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The reality and oneness of the brotherhood of the advent faith was movingly seen and felt when eleven of our interned German fellow workers from the Netherlands East Indies and Persia participated in a symposium one morning at the recent Autumn Council. After six and a half years of isolation in internment camp, and separation from wives and children, these men were again welcomed into the advent worker family, which transcends all racial and national lines. There was scarcely a dry eye among the five hundred attendants of the council during the touching scene in the meeting hall. Nothing must ever be allowed to break our oneness and solidarity.

Pastor Walter Schubert, new Ministerial Association secretary for South America, formerly president of the Buenos Aires Conference, is now attending the Seminary for two terms. He plans field training classes in South American colleges, aggressive institute work, and leading out in field efforts with the new graduates to start them off properly in their field ministry. Success to him!

The Ministry, January, 1947
ONE of the most heartening features of the recent Autumn Council was the discussion on evangelism. Prior to the opening of the council, the North American presidents met for a special study of their problems. Several important items came from this group of leaders, but none were as enthusiastically received as the resolution on evangelism.

No sooner was the resolution introduced than a number of men asked for the floor. As one leader after another expressed his conviction on this all-important subject, the whole council responded to the call. We are happy to be able to publish a verbatim report of this discussion. How we wish our thousands of workers scattered throughout the world could have been with us to join in this call to a greater consecration. The immensity of our task demands a daily dedication. The real hope of the advent cause, the very heart of the message of Revelation 14, is evangelism.

Introducing the series of recommendations to the council, Elder McElhany said:

"I feel quite sure that the recommendations you have in your hands at the moment may prove to be the most serious, at least, so far as the North American field is concerned, that will come before us. These recommendations touch the very vital heart of our whole program, of our work. I had the privilege of sitting in and listening to what I think was one of the most spontaneous and spirit-filled declarations on the part of these union leaders that I have heard for a long time. Now I am going to ask Brother Wilson to tell us just how it originated, and the background of it all."

N. C. WILSON (Vice-President, North American Division): The union presidents were in session all day Monday. We had a number of important matters for consideration, and most of the day was spent in a very earnest and careful consideration of what seemed to be our most vital problem, and that is the matter of soul-winning.

I think all of us are conscious this morning, and have been throughout this council, that we have come to a time when something very definite, something a bit dynamic and atomic, needs to be done in relation to this tremendous and all-important question of soul winning.

We do not want this to be considered a North American matter. This ought to be a world burden and a world call, for we are a group of men and women from all parts of the world field. In some tangible way we feel we must at least partially measure up to the challenge and the call of this hour. For us to sit quietly and idly by in this hour of challenge and tragedy, and do nothing and say nothing, would be unspeakable. The resolutions are probably not quite so long as some we have had during past years, but there are some features that we feel are very vital and very important. I do not see how we could better respond to the appeals which have come to us from the council than to set ourselves to this task of evangelism and soul winning in some way that will measure up to the overwhelming challenge and call of the hour. We feel, brethren, that we must arise and do something to meet the challenge of the hour.

RESOLUTION ON EVANGELISM

"WHEREAS, The one great reason for the existence of the advent movement is to prepare men for the day of God; and,

"WHEREAS, The voices now raised on every side proclaiming doom and the end of the world give added meaning and urgency to our message; be it

"Resolved, 1. That we place a new and fervent emphasis on evangelism, calling on everyone who is supported by the tithe, and especially on our ministry, including secretaries of departments and institutional workers, to a greater consecration, and to actively engage in public evangelism for as much time as possible each year.

"2. That we call on our laity to dedicate a larger portion of their time to such forms of evangelism as literature distribution, Bible studies, and lay efforts.

"3. That we encourage all our conferences and mission fields to set goals for increases in membership even as we set goals for offerings, and that proper and repeated attention be called to these goals for souls."
"4. That the General Conference Committee call the conference presidents of North America together to study the possibility of revising the methods of conducting our conference work so as to release our ministers for more active and more extensive evangelistic work; and that in preparation for such a meeting the General Conference Committee appoint a committee to make a survey of the situation in the field, to gather facts and to prepare recommendations on how to plan conference work to give emphasis to, and time for, evangelism.

5. That evangelism, both public and personal, be made the keynote of the coming union conference sessions to be held in North America, as well as in similar division councils and union sessions throughout the world."

H. T. Elliott: Mr. Chairman, I move the adoption of this report.

N. C. Wilson: In seconding the motion, it may be that one or two sections or paragraphs ought to be made a little clearer. Several paragraphs may be a bit pointed and definite to some fields, but I am sure we all agree that something definite and clear and dynamic is called for.

Section 3 speaks of setting goals for increases in membership. We have given a great deal of attention in time past to our financial goals, and that is fine. Certainly we should not give less attention to setting goals for souls. Usually a person accomplishes little unless he has something pretty definite in mind. Surely, when it comes to soul winning and the gathering in of those who are to be heirs of the kingdom, we should be specific and definite.

The fourth paragraph has to do with the study of the methods followed in our conference work. Surely, if there is a better way which God could help us to find out, which would speed on the evangelistic work, we ought to try to find that way. And if in our conference organization there are plans or methods or anything which is restricting a greater evangelistic advance, then we ought to know of that, and courageously, in the fear of God, set about making some adjustments.

The fifth paragraph is one that ought to have the full and hearty support of everyone here. What a wonderful opportunity we shall have in North America this winter in laying upon the hearts of our workers in this division the great importance of evangelism. Surely, we must make the meetings in this division during the coming winter largely and definitely of a soul-winning nature.

M. V. Campbell (President, Central Union Conference): Brother Chairman, I believe it is really time for us to give new emphasis to evangelism. This does not suggest that we have not been emphasizing evangelism through the years, for we have. In every union and in almost every conference large efforts have been held through the years. But it is true that we perhaps are not giving as much emphasis to evangelism today as we did fifteen or twenty years ago. I remember at the Omaha Autumn Council when the entire thought and keynote of the council was evangelism, and it was at that time that we decided to hold evangelistic institutes. The following year a large evangelistic regional institute was held in Philadelphia, and another one in St. Louis. These two meetings took in most of the evangelists in the United States and Canada. There was great enthusiasm throughout the field. More souls were won to the message than had been for years and years.

I notice from the Statistical Report given by Brother Conard that there is one period in North America that stands out above all others and that is the period of 1931-35. During that period in North America fifty-five souls were won for every thousand members. The five-year period before that there were twenty-one souls for every thousand members. It jumped from twenty-one to fifty-five, and then it dropped again to thirty-three. Now, as I remember it, this high point was during the very period following the emphasis given at the Autumn Council in Omaha on evangelism. It was the period that followed those two large evangelistic councils. And in every quarter our North American Division presidents sent out statements showing the percentage of increase of every conference in the division. This was kept before us month by month, and quarter by quarter, in the records of our increasing membership.

I was president of a moderate-sized conference at that time, and while we never reached our goal of 10 per cent increase a year, we certainly worked as we never worked before trying to do it, and in trying hard we at least built up an increase beyond what it had ever been before.

Our General Conference brethren wrote us frequently. I remember how proud I was when I received a letter from the General Conference president, complimenting me on the fact that we had come close to the goal. I almost framed that letter. It meant a great deal to me. I believe when we come to the place where we put real emphasis on everybody's putting his shoulder to the wheel, it surely does help.

I believe very thoroughly in this first resolution, that every person who receives payment from the tithe should be a soul winner. Now, we are paying secretaries with the tithe, but that does not mean that they cannot be soul winners. In one of the conferences in which I labored I called our stenographers together in one of our office devotional periods, and outlined to them my conviction.

One young woman whose husband was engaged in secretarial work in the office, said, "We do not know how to win souls," but they decided to take a reel and a small projector and films, and go out and give some Bible studies. The wife said she would read the titles for her husband as he turned the machine and threw
the pictures on the screen, and so they went to see some people who were receiving the Signs of the Times. They first went to call, saying they were coming to follow up on the Signs of the Times. They said they, too, were receiving it and wanted to give an illustrated lecture. The woman was glad to have them come every week after that. She joined the church and was baptized. Another young woman who was in the office gave studies, too; so these two stenographers were able to win two souls to the Lord that year.

Now, Brother Chairman, I believe we really should get behind this and take it to heart, and go back from this meeting and actually put it into practice. We must get every soul who is paid by tithe to take some part in giving Bible studies and winning souls to the truth. I have been doing it myself in spite of the fact that I am away from home most of the time, and as a result I have had the great joy of seeing a neighbor recently baptized in Minneapolis.

J. L. McElhany: Do you all want to join Brother Campbell in favoring this recommendation? It seems to me that this ought to be the chief enthusiasm of this council. You know, brethren, we have opened up a subject on which we could spend all day. I wish everybody in this room this morning could express himself on this.

F. H. Robbins (President, Columbia Union Conference): Brother Chairman, I am in perfect harmony with these resolutions. Our aim is to finish the work of God. This is why we are here in this meeting today. There is a statement made in the Spirit of prophecy that the work of God cannot be finished until the laity take hold with conference workers and do the work. Well, if the laity take hold, they should be led by ministers. And I believe that it is high time for us ministers to do a greater work along this line. I believe that as conference presidents we should plan to hold meetings, and the people will respond.

We would not expect a colporteur leader and his assistant to sell all the books in his conference, and we cannot expect one or two ministers to carry on all the evangelism that needs to be done. There is a mighty power that can be harnessed in this denomination. Years ago the water of Niagara Falls ran over the falls and was not harnessed; but later men harnessed it. Now they are operating great machines, and lighting whole cities with that harnessed power. And so I believe that when we get in earnest on this matter of evangelism as we never have before, God will bless our every effort.

W. A. Nelson (President, Northern California Conference): When we request every worker to give “some time” during the year to evangelism, it seems to me that we are asking for the minimum effort on the part of our workers. I wish we could change that expression, calling upon the workers to give “as much time as possible” during the year, and if the chair is willing, I would like to move that we make this change in the reading. The time has come when we ought to make this part of the work the greatest part of our program.

—To be continued in February

The Ordinances of the Lord’s House

By M. L. ANDREASEN, General Field Secretary, General Conference

1. The Communion Service on Earth

At the time of the institution of the Lord’s supper, Christ said, “With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.” Luke 22:15-18. Matthew has Christ say, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.” Matt. 26:29.

This was said more than nineteen hundred years ago. This long Christ has waited for that celebration of the ordinances. Apparently the angels have no such service. At least Christ has not taken part with them if they have, for He says that He will not drink “of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.”

Christ was never greater than that night when He quietly arose “from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel whereby He was girded.” John 13:4-5. Christ had no inferiority complex. He knew “that the father had given all things into His hands, and that Christ was never greater than that night when He quietly arose “from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel whereby He was girded.” John 13:4-5. Christ had no inferiority complex. He knew “that the father had given all things into His hands, and that He was come from God, and went to God.” Verse 3. He was fully conscious of His divinity. He knew He was their Lord and Master. (Verse 14.) But with this full knowledge He arose to serve.

Portion of devotional study, Autumn Council, Grand Rapids, Michigan, October, 1946.

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When He came to Peter to wash his feet, Peter burst out, "Thou shalt never wash my feet." Verse 8. By this time Peter had had time to do some thinking. To him, it was altogether unfitting for Christ thus to humiliate Himself. Christ was doing a servant's work, and was belittling Himself. Hence, "Thou shalt never wash my feet." Peter would most certainly never wash the feet of the others, and that Christ should thus lower Himself was too much for him.

"If I wash thee not, thou hast no part with Me." These words caused Peter to think. "No part with Me?" No part with Christ? No part. No part in the supper to come? No part. No part in the kingdom? No part. This was getting serious. Was there a deeper meaning in what Christ was doing than appeared on the surface? There evidently must have been, for Christ had told Peter, "What I do thou knowest not now." Verse 7. Peter thought he had a very clear idea of what Christ was doing. He was washing their feet—something He ought not to do.

Light began to dawn on Peter, and after having just exclaimed, "Thou shalt never wash my feet," he completely reversed himself and cried out, "Lord, not my feet only, but also my hands and my head." Verse 9.

Peter now saw the spiritual implication of Christ's words. Christ had said that he did not know what He was doing, "but thou shalt know hereafter." Verse 7. Evidently Christ had a higher cleansing in mind than merely a physical one. There was evil in their hearts, and jealousy, envy, hatred. There was strife among them as to who should be the greatest. They were in no fit mood to sit down to table with their Lord; they were not ready for the institution of the holy communion, not ready to enter into covenant with God. Their hearts must be cleansed, their lives purified, or they could never enter into true communion with God.

This preparatory work Jesus accomplished for them by the simple act of washing their feet. In wonder and amazement they saw Him kneeling before them, and gradually they began to understand what He was doing. Peter was the first to see it, and in his joy cried out, "Not my feet only, but also my hands and my head." But Jesus corrects his immature conception of the service by saying, "He that is washed needeth not save to wash his feet, but he is clean every whit: and ye are clean, but not all." Verse 10.

In baptism we go down into the water, and as by faith we partake in this beautiful and significant ordinance, the words spoken to Saul become applicable to us, "Arise, and be baptized, and wash away thy sins." Acts 22:16. Baptism, rightly administered, is a washing away of sins, a "washing of regeneration," of which in a certain sense it may be true that "baptism doth also now save us." Titus 3:5; 1 Peter 3:21. Lest this last statement be misunderstood, the apostle hastens to add that baptism as such does not save of itself, and that what counts is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Peter 3:21. However, the going down into the water and the complete immersion of the body is symbolic of the abounding grace of God which cleanses from every sin. When the candidate arises from the watery grave, and by, in, and through faith has followed his Lord in baptism, he is a new creature in Christ Jesus, "clean every whit." John 13:10. The "old things have passed away; be hold, all things are become new." 2 Cor. 5:17. He stands before God as though he had never sinned. He even has a new name.

After baptism the Christian begins his life-work in earnest. He works, he strives, and makes constant progress. He finds that though God has forgiven him his sins, he is not yet perfect. He comes short, he fails at times. He does not go back into sin again. With that he is done. But though he does not sink into the mire, he finds that as he walks life's pathway, his feet become dusty. This does not necessitate that he be baptized again, for "he that is washed [baptized] needeth not save to wash his feet, but is clean every whit." John 13:10.

The ordinance of foot washing was instituted by Christ as a continuing, cleansing ordinance. The true Christian who in faith and humility follows the Lord's command may know that on each recurring occasion Christ's word becomes true of him—that he is clean every whit. This encourages him to believe that he may now sit at table with the Lord and receive the blessing which is there for him.

II. The Communion Service in Heaven

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:35-37.

These verses describe the occasion to which Jesus had reference when He said that He would not henceforth drink "of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26:29. As that day is nearing, it is of interest for us to consider these statements.

Christ admonishes us to be like "men that wait for their lord, when he will return from the wedding." Those that thus wait are called blessed, and to them the promise is given that the Lord "shall gird Himself, and make them to sit down to meat, and will come forth and serve them."

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A MORE EFFECTUAL MINISTRY
Efficient Evangelistic Methods and Pastoral Technique

Handling Emergencies in Meetings

By HAROLD N. WILLIAMS, District Superintendent, Indiana Conference

ONE time while preaching I noticed that more and more people in the audience were being distracted by something behind me, and many were laughing. I turned around and saw a cat peeking out from a panel in the Hammond organ, where it had been hiding. An assistant tried to get the cat, but each time the cat would dodge back into the cabinet. I told the audience that the cat might have been in the church a long time, and it was probably hungry and thirsty. That took away the laughing and aroused sympathy.

I told the assistant to back up a little and call softly, "Kitty, Kitty," and he did. The cat came out and was carried outside. I then gave a very short talk on kindness and love for God's dumb creatures. With a sober, sympathetic audience we returned to the solemn message of the hour with keen interest. Scolding the audience or ignoring the interruption would not have helped a bit, but sympathy and tact added a good lesson to the one already being given.

One night when I was speaking to a large audience in a rented hall, a radical started heckling me while I was trying to impress the people with a very solemn message. Some people thought it funny and began nudging one another and laughing. Encouraged by these persons the man rose and began loudly calling me a liar. Since the audience consisted mostly of strangers and I had no organized company of assistants, I was perplexed for a moment as to what course of action to take.

I might have asked someone to call a police man. I might have lectured the man and shamed him, but he probably would have been much worse if I had lowered myself to argue with him. Without mentioning the disturbance or showing that I even noticed it, I framed my sentences quickly to make prayer appropriate, and then invited the whole audience to kneel with me in prayer. I offered a fervent and earnest prayer, asking God to help us think clearly, and that God's sweet Spirit might speak clearly to each soul present. As we rose to our feet after the prayer we saw that the man had gone. Several people had become so disgusted with him that they had demanded that he leave, and had quietly helped him out during the prayer. They returned, leaving the disturber outside, and that night several took a definite stand to serve God and obey Him.

Another time an intoxicated man came noisily into a hall where we were preaching. He started talking and making a real disturbance. People began laughing, and it was impossible to hold the attention. Instead of antagonizing the man and having any violence, I entirely ignored his insults, laughed mildly, and addressing him pleasantly told him he had made a mistake in coming to the place. I invited him to come back sometime to hear the lectures, but assured him that his friends were outside, and told him someone wanted him at the door. A man at the door took my cue and called to him to come outside. I announced a hymn, and we sang while he left, and then we resumed the discourse with the best of attention.

