithful High Priest in things pertaining to God.

Preaching With Power

By A. C. Griffin, Evangelist.
Atlanta, Georgia

Frederick Stamm, radio minister for the Federal Council of Churches of America, after preaching to an estimated 10,000,000 listeners each Sunday for ten years, over a coast-to-coast radio network, gave a list of reasons why people do not go to church, based on reasons written to him by the laity in 250,000 letters. Reason number 1 why people do not attend church more regularly, according to Doctor Stamm, is poor preaching. "The people are tired of lifeless words," says he.

Is our Seventh-day Adventist clergy also guilty of "poor preaching"? Do we sometimes preach with lifeless words? If so, what is the cause? How can we improve? The messenger of the Lord once wrote: "The sermons preached by some of our ministers will have to be much more powerful than they are now. . . . Every discourse should be given under a sense of the awful judgments soon to fall on the world."—"Testimonies," Vol. VIII, pp. 36, 37.

Perhaps the first prerequisite to "preaching with power" is true piety in our own lives. Note again the Spirit of prophecy on this point: "Piety in the daily life will give power to the public testimony."—"Gospel Workers," p. 204. "If you would draw sinners out of the swift-running current, your own feet must not stand on slippery places."—Id., p. 274.

Some preach as if shooting darts at the people, driving them, as it were, for thirty or forty minutes; and then, in the last five or ten minutes, they make a desperate attempt to turn the tide and draw the people to Christ. Some present intellectual discourses, and fail to present Christ and draw men to Him. Every statement we make should tend to draw people to Jesus. We should never seek to drive the truth home. We do too much driving and not enough drawing. In drawing people to the Master, just about as much depends on how we speak as on what we speak. Our message should be delivered in a positive, but not in a harsh, manner. Note carefully these pertinent statements from "Gospel Workers."

"Let no harshness come into your utterances."—Page 163. "Hearts are not melted even by truth when it is presented in a cold, lifeless manner."—Page 157. "Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer."—Page 156. "Tame, formal discourses have in them very little of the vitalizing power of the Holy Spirit."—Page 165.

Even polished rhetoric may be harsh to the soul. We should speak with reverence and not shout at the people. The truth should be given in a plain, clear, positive manner. It is the word of God which "is quick and powerful, and sharper than any two-edged sword." Page 157.

People may be stirred by our oratory and eloquence, but not brought any nearer Christ. Some ministers seem to feel that the success of their work depends on polished oratory. They give much thought to the use of new words and high-sounding adjectives. The following statements from "Gospel Workers" will help us to see the difference between false and true eloquence:

"Let no minister suppose that he can convert souls by eloquent sermons."—Page 155. "He who in his preaching makes eloquence his highest aim, causes the people to forget the truth that is mingled with
his oratory."—Page 152. "They may speak in terms of admiration of the minister's eloquence, but they are not brought any nearer to the point of decision."
—Page 154.

Our concern should not be how many people admire our oratory and eloquence, but how many conversions there are as a result of our ministry week by week. If we would possess the genuine quality of true eloquence, we must humble ourselves, that God may be exalted. "A heart that feels the tenderest sympathy for human beings, especially that they may be won for Christ, will have the attributes that Christ had. All such will be imbued with His Spirit. They will have a reservoir of persuasion and a storehouse of simple eloquence."—"Testimonies to Ministers," p. 120. Apollos was a truly eloquent man. The secret of his eloquence is revealed in the statement that he was "mighty in the Scriptures."

Often we spend too much time with magazine articles, newspaper clippings, and long stories, to the neglect of the Word. Do we, while condemning Bibleless preachers, sometimes preach Bibleless sermons? Such sermons, eloquent as they may be, do not result in conversions. If we would make our work truly successful in winning many souls to Christ, we must learn to teach the people the simple lessons given by Christ. We miss the mark if we merely convey information and convince the intellect. Too much precious time is lost merely entertaining. "Present the truths that will decide the destiny of souls."—"Gospel Workers," p. 148. "Let the science of salvation be the burden of every sermon."—Id., p. 160. The object of preaching is to break the bread of life to starving souls, and lead them to conversion.

"Lift up Christ in what you say and in the manner in which you say it. "The goodness, the mercy, the compassion, the tenderness, the loving-kindness of God are to be expressed in the words."—"Testimonies to Ministers," p. 151. Such preaching softens and subdues the soul. It draws men to Christ. We cannot drive men to Christ. The only way that we can lead them to Christ is by lifting Him up. John 12:32.

Many of our discourses appeal to the head, but very slightly to the heart. They convince, but fail to move men and women to action. But if we present the gospel in tenderness and love by soul-stirring sermons, the people's hearts will burn within them. They will be "pricked in their hearts," and will audibly or inaudibly exclaim, "What shall we do?"

Too often we overemphasize the justice of God and fail to stress His tenderness and great love. The effectiveness of our discourses depends largely upon the appeal which has been made throughout the entire sermon. We must constantly speak to both mind and heart. By inspiration, we have been told that we should make fervent appeals in every discourse.

"The minister's utterances, to be effectual, must reach the hearts of his hearers."—"Gospel Workers," p. 152. "In every congregation there are souls who are hesitating, almost decided to be wholly for God. Decisions are being made; but too often the minister has not the spirit and power of the message, and no direct appeals are made to those who are trembling in the balance."—Id., p. 151.

Those of us who are handling the words of life, and presenting them to the people, must present them in love and deep earnestness. The people should feel kindness and sympathy in our voices. We must combine courage and force with gentleness and kindness. Much thought is given in our preaching to instruction, but too little to decisions. The success of our final appeals depends upon how far the people have already been drawn during the discourse, not so much by our theology and oratory, as by the plain, positive gospel truth given in sympathy and love. Our discourses should not only persuade men to say, "He proves his points; I believe he speaks the truth," but, "I must live differently. I must take my stand. I know Christ is with him." It is one thing to get people to believe what you preach, and quite another thing to get them to follow it.

Do not be satisfied to be the most convincing preacher. Strive to be the most winning voice sounding in your city. Speak to the hearts as well as to the minds of men. Such preaching will cause men and women to do what they had never dreamed of doing because they are moved to action in harmony with the will of God. Give people an opportunity to surrender. Give them an opportunity to openly express their convictions. Have the proper balance between reason and emotion. Satan is satisfied if he can get you to take either extreme. Let the spirit of earnestness radiate from your very being; let it be felt in your voice. Pray much, and souls will be impelled to surrender.

The Signs of Christ's Coming
(Sermon Outline)

By O. D. Carrey, Evangelist, Newark, New Jersey

8. Two classes on earth. Rev. 6:14-17; Isa. 25:9.
9. Appeal to be ready for His coming.

The Ministry, January, 1941
THE CHALLENGE OF A WORLD TASK
A Survey of Mission Problems, Methods, and Relationships

CHANGING ATTITUDE CONFRONTS TODAY

By W. E. READ, President of the Northern European Division

W
E are living in a time of great changes. On every hand standards are giving way. The high ideals of democracy, freedom, and moral excellence are in many lands trailing in the dust. Civilization as we have known it, with all its benefits to mankind, with its achievements in social and civic development, in educational and humanitarian endeavors, is breaking under the impact of totalitarian contacts. It is perhaps too early to determine what these changes will mean for the preaching of the advent message, particularly in our large cities.

What with the wave of indifference and worldliness which is almost engulfing the popular churches, what with the scourge of atheism and godlessness which is leaving its withering blight on millions of earth's inhabitants, with the increased attention that is being paid by millions to "wizards that peep and mutter," and the disappointment, depression, and even dejection on the part of many as they stand baffled by the metamorphosis through which the whole world is passing—we are indeed faced with a new set of conditions. All this will call for a new approach to the multitudes, whether we seek to reach them with the public preaching of the gospel message or by means of our literature.

Truly, as the old hymn says, "Change and decay in all around I see." This is not the first time, however, that the church has been obliged to adjust itself to new circumstances. The early preachers of the gospel had to find a way to appeal to the hearts of a legally minded, Pharisaical people. The Reformers, a few centuries ago, had to address themselves to conditions which grew out of centuries of the deadening effect of a corrupt church. Our fathers in this message had to find their way also. To them it meant blazing the way for the proclamation of the glorious evangel in a setting of the blessed appearing of Christ Jesus, and doing it at a time when indifference and a sense of self-satisfaction had settled down upon the professed of God.

So today we are called upon to relate ourselves to a new time. One thing we know, and that is that the message is the same. We thank God for that. Jesus is still the same—the same blessed Redeemer, the same sympathetic High Priest—and it is still sure that He is coming again in glory. The message of God to save from sin and to save to the uttermost, thank God, is still the same. It is as efficacious as ever. How grateful we should be for the "things which remain." Let us tie to them, for they will prove a safe anchorage as we launch out into new conditions, surrounded by indifference and godlessness, in our endeavors to save men amid the wreckage of the storm.

Change Toward Evangelistic Appeal

Already we see indications of a new trend in response to our evangelistic appeals. In some lands torn and rent by war, with cities bombed, and in many cases destroyed, with thousands of people killed or maimed for life, there appear great callousness and despair on the part of many. This is doubtless the first reaction, and it is due to a degree to the sudden change and to the disappointment which has come to human hearts. It is also due, in part at least, to a lack of real experience in the things of God. On the part of many, this will no doubt change, and when these have had time to adjust themselves, they will be more susceptible to the advent message.

In some lands, particularly the brethren are finding it harder to get congregations. They tell us that the subjects which during the years have brought crowds of people do not seem today to make the appeal that they made in former years. However, in other lands, the situation is the very opposite. It seems in some of the northern countries of Europe, at least, that there is a great awakening and a great turning to God on the part of many. In one land it seems as though we are on the verge of a great revival. May the Lord in His providence bring this about, that many souls may be won to the truth.

Whatever comes, we should face the future with courage, a courage born of God. It is our duty to go forward clothed with the power of God to preach the advent message more effectively than ever before. Whatever may be the indifference in the hearts of men and women, we are to remember that God has a people waiting for the truth for these last days.

The Ministry, January, 1941
"There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—"Acts of the Apostles," p. 109.

May God help us in our study of these new conditions to find a way to appeal to the hearts of men, so that we may "by all means save some." Like Jesus our Master, let us seek and "save that which was lost," "in all things approving ourselves as the ministers of God," that we may "make full proof" of our ministry.

Before the Watery Burial

By A. N. Anderson, Missionary, Davao, Philippines

In the mission field it is often necessary for the one sent on God's errands to examine candidates for baptism who have been prepared by inexperienced workers and lay preachers. These have done their best, often with excellent results. But prebaptismal questioning reveals the fact that care is necessary in preparing new believers for the sacred rite. In questioning many of the applicants, I have found that they understood the subject of the state of the dead when it was presented, but later they relapsed into the fallacious teachings of early years, at least partially. With a little help these sincere converts can be corrected, and fortified against the insidious "fifth column" attacks of spiritism. Although it is not given to us to read perfectly the human heart, as with an X ray, the experience of the apostles shows that it is possible to reach a very high standard in the winning of souls, even in heathen lands. We should always heed the following words of counsel:

"There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them."—"Testimonies," Vol. VI, p. 92.

It requires divine guidance and the gift of wise discretion to question a convert and ascertain whether he is indeed ready to enter the watery grave, or should be advised to prepare himself more fully first. Too many unconverted, uninstructed ones have been hastily approved and accepted for church membership. It is not enough merely to go through the summary of doctrines. Often, either in public or in private, clear answers may be given to all the questions, and solemn promises may even be made. However, a short season of testing after baptism often reveals the sad fact that the applicant was far from prepared. This brings reproach upon the cause of truth. Therefore, let the candidate be interrogated in the most kindly, sympathetic, tactful, encouraging, and yet thorough manner. He should be questioned concerning both his knowledge and his personal experience.

1. THE CANDIDATE'S KNOWLEDGE.—In these days of cunning apostasy, a candidate for baptism should know that Jesus Christ is indeed God, coequal with the Father and the Holy Spirit, with life original, unborrowed, and underived, existing from everlasting to everlasting, the one and only Saviour and Redeemer of mankind. Sometimes in our eagerness to emphasize present truth, we neglect the blessed teachings concerning the person of Christ. Let the convert see Jesus in every doctrine. All are vital. No phase of His life and work should be neglected. The upper division of prophecy is difficult for many. But the rudiments should be clearly understood.

Although one may not be able to demonstrate the proof of the 2300 days, the sincere believer will feel the conviction that we are now living in the solemn time of the judgment in the courts above, that the end of probation is near, that Jesus is coming soon. He should know that man is a mortal candidate for immortality through Christ. He should understand that there is indeed the Spirit of prophecy in Israel today. With limited translations in the mission field, the convert should be taught to cherish the flashes of light from the divine Source that appear from time to time in the lucid notes of the Sabbath school lessons, the quotations and articles from the pen of Mrs. White in the local church paper, the Week of Prayer, readings, and such few books as have been published in the vernacular. The candidate should know that we are not justified by works. This is often a difficult subject, though it is, in reality, the acme of simplicity. He should also know the true meaning of the rite of baptism.

