

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

June, 1944

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NOTES AND NOTICES

Information and Sundry Items

¶ WHEN souls have been awakened through literature, Bible correspondence school lessons, evangelistic effort, or radio contacts, and have

WHEN A SOUL IS AT STAKE assented to the Sabbath and other key truths—yes, when they are even seeking baptism and admission

to the remnant church—how can the local pastor or the conference be indifferent to such Macedonian calls and fail to follow up the already awakened interest? Would we dare to pay no heed to the appeal of a drowning person in a near-by river or lake, had we a boat, a life line, or a good pair of arms? Would God or man hold us guiltless for indifference or neglect, if we had the means of rescue at our disposal and failed to respond? To ask the question is to have the answer. But what is the body compared to the soul, or physical rescue compared to spiritual? It is a fearful thing to pass by on the other side or to leave in desperate need one who has been injured by sin, but who senses his need, and is stretching out his hand for help. The time of spiritual awakening constitutes a crisis, an emergency situation, that may come in flood tide but once to the soul. God pity the worker who is too busy putting about the mechanics of routine work, too engrossed in trying to create interests that have not yet developed, to consummate one already awakened, too absorbed in his own endeavors to pause to reap the harvest from seed sown by another. When souls are at stake, routine, preoccupation, rivalry, jealousy, or whatever else may be the hindering cause, should be thrust aside. When a soul is at stake, we should make rescue our very first work. Emergency situations demand emergency action.

¶ WHY is it that some who are so keenly alert on such questions as the 144,000, the king of the north, the daily, etc. (upon which the Spirit of prophecy is markedly silent or reserved), are oftentimes so phlegmatic about great gripping themes that constitute life-and-death issues? A distortion of relative values is the only adequate explanation.

¶ It is both anomalous and distressing to see an otherwise consistent believer in the Spirit of prophecy hedge and evade a clear testimony statement that cuts across a pet position. It is strange how a mind that is otherwise straightforward in receiving and evaluating all other evidence, will circumvent the plain intent even of a Spirit of prophecy statement in order to maintain a stand upon some point. Prejudice and pride of position are contrary to the spirit of this message.

¶ ROY A. THRIFT has recently been made Ministerial Association secretary for the Australasian Division, succeeding E. E. Roenfelt, who has been appointed to another responsibility. All communications that should be addressed to the association secretary of that division should hereafter be directed to Elder Thrift, whom we welcome to the Ministerial Association secretarial group.

¶ LET none confuse complexity of expression with profundity of thought. They are not synonymous. Great truths and deep thoughts are, or may and should be, relatively simple in statement—as witness the sublime truths enunciated by the Spirit of prophecy. Instead of being profound, some men are simply muddled in their thinking. They have not analyzed and organized their findings, and consequently have not thought through to clear conclusions which can be effectively and understandingly told to others. Here is a goal for each of us to strive to attain.

¶ WERE the molding leadership of this movement ever to pass from truly ministerial hands into that of mere clever business or institutional men, then dark days would indeed loom before us. Only those who have a true soul-saving concept and burden should mold the concepts, implant the emphasis, and lead the forces of this movement.

¶ MARK those who are continually implying or asserting that their brethren have compromised the faith, that the leaders have proved faithless, and the like. Those who drop these dark hints are assuredly not afflicted with a religious inferiority complex, for all such departures on the part of the brethren are in reality but placed in contrast over against their own fidelity and orthodoxy.

Confirming the Foundations

¶ THE farther we recede from the throbbing scenes of 1840-44, the greater the danger of forgetting the certainties of past fulfillments of prophecy. There is a grave danger lest some be influenced by the superficially plausible assertions of a present-day scholarship that has abandoned the clear canons of the founding fathers of the Protestant Reformation, which interpretations were revived by the pioneering leaders of the advent movement. Several articles in this and succeeding issues of THE MINISTRY probe into the heart of the time periods of the fifth and sixth trumpets—which held an important place in early advent exposition. As is the case when really thorough and fearless research is made into all the facts, the historic foundations of present truth are found to stand forth with impressive beauty and force. Thus once again the reason for Spirit of prophecy endorsement is made clear.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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How Are Your Pulpit Manners?

By DAN A. OCHS, *President of the
Northern New England Conference*

IN dealing with this topic, I shall not confine my observations solely to what others have said and written, but shall also speak of what I have observed in my own preaching and in the preaching of my fellow workers. A clergyman once said, "No public speaker has a right to inflict upon his hearers offensive mannerisms, and the minister, of all men, needs to be free from them." Let us deal with a number of specific things.

1. BE YOURSELF.—But do not try to be yourself at any cost, especially if you are too noticeably odd for your own good and for the edification of your audience. On the other hand, do not try to imitate someone else to the extent that you may be even more peculiar. Be yourself, but be sure that yourself is the type whose pulpit manners are elevating and uplifting—in keeping with the high calling of the gospel minister.

Generally you find more in your audience who are looking to see how you perform than who are listening to what you say. The more uncouth your mannerisms, the more your audience see and the less they hear. The more dignified your manner, provided it is not unnaturally stiff, the less they see and the more they hear. We want our audience to *hear*; that is the reason we preach the Word.

2. BE CALM.—When you get up to preach, stand still! Pause for a bit, and thereafter remember that you are in church and not on a race track or in a boxing arena. Avoid all useless nervous movements. They are annoying. Did you ever see a speaker play with his watch chain, pull at his collar, twist his coat buttons, vigorously search through his pockets, stroke his hair, scratch his nose, lick and smack his lips, or nervously pull his coat and trousers into place? If a speaker wants his audience to think calmly he himself must be calm and composed.

3. BE HEARD.—Within reason, of course. The voice plays an important part in this question of pulpit manners. Did you ever listen to a monotone-voiced preacher on high, intermediate, or low pitch? There is only one thing worse, and that is a speaker who thinks he should carry on in all three pitches at the same time.

Then there is the shouting preacher. No matter how small the room and audience, he just must be heard, even though not understood.

And there is the speaker who has no conception of when to lower and when to raise his voice. When he should come down he goes up, and when he should go up he comes down. That was the trouble with the preacher who quoted Revelation 14:6. With a loud voice he started, "I saw another angel fly in the midst of heaven," and so on, "saying with a loud voice," etc. And then instead of giving the angel's message in a louder tone, he fairly went into a whisper as he continued: "Fear God, and give glory to Him; for the hour of His judgment is come."

We all enjoy listening to the speaker who makes us feel comfortable and attentive by his easy modulation, his pleasing articulation, his intelligible enunciation, and his dignified bearing.

4. USE GESTURES.—Not too many, not too few. Do not stand like a marble statue, nor go on a wild rampage. Gestures are for emphasis and not for exercise. Remember that you are in the sacred desk and not in a gynosium.

Wild, purposeless gestures destroy, rather than help emphasize, the message. Moreover, a gesture, ever so good, if it becomes a habit, ceases to be a gesture for emphasis and becomes a bad mannerism. Sometimes there are those who apparently are very conscious of their solemn responsibility to the point where they overwork solemnity, piety, and humility. They en-

deavor to impress by self-repression. There is no smile, no look of victory or triumph in their faces, no sparkle in their eyes, no challenge in their walk, no punch in their preaching.

Perhaps it is due to some erroneous idea that a minister must be humble, pious, and meek to the point where it is forced. Do they not know that "true humility" and "genuine piety," when brought on exhibition, cease to be humility and piety and that they then assume the role of self-glory? As ministers, we should be humble and pious in a natural way, but let us not overwork these divine graces to the point of affectations.

Notice the preacher with his stiff, long, regular, horizontal sweeps as his arm sways from right to left and left to right, repeated over and over again. You should think that he was vigorously fanning a fainting audience. Another minister vigorously overworks the up and down pump-handle motion of the forearm.