In a large theater effort many years ago I had no music leader, so I had to lead the singing myself. It was over fifteen feet from the stage of this large theater to the orchestra pit floor. It is a rather lively task to lead the music for an audience of over fifteen hundred people, as we had that night. Our lectures and services were being broadcast over a radio station by remote control. Someone had laid the wires to the microphones and lights in a different location, without warning me. In stepping forward a few inches while beating time I tripped on the wires and plunged headfirst into the orchestra pit, my head barely missing the corner of a piano. Somehow the Lord helped me to turn a quick somersault and land squarely on my feet unhurt. Women screamed and several fainted. Fortunately, my choir and pianist had the good training and judgment to keep right on without interruption. Almost quicker than I could think I realized the danger of panic in that filled theater, and instantly resumed beating time in leading the music. Stepping backward slowly and carefully, I made my way back up the stairs onto the stage. By that time the hymn had quieted the audience, and well-trained ushers of good judgment had helped the hysterical women.

Before announcing the next hymn, I quietly explained the cause of the near accident, to remove curiosity, and to make sure no one would conclude it had been an "act." I assured the
When a Drunk Interrupts  
By H. H. Votaw, Secretary, Religions Liberty Association

TO MOST ministers there come unpleasant experiences, incidents that they would gladly forget. Sometimes these are merely embarrassing. Sometimes they are more serious and leave lasting sorrows. One of the latter kind happened to me in the early days of my ministry.

In Rangoon we conducted Sunday night services in English in the hall which served as our meeting place. One evening a man, evidently under the influence of liquor, entered. He was a merchant sailor. My memory is not quite clear, but something about his dress led me to think he was an officer. He was an exceptionally fine-looking man, possessed of a powerful physique.

He sat down and for a little while was quiet; then he began to comment, not in a loud, boisterous voice, but with an insistence that was disconcerting and disturbing. Among other things he said, "You are right. You are right, my boy." This he repeated a number of times.

I tried to ignore the interruption, but he persisted. Finally I addressed him from the pulpit and said, "Now, brother, we are glad to have you here, but I have been asked to speak tonight. If you will just remain quiet until I finish, we will then let you talk a long time, if you want to."

He was quiet for a few minutes, and I was feeling easier when he said again, "You are right," adding, "When I was your age I was in the same position you are. You are right." I paused for a moment. When I began to speak again, he also talked. Fearing that the effect of the sermon would be completely lost unless something was done, I walked back to him, took him by the arm and asked him to come with me. He did not resist. We went to the entrance and I told him he could not stay in the meeting any more, that he was disturbing us, and would have to go outside.

Though many years have passed, his response was one that has stayed in my heart and mind from that day to this. He walked down the steps repeating, "What would my mother think? What would my mother think if she knew I was being put out of church?"

Adjoining our hall we had a room into which I could have taken him and provided someone to sit with him until the service closed. I could even have asked the audience if they would be willing to have me proceed with the service and hope that the Spirit of God would move upon his heart. I might even have asked him to come down front and kneel while prayer was offered. As I look back upon it I feel that there were several good ways in which I could have turned the occasion into one of glory for God and of possible help to the man.

It is not easy to write about this experience. It is done in the hope that some Christian worker may be helped. I cannot remember the subject of the sermon that night. Most of the events of the hour are completely forgotten. But I can never cease to wonder whether one soul was helped by the service.

Our Lord ever showed a tenderness in dealing with the frailties of mankind, and a warmth of love for sinners that should be the guide for every one of His children. It seems to me that a minister of the gospel ought to have something to offer a lonely man, away from his home and homeland, even when he is under the influence of strong drink—something better than turning him into the streets of a wicked city where he will be subjected more than ever to the temptations that evil men and women know how to cast before him.

I am convinced that if we, who profess the name of Jesus Christ and attempt to preach His gospel, pray as we should for power in meeting sin, our Leader will direct our minds in every crisis and enable us to offer the blessings of the gospel in the most attractive manner to wayfaring souls.

In a California Earthquake  
By Maurice Siler, Instructor, Washington Missionary College

IT WAS a sultry, warm Friday evening in Los Angeles and vicinity. It was the kind that people there call "earthquake weather"—except that no one really expected an earthquake, not even the fortunetellers.

The H. M. S. Richards tabernacle was located on Long Beach Boulevard in suburban South Gate. Elder Richards was in his study preparing for the evening service when suddenly volumes of information came tumbling down upon him! That first terrific shock, which did most of the damage to the affected area, caused almost every volume of his library to literally jump at him and all around him.

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Those of us who were not at the tabernacle quickly arrived from our respective quarters. Fortunately, the telephone line was not broken. People called—people came—with but a single question, "Will there be a meeting tonight?" Elder Richards instructed us to tell them there would be a meeting if enough came—and more than enough came. The place was filled.

By then it had become dark, and we were fully aware of the absence of lights. To supply light for the congregation was quite simple. The tabernacle was of the usual rectangular form—with two large double doors on each side of the building and two double doors at the front. We opened the doors and drove an automobile up to each opening, leaving ample room for a hasty exist if need be. Then we turned on the lights. That was fine for the song service, but two more problems presented themselves. First, it did not light the platform adequately for the speaker; second, we did not want to run the batteries down.

The second problem was quickly solved by deciding to use "full lights" only during the song service. During the sermon the ushers in charge of lights would alternately use dim lights from the two diagonally opposite cars. That arrangement gave ample soft light for everyone to see his neighbor and also his first emergency step—just in case. One man was at each car, ready to give full lights upon a signal from the head usher.

In the meantime the problem of platform lighting was solved by a Mr. Von Center, who had been a metallurgist in mining camps and was used to meeting emergencies. He borrowed several garden hose from neighbors, and having connected the hose together, connected one end to a gas line in one of the houses and brought the other end into the tabernacle. A lighted match reacted normally in the presence of gas "and there was light." The writer of this narrative was promptly nominated as "torch bearer" for the evening. For a reflector, someone quickly lowered the picture screen.

When these preparations were completed, "Uncle Henry" and Mrs. de Fluiter brought their timely and unusually well-conducted song service to a close, and Elder Richards "took over." Standing on that platform was like standing on two surf boards at once, with one board on a crest and the other in a trough alternately—how the tremors persisted! All went well until about midway of the sermon when the second severe shock came. The tabernacle twisted visibly; its joints squawked audibly; a woman screamed; the congregation rose as one person—making but few sounds. Elder Richards stopped and reached for the nearest stabilizer—the pulpit. The "torch bearer" nearly landed on the floor in an effort to keep out of the screen.

Then it was we all learned the value of a real song evangelist and an expert accompanist. "Uncle Henry" came to his feet singing and Mrs. de Fluiter, who had everything in *Gospel and Song* memorized, somehow managed to land on the piano bench with her hands full of music to accompany Mr. de Fluiter's singing. The people sat down quietly. A few left, but the sermon went on to a grand finish with an earnest reconsecration of souls.

*(END OF SYMPOSIUM)*

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**The Preacher and the Press—No. 4**

*By J. R. Ferren, Secretary, Bureau of Press Relations*

**THERE** is a personal side in work with the press that becomes more and more interesting as you give thought to it. The farther we go, the larger the opportunities loom for personal work, and the more advantages are gained by creating understanding and good will. Some recent experiences give emphasis to this point.

Russell Hagen, a young Iowa minister, was assigned to report the Iowa camp meeting held at Cedar Falls. The leading paper for that section of the State is the Waterloo *Courier*. He knew he would probably have to work with the Cedar Falls reporter to get in the *Courier*, but felt that it would be a distinct advantage to meet the editor and seek his counsel as to their work together in covering the news of the camp meeting. This he did, and as a result of this visit, found relations with the press very cordial. Brother Hagen wrote us and sent a sheaf of clippings. These represented reports for every day and measured more than ninety column inches. The first announcement story was headlined all the way across the top of a page, and several pictures were used. This well-presented information about the Adventist camp meeting went over much of the northeastern part of Iowa. The *Courier*‘s daily circulation is more than 42,000 copies.

Just before leaving for the Autumn Council I had an interesting hour with a Washington *Evening Star* staff writer, who phoned me late one Friday forenoon about getting material for a story on meatless cookery. Someone had told him the Adventists could help him. When I went to his desk at one-thirty that afternoon he was going through some typewritten material taken from the newspaper library, looking for something on the background of the Adventist Church.

"Frankly," he said, "I do not know very much about Seventh-day Adventists. Would you mind telling me why they keep Saturday?" I gave him a few thoughts on our understanding of the Ten Commandments, God's purpose in instituting the Sabbath, blessings that attend Sabbath observance, etc. He had always thought, he said, that there was no such thing as keeping track of an original Sabbath day, and so, no significance could now be attached.
to any particular day. This gave me opportunity for a word on how we know the day has not been lost down through the ages.

This staff writer seemed pleased when I told him we would go out to the Washington Sanitarium in Takoma Park and get some points on diet. A little later we were in the office of Dr. R. A. Hare, medical superintendent of the sanitarium. The doctor gave the reporter some interesting medical institutional history, answering his questions as to why we have adopted a vegetarian diet, and its benefits. From there we went into the kitchen, where Miss Myrta Cornor, master in the culinary art, went into practical explanations, and demonstrated some of her favorite protein dishes.

As a result of this visit, an excellent feature story appeared in the Sunday Star, which did credit to the sanitarium and to the denomination. The Lord surely blessed in our efforts to give this man personal help in getting the information he wanted. And I am sure the contacts and what he saw and heard very favorably impressed him.

At the recent Autumn Council in Grand Rapids, Michigan, we saw again the influence of a former personal association and acquaintance with editors and writers on the newspapers there. This was our second Autumn Council in that city, and I had also attended and reported two Michigan Conference workers' meetings held in the same city. To the Grand Rapids newspapers conventions are in no sense a novelty. There it is just one convention after another. However, these editors and their staffs work hard to serve well the groups who come in with their meetings. But with many they have a difficult time, they tell us, to find who is who, and where to go for facts and information.

The good co-operation of the local Seventh-day Adventist pastor, and our own contacts in the past, have helped us to build a mutual understanding and friendship with editors and writers in Grand Rapids that we prize very highly. The church editor of one paper freely told us that he now thinks in an entirely different way of Seventh-day Adventists because of these associations and the material that has gone through his hands. He knows of their earnestness and self-sacrifice, and of the world work they are carrying on. He carefully examined every action we brought in as news, and studied figures presented by way of progress, to be sure he understood their meaning and would interpret it correctly to the public. Confidence and care like this on the part of men in key positions in newspaper offices is priceless. When we said good-by to him and to the city editor and his assistant, they expressed heartfelt appreciation of our work with them during the council. To us it did not seem very much, but to them as they contrasted this experience with other church conventions, we could see that our endeavor to co-operate intelligently had apparently meant a great deal.

At the other newspaper office I saw a young woman reporter who had been very helpful on two or three assignments at our council. She had seemed eager to get everything correct and to know more about our work than merely the story she was working on. As I was leaving I mentioned something of what we are doing to guide our workers and churches in their cooperation with the press, explaining that we appreciate that the newspapers can do much to help people better understand our church and its work. She grasped the idea at once, and responded: "That is surely a good thing. About all most people know about Seventh-day Adventists is that they keep Saturday."

It always encourages us to see ministers building confidence with their papers. While I was preparing this story, T. J. Jenkins, a young minister in Wilmington, North Carolina, came in. I asked him how his series of meetings were going. "Wonderful," he replied, telling of the encouraging attendance from the start. He went on to say that through some Sunday-law issue prior to this he had come into close and favorable contact with the editors of the two Wilmington newspapers, and that they are now giving him very strong support in publishing items and reports concerning his meetings. He expects to have many more write-ups published, and promised to send us copies, that we may share them with others.

We find that where our workers have close personal relations with editors, there is often more liberality in using references to Bible texts and direct quotations on subjects of prophetic or spiritual interest. An example of this is seen in a recent issue of a California paper. We happen to know that our church press secretary there works very closely with the editor.

The lead paragraph of the story referred to is in bold type, and introduces a sixteen-column-inch report of a general meeting. It says:

"A. S. Maxwell, well-known editor and author, was principal speaker at the second session of the three-day Seventh-day Adventist conference in Val-lejo last night. Discussing 'The End of the World—Is It Near?' Maxwell cited a number of recent statements by prominent scientists, political leaders, and statesmen, showing that many authorities believe the end of the world is near.

"In regard to the atom bomb question, the speaker commented that he doubted if the United States will ever give its secret to any other nation.

"Seventh-day Adventists have never set a time for the end of the world," Maxwell stated. "They believe as Christ stated in Matthew 24:14: 'And this gospel of the kingdom shall be preached in all the world for a witness . . . ; and then shall the end come.'"

The story covered other features of the day's program, speeches, and missions reports. In the closing paragraph a report of a graduate nurse held prisoner by the Japanese in the Philippines is referred to, with this final statement: "In spite of difficulties, during the war eight thousand members were added to the Seventh-
day Adventist Church as a result of work by the Filipino evangelists.”

There is truly a very important personal aspect in our denominational press program that has in it unlimited possibilities for good. You should always show full appreciation of the editor’s viewpoint, as well as friendly interest and sympathy in his problems. The editor who knows you can do more for you than the one who does not. You cannot influence him favorably by propaganda, but you can sincerely and frankly deal with questions, and can tactfully give him information that fully acquaints him with the standards of our church and character, and the extent of our work. We are not doing ourselves justice to let editors, through ignorance, class us with the Mormon Church, Jehovah’s Witnesses, or other groups marked by various forms of fanaticism.

I sometimes wonder what would really happen if our three thousand Adventist ministers and workers would bring friendly impact upon newspaper editors within their reach with a view to building up good will and confidence. I believe that the Lord would greatly bless such a united endeavor, and that we would see the interests of the church and the truth advanced beyond anything that has yet been seen. Let us pray for a true conception of the possibilities in developing this important phase of our press program.

Pastor’s Duty to the Youth

By Andrew E. Higgins, Pastor, Provo, Utah

Statistics show that the large majority of young people who become Christians and join the church do so during the adolescent period. These years are a challenge to every pastor and leader of youth. If ever in the history of this earth youth were in need of kind counsel and sympathetic guidance, they are now. We are living in a time when everything seems to be topsy-turvy, in a time of turmoil and strife, such as never was known before. The times in which we live are not normal, and thinking pastors, teachers, and parents should realize this.

Here is a definite challenge to our sanest thinking. In our dealing with this puzzled generation of young people, we as pastors and teachers must recognize a call to the most sympathetic understanding and the kindest guidance that we can render to the youth. The converted hearts of our youth are of inestimable value in the sight of heaven.

I would call to your attention a verse of Scripture found in 1 Kings 20:40. It reads thus, “And as thy servant was busy here and there, he was gone.” Let us get the setting for this text. On an ancient battlefield a soldier was detailed to guard a certain prisoner. When he was asked to present his charge, he could only answer, “As thy servant was busy here and there, he was gone.” What a predicament to be in!—untrue to duty, negligent, undependable, and irresponsible. I would that God today would make us more conscious of our responsibilities.

The duties of a pastor in holding the young people of his church are many and varied, but I will mention only four.

First, the pastor must secure the cooperation of the parents if his work is to be thoroughly effective. No pastor can succeed satisfactorily unless he can get their undivided attention in this matter. They must work together for the salvation of the youth. We should ponder well the words of Horace Bushnell from his classic work Christian Nurture. “The child is to grow up a Christian, and never know himself to be otherwise.” Certain other statements from this book also call for emphasis, as well as one from the Spirit of prophecy.

“Home and religion are kindred words; home, because it is the seat of religion; religion, because it is the sacred element of home.” “Family religion makes the families so many little churches.” “The house having in it a domestic spirit of grace, should become the church of childhood.” “A house without a roof would scarcely be a more indifferent home than a family without religion.” “Parents should keep ever before their minds the object to be gained,—the perfection of the characters of their children. Those parents who educate their children aright, weeding from their lives every unrighteous trait, are fitting them to become missionaries for Christ.”—Counsels to Teachers, p. 162.

Second, the pastor must secure the support of the entire church if his program for the youth is to be strengthened. Many church members do not feel any obligation or sacred responsibility in connection with the youth of the church. Perhaps it is because they do not have children of their own. But should that be any cause for neglect? Notice these striking words from the pen of inspiration.

“God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost.”—Ibid., p. 165.

The third duty I have delegated to the pastor is that he must win the love, confidence, and respect of the young people. The pastor must not win their friendship through compromise of principle at any time. The high and lofty ideals of Christian integrity are to be maintained at all cost. The pastor should never allow himself to be a jellyfish when principle is involved, even though friendship may be at stake. In short, he must be an example of the high standards of our denomination, whether in church or out of church.

The fourth and last point may be summed up in a few words. The pastor must be ready and willing at all times to work, play, study, and,

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prayer to help young people. He must let them know that he is interested in their mental, spiritual and physical welfare.

A good pastor must be a versatile creature. He must be able to help the young people with their work and problems, whether it be repairing a lawn mower, overhauling a bicycle, or repairing a tennis racket. He must be ready to give them help on personal problems of a spiritual nature or any other kind.

Fellow pastors, we must help build that bridge of character that will fit our youth for the earth to come. Characters are being built day by day. They will be good or bad, depending on the training they receive. It is up to us as pastors to help build characters that will span the tide of evil. Notice the thought expressed in the poem "The Bridge Builder."

"An old man going a lone highway
Came in the evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The silent stream had no fear for him,
But he stopped when safe on the other side
And built a bridge to span the tide."

"Old man," said a fellow pilgrim near,
'You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way.'
"You've crossed the chasm, deep and wide,
Why build you this bridge at evening tide?"

"The builder lifted his old gray head;
'Good friend, in the path I have come,' he said,
'There followeth after me today
A youth whose feet must pass this way.
To that fair-haired youth may a pitfall be;
He, too, must cross the twilight dim;
Good friend, I am building a bridge for him!'"

—Will Allen Dromgoole.

Visiting Other Ministers
By Fordyce W. Detamore,
Evangelist, Fort Worth, Texas

The counsel of the Spirit of prophecy is that we should visit the ministers of other faiths when we come to a new town. But we are also cautioned that we should not reveal to them too early our intentions and plans in the presentation of our message. With a desire to test this counsel, R. E. Metcalfe and I decided to call on the leading ministers of Amarillo, Texas, where we had met much opposition. These contacts proved to be both enjoyable and profitable.

