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C. Other religious reform movements, antedating ours, have made shipwreck of their founding principles through the penetration of subtle theories and rationalistic principles into their educational systems. They came to adopt, perhaps unconsciously at first, the concepts and philosophies of the worldly universities. As a result they lost their bearings and their certainties, until now they are messageless and bewildered. Meanwhile they came to boast of new-found scholarship, breadth, and freedom, as they began to look back apologetically upon the narrowness of their well-meaning but untutored spiritual forefathers. There is grave danger that we of the remnant church shall be faced with the same issue. We had one major crisis in our history, induced by a false philosophy injected into the medical field. It was a tragic, heart-wrenching experience. We face another crisis, this time in the field of higher education. Some who have sat at the feet of worldly teachers in the godless universities of the world have unconsciously adopted attitudes that, were they to prevail, would cut the nerve and wreck the witness of this movement. Here is a point of delicacy and of peril, but the issues are clear. As well take our Bible doctrines from popular D. D.'s, or take our Sabbath position from the historians of the world, as to accept, for example, our philosophy of church history from them. These scholars largely deny and decry the hand of God in history. They therefore miss its basic principles, epochs, and events as God sees and portrays them. They miss these principles because they are ignorant of fundamental Bible prophecy that alone unveils history in its true outline and discloses the relationship of divine cause and effect. Without this concept, men do not seek, and consequently often fail to discern the crucial issues in history. Without the master key of Bible prophecy and the certification and guidance of the Spirit of prophecy, men become bewildered, uncertain, and convictionless, because of rival historical positions and conflicting or neutralizing testimony. The results have proved fatal to others and will prove so to us, if we are not safeguarded. Avoidance of such an issue as would dwarf our former crisis into insignificance is therefore one of the most challenging problems confronting this cause. This movement must not be impaired by boring from within. We must maintain clear conviction, vision, evangelistic fervor, reverent scholarship, and fundamental loyalty to revealed truth. We must not break down in our witness, nor fail in our God-given task.

C. Error, in its refined forms, is often so closely akin to truth that it almost deceives the very elect. Small wonder that some of our humble laymen become confused through certain of the sophistries of apostate “reformers.” Our presentation of truth is often too loose and hazy really to root and ground in sharply defined belief. Here is a distinct challenge for us. We must make truth so plain and conclusive that none need err therein.

C. Wise is that evangelist who gives public recognition to his associates in a public effort—the song leader, the Bible instructors, and the others forming a part of his company. It is only fair to them, for the achievements of the evangelist are partly due to the faithful performance of their respective parts in the effort. Such recognition results in greater loyalty to, and more earnest effort in behalf of, the effort. The whole company feels that it is their effort, and that its success is affected by their faithful and earnest activity.

C. They go altogether too far in their laudation of a cappella (unaccompanied) choirs who assert that the 144,000 will constitute a great a cappella chorus. On the contrary, this bodyguard of the Lamb sing to the accompaniment of harps (Rev. 14:1-4), as do also the twenty-four elders—every one of them (Rev. 5:8, 9). Legitimate and helpful as is a cappella choral work, it is not the only acceptable form, and not necessarily the best in sacred music. Let’s keep our balance.

C. We need to make allowance for one another’s idiosyncracies, while admiring another’s points of strength. It will help us to remember that some of our ways doubtless pall upon others quite as much as theirs do on us. We are all frail mortals.

C. For an individual to oppose a position or to attack a report because it fails to give the personal credit he feels to be his due, reveals the fact that recognition, rather than exaltation, triumph, and vindication of truth, is the motive that prompts. In the world, such an attitude is to be expected, but not in the work of God.

C. “The hand of God is on the lever of circumstances.”

Are You Moving?

You should notify the Review and Herald Publishing Association, Takoma Park, Washington 12, D. C., in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.
Insight—One of Our Great Needs

By E. M. MELEEN, Acting President of the Southern Asia Division

A CHARACTERISTIC feature of reports of progress in our work is the attention that is called to the inadequacy of provision to meet the needs of the work, especially financial provision. No doubt more liberal financial provision would often be a great blessing to the work, but certain experiences have taught us that it is not always the chief need, for there are inadequacies for which no amount of money can compensate. Sometimes these cause one to feel that the description in Isaiah 28:20 applies: “For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.” It is far from comfortable to be in the situation described here when one is in need of rest on a cold night. It is a figure that well describes the manner in which we often meet the needs and opportunities of our work. We are often short on vision and narrow in our views and plans, and the work consequently suffers.

We are a busy, self-sacrificing, and hard-working people, but what an amazing amount of our work contributes but little to the results which we profess to be achieving! One reason for this is that many of our activities are not thoughtfully planned, nor executed with understanding. Better management could certainly make the resources at our command go farther and to the results which we profess to be achieving! One reason for this is that many of our activities are not thoughtfully planned, nor executed with understanding. Better management could certainly make the resources at our command go farther and to the results which we already have. The fundamental need then is not always for more funds, nor for more hastily constructed plans, concerning which we have pages and pages and books already, but for a few more effective plans based on clear thinking and sound experience. Our need is not for more money in proportion to obligations assumed, but for more intelligent use of funds at our command; not for more resolutions, but for foresight, insight, and understanding of possibilities, opportunities, and essentials. Intelligent, constructive thinking is an outstanding need, difficult to supply and too rarely found.

What we need is capacity for clear seeing, conclusive thinking, and decisive action. Diligence and industry are essentials in service, but much of our busyness does not seem to contribute to our progress. It is a waste of energy and means. If those of us who are responsible under God for the promotion of our great cause are to be absorbed in a multiplicity of details for the mere sake of carrying on, what a tragedy it will be if we do not have the time, the strength, or the inclination for the real essentials. That which we do with much show will then be inadequate for the task we have been given to do. We need to see and understand “what Israel ought to do” in such a time as this. (1 Chron. 12:32.) Paul expresses it thus: “And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent.” Phil. 1:9, 10. Moffatt’s translation reads: “In all manner of insight enabling you to have a sense of what is vital.” Insight is one of our great needs.

Inadequacies and Limitations

But our inadequacies and limitations take many other forms. We are much limited in our power to achieve. We often refuse to launch into that which it seems impossible for flesh and blood to accomplish. Our faith is limited. Often we will not move unless we clearly see the way. Our love for the cause we profess to espouse is limited. Only rarely does it manifest itself as a passion. Often we look in vain for any real burden for the work. True love, whether for God or man, is but little demonstrated.

We are limited in spiritual discernment in many realms where it is essential that we have it. Perhaps most of all our insight is limited.
We need insight into God's glorious purpose in the message we carry to the world. We need insight in everyday life if love for man, for God, and for service for Him is to do its perfect work. We need insight of our duty and of the essentials in the work today. It is easy to murmur and to criticize one another for our failures, but it is not easy to acquire and to develop insight which will turn defeat into success and give us more fruits for our labors and investments.

We need an experience like that of those disciples who were en route to Emmaus, bogged down in doubt and despair until they received insight from the words of the risen Christ which made their hearts burn and glow within them. We in these last mighty days when great insight, and foresight too, are needed for the closing work, will not experience the burning heart so necessary for achievement, unless we possess the enlightened mind so necessary for understanding and direction. For lack of such insight some are too easily discouraged, too ready to give up their part in the work. We meet unexpected situations, problems, and perplexities. Current events must be seen in the light of everlasting truth; the luminous majesty of divine light must replace the dim flicker of our own human light. We need to share with one another such insights as we have, such understanding as God has given us.

There is no doubt that we have great insight of the meaning of “this time” through the prophecies that have been fulfilled and which are still being fulfilled. But even so we need to keep awake lest we be among those who “do not discern this time.” Luke 12:56. Conditions in the earth and the great facts of these times have been given much attention by students of prophecy among us, and we are not ignorant of the meaning of these things. However, there is need to consider also the quality of faith, the fiber of the Christianity that we profess, in relationship to world events, and the severe tests that these will impose on faith. These tests will assume many forms. Perhaps one may here be mentioned as an illustration.

In recent years a militant and ruthless totalitarianism has arisen, aiming to oppose and destroy much that Christianity has stood for. It often assumes the functions and prerogatives of God, and has infrequently attempted to destroy the idea of human individuality and conscience. It assumes the power to define what is right and wrong. It enscripts man—body, soul, and spirit. It replaces God’s word with its own ungodly religio-political philosophy. It aims to destroy the source and goal of missionary activity both at home and abroad, and to replace Christianity with paganism. We need insight into the lurking dangers that would destroy our missions program. In view of the superhuman cunning and might with which this power operates, surely it behooves us to give ourselves with utter abandon to the finishing of our work quickly, lest we be found loitering when it is too late. We need a deepened insight into the times in which we live.

In view of all this, would it not seem that there is need of a deeper and keener insight into our mission policies, which involve much and have to do with multitudinous matters? Our complicated program, our departments of activities, our specialization, our many business enterprises, and other similar matters, most of which seem essential to the prosecution of our work, apparently tend at times to constitute a handicap, which may obscure the fundamentals of Christianity. We need to watch the mechanics of our work. The character of some activities, called gospel work, needs to be examined. By Christianitv is meant Christian living—the exemplification of the principles of Christ in the daily life. We think we must emphasize the financial needs, but unless we be on guard against these other dangers, we may become so engrossed with the mechanics of the work that we fail to promote the development of sturdy Christians who will be able to stand the trials soon to come.

The Israelites needed visible and tangible forms and institutions to teach the great lesson of the plan of salvation, but these were often perverted to a wrong use, and became the object of worship and religious service rather than aids to true worship and service. We may feel secure from such dangers in our ranks, but the idea should be given thought and consideration. It is so much easier to establish departments in which we busy ourselves with routine work, so much more convenient to operate from well-equipped office rooms, so much more satisfying to pride and vanity to build up institutions, to buy and sell and deal with material requirements, than it is to be personal agents for true spiritual rebirth of men and women lost in sin. Statistics, reports, and records showing increase and progress, tend to be such a cause for gratification that there is danger of losing sight of the standards of true Christian experience. The forms and institutions often replace the Spirit. There are, of course, glorious exceptions to this, but on the whole, does it not seem that the standards of Christian living, even of busy and responsible workers, as well as of lay members, are often far from God’s ideal? We need insight into these matters, and into a mission policy that is in keeping with such a time as this and with such a message as this.

One questions at times whether the quality of Christianity which characterizes the church in various lands, stands any chance of enduring the trying experiences and tests of opposition by governments and the times of great general trouble just before us. Released from the shelter and support of our organized work, many do not stand even the comparatively mild tests of normal times. If and when the present...
In "Counsels to Teachers," page 343, we read: "Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us?" One holiday which might well be established and celebrated by Adventists is October 22, a day greatly to be remembered among us. It is astonishing how few of our people have any consciousness of its significance.

That is the day in 1844 when believers in the imminent second advent looked for the Lord to come and because He did not come then, the day has commonly been called the Day of Disappointment. There was bitter disappointment on earth, but in heaven there was joy, with sympathy and love for the sorrowing disciples on earth. That was the day when our High Priest, Jesus, entered the most holy place in the sanctuary in heaven, there to begin His finishing work of redemption which should open the way for His glorious appearing, the end of sin, the ushering in of the everlasting kingdom of righteousness. Should we not joyously celebrate it as the Day of His Appointment?

At Madison College we determined last year to give due recognition to October 22, to make it a holiday unto God. The social committee began early to lay plans for the celebration. The religious motif was of course prominent in this October holiday. In Israel all holidays were religious; in Jesus all life was religious. Since October 22 last year fell upon Thursday, and since Saturday night is our usual recreation night, we decided to make a three-day celebration, which we called "The Festival of the Blessed Hope." The accompanying programs will show specifically how the themes were developed, the names of the participants being omitted because of space limitations.

Thursday night, October 22, the first program was held in the large assembly hall of Demonstration Building, which houses our department of education. This hall is our nearest approach to a gymnasium, being used for marches and some receptions, as well as curricular activities. Building upon Jesus' illustration of the end of the world as the harvest, we made a display of agricultural products in decorative pattern, the corn shocks coming in very appropriately in one of our tableaux—Hiram Edson in the cornfield the morning after the disappointment. The program of song, story, and illustration was devoted primarily to the history and significance of the '44 movement. It was greatly enjoyed by the students, institutional workers, teachers, and visitors, whose common testimony was that it instructed and edified as well as pleased. The night bore torrential rains, but the large hall was filled.

The next night, Sabbath eve, church history or development was brought up to date, the meeting being held in the school chapel, where the organ lent its deep voice to the reverence that the time and the subject invited. In this program, as in all the others, students were the chief participants. They showed diligence in research and ability, amounting sometimes to near genius in their preparation and presentation of material. The choir, with constituent organizations, bore a very large part in the programs, and song in volume marked the festival. "The World-wide Sweep of the Advent Message" began with a meditation upon Jesus' parable of the mustard seed, proceeded with some history of early mission enterprise, and ended with surveys of present denominational strength by departments.

The church service upon the Sabbath day was fitted into the Festival of the Blessed Hope, the dean of the school delivering a sermon upon "The Coming of the Lord Draweth Nigh," a refreshing and inspiring presentation of the great motivating element in our movement.

Camp Meeting Scene on Saturday Night

Then came Saturday night and the most festive part of the three-day program, when we staged a camp meeting scene simulating that of the '44 movement. Our recreation area, recently set aside, and known as South Park, is only partly developed. Our Christian recreation class spent all its scanty leisure in clearing and preparing the spot selected for an amphitheater; and by the time it was needed, sufficient progress had been made to render it usable. The weather at this season was very uncertain, and we had all along kept in our minds a reservation as to the possibility of holding an outdoor meeting. But conditions were perfect, and the affair was held under a starlit sky.
A procession, on foot and in wagons, formed in front of the chapel at seven, and "went to camp meeting" in the style of horse-and-buggy days, over the half mile to South Park. Roaring fires greeted them—two large ones for warmth, near the speakers' stand, two smaller fires built on earth-filled boxes atop posts, served as lights, being constantly tended and fed with cedar twigs and wood. A cottage organ was transported to the scene, and the old-time songs, on which the steeple body the practiced at two chapel periods, were sung with spirit and, we believe, some understanding. In the midst of the program of songs, a student gave an excellent fifteen-minute lecture on "The Vision of Daniel Two," by aid of a replica of the chart of '43 kindly furnished by L. E. Froom. Before each hymn a choir member gave an annotation explanatory of its origin or associations. Here are two sample annotations:

"Bishop E. H. Bickersteth, the author of this hymn, was the son of that Edward Bickersteth who was a leader in the '44 movement in England. While this hymn was written as late as 1872, its theme and spirit are the influence of the advent motive in the life of the boy under the teaching of his father and other advent heralds: 'Till He Come.'"

"We now enter upon rendition of three songs which were great favorites in the camp meetings of the '44 movement. The first of these was written by Mrs. Phoebe Palmer, wife of Dr. W. C. Palmer of New York City, both of whom were very close friends of Charles Fitch, the originator of the prophetic chart. After a spiritual evening spent by Elder Fitch in their home, Mrs. Palmer was inspired to write this martial hymn, 'Watch, Ye Saints, With Eyelids Waking.'"

This representation of the early camp meeting had special interest, for Nashville is rich in historical associations, not the least of which is its religious history. The fact that the camp meeting started under the pioneer conditions of this early frontier, and indeed began with the pilgrimage of two preachers from Nashville northward, was of great interest to the audience. The following excerpt from a student's explanation at the start of the program is illuminating:

"The camp meeting is an institution born on the American frontier. It is one of the chief influences, through the itinerant preacher and the circuit rider, that turned the dangerous independence of the adventurous vanguard away from lawlessness and into the spiritual power which characterized the New West, and which has persisted in degree to our day. This State of Tennessee formed one wing of the early camp meeting development during the first decades of the nineteenth century. It extended from Tennessee through Kentucky to Ohio, Indiana, and Illinois."

"The camp meeting began with the 'Great Revival' in 1800. Two brothers, William and John McGee, the one a Presbyterian, the other a Methodist minister, started from Nashville on a preaching tour toward Ohio, and stopped at Red River, Kentucky, where was one of several Presbyterian churches. The meeting started under the pioneer conditions of America, soon to spread in every direction, even back into the Eastern States. The camp meeting was especially favored by the Methodists, who soon began to form permanent campgrounds, with cabins or shacks for shelter. However, the transient camp meeting, with its improvised shelters and equipment, was more common."

During the '44 movement the camp meeting was largely used by the Adventists, great numbers—even as many as ten thousand—often attending. These camps were generally primitive in equipment. While tents were sometimes used, the very usual custom was such as you see here reproduced: a rustic platform, flares on posts for light, and in chilly weather a log fire for warmth."

Students and teachers and friends were alike enthusiastic over this festival. One teacher who helped in the arrangements remarked to the dean: "I have wondered how Christian recreation differed from any other; but now we have a demonstration before our eyes." It was a demonstration of one phase of Christian recreation. The field is unlimited. This event not only ministered to the recreational needs of the students; it gave an illustration of how our holidays may be spent profitably, as directed by the Spirit of prophecy. Of course other types of recreation are also needed and may be quite legitimate, but on this side of the recreational picture we have much building to do. Another year, there may be a one-day celebration; but be it one or seven days, we trust it will be, in the words of our student chairman, "a tradition of Madison College." May we not be joined by many in school and church in making it "a tradition of Seventh-day Adventists"?