Then there is the speaker who repeatedly bends his elbows at right angles and then brings his hands together till the tips of his fingers and thumbs touch for just a moment. Then he suddenly releases them, and starts the process all over again. All mannerisms are bad, but perhaps no speaker is more trying to the audience than the one who works all sets of gestures in almost regular succession. When one set comes, you are absolutely sure that the other sets will soon follow in the same way and the same order.

A pastor of a large church in a Western city describes another speaker in the following words: "He would rush to one end of the rostrum, lift his hands high above his head, clench them as if for a blow, bend his knees to about forty-five degrees, and bring his fists down violently, at the same time shouting the concluding words of a sentence often begun at the pulpit."

Some speakers have odd gestures which do not originate with their feet and hands. An observer describes one thus: "The fault probably originated in the habit of moistening his lips with his tongue while speaking. From this it had grown into thrusting the tip of his tongue out at the right side of his mouth, doing it at times even in the midst of a sentence. By actual count that tongue came out twenty-six times in five minutes, and three times in the midst of a sentence of not more than ten words."

Did you ever watch a speaker who never looked at his audience? Where did he look? Everywhere else! Why not talk to, and look at, your audience instead of the walls and ceilings! The audience likes to be seen and noticed as much as the preacher does!

6. BE NEAT.—We are known by what we say, by how we act, and by what we wear. We read: "The influence of the minister who is careless in his dress is displeasing to God."—*Gospel Workers*, p. 174. And shall we add, to his hearers also?

The minister's clothes should be neat. Ill-fit-

ting clothes should be avoided. Let us always endeavor to appear well groomed on the rostrum.

Finally, *how about the ministers sitting behind you?* The sad part of it all is that some become entirely oblivious to where they are. And so we are led to say: What poses! What habits! What mannerisms! One toys with his notebook, his brief case, his hymnal, his tie, his handkerchief. Another one crosses his left leg over the right, then the right over the left, after which he shifts his position. Finally he slides downward and forward on his chair, extending the soles of his shoes in billboard fashion toward the audience. What a sight! Worse yet, he is absolutely unaware of it all.

Still another incessantly whispers while he is on the platform. Being inattentive, he loses out on the speaker's text, and so must ask his neighbor. As soon as he finds the text, he comments on it. After a brief pause something else comes to his mind and again he engages in a conversation with his neighbor. Both become enthusiastic over it, and finally climax the affair with a chuckle.

Brethren, this should not be! Let us do our planning and visiting before we enter the pulpit, and thereafter listen. Always be a good listener, no matter how dry the talk. Remember, the next message may be delivered by you, and could be even drier.

There is a proper position for ministers to assume on the rostrum during prayer. Sometimes ministers are not aware of awkward positions in standing, sitting, or kneeling any more than they are aware of other conspicuous pulpit manners. I shall leave it to our audience as to what extent long prayers, long sermons, and long announcements may be considered bad manners. Habits and mannerisms imperceptibly fasten themselves upon us. We are not aware of our transgressions. We need to examine ourselves for such errors. How many ministers have discovered too late that their ministry has been sadly crippled, all because they have fallen into some pulpit mannerisms, often of a seemingly insignificant nature in their beginnings, but growing into such faults as to be a serious offense to their hearers.

Blessed is that minister whose wife knows how to discover and how to administer in these matters, without cramping his spirit or shattering his initiative to achieve greater heights. Paul said: "Giving no offense in anything, that the ministry be not blamed." 2 Cor. 6:3.



MINISTERS have no license to behave in the desk like theatrical performers, assuming attitudes and making expressions merely for effect. . . . Undignified, boisterous actions lend no force to the truth uttered; on the contrary, they disgust men and women of calm judgment and right views.—*Gospel Workers*, p. 172.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Making the Evangelistic Tent Attractive

By CLARENCE T. JOHNSON, *Evangelist,*
Central California Conference

IT is no longer enough simply to erect a tent, announce a subject, and expect an overflowing crowd. We are and must be what the disciples were of old—"fishers of men." Fishing is an art. It involves skill, preparation, and planning. Success nearly always depends upon using the right kind of bait. Even fish appreciate a colorful, attractive bait; and in this respect people are like fish.

We must, in every line of salesmanship, demand attention, gain an interest, create a desire, and secure a decision. A neat, attractive, colorful tent is the bait that starts people up this four-step ladder, and into the gospel net. Every person who attends an effort must necessarily have made a decision before ever setting foot inside the tent—he must decide to attend. The appearance of the tent is one of the greatest contributing factors in that decision. The neatness of the tent demands his attention; the arrangement of entrance display, with the help of color, gains an interest and a desire to see the inside; and the last step naturally follows—a decision is made.

We live in a streamlined world. We must be up to the minute if we expect to catch people's interest. There is nothing inherently evil in the word "modern." Just because a thing is modern and up to date it is not necessarily bad or unwholesome. We can be modern in some things and still be Christians. We certainly do not gain the right kind of attention by being dated and outmoded.

For a tent to be attractive today it must conform to the principles of modern display, without, of course, opposing the age-old basic fundamentals of balance, proportion, symmetry, good taste, etc. Line flow, the blending of curves with straight lines, rounded edges, the use of drapery for balance, cut-out letters, the subtle use of lights, parallel lines made of molding or painted to convey the idea of speed or motion, and above all the proper, yet free, use of color—these are some of the essentials of modern display. Through and in them all must be simplicity, for it is the essence, the *l'esprit de corps*, of modern design, which is never complex but amazingly simple and beautifully plain.

The tent is usually divided into three sections, somewhat similar to the sanctuary: First, the outside court, which takes in the entrance and

false front; second, the congregation area, or the seats and aisles; third, the rostrum, with its pulpit, choir loft, and sometimes the prayer room or pictured truth room in the rear.

Before considering these three sections in order, let us first think of the lot, for we cannot have an attractive tent and ignore the property upon which it stands. We cannot sever the body from the feet, or the house from the foundation and landscape. I now mention factors which I recognize to be common knowledge to all of us, but not always common practice.

The lot must at all times be clean. It should be as level as possible and ditched to drain easily. If the tent can be placed so as to make best use of the shrubbery and trees, so much the better. If the effort is to be long and the weather is suitable and the soil productive, flower beds can be set out and shrubbery transplanted. The front portion of the lot, especially around the entrance, can be raked each night preceding the meeting, provided the ground is fine soil, sand, or gravel. Rake in straight lines, thereby leaving a neat pattern.

I. An Entrance That Welcomes and Draws

To gain attention, interest, and attendance, we must do more today than we did yesterday. Modern stores give careful thought to display, and draw more people than the corner mercantile with its squatty wood stove surrounded by tobacco spitters and yarn spinners. Nothing adds more to the interest and attractiveness of a tent than a front. It can be made in sections and set up quickly. Size and shape are optional. Wings spreading out from a recessed hallway (leading back perspectively to wide, inviting, double doors) not only attract the passer-by but also have a welcoming, drawing psychology. The wings, placed to form a funnel with the double doors as the vortex, are like arms held out in welcome. A modern lighting fixture—fluorescent or lumiline—placed within the hallway entrance, meets war restrictions.

The entrance must be well lighted and cheerful. Colored lights can be used to advantage—soft blue, amber, green, straw, etc. All these have the quality of attracting attention. Shrubs of different types and shapes, obtained from a nursery at a small cost, placed at either side of the hallway entrance and at the extreme end

of the wings, can do wonders in dignifying the front, and give it an air of stability and permanence.