We started with the Lutheran minister. Our friendly personal contact proved to be a good neutral meeting ground. As our short, friendly visit came to a close, I suggested that we have a word of prayer before leaving, and perhaps he would lead us. His prayer suggested that he was not much accustomed to such extempo-
EVEN missionaries, it seems, are not immune from the fear and dislike of making new discoveries and adopting new methods in work. We seem to fear that something will be upset by a different approach, and that our way of doing things will be disturbed. Perhaps almost unconsciously we harbor a feeling that a different procedure might be a reflection on that which we have done in the past. We dislike rearranging our ideas, and we endeavor to develop a line of reasoning and logic to justify our holding on to the old and rejecting the new. This inertia of human prejudice, this disinclination to remodel our ways, no doubt has often been an obstacle to improvement and better achievement.

With great tenacity many of us formerly held to the idea that evangelism in Southern Asia was to be promoted by almost every method but evangelism. We hung up our Bible Picture Rolls in villages and elsewhere, and told some stories. After some time we moved on to another place and did it again. Occasionally someone would hold a series of three or four meetings over a week end and report an evangelistic effort. Tract-distributing excursions were arranged when it was felt that the occasions were auspicious, and dispensary work was always a feature of some station activities. Our national evangelists (so called) spent much of their time making “visits,” most of which seemed to sustain but little relationship to real evangelism. Schoolwork is an essential department of our activities, which when rightly conducted is certainly an essential evangelistic activity.

All these activities have their place in our program of work, and we could not think of carrying on without them. But the weakness lay in the fact that many of our foreign and national workers assumed that they were the only procedures adapted to conditions in Southern Asia, and employed them to the exclusion of public evangelism, contending that efforts were not and could not be successfully used in this field.

There were leaders who persisted in opposing new methods in evangelism in spite of the meager progress we were making, and who would not themselves assist in inaugurating them. When it was pointed out that we must train our indigenous workers for evangelism, they contended that they were already doing evangelistic work all the time. When the method of public evangelism was specifically defined, they contended that methods successfully employed in other lands were not suitable for Southern Asia. Such attitudes on the part of some of our European workers delayed adopting more progressive methods and did much to render ineffectual our investments of means and energy. However, it is not the mistakes of yesterday that are of greatest importance but rather that which we do today and tomorrow, and the relationships and attitudes that we sustain to present opportunities.

Reasons for Failure in Past

Only during the last decade, more or less, have any really serious endeavors been made to promote the work in the vernaculars of Southern Asia by public evangelism. To be sure, off and on, attempts had been made by some workers to hold series of public meetings in English for a few weeks at a time in a few of the larger cities, but usually with meager results. This tended to militate against the effort idea, its opponents making use of the alleged failure in a land in which, according to their contention, it was not suitable. They pointed to the fruitless and wasteful use of funds where experiments had been made. But during the past few years we have seen abundant evidence that the plan does work in Southern Asia, when adequate provision is made. The too-frugal budgets provided for efforts through shortsighted planning resulted in lack of adequate assistance, inappropriate meeting places, lack of advertising, literature, music, and other features which are so lavishly provided in other lands where conditions are very much more favorable.

Our evangelists were frequently sent out alone and almost emptyhanded, the small amount of funds available for this kind of enterprise being distributed among several men. Thus we learned that if sufficient funds were not available for a number of efforts it was stronger planning, greater wisdom, and more economical to arrange for but one. One strong effort, adequately financed and staffed, other matters being equal, is almost certain to produce better results than several weak ones. The very best
provision that we can make within reasonable bounds is none too good.

Prejudice among the nationals against advancing the work by this method was exceedingly strong, which was perhaps natural in view of the fact that so very few of the national workers were by training and capacity qualified for it. They had never seen an effort in progress, did not understand what we meant by it, and had not the slightest idea of how to go about holding one. Consequently, if they accomplished anything at all, it was by the old systems, and many felt quite certain that other methods could not succeed.

This drew upon us no little criticism from visitors to our field who were distressed over the situation. But preachers cannot be trained unless there be those with the capacity to receive training, and though it may have seemed to some outside observers that this training was too long delayed in Southern Asia, the fact is that there was but little material for it prior to the period under consideration. In fact, even today in some sections of the field there is scarcely a single national worker qualified to hold an effort and carry it through with efficiency and success.

Training National Evangelists

The last decade has seen a progressive change for the better. Such small groups of workers as could be gathered in the various language areas, sometimes not more than six or eight, have been brought together for training and instruction. In some of these groups only two or three were potential preachers, and even they, according to appearances, not very promising. But some of the apparently less promising ones have, with years of experience and help, developed into the most successful public workers, which shows the wisdom of giving all an opportunity to prove themselves.

In these training institutes subject matter and order and methods of presentation were studied, with that which had been acquired in the training school as a foundation. Every little detail pertaining to techniques, construction of the tabernacle and its location, care and use of simple equipment such as charts, lights, stereopticons, slides, and numerous such items, was given a great deal of time and attention. And even then in some instances it seemed in vain, for when these men were sent out to put into practice that which they had been so painstakingly taught, they appeared to have forgotten it all.

As an illustration, mention might be made of the evangelist who complained that he could get no carbide that would produce light for his projector. Investigation revealed that he stored the carbide wrapped in paper instead of in an air-tight container. Probably he had heard instruction on this point many times, but the point was not impressed upon his mind until he had field experience. This was typical of much of the instruction given. Therefore, in addition to the institute work, it was necessary that someone with experience personally attend the efforts held by these workers and instruct them again, one by one, in detail. One foreign worker gave a good share of an entire season to this item alone. But patient labor year after year has produced encouraging results, so that the fact is that in each language area of some sections of the field we now have national evangelists for villages and cities who can launch their efforts without supervision, and carry them through in a very commendable manner. With them we associate prospective evangelists, who, after a few years of experience as assistants, can launch out on their own.

The Indian people are highly intellectual on the whole, and have capacity for great advancement in learning. They have contributed much to the world's store of mathematical, scientific, and philosophical knowledge. For the educated and socially better classes, a too simple and crude presentation of the truths of our message is not attractive. Those among us who in former years contended that a few years of elementary general education, plus a reasonably good understanding of the fundamentals of Scriptural truth, was sufficient preparation, have learned from costly experience that it is far from adequate. The best and most comprehensive instruction and training that we can give our workers is still short of our needs.

To develop a corps of qualified workers is no small task, even when the leaders have candidates of ability, capacity, and educational attainments to begin with, but at last we have a few national evangelists who can conduct public efforts that compare favorably with that which could be done in other lands a few years ago. In fact, in the largest union in the Southern Asia Division, and the one in which the annual membership gains are the highest, all the public evangelism for nationals during the past several years has been carried on by national evangelists.

Little by little these workers learn by experience, but it is urgent that their number be quickly and greatly increased, for the day may not be far distant when foreign workers can no longer carry on. It is certain that the training and development of such evangelists is the greatest mission field service that can be rendered by foreign workers. When a larger staff of national evangelists comes into action, we shall see greater fruitage from our investments and more advancement in our work.

However great the importance of general education and technical training, no worth-while evangelistic achievement is possible unless the worker is dominated by the spirit of sacrificial service. The development of such a spirit is a gradual process, and even when partially developed may be quickly spoiled by unwise leader-
There is danger of giving the external aspects of qualifications too much prominence, of elevating and favoring those who by nature may be a little more endowed with some talent or capacity than others. Leadership must give close attention to the development of that inner consciousness which alone can make soul winners. This is a work that requires time, and which is achieved by attention to little details often treated as unimportant and neglected. But the development of spirit and attitude, which is even more essential than intellectual attainments and technical qualifications, must influence the leader in whatever he does. Little by little, one experience after the other, each exerting an influence in the right direction, must be made to do its part in training evangelists and other workers.

Obstacles and Problems to Combat

The peoples of India speak hundreds of languages, many of which are represented by small groups of advent believers, drawn mostly from the poor and depressed classes. It has been no small undertaking to train and educate young people from such groups, and qualify them to meet people socially and economically superior. Now and then, during the years, a worker of real ability arose, but because of the language situation his ability could not be used for teaching and training outside of his own little community, which, moreover, usually provided no capable material. Therefore, only the comparatively few who could be instructed in English could be trained at all. That number, thanks to our training schools, is gradually increasing.

Authorities estimate the illiteracy among India’s population to be up to 92 per cent. But not all the 8 or 9 per cent reported to be literate are actually so. This situation constitutes a very real obstacle to the evangelization of the Indian people. Our Indian and other national evangelists use as much literature as we can supply in connection with their efforts, but it will be obvious to all that they have a very real obstacle to meet in this matter.

Probably the most difficult barrier is caste, which artificially separates the people into high and low, honorable and dishonorable social groups, and which leaves millions entirely outside these groups, millions of untouchables whose very shadow defiles. India’s eight or nine million Christians are converts almost entirely from this class. The nominal Christianity is so often of such a quality that Christianity is looked upon by the castes as a cheap, inferior religion, profitable and advantageous for the lowest and poorest of the outcasts, but not suitable for the socially superior. It is well known that some among them admire the words of Jesus but feel it humiliating to be seen among His followers.

For this and other reasons it is difficult, though not entirely impossible, to arrange for attendance at public meetings by representatives of the castes. Caste rules operate rigorously to exclude them, and it is not possible for our outcaste workers (as both foreign and national Christians are thought to be) to make contact in any personal manner, or enter into the homes of caste people for any purpose whatever. The penalties for forsaking caste are so severe as practically to constitute a death sentence. Experience has shown that there are among the castes some who, like Nicodemus, secretly accept Christ in their hearts but have not the courage to profess Him openly. To help such find that courage is one of the tasks that confronts our evangelists in Southern Asia, one that demands skill and ingenuity in presentation, and a power which is found only in consecration to the work to which we are committed.

To Whom Do Our Missionaries Preach?

By WILLIAM A. SPICER, Former President of the General Conference

NATURALLY our missionaries preach the gospel to everybody. Every preacher of every denomination is bound to follow Christ’s order, “Go ye into all the world, and preach the gospel to every creature.” But it is sometimes charged by opposers that our aim primarily is to reach adherents of other churches.

Let two witnesses of other churches tell it as they have seen it, first in a non-Christian mission field, then in a Catholic land of Europe. Our people should keep the facts in mind in order to correct misrepresentation.

BEGINNINGS IN CHINA.—The author of A History of Christian Missions in China—Kenneth Scott Latourette, of Yale University—tells of our decision in 1901 to open work in China. Our first entry was in South China, as many know, touching the two great cities there, Hong Kong and Canton, to get bases from which to work out into all parts. Professor Latourette notes this: “As a rule the Seventh-day Adventists established themselves first in the chief cities, usually where other Protestants had long been, and before many years they were to be found in the provinces.”—Page 598.

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Of course, other Protestant societies had long held bases in the great cities. But as a matter of fact our next immediate step, the year following, was to plant a station in a country town far in the interior of Honan, with school and medical and publishing work carried on along with preaching. Then the author, following the facts of record, continues: "Their major emphasis seems to have been upon reaching non-Christians, and to this end they not only preached in the large cities but traveled far and wide through the countryside: they were indefatigable evangelists."

In a later chapter, near the close of the history, carrying the story to the years 1918-26, the author says: "The Seventh-day Adventists conducted evangelistic meetings in tents in many centers, even in the Forbidden City in Peking."—Page 776.

IN A CATHOLIC COUNTRY.—A member of the Friends Society (Quakers), of England, some years ago wrote a book on Protestant missions in Hungary. In it he reported his observation of the work of different churches. Of missions by Methodists he said: "The Methodist congregations are chiefly composed of Lutherans, and I am convinced that the Lutherans will be swallowed up by the Methodists in Hungary." Of our work in Hungary he wrote:

"The Seventh-day Adventists' movement is similarly worthy of notice. . . . In this materially troubled country, where the struggle for life must be fought against gigantic difficulties, there are to be found Adventists who consecrate a tenth part of their income in favor of the church. This is the more admirable in that their members are poor and that 70 per cent of them are drawn from Catholicism."


Thus the history is told by other witnesses than our own. Remember that 70 per cent drawn from Catholicism. The advent message is for every creature, for Protestants, Catholics, and non-Christians everywhere.

THE LARGER OUTLOOK
Principles, Perils, and Developments

Church School Evangelism
By MURIEL F. HARLOW, Church School Teacher, Sacramento, California

AFTER His resurrection, one of the first commands of Jesus was given to Peter—"Feed My lambs," John 21:15. Before his conversion Peter often became impatient with those who came to Jesus for help. When the mothers brought their children to Jesus to be blessed, Peter and the other disciples rebuked them, but Jesus said, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God." Luke 18:16. He loved the children and wanted them to come to Him.

"In His teaching He came down to their level. He, the Majesty of heaven, did not disdain to answer their questions, and simplify His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in afteryears would spring up, and bear fruit unto eternal life."—The Desire of Ages, pp. 514, 515.

It was after Peter declared His love for Jesus that Jesus commanded him to feed the lambs. This was the work in which Peter had little experience. It would require great tenderness and patience, but through his own suffering and repentance he was now ready for the work of helping others.

If we really love Christ we, too, will realize we have a responsibility in helping the children as well as adults. Jesus is the Shepherd, and to us, His undershepherds, He entrusts the work of caring for the lambs of the fold. Very often we are zealous to help others, but neglect the children. They, too, need to know how to come to Jesus. They need to be taught that Jesus loves them and how to give their hearts to Him when they are young. We must not expect them to have the same experience as an adult has, but they may come to Jesus and have an experience according to their years. Thus they will grow up into Christ and be stronger Christians when they are older. Through the children some unconverted parents may even be reached.

Let me cite two examples in one of our schools. Bonnie was an eight-year-old girl who came to our school from a non-Adventist home. She said she was an Adventist, "even if mamma and daddy are not."

One day she went home and said to her father, "Daddy, I'm going to be awfully lonesome in heaven without you and mamma."

"What makes you think we aren't going to heaven?" her father asked.

"Because you don't keep the Sabbath, and you drink and smoke."

Bonnie's daddy no longer works in his store on the Sabbath, and Bonnie hopes both her parents will be with her in heaven.

Marie was a seven-year-old girl attending church school. She was an industrious child but did not seem especially responsive to spiritual talks until we had a lesson on the books of heaven one day in our Bible class. I used illustrations on the blackboard to impress the lesson and show how Jesus blots out our sins when we confess them. We talked on the importance of confessing all our sins, and how this should be done.

One evening soon after this discussion on confession and forgiveness, Marie called me on the telephone and confessed something she had done in school a few weeks before. Later Marie's mother told me that when Marie returned home from school she had told her what we had been talking about. After confessing

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Correlating Colporteur and Bible Work

By MRS. MARY O'NEIL, Bible Instructor, Southeastern California Conference

IT HAS been my privilege for the last two years to be associated with the colporteur work in the capacity of Bible instructor. My time has been limited to the interests found or created by the colporteurs of the Southeastern California Conference. During that time ninety names have been given me by the colporteurs, of which sixty have materialized into Bible studies.

Many of these people have moved away during the time they were taking the course of studies; yet thirty-two have completed a series. Approximately forty have attended Sabbath services. Eight have joined the church, and six more are definitely planning on baptism in the very near future.

The plan we have followed has met a long-felt need and has resulted in so many good experiences that it has really justified itself. The colporteur has found or aroused a desire for Bible study, and has then been able to offer the interested individual the choice of a personal instructor or the 2oth Century Bible Course. Let me relate a few of my most recent experiences.

One Thursday evening I went to a home where I have been studying with the wife in the afternoons for several months, and had just begun the study of the Sabbath. Then she had started working, and it had been several weeks since I had seen her. She wrote me, asking that I come any evening I had free.

When I arrived, and had been introduced to her husband, almost her first words were: "Our last study has been worrying me, and my husband says if I feel as I do about it I had better ask my boss for Saturdays off. You know, I think it is just awful for people to work on that day if it is the true Sabbath. Why don't the other churches keep it? And why doesn't the law enforce it?"

This was a large order. But what a marvelous opportunity and a mighty challenge!

First, I reminded her of our study on Daniel 7, where a power was introduced who would tamper with God's law, and get away with it for a specified number of years. Then I recalled our study on the judgment, which was to begin at the close of the longer time prophecy, and which had been heralded by a message which included Sabbathkeeping. She had been very much interested as I gave her the study.

I was sure she followed me in all this, but I was fearful lest her husband might wonder what it was all about. But, as he seemed intently interested, I felt safe in going on into a study of the Sabbath.

We began with Genesis 2:2 and 3, and for an hour considered the history of the Sabbath, in both the Old and New Testaments. Under ordinary circumstances this would have been too much. But I can truly say that the Holy Spirit seemed to be present, and that not once did their interest abate.

As they accompanied me to the bus they promised to read the chapters I had assigned in The Great Controversy and to pray earnestly for the Lord to help them both keep the true Sabbath.

Experiences in Working for Others

About a week later I had another encouraging experience. A Mormon with whom I have studied for several weeks informed me that she could not study with me any more. I expressed my surprise and regret, and asked her what had brought her to such a decision.

Then she confided to me that the elder of her ward had asked her to discontinue the studies, as they were confusing both her and her sixteen-year-old boy. I asked her whether she herself felt confused, and she replied that many of her church's teachings were contrary to my teachings.

Then I asked her whether she thought I had followed the teachings of the Bible. She said, "Oh, yes, I know you have, but they are so different." Then she added, "But I know some things you've taught me are true, because they are so plain and sensible."