There are some candidates in the mission field who are well indoctrinated, but who know little of the body of the Scriptures. The Bible Year is rather strong meat for such at first. But they should be required to read the easier portions of Scripture. They ought to know who built the ark, who killed the giant, and who it was that was thrown into the lions' den. This is true especially of the younger candidates. I am holding off one applicant now until his bright, earnest little wife teaches him more Bible stories, and until he makes a start at least in learning to read. He was quite perturbed when I insisted that he learn to read books in his own dialect. This is true especially of the younger candidates. I am holding off one applicant now until his bright, earnest little wife teaches him more Bible stories, and until he makes a start at least in learning to read. He was quite perturbed when I insisted that he learn to read books in his own dialect. But I explained that it was not the reading in itself that was so important, but the need of his having such a thirst for the truth that he could not rest until he was learning to read for himself. In his case it is no unreasonable demand. Doubtless later he will be very thankful. In this practical way some fundamental knowledge should be insisted upon.

2. CANDIDATE'S PERSONAL EXPERIENCE.—He must be fully converted, having experienced the new birth, not trying to serve two masters.
Sometimes this is difficult to ascertain. Such a question as, "Why are you applying for baptism?" might elicit an enlightening reply. The motive may be merely to please father, mother, teacher, or pastor.

It must be known that the one seeking baptism is living a life of obedience, uprightness, and purity. He must know what it is to pray, both in secret and in the home circle. He must be a man of integrity in business. The matter of possible indebtedness should be inquired into. One young man in a baptismal class looked very serious when he confessed having a debt, but it proved to be only twenty centavos (ten cents). The leader was thankful for his conscientiousness even in this small matter. Great care should be exercised in making sure that there has been complete victory over petty lying, verbal cannibalism, jesting, quarreling, and worldliness. Health reform must be accepted and practiced. Cleanliness must be the rule of life. The moral life must be above reproach.

Although we should not take a suspicious attitude, neither should too much be taken for granted. One couple were baptized, and everyone supposed that they were above reproach. They passed the examination with credit, but later it was learned that they were not legally married. They themselves, living in this land of marital laxity, did not know that it was wrong for true lovers merely to accept each other. But as soon as they were informed that this was not right, they immediately repented and were duly married. Strange things sometimes happen in mission lands. The examiner thereafter was more careful to question the converts. Certain wrong habits and customs must be definitely given up. One of these is the practice of engaged persons' living in the same house before marriage.

Finally, the minister should refer the matter of approval of the candidates to the local church or company. The members often have an extremely faint sense of responsibility in accepting new members. The workers should lay these matters upon their hearts. Too often they are anxious to let the worker bear all the responsibility. But they respond to inspiring, direct appeals of the true leader. Thus the work of the Saviour will prosper. The true minister of God will always heed the following counsel:

"The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, 'I believe,' but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him."

—Id., pp. 91, 92.

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"Before man can see, he must have sight and light."

**THE WORKER'S STUDY LIFE**

**Books, Reviews, and Discussions**

*"Except as We Shall Forget"

By Arthur L. White, Secretary, Ellen G. White Publications

It is a familiar sentence, but with growing significance, that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

Travelers we all are, bound for the Promised Land. Clear have been the evidences of divine guidance thus far. The Holy City looms up in the distance, but the path just before us seems perilous. Some, as we have moved along, have dropped off by the wayside. Something has been allowed to enter the life that has dimmed their great objective, and their feet have turned aside. Still others may fail to reach the cherished goal.

But, says our great Leader, "We have nothing to fear for the future"—"EXCEPT." What is the exception? "Except as we shall forget the way the Lord has led us." Adventists are a forward-looking people, but there are times when it is appropriate to look back—not fearfully to see if we should have taken some other path, or to make sure that the foundations are securely laid. No! No! But to gain strength and renewed confidence, through the clear assurance of the testimony of past experience, that truly this is God's work. He has led us, and He will lead us safely through the difficult days before us.

As Israel was about to enter the land of Canaan, Moses, their veteran visible leader, gathered the people about him. Realizing that he was to go no farther with them, he admonished the traveling hosts with words of assurance: "Remember the days of old." Deut. 32:7. The apostle Paul likewise, in an endeavor to maintain confidence, appeals, "Call to remembrance the former days." Heb. 10:32. Then to modern Israel nineteen centuries later, just about to cross the Jordan to the heavenly Canaan, the words resound, calling us to remember "the way the Lord has led us."

It seems most fitting then, just at this hour, when the future seems fraught with uncertainties, that the ministry of this people should pause to look back and catch an assuring glimpse of God's providential guidance and protection through the years. How fitting also that we should review this stirring story through the eyes of one of the actors as it is related in "Life Sketches" of Ellen G. White.

From year to year, in the Ministerial Reading Course, through the selection of a Spirit of
prophecy volume, emphasis has been placed on "His teaching in our past history," which alike is a factor in guarding us in these perilous times; but it is no less essential that we review our history as a people. Repeatedly have leaders in the cause been admonished with the need of recounting the story of our past work. Note four brief statements:

"We must do as the Lord directed Moses to do, when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness."—E. G. White Letter 105, 1903.

"There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people."—E. G. White MS. 22, 1890.

"Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of His work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past."—B. G. White, in Review and Herald, June 3, 1902.

"If they [our pioneer workers] would recount the sacrifices made by those who led out in the work, and would keep before the people the simplicity of the early workers, and the power of God that was manifested to keep the work free from error and delusion and extravagance, they would have a molding influence upon the workers at this time. When we lose sight of what the Lord has done in the past for His people, we lose sight of His present working in their behalf."—E. G. White MS. 23, 1899.

At this late date we occasionally find one who has lost sight of the Lord's providential leading, who queries, Is this God's people? Is this the true church, or do we look for another? The answer given by the Lord through His messenger calls attention to the past, and then reassures us:

"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth."—E. G. White, quoted in "Organisation," pp. 175, 176.

Let every worker in the cause of God, as he pauses now and then during the year 1941 to look back on our past history through the eyes of one who traveled the way of earlier years, gain strength and confidence and assurance, for, "we have nothing to fear for the future, except as we shall forget!"

Book Reviews


As is stated in the foreword, "this book is a history and not a polemic. It is an attempt to tell fairly, dispassionately, and in a popular form the story of the revolt against the idea of God." It is written in the belief that the defenders of orthodoxy must not be "handicapped by ignorance of the intellectual, social, and moral bases of unbelief." The authors state that it is their hope that by setting out the indictment of theism, without any mis-statements, without exaggeration, and certainly setting down nothing in malice, they shall make it easier for the defenders of the faith to convince a world, in a process of fundamental change, that without God, completely satisfying material, spiritual, and imaginative progress is impossible.

* Elective, 1941 Ministerial Reading Course.

Enrollment Blank

FOR THE NEW 1941 MINISTERIAL READING COURSE

In NORTH AMERICA, mail to Association headquarters address.

In OVERSEAS DIVISIONS, send to division Association secretary.

ASSOCIATION SECRETARY:

You may enroll my name for membership in the 1941 M.R.C.—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of designated books in accordance with instructions, and upon completion report to the Association secretary in the division in which I reside. I have chosen as my elective, the following:

Name ............................................................

Address ..........................................................

The Ministry, January, 1941
The authors trace their history of present-day militant atheism back to classic Greece, and even think they find beginnings of this in the writings of the ancient Hebrew poets. Of these they write, "It is perhaps not too much to say" that they "were often resentful of God, still more often fearful of Him, and that they would have warred against God if they had dared." They tell us that "the last two verses of Ecclesiastes are obviously a pious gloss."

The absence of anything approaching a systematized war against God during the Middle Ages is traced to the oppression of "eclesiastical Caesarism." Modern Fascist and Nazi philosophy is accounted for as a fruit of Machiavelli's teaching that might is right, and the nationalization of the church during the Reformation is stated to have "vastly stimulated the war against God." The remark that "the history of modern skepticism began with the division of Christendom into warring bodies" introduces a wealth of information regarding numerous pantheists, agnostics, and atheists from Luther's time down to Comte. Later chapters give a detailed account of the fight against faith in God as it is waged in Russia, Germany, Mexico, Spain, and Turkey. A final chapter presents most interesting evidence that militant atheism exists in England though it is out of fashion there.

J. D. LIVINGSTON. [Bible Instructor, River Plate Junior College, South America.]

For the Healing of the Nations,* by Henry P. Van Dusen, Scribner's, New York City, 1940. 227 pages. Price, $1.

In this new book, Doctor Van Dusen records the opinions and convictions which have grown out of a visiting contact of eight months with mission enterprises in various lands. Candidly, he admits that prior to this journey, he had grave misgivings regarding the value of foreign missions. He confessed a "deepening suspicion that large segments of missionary endeavor were weak and of doubtful worth," and "a lurking fear that one's qualified enthusiasm for missions might be the vestigial remains of adolescent idealism." The author had been perplexed over the relation of missions to political and economic penetration of the Orient, the exaggeration and untruth so often apparent in the promotion of missions, the failure of the attempt to "evangelize the world in this generation," and the apparent lack of capacity and fitness in missionaries he had met.

The story of his disillusionment is well written and well worth reading. While during a comparatively hurried trip his contacts in any one area were naturally limited, yet he saw and heard enough to make him feel that the foreign missions program, of even nominal Christianity, is well worth wholehearted sup-

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* Elective, 1941 Ministerial Reading Course.

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The Ministry, January, 1941
DECISIONS for Christ are made both in public meetings and in private conversations. The decisions gained in public meetings are generally progressive. In the first stages of an evangelistic campaign the decisions which are made are largely of a spiritual nature. The appeal is usually for persons to give their hearts to Christ. Appeals of this kind can be made early in the campaign. Often on the opening night a call can be made for people to raise their hands, thereby indicating their desire to live for Christ. Usually there are no definite results from these first decisions, except, perhaps, that the people become accustomed to responding to the calls. However, in a few cases decisions may be made that are really fundamental, and the individual is committed to Christ's program.

The more closely the appeal follows the sermon, the more effective it is likely to be. I merge the sermon into a prayer that ends in an appeal. There is in this method the undiminished force of the sermon culminating in the appeal. In the early stages of the campaign, this appeal may be only for raising the hand and asking for prayer.

In the early part of the campaign, after-meetings may be held, in which simple instructions are given regarding how a person may know that he is converted. Some of our own members derive great benefit from these after-meetings. If we can get the people fully to yield their all to Christ, the testing truths of the message will then be more readily accepted and followed.

How Our Own Members Can Help

On the Sabbath before I present the testing truth of the Sabbath, I usually instruct our members to stand up without hesitation when the call is made, in order to encourage the unbelievers. If it is left to the strangers to make their decision without the help and encouragement of our people, they may fail to respond readily, and the appeal may fall short of its possible success.

I once observed the work of Aimee Semple McPherson. After presenting her sermon, she gathered a group of the members of her church about her and taught them how they should work. These people were not workers, but church members. Perhaps we would not fully agree with her method, but this is what she said, "When I make a call for people to raise their hands or stand for prayer, if you are seated near strangers, raise your hand or stand up with them; and when I make an altar call, do not go to a stranger and ask, 'Are you going?' but rather take him by the arm and say, 'Come on, let's go.'"

We should leave no stone unturned that is legitimate in getting people to decide to follow the truth. Our work is not simply to warn people, but to save them. If a building were burning fiercely and hundreds were sleeping inside, it would not be sufficient to tell them of their danger. We should save them from the flames. To leave a campaign with the statement, "Well, nobody actually accepted the truth, but all were certainly warned, and I have done my duty," is very poor comfort. We are followers of the Christ who said that He came to seek and to save the lost.

When the Sabbath question has been presented, we should work to get people to keep the fourth commandment. It is not necessary to wait until all the testing truths have been presented before appealing to people to keep the Sabbath. How shall we go about it? Do not ask people if they are convinced that the seventh day is the Sabbath, but rather, after a strong presentation of the subject, say to them, "Well, the subject is so plain that anyone can see that the seventh day is the Sabbath." Invariably they will agree, "Oh, that is plain. There can be no doubt that if one follows the Bible, the seventh day is the Sabbath."