The three-day program was as follows:

**Harvest of the World**

Thursday Night, October 22, 7:30 o'clock

<table>
<thead>
<tr>
<th>Congregational Song</th>
<th>There Is a Blessed Hope</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theme and Response</td>
<td>Lector: &quot;Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.&quot; Congregation: &quot;Even so, come, Lord Jesus!&quot;</td>
</tr>
<tr>
<td>Prayer</td>
<td>&quot;He Will Gather His Wheat&quot;</td>
</tr>
</tbody>
</table>

The Ministry, October, 1943
World-Wide Sweep of the Advent Message
Sabbath Eve, October 23, 6 o'clock

Organ Prelude
Congregational Song..............“Lift Up the Trumpet”
Theme and Response:
Lacroix: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.”
CONGREGATION: “And then shall the end come.”

Prayer
Mixed Quartet..................“No Night There”

Story, “Happy Isle”.............(Story of Pitcairn)

Violin Solo..............“Open the Gates of the Temple”

Talk, “The Right Arm of the Message” (Medical Work)

Talk, “Like the Leaves of Autumn” (Publishing Work)

Old-Time Camp Meeting
Saturday Night, October 24, 7 o'clock

Choir: “Tenting Tonight on the Old Campground”

Prayer
Explanation
“The Early Camp Meeting and Its Songs”

Theme and Response:
Lacroix: “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another.”
CONGREGATION: “And so much the more, as ye see the day approaching.”

Choir and Congregational Singing

Classical Type of Advent Song:
Annotation: “Till He Come” (Bickersteth)
Annotation: “Forever With the Lord” (Montgomery)
Annotation: “Christian, the Morn Breaks Sweetly O'er Thee”

Typical Lively Advent Songs
Annotation: “Watch, Ye Saints, With Eyelids Waking”
Annotation: “Hear the Glorious Proclamation”
Annotation: “In the Resurrection Morning”

Oldstyle Lecture, “The Visions of Daniel”
(With replica of original 1843 prophetic chart)

Invitation Hymns
Annotation: “Will You Go?”
Annotation: “Lord, I’m Coming Home” (Kirkpatrick)
Annotation: “There Is a Gate That Stands Ajar” (Baxter)

Closing Song, “On Jordan’s Stormy Banks I Stand”

Benediction

STARTLING MESSAGES TO BE BORNE.—Most startling messages will be borne by men of God’s appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning, and led to resist light and evidence, we are to see from this that we are giving the testing message for this time. Messages will be given out of the usual order. . . . A message is to be borne so decidedly as to startle the hearers.—“Testimonies,” Vol. IX, p. 137.

The Ministry, October, 1943

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RELIGIOUS WORLD TRENDS
Biblical Exposition and Homiletic Helps

Learning From Other Churches

IN a recent copy of The Catholic Mind (May, 1943) we found a profitable article by John S. Kennedy entitled, “I Admire the Jehovah’s Witnesses.” At the outset he admits he does not admire them for their “ignorance, their exhibitions, their fanaticism, their bigotry, or their misrepresentation of those who do not agree with them.” Then he goes on to say why he does admire them:

“I do admire them for their solidarity; their devotion to a cause; their close study and assimilation of their curious creed and its implications; their willingness and eagerness to spread their doctrine; their readiness to brave ridicule and even physical violence in the course of what they consider to be their apostolate; their unquenchable devotion to their peculiar principles, whatever the consequence to themselves.”

These observations are significant. The principles this sect stands for are indeed worthy of a far better cause than that of Jehovah’s Witnesses. The author of the article pointedly endeavors to stir up the zeal of his Catholic colleagues. We as Seventh-day Adventists can also learn some valuable lessons from his remarks. The following passage gives food for thought:

“There are hundreds of millions of Catholics in the world, tens of millions of Catholics in the United States. Why do they count for so little? Why are they swallowed up in the secularized mass? Because they are private Catholics, not public Catholics.”

“A passion for ‘respectability’ rules most of us. Conformity to the neutral, non-religious norm is our ideal. We should hate to be conspicuously Catholic, or freakishly Catholic as one Catholic woman said of another who proposed to set up a pamphlet rack in the railroad station of a large city. We may even be like the man who counted it a proud accomplishment that he had worked for twenty years in one place of business without any of his associates knowing he was a Catholic.

“The loudly contentious Catholic, always taking umbrage, always looking for a fight, is not the truly representative Catholic. Belligerence and militancy are different things. But militancy and pusillanimity are also different things. There is a type of Catholic that runs to cover whenever he sniffs the possibility of a challenge, one observer said. But another thought the statement inaccurate. ‘Those people can’t run for cover,’ he said, ‘because they come out from under it.’ Exaggerated? Cynical? A little of each, perhaps, but not without truth.”

The author emphatically admits, “Most of us have become too settled, too sedate, too selfish.” He appeals for a strong stand on the doctrines of the Catholic Church and an active witnessing for truth in these words: “In our day, particularly, there is crying need of evangelizing the dechristianized, despiritualized multitudes. The Jehovah’s Witnesses’ work is a reproach to us. They are wiser than the children of light.”
THE BOOK SHELF
Book Reviews and Discussions


This book is a well-written, inspiring story of an American businessman who, a few years ago, began life as a farmhand, but left that to become a foundry apprentice. He opened a garage, but turned to road construction. He designed, invented, and built his own road-building machine, became a great industrialist, and now is a millionaire. Early in life he became a Christian, but only nominally so. During the depression he realized that his Christianity should be of a more vital type, and facing bankruptcy he solemnly took God as his partner, assigning to Him ninety per cent of the gains of his business.

This grew rapidly from nothing. In the year 1930 the gross sales were $110,000, with net profits of $34,000. This developed rapidly, his sales being almost eleven million dollars in 1940, with net profits of almost two million dollars. The LeTourneau Foundation is God’s share—ninety per cent of the profits. This Foundation has $14,000,000, which is given to worthy charitable objects, schools, churches, missions, and so forth. His machinery is now being used by the American Government. It can be seen on almost every large construction job and is being shipped around the world.

Wider fields opened for him. Churches began calling for him, and in 1940 he spoke five hundred times, besides carrying on his business. In order to reach these appointments all over the United States, he travels by airplane. This book could profitably be read by every one of the church members of his congregation. This is his Christian testimony is this:

“We commercial men have no conflict with the preachers who are preaching salvation through the blood of Christ. But when we laymen, who rub shoulders with people in the world every day, tell them that Jesus Christ is the solution to all our problems, they sit up and take notice. For they can’t say of us as they sometimes say to the preachers, ‘They get paid for it.’”

HENRY F. BROWN. [Home Missionary Secretary, Michigan Conference.]

Rediscovering the Adolescent, Hedley S. Dimock, Associated Press, New York City, 1937, 277 pages, $2.75.

Without question one of the most difficult problems confronting the average gospel worker is that of working intelligently for the adolescent members of his congregation. This is largely due to the fact that he does not understand the adolescent himself. It is therefore imperative that every minister of the gospel should qualify himself in this important field of study. Doctor Dimock, in this book, has dealt with the subject in a way that provides interesting reading and acquaints the reader with the normal attitudes of the teen-age group.

It will be helpful to any church leader to study this book, and especially helpful to those who are devoting their time to the interests of the senior and junior young people’s groups in the church. The author has presented a carefully selected compilation of facts pertaining to the attitudes and reactions of youth, which in themselves will be most helpful.

C. L. BOND. [Associate Secretary, M. V. Department.]


This book is a brief and elementary discussion of certain structures and mechanisms of the human body. Its aim is to give so many evidences of divine forethought and design that the reader will have a vital consciousness of God. Doctor Brown believes in “a personal God who is the Creator, Designer, and Architect of the entire universe, animate and inanimate.” God, the Architect, drew the plan of the human body, and this plan is “another of these wonderful volumes to be found in God’s library.”

V. J. JOHNS. [Pastor, College Church, Loma Linda, California.]

The Supplanter Undeceived, John P. Van Haisma, Kuizema and Son, Grand Rapids, Michigan, 1941, 193 pages, $1.

This is a closely reasoned analysis of the lessons taught Jacob while he tended Laban’s flocks, the biological factor underlying his prosperity, together with the moral stemming therefrom. It is something I have never seen covered elsewhere. Doctor Van Haisma, professor of organic science at Calvin College, Grand Rapids, Michigan, has done it well, clearly showing that God providentially determines man’s lot, notwithstanding human interferences, a lesson much needed these days.

The book explains how the patriarchal supplanter’s nature, with its cunning, trickery, and deception, repeatedly trying to direct the course of his own life by human ingenuity, was finally through God’s providential care undeceived. He was brought to recognize and acknowledge the spurious means he had used, and shown the folly of his own way after having been given special instruction in heredity.

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

The church will rarely take a higher stand than is taken by her ministers.—“Testimonies,” Vol. V, p. 227.

All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray.—“Testimonies,” Vol. IX, p. 109.

The Ministry, October, 1943
Why I Chose the Bible Work

By Anna Mary Beckner Farnsworth, Bible Instructor, Southern New England Conference

Mrs. Farnsworth spent a period of time in Bible work before she was recently married. After a year of married happiness her husband was inducted into the Army. The easier lot for her might have been to remain in a quiet country community among relatives, but she felt the call of the cities with their teeming unsavea. After she and her husband studied their future in the light of their responsibilities to the lost, both thought it best for her to return to her former profession, the Bible work.

Several years ago the editor of The Ministry asked me to write my reasons for choosing the Bible work as my life profession. Here are my reasons:

1. Because it is one of the best ways to win souls. “By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolution, persevering faith, unwearying patience, and a deep love for souls.”—Testimonies, Vol. IX, p. 41.

Some professions in our denomination that attract our young women, such as teaching, nursing, and colporteuer work, are soul saving mostly in the seed sowing time, but Bible work is very definitely the reaping cal for all other soul winning. Therefore it is most soul satisfying, for one sees the actual results.

2. Because it offers the greatest opportunity for mental development. Self-improvement by means of Bible study will sharpen the brain as nothing else will.

“And when it [the Bible] is made the study book, with earnest supplication for the Spirit’s guidance, and a full surrender of the heart to be sanctified through the truth, it will accomplish all that Christ has promised. The result of such Bible study will be well-balanced minds; for the physical, mental, and moral powers will be harmoniously developed. There will be no paralysis in spiritual knowledge. The understanding will be quickened; the sensibilities will be aroused; the conscience will become sensitive; the sympathies and sentiments will be purified; a better moral atmosphere will be created; and a new power to resist temptation will be imparted.”—Fundamentals of Christian Education,” pp. 433, 434.

3. Because it challenges the greatest skill a teacher can possess, that of teaching the same great truth to both the ignorant and the learned. From kindergarten to university, the teacher to a more or less degree has his pupils graded according to advancement, age, and ability. Without such a background of grading provided for her, the Bible instructor comes into the home to teach the most important truths to a pupil whose previous education she knows nothing about. And more difficult still, more often than not she must teach two or more pupils of varied ability and background at one time. It is the Bible instructor’s task to use the great teaching art in such a way as to help each of her hearers, he illiterate or genius. Only the teacher directed by the Holy Spirit can do this work.

4. Because it is a profession that allows for self-directed work. It appeals to those who are by nature independent, and who enjoy planning and executing their day’s work.

5. Because it is one of the most exacting and challenging professions, from physical, mental, and spiritual angles.

Few professions offer as many possible hours of work a week. Even the Sabbath day, when all should enjoy a day of rest, turns out to be the Bible instructor’s hardest day.* Meeting those of her readers who are at church for the first time, making introductions, teaching, praying, and counseling among the flock are strenuous duties.

No other work will keep the mind more alert. In the homes the Bible instructor is constantly under fire of questions from her readers. It takes more than ordinary skill to answer questions satisfactorily. The minister in the pulpit develops his theme without interruption, and the questions he himself raises are often forgotten before he reaches his “sixthly” and persuasion. But the Bible instructor must not only answer difficult questions at the time they are raised, but she must do so in such a way as not to reveal her future subjects ahead of time, and yet not “put off” her reader too bluntly. She must not teach so intricately that the reader loses the trend of the original study. This requires real teaching technique, mental alertness, and much practice. Perhaps in no other line is more wisdom required or more skill exhibited than in the fine art of soul saving through personal Bible studies. One of the joys of Bible work is to know the great Book so well that no

*The Bible instructor is entitled to her day of rest, and if she finds that the seventh day of the week is actually the most taxing, she should plan her work so as to find relaxation and refreshment from physical labor on some other day than the Sabbath. Those who do their best work are coming to realize the wisdom of this plan, and are making a better contribution to the work when they follow this procedure.—L. C. K.
matter what a reader is thinking about, you can begin with him at that point to study the truths for today.

Nothing is more taxing on one's spiritual powers than this constant personal ministration to souls of men and women. When the woman touched Him in the throng, Christ said, "Who touched Me?" He felt that virtue had gone from Him. This is exactly as the true soul worker feels at the close of a study, especially when presenting God's great testing truths for today, and also when her reader opens the heart to problems in a personal battle with sin. Then the worker bows her knees with that soul before God and pleads in intercessory prayer. This taxes one's spiritual powers, but again, there is a great reward, for the more of God's power one uses, the more power God provides.

6. Because it places the worker in close touch with people. I love to work with people. The summer before my senior year at college I gave Bible studies to a family living near the school. Three of the family accepted this message and were baptized. Since I had tasted the joy of helping people decide for this truth, nothing could ever change my mind about becoming a Bible instructor. I then felt the thrill of coming in close touch with people. Speaking of how to win friends and influence people, I have found that nothing binds people more closely than helping one another in matters of the soul. Nothing brings you closer to the heart of a reader. Not even blood ties are stronger than those that bind you to those for whom you have "travailed in pain" for their rebirth. Forever you are to them a spiritual parent, and they love you with a love that only a reborn child can give. Nothing gives more joy to a worker than their growth into the full stature of manhood or womanhood in Christ Jesus.

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Dream Cottage

By MABLE E. BROOKS

I OFTEN think of the home I'd like—
A nest among the hills,
Where the beautiful streamlet passes by,
And breaks in a thousand rills.

I'd like a seat beneath the oak,
A view of the hills afar;
A view that leads the mind to God,
With nothing of earth to mar.

If money is short and friends so few
That this home can never be,
Then, Lord, I'll think of the mansions bright
Thou hast gone to prepare for me.

Perhaps one day in that world to come,
My dream will all come true;
And I'll have my home in the sweetest nook,
And a beautiful garden, too.

Cornwall, England.

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Outlines for Bible Studies

Christ's Relationship to Man

By DOROTHY WHITNEY CONKLIN, Bible Instructor, Southern New England

FINISH my study on Daniel 2 with three texts—Isaiah 28:16; Luke 20:17, 18; 1 Corinthians 10:3, 4—to prove that Christ is the stone that strikes the image on its feet, and that His coming will do away with the religious, racial, economic, and political differences represented in the various metals. Then I next give the following study, introducing the Son of God in all His relationships to us, before taking up the signs of His return.

I. The "God" family. 1 John 5:7.

   (The title "God" does not necessarily refer to the Father alone. The Son and the Holy Spirit also have the right to use it.)

II. Prerogatives of God the Son.
   1. He existed before His birth into the human family. John 8:58.
      a. He speaks of an existence with His Father before the creation of this world. John 17:5, 24.
      b. The Father was not alone at creation. Gen. 1:1, 26. (In the original Hebrew the term, God, in verse one is "Elohim," which is plural.)
   2. He is Michael, our Crown Prince.
      a. A greater than Lucifer, the covering cherub, was chosen to lead the loyal angels against the rebels. Rev. 12:7-9.
         (A prince is the son of a king. We have but one King, our heavenly Father, and He has but one Son.)
      c. The One who stands for us, His people. Dan. 12:1.
         (We know Him as Jesus, because He saves us from our sins. Christ means "the Anointed One" in the Greek, as does Messiah in the Hebrew. These terms refer to His work for a fallen race. None of these titles applies to the Father, to the loyal angels, or to the inhabitants of unfallen worlds. To them He is Michael, Crown Prince of the Universe.)
   3. The Son—our Creator.
      d. All things created by Him. Eph. 3:9.
   4. The Son—our Lawgiver.
      a. Came down on Mt. Sinai and gave us

(This text identifies Christ, the Creator, as the God who led Israel out of Egypt, and spoke the ten commandments from Sinai. Ten commandments, then, Christ's law.)

b. Paul testifies that this God was Christ, the Rock. 1 Cor. 10:1-4.

5. The Son—our Redeemer.

a. God's plan for our future glory has not been understood. 1 Cor. 2:7, 8, 14.

b. Our only hope of attaining salvation is in Christ. Eph. 1:4.

(1) He promises to dwell in us. Col. 1:26, 27.

(2) He can help us because He understands us. Heb. 2:16-18; 4:15, 16.

6. The Son—our King of kings.


b. Some will neglect their salvation. Rev. 6:15-17.

c. Will you be in this company when He comes? Isa. 25:9.

* * *

Greater Bible Work—No. XVI

We will discuss in this article the Bible instructor's daily program, and those features which pertain to her own work. Because our evangelism directors sometimes lack training in guiding the work of the team they supervise, the pressure of the daily program too often becomes the only guide to direct her labors from day to day. The evangelist should understand the program of his assistant as well as his own program. It should be built on a mutual understanding of the entire evangelistic program, as well as denominational plans for Bible work. If the evangelist in charge understands what is to be done, without requiring frequent and taxing workers' meetings for the purpose of explaining these duties in detail. We should be considered mature men and women with insight and interest in each other's work, and after the program of procedure is learned, the weekly workers' meeting will usually be sufficient to keep the machinery running smoothly.

During the busy days of an effort there may be little time for frequent assurances by the evangelist that the Bible instructor's services are appreciated. But a word of appreciation never goes amiss, and it helps to lubricate the machinery of service. However, the whimsical worker is a detriment to the work. That friendly relationship which recognizes true Christian worth in one's co-worker is not expressed merely by means of a periodic eulogy, but rather in sympathetic understanding.