I tried to show her that there were false religions in the world, using some of my favorite texts, as Matthew 15:9; 7:21-23, and praying constantly that God would give me tact. I begged her to give God's Word a chance to speak for itself. I told her how much I had enjoyed her intelligent mind, and obvious interest in the studies.

As I arose to go, she said: "Mrs. O'Neil, I just feel terrible. You have been so sweet, and I have truly derived much from your studies.

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I don't want to let you go. But our elder says I cannot carry on the primary work and be questioning the teachings of our church. I'll resign from this work soon, and then we can study again." I assured her that we would both pray earnestly about it.

More recently a woman who lives in a beautiful home, and who undoubtedly has more of this world's goods than any of my other readers, assured me that ours was the truth, and that she meant to follow all the things she had learned, although her husband had cautioned her against it.

Scarcely a day goes by without some assurance that God's Holy Spirit is at work upon human hearts.

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**Outlines for Bible Studies**

**Sanctuary, Heart of Doctrines—5**

By Dorothy Whitney Conklin, Bible Instructor, Southern New England Conference

18. Baptism—Without Spot or Wrinkle.

"If the priests showed great reverence for God, by being very careful and very particular as they came into His presence, it gave the people an exalted idea of God and His requirements. It showed them that God was holy, that His work was sacred, and that everything in connection with His work must be holy; that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those who approach nigh to God."—Testimonies, vol. 2, p. 612.

The laver was placed between the altar and the congregation, that before they came into the presence of God and His requirements. It showed them that it must be free from everything like impurity and uncleanness; and that all defilement must be put away from those who approach nigh to God."—Ibid., p. 614.

- a. A baptism mentioned in Old Testament times. 1 Cor. 10:1, 2.
- d. High priest bathed before going into most holy. Lev. 16:4.
- e. Each Christian a priest of God. 1 Peter 2:5.
- g. Hearts sprinkled; bodies washed. Heb. 10:22.
- h. Two doves—one dipped in blood, other in running water. Lev. 14:6.
- j. God wants a clean church. Eph. 5:26, 27.

19. Lord's Supper—He Brought Forth Bread and Wine.

"It was Christ Himself who had led the Hebrews through the wilderness, and had daily fed them with the bread of heaven. The food was a type of the real bread from heaven. The life-giving Spirit, flowing from the infinite fullness of God, is the true manna. Jesus said, 'The bread of God is that which cometh down out of heaven, and giveth life unto the world.' John 6:33, R.V.

"Still thinking that it was temporal food to which Jesus referred, some of His hearers exclaimed, 'Lord, evermore give us this bread.' Jesus then spoke plainly: 'I am the bread of life.'"—The Desire of Ages, p. 386.

The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine 'in the cluster,' and says, 'Destroy it not; for a blessing is in it.'"—Ibid., p. 149.

- c. Drink offerings accompanying sacrifices poured out at base of altar; not drunk. Lev. 23:13. (Ordinarily people had no part in either of these. David given permission to eat the "presence bread" in an emergency.)

- d. God's people today belong to a holy priesthood. 1 Peter 2:5.  
- e. Both bread and wine for our edification. 1 Cor. 11:23-30.  
- f. Must be unleavened bread. 1 Cor. 5:7, 8.  
- g. And unleavened juice of the grape. John 15:1.

20. Gift of Prophecy—Is There a Prophet Among You?

"The Israelites were continually losing sight of the fact that they were under divine guidance. They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from Him Moses received all his directions."—Patriarchs and Prophets, pp. 395, 396.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . . Thus the inhabitants of the earth will be brought to take their stand. "The message will be carried not so much by argument as by the deep conviction of the Spirit of God."—The Great Controversy, pp. 611, 612.

- b. God promises to warn His people thus before He moves. Amos 3:7.  
- d. Thus His people prosper. 2 Chron. 20:20.  

- f. Despise it not. 1 Thess. 5:20.  
- g. Beware of a counterfeit. 1 John 4:1.

The Ministry, January, 1947
THE BOOK SHELF
Books, Reviews, and Discussions


An unusually gifted writer is Dr. Glueck, director of the American School of Oriental Research at Jerusalem and Philadelphia. He gives the result of years of exploration and study of this, the most fascinating geological fault in the earth’s surface. The book is profusely illustrated with photographs taken by him on his various travels in and around this famous valley. It contains over a hundred illustrations. The reader is carried from point to point with an interest that emphasizes the old phrase, “Truth is stranger than fiction.”

The author has also brought into play an abundant amount of source material that makes the book of great scientific value. For any Bible teacher the book is an eye opener to the secrets of past history. The ruins of civilizations scattered from the four sources in the north that form the river, to the highlands surrounding the Dead Sea in the south, have all been carefully examined. The tribes living by the side of lake, river, and mountain fastness tell again the story of their existence, paralleling the march of patriarch, king, and people, down through the centuries as Palestine sat astride the crossroads of the nations.

It is an inestimable privilege to look through the eyes of this eminent archaeologist as, inspired by the “feel of the past,” he makes the stones speak once again of the things they know.

LYNN H. WOOD. [Professor of Biblical Archaeology, Theological Seminary.]


In his book Calvinism, Dr. Dakin, who for the past twenty-two years has been president of an English Baptist college, expresses the feeling that Calvinism is by no means a spent force. His analysis of Calvinistic theology and practice is based on a close study of Calvin’s Institutes, and in Calvinism he is allowing the reformer to speak for himself. The reader receives an excellent and comprehensive résumé of the Institutes, with emphasis on points of strength as well as weakness.

The doctrine of predestination, with its meandering possibilities, is set forth with point and clearness. Here is helpful material on the enslavement of the human will and most profitable discussion on the mediatorial work of Christ in contrast with the antichristian claims of Rome. There are also illuminating points on justification and sanctification. Beautiful and practical spiritual truths are taught on baptism and the Lord’s supper.

The author presents some strong arguments in a chapter entitled “The Calvinistic View of Scripture.” Our Scripture-conscious age seems to revert to the claims and practices of Calvinism—a point we can capitalize on in our evangelism. Another chapter, “The Principle of Authority in Calvinism,” gives some revealing facts for the backgrounds of the doctrine of the inner witness of the Spirit as overstressed by some modern cults. Seventh-day Adventist workers may well be cheered by the clear and inspiring teachings on Christian stewardship.

There is a frank discussion on Christian liberty, which is in conflict with our denominational views. This discussion is most helpful in enlightening our workers in the discovery of an evangelistic approach to Presbyterians, Reformed believers, and those of Calvinistic background. A chapter on church and state relationships merely deepens one’s conviction of

They are all devotional commentaries of the substantial rather than the frothy type. Dr. Thomas was a vigorous fundamentalist. As the great theological questions today revolve around the problem of sin, the fall, man’s original nature, the purpose of the universe, the volume on Genesis is particularly timely. Dr. Thomas was truly a man of God, always a delight to listen to years ago as he spoke from conference platforms. It is not to be expected that readers will agree throughout. They will be brought closer to God and confirmed in faith as the great fundamentals of doctrine and truth are set forth as grounded in the eternal verities. This is choice reading.

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

*Electives, 1947 Ministerial Reading Course.

Page 19
Calvinism's inherent confusions, which have not been cleared up by the war.

The problems of capital and labor challenge our thinking, as Dr. Dakin ventures to suggest that Calvinism is being held responsible today for some of the present abuses in trade, industry, and property.

Because of a very apparent revival of interest in the principles set forth by the reformer, this informative and stimulating book may well be read by ministers, teachers, and Bible instructors.

L. C. K.


The two worlds of this significant book are the United States and the Soviet Union. The fate of the world today rests in their hands, according to this impressive writer.

This is not a book about religion; but religious leaders, particularly students of prophecy, should read it. The relations between the two power systems, America and Russia, assume crucial importance to the world. Mr. Ziff believes they are bound "to lead to a clash of interests." An undeclared state of hostility already exists between them. Understanding and agreement between them is doubtful. Their outlooks are mutually exclusive.

Russia is "a dynamic and expanding universe." She intends to carry on world revolution. She aims to take into her system of federated republics all the populations lying between France and China. She does not want war but is conducting herself in such a way as to bring on a war, and she knows it. She prefers to chance a fight rather than risk the prestige won with the ignorant peoples of Europe and Asia, as the single power able and ready to defy the democracies. Sooner or later she is going to start a fight.

The remedy? Not the United Nations. That is just "another League," and powerless. The only thing which would make it effective would be physical force sufficient to crush any power or combination of powers opposing it. But to trust any group of human beings with such power would make tyranny inevitable. UN is impotent.

It is not UN but rather a federation of the Western world against the other half of the world now being federated against us. Two worlds. A balance of power. America must take into its system all the territory and peoples of the Western Hemisphere, including the British Isles and Australia. Then the Western world can confront Russia with power equal to her own. The author's thesis is that then either world would hesitate long before starting such an appalling conflict as would be involved. I wonder!

At any rate the day of small states is at an end. Not one world at peace, but "Two Worlds at war. This book will give your mental faculties quite a fillip.

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


This volume is another valuable contribution to studies explaining the differences between Protestantism and Catholicism. Such controversial topics as the mass, purgatory, penance, indulgences, relics, and miracles are discussed at length, and logical reasons why they are in opposition to the New Testament are given. The historical reasons for separation from Rome are pointed out, and the necessity for the Christian to eliminate all vestiges of fear, ignorance, and superstition from the principles of Christianity is reviewed.

The author's tone is calm and dispassionate, and the arguments used are strong and clear-cut. In all the arguments advanced he points clearly to the fact that Catholicism is an institution which deals entirely with shadows of the Old Testament and ignores completely the essential gospel substance of the New Testament. The topics discussed are not merely touched on lightly; abundant evidence from both the Bible and history is advanced. The author draws from his long experience as both a pastor and a teacher.

The fundamental difference between Protestantism and Catholicism is held by the author to be the difference in attitude which each maintains regarding the Bible. Catholicism, which holds that tradition is on an equality with the Scriptures, had added many pagan practices to its services. Protestantism, which holds that the Bible alone is sufficient authority for the faith of the Christian, clings to the purity of practice established by the apostles. These points are discussed clearly, and throughout the volume Jesus Christ is held to be the heart of the Bible and the Author of our faith.

This volume is recommended to the reader who desires to increase his understanding of the differences between Protestantism and Catholicism.

JAMES G. TOWERY, [Editorial Research Assistant, Review and Herald.]

*Elective, 1947 Ministerial Reading Course.*

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"Into what you say put the spirit and life of Christ."—*Evangelism,* p. 175.

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"There should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved."—*Evangelism,* p. 188.

*The Ministry, January, 1947*
Working for Quality, Not Quantity

Despite any seeming advantages, the plan of high "goals for souls" is beset by very real pitfalls and perils. Such goals may stir to greater achievement those who are without an impelling initiative, vision, or energy. They may inspire a competitive spurt between workers and between conferences, and so may serve to swell immediate baptismal figures. But there is danger that under such a human stimulus mere quantity, rather than quality, shall become the measuring rod of evangelistic success, and that numbers for the moment rather than strong, virile accessions of a permanent character, shall become the criterion.

It is strange and disquieting that human rivalry should ever surpass divine love for the lost as an incentive to numerical results. Such a mechanical motive is too much of the earth, earthly. It may seem appropriate for monetary or material ends but not for the salvation of souls. It is not a sufficiently worthy motive for spiritual objectives.

In an endeavor to secure a given number of accessions within a given time, there is a distinct tendency to rush people into the church before they are ready for membership. This is usually accompanied by a lowering of standards of admission, which in turn, is an open invitation to future grief and difficulty. It often results in gathering in largely the very young, the aged, the dependent, and the doubtful—any and all who will count in the grand total. In other words, it secures fruit most easily gathered—fruit that hangs on the lower branches within easy reach. But such a procedure counts for the present rather than for future stability.

Under this drive for immediate results there is a tendency to pass by the heads of families who have a difficult problem over the Sabbath, and to leave untouched work for men and women of influence, for such decide more slowly. They cannot be rushed in the race against time. There is a tendency toward picking up the windfalls rather than seeking the sounder, solid fruit that ripens more slowly but is more enduring and has to be plucked by hand from the higher branches, often necessitating the use of a long ladder. Yet this is the fruit that "abides."

We must never forget that it is infinitely better to gain fifty solid, substantial Adventists of talent, means, and permanence, that will remain with us and constitute a source of sustaining strength, than to rush one hundred and fifty into the front door of the church on the first flush of the appeal of truth—three times as many who have not first counted the cost, who have not thought it all through, who are not thoroughly rooted, and many of whom will slip out through the back or side door under the pressure of adversity, criticism, or trial. The sure test of sound evangelism is the solid character and permanence of its converts.

We want converts who will be an honor to the cause, self-sustaining men and women, who do not have to be continually pampered and nursed along. We want those who are fully integrated into all the activities and objectives of the church—Sabbath school, church school, academy, or college, M.V. organization, Missionary Men's Society, and other of the multiple soul-winning agencies of the church. We want earnest Bible students who will grow in the faith, who will have a burden for others, and who will become ardent propagators of the faith. We want young couples who will be potential workers. We want whole families—groups that will be a strength to one another, as well as to the church, and who will be strong supporters of the cause by substantial tithes and offerings.

We want lawyers, doctors, dentists, preachers, teachers, businessmen, executives—men and women of affairs and influence—who will throw their talents, training, and means into this great last-day crusade for God. These take longer to win. They require more time than is afforded by the short or even the ordinary effort, and therefore we often miss them.

God loves, and we must likewise love and love to labor for the halt, the maimed, and the blind. These we must also help and win. But such do not make up the backbone of a strong and virile church.

The early apostles and Paul were men of great potentiality, whose dynamic personality and force gave potency to the struggling infant Christian church. Never forget that the winning of one Paul, one Luther, one Wesley, one Carey, or one Moody will mean more to the...
church than a whole congregation—or even an entire conference, for that matter—of good souls without particular talents. That is where counting heads is deceptive; not all heads are the same. Let us set our stakes high. Let us catch God’s vision for us. Let us build the house of God with gold, silver, and precious stones, rather than with lighter, less enduring materials. Let us reach out after the key men and women who dwell in the highways and mansions of earth. It is quality rather than mere quantity that counts, in the long run. It is the number that remain firm in the faith, rather than the number that are won initially, that is the gauge of true evangelistic success.

Heavy backdoor exits bring discouragement to the congregation. They lower the standing of the church in the community and the world; they bring evangelism into just disrepute and grieve our Lord and Master. Such ex-members are usually harder to reach and reclaim than those who have never made a start. Let us build for solidity, strength, and permanence. Let us seek God for divine love and for a passionate burden for souls instead of leaning upon human substitutes in material goals that disappoint and often deceive. L. E. F.

**PULPIT AND STUDY**

*Biblical Exposition and Homiletic Helps*

**O.T. Feasts and Their Significance**

*By Edward Magi, Pastor, Estonian Church, New York City*

1. In the Old Testament we find altogether seven set feasts and holy convocations.
   1. The three feasts of the first half year.
   2. The three feasts of the second half year.
   3. The Pentecost, a special feast, between these two groups.
   4. Regulation that men of Israel shall appear before the Lord three times yearly—Feast of Unleavened Bread, Feast of Weeks, and Feast of Tabernacles. Deut. 16:16. See also Ex. 23:17; 34:23; Leviticus 23.

II. FEASTS OF FIRST HALF YEAR.

1. **Passover.** Ex. 12:1-7.
   a. A memorial of Israel’s deliverance from bondage of Egypt.
   b. On fourteenth day of first month, Abib.
   c. Celebration: Killing of lamb and sprinkling of his blood on doorposts.
   d. Significance: Death of Christ at Golgotha, and cleansing of our hearts with His blood. 1 Cor. 5:7; John 1:29.

2. **Feast of Unleavened Bread.** Ex. 12:15.

   b. Celebration: Putting away leaven out of houses and eating of unleavened bread for seven days. A special consecration in Israel after deliverance out of Egypt.

   c. Significance: After being redeemed, we have to preserve our lives by eating of Christ. John 6:51.

   Leaven (sin) should be put away from our hearts, and we should eat unleavened bread (Christ). 1 Cor. 5:8; Matt. 16:6; Mark 8:15; Matthew 23; Mark 3:6. Lord’s supper in New Testament a symbol thereof.

3. **Day of Wave Sheaf.** Lev. 23:11.
   a. This feast celebrated on sixteenth day of month Abib.
   b. Celebration: No special Sabbath, nor day of feast, but on that day a special sheaf was waved before the Lord, which was already selected from the field before fourteenth day. On that day also special sacrifices offered. Lev. 23:12, 13. Now harvest could commence.