Then we can suggest, "I am sure you want to follow the Bible. Why not make up your mind to keep the Sabbath commandment? Start right now to plan to keep the Sabbath, Lay your plans to keep next Sabbath, and be with us at our Sabbath meeting." They may answer, "Why, I must work next Sabbath; I cannot lay off on the Sabbath, or I will lose my job." This assurance should then be given, "If you make up your mind to keep the Sabbath, God will open the way before you as He has done for hundreds of others in every part of the world." Then cite illustrations which show how God has helped others to keep the Sabbath.
Even if the person in question does not start immediately to keep the Sabbath, he is at least changed from a spectator into a vital part of the campaign. From that time forward he puts himself more fully into the subject each meeting he attends. When the mark of the beast, the sin against the Holy Spirit, and other stirring subjects are presented, he is mightily moved because he realizes that he is personally involved in the issue.

Aftermeetings of a different nature can be held following the presentation of the Sabbath. People may now be urged to take their stand for the Sabbath, and assurance should be given them that God takes the responsibility for seeing us through. It is important to continue working with the interested ones, impressing upon them the need of starting to keep the Sabbath. If a person will keep the Sabbath and attend the Sabbath services, there is good reason to believe that he will go the whole distance in following the truth.

When the various phases of the Sabbath question are presented, such as the New Testament Sabbath, the change of the Sabbath, and the mark of the beast, calls can be made for people to rise who will keep the Sabbath truth. The evangelist may tell them he will pray for them if they will stand up, signifying that they wish to keep the Sabbath. He should kneel down and pray for them immediately. I believe it makes a much stronger impression to kneel and pray, than to stand and pray, when vital questions are involved.

Themes That Stir to Action

Besides the Sabbath subjects, there are a number of sermons on obedience which help wonderfully in pushing a person forward toward a decision. Once the background of the Sabbath has been planted in the mind, there are a number of subjects which lead people to decide to follow the truth. Such subjects as “Jenah,” “Pilate,” “Lot’s Wife,” “Led Astray by a False Prophet,” “The Fatal Word,” and similar themes stir people to action.

The question of tobacco calls for a decision in an ever-increasing number of cases. The tobacco question does not solve itself. It must be dealt with in a definite way. I have brought persons to a decision on this question by telling them that if they were willing to give up tobacco, I would pray for them. I say to them, “Are you willing to give it up right now? If so, I will pray for you this very moment.” If they decide, I pray for them right then and there, and God wonderfully helps them. God furnishes the power if man furnishes the decision.

Once when I asked a man, “Are you willing to quit your tobacco right now?” he hesitated. I waited; then I asked him again. Still he hesitated. Finally he said, “Yes.” We prayed for him then and there. He was wonderfully blessed and became a strong member in the church.

We must help people make decisions; we cannot let them drift along. But until man furnishes the decision, God cannot furnish the power. This is illustrated as follows: A father said to his two-year-old child, “Where do you want to go today—to visit grandma or auntie?” The child replied, “I can’t find grandma’s house. I don’t know where she lives.” The father said, “Never mind that; I know where the place is.” The little fellow said, “I am not strong enough; I can’t walk over there.” The father replied, “Oh, but I am going to carry you. You will not have to walk.” However strong the father may be, he is unable to help the child until he decides where he wants to go.

So it is with God. He cannot help until we decide where we want to go. Whether a person sins or lives a righteous life, God always furnishes the power, for power is only from God. Decision is a very vital thing when it comes to getting a person to live for Christ. If a person is willing to make a decision in favor of the truth, we must encourage him to go forward, no matter how impossible it may look from a human standpoint for him to succeed. When we come to the end of our rope, God always has a coil that we do not know about.

Sometimes we may think that a man can never make it, that there is no possible way for him to keep the Sabbath. It is not our part of the business to decide whether a man can do it or not. It is our business to lead him on to do it. Push him across and get him started, and God will do the rest. God has promised to be with us and see us through. When we have made the start, God will furnish the power and the opening. Someone asked a colored man what he meant by faith. He replied, “If the Lord God of heaven should say to me, ‘Sam, you jump through that wall, I would jump, and expect the Lord to furnish the hole when I got there.’” So it is with keeping the Sabbath. We make the call and push the man ahead, and God furnishes the power to make it possible.

We must always keep in mind that no matter how powerful our public appeals may be, very few persons ever come into the truth solely from public appeals. It is in private that the vital decisions are made. It is in personal work that the final appeal is made. In my experience, very few persons have ever taken their stand in public meetings without the aid of personal work. We cannot save a person at arm’s length. Even Jesus did not attempt it. He came down from heaven to save mankind. We must get close enough to those for whom we are working so that we can pray them through. The most vital decisions are made in private.

The Ministry, January, 1941
The Secret of True Evangelism

By William C. Jensen, Evangelist,
Toronto, Ontario, Canada

When asked, upon a certain occasion, what was the secret behind the power that attended his preaching, Mr. Moody is said to have answered: "When the people are before me, and I think of the coming of the Lord, and how glorious it would be if the whole congregation could be swept home to heaven together at His coming, a thrill courses through every fiber of my being. It is the second coming of Christ that fills me with power to preach."

It is difficult for us to conceive the trend of mind and the purpose behind preaching that is not connected definitely with the second coming of Christ. In these days of fast-fulfilling prophecy, the conviction settles upon us more and more that every sermon, every lecture, every prayer meeting, every Bible study, should be linked definitely with the coming of the Lord.

So we believe that in order for an evangelistic service to be crowned with any degree of success, the main theme of its burden must be the coming of the Lord. With this thought ever predominant, there will be a continual heart searching on the part of the evangelist and his company. The imminent nearness of Jesus' coming will mold the character of every enterprise. The preaching, the praying, the visiting, the literature, the weekly workers' meeting, all will be fused with the thought, and spurred by the thrill, of the near approach of the advent of Jesus.

This continued consideration will accomplish two definite things. It will keep the evangelist very near his Lord, and it will spur him to greater efforts to snatch souls out of the fire "prepared for the devil and his angels." The evangelist must be a lover of Jesus and a lover of souls. He must realize that the greatest thing he can do to please Christ is to rescue as many as possible of those wandering thousands for whom His Lord shed His precious blood. His consuming passion is the plucking of souls out of the hand of the devil. Then his greatest thrill is to present them to the Saviour with the prayer that they be adopted into the heavenly family.

The successful evangelist is an understanding man. His love for people helps him to understand them. He will not be a discriminator. He will not spend more time on those who present a goodly outward appearance than on those who do not. He will enter the hovel as willingly and as earnestly as he enters the mansion. He will see in the twisted,

Bible Question Box

A BIBLE question box is placed inside each of the two front entrances of the Oakland evangelistic tabernacle. These two boxes are attention getters, as nearly all notice them as soon as they enter the tabernacle. They are made to resemble large books. The top of the book is open, making it easy to drop in the questions.

The construction is very simple. The box is made from two pieces of firwood, three ply, and three pieces of white pine of the dimensions given in the sketch. Rounding and grooving the back improve the appearance and make the question box look more like a book.

After the box is completed, it is covered with ordinary black keratol, previously gold stamped "Holy Bible" in the proper position. A large white question mark, cut out and pasted on a dark background, is placed above the "Holy Bible," as shown in the illustration.

T. House Jemison [Northern California Conference]
warped soul, marred and defaced by sickness and sin, the beautiful creature that Christ will one day make of him. (Phil. 3:21, A.R.V.)

The true evangelist will love a soul just as it is. "No soul will be so low that he can escape the loving-touch of Jesus." Even so, the evangelist's heart will go out to the most lowly creature. I was once shocked at the answer of a worker in a camp meeting when he was asked a question concerning a French Indian woman who was attending the meeting. She was having some trouble with her boy, who persisted in removing his shoes in the meeting. In endeavoring to help with the situation, and encourage the boy as well as the woman, I called the worker's attention to her rather light complexion in contrast to the woman's. "Have you been near enough to that Indian woman to notice the combination of her hair and complexion?"

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THE ASSOCIATION FORUM
Discussions on Methods and Problems

Systematic Reading Program

EDITOR, THE MINISTRY:

It was thirty-six years ago that as a young minister in another denomination I came in contact with this message. I still recall how my young heart was thrilled at finding a people who had a living connection with heaven through the prophetic gift.

One of my first moves after accepting the message was to install in my library a copy of nearly all the available Spirit of prophecy volumes. Then began a program of devotional reading and topical study which not only resulted in well-marked volumes, but which early led me to think on almost every subject in terms of what God has said through the Spirit of prophecy. What this has meant to my personal spiritual experience I have no words to express. That which is found in these precious volumes is God's word to my soul.

During my lifetime I have conscientiously tried to instill confidence in this gift in the hearts of our people. During the two years in which I was in charge of a small Midwestern conference, I installed Spirit of prophecy reading charts in many churches. They were similar to the Bible Year charts, only the names of the various volumes were on the chart instead of the names of the books of the Bible. This led to the reading of hundreds of volumes, and resulted in great blessing.

With this background of experience, I gladly welcomed the recent introduction of a systematic plan for reading the Spirit of prophecy. From the beginning of the year 1940, I followed the daily schedule. My Bible and the volume to be read are near my bed, and I read the assigned portion in each before rising. This is part of my "daily bread," and God is graciously feeding my soul.

My purpose in writing of this rather personal experience, is to urge upon my brethren in the ministry the importance of getting our people to take time to follow this plan of systematic reading and thus bring their minds daily in touch with the living manna. I am informed that the first volume for the coming year is "Messages to Young People." Having taught this volume intensively to my Spirit of prophecy classes for four or five years, I have learned to look upon it as a "printed gold mine." What an opportunity to get youth and parents alike to "buy" this gold by daily contact and meditation!

It is my solemn conviction that thousands more of our people could be persuaded to begin this program if you and I would earnestly promote it publicly and privately. I am sure that I echo your sentiment when I say I am sincerely convicted that what we do for our people and for ourselves we must do quickly. May God help us to be faithful to the little flock.

B. H. SHAW. [Pastor, Nashville, Tennessee.]

Older Commentary Helps

EDITOR, THE MINISTRY:

Some time ago when I was home on a furlough I was talking with the late Elder M. C. Wilcox at Mountain View. I asked his advice on the best concordances and commentaries. He told me that during the year, in place of reading the Bible through, he was reading Clarke's Commentary. While we cannot accept all the views and opinions expressed by commentators, still there is much that we can get out of a study of some of the older, more reliable commentaries. If our workers would set themselves to the task of reading through one of the shorter commentaries, such as Clarke, Matthew Henry, or Jamieson, Fausset, and Brown, with pencil and notebook at hand, a great fund of ideas would be gathered which would make their sermons and talks more interesting and helpful.

E. A. MOON. [Superintendent, Malayan Union Mission.]

The Ministry, January, 1941
In presenting a report on the progress of the Advent Source Research Project to this important group of Adventist educators, I shall concentrate upon six major points by way of statement, clarification, and explanation. I wish to clear away, if possible, certain misunderstandings and misapprehensions that apparently obtain among a few of our college teachers. The six aspects I desire to set forth are: (1) The Purpose of the Project, (2) The Question of Collaborators, (3) The Vast Scope of the Quest, (4) Favoring Providences Attending, (5) Relationship of the Findings to the Witness of the Ages, and (6) The Deeper Significance of the Findings. I shall consider these in order.

1. The Purpose of the Project

The primary purpose of this project is to fortify the advent movement against the coming days of scrutiny and attack, and for the destined forward movement that impends, by having in our possession these irrefutable source documents that establish the facts of faith. Thus our own faith and confidence in the historical certainties of the advent faith, and in the validity of the historical school of prophetic interpretation, are established. This comprehensive collection not only provides defense materials to meet the increased tempo of attacks by critic and foe, but furnishes the materials for the most aggressive, appealing, and successful prosecution of our case ever undertaken before the world—a presentation commensurate with the supreme challenge of this last hour.

May I add, parenthetically, that this research project, which has resulted in the assemblage of a priceless collection of some seven thousand source documents, has been gathered literally from the ends of the earth. The component items have been secured not only from all parts of North America, but through two extensive research trips which covered the larger portion of Europe. In addition, a few items have been obtained by correspondence from other overseas divisions. This has indisputably resulted in the greatest, most complete, and most valuable document collection of its kind ever assembled.

The immediate objective of the project is to make the full findings available in tangible form to the full working force of the movement, not solely to any one group, but for all—preacher, teacher, student, and layman. It is to present all the essential findings in completely documented form for use (a) in individual study, (b) for public presentation, and (c) for classroom use, if desired. This was covered in my commission.

When this immediate objective has been accomplished, the next purpose is to make the documents themselves available by placing them where they will be accessible to duly accredited students of the movement. To this end they will be housed in the new Theological Seminary building in a vault especially prepared for them, and primarily available to Seminary students in their study of the history of prophetic interpretation and related church-history fields. It is only fair to add that these materials were not gathered originally to form a service for denominational students, but for the preparation of a history of prophetic interpretation. But the desirability and need of such a service became evident some time ago. This development was voluntarily proposed and has been our settled purpose for several years.