A Bible instructor should be able to plan her work. She must be an organizer. Good organization does not necessarily leave behind it multitudinous records, for, after all, methods change rapidly. Our records will be best read in the lives of those whom we have influenced for the truth. It is well to bear this point in mind when we are inclined to build up a technical reporting system. Let us work for God, and under His scrutiny rather than man's. Time will then be well spent, and without the feeling of pressure and hurry which eventually breaks down one's courage and health.

The working day will not be measured by an eight-hour labor law, but rather by Heaven's system of conscientious service. Bible instructors should not be required to work mornings, afternoons, and evenings, with hasty periods for meals to break the routine of work, holding to a program of continuous visitation until the effort closes. It is up to the director of the evangelistic series and the Bible instructor herself to change such a program. There must be time for rest, meditation, prayer, and study if lasting results are to be obtained. The art of keeping one's co-workers happy is one that may still be practiced profitably by our workers. While we should all work diligently and wholeheartedly, we should retain the joy of Christian service which will react in blessings upon us and upon those for whom we labor. We can recommend for all workers an occasional seasonal holiday which will send them back to their tasks of love with renewed energy.

A consecrated worker loves her work. Taxing as it may be, the joy of seeing souls embrace our message compensates for every hardship. But there is a need for these off-duty days if the system is to withstand the strain of Bible work.

The Ministry, October, 1943
**The Daily Working Program**

I. **DAILY PROGRAM OF THE BIBLE INSTRUCTOR.**
   1. Work directed by evangelist in charge.
   2. Personal knowledge of what the daily program calls for.
   3. Following the denominational Bible work pattern.

II. **THE DAILY PROGRAM AND CO-OPERATION.**
   1. Creating friendly work relationships.
   2. Anticipating the needs of the work.
   3. Value of the weekly workers' meeting.
   4. Avoiding the pressure of unnecessary organization.

III. **DIVIDING THE TWENTY-FOUR-HOUR DAY.**
   1. Bible work not measured by an eight-hour system.
   2. Proper seasons for prayer and study.
   3. Periods of relaxation.
   4. Health and freedom in the work.
   5. The joy of Christian service results in success.

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**Counsels on Voice Instruction**

By Virginia Steinweg, Missionary, North Brazil Union

The following material, in the form of a compilation from the Spirit of prophecy, was presented by Mrs. Steinweg at the Theological Seminary. This important subject has not been discussed among Bible instructors as much as it needs to be, and we are therefore presenting these helpful points to the Sunday School Teacher. Mrs. Steinweg was a student in the Advanced Bible Institute Methods course.

L. C. K.

**LIKE** appropriate dress, a good voice does not call attention to itself. But let the voice be faulty, and it detracts from effectiveness just as surely as does unfortunate attire. There are many pertinent counsels in the Spirit of prophecy on the voice and its cultivation.

"God . . . is dishonored by the imperfect utterance of the one who by painstaking effort could become an acceptable mouthpiece for Him. The truth is too often marred by the channel through which it passes."—"Testimonies," Vol. VI, p. 382.

"The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity. There are many who read or speak in such a manner that they cannot be readily understood. Some have a thick, indistinct utterance, others speak in a high key, in sharp, shrill tones, that are painful to the hearers."—"Christ's Object Lessons," p. 235. "A nasal tone or an ungraceful attitude should be at once corrected."—"Counsels to Teachers," p. 239.

No one need continue with an unkempt voice. A few minutes of daily grooming can transform it. While detailed instructions are found in any textbook on the speaking voice, the basic principles of voice culture are clearly set forth by the prophetic gift. Three fundamentals, emphasized by modern speech courses, are diaphragm breathing, throat relaxation, and resonance. Diaphragm breathing is plainly described in the book "Education."

"The teacher should impress upon his pupils the importance of deep breathing. Show how the healthy action of the respiratory organs, assisting the circulation of the blood, invigorates the whole system, excites the appetite, promotes digestion, and induces sound, sweet sleep, thus not only refreshing the body, but soothing and tranquilizing the mind. And while the importance of deep breathing is shown, the practice should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established."—Pages 188, 199.

"Ministers should stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles."—"Testimonies," Vol. IV, p. 404.

THROAT RELAXATION.—A relaxed throat does not grasp at the tone as it passes through. It allows the breath to flow through the vocal cords without strain. This enables one to speak with a smooth, low-pitched voice that is easy to listen to.

"If those who have defects in their manner of utterance will submit to criticism and correction, they may overcome these defects. They should perseveringly practice speaking in a low, distinct tone, exercising the abdominal muscles in deep breathing, and making the throat the channel of communication."—"Counsels to Teachers," p. 239.

"The youth should be taught how to breathe properly, and how to read in such a way that no unnatural strain shall come on the throat and lungs, but that the work shall be shared by the abdominal muscles. Speaking from the throat, letting the sound come from the upper part of the vocal organs, impairs the health of these organs and decreases their efficiency. The abdominal muscles are to do the heaviest part of the labor, the throat being used as a channel."—Id., p. 297.

RESONANCE.—By resonance is meant keeping the tone well forward in the head so that the cavities of the mouth and nose will enlarge and round out the tone that comes from the larynx, instead of letting it slip down into the throat, becoming "nasal." Here is resonance described:

"When you speak, let every word be full and well rounded, every sentence clear and distinct, to the very last word. Many as they approach the end of a sentence lower the tone of the voice."—"Testimonies," Vol. VI, p. 383.

In order for a proper tone to be understood, there must be careful enunciation.

"Careful attention should be given to securing distinct articulation, smooth, well-modulated tones, and a not-too-rapid delivery."—"Education," p. 199.

"Have you brought to God the precious talent of your voice, and put forth painstaking effort to speak clearly, distinctly, and readily? However imperfect may be your manner of utterance, you may correct your faults, and refuse to allow yourself to have a nasal tone, or to speak in a thick, indistinct way. If your articulation is distinct and intelligible, your usefulness will be greatly increased. Then do not leave one defective habit of speech uncorrected. Pray about the matter, and co-operate with the Holy Spirit that is working for your perfection."—"Fundamentals of Christian Education," p. 215.

After the student has mastered the principles of diaphragm breathing, throat relaxation, and resonance, and after he has learned to enunciate clearly, he will probably discover that he is remaining on a monotone. To broaden his...
Meeting British Israelism

By Ernest Cox, Evangelist, South England Conference

We all have a general idea of what British Israelism is, of course—how it claims that the British race (with whom, for some convenient reason, is included America) is directly descended from the ten so-called “lost” tribes of Israel.

It is claimed that the ten tribes after their capture by the Assyrians were not in any way absorbed by their conquerors; neither did any of them return under Ezra; neither did they become any part of the Jews of the dispersion. All these feasible explanations are discarded by the British Israelites in favor of the idea that the ten tribes as a whole, by successive stages, and under successive names, gradually migrated by way of Western Russia, Northern Germany, and Scandinavia, until they finally and providentially came to rest in the British Isles, and subsequently spread to America.

I do not know of any historian or theologian of repute who thinks the theory is anything but nonsense. The British Israelites seem to be either unable or unwilling to discriminate between what is generally accepted as history and what is classed as mere legend or folklore. When it suits their purpose, they are willing to give as much credence to the one as to the other. Their Biblical exegesis, to my mind, is far more remarkable for its ingenuity than for its profundity.

For example, one of their main historical proofs is that all along the line of march of our supposed forebears, there is a succession of ancient Jewish cemeteries, proving (so they say) that the Israelites in ancient times passed that way. Of course that proves nothing of the sort. All over Europe and Asia Minor there are Jewish cemeteries of greater or lesser antiquity. By that means you could find the lost tribes anywhere and almost everywhere.

It is claimed, also, that because there are some 40,000 words in our language which have a definite Hebrew derivation, therefore we are all Hebrews. But I suppose there would be twice that number of words of Greek derivation, yet no one suggests we are all Greeks! And there must again be double that number of Latin words, yet no one suggests that we have anything racially in common with the Italians.

It is upon such adroit twists as these that the whole theory is elaborated. Much of their Biblical exposition seems to be concerned (and I say it with reluctance, but of necessity) with making the Lord out to be, among other things, an extremely subtle punster. Any real or fancied resemblance between place or racial names is stretched and stretched until it fits the scheme.

But the danger of British Israelism as it concerns us, is this. They are avowed fundamentalists, as we are ourselves. Indeed their great error lies in the fact that their literalism is altogether extreme. Their fundamentalism appeals to those to whom we can, and do, most quickly and easily appeal—the men and women who have a genuine regard for the word of God; but who, as is mostly the case, are not able to tell, at first, whether it is being interpreted sensibly or not.

I believe that British Israelism is one of the means by which the devil is getting in on our fundamentalist ground. For these people uphold the Bible. In some respects they have a very good knowledge of the Scriptures. They are certainly Bible students. There can be no question about that. But all their Bible study, because of their misinterpretation, serves only to confirm their mistaken notions. And more serious still, it serves only to foster in them and the thousands who hear them week by week a religion which is not really Christianity at all. It is not Christianity in that it knows nothing of the true spirit of Christ—of His impartial regard for all men and nations. And it does not seek to stress Christ’s first principle of eradicating sin from the human heart.

A Substitution for Christianity

British Israelism is one of the devil’s substitutes for Christianity. For it almost invariably develops in its adherents a spiritual pride, and a feeling of smug superiority which is the very antithesis of everything that Jesus came to teach. How shall we meet it? I think it is of little use to point out to them, “If ye are Christ’s, then are ye Abraham’s seed.” They say, “Oh, yes, we know that. But in addition to all that we are Abraham’s descendants physically as well. We are, therefore, as a nation, destined to do a great work for God physically and politically, as well as spiritually.” That is their theory, though in practice they emphasize the national and political aspect of this mission. The spiritual is hardly touched upon.

The better way, I think, is probably to try to impress upon the British Israelis that the converse of Paul’s statement must be equally true. If we are not Christ’s, then we are certainly not Abraham’s seed, either spiritually or

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the hearts of otherwise simple and good men and women much harder to reach and to win to this message. The best means of meeting theological error is the preaching of positive truth.

Effectively Presenting Daniel 2

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

We will use Daniel 2 as a concrete example to set forth certain principles which apply to the effective presentation of any subject. Before we preach a sermon or give a Bible study on this subject, we ought first to analyze the prophecy in our own minds. We should ask ourselves, What do I really want to accomplish in this sermon on the great image? What is the real objective of this prophecy? What is the real point that I want to drive home to the minds and hearts of my hearers? An effective sermon or Bible study on Daniel 2 should present vastly more than mere historical facts in relation to the fulfillment of prophecy. We should never preach on prophecy merely to display our knowledge of history, although a skillful handling of history greatly adds to the presentation of prophecy. Our commission is: "Preach the gospel; preach the kingdom of God; preach Christ."

Our objective in presenting the prophecy of Daniel 2 is not merely to show that the Bible is a true book. This point may, and should, properly appear in our presentation. But it is not the real goal. The real objective of Daniel 2, in the setting of God's message for today, is that the end of all things earthly is at hand, and the kingdom of glory is so near that every person in the world ought to enter into that needful preparation to live forever in this coming kingdom. This is what Daniel 2 ought to mean to me as a preacher. And this is the nail of truth that I ought to drive home to my hearers and readers.

In other words, our objective will have the same keynote that characterized the preaching of John the Baptist (Matt. 3:1, 2), Jesus (Matt. 4:17), and the twelve apostles (Matt. 10:7). "Repent ye: for the kingdom of heaven is at hand." This question may arise: How could this kingdom-at-hand keynote be appropriate in the days of John, Jesus, and the apostles, and still be in order in our day nineteen centuries later? Every preacher ought to have a ready answer. The kingdom was truly at hand in the days of John, Jesus, and the twelve apostles in Matthew 10:7, because the kingdom of grace was forever confirmed, ratified, and established by the atoning death of Jesus Christ, toward which all events were then tending. The kingdom is truly at hand today, because the kingdom of glory will be forever established at the impending return of the King, when earthly governments will cease, and the divine rule will be
introduced and established forever in the new earth.

After having placed our eye and mind on this as the real objective of Daniel 2, we then proceed to build the sermon or study accordingly. This means the elimination of a long introduction on the circumstances of the king's dream and the leaving out of extended reference to the details of the story. If there is too much detail the audience is tired before we get to the real point of the matter. It is time for the meeting to close before we ever arrive at the goal. If I am going to preach on Daniel 2 I like to be explaining the image within five to ten minutes after my opening sentence. We ought to come right to the real objective, making it so plain that no one can fail to see the point, and then taking time to drive home the thought of preparing for the coming kingdom.

We should build the sermon outline or Bible study in a way to drive home the true objective of the subject in the clearest, most direct, and most powerful manner. We must not let the sermon or study lose its force by wandering into bypaths or by indulging in circumlocutory talk. Before admitting any point or even a scripture into the sermon or study, we should ask ourselves, Is this point or text really pertinent and essential to the accomplishment of my real objective for this topic? The entire sermon or study must be shaped from beginning to end on the accomplishment of the true objective.

In all our teaching we must plan to present the truth in such a positive way that it will correct prevalent erroneous conceptions. And we can do this without getting on the negative side or without giving unnecessary offense by singling out some class as being wrong. For example, on Daniel 2 the idea is widely prevalent that the kingdom of God will be established by the gradual extension of Christianity over the earth or by religio-political plans for the betterment of society. We must present the truth of the establishment of the kingdom of God by the sudden, personal interposition of God to bring an abrupt end to this present world order by the destruction of sin and sinners. And we must present this truth in such a way that it will completely counteract all false conceptions, and we must do it in a constructive manner.

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Seven Steps to a Revival
(Sermon Outline)

By T. M. Fountain, Pastor, Ephesus Church, Washington, D. C.

I. INTRODUCTION:
Godliness at its lowest ebb among Israel of old. Religion today on the decline. (“The Great Controversy,” p. 464.) Promise of a return to primitive godliness before the end. Seven successive steps must be recognized. 2 Chron. 7:13, 14.

II. SEVEN STEPS TO PRECEDE A REVIVAL.
1. Humble spirit.
   b. Self-righteousness condemned. All must humble themselves regardless of their station in life. Isa. 6:1-8.

2. Pray.

3. Seek.
   a. Search diligently, not in a haphazard way.

4. Turn.
   a. Give up evil ways.

5. Hear.
   a. God will hear the cries of His people, on condition. Isa. 59:1-2.

6. Forgive.
   a. God's willingness to forgive sins. 1 John 1:9.
   b. Story of man who came to Finney for spiritual help.

A man accosted Finney one time and requested him to visit his home as soon as possible. He found the man quite despondent, yet deeply concerned about his spiritual status. He asked Finney if there was any hope for one who had committed such atrocious deeds as murder, abusiveness to his family, etc. For example, on Daniel 2 the idea is widely prevalent that the kingdom of God will be established by the gradual extension of Christianity over the earth or by religio-political plans for the betterment of society. We must present the truth of the establishment of the kingdom of God by the sudden, personal interposition of God to bring an abrupt end to this present world order by the destruction of sin and sinners. And we must present this truth in such a way that it will completely counteract all false conceptions, and we must do it in a constructive manner.

VI. III. APPEAL:

7. Heal.
   a. Scars of sins after forgiveness.
   b. Difference in forgiveness and healing illustrated by nails in a post. Nails can be taken out, but scars remain.

III. APPEAL:

“A new creature.” 2 Cor. 5:17. “Today if ye will hear His voice, harden not your hearts.” Heb. 4:7. The tragic results of Saul's decision. Revival or spiritual chaos—no other choice.
Radio Correspondence School Possibilities

By DALLAS YOUNGS, Radio Evangelist, East Pennsylvania Conference

Radio greatly amplifies the preacher’s message. Through this medium he is able to move his pulpit into the homes of the people everywhere. He speaks to tens of thousands in city and country with as much ease as to a mere hundred in his church auditorium. As with a giant hand, his voice is hurled across cities, countrysides, and mountains with the speed of light. By means of this magic agency the preacher’s sphere of influence is greatly enlarged, and his prestige greatly increased. Truly God has given us this medium by which to finish the proclamation of the gospel in all the world quickly.

Yet, despite all these possibilities, hundreds of radio preachers have been disappointed at the results obtained. They have learned that radio of itself does not produce many baptisms. There must be some means of getting hold of the listener, some way of contacting him and gaining his confidence. Commercial radio broadcasting is for the most part a long-range proposition which is designed to mold public opinion. However, a district superintendent often does not have five to ten years to spend in getting results. He wants results in a few months or at least in a year. And that brings me to the plan which I have found feasible for getting results in a reasonable length of time.

The plan to which I refer is to offer to the public, by way of the radio, a correspondence course in Bible. I believe that best results are obtained by first building up a large listening audience with an attractive program, and then offering the correspondence Bible course free. I offer the course twice in each fifteen-minute broadcast, using about four minutes of the time in this way. I extol the merits of the course, picturing the pleasure and joy that will result from its study, and dwell upon the eternal benefits. I tell the people that if they purchased this course from a correspondence school, it would cost them $25, but that they may have it free if they will write in and ask for it. And they do ask for it—eight hundred at Williamsport in a little more than six months. Many thoughtful, earnest people are scattered throughout the length and breadth of the land who are eager to have help and guidance in the study of the Bible. They are delighted with the opportunity offered them.

When the student enrolls, the first two lessons of the twenty-four are sent to him with explicit instructions showing just how to proceed and what is expected of him. He is instructed to study the first lesson, and when finished to answer the test questions at the end. As soon as he completes the first lesson he is to mail it in for correction, and then while it is in transit to work on Lesson No. 2.