4. **Pentecost, or Feast of Weeks.** Lev. 23:15-19.
   a. Pentecost is a special religious festival between feast of first half year and feasts of second half year.
   b. Celebration: A feast of joy at close of harvest, fifty days after Passover. Waving of sheaves had been performed at beginning of harvest; Pentecost was celebrated at close of harvest as a feast of thanksgiving to the Lord, giver of all good gifts. On that day no sheaves were presented to the Lord, but they brought leavened wave loaves of fine flour for first fruits unto Jehovah. Sheaf was fresh, sinless, unleavened. Loaf—made by man—leavened. Jews celebrated that day as a memorial of giving of law at Sinai. On that day they decorated their houses, synagogues, and streets with green, and windows with flowers and roses. They wore green garlands around their heads, because everything was green at Sinai at the time of giving the law. They read the book of Ruth. That day of lawgiving on Mount Sinai was for Jews a day of fear and trembling. Exodus 19. In New Testament, law was written into heart of man. Heb. 8:8-11. This work done by Holy Spirit, the Comforter and Teacher.

   c. Significance: On day of Pentecost in New Testament, Holy Spirit was poured out.
III. FEASTS OF SECOND HALF YEAR.

   a. Celebration: Blowing of trumpets on first to tenth day of seventh month, was an announcement that soon—after ten days—came the Day of Atonement, judgment day of Israel. Prepare to meet thy God!

   b. Significance: Preparatory work of advent message and beginning of time of judgment, started in 1833—ten years before commencement of time of judgment, with great revivals and confessions of sins coming of judgment day was proclaimed. Rev. 14:6, 7.

   a. Celebration: On tenth day of seventh month the Day of Atonement took place. Brining of two he-goats. With sacrifice of first he-goat came atonement of sins in most holy place. Casting lot for Azazel. Repentance of people at same time. Final atonement of sins of repentant people, and cleansing of sanctuary. Leviticus 16.


   a. Celebration: On fifteenth day of seventh month people brought branches of palm trees, boughs of thick trees, and willows of the brook, and were rejoiced for seven days. While on the Day of Atonement Israel had to afflict their souls, now they gathered together with their neighbors and acquaintances and renewed their friendship ties. This was a memorial of their wanderings in the wilderness and arrival in Canaan. Deut. 16:10-12.

   b. Significance: Arrival of last generation and of all peoples to the new earth—spiritual Canaan. Matt. 8:19; Isaiah 35; Rev. 21:12; Isa. 66:1, 22, 23. Feast of Tabernacles, being a memorial of wanderings in wilderness, was also a great symbol of time when people of God shall gather to great feast and harvest day in kingdom of God. Isa. 51:11.

IV. CONCLUSION.

1. Feasts of the first half year symbolized first period of Christian Era—death of Christ; life through His death and resurrection.

2. Then followed outpouring of Holy Spirit to first Christians. Same Spirit has been promised to church of Christ also in closing days of earth's history.

3. Feasts of second half year symbolized latter part of Christian Era—warning and revival message in 1833; time of judgment and advent message, when the cases of all will be investigated who have carried their sins by confession to sanctuary. At last when history of this earth is concluded, then symbolic feasts will come to an end with seventh feast (number of perfection), the feast of tabernacles, celebrated by victorious redeemed in earth made new.

The Two Women of Revelation

By George Keough, Former Professor of Arabic Languages, Theological Seminary

IN THE great controversy of the ages, as revealed and outlined in the Revelation of Jesus Christ, two women play a prominent part on either side of the thrilling drama. These two women are in deadly conflict, and the struggle between them will end only in the complete triumph of the one and the absolute destruction of the other.

The first of these two women to be introduced is unveiled in chapter twelve and is said to be a "sign," or a "great wonder." That is, she is not a literal woman, and yet she is more than the ordinary prophetic symbol. The other woman is revealed in chapter seventeen and is declared to be a "mystery." Both the sign and the mystery are resolved as their relationships and appearances are considered in the light of the Scriptures.

The picture which the prophetic artist paints of the woman of chapter twelve shows her dressed with the sun, clothed "with light as with a garment," as is the Lord Himself. Ps. 104:12. The sun, therefore, is the Sun of Righteousness (Mal. 4:2), the Dayspring from on high (Luke 1:78), yea, the Lord God Himself, who is a sun and shield (Ps. 84:11). Christians who have been baptized into Christ are said to have put on Christ, are clothed with Him, with His righteousness (Gal. 3:27), hence, the woman may at once be identified as the church (Eph. 2:19-22), the city of God, and the bride, the Lamb's bride (2 Cor. 11:2; Rev. 21:9, 10). She is Christ's agent in His warfare against Satan. The other woman, the woman of chapter seventeen, is in complete contrast to her rival of chapter twelve. She is dressed in purple and scarlet, with the clothes and colors of royalty, and she is bedecked with gold, diamonds, pearls, and all the riches of the world. Such display of
wealth and manner of dress are designed to enhance her personal beauty and glory. She has all the finery and precious things of earth, but nothing of heaven. She is Satan’s agent in his war against Christ.

The first woman (representing Christ’s church) had on her head a crown of twelve stars. The crown of an organization is the great and good men it produces who exemplify its principles and works. The crown of the church is the holy apostles, who, after Jesus, founded her, and spread her influence in the earth.

The second woman has on her forehead no crown, but her name of mystery: Babylon the great, the mother of harlots and of earth’s abominations. Her shame is her crown. No one need really be deceived by her, for she proclaims her preference for the things of the flesh rather than the things of God.

The church is standing on the moon. Now the moon has no light of its own, and shines only with light borrowed from the sun. The moon is also shown as the foundation of the woman, as her support, as something on which she stands, and these two relationships (to the woman, and to the sun) suggest the function of the Word of God and its place in relation to the church. The law is a lamp (Prov. 6:23), and prophecy is a light (2 Peter 1:19), as is indeed the nature of the Word in all its parts (Ps. 119:105). But it is a borrowed light, a reflection of Him who is the light of the world. The Word is also a sure foundation, a basic rock, to all who hear it and do it. (Matt. 7:24, 25.) The Old and New Testaments, their oracles and ordinances, shine to the church with the light of Jesus, while He is absent in person. These are the true and sure foundation, on which she shall be established forever.

Babylon is seated on the scarlet-colored beast. This beast is identical with the great dragon of chapter twelve, and he is that old serpent called the devil and Satan (Rev. 12:9); so this woman is “the synagogue of Satan” (Rev. 2:9), the city and bride of the prince of this world (John...

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Her children keep the commandments of God, and have the testimony of Jesus, and they are therefore persecuted. (Rev. 12:17.) These children are virgins (Rev. 14:4), and they are unfiled with women; that is, with the woman of chapter seventeen and her daughters. They overcame their persecutors by the blood of the Lamb, and the word of their testimony, and they are called the holy people, the redeemed of the Lord. (Isa. 62:12.)

Babylon assures herself that she is happily married and that her husband and children will remain with her. She feels herself a queen, and no widow, and safe from sorrow. (Rev. 18:7.) But all is not harmony in her house. The ten horns that you saw, said the angel to John, they and the beast will hate the harlot; they will make her desolate and naked, and devour her flesh and burn her with fire. (Rev. 17:16, R.V.) As a house divided against itself cannot stand, she is going to sure destruction. Strong is the Lord who judges her.

Her children are, like their mother, harlots. She is the mother of the abominations of earth. But she is not ashamed of it, and never has been. (Jer. 3:3.) She holds in her hand a golden cup, full of her filthiness, and she offers it to the

14:30). She sits on the seven heads of the dragon, the seven kings or kingdoms, and she sits upon “many waters,” the peoples and nations and tongues of the world. (Rev. 17:15.) She is carried by the beast, rules over the kings of the earth, and is supported by the peoples of the world. The governments support her, the peoples sustain her, and the prince of darkness upholds this lady of his choice. This is her foundation and “light.”

Now, Zion, the church, was a widow and childless, and she was desolate and forsaken. She was as a wife of youth who had been refused, and she wandered to and fro. (Isa. 54:1-6: 49:21.) But her Redeemer came and bought her back, and her Maker became her husband. “The God of the whole earth shall He be called” (Isa. 54:5), and she received a new name, Hephzibah, “My delight is in her.”

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kings and presidents and the great men of the world. They are infatuated with her, and they drink with her till they are drunk. The woman herself is intoxicated. Her drink has been the blood of the saints and martyrs of Jesus. The nations drink with her out of this cup, and they are fallen with her, because they have drunk of the wine of the wrath of her fornication. They have united with her against the other woman and her children, and they will be destroyed with her.

These two women are two cities—the city of this world and the city of the world to come. The one is called Zion (Isa. 66:7, 8); and the other is named Babylon, the great city that rules over the kings of the earth (Rev. 17:18). Zion is pure and undefiled, but Babylon is a harlot. Of right she belongs to God, for He created her, but she has given herself to Satan. Zion will be established forever, but Babylon will be destroyed. (Rev. 21:2; 3; 18:21.)

This story of the two women is of personal interest to everyone. All of us are children of the one, or of the other. We are citizens of Zion or of Babylon. Which of the two women do you claim as your mother? Whose clothing and adornment do you wear? To which city do you own allegiance? Who is your prince—that ruler of the darkness of this world, or the Sun of Righteousness? This is a question not to be valued in dollars. Life itself is at stake. Everyone desires life and liberty, and they are his right. The story of these two women shows plainly where life and liberty are to be found. They are certainly not in Babylon, the murderess of the saints. They are found in Zion, the city of God and the fountain of truth. Let us put on her robes, be established on her foundation, and walk in her light, that we may live with her and enjoy her liberty and share her glory forever.

### KINDLY CORRECTIVES
Correct Speech and Cultured Conduct

**Identify Your Church**

*By L. C. Shepard, Treasurer, Southern Asia Division*

**SEVENTH-DAY ADVENTISTS** have become publicity-conscious, and employ the press, the radio, and many other means to bring our message and name to the attention of the public. In one respect, however, we are behind other religious bodies.

During the past twelve months I have traveled across America by automobile by four different routes. In almost all the cities and towns along the way, I saw neat signboards erected at the outskirts of cities and towns, and at intersections along the highway inside the towns, welcoming visitors to the churches of the community. Among the churches so advertised were Nazarene, Presbyterian, Baptist, Methodist, Roman Catholic, Christian Science Churches and reading rooms, and many others. These signboards gave the name and location of the church, and often listed the hours of worship. But along the whole of these routes I did not see a single invitation to a Seventh-day Adventist church. Are we not burying a part of our light under a bushel?

On a few occasions I tried to reach our people in towns where I knew there were Seventh-day Adventist churches. It was not easy. The name Seventh-day Adventist does not generally appear in the telephone directory. My experience may have been unique, but I have been told by others they, too, have had difficulty in locating our churches. The following suggestions are offered:

1. That a neat notice or signboard, suitable for erection by the side of the highways, be designed.

2. That our churches be encouraged to erect such boards by the side of the highways at the entrance to towns and cities in which they are located.

3. That pastors and church elders be encouraged to list their names in the telephone book, under the designation Seventh-day Adventist. For example—

   Seventh-day Adventist Pastor  
   (name)  
   Seventh-day Adventist Local Elder  
   (name)

If it is desirable for the minister's name to appear in the directory without the denominational designation, let the name be listed twice, once under his own name and again under the denominational designation.

Hundreds of Adventists are driving across country. This plan will tell them about our churches and at the same time keep our name before the public.

**Q. WHEN will we all learn to spell our denominational name correctly?** Only recently we have successively seen our name misspelled on one of our church bulletin boards, on an evangelist's handbill, in a newspaper report, in a manuscript submitted to The Ministry, and in a roadside announcement of the fact that a new "Seventh Day Adventist Church" would be erected on a certain fine location. Yet our official name is "Seventh-day Adventist"—the compound name Seventh-day being hyphenated, and the word day not capitalized. Of course, if it is all set in capitals, the word day would be capitalized, but even then the hyphen is retained. What opinion would you form of a Baptist, a Methodist, or a Presbyterian minister who did not spell his denominational name correctly? How do you like to have your own personal surname misspelled? Is our church name less important than our own name?

*The Ministry, January, 1947*
HEALTH EVANGELISM
Our Health Message a Part of Our World Mission

Place of Temperance in Evangelism

By W. L. BARCLAY, Departmental Secretary, British West Indies Union

In the past few years I have been called upon to render first aid to victims of six different automobile accidents. One accident alone involved five soldiers, three of whom were seriously injured. In each accident at least one of the drivers had been drinking. The responsibility for each accident was naturally placed upon the shoulders of those who had been drinking. But was theirs alone the responsibility?

Should not the responsibility be equally shared by the bartender who sold the drink; by the manufacturer who made it; by the voters who legalized liquor; by the people who did not vote at all, and thus by their indifference cast a vote in favor of it? Should not the educational system of our country share some of the blame for lack of interest in teaching the students in our schools the ill effects of alcohol on the human system? And do not we, who have been chosen of God to preach the gospel, have a responsibility to make true temperance education a vital part of our evangelistic work?

"There are approximately 100,000,000 men and women of drinking age, that is, of fifteen years and over, in the United States. Of the 100,000,000 persons of drinking age, 50,000,000 use alcoholic beverages; of these, 3,000,000 become excessive drinkers; and of these 750,000 become chronic alcoholics."

"By excessive drinkers we shall mean those persons who drink to an extent which exposes them to the risk of becoming compulsive drinkers and developing chronic alcoholism."—Alcohol, Science, and Society, p. 23. (A book published by the Quarterly Journal of Studies on Alcohol, 1945, Yale University, New Haven, Conn.)

In the Yale lectures it is stated that alcoholism is a disease. As such, it is a problem for the doctor. But while the problem of the 3,000,000 alcoholics is the responsibility of the doctor and the psychologist, the problem of alcohol is the problem of society. As ministers of the gospel, who should have a strong influence in shaping the course of society, we need to study the liquor problem and use our influence in solving it.

What is the solution? As a doctor solves the problem of appendicitis by cutting out the source of the disease, so the problem of alcoholism can only be solved by removing the source. This, society can do. Legislation alone will not solve the problem of intemperance, although it is a step in the right direction. When the great experiment was tried and legalization prohibited the use of intoxicating drinks, the drinker felt that the rest of the nation was infringing upon his rights, and an alcoholic cacophony of protest arose from drinker and manufacturer alike, increasing by the year, until a confused public permitted the volume of protest to warp its judgment and influence it to allow the return of the great destroyer.

Two things were responsible, to a great extent, for the failure of the prohibition amendment. First, little or no effort was made to help the drinker to understand why it was better for him not to drink. Stress was laid on the benefits the drinker's family would receive through the money the drinker would save when he could not spend that money for liquor. Little effort was made to teach the drinker, in an intelligent way, that he was ruining his health and endangering his life. Second, after prohibition the advocates of the dry cause, content in their victory, lost interest in the cause, trusting too much to legislation to make the nation sober. Immediately after the dry victory a strong educational program should have been carried out in schools and churches, and by public lectures, teaching the people the effects of alcohol on the human system.

The churches of America, as well as the temperance societies of the country, should profit by past mistakes. It is not too late to try once again to bring about the repeal of the liquor laws. Before that is done, however, an educational program should be launched throughout the country that will give the drinker a logical, sensible reason for giving up his drink. Sentiment about the benefits to his family will not influence him. The desire for the effects of liquor, even in a moderate drinker, will have a stronger influence on him than the needs of his family. The ministry of all churches has an important role to play in the alcohol problem. God has strongly indicted not only strong drink but the users and sellers as well. W. Albert Smith says:

"I have taken Young's Concordance and other helps, and have made a study of the Bible on the subject. It is indeed revealing! Here one finds..."
scores of direct references, comprising one hundred and sixty-two verses of Scripture. This is more Scripture than one will find on any of the subjects of lying, adultery, swearing, stealing, Sabbathbreaking, cheating, hypocrisy, pride, or even blasphemy."—“A Brief Summary of Bible References on the Drink Evil.” (Reprinted from the Bulletin of the Alabama Temperance Alliance.)

Such a revealing statement should leave no doubt in the mind of any minister regarding the place of temperance in his ministry. Certainly, every Seventh-day Adventist minister should be active in the cause of temperance. We could build up much good will among ministers of other denominations if we would unite more often with them in temperance education. By doing this, much prejudice would be broken down.

My own experience in this matter has convinced me of its value in establishing better relations with other ministers. On one occasion the Ministerial Association in a certain town was advocating the teaching of the Bible in the public schools. At the last moment three Adventist ministers learned of the plan and appeared before the city council to protest. The protests were too late, and the Ministerial Association made some uncomplimentary remarks about Adventists and their queer, narrow views. About a year and a half later a local option campaign was launched by the same Ministerial Association. We offered our services to them. It was our privilege to work very closely with them for more than a month. The new relationship entirely changed their attitude toward Adventists. It was my privilege to speak in many of the churches in that town during the campaign. The ministers and people were loud in their praises of Adventists, and a much better understanding and feeling has existed since. Mrs. E. G. White did not hesitate to unite with other organizations in temperance work (see Testimonies, vol. 4, p. 274), and has made it clear that we should follow such a course “so far as we can do so without compromise.” (Gospel Workers, p. 385.)

Seventh-day Adventist ministers should find a definite place in their evangelistic meetings for one or more temperance lectures. Such lectures, when properly given, can influence souls in the study of the Bible. In the Testimonies there is some counsel worth heeding:

“When temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquors, and that total abstinence is the only platform on which God’s people can conscientiously stand. As this instruction is given, the people will become interested in other lines of Bible study.”—Testimonies, vol. 7, p. 75.

“In our work more attention should be given to the temperance reform... Those ministers... who do not make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them.”—Ibid., vol. 6, p. 110.

“Every true reform has its place in the work of the gospel and tends to the uplifting of the soul to a new and nobler life. Especially does the temperance reform demand the support of Christian workers. They should call attention to this work, and make it a living issue.”—Ministry of Healing, p. 171.

With these instructions clearly given in the Spirit of prophecy, it would seem that the time has come for the ministry of the Seventh-day Adventist Church to take its rightful place as leaders in temperance reform. Careful study should be given to the best methods of presenting temperance as a Christian doctrine essential to salvation. Up-to-date facts and statistics concerning the liquor business should be gathered and wisely presented. The source of such facts and statistics should be given. It should be made clear that we are pointing out the evils of a business that will bring unhappiness, and sometimes tragedy, into the home. Never should any derogatory remarks be made concerning those who are engaged in the liquor business.

The value of visual education should not be overlooked in presenting the temperance problem in evangelical meetings. I have frequently climaxcd my temperance lecture by showing the film Liquor as a Doctor Sees It, and it has never failed to leave a good impression upon the audience.* State universities and business concerns which make a practice of renting films usually have other temperance films.