To the end of accomplishing this manifold objective, I have toiled early and late, forgoing holidays and indulging in few respite. The results have justified this intensive and sustained effort. The initial five years were consumed in the difficult task of gathering this great collection piece by piece, assembling and grouping the leading parts, and finding and filling in the various gaps, until the evidence is now essentially complete. The last two years have been employed in analyzing, organizing, and correlating the materials, so that now the evidence is in properly documented, balanced, sequential form. This has involved expert translation, as much of the material is in Latin, Greek, German, French, Spanish, Italian, and Hebrew; not to mention some in Russian, Polish, and Arabic. In fact, the most important documents of the past centuries are in languages other than English. This has added to the complexity and to the time element. None need be unduly concerned about the trustworthiness of these translations, how-
ever, for experts have made the technical translations, and they can be relied upon.

The first stage of the dual objective—of completing the analysis and organization of materials—was finished on August 8, 1940, when the last page of the 406-page "History of Prophetic Interpretation Syllabus, With Documented Source Readings," covering seventeen periods from 332 B.C. to 1854, was completed for use in my Theological Seminary class on the history of prophetic interpretation. Perhaps I should add that all but the last period of this syllabus was completed in class on the history of prophetic interpretation. This became necessary because one or four centuries of antecedent Jewish interpretation. Perhaps I should add that all but the last period of this syllabus was completed in the winter of 1939-40, and has been used in two consecutive classes at the Seminary, in the winter of 1939 and in the summer of 1940. It is thus available to all qualified persons who matriculate for the course. The next and final step toward general availability is the completion of the book—or more accurately, books—upon which I am now working, which will place the materials in full and permanent form, available to all. The heaviest and the most grueling part of the task is really over, for the printed form will be based upon the syllabus, and will follow its essential outline.

A series of indispensable charts, maps, and graphs that visualize and correlate all these findings has just now been finished, after years of improvements and revisions. These show the chronological relationship of part to part, and portray, as nothing else could do, the progressive, historical development and the climax of the general outline. There are four large comprehensive charts, and a score of smaller ones which exhibit the more essential technical detail. These supersede the former work sheets and are used in the Seminary classes, with miniatures of the two main charts as a requirement.

Now a parenthetical word in response to two criticisms that frequently come to me. The first concerns the time that has been spent on the project, as well as that which will yet be required. In reply, I would say that this project is really a life task which I have tried to crowd into a few intensive years. Those who really know both the task and the progress feel that I could not have gone faster and sooner. The second criticism comes because I feel that I could have gone faster and sooner.

The responsibility of carrying out this program successfully rests largely upon the shoulders of the conference presidents, the pastors, and the elders of churches. The degree of enthusiasm and the hard work which the conference presidents and the church leaders put into the religious liberty campaign will mean its success or failure. Four conference presidents last year believed that it was possible to put the program over the top by raising the Liberty subscription list to a number equal to the church membership. They not only reached the goal, but exceeded it. Eight other conferences almost reached the goal. What one conference and one church can do, many others can do.

We were made sad when we learned last year that in some conferences in which the Liberty subscription list fell far below the goal, the pastors and church elders in some of the large churches failed to carry out the Religious Liberty Day program either on Religious Liberty Day (the last Sabbath in January) or on any subsequent Sabbath. All that was done to promote the program and the Religious Liberty Offering was to announce: "This is the day appointed to take up an offering for the religious liberty work in the conference, and the ushers will kindly take up the offering now." Nothing more was said or done about it. The pastor or elder preached a sermon on some other subject. The result, as might be expected, was a meager offering. Nothing was done to promote the circulation of the Liberty magazine, and only a few subscriptions were taken in many of these large churches.
AND CHURCH ELDERS

conference can reach its goal when no more enthusiasm is manifested than the making of a mere announcement in a casual way of the Religious Liberty Offering on Religious Liberty Day.

Our Religious Liberty Day program is only suggestive. We do not ask that it be presented just as it is written. Many a pastor or church elder can give a sermon on religious liberty and the stirring issues that confront us and the world at this time, that is far better than what we are able to write. Religious Liberty Day merely presents an opportunity to the pastor or the church elder to preach a good sermon on religious liberty and to arouse our people in behalf of the cause of freedom, which needs many defenders in these perilous times. Mrs. White has said:

"The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has in this last conflict, been committed to our hands."—"Acts of the Apostles," pp. 68, 69.

If we permit this precious banner of truth and religious liberty to trail in the dust of the earth and be trampled underfoot by its enemies, without rallying to its defense, we shall be unworthy to be entrusted with such a banner. The heritage of liberty—both civil and religious—was never in greater jeopardy than it is today. Many are willing to surrender it for a mess of pottage.

The Liberty magazine is giving the trumpet a clarion sound. It is doing a wonderful work in molding public sentiment among prominent men and officials. A pastor or church elder who induces his church to furnish him with a club of fifty copies of Liberty each quarter to distribute to prominent officials or businessmen, will find that in most instances these men will more than double their offering to the Harvest Ingathering work. Men who never gave before will frequently give a liberal offering for our work after they have read this journal for a year. The stirring issues discussed in Liberty each quarter will grip their souls and inspire them to rally to the aid of our cause.

We appeal to every conference president, and to each pastor and church elder, to give the cause of religious liberty his hearty support this year. Do not be satisfied until an amount is contributed for the circulation of the Liberty magazine equivalent to your church membership.
b. Numerous non-Adventist specialists in Europe: Professor Raymond Klibansky of Oxford, professors in the University of Geneva, Doctor Ellis of the British Museum, experts at the Berlin Staatsbibliothek, Waldensian library professors at Torre Pellice, specialists at the Bibliotheque Nationale at Paris, custodians of the Luther Museum at Wittenberg, etc.


d. Jewish collaborators, consultants, and translators: Dr. Louis Ginzberg, foremost Talmudist of America; Dr. Joshua Bloch, of the New York Public Library; Dr. Abraham Shinedling, of the editorial staff of the Universal Jewish Encyclopedia; Rabbi Abba Silver of Cleveland, Ohio; etc.

e. On the Millerite time question of 1843 and 1844: the special research committee on the 1844 and related dates, which is comprised of L. E. Froom, chairman, L. H. Wood, secretary, M. L. Andreasen, M. E. Kern, W. H. Teesdale, A. W. Werline, F. H. Yost, F. C. Gilbert, and Grace Amadon. And for the technical astronomical checkup: Dr. Glenn Draper, of the United States Naval Observatory, computer of the United States Naval Almanac, and others.

f. On the Millerite movement: Dr. O. R. Jenkins of Aurora College.


h. Translators: Pastor Vuilleumier, French; Pastor Huenegardt, German; Pastor Vaucher, Italian and French; Professor Prescott and Miss Grace Amadon, Latin and Greek; Doctor Shinedling, Hebrew; Pastor Lindsay, Swedish; Pastor Odom, Spanish; Miss Erna Borm, Russian. And others for lesser items.

3. The Vast Scope of the Quest

Why, it has been asked, has this study not been strictly confined to the advent movement of the nineteenth century? And one leader whom I greatly esteem once said, "Why can't Brother Froom confine the discussion of all preceding ages to seventy-five pages?" I would answer that our vision of the field, the facts, the need, and the possibilities have been a matter of distinct growth. They were limited at first to the defensive—to answering a large group of questions pertaining to the decade following the great disappointment of 1844, originally placed with us seven or eight years ago by an overseas division. None at first had any concept of the present objectives and achievements. The chronology of the expansion has been as follows:

1. We started out just to meet the charges and insinuations of a former European critic, pertaining to facts in the decade from 1844 to 1854.

2. We were soon forced to project our search back to include the full Millerite period, for it was impossible to understand the problems, phrasing, and allusions of our first decade without this preliminary study.

3. This in turn necessitated compassing the antecedent and connected British advent awakening, for British advent articles were quoted and numerous British books were advertised in the Millerite journals.

4. This British awakening was definitely tied to the Reformation period. There was constant allusion to the writings of the Reformers for justification of their own positions, for they contended that they were simply continuing the Reformation positions.

5. Similarly, the Protestant Reformers, in their conflict with Rome, quoted the writers of the early centuries in justification of their own stand, and these we were next compelled to study, since the Reformers averred that they had simply recovered the early Christian positions.

6. Finally, the Jewish antecedents and writers, before and following the cross, became the obvious and natural starting point for the entire series, as the secular record of prophetic interpretation begins in the fourth century B.C. Thus the scope is now complete and logical in progression.

7. The extensive supplemental research project arising from late challenges as to the validity of the three structural dates of the 2300-year prophecy—457 B.C., 31 A.D., and October 22, 1844—has likewise necessitated many additional months of most intensive work. Referred to a special research committee of seven, before mentioned, this highly technical field of study was so closely tied to the nineteenth-century advent phase that it would have been highly inappropriate, yes, entirely improper, to close my general research until this special study was first completed—as well as impossible to do two major things at once.

Thus the original plan has long since undergone radical changes. The first defensive objectives, long ago achieved, have been largely forgotten. The initial quibbles having been answered, we have passed from the defensive to the aggressive and constructive, from the negative to the positive. This great project has now become a major supporting contribution to the movement, quite apart from the questions which originated it. As such, it is destined to play a fundamental part in the grand finale of our message, at the time when the world's spotlight is focused upon us, and we become the object of joint Protestant and Catholic attack.

—To be concluded in February

The Ministry, January, 1941
MINISTERING to the spiritual needs of those who are physically sick constitutes one of the finest types of pastoral work. It was only natural that when the Christian church endeavored to carry out the commands of Jesus Christ, it should include His ministry of healing. Priest, doctor, and nurse were all one until comparatively recent times, and the priest was that person. In modern times specialization has placed each in a separate profession, and the physical needs are looked after, but the spiritual are very often neglected.

I am persuaded that the minister has a place in the sickroom, obviously not that of a doctor, a psychiatrist, or a social worker. The minister's duty there is to rouse the great energies, certainties, and faiths of the Christian religion. If he has Christian faith—and otherwise he has no business in the ministry—he has a great asset, perhaps the greatest asset that a person could have in dealing with the sick.

The minister goes to the sickroom because he is the duly recognized representative of Him who said: "I was sick, and ye visited Me." (See Matt. 25:35, 36.)

This whole passage can be read as a description of the mental and spiritual anguish of any sick man. A sick man is a stranger among strange people. Even his clothes have been changed for a queer abbreviated gown. To be sick is to be stripped of vigor, low in spirit, weakened by lack of determination, feverish by helplessness. To be sick is to pass through strange places with foreboding feelings—the night before an operation with its haunting dreads and imaginings, the taking of the anesthetic, the struggle with postoperative discomforts. To be sick is to face the uncertainty of diagnosis, the loneliness of convalescence, and perhaps even the difficulties of facing life as a cripple or an invalid. To be sick is to be in prison, imprisoned in one bed, one room or ward, imprisoned in one's helplessness with one's handicaps, chained to the threat of death. These are new paths of the spirit.

The minister goes to the sickroom by author-
after he should have known enough to leave. This is especially annoying in acute disease and after operations, but it is also true in chronic troubles such as broken bones and broken hearts. How shall he know when to go? He should watch the patient's face and movements. He can learn to read there his signal. As a check on his own judgment he should ask the nurse or an intelligent member of the family to come into the room or to make some move as a suggestion that he has stayed long enough. It is a good rule that when in doubt, he should go, and should pay only slight attention to polite invitations to stay longer. Ten minutes is often long enough with patients acutely sick, and few visits should exceed twenty minutes.

5. Don't allow any alarm, horror, or sorrow to appear in your face or in your voice. If the patient is a close friend and has been blanched and thinned by his illness, it may be hard to conceal your feelings at the first visit. But it is imperative. We have known visitors to break down and cry or to be shocked into a distressing silence when they came face to face with a patient who was jaundiced, distorted, or swollen by disease. Experience in a hospital will give the minister control of himself, and he should acquire it before he begins to visit the sick in his own parish. A patient often wants to show you his wound, or exhibit his diseased appendix in a bottle, or the gallstones that have been extracted from his gall bladder. Some nurses and doctors may want to show the minister highly repulsive specimens in which they are interested. He must school himself to be interested, too, and not show his natural feelings of repulsion.

6. Sympathy can be given in a way that does harm. The sufferer should be made to realize that you share his pain; but if you dwell on his feelings, you can unman him. He does not want to go to pieces or break down emotionally. That undermines his self-respect. He wants to know that you are close to him, and especially that you are close to his endeavor to be the victor, or at least bear up, in this encounter with his enemy. He wants to play the game, as soon as he can learn it, and he wants you to play it with him. If it is bereavement that has hit him, he wants you to talk about the person he has loved and lost, and now loves more than ever. To share courage helps him to rebuild. To share the emptiness of loss pulls him down. If it is pain that has gripped him, we can increase that pain by dwelling on it. We can better help him to make headway against it by making sure that he has every available medical aid, by doing the little in our power to make him more comfortable, and then when everything possible has been done, by helping him to turn his attention away from his pain.