Cut-out letters of redwood, masonite, celotex, white pine, or tin, spelling out a name such as, "Beacon Lights of Prophecy," "The Bible Tent," or some other name, are eye catchers, and seem to be superior to painted signs. A sign can be placed somewhere near the entrance, announcing the subject and special features in cut-out letters. The Mitten-display letter, made of plaster of Paris, is most attractive and modern for such use. Large sheets of celotex, painted any bright color, can be placed on the wings as bulletin boards for announcements or attractive Bible posters. Flower beds along the wings put life in the front appearance.

BAFFLE BOARD.—The baffle board is really a part of the entrance. Placed directly in the entrance, six to eight feet beyond the doors, it discourages the would-be mixed multitude or merely curious who would clutter up the hallway and disturb. It can have many other uses. Any motto—"Welcome, Friends," "Come Unto Me," "I Will Give You Rest," etc.—made of cut-out letters, always draws favorable comment from those attending. An attractive question box or literature rack can be placed on it. Even a reminder of the next night's subject can be put up. Hidden spotlights directed on it help light up the rear of the tent. The other side of the baffle board (facing the platform) may be used as the back for the bookstand.

BOOKSTAND DISPLAY.—The bookstand should not resemble a box, nor a wayside hot-dog stand. It should be in keeping with the general lines of the front and the platform. A modern fixture for light, celotex, and drapes (monk's cloth or suiting), an inclined plane for book display, Bible mottoes relative to reading or studying made of cut-out letters, an almost vertical back display board leaning against the baffle, with books arranged according to color and subject—all these help to boost sales and compel people to stop each night.

ENCLOSED LOBBY.—If the tent is large enough or the crowd is small enough, an enclosed lobby around the baffle board and bookstand adds a meditative and restful touch. Equipped with settees, chairs, rugs, ferns, and flower tables, it encourages people to come early and read a bit, and also affords embarrassed mothers a quiet retreat when wiggly children become unruly. The lobby can be made with drapes or folding screens.

II. Arrangement of Auditorium

AISLE ARRANGEMENT.—The number of aisles is entirely up to the evangelist, but the easier and quicker people can get in, get seated, and get out, the better they like it. A good-looking arrangement is a wide, straight center aisle

leading from baffle board at the entrance down to the pulpit at the center of the rostrum (putting the center poles in the middle of the center aisle enables anyone in the audience to see the speaker without craning around a post) and an aisle on either side subdividing the two large sections. The wider the aisles, the better the appearance. The aisles should be straight and definite at all times.

CHAIR SPACING.—Chairs should be staked down in neat, straight rows. In no meeting do people enjoy having their feet stepped on; therefore, the rows should be at least eighteen inches apart. This arrangement ensures facility of movement, a happier, more-at-ease audience, and a better-looking tent. It is encouraging to have a crowd, but we must not crowd the people. If you want your audience to have a close, yet easy, association, do not jam them together in the rows. People like to have elbow room. Remember that in an audience there are always those who are careless about personal cleanliness, and an overheated tent does not add to the enjoyment of those in close proximity. To guard against this distasteful situation, make sure that the chairs are at least three inches apart in the rows.

The chairs should be straightened each night before meeting. Neat rows lend to the atmosphere of order and harmony. Individual covers of various bright colors can be made for the chair backs. The cost, considering the durability, and the psychological effect resulting from the addition to interior attractiveness, is certainly nominal and well directed.

GROUND COVERING.—Since burlap is out for the duration, the ground can be covered with large pine shavings or gravel—not sawdust, as it is too dusty and irritating to nose and throat. The ground must be level, with all holes and cracks filled up. A broken leg or a sprained ankle is certainly not good publicity, and law-suits can make a budget look sick. If shavings or gravel cannot be secured, the ground should at least be weeded and raked. Each night before meeting the tent floor should be raked in straight lines, and as much in the same direction as possible. Since children will tear paper into bits, drop gum wrappers, etc., a daily pickup should be routine.

SONGBOOKS.—The songbooks should either be stacked neatly in the bookstand at the entrance, or be distributed equally on chairs—all placed in the same position, face up. To have ushers greet the people with a smile, a "Good evening," and a songbook, helps to break down formality and to set people at ease.

—To be concluded in July.



A POMPOUS minister, all dignity, is not needed for this work. But decorum is necessary in the desk.—*Testimonies, Vol. I, p. 648.*

Bible Courses as an Aid

BY GEORGE W. LISCOMBE, *Licensed Minister, Ohio Conference*

WE have had some most encouraging experiences with our Bible correspondence course in Cleveland in connection with the series of evangelistic meetings held by R. A. Anderson. We used the relatively new Crusaders' Bible Course. Enrollments were obtained in various ways, as follows:

1. During our three-times-a-week radio broadcast an announcement was made, advertising the Bible course.
2. Several advertisements appeared in the newspapers.
3. The course was announced at our evangelistic meetings.
4. We mailed our descriptive folder, including a return post card, to several hundred people who on previous occasions had shown an interest.
5. The most effective method by far was the use of personal invitations by members of our evangelistic company and by our church members. A Bible was offered to the member in our several churches who would enroll the most people. The Bible was presented to a sister just recently baptized. To date she has enrolled seventy-eight students and is still enrolling more.

Monday is known as Correspondence Course Day, when, with the help of several of our lay members, the corrected papers and new lessons are mailed out. Two lessons are mailed at a time, with a letter of encouragement and commendation. In this letter there is also an apt quotation about the Bible, stressing the importance of its study. These letters have proved to be a real blessing, and many students are filing them away with the lessons. In every second letter we enclose an offer of a 20th Century Library gift book on the receipt of a donation.

Unless invited, we have not visited the people until they have almost completed the course. If they began to have difficulty or dropped out, we visited them to help them with the lessons.

Everyone is interested in results, of course. In five months, 1,625 people enrolled in our Bible correspondence course—99 by newspaper advertisements, 60 by radio advertising, and the rest by personal work. Of these, 319 are active members. Every week from 125 to 200 papers are sent in and corrected. We are using *The Present Truth* as supplemental material in answering questions. In the month of February, the fifth month of our course, we received \$133 in gifts from active members. Ten have finished the course, and of these ten, seven have already been baptized and two others are planning for baptism. One of those baptized had no special contact with the evangelistic effort, but the other six attended our public meetings regularly. Each week as others finish the lessons they become candidates for baptism.

One of the chief difficulties is getting people to continue the course after they once enroll. To hold this interest we send a more definite

letter of instruction after a reasonable length of time has passed without hearing from them. Later on, if our enrollees still fail to send in their answer, we send a letter telling of our Readers' Course, and enclose a card to be checked if the lessons are carefully read and further lessons are still desired. Some people are not used to filling out these simple answer sheets, but if encouraged to at least thoroughly read each lesson, they will continue to follow the course.

Under the blessing of God a well-organized correspondence course can become a tangible aid to the evangelist, as it provides a means for grounding inquirers in the truth. While it does not supplant personal work in an evangelistic effort, it does supplement it, and it may also materially help the evangelist who has a limited working force.

Leading Members Into Activity

By GEORGE ROPER, *Evangelist, South England Conference*

THE matter of leading our church members into evangelistic activity is one that presents a mighty challenge to every minister and worker in the cause of God. I firmly believe that the speed at which we shall finish the work of God upon this earth depends to a large extent on how we relate ourselves to this problem.

The church was called into being for no other purpose than to evangelize. The command is clear: "Go ye into all the world, and preach the gospel to every creature." But how few there are who properly understand the full import of that commission. It is so often supposed that this is an appeal to enter the ministry, and especially to go as a missionary. I think it is true to say, without exaggeration, that the vast majority of Christians have never dreamed that it is a personal, individual command to every child of God to go into his own personal world and be a soul-winning witness to every creature.