Not only should temperance be clearly presented in evangelistic meetings, but it should also be presented from time to time in our churches. The one program for a year as outlined by the General Conference Temperance Department is not enough. It would not be out of place to organize a temperance society in every church, with a regular monthly meeting. During this meeting a study of every phase of the liquor problem should be carried on, preferably by the pastor. Doctors and other speakers could be invited to speak from time to time. Temperance literature should be purchased and distributed regularly by the temperance society.

People will be convinced of our interest in the cause of temperance only by the amount of effort we put forth to propagate its value to the individual. We need to be more practical in our efforts to help those who drink. It is not enough just to talk about the evils of alcohol. We must show a personal interest in the drinker. Sometimes drinkers attend our evangelistic meetings and want help. Some of our believers are unfortunate enough to be married to one who drinks. We should visit with these unfortunate people and pray with them often. Most drinkers need moral and spiritual backbone. This the gospel minister should be able to help the drinker develop.

Our responsibility to the liquor problem does not end with our labors for the adult. In the next article we shall discuss the liquor problem and youth.

* Prepared by E. Toral Seat, and can be obtained from the Pacific Union Conference Bureau of Visual Education, Box 146, Glendale 5, California.
The Dietary Habits of Our Patients

By LLOYD K. ROSENVOLD, M.D., Assistant Clinical Professor, C.M.E., Loma Linda

The remnant church has for many years had much light on health reform. To those of us engaged in the medical ministry light has been given that we must educate our patients to improve their health by better living. We are told that "many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working sustain to their health."—Counsels on Diet and Foods, p. 304. Again we read, "Many are suffering, and many are going into the grave, because of the indulgence of appetite," and, "The disease and suffering that those who smoke, drink, use condiments and nutritional deficiencies in some form. Lastly, "Indulgence of appetite is the light of recent medical publications. Many standards two out of every three patients need nutritional correction and guidance. Then when we, as health reformers, add to the group those who smoke, drink, use condiments and caffeine, to say nothing of the question of flesh eating, we can see that the two-thirds proportion rises sharply. All but a small percentage of our patients are definitely in need of nutritional and dietary correction.

Let us consider one or two features in the light of recent medical publications. Many years ago the messenger of God spoke out against the excessive use of refined foods and sugar. Today even worldly writers are alarmed. In the years 1935-39 the average American consumed eight pounds of sugar each month (Hygeia, January, 1944), but by 1944 rationing had reduced this to six and one-half pounds, and this latter quantity accounted for almost 20 per cent of the caloric value of the average American diet. Someone may doubt these figures, but if he does, he forgets that poor nutrition predisposes to poor nutritional food excluded from the diet by the sugar, the only nutritive value of which lies in its calories as a source of energy.

Cowgill has shown that for the past century or more the civilian consumption of grain has decreased, whereas refined sugar consumption has shown an increase. (Journal of the American Medical Association, Dec. 9, 1939, 113: 2146.) To make matters worse, the rolling mill was introduced in 1874, and by 1939 the vitamin content of wheat flour had been reduced to about one tenth of what it was in 1874. Of late this has been partially remedied by "enriching" flour with added vitamins. Cowgill estimated that the average American diet consisted of 45-55 per cent (caloric value) refined flour and refined sugar. Whereas the diet of 1840 contained 600 International Units of vitamin B, derived from grain, that of 1939 contained only 50. (The daily requirement is 550 I.U.) Refined flour and sugar are, of course, the cause.

We have a message of health to present to the world, but in our often hurried consultations with patients, somehow we do not probe deeply enough into their dietary habits, even though the great majority need help in that regard. We know that many diseases could be prevented or corrected simply by proper living and eating. We cannot fully represent our message unless we take a more decided interest in the nutrition of our patients. Let us never forget that poor nutrition predisposes to poor spiritual insight, whereas good health improves spiritual discernment.

To aid me in studying the nutrition of my patients, I have compiled and prepared a dietary history form, which is submitted to practically all my patients at their first visit. This they are to fill in at home in their leisure time and return to me on the second visit. The questions are made as simple as possible and grouped, so that in looking over the report one can easily summarize the dietary habits of the individual. The report sheds light not only on calories and vitamins but on quality of foods, mineral intake, refined foods, fluid intake, condiments, drug-containing foods, and mealtime habits. The patients co-operate well in completing the four pages (including personal history), and they seem pleased to know that someone is interested in looking a little deeper than usual into their troubles. From my standpoint the idea is very helpful, as it gives me an

*Anyone who wishes a copy of this blank may obtain it by writing to Dr. Rosenvold at 6 Orange St., Redlands, California.
insight into the habits and practices of my patients that I could obtain in no other way. Only by knowing the wrong dietetic habits in detail can we even attempt to apply the corrective means so clearly outlined to us in the Spirit of prophecy.

I take this occasion to appeal to all our physicians to pay more heed to the dietary habits of their patients. Not only will we be helped in planning their professional care, but the patients will be given better physical, moral, and mental health, and consequently will be better able to comprehend the vital spiritual issues which will face them at this time, just before our Lord's return.

Balanced Healthful Living

By Mrs. L. C. Christopherson, R.N.
Council Bluffs, Iowa

The following health talk was given at a Dorcas Federation meeting by one who has had many years of experience in furthering our health message, particularly in home nursing classes for our own people. During the war she was authorized by the American Red Cross to teach classes in home nursing. Both Mrs. Christopherson and her husband are registered nurses. They were formerly connected with our sanitarium as teachers, but in more recent years have been working earnestly and faithfully in giving the health message in their local community.—EDITOR.

I. INTRODUCTION: The body only medium through which mind and soul are developed for upbuilding of character. Hence it is that the adversary of souls directs his temptations to enfeebling and degrading physical powers. (Ministry of Healing, p. 130.)

II. DEFINITION OF “BALANCE”: An instrument for determining weight of bodies. To examine, compare.

III. GOD'S REMNANT CHURCH.
1. Message includes health reform.
2. Carry last message—warning.
3. Momentous task.
4. Preservation of physical, mental, and spiritual resources all needed.

IV. MAN'S BODY, GOD'S TEMPLE.
1. God's crowning work of creation.
2. Temple of Holy Spirit.
3. Man's responsibility to care for his body and cultivate good habits.

“All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord.” “A misuse of the body shortens that period of time which God designs shall be used in His service.”—Counsels on Health, p. 41.

V. DEFINITION OF “HEALTH.”
Health is the perfect circulation of pure blood in a sound organism.

“In order to have good health we must have good blood; for the blood is the current of life. It repairs waste and nourishes the body. When supplied with the proper food elements and when cleansed and vitalized by contact with pure air, it carries life and vigor to every part of the system. The more perfect the circulation, the better will this work be accomplished.”—Ministry of Healing, p. 271.

VI. PURE BLOOD AND IMMUNITY.
1. Natural immunity depends on nutrition.
2. Acquired immunity on toxins, antitoxins.
4. Immunity destroyed by denatured foods, irregular eating, lack of sleep and exercise. Wrong habits upset rhythm of life.

VII. SELF-PRESERVATION—FIRST LAW OF NATURE.
1. Fresh air and proper ventilation.
2. Deep breathing.
3. Suitable, seasonal clothing.
4. Proper amount of sleep.
5. Cleanliness of person and premises.
6. Nourishing food and good combinations.
8. Correct posture.
9. Regular exercise of muscles.

VIII. SUMMARY.
1. Live one day at a time, unhurriedly.
2. Avoid unnecessary movements.
3. Avoid all thoughts that cause waste of nerve force.
5. Honor Creator by caring for body temple.
6. Follow health instruction given in our papers, books, and magazines, and in other reliable authorities.
7. “The human body is a harp of a thousand strings which are intended to harmonize. If one of them is out of tune it is likely to cause discord throughout, while to tune up one, helps the harmony of all.”
8. Balanced healthful living means building character preparatory to association with heavenly beings.

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Saving Health Among All Nations

By Edna F. Patterson, M.D.

Columbus, Ohio

During the span of several centuries, a group of religious enthusiasts said the cure of the world's ills was to be found in religion. Those who would not voluntarily adhere to the dogmas of the church were whipped into line or suffered the tortures of the condemned. What was the result? The world suffered the greatest "black-out" of all time. The arts and sciences were lost. Men and women eked out a bare existence, hoping for the coming of a better day. Isolated religion alone had failed. There must be a balanced program suited to the threefold nature of man in order to meet his needs.

Man cannot be divided into compartments. The component parts cannot be separately perfected without disastrous results following. The scientific man alone brings forth a lopsided, de-emphasized program.

Educate the hand; you have a mechanic. Educate the mind; you have a dictator. Educate the heart; you have a fanatic.

"True education . . . is the harmonious development of the physical, the mental, and the spiritual powers." This is a wonderful, all-inclusive program.

A Balanced Program.—The psalmist David echoes the heart cry of all mankind today: "God be merciful unto us, and bless us; and cause His face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations." Ps. 67:12.

This saving health covers the three phases of man's nature—the mental, the physical, and the spiritual. This triad is so closely bound together that one cannot stress the perfection of one to the exclusion of the other two without disastrous results following.

For instance, we present Mr. Q., a very keen scientific man, but he has lost his faith in God and has become an atheist. He has turned to every so-called pleasure of the flesh. The result—he is physically wrecked from dissipation and loss of his scientific profession.

We have been limited in our concept of health, evaluating only its negative phase—the absence of disease or pain and deformity. But health is more than that. It is something very positive and vital. It is all that makes life rich and full and deep.

Can we legislate health? Our Federal Government is taking definite steps to institute certain laws of health protection and insurance. Billions of dollars will be spent in order to lessen the toll taken each year because of sickness and disease. We would in no wise minimize the benefit of laws relating to public health and quarantine; yet we believe this gesture of our Government is doomed to failure. No government, no individual, can legislate health. No great benefactor can bestow health upon another. Health must be earned. It must come from impulsion, rather than compulsion.

The desire for abundant health must be created in the heart of every man, woman, and child. Teaching the principles of self-control and self-government must be made popular and desirable. This program requires strong leaders and concentrated organized effort.

What the world needs is not more money to care for its invalids but more knowledge on how to keep well. God's people should be known the world around as specialists in disease, prevention, and health restoration.

"We must educate, educate, educate, pleasantly and intelligently."—Medical Ministry, p. 262.

"Keep the work of health reform to the front, is the message I am given to bear. Show so plainly the value of health reform that a widespread need for it will be felt."—Medical Ministry, p. 275.

"It will go forward; for it is the Lord's means of lessening the suffering in our world, and of purifying His people."—Ibid., p. 279.

"Let us remember that we bear a message of healing to a world filled with sin-sick souls."—Testimonies, vol. 9, p. 162.

This war has taught us that no nation can live unto itself. What happens "inside Asia" or "inside Europe" affects every other nation. The atomic bomb has suddenly contracted our global dimensions. While the modern science of warfare makes our world more accessible to destruction, it also makes it more accessible to the spread of the gospel. Today it takes no longer to get from Chungking to New York, than it took in 1878 to get from New York to Philadelphia. We have come to another "Golden Age," the day of opportunity for this people. Do we fully realize the import of our day? The methods with which we started out are too slow. We must use methods in keeping with our Atomic Age. "Said the angel, 'Deny self; ye must step fast.' . . . Time is almost finished."

—Early Writings, p. 67.

But natural immunity does not exclusively derive from our ancestral constitution. It may come also from the mode of life and alimentation. . . . The frequency of pneumonia may also be modified by food. The mice belonging to one of the strains kept in the mousery of the Rockefeller Institute died of pneumonia in the proportion of 52 per cent while subjected to the standard diet. Several groups of these animals were given different diets. The mortality from pneumonia fell to 32 per cent, 14 per cent, and even zero, according to the food. . . . Good health should be natural. Such innate resistance gives the individual a strength, a boldness, which he does not possess when his survival depends on physicians."—Alexis Carrel, Man the Unknown, p. 207. (Harpers, 1935).
Radio Problems Answered*

1. I would like to know, statistically, what follow-up work is done by our local conferences when they receive names of interested listeners?

We send out thousands of letters to the field but get answers from only one fourth. The biggest reproach to radio evangelism is the lack of a hundred per cent cooperation from the field. Maybe it is our fault. In an effort to do something to make the field appreciate our work, we have made a great big chart and have it hanging on the wall in the Voice of Prophecy office. We put down the name of every worker in all of our ten North American unions who has reported his baptisms, so that the field will know that we appreciate the work done to follow through these interests.

The response, perhaps I should say the reporting, is lamentable, insofar as the follow-up work is concerned. It may be much better than we know of, but we don't know about it. And so we are just left there, as it were, holding the bag and feeling disappointed. If only the brethren would write to us and say, "I baptized Mrs. Jones the other day," or, "I found Mr. Smith about ready to join the church," or whatever the report may be. Last night on the rostrum Brother Shultz said to me: "You know, Brother Delafield, we live 'way up there on the Mohawk Trail in Massachusetts. We put a few books out in the field. The Voice of Prophecy came in, and when we were driving through there the other day we found a community of sixty people interested in the message and wanting to be baptized as a result of the work of the Voice of Prophecy."

A while back a brother from San Diego came down to our studio in Los Angeles and heard one of our programs. He did not say a thing about what he had done, so we tried to find out. "Now what have you done in the field? Has the Voice of Prophecy done anything for you?" I asked. And he answered, "I baptized twenty-nine people since the beginning of the year, eighteen of whom were students of the Voice of Prophecy."

Now all through the field, and I say it sincerely, wherever we go, I can start a conversation in any city with a Seventh-day Adventist minister and he will tell me before that conversation is over of some soul that has been baptized as a result of our work, and we did not know anything about it. It is a real disappointment to us. I wish that the ministers would write and let us know what they are doing for us, and about these precious souls. After all, the Voice of Prophecy is the hired evangelist in every conference. When souls are baptized, they are added to the constituency of that conference. They begin to pay tithe and help to advance the work in that field. Why, then, if that is true, should not the local men report, since we are working for every conference and building up the work in every field? Yes, only one out of four reports. Only 25 per cent report back. We are glad, though, that in some fields it is 58 per cent. In some fields it is below 25 per cent, but the average is about that.

D. A. DELAFIELD.

2. Is it ever wise to speak without having a script?

Answer: It depends upon the speaker and upon how much confidence he has. It is always better to have a script. That is the accepted practice everywhere. Any station appreciates it, even if you do not use it entirely. It gives great confidence. We really ought to work on our scripts, too. I once saw a man pick up a book written by one of our ministers and read that whole book on the air. It was good material, of course, and a good script. He read it over the air, but it wasn't his own.

I knew another man, a good Christian, who got a set of my talks and read them over the air and took the same name that we have. A man up in Portland who is not an Adventist took the name Voice of Prophecy and Postal Box 55, Portland, as his address. Perhaps it was innocently done, but we didn't think so. And our lawyers did not think so.

Now, you may not read entirely from your script, but have it there. Read it without being too scholastic about it. You ought to be able to read it in a talking manner. Put it into a conversational tone. It's conversation people listen to. When you go into a home, on the air, you should not go to preach, but to sit down in a chair and talk to two or three persons. You would not say, "Now, brothers and sisters, we are here today." You would be more likely to say, "Brother Smith, how are things going?" And you would take your Bible and give a Bible study, and it would be all right. It's going right into the home, talking to one or two people, that counts. That is the thing you have to watch for and correct, if necessary.

* Symposium at Theological Seminary. Questions answered by Voice of Prophecy staff.
I cut several pages yesterday while I was on the air. No matter how we practice, the program will always vary in length. You yourself will vary your subject, and you always have to know how to chop or lengthen out, and have it right down so you can watch it to the very second. Now I should have brought a script along to show you how we prepare it physically. I use yellow paper, as it is a lot easier on the eyes. I introduced one method that is very simple, but it helps make a smooth program. The pages are numbered, of course, in the regular fashion. I have my watch there close by, and about halfway through I look at my page number, then look at the watch, and do a little mathematical calculation while reading.

Now I use a script that takes from sixteen to twenty pages; I finally invented a little device which works nicely. My secretary not only numbers the pages consecutively, but on the right-hand side of each page, in figures an inch high, she numbers them backward. If there are sixteen pages in the script, she numbers them 15, 14, 13, and so on down. I have my watch there, and I know I have so many pages yet to go. This quick glance at my page and time calculation is a great help. The rate of speed varies, but 160 words a minute is about my best speed. In fact, 160 words is what has been found at some university to be the best speed for hearers to comprehend. If it is given any faster, it is hard on the hearer. I think a slower rate is better on some subjects. I have my pages typed with 160 words on each page. Thus I read a page a minute. H. M. S. R.

3. The Voice of Prophecy is a national program. It has a tremendous prestige. There is no question about it. Wouldn’t it be better to have all conferences and all our advertising merged into one national program with one radio voice? Do you think it better to have our money distributed, as it obviously is, for many programs, some of which are mediocre, owing to lack of talent? Or should we not have one nationally advertised radio program, with specialized talent, well supervised?

God has given to different men radio personalities. Some are better than others. We do not feel that everything we have should be put into one grand national broadcast. The Voice of Prophecy is not eager for that. We are going ahead. We are making progress. The denomination is supporting us partially, but we feel there is room for the local men too.

D. A. D.

I would like to add this. This question has a lot of implications. Under such a situation men would say, “I had no chance on the air.” I do not believe that any system of repression like that would work. I do not think it would be good. I believe in a fair field and no favors, and letting the program that deserves to live, live. The man who never ought to be on the air will not be there long. His friends will support him for a while, but he will soon go off. We do not want to be undemocratic. Above all, the Voice of Prophecy does not want to squelch broadcasters.

There are many local broadcasters who are doing fine work. Elder Tucker has been on the air ten years and is one of the finest broadcasters of religious programs that we have. Elder Nightingale is doing a good job. Every fellow wants to go on the air, just as our preachers like to go out and preach. You know the old story on the University of Hard Knocks, told by Ralph Parlette, about the nuts in the bottle. You shake it and the big ones go to the top. A man may complain that he never had a chance. But just turn the bottle upside down again, and if he is no good he will go to the bottom again. The big ones will always come to the top. I believe that is the only way we can do.