When Lesson 1 is received it is corrected, graded, and returned to the student with Lesson No. 3. When Lesson No. 2 is received it is corrected and returned with Lesson No. 4. This saves postage and prevents the lessons from stacking up on the student and causing him to become discouraged. It prevents the student from looking ahead and becoming prejudiced, and it allows him to work as fast or as slow as he cares to.

When the student successfully completes his course he is given a certificate in Bible. While correcting the lessons we write helpful notes of instruction and encouragement to the student. In many instances the student becomes so fascinated with the correspondence plan of study that he can hardly wait to see how he made out and for the arrival of the next lesson. The student is first offered a 24-lesson primary course. The primary course is divided into two sections of 12 lessons each. There is a test at the end of each section. The primary lessons embrace the following subjects:

- The Word of God
- How to Study the Word of God
- The Character and Attributes of God
- Christ’s Pre-existence and Deity
- The Beginning and End of Sin
- God’s Plan of Saving the Lost
- Prophecies of Christ’s First Coming
- The Atoning Death of Christ
- The Resurrection of Our Lord
- Christ Our Mediator and High Priest
- The Work of the Holy Spirit
- How to Be Converted
  (Test on first section)
- Prophecy, the Gift of the Spirit
- Daniel’s Great Prophecy
- Prophecies of Our Lord’s Return
- Signs of Christ’s Coming
- The Millennium
- The Home of the Saved
- The Law of God
- The Two Laws
- The Law That Christ Abolished
- The Law and the Gospel
- Is God Particular?
- The Two Covenants
  (Test on second section)

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Each lesson has about fifty test questions, and each test has about two hundred, making around fifteen hundred questions that the student must answer to complete the primary course. When the student successfully completes the primary course he is offered the advanced course, which will take him into the deeper things of God. The advanced course consists of twenty-four lessons with two sections and two tests. This course takes the student into the doctrines that are peculiar to Seventh-day Adventists and embraces the following subjects:

- The Importance of Sound Doctrine
- The Sabbath Institution From Eden to Eden
- God's Memorial of Creation
- The Sabbath in the New Testament
- Who Changed God's Sabbath?
- Obedience by Faith
- The First Day of the Week in the New Testament
- The Seal of God and the Mark of the Beast
- How Much Do You Owe God?
- The Time of the Judgment
- The 2100-Day Prophecy
- The Sanctuary in Type and Antitype
- Man's Nature and His State in Death
- The Fate of the Disobedient
- Bible Standards of Christian Living
- How to Live Healthfully
- How to Keep the Sabbath Holy
- Attendance at Worship and Prayer
- Which Is the True Church?
- The Spirit of Prophecy
- The Evidences of Love
- Baptism
- Some Excuses Tested by God's Word
- The Rewards of the Overcomer

A certificate in advanced Bible is given at the completion of this course, and a baptismal certificate is the ultimate goal.

When a person sits down with his own Bible and our simple lesson helps to guide him, and studies the word of God for himself, he gets it better than if he is spoon-fed. The Holy Spirit thus has a chance to work upon the heart with no human agent in the way. The individual who accepts the truth through his own effort in study makes a far stronger Adventist than the one who hears it by the presentation of another. He knows where he got it, and knows where to find it again when questions arise. Of the correspondence students we have baptized we have had but one apostasy.

There is very little unpleasantness connected with this work. Few disagreeable letters are received. When the student gets to a certain place in his course he must be visited. There is no other way. We cannot bring people into our church without personal contact. It is the same proposition here as in the evangelistic series. If the evangelist did nothing more than his pulpit work his results would be very meager. Most of the visits are very pleasant. The student is usually happy indeed to meet his instructor.

It is truly said that the proof of the pudding is in the eating. The proof of the correspondence plan is in the results obtained. We have baptized sixty-five, the majority of whom were the product, either directly or indirectly, of the correspondence course. There are some others who will be baptized, and only heaven itself will reveal the results in their entirety.

These results, while gratifying, are but a preliminary to what may be expected. In a number of ways our work was carried on under unfavorable circumstances. To begin with, it was a pioneering proposition. We had to experiment. My wife and I were able to visit only a part of our students. There were between five and six hundred that we never saw. We got most of our baptisms from the first hundred and fifty students, as these were the first ones we visited. By the time we had made one call on these, it was time to start over again.

One thing that undoubtedly hindered results was the fact that, at the time, I had no lessons adapted to correspondence work. The lessons were much too difficult. Another thing was that the Sabbath was introduced at the eighth lesson, which is much too soon. When we hold evangelistic meetings we do not bring in the Sabbath until the fifth week, which corresponds to the twenty-fifth meeting. It is even more necessary in the correspondence work first to gain the confidence of the student. In the ideal arrangement the Sabbath is not brought to the student until the twenty-sixth lesson.

Before beginning a work of this kind, careful thought, study, and preparation are necessary. I have been experimenting with this way of soul winning for four years, and feel that only now am I in a position to go ahead with any degree of efficiency.

**Other Ways of Enrollment**

Radio is not the only way to enroll students. We enrolled all of two hundred students in the Williamsport district by the use of cards. Twelve and one-half per cent of this two hundred came through other students. We send the students one of the cards stamped "For a Friend." They handed it to their friends to give out the correspondence course in Bible free to all who make purchases from them. If this were done by all, thousands and tens of thousands could be taught our doctrinal truths. Not only would thousands of students be enrolled, but the free $25 course would increase the colporteurs' sales and be used as a powerful inducement in closing the sale.

Following this procedure the lessons would come into the home at a time when interest was at its highest peak, because of the purchase of religious books. The lessons would tend to sustain this interest. They would teach the book to the purchaser, and make it less likely to be put aside.

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that he would lay it away unread. This plan would guarantee a follow-up of the colporteurs' work, determine the degree of interest, and prevent loss. It would effect a long-sought tie-up between the colporteur and the minister.

The plan is very simple and would work like this: Each colporteur, at the discretion of the field missionary department, would be supplied with a letter or card authorizing him to give the course free to each purchaser. Then at the time of the delivery of the book, the colporteur would deliver an enrollment card for the correspondence course. All, then, that the purchaser would have to do in order to secure the $25 free course, would be to sign, stamp, and mail the card. Upon receipt of the card the purchaser would become a student, and his first two lessons would be sent him.

What are some of the speculative possibilities of this plan? There are two hundred colporteurs, exclusive of magazine workers, in the Columbia Union. If, on the average, each one of these took one order, large or small, each day, we would have 200 prospective students, 1,000 each week, and 52,000 for the year. Then add to this the 12½ per cent that we can get through the students themselves, and we have 58,500. This is a low estimate, for no colporteur can live by taking one order a day. The average would likely be between three and five. But figuring only one order a day, we have 58,500 students who are studying the lessons directly in one union. However, figuring five to a family, 292,500 people are brought under the influence of the lessons.

Of my eight hundred students, I baptized approximately one fifteenth. Applying this as a measuring rod to our 58,500 students, we would have 3,900 who should be baptized in the Columbia Union as a result of this way of work. The cost is exceedingly low per baptism, as most of the money needed for operating the correspondence course can be obtained from

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MUSIC OF THE MESSAGE
Ideals, Objectives, and Technique

The "Gospel News Choir"

By Isabel Russell Chester, Choir Director, Milwaukee, Wisconsin

O UR minister was about to begin an evangelistic effort. The hall was rented in an ideal place, and the church members had given assurance of co-operation. Invitations and handbills were printed by the hundred, and the church was organized to scatter them everywhere. Prayers ascended to God that honest souls would find the way to eternal life. The church choir would have a very definite part to perform toward the success of the effort. What a power and influence for God the choir can be when singing to His glory!

As director of the choir, I was asked to assist in the music of the effort in a very definite way. The evangelist desired that on certain specified nights the choir should put on a musical program of five or six numbers preceding the lecture. This would mean extra practice; so I asked the choir to plan to be at the hall at six-fifty-five each Sunday night. What could I say to the choir that might help to inspire them to faithfulness and consecration on their part during the time of the effort?

The choir had been faithful and co-operative and loyal in the past, but I felt that the purpose of our singing should be kept before them continually. The blessings of the past are encouraging, but they cannot suffice for the present and future. We must keep close to God daily, determined to give Him our best through each day of service that He permits us to have. I myself felt deeply the wonderful privilege of having a part in soul-saving music. They, too, must see it.

With a prayerful heart I stood before them, ready to make my appeal. "Suppose," I said to them, "that for every night you come promptly to sing for the meetings I should present you with a ten-dollar bill? How many of you would miss?" Smiles wreathed their faces. Ten dollars would be an inducement, indeed! I continued, "Suppose you knew that by your faithfulness in the ministry of song you would find souls saved in the kingdom of God? Would you be equally faithful?" It was a solemn question, and the moral is obvious. The value of souls saved in God’s kingdom cannot be measured in dollars and cents. To be able to have a part in it is riches indeed! Surely they wanted a part in it, and they assured me of their determination to do their part. I appealed to them to meet our appointments on time, and to notify me when they found it necessary to be absent. I told them that I would count on them in this respect, and I have received the best of support. Wind, rain, snow—come what may—the choir is faithful. If one is tardy, he explains why to me. I expect loyalty and receive it.

We talked over the desirability of giving ourselves a name, deeming it best not to use the name Seventh-day Adventist because of the prejudice it might create in the minds of some who might otherwise come and learn the truth. So we decided on the name, "Gospel News Choir," and it has turned out to be a wise choice. We rehearse on the stage of the hall, with the curtain drawn across the stage. Just before the curtain is drawn back, revealing us to the public, we have earnest prayer for God to bless our singing, and to bless our minister and each listener. God has heard and answered.

We endeavor to sing songs in harmony with the message of the evening. This is especially

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Holding the Evangelistic Audience

The Lord has given us, in the Spirit of prophecy, most important guidance on public evangelism. This counsel should be the controlling factor in guiding us to some very definite convictions regarding evangelistic work in our cities. We are told:

“Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul.”—Testimonies, Vol. VI, p. 61.

What a call this is to an effectual ministry! A “life-and-death message” to be presented “in all its telling force.” Such is God’s commission to the ministry of His remnant church.

Let us note two great questions that press upon us. First, how shall we reach the masses in these large cities? And second, how can we impress them with our message? The second question grows out of the first and becomes the greater, for our work essentially is to win souls and not merely to warn them. To accomplish this soul-saving work, God has chosen “the foolishness of preaching.” Whatever help other lines of work may be in extending the knowledge of a saving Christ, the special messenger for God is the preacher. But to reach the masses in the large cities of this age and bring them to Christ in preparation for His return will require a special study both of the message itself and of the methods best suited to its powerful proclamation.

“In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God’s appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes... They must bear the messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly.”—Id., Vol. IX, p. 109.

“By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help and in harmony with the word of God.”—Id., p. 142.

“Write the vision plainly, that he that runneth by may read.” Hab. 2:2 (Luther’s translation).

All this is a distinct call to a more effectual proclamation of the message. But having gathered and impressed the congregation, how can we hold them sufficiently long to bring them into the full message? This is of the greatest importance, for the real test of evangelism is not how many people listen, but rather how many have continued to listen. It is not the getting of an audience that counts so much as the holding of the audience.

People are usually born with enough curiosity to want to know something of the message of any teacher, false or true. But the real test comes, when, having awakened that desire to come once, we can hold them, and ultimately bring them into the fullness of the light of truth. If they do not continue to come, whose fault is it? In answer let me quote again from the counsel of God’s Spirit: “Those who will study the manner of Christ’s teaching, and educate themselves to follow His way, will attract and hold large numbers as Christ held the people in His day.”—Id., Vol. VI, p. 57.

It is some years since that statement first arrested my attention. Perhaps nothing has influenced me more than these few words. It seemed as if the Lord spoke to me personally, and I could not get away from it. I had been associated with evangelical efforts in theaters, tents, and halls, and in all these we seemed to expect and plan for the time when the interest would fall away. When through sheer apathy to the truth the audience would dwindle down till “the few honest in heart” (as we called them) would be left, we would naturally look for another place to work. The inference was, of course, that all those who had dropped away were not honest in heart. This was the usual order and nobody questioned it.

But faced as I was with such a statement, I had to admit that it was not Christ’s way, for His interest continued to grow, some, of course, falling away, but many more taking their places. That the Lord used better methods was certain. Then I earnestly cried to God, asking Him to teach me better methods—to show me “His way.” What could His methods be? He had neither money nor prestige when He was here on earth, but He held the people. He took the broken timbers of a shipwrecked world and with His own hands built a bridge between earth and heaven.

How I longed to understand His way! But more, I longed to follow it! “The Lord’s methods are to be followed.”—Id., Vol. IX, p. 141.

Anxious to learn, I began to study the work of other great preachers, discovering often that they, too, held the people. They did it without the message we have. How much more powerful would their work have been if they had had...
the truth as we know it! But again, how much more could we do if only we adapted their methods to the preaching of our message! The thought lived with me. To preach the grand old message with a power to both attract and hold the masses became the very passion of my life. But to do that I knew I must "educate" myself "to follow His way."

And so I began. It meant a definite recon-struction of my whole program. Every feature of the work had to be restudied with a view to holding the people. I tried to "learn to meet the people where they are."—Id., Vol. VI, p. 58.

"Christ crucified,—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects is productive of little good."—Id., p. 67.

In this new study the message itself became dearer, and, too, it became more real. Why should the interest die down? The Lord is "the same yesterday, today, and forever." I have worked in many places since then, with the same result, that is, the last meeting having witnessed the largest attendance of any.

By the Lord's help I try not to look upon the people as dishonest in heart, but seeking to follow His way. I long to see them as He did, as "sheep without a shepherd"—looking for the very message the Lord has given us for them. We are evangelists first, and educators second. If once we can lead souls to the Saviour in real conversion, it will then be a joy to teach them all the way of righteousness.

"Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness; but not a harsh, loud note should be heard from the one who is trying to win a soul to look and live." "O, Christ is able, Christ is willing, Christ is longing, to save all who will come unto Him!"—Id., pp. 66, 67.

What McCheyne said is true today: "It is not great talents God blesses so much as like-ness to Jesus. A holy minister is an awful weapon in the hand of God." May the Lord give us the zeal, the wisdom, the tact, and the love commensurate with the tremendous task before us.

R. A. A.

to minister effectively, he must have experience in actually preparing and delivering sermons.

Besides the regular classes in speech and homiletics at Emmanuel Missionary College, the seminars are provided to give opportunity for experience to our theological students in preaching the message. Last year we had more than eighty in this department.

The junior seminar is organized especially for the lower division ministerial students. They meet on Sabbath afternoons, usually having selected two speakers for the occasion. After the talks the time is thrown open for comments and helpful suggestions.

The senior seminar meets Friday evenings after vespers. At these meetings both junior and senior students have opportunity to preach the message. The subjects are arranged in the order in which they would be given to non-Adventists, a different speaker being selected for each topic. Occasionally time is given for those who take the Bible instructor's course to present Bible studies, followed by comments by one of the instructors of the department.

As valuable as these services may be, they do not give experience in dealing with those not of our faith. To gain such experience, several of our students assist in efforts held near the college. One group helped in an effort in Michigan City last year, another in Niles. A senior student conducted a successful effort in Lawrence, Michigan. He was assisted by six other students, and considerable interest developed.

Another advantage afforded our ministerial students is the opportunity of preaching in near-by churches. There are some fourteen churches near the college who request help from our department of religion. That means that several young men have opportunity each week to prepare and deliver sermons and take charge of the regular Sabbath service. In some instances churches have elected ministerial students of mature age for elders of their churches, giving them helpful experience in the work they later expect to engage in. All of last year's graduates have now found employment in the cause.

Preparations are under way to strengthen the department. For some time we have felt the need of better facilities in the department of speech. In consulting with the leaders of the seminars we decided to launch a drive to raise money for a recording machine. The students joined heartily, and within a few days sufficient funds were in hand. We finally found one firm in Chicago with just one left. This we secured, and have it on hand for this year's work. Further plans to strengthen the department were made by the college board at its last meeting when they voted to secure a man to give his entire time to the homiletics and training of ministers, and directing the young men in their activities and preaching.

W. E. STRAW.

The Ministry, October, 1943
Harnessing the Man Power of Our Churches

By J. ADAMS STEVENS, Secretary of the Sabbath School Department

MAN POWER is of vital importance in this age of marvelous mechanical invention. Vast armadas on land and sea are impotent without men. A nation may have multiplied thousands of tanks and other mechanized military equipment, and sufficient planes to fill the skies, but its power of destructiveness and power to conquer depends on men, men well trained and well led.

The church has always recognized the need of men, Spirit-filled men, to do the work of the Lord. "Moses chose able men out of all Israel." Ex. 18:25. "And there went with him a band of men, whose hearts God had touched." 1 Sam. 10:26. These references, as do many others, reveal that leaders in the Lord's work not only sensed the need of men to help in the work, but they suggest that as leaders they had a responsibility to develop the latent talent in these men in order that they might do the best possible work for God. Christ set an example for every responsible church leader in making the best possible use of the man power of the church.

"Passing by the self-righteous Jewish teachers, the Master-worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others, and send them out with the gospel message. . . . For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service."—"Acts of the Apostles," p. 17.

Not only did Christ give His personal attention to the training of the twelve for their future leadership in the church, but He also gave careful attention to the training of other men. "As He had sent out the twelve, so He appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come." These disciples had been for some time with Him, in training for their work. When the twelve were sent out on their first separate mission, other disciples accompanied Jesus in His journey through Galilee. Thus they had the privilege of intimate association with Him, and direct personal instruction."—"The Desire of Ages," p. 488.