It is through failure to realize this that many say, "If we cannot go, we can send someone in our place." But nowhere are we given this option. It is only God who can send. We are commanded to do one thing only, and that is go.

How can the work be finished in this generation? It can never be done if it is left to what we term "the ministry" only. Bishop Thoburn has said: "If Christ had started on the day of His baptism to preach in the villages of India and had continued to the present, visiting one village each day, healing the sick and proclaiming the gospel, He would still have left unvisited 3,000 villages in India."

Our people need to be educated more and more to understand the real meaning of evangelism, and their place in it. It is generally believed that evangelism consists principally of

formal public gospel preaching in a meeting place where a congregation has been gathered by some form of invitation. But this is only one aspect of evangelism.

We have the illustration given us of what true evangelism really means in the experience of Pentecost. On that day the formal and public witnessing through the preaching of Peter came as a climax and culmination of that private and informal witnessing by the disciples after their endowment by the Holy Spirit. It is in the personal work that the way is prepared for the public work, and it is to this personal evangelism that every member is called.

There are two fundamentals that must be brought home to the heart of every believer. The first is the authority for every member to engage in evangelism. The second is the motive to do the work. The great commission is the authority, but it is not and cannot become a sufficient motive. The power to go does not lie in a command but in a person. It is Christ Himself who does the soul winning through the lives and lips of yielded disciples.

Most people have supposed that it was the powerful preaching of Spurgeon that resulted in the great numbers brought to Christ through his wonderful ministry. That is only part of the secret. For many years, we are told, more than three thousand of his members came forward in a church service, and solemnly pledging themselves, took his hand as a token that for another year they would together give themselves to the work for the lost. Wherever Spurgeon stood up to preach, there were in his congregation scores of unsaved people to whom his own members had been witnessing for Christ in their own homes. They had felt their need of salvation to be so great that they had come to the church services to have that demand satisfied. Like the sermon of Peter on the day of Pentecost, the sermons of Spurgeon were the climax of the witnessing to Christ that had preceded privately, and a wonderful fruitage resulted.

House-to-house work is the most effectual means of soulsaving for any worker for God. That great evangelist, the apostle Paul, worked in this way. In Acts 20:20 we read that he taught "publicly, and from house to house."

Such a conception of complete evangelism opens up before us wonderful opportunities. This is the only way to solve the problems that more than a thousand unwarned cities present to us in our own field. As we set to work, however, to answer the challenge presented to us, as we lead every member into evangelistic activity, we must work by a program. Merely to arouse purpose in the heart of every believer will not accomplish the task. A purpose may start us toward a task, and even get us to work on it, but we will not work very long without a program. We must work systematically. A hit-or-miss method is sure to defeat us.

We must first be systematic in the division of our field. Jesus has set the example. He divided the world into four districts and commanded the disciples to bear the message to Jerusalem, Judea, Samaria, and the uttermost part of the earth. So we must divide the field in which we are located into districts, and systematically cover the whole with our message. We must be systematic in the division of our labor. The course of action must be well planned. There can be nothing haphazard in doing the work of God.

The great problem of warning the world is before us. It demands our earnest, urgent attention. God give us wisdom as we apply ourselves to it.

Church Efforts Are Fruitful

*By WILLARD B. JOHNSON, Pastor-
Evangelist, Manhattan, Kansas*

MANY of the cities and towns are overcrowded today as a result of the war effort. Every available building and room is taken for use, either in the war effort or for the entertainment of the men in service. When the evangelist who does not have a tabernacle looks for a location for his effort, he is confronted with many problems. If he finds a building, it may be in a bad state of repair or in an unrepresentative part of town. In some parts of the country there is the problem of heating. Since we were confronted with these problems and others akin to them, we turned to the plan of using our own church building.

Too many efforts do not have the success they might otherwise have, owing to a lack of interest on the part of the church members. Our first step is to meet the church members in an informal meeting and outline what we have chosen to call the "mechanics" of the series. The church must be responsible for seeing that the invitations are passed out from week to week. They must be regular in attendance, as their number, together with the non-Adventists, adds to the general interest of all. There will be some non-Adventists who wish to come but cannot be regular because of transportation problems. The members must make themselves responsible for providing the needed transportation and for many such duties that arise. They are to consider themselves as much a part of the organization as the evangelist and the Bible instructor.

We have found it generally true that when the members are taken into the confidence of the evangelist and told the various little details of the series, they are very co-operative. Many members have never thought of the many details that must be a part of a successful effort. After learning more about them, they see themselves as a necessary part of the "machine," instead of just being wanted because of the offering they bring.

If the church members seriously want the effort, we lay plans for making the church attractive. In every evangelistic budget there are the items of decoration and rent. For much less than would ordinarily be spent for rent, the church building can be redecorated—the wood-work freshened, the windows stained, the walls repapered or otherwise decorated, and other such things can be done to improve its appearance. Much of the labor will be readily donated by the members of the church, and the actual expense is thus materially reduced. This provides a very attractive place in which to hold the effort, and when the series is concluded the new members find themselves in a clean, attractive house of worship.

Since the lectures are to be held in a church, we make a point of advertising that this is not a revival, but rather a connected series of lectures on Bible subjects for “friends of all faiths.” When there is a belfry or a convenient place outside the church, a large speaker is connected to a microphone on the pulpit. Each evening the song service is broadcast over this, and between songs we announce that “this program of religious music is coming to you from the Bible Auditorium,” giving the location. The church sign is removed and we install one in its place which reads: “This is the Bible Auditorium.”

We also use a stereopticon and slides. A switch on the desk permits us to turn the machine and the house lights on and off at will. It does not seem wise to leave the audience in the dark all the time, but by this means we can use the pictures to illustrate each text, the statements, and other points of the lecture. The series of lectures is called “The Pictured Bible Chautauqua.” In all our advertising the public is invited to see their “Bible in beautifully colored pictures.” Many who have come into the church, and for that matter, many who have not come in, have told us they were first attracted by the idea of seeing their Bible in pictures.

Setting the Audience at Ease

It has seemed to us that the first few nights there is a feeling of strangeness among the non-Adventists. There seems to be a different attitude from that which is sensed in an auditorium or tabernacle. Thus it has been our studied plan to try to set the audience at ease by assuring them that our only object in this type of meeting is to help all—both speaker and hearers—to enjoy a deeper Christian experience. We have beforehand chosen some of the church members to act as ushers, hosts and hostesses. They meet the people as they come in, and hand them a songbook. If there is need for it, they are then directed to a seat. At the close of every lecture I bid each one good night at the door and invite all to return. In this way the strangeness or tenseness soon leaves. Although we ask for an expression from time to time on various phases of doctrine, we

do not make any altar calls until the audience has come to feel at home in the church. This is sometimes well toward the middle of the series. As in all efforts, we offer to give the material of the lecture in printed form to those requesting it. In this way we secure names for personal contact.

In our experience we have never had the large crowds that we might have had in some other place, but usually the church is well filled during the week and quite full on Sunday night. Needless to say, most of our churches do not seat as many as the public halls. There is usually a shifting and changing of the crowd for the first two weeks, but after that there are a number who are quite regular. From these we get our new folk. Since there are fewer names to call on, we spend more time with those who are coming out regularly. If it is at all possible, we sit down with them in their homes, and review briefly the subjects presented. At this time we get their real reaction. Wherever possible we kneel and have prayer before leaving the home. Some tell us that no minister has ever done this with them before.

I have used this general plan, with a few changes to meet the conditions in the church, in two conferences with success. The latest series brought an average of about fifty non-Adventists a night during the week. Out of this number we baptized nineteen adults, and brought in three on profession of faith. We are now in the midst of another effort of this kind, and already there are several looking forward to baptism.