The Lord calls some men to go on the air. When it comes to a good voice, I think the quality of voice can be overrated. If you have enthusiasm and something burning in your heart, someone will listen to you. I believe that the field should have an opportunity. But I believe that we should have a radio commission. It should not focus all its attention on the Voice of Prophecy, telling us what we should and should not do. It should tell the local broadcasters also. Some think they should title their broadcast, The Seventh-day Adventist Hour. The danger is that programs may be broadcast that are not representative. I do not like such a name, because it goes out over the air representing you and me as members of the Seventh-day Adventist denomination.

I say that no man has a right to go on the air and take that name unless his radio scripts are read and censored by someone responsible and in authority. Over thirty men read my scripts. (That is, they receive them. I do not know whether they read them all.) If the Radio Commission reads all the Voice of Prophecy scripts so carefully, they also ought to censor the scripts of any broadcaster who takes the denominational name. Certainly his conference committee and local leaders should read his script, because it sounds as if the denomination were back of all that he says under that name. If a broadcaster takes his own name, that is a different thing, of course.

The conference committee should take a vital interest in the radio programs within the territory. If conference officials sponsor and help pay for a program, they ought to work with the man who broadcasts, in editing his script and carefully supervising his program. I think our denominational leaders have a big responsibility in reading my script. Here is my reason.
The denomination has to stand back of every word, which is quite a measure of accountability. It is easy for me, but might be hard for them. There should also be some control over local broadcasters who take the denominational name.

H. M. S. R.

4. Would it be better to have our own Seventh-day Adventist broadcasting station so we could broadcast all over America on this one station?

Would it be wise to have our own station? I think it would be great to have a short-wave station. Certain hours a day could be used for communicating with our mission stations. But I am not very much in favor of owning a regular station. I do not think it would go very far in the first place, beyond keeping up the courage of our workers. We would have to have a staff and a whole corps of workers, and the labor unions would be on our backs right away. All technicians would have to be union men. It would not be a station that many would listen to. You would not find many people who would tune in to a Seventh-day Adventist station. You could not bring in the music and the advertisements and all the rest of it that would attract people to listen to it.

We must get on some station where millions are listening already and drive an opening wedge there. If we could buy certain stations, then turn around and sell them, reserving certain hours for ourselves, that would be worth something. We would then have no more worries, but would merely have to go and broadcast. Seventh-day Adventists were once offered KNX in Hollywood for $15,000, but our people at that time saw no light in the proposition and turned it down. Later on that station sold for $1,500,000. KMPC was offered to us for $28,000, but we did not take over that station for various reasons, though it was making a profit of $1,500 a month. Then it was sold to a man in Detroit for $40,000 cash. We could have purchased one of these stations, and have sold it again, reserving time for ourselves in perpetuity, say twice on Sunday. I think there would be great light in a station owned by our denomination but provisionally leased by us.

H. M. S. R.

Broadcasting Transcriptions

The General Conference Radio Commission has made available to local broadcasters transcribed music that has been cleared at source on a royalty-free basis for those who use it. Three 16" double face records containing an average of 10 songs, with the exception of one that has 17, are produced by the King's Heralds Quartet. Each song is arranged on a separate sound track with timing on the labels. We also have available one 16" organ record without words by our Voice of Prophecy organist, Al Avilla. These can be purchased by addressing your request to the secretary of the Radio Commission of the General Conference, 6840 Eastern Avenue, Takoma Park, Washington, D.C., and your order will be filled from Washington. The price is $5.50 for any one of the four records or $10 for any two, postpaid. The whole set of four may be obtained for $20 postpaid. List of songs furnished on request.

PAUL WICKMAN. [Secretary, North American Radio Commission.]

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MUSIC OF THE MESSAGE
Ideals, Objectives, and Technique

The Hymn of Meditation

By Arthur H. Grauman, M.D., Minister of Music, North Seattle Church, Washington

Church musicians have long found it almost impossible to provide solos or ensemble numbers which would be a proper medium of thought to immediately precede the morning sermon. This has been caused by the limited repertoire of soloists and choirs as a whole, and also the reticence of most ministers to commit themselves on sermon topics and materials very far in advance of actual delivery. Their well-planned programs are often interrupted by visiting speakers.

For these reasons, actual sermon titles are usually announced too late for suitable accompanying music to be arranged. Furthermore, when attempts are made, the result is often embarrassing contrast between the music just rendered and sermon text which follows.

It is to overcome these difficulties that we have put into use in our church the hymn of meditation, just preceding the morning sermon. It should be sung quietly, and with a spirit of meditation and consecration. Both choir and congregation remain seated. When this is followed by a short introductory prayer by the pastor, the setting is complete for the sermon message.

It is important, however, that hymns be selected which have a peculiar fitness for this place in the service. In general, use those hymns employing the first person (singular or plural), having a predominant theme of personal devotion. As examples, we list the following, all from The Church Hymnal:

"O, could I find, from day to day, A nearness to my God." (No. 322.)

"Dear Lord and Father of mankind, Forgive our feverish ways." (No. 116.)

"Take my heart, O Father, take it! Make and keep it all Thine own." (No. 269.)

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Page 34
"'We would see Jesus'; for the shadows lengthen
Across the little landscape of our life." (No. 29.)

Avoid the shallow and the sentimental in
these songs. There are so many excellent
hymns available in the new Church Hymnal
that it is unforgivable to use an unworthy me-
dium for this important place in the worship
program.

There is great need for more careful study in
the preparation of music suitable to the worship
hour. The foregoing suggestion is submitted
for trial, in the hope that it will provide a suit-
able answer to a difficult problem.

THE FIELD SAYS
Echoes From Our Letter Bag

Give Evangelists a World Outlook

EDITOR, THE MINISTRY:

I have just returned from a large mass
meeting in our city, the occasion being a re-
port of one of the popular ministers of this city
of his visit to war-torn Europe, including con-
tacts “behind the great iron curtain.” He made
a moving appeal. He stirred his vast audience
tears, telling of the miseries and sufferings
in Europe. He appealed to his crowd to put
away bickerings and petty denominational dif-
fences, and come to the rescue of the world
at a time of need. Real sentiment and emotion
was manifest, and people went away feeling
that true religion would be to help the suffer-
ing. They little realized that there was woven
into it all the insidious deception that we should
forget denominational differences and save the
world. There was no appeal for the saving of
the world from sin. It was only a social reli-
gion, or philosophy.

The background of this man’s appeal lies in
the fact that he made an attack on a large effort
we conducted here in Minneapolis. His open
attack last winter, however, did nothing more
than advertise the Seventh-day Adventist meet-
ings, and people turned out en masse to hear
what we had to say. So this year he changed
his tactics. After spending the whole summer
in Europe he came back with a great appeal,
asking help for suffering and starving people.
He started his meetings on Wednesday night
before our meetings began on Sunday night,
thus it made it difficult for our worker to meet
the situation.

I could but feel that perhaps we have failed
in giving our evangelists the much-needed
preparation to meet such situations. What if
our evangelist could have spent the summer in
Europe and come back with the same stories,
but emphasizing the fulfillment of prophecies by
these very situations, and preached, not a social

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True Sources and Authorities

By FRANK H. YOST, Professor of Church History, S.D.A. Theological Seminary

THE preaching of truth entails a grave responsibility. The messengers of truth must themselves be true, their methods must be in keeping with the character of their message, and any collateral information and supporting evidences which are brought to bear upon any topic must needs be accurate and reliable, based upon creditable authorities.

The importance of this fact is borne out by the commendation that has come to evangelists who are careful in this respect. Hearers who are informed in science and history have complimented some on the careful, accurate use made of scientific and historical data. The converse of this is likewise obvious. If well-informed persons are present at meetings where inaccurate statements are made, unsupported by adequate authorities, they are likely to be turned away, and the cause of spiritual truth thus loses the respect of men of trained intelligence. No cause, however virtuous in itself, can long succeed in the face of such misunderstandings.

This leads us to the question: What constitutes reliable authorities? There are, first of all, authorities, and there are sources. The word "source," in the technical sense, needs careful definition. Source information is information arising nearest in both time and locale to a given event or phenomenon, and it is recognized that nothing is actually known of any occurrence except as the information comes to us from observers of, or participants in, the event. The only way we know positively what happened during the American Civil War is to read the letters, diaries, laws, army orders, and similar records, set down at the time of the war. John Ford Rhodes has written very skillfully and accurately of the Civil War, but his treatment is an authoritative secondary work, not a source. He knew very little of the Civil War, except as he read and analyzed the sources, and the conclusions he drew from the sources are only valid as his own veracity and skill make them so.

Again, we do not know Roman history by reading Gibbon. We know only what Gibbon says. His saying it does not of itself make it true. But we know Gibbon used the sources carefully, and we find that we may have confidence in many of his conclusions.

So with Mosheim and Neander: We do not necessarily know church history when we read these men. We only know Mosheim and Neander. We know they used the sources, and we find ourselves justified in accepting many of their conclusions. But these men are not sources.

The sources should be used to prove any situation. The only way we know that some in the church were keeping Sunday as early as A.D. 160 is to quote Justin Martyr to that effect. Justin Martyr lived in A.D. 160, and is therefore a source. A statement from Neander, who died in 1850, does not prove the early observance of Sunday. The sources must be used for that.

However, not all sources are of equal value. Some supposed sources are spurious, interpolated, or otherwise unreliable. New, sensational "finds" or "sources," which are ignored by authoritative writers, may wisely be passed over, especially where truth is being proclaimed. Lately there has been a revival of supposed letters describing the physical appearance of Jesus, and of statements concerning some features of sun worship, which have by reasonable tests been proved spurious or, at best, questionable. The man who is being led by the Spirit into all truth, and who is seeking to guide others in that direction, will be careful to observe universal truth in all fields of human knowledge. The statements he uses in developing a line of thought will be true ones.

After the sources there come the authorities. Trained men who write carefully and reliably from the sources are authorities in their fields.
of study. In many respects Gibbon, Mosheim, and Neander are still authoritative. They tell what sources they used, so that one can check back upon them. They are conservative in their conclusions, and the inferences they draw from the sources are not wild or extravagant or biased, but are usually sound and cautious. Hence, they are looked upon as reliable and are quoted as authorities. There are, of course, many more recent authorities, who are better known to the reading public, and whom it would be to our advantage to quote to intelligent audiences.

There are also writers who are sometimes quoted by us as authorities who are not reliable. Because of obvious bias or prejudice, because of complete dependence on merely secondary materials, or because of misuse of sources, these may not be depended upon. Among these unreliable works should be mentioned Hislop, in his *Two Babylons*. Hislop is not an authority, and is often not reliable. He makes comparatively little use of actual sources, and in some particulars has been proved inaccurate. His conclusions are sometimes extreme and extravagant, and the inference he draws from archaeology, linguistics, and history are frequently unwarranted and untenable. He is not used today by careful commentators, and would be better let alone in careful discussions involving the origin or development of ritual or dogma.

**Authorities in the Controversial Field**

What of authorities in the field of denominational controversy? Great care must be used here. Adventists resent very much to have the writings of D. M. Canright used against them. They say it is unfair, because he was an apostate. They resent it, too, when someone unqualified and unrepresentative is taken as a spokesman for the Adventists and his remarks are used against the denomination. Adventists are justified in this resentment. But so are the adherents of other denominations or churches under parallel circumstances. Perhaps Father Chiniquy was no fairer than Canright. Perhaps Father Enright is no more representative as a Catholic than an Adventist speaking locally on his own responsibility. Materials of this kind must be used, if at all, with grave reservations. In all fairness, only men who are representative and authoritative in an organization should be quoted.

It was for this reason that the committee that prepared the revised law charts sought to be very careful to use only accredited Roman Catholic sources and authorities in providing statements for the public use of our evangelists. The statements used on the chart "Ten Commandments as Found in Roman Catholic Catechisms" cannot be successfully challenged. The statements were actually made. The volumes containing them are in existence, with the authentication of the episcopal imprimatur, and may be currently consulted. Because those who made the statements are of unimpeachable standing, they may be quoted without question. No truthful position need involve an equivo-
concerning extra-Scriptural matters involved in the preparation of truth. Let us speak authoritatively, of this nature, it dare not be used in the proclamation of truth. If a proposition or assertion be of this kind, it is possible for us to be "penny wise and soul foolish." I think that it is absolutely necessary that we have our place of meeting; whether it be an auditorium, a hall, a tent, or a tabernacle, brilliantly lighted, comfortably heated, and appropriately and tastefully decorated, with a dignity that will appeal to all classes.

Especially should the stage be a place of restful beauty. Frequently one rents an auditorium with a deep and wide stage. A pulpit in the center with three chairs and a piano seems lost. The evangelist stands at the desk and looks out over an immense crowd and receives much inspiration from the sight of many faces and plenty of light. But the audience, looking to the stage, sees but one man, a piano, and three chairs. I recognize the value of centering the attention on the desk; nevertheless there are ways and means of attractively decorating a stage in an auditorium, or a platform in a tabernacle or tent. A roll of much-used green burlap and white bunting from the conference warehouse will not suffice for this.

Great amounts of money, thought, and skill are invested in window displays of the great stores in our cities. People of the world recognize the sales value in tasteful window settings. The same principle holds true in presenting our message in this day when the natural eye longs for color. We are told that the great Church of Rome, in its program to win converts, definitely caters to two human desires—one is that mankind wants a supreme authority in the field of religion, and the other is that humanity longs for color. The spirit of prophecy warns against spending money needlessly for effect; yet much is said in favor of making our message and meeting place attractive. For instance, there are business houses in every large city which carry a supply of decorative materials in the way of lifelike artificial ferns, ivy, palms, and other greenery. They carry beautiful card material for use in making background pillars and other devices to enclose the speakers' platform. Especially would such material be necessary in preparing a rostrum in a tent or tabernacle.

There are die-cut letter companies that are able to furnish refreshing ideas and the materials to make them a reality in the way of mottoes, removable letter signs, etc. Surely the day is past for a worker to set out a homemade sign to describe his meetings or the subject for that night. The expenditure of a little money in the hiring of expert services in the field of sign writing and display work would pay much in winning men and women who evaluate our message by our outward display.

If a man can walk into a meeting place and mentally say, "This is something different; never has an evangelistic meeting come to our city revealing such grace and taste," that man has taken his first step in our favor. "Never be afraid of raising the standard too high. All coarseness and crudeness must be put away from us." This refers primarily to cultural graces the minister should possess, but the principle involved also applies to the preparation of our meeting places.

Preparations for all public services should be carefully taught to our associates. When preparing for a baptism at the close of a field school of evangelism, I like to see our young men learn the proper methods of baptizing people, even though it may be some years before they themselves will exercise this privilege. Usually this is done on the day we prepare our baptismal site. If we have chosen a lake in the summertime, the lake floor may need to be cleansed in the area to be used. It makes a baptism more beautiful to enclose the baptismal area with white rope suspended from small poles sunk in the ground.

If a young man demonstrates that he has a call from the Lord to the sacred work of the ministry, and is in the process of proving himself, he should be permitted to assist in as large a part of the baptismal service as possible. For instance, this past summer a near-by lake was chosen for our first baptism. The young men worked hard in preparing the water front and in organizing the equipment for the service.

When the day arrived, some four hundred people gathered on the shore. A quartet sang from a boat anchored some fifty feet from the shore. When the service was ready to begin, one of the workers stood up in the boat and read various verses of baptismal scripture as two interns in blue robes escorted the evangelist and pastor to a spot some sixty feet from the shore. These same young men escorted the candidates, one on either side, to the ministers, waited for their baptism, and carefully led them to the shore again, as other young men brought two more out. These brethren were instructed to pause after the group were ankle deep in the water and take a handful of water to moisten each candidate's brow, thus preparing his body for the shock of cold water. So thoughtfully...

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and tenderly was this work carried on that the audience could not fail to be greatly impressed. The young men will never forget their first experience assisting in this sacred rite. I believe that we should permit and encourage their participation, as far as possible, in the services of the church.

A theological student might be told in the classroom just how to anoint an afflicted one, but he never receives so thorough a lesson as when he assists a sympathetic pastor or evangelist in the actual experience. Careful instruction on ministerial decorum and responsibility during the funeral service may be very clear during college days; yet formal theory springs into real life when young men assist in actually conducting such a service.

II. What Is Dynamic Preaching?

What young man pursuing his theological training in our colleges does not desire to become a dynamic preacher? How closely he has observed experienced speakers who visited the school presenting their forceful messages, or evangelists who swayed large audiences in city auditoriums! What holy thrills gripped his own heart as he then spoke out almost audibly, “O Lord, make me just such a preacher!” Yes, there is something marvelous, mysterious, challenging, and glorious about a powerful sermon. We appreciate a truly Spirit-filled, well-delivered presentation all the more because we must listen to so many poorly preached sermons.

The techniques of convincing preaching are not all mastered in the speech class, for some mighty preachers never had this preparation. Preaching power is God-given, and it must be God-sought. It is surprising what God can accomplish in his development, when a man once dedicates his life to the ministry. But even this is not a simple ordeal, for the preacher must pay the price on his knees. Then again, he must have a message by which to use this power.