Wherever the gospel is preached, men respond to its truths. Thousands of them are being brought into our churches every year. What are we doing with this vast resource of man power? A few, comparatively speaking, become church elders. A larger number are elected deacons, Sabbath school superintendents, and teachers. But the vast majority of these earnest men simply join our ranks, become more or less regular attendants at Sabbath school and church services, support the work with their tithes and offerings, and that is all. Probably not half the men of a church of a hundred or more are personally acquainted with the other half, and in our larger churches it is not uncommon for half or more of a large Sabbath school class to be unacquainted with the other half. This is a serious weakness in our organization.

Many years ago the denomination took steps to harness the capabilities of the women of the church, and today all our larger churches are doing stronger work because of an efficiently functioning women's organization, the Dorcas Society. Their activities reach out in many avenues of helpfulness, and the truth is magnified, in the estimation of the public, because of their earnest labors for the poor and needy. But we have been slow to sense a like responsibility to harness the man power of the individual church. One pastor remarked that he did not have a man in his congregation of more than three hundred members who was fitted to serve as elder, and that congregation included successful businessmen, as well as men of various trades. But nothing had ever been done to cultivate the talents of those faithful brethren to make them capable of church leadership. In other churches there are men connected with business concerns who bear heavy responsibility, and there are educators, doctors, contractors, and other men of ability. Why don't we make greater use of the talents of these men?

Set Potential Forces to Work

Wherever there is a pastor he should band the men of the church together and train them to be his helpers in the church and in the community, co-operating with him and the church and Sabbath school officers. What a vast reser-
voir of potential power would be set to work in the activities of the church and Sabbath school, if such a marshaling of our men could be brought about. There would be greater efficiency in every church activity, and there would be many lines of activity where now the men are just being "sheared." There would be set in operation the various phases of lay evangelism adapted to the opportunities and needs of the locality of each church. A more successful and shorter Ingathering campaign would provide more mission funds, and conserve time for other important work. The spiritual temperature of the church would rise because of the personal interest of the pastor in his men through such an individual acquaintance; and as in apostolic times, each brother would see in his fellow believer "the divine similitude of love and benevolence."

Dr. John Timothy Stone, in his book, "Recruiting for Christ," says: "When a man comes into the church he has only started. His work has only begun, and it is the business of all of us who are in the church to see that he is kept by the power of God and trained to become an efficient workman. Still, many come into the church and stop there, thinking it is the final instead of the initial step. As if a man received his diploma as soon as he matriculated at college! His very matriculation implies a long and steady course of study. And that course of study in itself is simply a means to an end, for it is to fit him for his lifework."—Page 214.

But together with training work, in such a grouping together of the men the church will also have its social relationships cultivated and strengthened. With more or less regular times for meeting, the forward-looking pastor can secure talented speakers to enrich the fund of informative material, etc. Occasionally an orators could give helpful talks on public speech, glimpses of native life and needs. Our educators can give helpful talks on public speech, how to study, how to gather and index helpful informative material, etc. Occasionally an orthodox vegetarian supper could be spread, at which friendly businessmen and other men could be invited as guests. Much of the business of great industries is promoted around the luncheon and dinner table. The work of winning men is even more important. Jesus took advantage of such opportunities and mingled with men in social intercourse.

The Seventh-day Adventist worker of today is presumably a very busy person. And he certainly is, if he faithfully endeavors to do all that requires doing. This is doubly true of our pastors. Hence the foregoing suggestions may seem useless. "There is no time," some say. It was Carlyle who said, "Every noble work is at first impossible." How impossible it must have seemed to onlookers for Jesus to train His twelve disciples for leadership! But no one now would question the wisdom of spending three years on such unpromising material. They were busy years, but the future of the work depended on those twelve men. By harnessing the man power of the church today we as workers can greatly enlarge our field of influence by a distribution of responsibility among the men of the church by training them for just such burden bearing.

Again quoting Doctor Stone, "If, as men within the church of Christ, we can bring about this condition, differences and littlenesses will disappear; glowing coals, close to one another, will grow brighter and brighter. White heat will radiate a warmth and glow which will attract and bless, and the church of Jesus Christ will become the fireside where son and stranger are always equally welcome; a place where magnetism of human sympathy blends with the power of the Son of God."—Page 224.

Unique Plan for Raising Funds

By Rachel May LEMON, Worker, Southern Union Conference

My first experience in helping raise funds occurred in those days known as the depression. My conference president had announced that I was being sent to a little town to help the church pay off its debts—debs the members felt were not theirs. Hence, they had little interest in contributing to them. Most of them were without work and could not have given much had they wanted to. There seemed only one recourse—to get up a publicity project in the form of an advertising book. The members were dubious. The church board debated the matter pro and con. It would be useless, they said, for no one had ever solicited more than $100 Ingathering from the few blocks of business section. We could never sell enough ads to pay for the printing. And besides it would completely ruin their Ingathering.

My spirits were dampened a bit, I must admit. But I had insisted it could be done. Now I must prove it. So I started out with all the fortitude I could muster, and in a few days had sold $500 worth of ads. I need not tell you the church was soon on fire with enthusiasm. And much to the surprise of all, the project increased the Ingathering fund. I have helped to sponsor seven of these books, and in every case they have been a boost to the Ingathering.

At another time I was asked to go up in the mountains and help some faithful members complete their church building. The community boasted two small stores, both operated by Adventists, and the county seat was fifty miles over the mountains. Transportation was very difficult. The church had been able to raise only $41.21 for Ingathering. It really took faith even to start a book under those conditions.

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But we worked the little towns in both valleys, and soon had more than $400.

A struggling academy just getting started needed $500 to install a water system. In less than a week, we had sold sufficient ads to make their dream a reality, and the church increased its Ingathering $100 that fall. My last experiment in this line was in 1939. In a city of 60,000 inhabitants, we cleared $1,000 by selling ads for our church directory without even working the uptown business. The same year the church increased its Ingathering $300.

Now how can a person go about issuing an advertising book and raising church funds? I would list seven steps.

1. **GET BIDS ON COST OF PRINTING.**—Get prices by the page, including the cost of paper and cover, a cut of the church and other cuts, and prices on printing only. You may be able to exchange ad space for paper, cuts, etc. Many businessmen ask if the printing is to be done locally, even if you have not given the bid to anyone yet. Their cuts are usually at a local printshop, and they prefer not to have the job go out of town. Printers often make books of this nature put out by other churches, by clubs, or schools, and they are always glad to furnish you sample copies.

Most printers will give you a lower rate if you will do the proofreading, folding, etc., yourself. They usually charge for the time they think it will require. Small job printers will give better satisfaction than a newspaper office. Don’t be too hasty in contracting for the printing. In my experience, I paid over $100 for the first book. Since then I have had a much better job on larger books for $40 to $70. Once I saved more than $50 by having the work done at one of our college presses.

2. **SECURE DUMMIES.**—Have a printer make up at least three dummies (blank books) with a good grade cover, containing about sixty pages each. You will need one book for your soliciting, another to copy the ads in when you get home, and a third book to complete for the printer, after all the advertising has been secured. I believe you will find 6" x 9" the nearest and most practical size.

3. **WHAT THE BOOK SHOULD CONTAIN.**—Plan what you are going to put in the book besides advertising, and reserve space in the dummy for it. Keep in mind that your total number of pages should be divisible by four. If you had thirty pages of type for instance, you would have to pay for thirty-two. I like $6.00 used in the last book. You will find it much higher now. I have found it best not to sell ads under $3.50. If advertisers insist on something less expensive, refer them to the complimentary section. This page can also be used for firms whose products you would not care to advertise.

Without the church bulletin program beneath. Page three, and all other pages of odd numbers, could have a quarter-page ad top and bottom, with the middle section reserved for the history of the church and a brief history of the denomination, including a statistical report of our world work. If you have sufficient membership to warrant a church directory, the members’ names, addresses, and telephone numbers can be grouped together at the back of the book.

4. **PREPARING DUMMY FOR ADVERTISING.**—Your dummy should contain two or three times as many pages as the book you plan to print. Keep the first few left-hand pages for full-page ads. Skip a few pages, and rule some pages for half-page ads. A little further over, rule some for quarter-page ads. Then, leave a number of pages and rule off some eighth-page ads. Then away over where prospects would not be likely to turn, make provision for some sixteenth-page ads.

Not far from the back reserve at least two pages for complimentary ads. This section netted us $200 in the last book. You will find many people with nothing to sell the public, or who insist that it is against the ethics of their profession to advertise, such as doctors and lawyers. Many of these are willing to make a contribution. In such cases, only the name should be printed—not the amount. If there are some who insist that they do not want their name in the book, always remind them of your “Compliments of” section where they can place their name as “A Friend.”

Keep the last four or five pages to use for your bookkeeping, for listing the paid ads, the price of complimentary ads, etc. This will be more satisfactory than using a separate book.

5. **PRICE OF ADS.**—The price of the ads will vary somewhat, according to the town you are working. It is well to secure a few directories and advertising books of other churches, schools, or clubs, and learn what they charge. The accompanying diagram shows the prices I used in the last book. They would no doubt be

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much higher now. I have found it best not to sell ads under $3.50. If advertisers insist on something less expensive, refer them to the complimentary section. This page can also be used for firms whose products you would not care to advertise.

6. **SECURING ADS.**—Scan the classified section of the telephone directory, the city directory, the newspaper, and all other local advertising material. You will find that certain men always run a full page. They are usually the
best ones to contact first. This also gives you
a guide for knowing what size ads to try to
sell them. It will surprise you to see what large
ads some little firms always take. A look at
other advertising will also call your attention to
business firms you never knew existed.

Tell prospective advertisers your purpose in
sponsoring the book, explain briefly how it will
look when finished, what it will contain besides
advertising, and the price of your larger ads.
Also assure them you will see that they get
several copies when the books are finished. If
a man hesitates, ask if he has a cut of a bill-
head, and show him how nicely it will fit into
one of the spaces. Small business firms will
often take ads if you will help them write and
arrange the copy. Otherwise they would rather
say “No” than be bothered. I remember on
one occasion getting a full-page ad from a
landscape gardener by picking up a few of his
labels and showing him how attractively they
could be arranged on a full page.

I found that ruling the middle section of
the book into equal-size ads for the county
courthouse men proved very successful. If you
get the sheriff or judge or tax assessor to buy,
all the rest will follow suit. These are usually
written up as “Compliments of John Doe,
Sheriff of Blank County.” The “mountain
book” had three county seats repre-
sented, and not a single official turned
us down.

Some pressing shops, shoe repair
shops, beauty and barber shops, and
even filling stations, feel that their
small volume of business does not jus-
tify them in paying cash for an ad,
but they are happy to put in an ad,
and “pay in kind.” So I accepted
credit for services they had to offer,
and sold these services in the form of
tickets to the church members.

Urge the advertisers to use cuts as
far as possible in their ads, as this
makes the directory much more attrac-
tive than plain type. If they give you
mats or letterheads, stick them in with
a little Scotch tape. This adds to the
looks of the dummy. In a tactful way
suggest that you are trying to con-
serve time by not coming back to col-
lect, and you will give them a receipt
for the money now, if it is convenient
for them.

7. PREPARING DUMMY FOR PRINTER.
—Printers appreciate having material
presented to them in an orderly man-
er. They do not like to receive a
bunch of little pieces of papers and
penciled notes, clipped together for
them to arrange. After you have
copied everything in the second
dummy, try to see what further im-
—Please turn to page 26

Inexpensive Chart Holder

By Fenton E. Froom, Ministerial
Intern, Potomac Conference

CHARTS can be most helpful in home Bible
studies, or even in personal work. But
the problem is how to display them quickly
and effectively. You cannot hold the chart in
your hands and turn to texts at the same time.
And it is quite inappropriate to ask if you may
pin the chart to the wall or the woodwork in a
home.

Here is a suggestion that may prove inex-
pensive and helpful to others, as it has to me.
Obtain from a machine shop a piece of 3/4" pipe, 36" long. Take a 3" piece of 3/4" pipe,
and have it welded crosswise on top of the 3/4"
solid rod, which slides up and down in the 3/4"
upright pipe. Have the machinist weld, at right
angles to the bottom of the 36" piece, a cross
base of “T” iron 8" long.

Be sure to have the base level and the pipe
perpendicular, so that the chart holder will
stand perfectly straight. One inch from the top
of the upright 3/4" pipe bore a threaded hole
for a thumbscrew, to be inserted to control the
eight. Place a nut over the hole with thumb-
screw inserted, and weld the nut into place.

The nut will give added strength, so that the thumbscrew will not
break or strip the threads.

The last necessary piece in the
equipment is a 3/4" solid rod 4 1/2'
long, to insert through the 3" x 3/4"
pipe, which is in turn attached hor-
horizontally at the top of the $\frac{1}{4}''$ solid rod, and which may be raised and lowered to any desired height. The cross rod is long enough to use the large 2300-day chart of the new Review and Herald chart series. The chart can thus be raised to any height, the holding rod being held in position by the thumbscrew.

The materials and labor should not cost much more than a dollar, particularly if you make known that it is for missionary purposes. And with one or two coats of silver or gold paint, you are provided with a new, inexpensive, and invaluable chart stand. Two or three spring paper clamps from the ten-cent store will hold the charts nicely in place.

The dimensions permit placing the stand in the trunk of your car. With the impressive new Review and Herald charts and this chart stand, giving Bible studies will be more enjoyable than ever to the speaker, and more effective for the hearers.

Such a chart stand is excellent for us in holding larger Bible schools and cottage meetings, as well as for use in an evangelistic series of meetings.

Preparatory Church Membership

By ORA B. HALL, Pastor, Marion, Indiana

ONE of our conference presidents recently said, "I believe we should do everything we can for our children before they reach the age of eighteen, for we may have some form of compulsory military training even after the war is over. If that be the case, we will be unable to do much for our young people after they reach the age of service."

This but adds to problems that already confront us. Far too many of our youth are lost to the message. We do not always hold the children who are born to Adventist parents and who have had the benefits of constant training from earliest infancy. Our efforts to hold these children, born in Adventist homes, must ever be increased, but even more so, those children who come from homes where the parents have had little religious instruction, need to be told the old, old story of the cross in simple language. They need to be taught the message God has given to His remnant people, that they may be grounded and made secure in the Saviour's love. And how much we need to pray for wisdom to direct the child who is being reared in a divided home, where either the father or the mother makes no religious profession at all, and often seeks to tear down the good the other is doing. We read in "Gospel Workers:"

"Feed My Lambs; and this charge is given to every minister. . . . Very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. . . . The youth are the objects of Satan's special attacks. . . . The youth need more than a casual notice. . . . They need painstaking, prayerful, careful labor. . . . In every sermon let a little corner be left for their benefit. . . . If children early become familiar with the truths of God's word, a barrier against ungodliness will be erected, and they will be able to meet the foe with the words, 'It is written.'"—Pages 207, 208.

Desiring to follow this instruction and hoping to be able to overcome some of the problems that confront us, we recently constructed a miniature church building. It is made of three-ply panel board. The base is 12'' x 18'', with half-inch molding set in from the edge—just the thickness of the plywood. The sides of the building are 8'' x 12'' with half-inch molding set back on the ends the thickness of the plywood. A key-hole saw was used to cut four windows in each side, size $\frac{1}{2}''$ x 4'', so placed that they balance with the entire side. The tops of the windows were cut oval. The ends are 12'' x 8'' at the eve and 12'' x 12'' at the ridge, which makes the roof a one-third pitch.

The ends and sides were then placed together-on the base, and small brad nails were driven through the plywood into the molding. This left the corners of the building square and trim. Two pieces of 1'' x 3'', 12'' long, were cut the same pitch as the roof and fastened together with corrugated nails. To these, pieces of heavy cardboard, cut 10'' x 16'', were fastened with tacks. When tacked to the 1'' x 3'', set in 2'' from the edge, they permit the roof to be set on the building without other fastening, and leave a uniform extension around the building. The belfry is of the same material as the church. It is 3\frac{1}{4}'' square, and both base and roof are cut the same pitch as the church roof.
This makes the roof of the belfry a hip roof. The edges of the roof come together and are taped to the inside to make it more rigid. The windows of the belfry are painted on. The vestibule sides are 4" x 7", and the front is 6" x 9". The roof is of the same material as the church. The doors are 41/2" x 61/2", outlined with 3/4" x 11/4" molding, which makes the doors appear to be recessed. This recessed space was divided in the center, and sawed to give the illusion of double doors. Upholsterer's tacks were used for knobs.

The half-moon window above the door is 11/4" x 31/2", and the windows at each side of the vestibule are the same as those in the sides of the church. Paper resembling leaded glass was pasted over the inside of the windows, and a twenty-watt bulb was placed in a receptacle on the base in the center of the church. A switch to operate this light was placed on the rear wall of the church. The church was painted white, and the roof black.

After the little white church was completed, a special service for the children was announced for the following Sabbath, and the front seats reserved for them. At that time the following program was carried out, none but the children-taking part.

**CHORUS SONG**—"Into My Heart," p. 30 in "M. V. Songs"

**SCRIPTURE**—Psalms 119:33; "Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end."

**PRAYER**—Matthew 6:9-13 (The Lord's Prayer)

**SERMON STORY**—"The Life and Work of Ellen G. White"

**RECEIVING MEMBERS** into the Little White Church

**CHORUS SONG**—"Traveling Home," p. 106 in "M. V. Songs"

**DISMISSAL**—"The Lord watch between me and thee, when we are absent one from the other."

Careful and prayerful study was given to the preparation of the sermon story, and an earnest effort made to paint a picture of the life and work of the Lord's messenger that would not soon fade from the memories of the children. We then dedicated the church and named it The "Little White Church," in Mrs. White's memory. A sample of the membership card given each child is shown here.