We do not put on pressure for money during the offering. We present the offering each night as a part of the worship of God, and ask them to give as they feel that God has blessed them. Near the time of the first baptism, when it is known that the Lord has blessed the work of the members of the church and the ministry of the speaker, we call on the church members who have money. They are usually well pleased with the result of the effort, and are ready to listen to the statement of expense. If there is a deficit of a few hundred dollars and we feel that some member is able to give a large amount, we suggest as tactfully as possible the amount we should like him to give. A glance at the church treasurer's book tells us the approximate amount to suggest. In this manner the effort is made almost, if not entirely, self-supporting, including church redecoration, literature, Bible instructor, advertising, etc.

There is another blessing that we feel comes with this type of meeting. The church members are coming out to their own house of worship, and are taking an active part in its work; thus their own hearts are warmed as they hear the doctrines again. The spirit of the church is generally much better after such a series. With some alterations to suit the various types of speakers, this general program might be used in many of our churches.

Special Camp Meeting Features

By J. L. McCONAUGHEY, *President of the Oklahoma Conference*

THE past two or three years we have been giving study to the improving of our camp meeting program and organization, especially from the standpoint of interest, a well-balanced and not-too-crowded daily program, attractive features, a smoothly operating organization, and definite spiritual help for our people.

The Oklahoma Conference now owns a permanent assembly ground, five miles from the heart of Oklahoma City, which is the very center of our territory. It is reached by excellent highways and bus lines. Oklahoma Seventh-day Adventists are camp meeting conscious. Many of them regularly plan their vacations for the camp meeting season, and literally hundreds come and camp for the entire time of the session. The grounds being easily accessible from the city, we are in a position to invite the general public to our services, particularly to the evening meetings.

Two or three years ago we tried out the plan of especially featuring our evening services. Aside from providing the visiting ministers for our camp meeting, we arranged with a sister conference, in another union several hundred miles away, for a well-known evangelist to attend our camp meeting and take all the evening services. This man is well known throughout our ranks and has a striking and most interesting presentation of our message. He had never labored in this section of the country, but our people knew him by reputation and through reports in our papers. So it was an attractive feature that created keen interest among our people and encouraged them to come to the camp meeting and remain through the entire time, in order to receive the inspiration of all the evening meetings.

This plan also provided us with an additional incentive for making a special effort to get the general public to our evening services. The conference employing this good brother very magnanimously co-operated with us in granting him a leave of absence to attend our camp meeting. The results of this plan were far beyond our expectations, and when the meeting was over everyone was enthusiastic over the results.

At our camp meeting last summer we again followed this plan. All our conference workers were behind it. This feature was one of the high lights of our camp meeting. Our people and workers like the plan. It gives them the opportunity of meeting and hearing some of our leading evangelists. They also take pride in inviting and urging their neighbors and friends to come to our evening services to hear one of our prominent and inspirational speakers. This year prominent non-Adventists, including professional men and women, not only from Oklahoma City, but also from cities as far away as

fifty and sixty miles, came to hear our evening speaker. They had been invited and urged to come by Adventist friends and acquaintances, and assured that they would not be disappointed. Among them were doctors and attorneys who expressed their appreciation of the speaker and his message. Next year we are planning to reach out to still another section of the field for our guest speaker, if proper arrangements can be made.

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

Making Contact With Listeners

By FORDYCE W. DETAMORE *Manager, Voice of Prophecy, Glendale, California*

ONE of the best preparations that can be made for an evangelistic campaign is to have a Bible instructor or a colporteur build up an interest before the evangelist begins his series of meetings. Not every evangelist can have this advantage, but in our Voice of Prophecy national broadcast there are great possibilities for just such service—provided the opportunity is grasped. We are glad to tell you that there is now a plan, approved by the General Conference Radio Commission, whereby this opportunity is knocking at every evangelist's door. It is as follows:

When an evangelistic campaign is being launched, the evangelist may be introduced to the Voice of Prophecy listeners in his area by the simple process of sending information concerning his coming effort to the Voice of Prophecy business office, Box 1511, Glendale, California. (Approval should be secured in advance from local conference officials, of course.) The Voice of Prophecy will then send a letter to those on their list of names for that area, introducing the speaker and inviting each radio listener to attend these meetings. The following letter is given as a sample:

TO OUR VOICE OF PROPHECY LISTENERS
IN THE NEWARK AREA

Dear Radio Friends:

We have good news for you—important news! One of our friends, Evangelist A. C. Fearing, is conducting a series of Bible lectures in Newark, New Jersey, and we hope all our listeners who possibly can, will attend.

These Bible lectures will be conducted in two places in your city on the evenings and hours indicated:

Sunday evening at 7:30 in the Mosque
Thetater Building.

Tuesday, Thursday, and Friday evenings at 7:30 in Griffith Music Hall.

These prophetic lectures will be a blessing to the people of Newark, and we consider it a privilege to announce them. We hope every one of you who receives this letter will start attending at once. Never

was the study of the Bible more needed than now. Unfortunately there are many would-be messengers these days who are putting misleading interpretations on Bible prophecies.

It is a real encouragement when a man of Evangelist Fearing's ability and consecration dedicates himself to twentieth century evangelism. We take pleasure in recommending that you—our listeners—attend his meetings.

May the Lord abundantly bless you as you search deeply for the truths in God's Word.

Yours in the Master's service,
THE VOICE OF PROPHECY

[At the bottom of the letter we place a coupon, with the wording as follows, making a souvenir offer if agreeable with the evangelist.]

We want Evangelist Fearing to know personally each one of our great family of Voice of Prophecy listeners in the Newark area. If you will present this slip at the hall, it will introduce you, and it will also entitle you to a complimentary souvenir booklet.

Name
Street
City State

Further, if the evangelist can supply the handbill for his opening meeting that far in advance, we will enclose a copy with this letter, thus giving him additional advertising. For this service it is necessary for us to make the small charge of ten cents a name—to cover cost of labor, postage, and stationery. If we have one hundred radio names in the area, for instance, it will cost ten dollars to notify them of the coming evangelistic meetings.

Some evangelists request that we send them the list of Voice of Prophecy listeners in their territory and let them make the contacts. But, eager as we are for such contacts to be made, we cannot do this, for the simple reason that we receive our radio names in trust, and we must not betray this confidence. However, if you will permit us, we shall be happy to introduce you to our listeners.

"Voice of the Open Bible"

By ROBERT E. GIBSON, *Associate Radio Evangelist, Baltimore, Maryland*

OUR radio program, The Voice of the Open Bible, has been very successful as a soul-winning agent in the Chesapeake Conference, for in a little over one year we have enrolled approximately 3,700 members in our Twentieth Century Bible Course. We are now making regular visits into nearly five hundred of these homes. This latter group includes students from every walk of life who have completed at least Lesson 9 or 10, and are definite prospects for finishing the course. We do not start visiting in the homes until they get this far along, unless they make a specific request; but when they reach Lesson 10 we call on them, and try to build up confidence before they reach the

testing lessons on the Sabbath and other vital truths that are so contrary to the average way of teaching.

The fact that one is connected with a radio program gives a ready invitation into the homes on the first visit. It is a wonderful entering wedge. Follow-up work is surely a vital part of radio success. Careful, personal work brings right decisions and opportunity to answer perplexing questions.

To date seventy-five have completed the course, and we have baptized forty-one converts as a direct result of our radio program. We have a large number of good prospects among those on our active visiting list.

Under the leadership of E. L. Hanson, the program has been a growing enterprise from the very start. Associated with us in our visiting follow-up work are several workers, including two Bible instructors, who devote part time to visiting, each having other regular duties. We also have received some good assistance from lay members studying with interested ones living near them. We believe that to be a success the radio work must become a part of every other branch of evangelism, all dovetailing together into one great forward movement. The secret of success is unity, and experience has shown us that radio evangelism is a vital part of our evangelistic effort, not a separate department.