7. Remember that the sick have often a sharpened awareness of sights, sounds, and smells. A loud laugh, a loud or harsh voice, may do harm. Yet one should not purr or croon.

8. Don't jar the bed in entering or leaving the sickroom. Don't lean on it or sit on it. The slightest jar may hurt the patient. Certain people in a sickroom are like a bull in a china shop. Let not the minister be counted among that group.

9. Stand or seat yourself in such a position that the patient can see you without having to strain, by looking up at an angle to his natural line of sight. By following the direction of his eyes as you approach his bed, you can place your chair conveniently. Be careful not to make him face a strong light from a window behind you. Don't sit in a rocking chair and rock. Rocking tires some patients.

10. The chief object of a visit is to make the sufferer feel that somebody cares about him. If possible, make him feel that many people, his neighbors and friends, care about him, and are interested in all that concerns him. The minister can carry this farther, if anyone can, by making the patient realize that God cares for him, suffers in his suffering, and plans for him in sickness as in health.

11. When you choose topics, exclude all that require close or prolonged attention, or that range far from the interests that the sick man may be expected to keep alive despite his illness. Choose topics near him in space, time, affection and interest. His family and friends, his own past and future objects in his home or in his room, his favorite hobbies and familiar tastes, are the best starting points.

12. Sick people like variety, change, and little surprises. The more thought and ingenuity the minister puts into providing them, the more he will excel the average visitor who has no "inspirations" in such matters. Of course he will have none who gives no thought to the visit until he starts to make it. Variety means much to an invalid, and most of it has to come to him from outside his own house or room, such as a gift or a bit of news. This does not mean, of course, that the sick should be rudely startled.

13. When the illness is chronic but not incurable, the patient often suffers from a false though natural belief that he will never get well. In such a case the minister, well fortified by the doctor's positive assurances, can do much good by painting the future. Imagine and describe in whimsical detail what the patient will be doing in a month or in six months, whom he will be serving; how he will then look back on his present condition and laugh at the doubts that now torment him. Thus with skill and preparation one can so dramatize the sufferer's future that for a few minutes he lives in it. Here, as in so many other instances, the minister can show by his in-

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genuineness in preparation a quality of devotion that proves him a man of God, and thus prove God to some who doubt Him.

14. Occasionally the sick like a visitor who will chat for a few minutes without looking for a response, and then take his departure. He has given a fresh current to a tired mind; yet he has called for no effort which the patient is not equal to. Such a visit is not very different from a brief period of reading aloud. Some prefer the latter because it obviously calls for no response. Others want to be talked to even though they cannot hold up their end of the conversation. If a patient drops asleep while we read, it may be important to go on reading as long as our time will allow, because the patient needs the sleep and will usually wake up if we stop. We have to know the patient's habit about this, for some people do not wake when reading ends. Then we can harmlessly slip away for another call.

15. Don't talk of depressing or alarming subjects. A doctor visiting a patient who had been hurt in a motor accident was led to tell her, naturally but stupidly, of another and more seriously injured child whom he had recently been called to attend. After that he talked pleasantly of other topics, but the impression which stuck in the patient's mind after he left was the horror of the child's injury. Nurses often talk about their lurid hospital experiences in a way to neutralize any good their services confer. The minister should be warned by these blunders.

16. The minister should not take any part in the treatment or practice any special psycho-therapeutic technique. If he does so, he will at once embroil himself with the doctors of his neighborhood, and so will soon spoil his chance of usefulness. He may be well informed in the field of mental hygiene, but it is hardly conceivable that he will be ready to take the main responsibility for the patient's illness, and to bear the blame if he does not improve. Since the doctor must bear the responsibility, he should have a free hand without any interference from anyone.

17. The minister should never let himself be drawn into any discussion with the patient or his family about the value of the doctor's treatment. If they have doubt about it, it is for them to ask the doctor to bring a consultant. They have a perfect right to suggest this, and to suggest also what consultant they would like to have. The doctor hardly ever makes an objection. In the extraordinarily rare instance in which the doctor refuses a consultant, the family or the patient can always discharge him and engage any other doctor whom they prefer. But in all this the minister can take no part, unless the family ignorantly think they must stick to the doctor whom they have called first. Then the minister should inform them of their rights. But except in cases of flagrant abuse or neglect, he should refuse to discuss the question of whether the present treatment is effective or not.

18. The minister, like the doctor, must keep many secrets and hold much in reserve, but he must absolutely tell no lies to, or about, the sick. This is not always easy. Some doctors believe in deceiving patients—for their own good, of course—and if the minister is to keep on good terms with the doctor, it is sometimes hard not to take part in such plans of deception. If asked by a patient or by his family any question about the disease and its prospects of cure, the only safe course for the minister is to "decline jurisdiction." "Have you asked the doctor?" should then be the question on the minister's lips. It is not his business to have opinions about diagnoses or treatments. If the patient asks, "Do you think I am going to get well?" he should answer, "That's what we are all working and hoping for, but I know nothing of such matters. I'm often frightened by illnesses that the doctor knows are not serious at all. I do know, because doctors all say so, that your determination to get well will help to cure you."

19. Don't whisper or speak in low tones to a nurse, to a member of the family, or to anyone else in the sickroom or near it, if there is the slightest chance that the patient will see you or hear you. Your conversation may have nothing to do with him. It may contain only what you would gladly have him hear. Nevertheless he is apt to think that you are saying something too alarming for his ear. Such a belief is like poison to him. It will do him far more harm than any visit can do him good. Whenever it is possible, say what you have to say about the patient in his presence. Don't let him fall to wondering what you and they are saying about him downstairs or in the next room. If in a home, leave the house, and if possible close the street door loudly enough to let him know that you have gone, soon after you bid him good-by. When you need to talk at length with someone in the family, have him come to see you. Don't walk on tiptoe unless the patient is dozing or is asleep, or unless you know on reliable authority that the patient prefers you to do so, as many patients are irritated or alarmed by it.

20. Train parishioners to have you called when they are ill. Perhaps the last incumbent of your pulpit did not care to visit the sick. Few do, but people need to be informed through various channels that you regard visiting the sick as one of your privileges.

May the Lord grant that we may so use our opportunities in ministering to those who are ill, that renewed faith and courage may be instilled in our parishioners; and that many more who come to our institutions may be brought into this great truth, which ministers to the soul as well as to the body.

The Ministry, January, 1941
In order to understand the events which led to the opening of the first school of nursing among Adventists, it is necessary to understand something of the situation regarding the care of the sick as it existed at that time in this country at large. We think of the years from 1873 to 1893 as the pioneer years in nursing education in the United States.

Florence Nightingale's service in connection with the Crimean War in 1854 to 1856 had stirred people to some action and had effected transformations in many hospitals. As late as 1880 the papers were still filled with the influence of the reforms which she was initiating in England. Not only was she moving the Parliament of Great Britain to improve the sanitary conditions in India, but through her work and influence the whole program of sanitation and care of the army was revolutionized. Using the funds that were bestowed upon her for her service in Crimea, she opened a school of nursing in London to which she conceived the idea of spending two years in one of the water-cure institutes then in existence in the State of New Jersey. We hardly know just what comprised her work and study during those two years, but we do know that in connection with the nursing care given the sick, Miss Lindsay acquired thorough, practical skill in administering many of the treatments which we today call physical therapy.

Thirsting for more knowledge herself, as did many of the fine women who entered nursing in that day, and believing that in order to care for the sick intelligently and with interest, the trained nurse should have better opportunities for learning, she entered the University of Michigan school of medicine at Ann Arbor, in 1879. She was a member of the first class admitting women to its ranks in that university, and was graduated from the institution as a physician in 1875. She went directly to our first health institute in Battle Creek, to connect with our work there.

At that time an attempt was being made to conduct something like a school of hygiene in connection with the educational work in Battle Creek. The attendance in this school of hygiene numbered from 30 to 60 students each year. Doctor Lindsay was interested, however, in establishing a regular course for the preparation of nurses, and she talked this with the staff at every opportunity. But it was not until the year 1883 that an attempt was made to carry out such a program. In that year a three-month course in nursing was offered. This proved very unsatisfactory, and the next year it was increased to two years. In 1888 a five-year course was outlined for all students who wished to volunteer, and who would pledge to devote themselves to missionary work for that length of time under the direction of the sanitarium board, at the same time receiving instruction in advance of the regular training classes.

The usual difficulty obtained in the admittance of students. Evidently there was no strong school-of-nursing committee to control the admittance of students, and hold the number in proportion to the clinical facilities offered by the institution. We find that in one of the early classes (1890), this first school took in seventy-five students in one class. True to the history of such an unwise policy of acceptance, in two years only twenty-five of the class remained. Many factors brought about such a reduction in the group. Facilities for teaching such a large group were inadequate, as was also the clinical material.

Perhaps it was to supplement the depleted student group that the postgraduate course, an additional three years, was planned, which...
made five years altogether. Study of the catalogue of that day reveals much of interest in this five-year course, and also the cause for the troubles that were met in putting it into operation. Writing in the year 1903, Mrs. H. M. S. Foy speaks of those early years thus:

"For a long time the medical missionary board and the managers of the sanitarium school for missionary nurses have recognized the necessity for a more complete training than it has been possible to give nurses in the time which has heretofore been allowed for didactic and practical instruction. When nurses have been assigned to important posts, such as the superintendency of practical work in mission fields or city branches, it has almost invariably been necessary to give a supplementary course of training to secure the necessary fitness for the work. In some instances nurses have been sent without being properly qualified, on account of the urgency of the call, and the results have not always been the most desirable. To overcome this difficulty, the so-called postgraduate course was organized about two years ago."

The first two years consisted of the general courses offered at that time in the nursing schools that were springing up throughout the country, and in addition, hydrotherapy, calisthenics, Swedish gymnastics, massage, and electricity were included. As we read the curriculum of the remaining three years we do not wonder that there were some difficulties in carrying out the program outlined. Such subjects as electrophysics, anthropometry, and symptomatology, as well as sanitary science, chemistry, bacteriology, and pharmacy, were included in the instruction given. We note also that office work and case taking was taught this early group. These early pioneers should also be commended for their earnest endeavor to prepare students to engage in district nursing.

As we look at the curriculum planned for that early school we can see in it evidence of an endeavor to meet a certain need, but a failure to approach the problem with sound, constructive educational vision, in which all factors affecting the success of such a program would be considered. We also realize that in the endeavor to establish a school it may have been difficult to convince dominant leaders of the necessary changes which were obviously needed. It should have been recognized that only a very small proportion of the students admitted had a sufficient background of education to make them competent to carry such types of study. Mrs. Foy, in telling how this difficulty was met, writes:

"After due consideration it was decided to raise the standard of entrance. Students are required to have not only a knowledge of the common branches, but at least an elementary knowledge of the sciences and a thorough knowledge of hygiene, both practical and theoretical. In order to accommodate those who are not prepared to enter the nurses' training school proper, there has been organized a preparatory course which covers a period of six months. The work done includes anatomy, physiology, hygiene, elementary chemistry, botany, natural philosophy, astronomy, and cooking."

Thus we see the nucleus of our present prenursing program, and how an effort was made to meet the educational deficiencies of the applicants admitted. Many of the courses listed as prerequisite courses were given in connection with Battle Creek College. Kate Lindsay, writing of a later plan to increase the basic two-year course to a three-year term, which would seem a much sounder solution to all needs, stated:

"No one can read the outline of study intimated in the advertisement on another page, which indeed only partially presents the real work of the school, and say that three years is too long to obtain a proficiency in those branches.

"To be sure, a shorter course of training will prepare one to care for the sick better than one having no training at all. One who is advanced in years and wishes to spend a portion of his time in ministering to sufferers can select some of the practical parts of the training course and thus prepare for a measure of usefulness; but the professional Christian nurse should aim at nothing below a high grade of efficiency . . . . Those who pretend to give such a training in three, four, or six months cannot realize what they are talking about."

Even as early as 1903, the early pioneers of our nursing work began to talk about the regulations of the profession. Speaking of this, Doctor Lindsay says:

"The nurse's calling is being very rapidly raised to the dignity of a profession, and as such is being more carefully guarded. Our different State authorities are taking an interest, and are providing for the examination and registration of nurses. They establish the standard, and one feature of that standard is to be a three-year course."