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**This is to certify that**

| is a Preparatory Member in good and regular standing of the |
| Little White Church |
| in Huntington, Indiana, and is entitled to full recognition by all its members. |

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| Pastor |
| Clerk |

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Not all the children who attend the Sabbath school come from Adventist homes, so on the day of this special service, we were greatly pleased to see fathers and mothers, grandfathers and grandmothers, who had never been in our church before. Several of them have continued to attend each Sabbath. Since the inauguration of the children's service, there has been an increasing attitude of reverence on the part of both children and adults, and close attention is given to every part of the service. Recently while I was preaching on a phase of our doctrine, a certain point was made. I asked the question, "Is that truth?" The answer came back instantly from several of the children, "Yes." Perhaps the effort to speak understandably to the children has helped the preacher to present the message for the Sabbath service so simply that all will understand.

We believe that this idea, properly carried forward with prayer, will enable us so to train our children that reverence and faith will be so fixed in their minds that their hearts will open to the indwelling Christ just as the flower opens to the forces of nature.

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**Plan for Raising Funds**

(Continued from page 24)

Improvements you can make in arranging the material. Scatter the cuts throughout the book, not forgetting to make the inside cover page and back cover page especially attractive.

If the book is a church directory, you will not need to have many copies. One or two copies for each church member and each advertiser will be sufficient, as they are not for general distribution. However, I tell the advertisers at the time I solicit them that we haven't decided yet how many copies we will have printed. When the town was small, and the membership was not sufficient to warrant a directory, we printed enough advertising books to distribute to the homes.

Of all the "money raising" schemes I know, the advertising book or church directory will yield the largest results for the effort expended.

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**Desiring to become a member of the Little White Church, I hereby promise:**

- To love the Lord Jesus with all my heart.
- To try each day to do some kind act for some other boy or girl.
- To always be obedient to my parents.
- To always tell the truth.
- To attend church and Sabbath school when possible.
- To say my prayers each morning and evening.
- To read from the Bible or have read to me at least one verse of Scripture each day.

**Name** ...........................

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The Ministry, October, 1943
NOT many folks by nature like to be called peculiar, but nevertheless it is peculiarity that gives the great strength for power to the people of God. One of our workers overheard a conversation between a mother and her little girl concerning what she was to wear to school. She wanted to wear white shoes, and her mother said she must not wear white shoes, giving a reason. The little girl insisted that all the rest of the girls were wearing white shoes. Then the mother gave her another reason, but the child said, "All the other girls are wearing white shoes." The little girl never disputed her mother's reasons, but wanted her way merely because all the others were doing it.

This little story shows how we dislike being peculiar. But God has said He has chosen us to be "a peculiar people." Through my early youth I thought what a wonderfully fine thing it would be if all the world kept the seventh-day Sabbath. Some of you may be thinking, How many problems of Seventh-day Adventists would be solved if they did! How wonderful if all were Seventh-day Adventists in the hospitals where you affiliate.

As years went on, I learned some of the great lessons of life and the benefit of the peculiarities God has for His people. I think all our youth need to gain this concept. I hope you will be able to give it to them. It is peculiarity that makes this people.

To impress the thought a little further, over in Deuteronomy 14:2 we read: "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." In Isaiah 11:11 we read: "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

This presents the idea that the Lord is setting forth His hand the second time to call His people out. With that idea in mind, the peculiarity or characteristics of God's people are a wonderful topic to consider. And as we read various texts in the Bible we find that keeping the commandments of God, doing the things that He tells us to do, and responding to His invitations are those ways by which we may become God's peculiar people. Now in order to illustrate this I would like to call your attention to one man mentioned only a few times in the Bible, but almost always spoken of as being peculiar, and this is given as the reason why he received such a great blessing. I refer to Caleb, one of the faithful of the twelve chosen to go and spy out the land.

Caleb's Two Outstanding Characteristics

In Numbers 13:30 we read: "Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." This gives you the picture as to Caleb's relationship and the connection of the later statements concerning him. In Numbers 14:6 we read: "Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes." And in verse 24: "My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Now He refers to two things. Caleb had another spirit and he followed the Lord wholly. There are two other texts that refer to Caleb, and they have reference to the tribe he belonged to, the land that was assigned him, and the blessing that came to him because he wholly followed the Lord. He had a different spirit, he was peculiar, and other than that, he wholly followed the Lord, and that brought him great blessing.

I have thought many times of the strength that comes to this people because they are different. If we are not different, or if we break down those differences, we are breaking down the very thing that is making us strong. When I was a boy, we moved to a small town where we were not known. I presume the townfolk

*Worship talk at Workshop for the Directors of S. D. A. Schools of Nursing, Berrien Springs, Michigan, June, 1943.

The Ministry, October, 1943
knew my father was a new Seventh-day Adventist minister. I had to attend public school, since we had no church school there. The children accusingly called me an "Advent," and I was terribly perturbed, and went home and told my mother. After a little, when I became acquainted, the stigma was forgotten, but I continued to realize I was different.

I don't believe in being peculiar for the sake of peculiarity, of course, but I would like to call attention to an experience I came across that shows the tremendous emphasis of what being peculiar means, and how much strength it has for us. I was once associated in business with a man who had been the secretary of a denominational college board. This college had just closed its doors. Because the institution had been running down, they had elected a president who was very "modern" in his educational concepts. The board thought he would be liberal and this would have a great appeal to the young people; hence they would get a larger attendance for the institution. The new president went in and broke down many of the old requirements. This was many years ago, when smoking was not so prevalent as it is now. He installed smoking rooms, a dance hall, etc. But he found that instead of getting a following, the people turned against him. He was breaking down the old principles.

I stepped into a hotel one day where the secretary of the board was engaged in conversation with another man. This man turned to me and said, "That would not be so if it were a Seventh-day Adventist institution." They had been talking about the ill-fated institution. I agreed with him in what he meant when he said, "That would not be so if it were a Seventh-day Adventist institution."

To get his reaction, I put this question to him: "What is there about Seventh-day Adventists that makes them different, anyway?"

"It is that Sabbath of yours," he replied. You know, it made a great impression on me to think that others could see a peculiarity and to see how it makes us stronger. He said further, "Nobody goes into your church who is not converted, because each one has to pay a price."

This was to me one of the best of testimonies of the possibilities that are ours. It is the thing that protects our young people. It is the thing that makes us strong. It is the one thing that is making our truth known in a way that would be absolutely impossible if it were not for its peculiarities. When we give attention to the thing that makes us consistently a peculiar people, we may have the advantage of all the strength and power that it gives. If we have that peculiarity, I am sure we will be bringing to the world stronger men and women than we have been able to bring in the past. When we get that concept, it is going to solve many problems for our youth.

As you contact the youth and teach them, make known to them in your experiences and teachings the characteristics and peculiarities of this people, and how these mean strength and power and achievement for them.

Principles of Mental Hygiene*

By HAROLD SHRYOCK, M. D., Acting Dean, College of Medical Evangelists, Loma Linda

United States, about one person in ten will, during his lifetime, develop some form of mental illness which will incapacitate him either temporarily or permanently. (W. J. Ellis, "The Handicapped Child.") Not all these mental illnesses will be of such a nature as to cause the victim to be institutionalized, but it is estimated that one out of every twenty-five children who enter school in the United States and Canada will eventually be admitted to a mental hospital—a larger number than will finish college. (Wm. S. Sadler, "Theory and Practice of Psychiatry.")

Causes of Mental Ill Health

It must be admitted that either heredity or environment may exert an influence in the production of mental ill health. Any hereditary influence which reduces the inherent vitality of a child, predisposes to mental illness. This would include not only those traits which are transmitted from parent to child in harmony with the accepted laws of genetics, but also the effects...
upon posterity of venereal disease and of such poisons as alcohol and tobacco.

Perhaps the largest group of mental illnesses result from environmental factors. Most environmental influences which threaten mental health become active during the period of childhood and thus center around the home. Those homes which are unfavorable to proper development of the child are: (a) the home in which father and mother disagree, (b) the home with defective discipline, (c) the bereaved home, (d) the poverty-stricken home, (e) the indulgent home, (f) the home with elderly parents, and (g) the broken home which is said to account for forty to fifty per cent of social catastrophes. Many forms of maladjustment arise in early school life. One very potent cause of a difficult adjustment to school life results from sending the child to school at too early an age. The results of a premature school life may take the form of faulty posture, poor vision, stuttering, or nervous instability.

There are also many factors which may easily threaten the mental health of an adult. These factors include an awareness of insecurity, confused motives, thwarting of desires, grief following bereavement, severe illness, extreme disappointment, emotional conflict, or a troubled conscience, difficult adjustment to an unattractive vocation, to marriage, or to the first child. Needless to say the anxieties, uncertainties, and unnatural home environment of war introduce very undesirable stress factors. ("The Neuroses in War," edited by Emanuel Miller.)

The following instruction pertains to students in school as well as those older individuals who find it necessary to live a somewhat sedentary life:

"The brain is the citadel of the being. Wrong physical habits affect the brain, and prevent the attainment of that which the students desire,—a good mental discipline. Unless the youth are versed in the science of how to care for the body as well as for the mind, they will not be successful students. Study is not the principal cause of breakdown of the mental powers. The main cause is improper diet, irregular meals, a lack of physical exercise, and careless attention in other respects to the laws of health. When we do all that we can to preserve the health, then we can ask God in faith to bless our efforts."—"Counsels to Teachers," p. 299.

Early Symptoms of Mental Ill Health

Inasmuch as the years of childhood offer the best opportunity for preventing mental illness (the golden period for mental hygiene), it is profitable to focus attention on those early symptoms which suggest a predisposition in this direction. Such symptoms may appear as early as four years of age. They are so common among children as to rank second to only dental abnormalities. It is of course true that many children overcome these symptoms without developing frank cases of mental illness. However, in the interest of the child's future it is wise to recognize such symptoms as unfounded fears, extreme shyness, tantrums, speech difficulties, irregularities in eating habits, and enuresis, so that therapeutic measures may be instituted at the earliest possible moment.

Prevention of Mental Illness

In the Home. The home above all else should provide the security which the child's developing personality craves. This implies that the parents should not only provide the necessities of life, but a refuge from perplexities that the child encounters outside the home. This is not intended to mean that the parents should always take the child's part, but rather that they should be so compatible with the child that the child will confide his various problems and welcome sympathetic suggestions.

Parents must be cautious lest they make so many demands of the child that his immature personality will become perplexed, with the result that he loses all desire to co-operate. Demands upon the child should be few but consistently enforced to the intent that the child will obediently respect the demands made by his parents. The child has a right to expect his parents to be consistent in their demands and their examples. Never should a parent betray the child's confidence by ridiculing any of his confidential statements or of his requests for counsel.

There are times when it becomes necessary for a parent to punish a child. Punishment should never be executed while the parent is in a state of emotional tension, for this gives the child the impression that the parent is giving vent to his own anger. Punishment should be deliberate, and when the child is old enough, should be explained as constituting an object lesson that disobedience does not pay.

Parents should endeavor to cultivate and develop the child's will and judgment. This implies that they should avoid both extremes—dominating the child's every action or permitting the child to dominate the home. Only as a child has been trained to make decisions properly and meet perplexing situations while still under the parental roof, will he be able to conduct himself wisely when away from home influence.

In harmony with the thought of providing a refuge for the child, parents should endeavor to make the home as attractive as possible, not only by its physical appointments, but also by insisting on harmony among all members of the family. Mealtime particularly should be a pleasant occasion where all anxieties and perplexities are banned from the conversation.

In the School. The first concern of parents and teachers should be the physical health of the child. With a physical handicap a child is not able to accomplish satisfactory schoolwork; hence, even at the risk of missing a few weeks or months of school, a child's health should be given first consideration.

Many children who have difficulty in their
schoolwork are handicapped because of some obscure physical difficulty, such as faulty eyesight or hearing. In attempting to improve the adjustment of a given child to his school program, it is proper to request both a thorough physical examination and a battery of intelligence tests.

Intelligence tests are many times unsatisfactory, and no single test should be taken as an absolute criterion of the student’s scholastic possibilities. However, when several intelligence tests have been properly administered, the average result should give a fairly safe basis for determining whether the child is properly placed in school.

Some parents make the mistake of urging their children to attempt schoolwork at a more rapid rate than that provided by the average school curriculum. Unless it has been positively proved by psychological examination that a child belongs in the genius class, it is a mistake to advance him beyond the grade recommended for children of his age. Those children who are “pushed” in school usually develop some form of maladjustment (mental ill-health) during the years of adolescence or early adulthood.

(To be concluded in November)

The Ministry of Compassion

At a recent meeting of the Christian Medical Council for Overseas Work, J. G. Vaughn, M. D., well propounded this question: “Can the church, without losing its soul, without losing step with the Master, abandon its service for the sick because the town or the state is willing to use tax funds to conduct the healing business?” Practically, this question resolves itself into whether the Christian church feels any deep, basic, compelling responsibility in respect to the ministry of healing.

I believe the church as a whole and we as individual members of it should critically analyze and evaluate our thinking in respect to medical ministry. Do we render mere lip service to the general idea of medical missionary endeavor, agreeing that such activity is good and virtuous? Do we, just because of urgent need in some neglected area, readily assent that hospitals and dispensaries should be established and that the services of doctors and nurses should be made available to those in such need? Or, in the Christian’s philosophy, is the ministry of healing recognized as an effective means for developing virtues of character as well as being based upon the sacred commission to the followers of Christ, so that we as His disciples have a deep fundamental conviction that constrains us to seek such service? Are we thus so constrained that we are led to cry out with the apostle Paul, “Woe is unto me” if I engage not in such ministry?

We believe these mental queries can be beautifully and convincingly answered by turning to the record of the ministry of Christ while He was on earth. Jesus chose ministry to the physical ills of those of His day as a conspicuous and effective means of revealing the love and compassion of the Godhead. In view, therefore, of the example of Christ in exalting this type of service, and in view of His direct commission to all His disciples to do a similar work, should not the church and its members today be possessed of a compelling conviction that ministry to the physical ills of mankind offers one of the highest and most effective means of revealing the compassion of God, and that such service is not only a responsibility of the church but a privilege? Verily such ministry brings vital blessing to the church and the individual so serving, as well as comfort, relief, and often salvation to those served.

In this concept, therefore, we do not establish mission medical units, nor do medical workers engage in personal work for the neglected, solely in response to the obvious physical need, but, also for the Christian graces, the inspiration and blessing which such Christlike ministry develops in, and brings to, the church and its individual members.

The need for the ministry of healing in a particular locality may be only transient. But the positive conviction that it is our high calling to engage everywhere in the ministry of healing must be based upon a permanent and abiding sense of responsibility, prompted by the constraining love of Christ who said, “Freely ye have received, freely give.” In what more effective way can love, both human and divine, be made manifest than in unselfish ministry of healing?

Counsels to the church clearly indicate that physicians and nurses are not the only ones who are to engage in medical ministry. “We have come to a time when every member of the church should take hold of medical missionary work.”—“Testimonies,” Vol. VII, p. 62.

What a vitalizing blessing would descend upon our churches if every member made it his business to gain first a personal knowledge of healthful living as pertaining to proper diet, rest, exercise, cleanliness, etc., and thus became fully prepared to render first aid and qualified in the simpler techniques of relieving human suffering. In this way church members would individually benefit by such knowledge and practice, and as a church we would be prepared to carry to the world the light which has been committed to us. In such plans we would be following our Lord’s example in ministry, and be in harmony with the following counsel:

“Combine medical missionary work with the proclamation of the third angel’s message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the...
breath of life will not then come into our churches. A new element needs to be brought into the work. God’s people must realize their great need and peril, and take up the work that lies nearest them.”—Id., Vol. VI, p. 267.

“The Lord will give you success in this work, for the gospel is the power of God unto salvation, when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body, and Christlike work for the soul, is the true interpretation of the gospel.”—“An Appeal for the Medical Missionary College,” pp. 14, 15.

A new element needs to be brought into the work. The Ministry, October, 1943

Association Notes

Doctors Ralph W. Royer and J. G. Foster are stationed at the Maun Medical Mission, Bechuanaland Protectorate, South Africa. In connection with their mission work they carry on some medical work for the government. This includes twelve yearly trips for the government to see anyone who is sick in the surrounding country.

In describing some of these trips, Doctor Royer writes: “We took a short trip, about 30 miles out in the bush, to pick up some more sleeping sickness patients. There were no roads, so we just drove between thorn trees, around and over stumps, and through sand. In fact we made our own road just where it looked best.

“We still have about forty sleeping sickness cases. . . . At one time Doctor Foster had 136 patients in a twenty-bed hospital!

“We had to make a short trip yesterday afternoon after sleeping sickness patients. When we got to the first village where the patient was supposed to be, the women told us that he was a long distance away at the cattle post. They all run away if they possibly can. When they hear the lorry coming, they run, because they think they will surely die if we bring them in to the hospital. We looked in the next hut, and found the patient huddled back in a dark corner, very much frightened. He was actually so sick he could scarcely walk.”

Letter From Doctor in Military Service

“Your letter of June 20 arrived three days ago—a record interval for this part of the world in these times—and was much appreciated. The renewal date had slipped my mind, and as second-class mail comes at long intervals, my subscription terminated ere I knew about it.

“I should like to point out how helpful The Ministry has been to me in the past. A few weeks ago it was my opportunity to have charge of a general meeting of our medical society in this part of the world. Several well-trained psychiatrists participated in discussions, and our leading Army medical officers were present. Following a discussion by a psychiatrist from Chicago, covering ‘The Tools to Be Used in Treating and Preventing Breakdowns,’ in which no reference had been made to the value of religion in the life, the opportunity was ripe for me to inject a quotation which I copied from The Ministry a year ago. This was the statement made by Dr. Henry Christian to a group of medical students, as published in the Journal of the American Medical Association for February, 1942:

“The medical man needs a religion of some sort with which to help his sorely afflicted patients and with which to meet his own problems. Scholarship without a faith lacks in perfection and often fails in its utility.”