Our program has been of a local nature, covering only metropolitan Baltimore and its environs. We broadcast over a 250-watt station, six fifteen-minute periods a week. A stronger station would present many marked advantages in greatly increased coverage, of course. Our weekly program, with some variations, has been as follows:

Sunday, Monday, and Tuesday—Sermonet or Inspirational Talk.

Wednesday—Know Your Bible Quiz (15 questions).

Thursday—Discussion Type Program.

Friday—Questions Answered.

This gives the public a well-rounded weekly program, and at the same time allows us opportunity for working in vital truths in an unobtrusive manner. Our Know Your Bible Quiz has met with favor. Through this approach we can ask thought-provoking questions that we could not state in a sermon over the air without stirring up prejudice.

One encouraging feature of our program is the type of people we are reaching. A large per cent are young people or folk in early middle life—people who are aggressive, willing to study and learn for themselves. They are not the type of individual that must be spoon-fed, but are more of the better working class and leaders in churches and community. We find these people make good substantial members as they are added to the church. Our prayer is that by God's grace we may see even greater results in the near future.

THE BOOK SHELF

Books, Reviews, and Discussions

An Amazing Story of Repeal! * Fletcher Dobyns, American Business Men's Research Foundation, Chicago, 1940, 457 pages, \$3. (Book and Bible House price, \$1.50.)

Fletcher Dobyns, nationally known Chicago lawyer, is the author of *The Underworld of American Politics*, and other works. In this latest book he gives to the temperance worker an arsenal of dynamic, incontrovertible facts taken from a five-thousand-page Senate report.

In 1930 the Lobby Investigation Committee of the United States Senate seized the secret files of a lobbying organization known as "The Association Against the Prohibition Amendment." The scope and influence of this organization was truly amazing. These files revealed that Pierre S. du Pont and the board of directors of this lobbying group controlled wealth aggregating over forty billion dollars. These rich men decided to use their wealth and influence to bring back liquor, tax it, and thereby relieve themselves and their corporations of heavy taxes.

They organized many auxiliary groups of both men and women. They conducted the largest propaganda campaign that this country has ever seen, utilizing every available agency at hand. The technique of this propaganda, which, as Governor Pinchot of Pennsylvania said, "covered the nation like a blanket," was carefully planned. The results were the molding of public sentiment against prohibition, and the return of liquor.

The book, though exhaustive, is very readable and thoroughly reliable, and should be carefully studied by every worker. According to the *Pasadena Times-Star*, it "would be the object of a hundred lawsuits were it not founded upon the witness of authentic documents." In the light of this work, the story of repeal is truly amazing.

FLOYD C. CARRIER. [Secretary of the American Temperance Society.]

The Christian and the War,* Charles Clayton Morrison, Willett, Clark and Co., Chicago, 1942, 145 pages, \$1.50.

Mr. Morrison is the editor of the *Christian Century* and is an excellent writer. This book consists of editorials which have been appearing in his journal since the outbreak of the present war. It deals with the predicament of the Christian when his country is at war. It rejects both the militarist and the pacifist positions, and adopts what the author is pleased to call the position of "the Christian realist." It gives a searching analysis of the problem of the

man with a Christian conscience in dealing with this whole matter of war. Its insight into the problem is very deep.

The author raises hope in the beginning that a real solution will be found for this problem of conscience. That hope is not realized, for the conclusions of the matter get nowhere. Consequently his whole argument is disappointing, terribly disappointing. This should not be taken as meaning, however, that the book is useless. On the contrary it is one of the most notable contributions to thinking on this subject. It is practically a "must" for the up-to-date thinker along these lines, and stimulating to the highest degree.

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

Mighty Prevailing Prayer,* A. Sims, Zondervan, Grand Rapids, Michigan, 1942, 50 pages, 35 cents.

This is a compilation of noteworthy writings on the subject of prayer. It is most stimulating, inspirational, and helpful. The author has gathered together the most striking statements on the subject of prayer by Andrew Murray, James H. McConkey, E. M. Bounds, S. L. Gordon, and many others.

The book will prove a challenge to the prayer life of every worker and believer. Of all the men and women of earth who ought to know how to move by prayer the arm of Omnipotence, it should be the men and women charged with the responsibilities of giving God's last message to the world. I am sure that reading this book would do something to every life. Though it is only in booklet size, it is packed with such challenging statements that it should be read and reread.

J. L. TUCKER. [Radio Evangelist, Northern California Conference.]

Philippians in the Greek New Testament,* and First Peter in the Greek New Testament,* K. S. Wuest, Erdmans, Grand Rapids, Michigan, 1942, \$1.25 each volume.

These are volumes five and six in the series of Greek studies of the New Testament for English readers. The first is on Paul's letter to the Philippians, and offers the Bible student a treatment which is unique. Greek scholars ordinarily write for the person who knows Greek. Here are books which offer to the Bible student who has no knowledge of Greek and no formal training in Bible study, word studies of Greek words, presenting the material in such a simple manner as to make it possible to enjoy some of the untranslatable richness of the Greek New Testament. There is also a fresh translation of the entire epistles. The word studies and translations represent many hours of patient, exhaustive, and careful research.

CARLYLE B. HAYNES.

* Electives, 1944 Ministerial Reading Course.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

How to Teach Stewardship

PERHAPS there is no one point of our message we enjoy teaching as much as Christian stewardship. We have had such blessed experiences with inquiring souls right on this point that we have learned to look forward to the time when this study may be presented. One point we are personally very clear on is the time of its presentation. Experience has taught us some further valuable lessons. To plan for a series when such a study is timely, is one thing; but to do this in a Spirit-directed way is quite another. Needless to say the latter method is the more successful.

Our message usually brings severe tests to those who accept it. Few slip into the church without a definite doctrinal conflict with the adversary. Many adjustments must be made by people who are studying our message, and while the Bible instructor has learned to diagnose these, there is still a very personal element which we must not segregate from Bible work. We must constantly deal with individuals whose experiences are varied and whose temperaments differ widely. The Bible work which produces the best results and makes the staunchest Seventh-day Adventists is that which deals with people in a very personal and yet natural way.

During the past year and a half, three of our readers, even before they were ready for baptism, had given to the cause about \$3,000. In each case tithing had been presented early in the series of studies conducted with these readers. These interested people were not rushed into the message, but nevertheless they were actually living it on every point of new light which they had studied. A problem of real home persecution was involved in one case. The other two people required a longer time for study. The question of whether persons are comfortably situated in life or are struggling for an existence has little to do with the consecration they demonstrate after Christian stewardship is understood.

Early in the series of Bible studies we look for the prompting of the Spirit in presenting the claims of Christian stewardship. We are conscious in our own lives of these claims, and always try to await the proper occasion to talk naturally about these obligations to God. We have hardly ever seen it to fail that the reader himself will really press the further study of this question. At times we have used the method of creating a real appetite for the study, by letting the next lesson on the subject wait

a few weeks, but never very long. We always try to make it clear to our readers, however, that adventism is not commercialism, but rather the giving of a message in which every consecrated believer takes part.

With this point well understood, the Bible instructor dares to do exploits for God. We have few recollections of ever feeling the need for that apologetic attitude that some take when presenting a study on tithing. It is a beautiful responsibility that we discharge in presenting these claims, as well as a glorious opportunity to the new tithepayer. This approach makes the act of returning to the Lord His tithes and of giving Him freewill offerings an experience that readers enjoy sharing with their teacher. While there must never be a prying into people's personal business, the blessings that grow out of these experiences are frequently shared. More than one little praise service has been held by the reader and the teacher. It is then that prayer and gratitude combined receive new proportions in the lives of new believers.