She then states a policy which shows the far-reaching vision of those early pioneers of Christian nursing education: "It is better to anticipate this move and be prepared for the test when it comes, than to wait and a little later be compelled to adopt it or go out of business." At the time this was written there were in the United States 545 training schools for nurses. It should be remembered that in those pioneer days there were few textbooks. The first textbook of which we have any record was written by Miss Clara S. Weeks in 1894. About the same year Dr. Kate Lindsay published a volume which included some brief lectures on anatomy and physiology, hygiene, medical and surgical nursing, the care of children, gynecology, and obstetrics. In the appendix of this same volume, there appeared a paper read before the section of hospitals, dispensaries, and nursing schools of the International Congress of Charities, Clinics, and Philanthropy, held in connection with the World's Fair in Chicago in 1893. This paper was read by Mrs. S. M. Baker, one of the first to be graduated from the Battle Creek school. It was at this World's Fair that the pioneer nurses of America met, and here were born the organizations which are known as the American Nurses' Association and the National League of Nursing Education.
Early literature indicates that Doctor Lindsay made every effort to place proper ideals for the profession in the hearts of the Seventh-day Adventist youth of that day. Thus we find in copies of the Medical Missionary of September, 1905, a nurses' pledge written by her. The pledge reads as follows:

"Realizing the serious nature of the duties and the grave character of the responsibilities of the professional nurse, and especially appreciating the solemn obligations of the missionary nurse, I hereby solemnly pledge myself, by the help of God, faithfully to perform the duties of my calling, sacrely to regard its obligations and responsibilities, conscientiously to teach and practice the principles taught me by my instructors, to keep inviolate the solemn obligations of the missionary nurse, I hereby solemnly pledge myself, by the help of God, faithfully to perform the duties of my calling, sacrely to regard its obligations and responsibilities, conscientiously to teach and practice the principles taught me by my instructors, to keep inviolate the

ANNOUNCEMENT OF THE FIRST TRAINING SCHOOL FOR NURSES
(Battle Creek, Michigan, Nov. 1, 1888)

THE TRAINING SCHOOL

This School has now been in operation for ten years with constantly increasing patronage and success. A large number of young men and women have been fitted for eminent usefulness, and are now engaged in positions in which they are proving the value of the instruction received, in the relief of suffering, and earning an independent support. There is no field of usefulness in which intelligent and well-trained young men and women can more easily find employment and opportunity for philanthropic effort, with fair remuneration.

METHODS OF INSTRUCTION

The instruction is both theoretical and practical. One or two lectures are given each week, and several recitations are held in addition. Lectures are illustrated by means of charts, models, fine French manikins showing every organ of the body in a manner closely resembling life, and by numerous experiments. Each student is required to become familiar with the subjects taught, by actual practice. The following are among the leading topics which are taught:

COURSE OF STUDY

First Year


Second Year


THE ADVANTAGES OFFERED

The advantages offered by this school are in many respects superior to those offered in any other, not excepting the older schools in large cities. Its special advantages may be briefly stated as follows:

1. This school is connected with the largest sanitarium in the world, which affords opportunities for practical observation not found elsewhere.

2. One of the finest hospitals in the United States, which is constantly filled with patients, is connected with the institution, and affords exceptional opportunities for becoming familiar with surgical nursing after the most successful methods.

3. The methods, appliances, and facilities which are here utilized far surpass in extent what can be found anywhere else, affording a better opportunity for gaining familiarity with scientific methods than any other school.

4. Students in this school have an opportunity to acquire a practical knowledge of much that is taught only theoretically in other schools, or is omitted altogether... .

5. Each member of the school is required to take a regular course of physical training, by which a great improvement in health and physique may be secured.

6. Permanent employment will be given to those who prove themselves competent and worthy of encouragement.

7. A course of Bible study and study of missionary work is carried on in connection with other studies during the entire course.
professional confidences which may be reposed in me by those under my care, and to labor earnestly and truly for the relief of human suffering and the amelioration of human woe, and especially for the moral and physical uplifting of those of my fellow mortals who may be in need of my assistance, wherever duty may call me to labor."

Speaking again of the thoroughness of the nurse’s work, she wrote in 1904:

"As a missionary nurse it is essential that the very highest ideals be attained. That there be no occasion for the truth’s being trailed in the dust by our own imperfections and mistakes. In the first place the nurse should have a training that is thorough in the fullest sense. She should spare no pains to obtain the best possible fitting for her work, and to get the most out of it. Physicians can very quickly determine whether the nurse has had thorough training or not. An unqualified workman in any vocation cannot command the respect of his associates."

Thus we see the high ideals and standards which permeated that first school of nursing among Seventh-day Adventists. In less than two decades this first school established in 1884 had sent graduate missionary nurses to Denmark, Norway, Sweden, Finland, Germany, Switzerland, England, France, Australia, Ireland, India, Japan, East Indies, West Indies, Honolulu, Samoa, New Zealand, South America, Palestine, Philippine Islands, Egypt, South Africa, and many other lands, “as well as occupying places of responsibility in our various institutions in several State conferences, and in our denominational schools.”

We here reproduce pages two and three of a four-page announcement of the first training school for nurses at Battle Creek, Michigan, issued November 1, 1888, which shows the curriculum for the complete five-year course, and other items of interest.

**KATHRYN JENSEN NELSON.**

1. The Medical Missionary, Vol. XII, Feb., 1903, p. 58.
2. Ibid.
4. Ibid.

**FURTHER REFERENCES**


"Let Us Walk Honestly"

By I. J. Woodman, Medical Extension Secretary, General Conference

A FEW winters ago, Southern California experienced one of the most severe freezes in its history. Considerable damage was done to the citrus crop, which was ready for harvesting. Shortly after this severe weather, I purchased a box of delicious-looking oranges from an orchard. Upon arriving home, I was greatly disappointed to find that half of the oranges were void of juice. Not much could be done about it, for the ones without juice looked outwardly exactly the same as those that contained it. The coldness of this world can do the same to the lives of Christians. From the outside they remain the same; yet the damage is often accomplished within.

Somehow the world really expects more from a Seventh-day Adventist than it does from members of other denominations. People know that our standards are high, and also that we profess to be obedient to the perfect law of God. One of the outstanding requirements of this law is honesty in business. Surely this fine attribute should never be questioned in a Seventh-day Adventist.

I recall a story I heard when I first became a member of this church. A stranger moved into a certain community, and needed some lumber for a small building he wished to erect. He drove to the lumber yards with his sleigh, and told the dealer just what he required. He was waited upon promptly, and the lumber was loaded on the sleigh. The man explained that he had just moved into the locality, and was a member of the Seventh-day Adventist church there. Upon this statement the dealer granted him credit, and, returning to his little office, watched from his window as the man wrapped himself in his blankets preparatory to driving away. He noticed the man hastily pulling from his hip pocket what appeared to be a piece of tobacco. He was certain of this when he saw him bite from the piece and quickly return it to his pocket.

Hurrying out of his office, the lumber dealer roughly demanded that the driver unload the lumber, saying: “You have deceived me; you are not honest. I know that Seventh-day Adventists do not chew tobacco.” The driver quickly unloaded his sleigh, and returned to his home without the lumber. Indeed, people know what to expect of us if we profess to be Seventh-day Adventists.

On a recent trip into the northwest, I listened to a much more encouraging experience, which came to one of our doctors not long ago. He was a new graduate expecting to settle in that section of the country. Having found his place, he went to a large medical-supply house and told the proprietor that he had to have some medical equipment in order to open his office. He explained that he was a graduate of the College of Medical Evangelists, and the owner said: “Oh, yes, I know a number of your graduates who have bought their equipment from me. I have a great deal of respect for your school, for I have yet to be disappointed in any one of its graduates not paying his bill.”

Whereupon he instructed the doctor to go into the supply room and pick out what he
wanted, make out the bill in his own handwriting and on his own terms, and leave the bill on his desk on his way out. I think this speaks very well for the representatives of our medical school, as there are now nearly one hundred graduates located in the northwest country. The doctor who told me the story said: "Be sure not to send anyone up this way who might be tempted to spoil this good record."

Payment of honest debt is one of the attributes which all Seventh-day Adventists need to sincerely guard. I was made sad recently to receive a letter from one of our conference presidents concerning a loan made by this conference some three years ago to a doctor who moved into that field. He wrote as follows:

"We have made loans to three more doctors this year, and it may be we shall make another. However, in this connection I wish to tell you that it is going to be rather hard to do, especially in the light of late developments regarding Doctor Blank's unpaid loan. Our committee asked me to write him regarding it, since nothing has been paid on it. This I did, but he has never answered my letter. I would not have got the idea that I am disgruntled with the making of loans. I do not believe that because one or two go foul, we should hold this against the other men. I think the policy is a good one, and this case of Doctor Blank is rather an exception to the rule. Nevertheless, Elder Woodman, you can readily see how some members of the conference committee would feel about it. Truly I am much disappointed. He could have at least recognized my letters, and told me that he was not able to pay at the time."

Since connecting with the medical college, I find that quite often students need a little more money than they have to get through their course in medicine. It is quite natural that a number of these try to secure help from doctors who have already made good and are able financially to aid them. In some instances I have heard doctors who have been quite generous with their help make this remark: "Well, I am about through making loans, because all seem very needy and earnest when the loan is secured, but several have forgotten to make good their faithful promises to return the money when promised."

I feel sure that if such delinquents only realized how much their neglect hinders the honest ones who come along after them, they would put forth a more earnest effort to faithfully pay back those from whom they have received help. Even if they are unable to pay in full, they should at least make arrangements to pay something at regular intervals. They should be as sincere and earnest in this as they were the day the loan was sought.

It is encouraging to know that but few fail to make good their word or note. We recall, however, the wise man's words: "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." Eccl. 10:1.

Finding Darkest Africa at Home

By R. O. Ingham, M.D., Health Officer, Sumter County, Alabama

WHILE preparing for my life's work in our academies and colleges, I resolved to be a medical missionary to South Africa. The book describing David Livingstone's life and his ministry for the Dark Continent greatly impressed me, and I often dreamed of my ministry for these benighted people. But in looking far off across the ocean, we are apt to become farsighted, and lose our vision of the need of service right here at home.

The need of our colored neighbors of the Southern States, for example, is appalling. They live in poverty, malnutrition, disease, and sin. Public-health work in the South is missionary work of the highest order. The prominent diseases among the Negroes, as well as among the poorer of the white population, are pellagra, malaria, and syphilis, plus the diseases more common in other parts of our beloved nation. Hookworm affects one third of the white population in southern Alabama.

Some time ago my wife and I, after prayerful consideration, accepted a call to the Lake Titicaca Mission, where I was to act as superintendent of the Adventist clinic at Juliaca, Peru. But my wife contracted a tropical infectious disease, which resulted in her breakdown physically. Because of this misfortune, we were soon forced to return. Then the Lord opened the way for me to enter public-health work, and here I am in "Little Africa" of our Southern States.

Recently the county suffered heavy rains, which caused the rivers to overflow. This excess accumulation of still water made mosquito breeding extremely favorable. And this in turn caused malaria, with its chills and fever, to be three times more prevalent than usual. The Red Cross has stemmed the tide by supplying a graduate nurse, quinine, and atabrine. During seven hours of work at clinics out in the country, this nurse and I treated 90 people for malaria, immunized 240 against typhoid fever, protected 20 children from diphtheria, and vaccinated 10 with smallpox vaccine. During the last three weeks, 389 persons have been adequately treated for diseases more common in other parts of our beloved nation. Health articles which give the citizens the gospel of health are printed in the two county papers each week.

The Negro population in Sumter County, where I am located, is 75 per cent of the whole; it is 90 per cent in Greene County, just north of here. So you can readily see why this section of the South is truly "Little Africa." Ninety-eight per cent of our patients are Negroes. Therefore our service for the dark-skinned brother is great. There is room for two or three more Christian physicians to locate here in public-health work.
ARISE, O CHURCH, AND FINISH THY TASK!
A World-Wide Call to Evangelism From the 1940 Autumn Council

God has committed to the heralds of the third angel’s message the stupendous task of giving Heaven’s final message to man—a message presenting His last overtures of mercy to a world in revolt, a message that will decide the eternal destiny of each individual on earth. The climactic hour of human history to which the church long has looked is manifestly here, when, amid scenes of earthly turmoil and trouble, blended with celestial power and glory such as the world has never before seen, the message is to close triumphantly.

The hour has come for the sounding forth of the loud cry of the third angel, when divine power is to be united with consecrated human effort. As opposition to the claims of the message reaches its climax, the truth is to become the center of world attention and decision, and will be heralded to all men everywhere.

Time’s hour is late. The days of trouble, long foretold, are upon us. Probation soon will close. The world is in a state of unprecedented upheaval. The conflict of the nations spreads throughout the earth. The old order is passing. What we fail to do in times of comparative peace and prosperity, in lands still open to us, will soon have to be done under the most forbidding conditions.

We have been ninety-six years in the time of the third angel’s message. Truly the hour has come to arise and finish the work. We must read aright the lesson of those lands in which today public evangelism is seriously hindered. We must press into those doors of opportunity that are still open—Europe, North and South America, Inter-America, Africa, India, the Orient, Australasia—ere they close and the opportunity be forever past.