“The Chicago psychiatrist thanked me afterward for adding the thought of religion. Some of the others appeared to agree, judging by the reactions. The Lord does furnish the means ‘for greater power and efficiency,’ and I wish to compliment your editorial staff for the superior study material your paper furnishes. I miss it greatly when it does not arrive on schedule.”

Mrs. L. C. Christofferson, R. N., who has been an authorized home nursing instructor for fifteen years, writes from Council Bluffs, Iowa:

“I thought you might be interested to know what has been done in home nursing lines in this corner of the vineyard. It has been my pleasure to teach home nursing courses for a good many years. I also have authorization for teaching Red Cross home nursing classes. It is not so easy to recruit classes in denominational home nursing when Red Cross classes are so prominent.

“However, in teaching home nursing classes, I have carefully incorporated into the lessons the denominational health principles. The principles and practice of hydrotherapy have even been brought in with good results. The class members have made good use of the simple water treatments. One woman checked her husband’s cold, so he lost no time at work. Another made equipment for an emergency home delivery. Another, by using home nursing instruction, successfully nursed two little girls who had scarlet fever.

“Our health journals have been used to good advantage, and a number of subscriptions taken. Seventy-five Red Cross Home Nursing certificates have been issued during the last year, and our health principles have gone into many homes. At present I am giving treatments to two of my home nursing students, also a Bible study to each on the same afternoon.”

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities.

Demonstration Health Talk

By MARIA SAUNDERS, Medical Dietitian, Washington Sanitarium and Hospital

SUBJECT: “VALUE OF VEGETABLES IN THE DIET.”

(This talk would be especially applicable to a group of people who are in the habit of using meat. Those who use meat in their diet have a tendency to limit their vegetable intake to potatoes, peas, beans, and corn. Such persons need to realize the importance of other vegetables in their dietary.)

AIMS: To encourage the use of vegetables in the diet because of their vitamin, mineral, and bulk content. To give guidance in how to prepare vegetables in order to preserve the mineral and vitamin content.

DEMONSTRATION MATERIAL: (1) Charts that will illustrate the need of vitamins, minerals, and bulk in the diet. (2) Raw and cooked vegetables, either actual food or pictures of food. Contrast those high and low in minerals and vitamins by figures on a blackboard or in charts.

I. The term, “vegetarian.”
1. Commonly applied to those not using meat, but misleading.
2. The diet should contain a variety of foods that are not vegetable.
3. Vegetables contain very little protein, so do not take the place of meat.

II. Value of vegetables in the diet.
1. Vegetables not necessarily used for fuel, since they are lower in calories than any other group of foods.
2. Vegetables provide the seven essential food elements in a balanced diet.
   a. Three of these elements yield calories (protein, fat, and carbohydrates). 
   b. The remaining four do not yield calories or fuel value (vitamins, minerals, bulk, and water).
3. Vegetables especially valuable for their mineral and vitamin content.
   a. Minerals and vitamins are body regulators, keeping the body in good working order, as oil in machinery.
   b. We look to vegetables for iron, calcium, and phosphorus.
   c. Vegetables highest in minerals.
      (1) Iron—green string beans, cabbage, celery, and all greens such as spinach.
      (2) Calcium—carrots, onions, and tomatoes.
   d. Vegetables highest in vitamins (carrots, spinach, broccoli, cabbage).
4. Bulk in vegetables.
   a. Bulk acts as a broom for the intestinal tract.
   b. Obtained in cooked and raw vegetables (more in raw vegetables).
5. Vegetables contain a large percentage of water.

III. Classification of vegetables.
1. According to how they grow.
   a. Leafy vegetables as lettuce, cabbage, spinach (show several).
   b. Flower vegetables (cauliflower, artichokes, broccoli).
   c. Root vegetables (carrots, turnips, rutabagas, potatoes, parsnips).
   d. Stem vegetables (asparagus, celery).
2. According to composition.
   a. Those highest in carbohydrates (potatoes, corn, peas, beans).
   b. Others lower in carbohydrates and higher in minerals and vitamins (cabbage, kale, spinach, lettuce).

IV. How to cook vegetables so as to preserve mineral and vitamin content.
1. Cook for as short a time as possible.
2. Overcooking results in discoloration of food.
3. Cook in as little water as possible. Save water for soups and gravies.
4. Peel vegetables thin for cooking.
5. Less value lost by steaming than by boiling. (Give reason.)
6. Baking preserves flavor and nourishment.
7. Practically no loss in freezing.
8. Value of canned foods. (Discuss.)

V. Foods are cooked to make them more palatable and more easily digested.

VI. CONCLUSION: In order to get an adequate supply of vegetables, one should eat at least one raw vegetable a day, and two or three vegetables cooked in such a way that the vitamins and minerals are preserved, and help to supply an adequate amount of essential elements to balance the diet.

BIBLIOGRAPHY


C. BACK of, underlying, and controlling all things is the law, which we recognize as the law of nature, because it inheres in all things, the law of God, without “variableness, neither shadow of turning,” a law perfect in its operation alike in the physical world and in the mental and moral constitution of man; a law of blessing to those who conform to its requirements, and of destruction to everything which resists its authority.—Sanford M. Green.

The Ministry, October, 1943
Training School in Every Church

All groups of professionally trained medical missionary workers are addressed in the instruction found in "Ministry of Healing."

"Every church should be a training school for Christian workers. Its members should be taught just to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example."—Page 149.

To the missionary nurse this direction is definite. She is a teacher of health, always looking for opportunities to increase this ability. One way in which this may be realized is by carrying on health teaching for the members of the church so that they may pursue happy, healthy living, know how to help their neighbors to do likewise, and also have some knowledge and skill concerning how to combat illnesses which occur in the home.

If the church is to be a training school for Christian workers, then planned instruction must be provided. Many churches have professionally trained medical workers in their membership. The privilege which one has had in obtaining professional training carries with it a responsibility for sharing such information with those who may profit from it.

Missionary nurses, therefore, have a moral obligation to co-operate with and assist local church groups in arranging to conduct "schools of health, cooking schools, and classes in various lines of Christian help work."

Would not a two or three day institute, devoted to healthful living, reap rich rewards in your local church? The admonition that this teaching should be done by "experienced instructors" should not be overlooked. Those who have had professional training in dietetics, in nursing, or in college home economics, are excellent persons for leading out in instruction in their sphere of competence. Women in the community who are experts in healthful cooking in their own homes could assist in giving cooking demonstrations.

Topics on health which are of greatest interest are those which have to do with everyday living. Such simple topics as the carrying of infection into the mouth by contaminated hands, and the proper disposal of body wastes, are important and scarcely can be over stressed in health teaching.

All instruction given should be presented in such a way that those attending can apply it to their home situation. The use of visual aids and demonstrations will greatly facilitate this. Equipment which is used in the home can be brought to the institute for demonstration purposes.

A follow-up program is essential for the successful completion of such an institute. 'Note again: "Let the teachers lead the way in working among the people."

An experienced home nursing instructor would be an excellent person to give direction in this phase of the teaching.

Should not professionally trained medical workers enter into definite plans for carrying on schools of health in their local churches? How best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example."

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ful attention to personal cleanliness and hygienic habits, that should always be observed.

The spread of the virus in your community cannot be entirely prevented, nor can the disease be "cured," in the strict sense of the word, but much can be done for the patient. So give your support to the public health authorities in their efforts to lessen the penalties which it imposes on some of its victims.—National Foundation News, July, 1943.

ROCKY MOUNTAIN SPOTTED FEVER WIDESPREAD.—Rocky Mountain spotted fever (tick fever) is widespread in distribution throughout the country. It has possibilities for far greater dissemination, being a disease of serious potentialities. . . . Prevention of infection may be secured by simple precautions and the use of tick fever vaccine. . . .

When located, attached ticks must be removed without delay. The procedure is one requiring considerable skill and perseverance if it is to be safely accomplished. As a rule the head of the tick is embedded beneath the surface of the skin, the body remaining free, and protruding at an angle from it. The head is held firmly in place by mouth parts, so that hasty or careless plucking often serves to remove the body alone, leaving the remainder in place to serve as a potential source of infection. Gentle traction may be successful in removing the tick. Close inspection then reveals it to be intact, often with a small fragment of epidermis caught in the mouth parts. Failing in the procedure, a small piece of epidermis in which the tick's head lies embedded must be elevated with a pair of tweezers and a tentlike wedge of tissue snipped with a fine pair of scissors. The maneuver is accomplished in a matter of seconds and ensures complete removal. Resultant wounds from tick extraction by any means are to be thoroughly cauterized by means of phenol, silver nitrate, iodine, or similar agents. A light dressing can then be applied. Care must be exercised so as not to crush ticks. If the accident occurs, the discharged contents should be thoroughly washed from the hands by soap and water, care being exercised not to irritate the skin. For the reason that virus is likely to be highly infectious, even on unabraded skin surfaces, precautions for its removal are most important. Removal of engorged ticks with bare hands is a dangerous practice.—Journal of the American Medical Association, July 24, 1943, "Rocky Mountain Spotted Fever," by George E. Baker, M. D.

How to Make Lantern Slides* 

HOW cellophane lantern slides for use in teaching good cooking practices, was a set of two slides on each of which a dish of peas was pictured. In the first all the peas were colored green and the legend, lettered on the cellophane, read: "Peas simmered 12 minutes. Good source of thiamine." On the second slide only two thirds of the peas were colored green, and the inscription explained as follows: "Peas simmered 12 minutes with soda. One third of thiamine lost." Losses in cooked spinach and stored apples were likewise illustrated and described as follows: "Cooked, liquid discarded, about one half ascorbic acid lost." "Cooked, liquid retained, only 14 per cent lost." "After 6 months' storage, two thirds of ascorbic acid content lost."

* Reprinted by permission from Journal of the American Dietetic Association, April, 1943.

The Ministry, October, 1943
Significance of the Word "Passover"—No. 2

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

AFTER the destruction of the second temple in 70 A.D., when the lamb was no longer sacrificed among the scattered Jews, the expressions "Passover" and "unleavened bread" came to be used interchangeably. In Josephus we find instances of such usage.1 In the Old Testament sense, Greswell, for example, sees an important difference between these two feast terms:

"It is possible to distinguish between the Paschal sacrifice as such, and the feast of unleavened bread. The proper name of the former is to pascha—the proper name of the latter, ta asuma; the proper time of the former was the fourteenth of the month Nisan—the proper time of the latter, from the fifteenth to the twenty-first inclusive." 2

And favoring these time limits is the fact that Daniel fasted just twenty-one days in the first month of Cyrus' third year. (Dan. 10:1-13.) Obviously, he must have counted the Passover as the fourteenth, and that the additional seven days' feast reached exactly to the twenty-first day inclusive.3

Let us follow up the primitive history of this fourteenth day. "In the beginning of the Christian church the apostles and those who followed them for one hundred years after, kept the Passover of the Jews on the fourteenth day of the first month." This statement is by Scaliger, and he based his deduction upon ancient ecclesiastical histories by Eusebius, Nicephorus Callistus, and others.4 Luke's record shows conclusively that Paul kept the Passover, as did also his churches. (Acts 20:6.)5 Doubtless the other apostles did likewise. And two centuries later, in a letter to Bishop Victor at Rome, the Christian priest Polycrates, first mentions Philip and his three daughters, John the Beloved, his disciple Polycarp, Thrasus, Saggaris, Papirius, and Melito, and then adds: "These all observed the fourteenth day of the Passover according to the gospel, desisting in no respect, but following the rule of faith."6

And thereafter these communicants in western Asia were called Quartodecimans, or "fourteenth-day" people, and they strenuously contended for the paschal institution which the apostle John had established. Bishop Victor condemned and excommunicated these Asian churches. In response, Irenaeus, Gallic bishop of Lugdun (Lyons), wrote to Victor, charging him with impiety for his wicked deed.7

This fourteenth-day controversy continued even as late as the eighth century, especially among the Celtic churches of the north.8 They claimed origin from the East, and insisted that their forefathers had been taught by the beloved John with regard to a fourteenth-day paschal celebration. In regulating their feasts they adopted the lunar cycle of Anatolius of Alexandria, which was based upon a fourteenth-day Passover on any day of the week.9 Rome protested, and eventually the Celts yielded to her missionaries, who taught the Passover "of the resurrection" on Sunday, along with a "fifteenth day" crucifixion. In fact many presbyters in the West accepted the assumption as factual that Jesus died on the fifteenth day of the first Jewish month.10

Thus the cycle of Anatolius—one of the earliest—did not meet with favor at Rome. At this time nearly every church had its paschal cycle, and every bishop was necessarily a calculator!11 The Council of Nicaea did little more than to stipulate that the Passover should occur on the Lord's day next after the first full moon in Aries.12 Later on in Gaul, the cycle of Victorius flourished,13 while Gallican churches under Gregory of Tours followed Anatolius.14 In the year 577, for example, Spain kept Passover in March, and France in April.15 But, amid all this confusion, the western church established her canons and missals upon the cycle of Dionysius Exiguus. The Dionysian cycle was built up on Cyril's Alexandrian tables, which followed those of Theophilus. These were in Greek discourse, and had to be turned into Latin. The problem was further complicated because Cyril's cycle was based upon the Egyptian year, and hence all the new moons and lunar numbers had to be changed over into the Roman form of year. Nevertheless, no cycle was ever more renowned than that of Dionysius, who established a beginning for the Christian era, and a calendar for the church of Rome.16

This brief outline of the early history of the ecclesiastical paschal cycle indicates how complicated a problem in ancient Jewish time may become, and accounts for the many assumptions by which it is today confronted, some of which are very old. While the Oriental churches,
following John the apostle, kept the Passover on the fourteenth, and the western Latin church taught that Jesus died on the fifteenth, in the meantime, the Jewish rabbinical calendar, based upon the Talmud, and as later endorsed by Maimonides, also introduced a Passover on the fifteenth, and changed many of its months to a month-earlier season. The exact date of each change is not known. The evidence, however, is unmistakable.

The question of the true paschal month was one of serious consequence to the church of early centuries; and a change in Jewish practice that resulted repeatedly in (Jewish) twelfth-month Passovers in Adar—and sometimes even before the equinox, it seems—has left a long record of debate whether Passover should occur before or after the vernal equinox. The Jews appear to have been chiefly responsible for this agitation. But we should not forget that the Jews at this time were under severe pressure from persecution. However, the ancient Biblical laws with respect to the Passover season are simple and specific, and the Christian church commonly accepted the Biblical view. This is aptly expressed in the following words of Theophilus:

“For the month of new fruits, as I before said, is not in the twelfth month [Adar], when winter still hangs on, and when the new fruits are not yet ripe, and when indeed the sickle cannot be put to the harvests. For the divine law has in particular constituted this [the sickle] as the sign of the first month.”

Nevertheless, many other Passover arguments, besides also the problem of the true paschal month, are the heritage of twentieth-century students of ancient Jewish time. These discussions for the most part arise (1) from the question as to what event marked the Passover date—whether the lamb sacrifice or the paschal supper; and (2) from the problem of linking the true Passover date with the right day of the week in the crucifixion period. And in addition, there is the question as to what day the short period ben ha-arbayim belonged—whether to the ensuing day, or to the day before. With the Karaites and Samaritans, this Hebrew phrase represented the time between sunset and twilight; with the Rabbinists, it came before sunset, from about three o'clock and on. This was the traditional hour of prayer. (Acts 3:1; 10:3, 30, Dan. 9:21.)

In any event, in this short period, the daily evening offering of the lamb, the annual slaying of the Passover lamb, the lighting of the temple lamps, the offering of the evening incense, and the setting sun—all took place. For in connection with each one of the series, the phrase “between the two evenings” is written in Hebrew in the pentateuch. Philo, Josephus, and the Talmud are in full agreement as to the order of occurrence of the incidents as here listed.

The Spirit of prophecy unmistakably dates both the slaying and eating of the paschal lamb at the evening inuente of the fourteenth day of Nisan. This argument is apparently fully confirmed by the character of the events which occurred in the period “between the two evenings”—each one of which pointed toward a day just beginning more than at the day ending. The burnt offering represented consecration of the nation necessarily for the ensuing night; the burning lamps offered light for the approaching darkness; the odor of the burning incense at sunset symbolized the merits of Jesus applied to the prayers then ascending, not to those of the previous day; the sinking sun manifestly dated the new day, not the old. It was therefore an event of deep calendar significance when the paschal lamb was yearly sacrificed in the specific time designated by Moses as ben ha-arbayim. The offering unquestionably must have belonged to a new day, either just begun, or about to begin! And the paschal supper, of course, was served soon after, during the same evening.

It makes little difference to the involved crucifixion date whether the lamb was slain before or after sunset—whether the argument is rabbinical, or Karaitic. In either case, the lamb was obviously slain as if on the dawning of a new day. The accompanying diagram illustrates.

With reference to the fulfillment of the type, the death of the paschal lamb alone seems to have priority over the supper in prefiguring the death of the Lamb of God. (1 Cor. 5:7.) And therefore, the slaying of the typical lamb on the Old Testament fourteenth—which all admit—

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could only be met by a crucifixion on the same date. Consequently, the symbolic meaning of the type necessarily nullifies the argument that assumed a crucifixion on the fifteenth. Astronomy also lifts a warning finger against a "fifteenth" crucifixion Friday. And Scaliger, commonly called the father of chronology, one who was readily familiar with all the cycles of early Christianity, reaches the following conclusion:

"For without any controversy, Christ ate the passover when the thirteenth of Nisan was ending, and the fourteenth beginning: that is, in the evening which the fourteenth of Nisan followed. Concerning this no one even a little erudite doubts. For, after sunset of the fifth day of the week, the Jewish sixth day was entering, even to sunset of the day of Venus [Friday], after which the Sabbath came on, even the fifteenth of Nisan, the solemn feast. Hence the whole fourteenth of Nisan intervened between the Lord's supper and the beginning of the solemn paschal [feast of unleavened bread]."