Introduce Truth in Natural Way

One study on stewardship may be all that most of us have time to present, but this study still needs effective follow-up work. From now on there is no need for reserve on the part of the teacher in presenting added principles on stewardship. Gradually we bring in personal missionary endeavor, Christian education, legacies, and other obligations to the cause. A system of evangelism that does not plan for this type of personal work is definitely weak. Bible work must be associated with it, and then it becomes real personal evangelism. This type of service for inquiring souls makes true believers in our message. When people are introduced to our whole program in this personal and natural way, they are not shocked later by some problems they may have to meet in our churches on the Sabbath day.

It is the part of wisdom to train new believers in the true motive of giving, and not just to consider the amounts to be given. To give as the Spirit opens the heart is far better than to feel that one has to give because some minister is urging a need that must be met. We have come to a new day in our denominational work in this respect, and Bible instructors should now train their readers to give from principle, and not to await pulpit pressure. Such giving alone brings true satisfaction.

L. C. K.

Outlines for Bible Studies

The Second Coming of Christ

By LILLIAN A. WOODYARD, *Bible Instructor,
New York Conference*

This material is a rather exhaustive study on Christ's second coming. It is logical and accurate, but far too full for one Bible reading. The material may be used to draw from for proof texts to meet the rapture theory. L. C. K.

I. INTRODUCTION:

1. "Where is the promise of His coming?"
2 Peter 3:4.
2. "He [shall] appear the *second time*."
Heb. 9:28.

II. TESTIMONY OF OLD AND NEW TESTAMENT WRITERS.

1. Testimony of Christ: declaration.
 - a. "I will come again." John 14:3.
 - b. "Surely I come quickly." Rev. 22:20.
2. Testimony of angels: confirmation.
"This same Jesus . . . shall so come."
Acts 1:11.
3. Testimony of Biblical writers: revelation.

Enoch: "The Lord *cometh*." Jude 14.
 Job: "He shall stand at the latter day upon the earth." Job 19:25.
 David: "Our God shall *come*." Ps. 50:3.
 Isaiah: "The Lord God will *come*." Isa. 40:10.
 Hosea: "Seek the Lord, till He *come*."
 Hosea 10:12.
 Malachi: "He shall *come*." Mal. 3:1.
 Zechariah: "My God shall *come*." Zech. 14:5.
 Matthew: "Son of man shall *come*."
 Matt. 16:27.
 Mark: "Son of man *coming*." Mark 13:26.
 Luke: "He shall *come*." Luke 9:26.
 John: "Behold, He *cometh*." Rev. 1:7.
 Paul: "He that shall come will *come*."
 Heb. 10:37.
 Peter: "The Lord will *come*." 2 Peter 3:10.

III. MANNER OF HIS COMING.

1. Personal. Acts 1:11; 1 Thess. 4:16.
2. Powerful. Mark 13:26; 14:62; Luke 21:27; 2 Peter 1:16.
3. In glory. Matt. 16:27; Mark 8:30; 9:26.
4. Visible. Job 19:25, 27; Isa. 40:5; Matt. 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; Acts 1:11; Titus 2:13; Phil. 3:20; 1 John 3:2, 3; Rev. 1:7.
5. With fire. Ps. 50:3; Isa. 66:15; Nahum 1:5; Mal. 3:2; Matt. 24:21; Luke 12:49; 2 Peter 3:10.
6. In the clouds. Dan. 7:13; Ps. 104:3; Matt. 24:30; 26:64; Mark 13:26; 14:62;

Luke 21:27; Acts 1:9; 1 Thess. 4:17; Rev. 1:7; 14:14.

7. Audible. Ps. 50:3; Isa. 27:13; Zeph. 1:14, 16; 1 Cor. 15:52; 1 Thess. 4:16; 2 Peter 3:10.
8. Angels will come with Christ. Zech. 14:5; Matt. 16:27; 25:31; Mark 13:27; Luke 9:26; 1 Thess. 3:13; 2 Thess. 1:7; Jude 14.

IV. PURPOSE OF HIS COMING.

1. To reward the righteous. Ps. 58:11; Isa. 40:10; 62:11; Matt. 16:27; 1 Cor. 3:8; Rev. 22:11, 12.
2. To gather the saints. Ps. 50:3, 5; Mark 13:27; John 13:56; 14:2, 3, 28.
3. To punish the wicked. Ps. 37:38; 62:2; 91:8; Isa. 13:9, 11; 26:21; Matt. 3:7; Luke 3:7; 18:8; 20:16; 1 Thess. 5:3; 2 Thess. 2:8.
4. To resurrect the righteous dead. John 5:28; 1 Cor. 15:51-53; 1 Thess. 4:16.
5. To translate the righteous living. 1 Cor. 15:51-55; 1 Thess 4:17.

V. PREPARATION FOR HIS COMING.

1. His coming is near. Joel 2:1; Zeph. 1:14; Matt. 24:14; Rom. 9:28; 13:11; 1 Cor. 7:29; Heb. 10:37; James 5:8.
2. His coming is sudden. Matt. 24:39; Rev. 3:11; 22:7, 12, 20.
3. He comes as a thief. Luke 12:39; 1 Thess. 5:2, 4; Rev. 3:3; 16:15.
4. He comes at an unexpected hour. Matt. 24:36, 43, 50; Luke 12:40; 21:34.
5. We are to watch for His coming. Matt. 24:42; Mark 13:35; Luke 12:37, 43, 46; Rev. 2:25; 3:11; Rom. 13:11; Amos 4:12.
6. Attitude of the righteous. Luke 19:13; 1 Cor. 1:7; James 5:7; cf. v. 8; Isa. 25:9.
7. Attitude of the wicked. Matt. 24:48; 25:27; Luke 12:45; 19:23; Isa. 2:19.

VI. CONCLUSION:

Accept His invitation: "The Spirit and the bride say, Come. . . Whosoever will."
Rev. 22:17.

✱ ✱ ✱

Rest in Thee

By ARTHUR W. SPALDING

We crowd our lives with anxious cares:

Our thoughts are born unfree;

We crucify our hurried prayers

Upon a service tree.

The gleanings that our toils afford

We bring on bended knee;

But O for that deep peace, our Lord,

That we might rest in Thee!

Long sweep the cycles of Thy suns

In calm eternity;

The fever of life's measure runs

Alone in earth's degree.

Give us the rhythm of Thy life,

That pulses full and free,

And from this syncopated strife

Teach us to rest in Thee!

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

The Greek Syntax of Revelation 9:15

By ROLAND E. LOASBY, *Professor of Biblical Languages, Theological Seminary*

Καὶ ἔλθουσιν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.—*Wescott and Hort ext.*

"Kai eluthēsan hoi tessares angeloi hoi hētoimasmēnoi eis tēn hōran kai hēmeran kai mēna kai eniauton, hina apokteinōsin to triton tōn anthrōpōn."—*Wescott and Hort Text.*

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of mēn."