The sands of time are sinking. Probation’s hour is fast closing. What we do must be done quickly. We must therefore catch a new vision of God’s expectation of us, and of our duty to Him. We must understand His divine provision for this momentous hour. We must pray for the latter rain, this time of the latter rain. We must enlarge our plans, and proceed with our God-given task with increased rapidity.

The time has come to put away all lethargy and self-complacency. We must address ourselves to the supreme goal of finishing our task. We must pray for a revival of true godliness in our own hearts.

Public evangelism must now be pressed to the fullest degree possible. Men of God’s appointment, with special evangelistic endowments, must enter the great cities, sounding forth the last message of mercy. We must capitalize public interest and concern in current and impending events to proclaim the coming of Jesus.

We must enter the unentered areas—the cities, towns, and country places—where as yet there are no representatives of the church. We must assign our laity and church officers to this task. The latent talents of our great army of youth should be enlisted, trained, and led into this greater evangelism movement. The spirit of sacrifice and service in soul winning must become our supreme passion. Emergency times demand emergency plans and action.

The assembled delegates of the 1940 Autumn Council earnestly appeal to our entire church and ministry in all the world to join in prayer and devoted consecration to God that the divine energy of the Holy Spirit may characterize our lives and service. We earnestly summon the remnant church to evangelistic action in harmony with the clear mandate of God for the times. Arise, O church, and finish thy commissioned task!

St. Paul, Minnesota.
Oct. 22, 1940.

Sabbath Observance Action

WHEREAS, The Sabbath has been given to man as the great sign of God’s creativeness, in the keeping of which is signified man’s loyalty to God, His government, and His law; therefore, we are to keep the Sabbath, not doing our own work or finding our own pleasure on this holy day, guarding its edges, maintaining its spirit, and observing it as a day of spiritual rest and refreshing; and

WHEREAS, Nominal Christianity’s growing disregard for the sacredness of the Sabbath institution, together with the increasing pressure of these tense times, is manifesting itself among our people in a growing laxity as regards Sabbath observance, and by encroachments of a commercial character in many of our Sabbath services of worship this time; We therefore earnestly recommend,

A renewed consecration on the part of our workers and people everywhere in the observance of God’s holy day by:

1. Safely guarding the edges of the Sabbath, making full preparation for its opening before the setting of the sun.
2. Welcoming the blessed day by worship around the family altar, and again at the setting of the sun.
3. Putting aside all secular papers, and refraining from the use of the radio.
4. Retaining from automobile journeys not in harmony with the proper observance of the Sabbath.
5. Safeguarding the hours of divine worship, safeguarding the Sabbath, not doing our own work or finding our own pleasure on this holy day, guarding its edges, maintaining its spirit, and observing it as a day of spiritual rest and refreshing; and
6. Exercising great carefulness in the manner of raising money on the Sabbath, and disposing of literature during the Sabbath services, reducing announcements and campaign instructions to the minimum so that the spiritual character of the Sabbath be kept forever before our churches, and by seeking to make all special campaigns and programs contribute to the upbuilding of spiritual life.

The Ministry, January, 1941
M.R.C. ELECTIVE SUGGESTIONS

EARLY CHURCH HISTORY

MOFFATT’S SURVEY OF THE ANCIENT CHURCH
(first five centuries after Christ) makes an excellent Elective. $2. Cokesbury-Abingdon Press, 810 Broadway, Nashville, Tenn.

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LECTURES ON THE HISTORY OF THE EASTERN Church, by Arthur P. Stanley. 90c each. Postage free if remittance accompanies order. EVERYMAN’S LIBRARY, 300 Fourth Avenue, New York.

"PASTORAL PSYCHIATRY"

PASTORAL PSYCHIATRY, BY JOHN SUTHERLAND Bonnell. This book shows the minister how to use the techniques of psychiatry along with the healing power of religion in pastoral work. A host of illustrations, taken from the author’s own successful work, give graphic examples of what can be done. Harper, 49 East 33rd St., New York City, $2.50.

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EVANGELISTIC POSTERS


MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Great Gospel Teams

By J. L. McConaughy, President of the Oklahoma Conference

It has been said that there has never been any great religious movement without the use of sacred song since Moses and the children of Israel sang of their deliverance from the hand of Pharaoh. One of the things that contributed so much to the religious enthusiasm with which all Germany became ablaze at the time of Luther was his magnificent hymn, "Ein Feste Burg." Later came the great John Wesley with his powerful preaching, sustained and enlivened by his devoted hymn-writing and hymn-singing brother, Charles. Then there was E. P. Hammond, who became renowned as the children's evangelist, and who made the praise service so popular in his work.

There have ever been great preacher-singer combinations in the history of religion—men of mighty faith and power, such as Whittle and Bliss. Bliss was a great song composer and singing evangelist, noted most perhaps for the grand invitation hymn, "Almost Persuaded," and that thrilling gospel song, "Hold the Fort." Then there were Torrey and Alexander. It was Alexander who first popularized Charles H. Gabriel's famous "Glory Song." I have vivid recollections of attending some of the great evangelistic meetings, as a boy, at the time when Alexander was introducing and popularizing this song. Nearly thirty years later at a large Christian Endeavor convention in San Francisco, I joined with ten thousand others in singing this thrilling gospel song under the leadership of Homer Rodeheaver.

The dynamic Gypsy Smith should not be omitted from the list of great evangelists who recognized the power of the gospel in song. He not only preached, but sang the gospel. Still others might be mentioned, including the Sunday-Rodeheaver combination of more recent years; but it was the great Sankey who led the church people from their quiet psalm singing, unaccompanied by any musical instrument, into the bright, happy, tuneful singing of the gospel.

The story of Ira D. Sankey, and how Dwight L. Moody discovered him, is one of interest. Sankey was born in the little village of Edinburg, Pennsylvania, August 28, 1840. The early years of his life were spent in the environment of a Christian home. He relates that as a boy one of his chief joys was to join with the other members of the family at the eventide hour around the great log fire.
in the old homestead, and spend the long winter evenings singing with them the grand old hymns of the church. It was here that he learned to read music and to love the beautiful sacred songs of Christendom.

When the Civil War broke out, Sankey joined the colors and became one of the outstanding song leaders in the camp in Maryland to which he was assigned. Following the war, he became a leader in Y.M.C.A. work in his home town, Newcastle, and it was while attending an international Y.M.C.A. convention at Indianapolis that he met Dwight L. Moody. Mr. Moody was attending the convention as a delegate from the Chicago Association. Sankey had heard much of Moody, and upon learning that he was to conduct an early morning prayer service, he attended just to see and hear this great religious leader. It was during a season of prayer that a friend asked him to start a song when the prayer closed. At the conclusion of the service, his friend introduced him to Mr. Moody. In recounting the experience Mr. Sankey says:

"Moody's first words to me after my introduction were, 'Where are you from? Are you married? What is your business?' Upon telling him that I lived in Pennsylvania, was married, had two children, and was in the government employ, he said abruptly, 'You will have to give that up.'

"I stood amazed, at a loss to understand why the man told me that I would have to give up what I considered a good position. 'What for?' I exclaimed. 'To come to Chicago and help me in my work!' was the answer. When I told him that I could not leave my business, he retorted, 'You must; I have been looking for you for the last eight years.'"—"My Life and the Story of Gospel Hymns," p. 22.

A few months later found Mr. Sankey joining Mr. Moody in Chicago, and there was formed one of the greatest teams of soul winners that the church of modern times has known. For nearly thirty years these two mighty men of God toiled together.
EVANGELISTIC ADVERTISING

Fill empty seats with substantial and discriminating people. Better attention. Larger offerings. Posters and window cards in colors bring astonishing results. See Classified Ad Section D. R. HIATT MESSAGE ART AND SCREEN PROCESS Box 4226, Takoma Park, D.C.

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THE RELIGIOUS PRESS

Valuable Current Excerpts

MISSIONS CHALLENGE.—The missionary organizations of every Protestant group in Europe find themselves unable to carry on their labors in non-Christian lands. In some instances these societies have been dissolved by government decree; in many, they have been stripped of income and assets; in all, they are shut away by the blockades of war from intercourse with their distant fields. The Bible Societies, which have distributed the Scriptures over the non-Christian world, have suffered the same fate. And what then?—The Presbyterian, Oct. 24, 1940.

FEDERAL COUNCIL GAIN.—The decision of the Episcopal Church to join the Federal Council of Churches will bring new hope to all who labor for the ultimate union of American Christians. For years the Episcopal Church has been half in and half out of the council. It has contributed a small sum toward the council's support; some of its bishops, clergy, and laity have served on council commissions and have rendered special services of the utmost importance to the council's growth. But fear of the effect which formal association with a "Protestant" body might have on the Anglo-Catholic wing of the church has hitherto kept the Episcopalians in the council's anteroom. Now, by an emphatic 2-to-1 vote of both bishops and deputies at the Episcopal General Convention, this great church has decided to take full membership.—Christian Century, Oct. 23, 1940.

CATHOLIC LAITY.—The Catholic laity are as ignorant as Protestants of the methods by which Catholic churches and priests are financed. This is due to complete lack of any lay control. There is not a Catholic layman who can tell you what "salary" a priest receives. No Catholic knows the value of church property in his parish, nor how much is required to finance it. The fight of lay Catholics in America for a share in the management of funds for their churches was lost about the year 1870.—The Converted Catholic, November, 1940.

BIBLE TRANSLATION.—Since the American occupation of the Philippine Islands forty years ago, the whole Bible has been translated into eight of the languages spoken there. There have come from the Society's agency in Manila the samples of the first printing of the first Scripture volume to be...
For Youth’s

CRISIS HOUR

A very fortunate choice of books was made by the committee which planned the Spirit of Prophecy Reading Program for 1941. For the early part of the year “Messages to Young People” is to be read, and during the latter part of the year, “Patriarchs and Prophets.”

The youth of the advent movement are entering the narrows. The draft to compulsory military training, with all that is implied, will bring many problems to our young men, and the influence of these camps will reach out to the remotest homes of the country. Many a young man will go through the deep waters of trial. Many will face temptations which perhaps never confronted them before. All will have to decide these problems in some way.

For just such a time as this, God has given to the youth of the advent movement “Messages to Young People.” It contains the answers to the questions and spiritual problems which our young people must solve. It will steady them and inspire them, and open before them a vision of God’s purpose for them. It will guide them in their choice of friends and recreations. It will help them to realize that God has called them to the place where they are to be witnesses for Him.

“Messages to Young People” ought to be in the hands of every young man and young woman of the church. To this end the Southern Publishing Association is cooperating by greatly reducing the prices.

What finer farewell gift could be given to a young man who is called to military training? Perhaps the church or the young people’s society, in planning the farewell get-together for the boys who are called to military training, would like to give each one, as a farewell gift, this timely book, “Messages to Young People.”

ALFRED W. PETERSON,
Secretary, M. V. Department.

EMERGENCY PRICES FOR AN EMERGENCY HOUR

During the year 1941, the book “MESSAGES TO YOUNG PEOPLE” may be secured at the following reduced—

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ORDER FROM YOUR BOOK AND BIBLE HOUSE

The Ministry, January, 1941
Use MADISON FOODS for RAISING MONEY IN YOUR CHURCH

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison Foods at Madison College. The following excerpts from letters received speak for themselves:

"Handling Madison Foods has been a definite financial help to our church school. With the profits we derived from the sale of these foods last year, we were able to purchase a valuable set of wall maps, a metal filing cabinet, and some other smaller but necessary items. It is a helpful accommodation to the church members for us to handle these foods, and the church school is a very convenient place to which they can come to purchase them. This is an excellent way to earn extra money for needed school equipment." Irene Butler, N. Plainfield, New Jersey.

"I am leader of the Home and School Association of the Jax church school. I order the foods, and the teachers do most of the selling. All of us talk health foods. We have more than a hundred new members, and as they are interested in these foods, we hope to increase our sales. The school gets all the profits. All money is turned in to the church treasurer. Since I have been ordering this food, we have purchased one red-cal heater $42.50; repaired a hundred new members, and as they are interested in these foods, we hope to increase our sales. The school gets all the profits. All money is turned in to the church treasurer. Since I have been ordering this food, we have purchased one red-cal heater. We have purchased new desks, $45.42; painted our schoolroom floor, bought Reading Course books for the school for the last two years, and purchased many other small items." Ada Alford, Jacksonville, Florida.

"I'm glad to tell you that the profit on my July order met a great need in paying our church school debt. And I'm planning the profit for September's order to fit in with either our church school or our church building fund. I've been blessed to see an awakening of the members of our church to the need of health foods as never before. Quite a few express themselves as desirous to discard the flesh foods. Also the non-Adventist neighbors are turning their interest this way." Mrs. A. I. Williams, Greenville, Mississippi.