The Old Testament offers other convincing proof that both the lamb sacrifice and the paschal supper belonged to one and the same Jewish day. There are altogether seven different dated Passovers in the Old Testament, and these are described as being either "killed," "eaten," or "kept"—in each case on the fourteenth day of the first month. Now it should be clear that such a detailed description involves the whole Passover service—not merely the offering of the lamb. To "keep" the Passover, as outlined in Exodus 12, meant to slay the lamb, roast it, eat it, and burn the remnants of the feast, and these acts are all included in the seven texts—all on one date! Moreover, five of these Passovers are mentioned as "kept" on the fourteenth.

In Numbers 9:11 the Hebrew text is very explicit: "In the fourteenth day of the second month between the two evenings, they shall keep it, with unleavened bread and bitter herbs they shall eat." The language here is typical Hebrew style. In other places the command simply reads: "In the fourteenth day...is the Lord's Passover." (Lev. 23:15; Num. 28:16.) But in no ancient text, in either the Bible, Philo, or Josephus, is it stated that the Passover was "kept" or observed on any other date than the fourteenth. In this respect the ancient cycle of Anatolius differed from those of the Latin jurisdiction.

Those who favor the slaying of the national paschal sacrifice "between the two evenings," late on crucifixion Friday, thus thinking to have the typical lamb slain simultaneously with the death of Christ, not only thereby fail to fulfill the type, but the argument also fails of coinciding with the actual crucifixion date. For a paschal sacrifice during the hours of ben ha-arbayim on Friday afternoon, even two hours before sunset, would obviously have occurred after the death of Christ; and in addition, in harmony with the calendric significance of this pentateuchal period, would indisputably have been dated on the next day, as Sabbath the fifteenth. In other words, the typical lamb would have been slain too late to prefigure the death of the Lamb of God on the fourteenth of Nisan. The detailed description of the temple service enacted at the very moment of the death of Jesus, as given in "The Desire of Ages," is indeed significant:

"It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. . . . With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. . . . With intense interest the people were looking on. . . . But the earth trembles and quakes; for the Lord Himself draws near. . . ."

A paschal sacrifice in the afternoon of crucifixion Friday is meaningless, for it offers chronology a point of time other than the Old Testament predicts, and other than Jesus Himself pointed out according to His own paschal supper. The only way that the problem can be harmonized is the Spirit of prophecy way, namely, a passover sacrifice and supper at the evening-beginning of "death Friday" as the fourteenth of Nisan. By this plan, the ancient Passover law and the astronomical laws governing both new and full moon are brought into agreement with the short Hebrew period translated "between the two evenings."

Conclusion

Moses mentions ben ha-arbayim in nine different texts. He marks its position by burning lamp, smoking incense, and setting sun. Within this diurnal landmark of time the paschal lamb is slain, and the sacrifice obviously must be dated with the setting sun. On whatever Jewish date the sun sets, that day is past, and hence the ensuing day is therefore the Passover date. The question has been asked from very early times, "Did Jesus anticipate the Passover?" The answer is that not only Jesus and the disciples, but the whole Jewish nation kept that last Passover at the only possible ben ha-arbayim that could coincide with the date of His death.1

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1 Bella.Jud. II.3; Ant.IX.XIII.3; XVIII.II.2, etc.
5 So spelled in the original Greek.
THE RELIGIOUS PRESS

Valuable Current Excerpts

WORSHIP, PRIVATE AND PUBLIC.—Here is some food for thought from a sermon preached in the Congregational church at Dorking, England:

"The future not only of the church, but of the nation, depends upon the worship of the church of God. In his own bold way, Doctor Temple, Archbishop of Canterbury, in one of his broadcast addresses declared that 'this world can be saved from political chaos and collapse by one thing only, and that is worship. It is not for freedom to do something of little importance that we are contending; it is for our very life.' Doctor Temple proceeds to justify his statement by explaining 'that to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God... It will be granted readily that these are days when faith is sorely tried. ... A world manifestly 'red in tooth and claw' is no good advertisement for the beneficence of a superintending Providence. There is therefore all the more reason that faith should be courageously affirmed. ... The public worship of God is the public acknowledgment of His sovereignty in the world, and when we do this with reverence and regularity, it has its repercussion in every part of human life.' —Rev. W. T. Shergold, in The Presbyterian Tribune, July-August.

TAX WITHHOLDING PROVISIONS.—All ordained ministers, regardless of the type of work in which they are engaged, are excepted from the withholding provisions of the current tax payment act of 1943, according to a statement from the Bureau of Internal Revenue, Washington, D. C., received by Dr. Benson V. Landis of the Federal Council of Churches. The statement clarifies an uncertainty whether the exception applies solely to clergymen in local pulpits or includes those engaged in full-time church administration work, such as council secretaries and federation officials. No minister is exempt from the payment of taxes, however. Dr. Landis said in an interview on the subject with Religious News Service. The minister's exemption covers only the advance withholding provision of the law.—Ziona Herald, July 7.

MORAVIAN MISSIONS.—Moravian Missionary Board reports that there is not a single mission field concerning which they have to say that on account of the war they have had to curtail their work. The Moravians have the reputation of being the first church to start modern missionary work.—The Gospel Minister, July 22.

DOCTRINAL TEACHING.—The voice of Modernism calls for practical Christianity instead of doctrinal teaching. The neglect of doctrinal teaching made the inroads of Modernism into the churches possible. The true Christian who discounts or neglects the value of doctrinal teaching is aiding in the spread of Modernism.—Moody Monthly, August.

DRAGON'S VOICE.—It is a law of nations that they have no right to interfere with each other's internal affairs. As long as this principle controls international relationships, unless the whole world is Christianized, there will be no secure continuation of this political collaboration with which it is hoped we may meet. The world's nations come under the control of political parties which mock at Christian principles—such as the Nazi party in Germany, the Fascists in Italy, the Falangists in Spain, the Militarists in Japan, the Communists in...
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effective collaboration. Certainly, we must have universal and mandatory among the clergy little followed by our Protestant clergy. Making this carry us through as inheritors of His grace. Surely it, realistically conscious that without obligatory draw increased spirituality.—

SPIRITUAL RETREATS.—Even our Lord went apart to rest awhile. We are urged to follow His example in seeking renewed spiritual inspiration to carry us through as inheritors of His grace. Surely our spiritual leaders are in no less need of this inspiration. Yet the practice of spiritual retreats is little followed by our Protestant clergy. Making this practice universal and mandatory among the clergy would be of inestimable good to the clergy, but from their renewed inspiration, the congregation would draw increased spirituality.—A. W. Godfrey in the Presbyterian Tribune, July-August.

AMERICA'S SHAME.—The United Presbyterian Church, principal of McGill University, in his baccalaureate address last Sunday prophesied that Christianity is on the threshold of a great revival. Denying that the progress of science during the nineteenth century had brought in a decline in the Christian religion, Doctor James said: "It is worth our while to remember at this moment that the irreligion of the Roman Church during the early period of the Renaissance provoked not only the religious revivals led by Martin Luther and John Calvin, but the equally powerful religious force that was generated from the teachings and work of Ignatius Loyola. I think we are on the threshold of such a revival of Christianity at the present time." —Christian Century, June 16.

PROGRESSIVE JUDAISM.—The first issue of Liberal Judaism, a new, illustrated, pocket-size monthly magazine, in the interest of "Progressive Judaism," has appeared. The contributors of the first issue include Governor Lehman, of New York; Supreme Court Justice Douglas; Ben Hecht, novelist; Elias Lieberman, associate superintendent of schools in Greater New York; and Rebecca Kohn, president of the World Congress of Jewish Women.—Religious Digest, August.

CONSISTENCY CALLED FOR.—Roman Catholic propagandists are making tremendous efforts to win Protestants in America over to the church of Rome. Last year a single Roman Catholic organization alone distributed twelve million pieces of literature among Protestants. And yet Roman Catholics want the United States to recall Protestant missionaries from South America. If the Roman Catholics have freedom in North America to try to convert Protestants (and no one denies their right to do so under the Constitution), why should not the Catholics of South America grant the same privilege to Protestants?—Gospel Minister, July 8.

PHILIPPINE CATHOLICS.—The Philippine nation is the only Catholic nation in the Far East. This information comes from the Jesuit Philippine Bureau, which is in a position to give the actual facts. There are, says that Bureau, more Catholics in the Philippine Islands than in all the rest of Asia put together.—The Catholic Mind, August.

WAR'S MENTAL EFFECTS.—American Society for Research in Psychometric Problems reports that soldiers with mental troubles in this country are entering hospitals at the rate of 27 per 1,000 men a year, and this rate is about 24 times higher than that of civilians in 1938. These troubles are second only to battle wounds and malaria as a cause of hospitalizing our soldiers in combat areas. So much for the effects of modern war upon the human brain. We know of many instances in which men have become mentally unbalanced because of the too intensive training.—Prophecy Monthly, July.

REVIVAL PROPHESIED.—Dr. F. Cyril James, principal of McGill University, in his baccalaureate address last Sunday prophesied that Christianity is on the threshold of a great revival. Denying that the progress of science during the nineteenth century had brought in a decline in the Christian religion, Doctor James said: "It is worth our while to remember at this moment that the irreligion of the Roman Church during the early period of the Renaissance provoked not only the religious revivals led by Martin Luther and John Calvin, but the equally powerful religious force that was generated from the teachings and work of Ignatius Loyola. I think we are on the threshold of such a revival of Christianity at the present time." —Christian Century, June 16.

NEW YORK CONDITIONS.—In a pamphlet entitled "He Beholds New York," issued by the Greater New York Federation of Churches, we find many startling facts concerning this great city: In New York City there are 500,000 families living in slums; 1,000,000 arrests; 7,000 children arrested; 5,000 cases of neglected children brought to court; 100,000 couples living together unmarried; 1,163 suicides; 1,700,000 children untaught in any religion; 5,000,000 without any association whatever with any church. Nearly every Protestant church in New York City is supported by mission money from with-out. Very few are self-supporting. Our American metropolis is pagan and practically unevangelized.—Gospel Minister, July 8.

BUILDING BABYLON.—Dr. Gaebelein, editor of Our Hope, is not expecting world-wide revival with the conclusion of the world conflict. He writes: "While there are no signs of a real spiritual revival, there are all kinds of signs of the predicted apostasy. In more than one way, even before the close of this terrible war, the
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DOCTRINAL PREACHING.—Doctrinal preaching is valuable—very valuable. One of the sad spectacles of this hour is the sight of uninformed Christians accepting the milk and water stuff passed out from many pulpits. My people talk about living in the heavenlies, but they are satisfied to wade around in the muck and mire of earth.

A study of revival indicates that when the spiritual awakening arrives, there is always a return to personal preaching—and men, Christian men, become convinced of personal sins.—Moody Monthly, August.

SENSE OF EXPECTANCY.—The high and glorious "Eucharists" at the period of the church's holy days are hours of expectancy. My people crowd to the church that day and I consider it more important to honor Jesus Christ through this remembrance of Him than that I should crowd the church with my preaching.

No, we Presbyterians are not in danger of becoming priests on our own volition. The danger is that the minister will have to do for the people what they will not do for themselves. If our people will not pray, they will find a priest to pray for them. If they will not confess their sins through the Mediator who is Christ, they will find a priest who will confess them. If they will not sing the glory of God, they will hire a choir to sing for them. If they will not teach in the church school, then they will hire a priest to do the teaching. If they become tired of sacrifice for themselves, they will hire some fellow to make their sacrifices symbolically for them. If they will not invite their friends to seal their lives in Jesus Christ, then a priest must be found to convert their neighbors. If sessions will not speak with authority on spiritual matters, then they will elect a priest to speak for them.

Here is the danger that lies at the "narthex" of every Presbyterian church. Table hangings, lecterns, pulpits and reredoses, altar screens and burning tapers will not make us a priestly church—but indifference in these matters which are essentially Protestant will.—The Presbyterian Tribune, July-August.

CONSECRATED SINGING.—"In a beautiful voice, your Father has bequeathed to you a sacred trust, a faithful mission, a consecrated responsibility—a light that you dare not hide under a bushel. Never in this world shall we find a way of measuring the evangelistic accomplishments of the consecrated singer singing in the Holy Spirit."—Moody Monthly.

Radio Correspondence School

(Continued from page 18)

the students themselves. The quality and stability of the correspondence candidate is superior. As our local elder said, in referring to these people at Williamsport, "They are the cream of the whole church," and that is true.

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The "Gospel News Choir"

(Continued from page 18)

true of the number just before the lecture, and of the one at the close. They should fit in well with the subject in hand. Our evangelist often suggests a certain number that he would like sung, and we are glad to co-operate. We find hymns, beautifully and prayerfully sung, are especially adaptable to evangelistic singing. Much variety can be worked into them with solo, duet, quartet, humming, etc. We have worked by Grace," "Washing the Disciples' Feet," and other lectures before hundreds of thousands of people. Inquire of Julius Gilbert White Publications. Madison College, Tenn.________

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sult of proper practice, hymns can mean much more to the listener. Words should be clearly enunciated. Expression also should be carefully studied. Here is a sample or two of our Sunday night "concerts."

CHOIR: "Sweet Peace, the Gift of God's Love" (second stanza sung as a duet)

SOLO: "My Faith in Thee"

CHOIR: "Under His Wings" (second verse as a solo, while choir hums)

CHOIR: "I Want to See Jesus, Don't You?" (one stanza as a solo)

Duet With Choir: "God's Way Is the Best Way"

Girls' Trio: "He's Just the Same Today,"

Male Quartet: "Two Ways for Travelers"

CHOIR: "Some Blessed Day" (solo on one stanza)

(Sermon)

CHOIR: "Shall I Crucify My Saviour?" (male unison on two stanzas, with sopranos singing tenor, softly)

The work of the choir in evangelistic meetings can be heaven born. What a wonderful privilege! May the Lord help us as directors to see with clearness the responsibility and privilege that is ours. Until probation closes, there will be work for us to do. Let us never grow weary in well doing.

** **

Counsels on Voice Instruction

(Continued from page 12)

range, he must make real effort. Here the instruction encourages:

"Ministers and teachers should give special attention to the cultivation of the voice. They should learn to speak, not in a nervous, hurried manner, but with slow, distinct, clear utterance, preserving the music of the voice. The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees. He spoke slowly and impressively, emphasizing those words to which He wished His hearers to give special heed."—"Counsels to Teachers," pp. 239, 240.

"The one who gives Bible readings in the congregation or in the family should be able to read with a soft, musical cadence which will charm the hearers."—"Testimonies," Vol. VI, p. 381.

** **

Insight—a Great Need

(Continued from page 4)

dreadful war comes to an end, it will be found that some in lands now undergoing trial by fire will have been firm to their faith in spite of dungeon, fire, and hell. That is the quality of Christianity that it is our business to develop. The attitude of some gospel workers toward sin and the victorious life is disappointing, and some who are responsible for the spiritual welfare of their people continue to wink at sin and wrongdoing. We need to translate into action the recommendations of the General Conference which deal with these matters, to make them a part of our working policies, and to make ourselves individually responsible for making such.
APPRECIATION

my husband do not think of that my husband do not miss the "Breakfast Cup," recommend it as a good hot drink that's caffeine-free. A distinctive, mellow flavor that the whole family will enjoy—from a skillful blend of roasted soy beans, figs and grains, slightly sweetened with honey. No caffeine. Good for you and good, too. Send postcard for names of local dealers.

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The Ministry, October, 1943
policies effective among the groups of which we have been made leaders.

We believe that we have a God-given organization. There is power in it which is needed for advancement of the work. But are there not grounds for assertions that are often made to the effect that some professed gospel workers carry on as high-pressure salesmen, publicity agents, and functionaries, for who-knows-what, unless it be to produce the appearance of great zeal, activity, and progress? Of course we must have visible results, but may it not be that which we call results be mere sham? Has it not been so? No charge is made that we are overorganized, but may it not be inquired whether there be not room and opportunity for some who now stand as department heads and as leaders of various organizations to participate to a greater degree in actual gospel work, to spend some time on the watchtowers, as it were? May there not be a real need for insight into some of these matters, and a sense of what is vital?

Material resources may be limited, but our spiritual resources are unlimited. There are honest seekers for truth in all lands and in all ranks. There are no limits to our opportunities to search them out. From among these may be drawn honest members and faithful workers without number. There is no limit to the power of the message we are to proclaim. It is a message of victory and deliverance to all kindreds, tongues, and nations. The presence of God in the movement assures a glorious triumph. The present darkening prospects do not portend the end of our work, but rather a signal to advance with more determination and courage than ever before. Our greatest opportunities and our most significant days still lie before us, and our great missionary movement was never more relevant than now. But for all this we need "all manner of insight, enabling us to have a sense of what is vital."

Effectively Presenting Daniel 2

(Continued from page 15)

manner, rather than merely trying to demolish other peoples' ideas, as is so often done.

We must definitely plan to make an appeal to prepare for God's coming kingdom. I find it helpful and forceful at the close of the exposition of Daniel 2 to ask for a show of hands on how many believe we have made it plain that, according to this prophecy of the great image, the great final act must be near at hand. This brings almost a universal response. Then we can turn and say, "Now, friends, this brings us to the greatest question of all—Am I ready for this coming kingdom?" Then proceed with the appeal. The request of the penitent thief on the cross can be used to good advantage here, as well as Matthew 21:42-44. There is just one of two outcomes—either you fall on the Rock and are broken, or the Rock will fall on you and grind you to powder.

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