Preaching and teaching for God in earth’s closing hour challenges every student of the ministry and Bible work to give the warning cry of an unpopular truth in the spirit of Jesus. Christ must be uplifted—His life, His birth, His suffering, His death, His glorification! His voice must speak through Daniel and the Revelation. He is the Person of the whole sanctuary truth which today sets forth God’s plan for man’s atonement. That voice must be heard pleading with sinners in both large and small audiences, in Bible study classes, as well as with one soul at the fireside. Preaching and teaching our present truth message requires...
An Authoritative Answer for Those Who Insist—

WE MUST HAVE MEAT

During the recent meat shortage many articles appeared stating the necessity for protein in the diet. We wrote the Department of Agriculture for more information regarding one such article written by Dr. Esther Phippard, who is associated with the Department in the Bureau of Human Nutrition and Home Economics. Dr. D. Breese Jones, chemist in this Bureau, replied as follows:

"The nutritive value of proteins depends primarily on whether they contain enough of the nutritionally essential amino acids to meet body requirements. It is immaterial whether the protein is supplied by meat, milk, eggs, or plant products, so long as they provide these amino acids. Meat, therefore, is not essential in human diet. Eggs and milk are better than meat as sources of amino acids. There is a very close similarity in composition between fish and meat proteins.

"Some plant proteins recently studied are also excellent sources of the nutritionally essential amino acids. Soybean, peanut, cottonseed, wheat and corn germ, have been shown to be as efficient as meat as sources of good protein."

For those desiring to pursue this subject further we give the following references recommended by Dr. Jones:


For reprints of the above publications, write to the U.S. Department of Agriculture, Agricultural Research Administration, Bureau of Human Nutrition and Home Economics.

Write for our new recipe and menu book.

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first Him, and next a knowledge of His message to a doomed world.

Let the spirit of Christ which was in Daniel speak through you in this atomic age. Other voices besides those of Adventism are aware of this solemn hour and they, too, are warning the world. But our message must contain more than just threat or fear for an already frantic civilization. It must hold the key to the solution of earth's problem—the return of Jesus, God's messengers, filled with the Spirit of Jesus, not only give the warning cry but also provide true comfort to confused and discouraged millions. Seminar students, let Jesus teach you each to become dynamic preachers of His truth!

Preaching a Solemn Message

STUDY HELPS: 1 Corinthians 2:1-5; Evangelism, by Ellen G. White, Section 7.

For Meditation and Prayer

1. How may I become a powerful gospel worker?
2. How may I learn to preach "the truth as it is in Jesus"?

SERVICE SUGGESTIONS

1. Before you preach your next sermon, consider well what it means to "lift up Jesus." Evangelism, p. 185.
2. Apply in some sermon or Bible study the special techniques for presenting Daniel and the Revelation, pp. 195, 196.
3. When you present your next study on conversion, clearly explain the "steps" to this experience. p. 188.

DOCTRINAL TOPICS FOR MONTH

1. God's Plans for Permanent Peace (Millennium).
2. Will the Jews Possess Palestine? (New Earth.)
3. Cartoons of Nations in Prophecy (Daniel 7).
4. Discovering the Basis of World Peace (Ten Commandments).
PAROCHIAL SCHOOL TRANSPORTATION.—The Roman Catholic Church never has accepted the American principle of separation of church and state and its corollary principle of religious freedom. Pope Leo XIII specifically condemned this principle in his encyclical on “Catholicity in the United States.” His condemnation still stands as the major guide to the church’s action. Contending that there is only one true church, he held that the state is obligated to recognize the unique position of the Roman Catholic Church in all its dealings with religious bodies. Such recognition includes support for the activities and institutions of the church by public funds. For the American people to allow the principle of the separation of church and state to be violated at one point would lead directly to fundamental changes in our cultural and political institutions.

Being wise in the ways of human nature, the church seeks to bring about changes in American institutions gradually. Its demand for the use of public funds for the transportation of children to parochial schools seems like an insignificant and innocent matter. But it is the first step in a revolutionary process. It can hardly be an accident that this issue has arisen in nearly half the States of the Union in the last thirty years. In every case the Roman church sought to change the law or to get rulings from the courts which would open the public treasury to the church. This nation-wide campaign can be understood only as the outgrowth of a church policy which is fundamentally hostile to this basic principle of American democracy.—Christian Century, October 30, 1946.

AMNESTY FOR C. O.’S.—President Truman was urged to proclaim an immediate amnesty for the 1,500 conscientious objectors still in Federal prisons and to restore full civil rights to the 4,500 others who have already completed their jail sentences in a resolution adopted by the convention.

Specifically mentioning members of Jehovah’s Witnesses, the resolution asserted that “the continued punishment of men for fidelity to their religious beliefs or humanitarian beliefs violates freedom of conscience.”—The Churchman, October 14, 1946.

MISSION OF PROTEST.—Within recent weeks a number of prominent churchmen have expressed a dislike for the term Protestants. Much can be said in favor of substituting another term such as Evangelicals, or Non-Conformists or Free Churchmen, but let us not forget that inherent in our Protestantism is a mission of protesting. We are protesting rising forms of human enslavement. We are protesting statism, whether it be in the form of communism or in the form of fascism. We are protesting those forces which seek to dominate our personal conduct. Those who invade man’s only castle—the home—and say that he cannot plan his family; those who demand tolerance for their own point of view, yet are intolerant of other points of view; those who hide behind the banner of a particular sect and commit crimes against fellow citizens on the basis of creed, nationality, or race—these are the persons and forces against which the Protestant must protest.—Zions Herald, October 30, 1946.

NEW CATHOLIC DOGMA.—Pope Pius XII is planning to decree as a dogma of eternal truth that the Virgin Mary was taken up bodily into heaven after her death. This is called the ‘Assumption’ of the Virgin Mary, which hitherto has been taught to Roman Catholics only as a matter of pious belief. After the Pope proclaims it a dogma, everyone who
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publicly doubts or denies it will come under the Pope's curse of anathema.
It will be the first time in history that a Pope has formally used his powers contained in the dogma of Papal Infallibility, which was decreed in 1870. It is very puzzling to figure out how a man could infallibly decree himself to be an infallible teacher by the very act of declaring himself infallible. When Pope Pius IX, in 1870, did this, he also decreed that all Popes before him were infallible and that all those coming after him would be likewise infallible.—Converted Catholic Magazine, November, 1946.

WAR'S AFTERMATH.—Europe today is peopled by billions who have been brutalized by a war waged with the ferocity of the jungle, other millions torn up by the roots and thrown out on the roads to live by their wits, still other millions who find themselves without work or honest opportunity, and still other millions—heroes!—who learned in the underground that in life's greatest crises there can be no absolute standards of morality, but that stealing, lying, and even killing must be done, if not to the glory of God, then at least to save the lives of miserable wretches, or one's own life, or the life of the nation. If I were to repeat even a small part of the reports I have heard from all sections of Europe of this moral collapse that has taken place, I could make this letter a catalog of horrors. Perhaps a less shocking but still revealing illustration of what has taken place may be found in the case of the distinguished church leader who seriously told me that the war brought moral disintegration to Italian youth because, whereas previously most young boys in the city streets stole small articles without the least sense of doing anything reprehensible, they now, if chance offers, steal jeeps with the same easy conscience!—Christian Century, October 16, 1946.

ROOM FOR BOTH.—There is room for both Protestants and Roman Catholics in South America, Dr. Richard C. Raines, Minneapolis, declared at the national meeting of the Methodist bishops in Grand Rapids, Michigan.
Dr. Raines said that while South America is historically Roman Catholic, one quarter of the people are free thinkers and another quarter only nominal Roman Catholics.
"The field for Protestant missionaries is wide open," he said. "There is need for ten times our present work in South America."
Dr. Raines based his statements on answers received from a cross section of South Americans he interviewed during a recent three-and-one-half-month tour of Latin America.
He emphasized the need for evangelistic Protestantism, with stress on establishment of schools, hospitals, and centers for adult education.—The Churchman, October 1, 1946.

CATHOLICISM IN CENTRAL AMERICA.—The Episcopal Church has a great mission in Central and Latin America, Protestant Episcopal Bishop Herbert Gooden, of the Panama Canal Zone, declared in St. Bartholomew's Church in New York last September 8. "I doubt that more than 25 per cent of Central Americans are churchgoing Roman Catholics," he declared, and added: "Many Latin Americans are God-fearing atheists looking for a spiritual home, and object to the political stand of the Roman Catholic Church.—Converted Catholic Magazine, November, 1946.

UNION IN POLAND.—Union between the Mariavites and the Old Catholic Church of Poland was announced here [Warsaw] following a meeting of leaders of the two sects.
Named head of the new united church was Old Catholic Bishop Prysiecki.
The Old Catholic Church was founded by Roman Catholic dissidents who refused to accept the defini-
tion of the dogma of Papal Infallibility in 1870, while the Mariaviten Church was established by dissident Roman Catholic priests and nuns early in this century.

Leaders of the united churches declared that union will enable each better to cope with losses sustained during the war, and to effect restoration of church buildings in western areas of Poland, which were handed over to Roman Catholic authorities after the evacuation of German populations.—The Churchman, October 1, 1946.

PROTESTANTISM'S FUTURE.—The future of Protestantism must lie in a new discovery of evangelical spiritual fervor coupled with intelligence and the fruits of scholarship, interpreted for the masses. Protestants must teach salvation through the recognition of the priesthood of every consecrated man and woman before God. We must learn and interpret the meaning of the Holy Spirit as the means of direct access between the human and the divine. We must learn anew, growing out of the limitless resources of the Holy Scriptures, the application of divine ethics, revealed through Jesus Christ, to the daily experiences of life.—Presbyterian Tribune, October 12, 1946.

ARCHAEOLOGY—FACT OR FANCY?—The discoveries of Biblical archaeology are interesting enough in themselves to need no adventitious adornment, and their relevance is far more richly appreciated if they are used, not to "confirm" this or that particular Bible statement, but to illuminate the background of the Scriptures as a whole. After all, it is a poor compliment to the sacred authors, that they should be required to show testimonials from heathen scribes and vainglorious tyrants before they can be believed! The Pharaohs could be terrible liars, nor is falsehood any more respectable because it happens to have been written thousands of years ago in the picturesque rune of hieroglyph or cuneiform. The vanities and prejudices of scholars, however learned and up to date, should have even shorter shrift. The public, in short, should be warned against tendentious popularizations of Biblical (or any other) archaeology. They should not be deluded into accepting conjectures, guesses, "probable reconstructions," and sensational theories, as though they were the assured results of archaeological research. It is true that, with the many gaps and uncertainties in the extant evidence, conjecture must find a place—it corresponds to the "working hypothesis" of the scien-

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tist; but the reader should always be frankly told which is fact and which is fancy.—*Stephen Caiger* in *The Biblical Archaeologist*, September, 1946.

**MARRIAGE AND THE CHURCH.**—Though Roman Catholics attempt to explain away the intolerance of some of the classic, and even current, pronouncements of their highest authorities on the plea that they apply "only in a completely Catholic country," the Pope himself seems unaware of any such distinction. Hence, his recent claim that the church has exclusive jurisdiction over marriage and that "even among the unbaptized, marriages legitimately contracted are in the natural order a sacred thing, so that the civil tribunals do not have the power to dissolve them." This would solve the divorce problem by one sweeping blow. . . .

Marriage does have religious significance. It is more than a civil contract. It is "not to be entered into lightly or unadvisedly," and not to be dissolved for frivolous reasons. Statistics of divorce are bad where the state exercises full control, and religious teaching about marriage is inadequate. But illegitimacy and marital infidelity are worse where the Roman Catholic Church exercises full control. Exclusive authority over marriage is a power which no church, Catholic or Protestant, can hold without detriment to the social order, and danger to religion itself.—*Christian Century*, October 16, 1946.

**Ordinances of Lord's House**

(Continued from page 6)

This is nothing less than the first communion service in the kingdom to come. For this occasion Christ has waited more than 1900 years. And now at last the day has come. His own are gathered together, and Christ is about to celebrate the ordinances with them as in Jerusalem of old. It is for that day He has longed and waited with great desire. And now all things are ready.

Slowly Christ arises from the throne, girds Himself, and steps forth to serve. Amazement fills the hearts of all. Surely, Christ is not going to serve! That is their part, not His. But He waves them back. They protest, "Let us serve!" But Christ gently insists, and at last He is able to "make them to sit down." Note the wording. It is most significant. One can almost hear the saints as they plead to be allowed to serve, and as they cast their crowns and themselves at His feet saying, "We are unworthy; Thou art worthy," and remonstrate against the evident intention of Christ to serve. How full of meaning is the statement that Christ shall "make them to sit down." They feel utterly unworthy of the honor of having Christ serve them, but He at last makes them sit down, and He goes forth to serve.

Christ "came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28. What He did on earth when He last met with the disciples as recorded in the thirteenth chapter of John, was an example for us. (John 13:15.) But it was more than an example. It was a revelation of the very inmost heart of God.

It was not only on earth that Christ came to serve. In heaven itself, after He has been crowned Lord of all His first act, at the first meeting with His own, is to serve. Let men who strive after high place, contemplate the scene as Christ stoops to serve. Never was Christ truly greater on earth than on the memorable occasion of the Lord's supper, when He

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took the place of a servant and humbled Himself. Never is Christ greater in heaven than when He ministers to His saints.

With this beautiful example of service before us, how can anyone absent himself from the communion service? Should anyone who here disdains this service be present at that first meeting in heaven, how would he feel as Christ, the Lord of heaven and earth, steps forth to serve? Would he not wonder how he ever could have neglected this most beautiful and blessed ordinance?

What joy, what thrill, what exultation, will be ours on that glad day! But also what feeling of unworthiness, of humility, of abounding grace. There will be no boasting, no feeling of superiority, no seeking after place or honor. All these things have passed away. Behold all things have become new.

With all the goals we have, would it not be worth while to add another: "Every member present at the communion service." This would be pleasing to God.

Visiting Other Ministers

(Continued from page 12)

Then after a few words (the whole visit usually did not last more than a half hour) we suggested a short word of prayer before we left. In most cases we asked the other minister to pray, and one of us followed. At the door, as we turned to leave, we dropped this word, "It surely has been a privilege to meet you today. I hope we haven't taken too much of your time, but we did want to meet you. Another thing, Dr. ———, I want you to know we are friends, and at no time will we attack you or your church. No derogatory remarks about your organization will ever be spoken from our pulpit. I hope you'll remember us in prayer, and if you can get over to the tabernacle, please go up on the platform with us."

We told these ministers about the plan and purpose of the trial by jury, in bringing the Sabbath before the people in a unique way. (We had already given the first sermon on the Sabbath.) In this way we felt that we were forestalling their attacks, since we ourselves had confided in them as to our intent. On these visits we picked up many excellent ideas to add to our collection of illustrations. Of course, we must always be fair, and not misuse confidential statements by other ministers while quoting them in our pulpits.

Surely, if all the leading ministers of the land could meet our ministers in person, much prejudice would be broken down. Almost all these ministers volunteered that they were readers of the Signs of the Times or Our Times. Many spoke very highly of the Voice of Prophecy. Remember the words of the Lord Jesus: "Other sheep I have, which are not of this fold: them also I must bring."
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“Let the science of salvation be the burden of every sermon, the theme of every song.”—Evangelism, p. 185.

“Make the gospel the glad tidings of salvation to all who receive.”—Ibid., p. 187.

“Do not strike one dolorous note; do not sing funeral hymns.”—Ibid., p. 180.

“Present subjects that will be as green pastures to the sheep of God’s fold.”—Ibid., p. 189.

“The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. . . . This is to be the foundation of every discourse given by our ministers.”—Ibid., p. 190.

“We need far less controversy, and far more presentation of Christ.”—Ibid., p. 172.

“The many argumentative sermons preached seldom soften and subdue the soul.”—Ibid., p. 172.

“Legal religion will not answer for this age.”—Ibid., p. 170.

“Christ is to be preached, not controversially, but affirmatively.”—Ibid., p. 187.

“The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected.”—Ibid., p. 168.

“If we wish to convince unbelievers that we have the truth . . . , we must not vehemently charge them with their errors.”—Ibid., p. 173.

“Much of the effect of discourses is lost because of the manner in which they are delivered.”—Ibid., p. 183.

“Preach so that the people can catch hold of big ideas.”—Ibid., p. 169.

“Our work is not to make a raid on the government but to prepare a people to stand in the great day of the Lord.”—Ibid., p. 173.

“The fewer attacks we make on authorities and powers, the more work will we do for God.”—Ibid.

“There are souls in every congregation who are hesitating, almost persuaded to be wholly for God.”—Ibid., p. 279.

“Some may be listening to the last sermon they will ever hear.”—Ibid., p. 280.

“In speaking words of reproof, let us put all the Christlike tenderness and love possible into the voice.”—Ibid., p. 174.

“There are two extremes to be avoided, one is the shunning to declare the whole counsel of God . . . . The second extreme is to be always hammering at the people . . . in a harsh un-Christlike manner.”—Ibid., p. 281.

“Let every minister learn to wear the gospel shoes.”—Ibid., p. 174.

“The combative armor, the debating spirit, must be laid off.”—Ibid., p. 249.

“Great wisdom should be used in the presentation of a truth that comes directly in opposition to the opinions and practices of the people.”—Ibid., p. 246.

“The question of the nonimmortality of the soul . . . needs to be treated with great care.”—Ibid., p. 247.

“The strongest meat is not to be given to babes who know not the first principles of the truth.”—Ibid., p. 200.

“Strong meat . . . should be dealt out judiciously.”—Ibid., p. 177.

“Our ministers go too rapidly through their subjects and bring the most objectionable features of our faith too early into their effort.”—Ibid., p. 246.

“Agree with the people on every point where you can consistently do so.”—Ibid., p. 141.

“Our ministers need more of the wisdom that Paul had. . . . He presented the truth in such a manner that their former prejudice did not arise to blind their eyes and pervert their judgment.”—Ibid.

“The very last work in the controversy may be the enlightenment of those who have . . . in ignorance worked against the truth. Therefore treat every man as honest.”—Ibid., p. 306.

“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.”—Testimonies, vol. 6, p. 67. 

R. A. A.

The Ministry, January, 1947