A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or among their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

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FORTY CENTURIES of LAW and LIBERTY

By VARNER J. JOHNS
Professor of Bible, College of Medical Evangelists

THE author brings you a survey of the history and development of law and liberty dating back to the earliest civilization of man. Beginning with the code of ancient Babylon, and completing it with the Hebrew Pentateuch, he traces the rise of the spirit of liberty through Greece and Rome, and on to the modern democratic form of government with which we are familiar today.

He shows how liberty was lost when the state joined forces with the church. Particular attention is called to the loss of liberty as a result of Sunday laws, the autocracy of the church fathers, and the intolerance of bigoted religionism.

The last six chapters take up the struggle for liberty and its achievement in the United States. These chapters are very appropriate at the present time, because of the dangers that jeopardize our liberties today. Certainly with the disappearance of democracy in Europe and the encroachment upon American principles in evidence today, this volume has a timely place in our literature.

Bound attractively in cloth. Price, only $1.75. (A special club price is made when this volume is purchased with the other books of the 1941 Ministerial Reading Course, of which it is a part.)

Place all orders with your nearest Book and Bible House

GENES and GENESIS

By HAROLD W. CLARK
Professor of Biology at Pacific Union College

THIS most interesting book is indeed a worthy attempt on the part of a Christian teacher of science to refute the evolutionary hypothesis. The writer reviews the old theories having to do with biological origin, and shows clearly the absurdity of them.

Turning to the modern findings of the laboratory, which substantiate the Genesis record, he shows that modern science is turning back toward creationism, and that it is the duty of every Christian to know modern science, and to be able to place it side by side with the Scriptures.

It has been some time since a book against evolution has been obtainable, and this approach by Professor Clark is from the biological angle rather than from the geological viewpoint. The material is somewhat technical in nature, but the layman and the general public have been considered. Since the modern evolution theory has been built more and more upon biological science, this book should be widely received by our ministers, workers, and laymen who must constantly face the false speculations of science today.

Attractive and substantial cloth binding. Price, only $1.50. (A special club price is made when this volume is purchased with the other books of the 1941 Ministerial Reading Course, of which it is a part.)

Place all orders with your nearest Book and Bible House
BESIEGED CITY.—Somewhere in Lord Macaulay's essays there is a passage about a native of New Zealand in some far future day gazing upon the ruins of what once was mighty London. That fair city is slowly being destroyed before our eyes. Westminster Abbey, St. Paul's Cathedral, the Palace, the Houses of Parliament, all have been damaged. One public building after another is suffering from the . . . onslaught. Whole rows of dwelling houses have been shattered by bombs. . . . People try to sleep in cellars, on the cold floors of subways, even on the steps leading down into the tubes. (Pictures of their miseries make our hearts bleed.) It is so contrary to all history and humanity that the common people, the aged, the women, the babes in arms should have to bear the brunt of attack while the soldiers in the trenches go practically scatheless. — The Presbyterian, Oct. 14, 1940.

CANADA'S RELIGION.—In Canada the Protestant churches include over half of the population, with the United Church of Canada leading. Two fifths of the population is Roman Catholic, half of these being in the province of Quebec. — The Presbyterian, Oct. 31, 1940.

MORMON ZEAL.—As a missionary organization, the Mormons are surely in dead earnest. What would world evangelization mean if our Protestant churches had the zeal and self-sacrifice the Mormons are showing? An item in The Bible Banner gives these figures, which should make us think—and act: "Recent Mormon propaganda states that $5,000,000 was received from religious sources for the missionary work of that cult. Over two thousand missionaries are engaged in missionary work. The total membership now numbers 768,000. There were last year 7,322 converts, with 21,055 children. It is said that most of these converts were from lax members of Christian churches." — The Presbyterian, April 18, 1940.

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By the blessing of God and the liberality of His people, a home has been provided for our Theological Seminary.

**Winter-Spring Quarter**

**Courses for FIRST TERM, January 21-March 3, 1940**

- Doctrinal Teachings of Jesus (I) ............................................. M. L. Andreasen
- The Sanctuary ........................................................................ M. L. Andreasen
- Seminar in Prophetic Interpretation ........................................ B. P. Hoffman
- Seminar in Research Technique ............................................. B. P. Hoffman
- Beginning Hebrew (a) ......................................................... R. E. Loasby
- Advanced Hebrew (a) ............................................................. R. E. Loasby
- New Testament Translation (a) ............................................. R. E. Loasby
- Methods of Evangelism ......................................................... J. L. Shuler
- Egyptian Bondage and the Exodus ......................................... L. H. Wood
- Near Eastern Antiquity (I) ..................................................... L. H. Wood
- The Church and the Medieval Empire ..................................... F. H. Yost
- Ecclesiastical Latin I (a) ......................................................... F. H. Yost
- Seminar in Ancient Church History ....................................... F. H. Yost

**Courses for SECOND TERM, March 4-April 14, 1940**

- Doctrinal Teachings of Jesus (II) .......................................... M. L. Andreasen
- Epistle to the Hebrews ........................................................... L. E. Froom
- History of Prophetic Interpretation ........................................ B. P. Hoffman
- The Book of Isaiah ............................................................... B. P. Hoffman
- Beginning Hebrew (b) .......................................................... R. E. Loasby
- Advanced Hebrew (b) ............................................................ R. E. Loasby
- New Testament Greek Translation (b) .................................... R. E. Loasby
- Conference Administration ................................................... O. Montgomery
- History of Early Israel ........................................................... L. H. Wood
- Near Eastern Antiquity (II) .................................................... L. H. Wood
- Ecclesiastical Latin (I, b) ....................................................... F. H. Yost
- Survey of American Church History to 1850 ......................... F. H. Yost

Those who plan to attend should first make application and be accepted.
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Secret of True Evangelism
(Continued from page 22)

He answered abruptly, "I stay as far away from her as I possibly can." The answer came in clashing contrast to the words uttered nineteen hundred years ago by the Master Evangelist, who mixed freely with the poor and the grimy, who had a loving, encouraging word to say to the most lowly. Evangelists must love people, all people.

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God's Twofold Call
(Continued from page 5)

I wish to call the attention of this assembly to the fact that to a large extent we have departed from the Lord's plan. Is not that the truth? Are we afraid to acknowledge it? The time has come when we ought to allow our working force to herald the message of Christ's soon coming. Oh, but you say, if we did that our churches would appeal to the conference for someone to come over and help them. But why can't we train our lay brethren to help care for the church flock, as well as to go out in lay preaching? And why can we not train our church officers to help in this work to a large extent, and release our preachers to go out and preach the message?

I suppose the larger part of the young men who come out of our colleges and enter the ministry, go straight from the schools to a district, and have oversight of several churches. Many of these young men do not know the first principles of how to meet the difficulties that arise in our churches. Perhaps it is a blessing that when I started in the work we did not have districts or anything of that kind. I was in the work preaching for seven years before I was allowed to get near enough to a church to have anything to do with its care and oversight. I was sent out to a locality in which the truth had never been preached, and held meetings. I wish more could have that experience now.

Many of those who come out from the colleges could develop into outstanding evangelists. We do have some, and they are doing a good work. But we ought to have many more like them. We ought to train and develop, and bring on to the scene of action, a group of younger workers equipped to meet the conditions of this time.

It is a great temptation for those of us who are older to feel that the younger men should work just as we used to work, but conditions...
have changed in the world. Years ago we were preaching to people who believed in the Bible. Many of them were converted and had a Christian experience. But today, to whom are our young men preaching? The larger number of them—pardon me for saying it bluntly—are heathen. They are just as much heathen as the people in India. Our young men ought to be trained to meet the present situation. Those of us who are older should not insist that they follow the methods we followed, because they are meeting different conditions. But they should be trained for this line of work. I would like to see a thousand young trained evangelists raised up in the cities of this and other lands to tell the story of Jesus' soon coming.

Let us never make the mistake of believing that the day of public evangelism is past. Sometimes I hear men say that. They think that the work is going to be finished by lay efforts. But there has never been a better hour in the history of the world for public evangelism. People are anxious to know "what these things mean." And those who know anything about Seventh-day Adventists think that we have the key to the situation. This is the time to preach the message. Let us plan for it. Let us not deprive young men of the training that is necessary to develop into strong, stalwart preachers.

I beg of you not to let my appeal pass as something of no consequence. I believe that deep down in your hearts you realize that all I have said is true, that an appeal of this kind ought to be heeded. I trust that while we are here together we may discover ways and means of developing the workers needed in these outstanding hours of the world's history.

The hour is here when new power, new vitality, and new action ought to possess this movement. This message ought to be the greatest thing in the world today. It ought to be making a tremendous impression upon the world, for it is God's last call to the kingdom. May God help us to realize, as we have never realized before, the responsibility that rests upon us. The time has come to call the church into universal action. Every facility, every talent, is needed. Above all, the time has come when we need to have every activity endured and energized by the mighty power of the Holy Spirit.

The hour is late. Soon this old world will crash to its final doom. We are too near the end to live and act like the world. May God help us to be a distinct people, a separate people. It is time for the church to confess her sins, put away her lukewarmness, and change her garments of heaviness for the robes of Jesus' righteousness. May God help us to be praying men and women with a deep sense of our responsibility.

*The Ministry, January, 1941*
EFFICIENCY!—Each passing year confronts the gospel worker of this movement with increasing difficulties. The well-nigh universal religious apostasy; the secularized, godless education that is dominant; the rising tide of national, racial, and class tension that is sweeping over the world; the steadily mounting encroachments upon human life and liberty, together with the ever-lifting level of general education, all conspire to make extraordinary demands upon the preacher of today. The training, equipment, and attitude of yesteryear will not suffice for this new hour when feverish intensity has taken possession of mankind. We must study, pray, and work with an earnestness and an effectiveness commensurate with the intensity of the times.

CITY EVANGELISM!—The day of large city evangelism has not passed. Those who suggest that lay efforts in the homes of the people are about to supersede public preaching to great assemblies. The two are not antagonistic. There is need, imperative need, for both. The attention of the great masses in the metropolitan areas will be arrested by men of God's choosing. The multitudes must be quickly reached. Evangelism is a distinct gift of the Spirit placed by God in the church. It cannot be set aside except at greatest loss and peril. The hour has come to set our faces to finishing our task of warning the world. This calls for a new stress on sound, aggressive, Spirit-indited city evangelism. And this means that men of God's choosing, employing methods He approves, are needed as never before.

COMMON FIRE!—Grave is the responsibility of the evangelist who, in proclaiming the third angel's message, persists in using "common fire" instead of sacred—especially when admonished by his brethren to desist from such a wrong course. Recourse to secular attractions to gather a crowd, turning joker instead of remaining proclaimer of the most sobering truth on earth, and making a vaudeville stage or a circus out of the sacred desk, are each and all offensive to God, repugnant to the great majority of our ministers, and distressing to hosts of our spiritual-minded people. He who employs sensational methods allures those who are attracted by the cheap. No individual worker has the moral, or ethical, right to flout the accepted and declared principles of a truly representative presentation of this message, and to make a caricature out of the third angel's message. It is tragic when the laity has a higher standard than some evangelists, and when pastors demur against having certain evangelists come to their districts. This is not a personal matter, but a denominational problem.

YOUTH!—Have faith in youth—in their ultimate conversion and success in the Christian life, and in their future service, power, and steadfastness. And express that faith in them. How can they know you believe in them, if you do not tell them so? If you have any doubts as to God's ability to transform and to use careless youth, think back to your own youth—unless you be one of those pious exceptions, who only prove the general rule. Think of the heartaches you caused your parents, the anxiety you brought to your older friends and well-wishers, and the concern you gave your teachers and your pastor. Then think of what God has done for you and for your old schoolmates, and proclaim anew your faith in the youth of today.

DIVISIVE!—Mark the man who charges our tried and true leaders with departure from the faith, while in contrast he proclaims or implies his own sound orthodoxy in the message, his superior loyalty to the Spirit of prophecy, and his own contrasting fidelity to the teachings of the pioneers. Such ego, built upon the derogation of one's brethren, is simply modern Pharisaism—"I thank God that I am not as some other Adventists are; I believe all the truth; I follow all the Testimony counsels," etc. Let none be deceived thereby. Such a spirit is fundamentally wrong and unsafe. Mark likewise the man who resorts to abusing his brethren when they differ from him upon pet positions or evidences that he champions. Instead of quietly but effectively meeting evidence with evidence, and reason with reason, he resorts to condemnation, charges, and ridicule. The fundamental weakness of his own position is thus disclosed, while the spirit manifest is revealed as from beneath and not from above. Let none be intimidated by such tactics. Such attitudes are alien to this message, and are not to be condoned. If persisted in, they will ultimately lead the one who harbors them out of the message. We are to press together, not apart. We are to minimize, not magnify, minor differences. We are too small a group to inflate upon inconsequentials that the Spirit of prophecy depreciates.

L. E. F.

The Ministry, January, 1941