WE recognize as sound scholarship the principle that in establishing the Bible text, we must of necessity follow up the textual tradition as far back as possible. Only a text which is painstakingly edited on the basis of manuscript evidence alone, without editorial interference and emendation, can be unhesitatingly accepted. The personal preferences of scholars in the editing of Biblical texts must be absolutely eliminated, and only objective facts be considered. Such is the scholarly background upon which our text is based. Hoskier includes Revelation 9:15 in his two pages of proof for codex 208. With reference to the texts supporting this manuscript family he says:

"Written in an educated hand. An absolutely faithful copy of the old document underlying Erasmus' famous Apocalypse 1. This is indeed a discovery! Who would have thought that we should have to wait for over 200 numbers to find this prize? I had believed that with families 46, 62, and 119 we had all that was necessary for control, but this codex 208, of most respectable age, takes us closer to 1, and into the very heart of the problem, for it substantiates what have generally been considered errors of the Reuchlin codex. We go so far indeed as to justify Erasmus and his compositors, as against the collations of Tregelles and Delitzsch!"¹

SYNTAX OF THE TEXT.—The grammarian, we freely admit, quite unlike the textual editor in his task, is perfectly free to impress his personality upon his grammatical theories. He has at his disposal abundant material within the covers of the Bible, from which he may formulate his interpretation; and that which he formulates is his theory, set forth as an explanation or interpretation of the facts available to him. This is the position in which we find ourselves as we seek to understand the syntax of Revelation 9:15, in an endeavor to arrive at the truth of the time period of this verse of prophecy.

The Specific Problem Stated

Almost without exception modern Bible commentaries state that the time period, "an hour,

and a day, and a month, and a year" (Rev. 9:15), is *punctiliar*, and not *aggregate, cumulative* time. In support of punctiliar time, i. e., a single definite date as the meaning of this verse, one will find such authorities as The Cambridge Greek New Testament; The Expositors Greek New Testament; The International Critical Commentary; The Pulpit Commentary; Vincent's *Word Studies in the New Testament*; Alford; Meyer; and many others.

By punctiliar time is meant exact, precise time, occurring at a precise point of time. This is illustrated in the following examples:

"About this time (though we find not the punctual date thereof) happened the death of Reinoldus Federicks."

"As to the punctual time when the posture of kneeling (at the Holy Communion) first began, it is hard to determine."²

To accept the time expression—"an hour, and a day, and a month, and a year"—as punctiliar time, would mean that the "four angels" were prepared unto the *hour* appointed by God, and that their hour falls on the appointed day and month and year, just as does one's birthday—the appointed hour occurring in the appointed day, and that in the appointed month, and that in the appointed year. The argument for punctiliar time, as presented by modern commentators, is illustrated by two examples:

"The article (*the*) is not repeated, but plainly the one article belongs to all the nouns: they are 'prepared for the hour, the day, and month and year,' when God has decreed to execute the vengeance here foretold."³

Also in opposition to the argument for cumulative time, Vincent states:

"The rendering is wrong, since it conveys the idea that the four periods mentioned are to be combined as representing the length of the preparation or of the continuance of the plague."⁴

The two foregoing statements are typical of modern commentators, who apparently reject the year-day principle, therefore must discard any interpretation that employs that principle in the computation of prophetic-time symbols.

On the contrary, a great number of reputable commentators, in particular those who accept the year-day principle in prophetic time, teach that these time symbols represent cumulative time. By cumulative, we mean added together, an aggregate. Whether applied to things or to time, the word "cumulative" means to heap up,

to make an aggregate of as the following illustrate:

"Barnes Wks. (1573) 340/1. 'Let all these makers of new Gods cumulate themselves together on a heape.'"

"Shelton, *Quix. IV. VI* (T). 'All the extremes of worth and beauty were cumulated in Camila.'"

"Foxe A. & M. (1688) I. 6/1. 'Emperours, Kings, and Princes, plucking from their own, did rather cumulate the Church with superfluities.'"⁵

Time in seconds, minutes, hours, in the aggregate, add up to a night, a day, a month, a year. Their combination makes a period, as opposed to a point of time, that is, punctiliar, as a precise date:

"a 1400 Hylton *Scala Perf. II. XXIV.* (W. de W. 1494) The nyghte as a tyme full space betwix dayes two."⁶

The Greek text of Revelation 9:15 states that the four angels were loosed who had been prepared:

"eis tēn hōran kai hēmeran kai mēna kai eniauton."

"for the hour, and day, and month, and year."

Argument of the Greek Syntax

The principle of Greek syntax is what should govern the meaning of our text. Though the article is not repeated, yet it belongs to each noun of the series joined by the connective particle; and this fact demands that the four given time symbols should be combined to make one period, a sum total of years added together. The Greek principle involved is as follows:

"In the enumeration of several persons or things, joined by a connective particle, an article *before the first only*, intimates a connection between the whole, as forming one object of thought. This is termed 'combined enumeration.'"⁷

A. T. Robinson gives an excellent discussion in his *Grammar* on the Greek article, and in agreement with the foregoing, under the heading "Several Attributes With Kai," gives the following subheads, stating the effect of the repeated article and of the article not repeated:

"2. When to Be Distinguished. Then the article is to be repeated." After a long list of examples he adds, "The list can be extended almost indefinitely."

"3. Groups Treated as One. Sometimes groups more or less distinct are treated as one for the purpose in hand, and hence use only one article."⁸

Twenty-five examples illustrate Doctor Robertson's principle of *combined enumeration*. With these two principles the German grammarian Dr. G. B. Winer is also in agreement:

"Where, however, the ideas do not require to be strictly distinguished, . . . the repetition of the article does not take place; and the *one* article that precedes is to be referred to all the nouns that follow."

"On the other hand, the article is usual, (*a*) when each of the connected nouns is to be regarded as independent."⁹

Principle of Combined Enumeration

There are many examples of this principle of combined enumeration in the New Testament, a few of which we give.

"Kai meth' hēmeras hex paralambanēi ho Iēsous ton Petron kai Iakōbon kai Iōannēn."

"And after six days Jesus takes with Him the Peter, and James, and John." Matt. 17:1.

Here we have only the one article for the three nouns, joined by the connecting particle. This one article makes of the three men one inseparable group. And this is the very point for emphasis, as these three men were the special ones among the disciples of Jesus whom He found most capable of understanding His work and of sympathizing with Him.

There were differences of opinion and of personalities among the apostles, as indeed exist in all society. Jesus, in His humanity, longed for sympathetic understanding, and He found it more satisfactorily in this restricted group.

Hence, in harmony with the Greek syntax, the text reads, "the Peter, and James, and John." This rendering does not exalt Peter, but it makes of his name with the other two, an inseparable group, a favored inner circle of disciples knit as one with Jesus.

"Epoikodomēthentes epi tō themeliō tōn apostolōn kai prophētōn."

"Being built upon the foundation of the apostles and prophets." Eph. 2:20.

In this second example of combined enumeration, the one definite article before "apostles," with the connective particle before "prophets," implies that the apostles and prophets together constitute but one basis. This was the foundation which was laid, with Jesus in the true place of support as the binding stone. The foundation was not a mere mass of differentiated materials, but a compact structure, built into a holy unit. Again the idea is strictly that of unified cumulation, built into a holy temple in perfect and vast proportions. The following comment is to the point:

"The absence of the article before *prophētōn* (prophets) is natural, since the apostles and prophets formed one class as teachers of the church."¹⁰

"Hina exischusēte katalabesthai sun pasin tois hagiōs ti to platos kai mēkos kai hupsos kai bathos."

"That ye may be fully able to comprehend with all the saints, what is the breadth, and length, and depth, and height." Eph. 3:18.

In this verse the Greek text has but one definite article, which is before "breadth," and the connecting particle before the other three nouns, so presenting one image of vast extension to the mind. The four nouns together introduce the cumulative, vast, yet simple and consistent, fact of the surpassing magnitude of Christ's love for us. They describe a state of richness of love in Christ, in unified and integrated personal activity, that is beyond our comprehension. The following comments amplify the principle of Greek syntax involved:

"Notice that the article is attached only to the first, *breadth*, all the rest being included under the one article; the intention being to exhibit the love of Christ in its entire dimension, and not to fix the mind on its constituent parts."¹¹

"Since the article occurs but once, the unity of the object referred to is strongly indicated."¹²

This is a concept that is similar to our con-

cept "God." The word "God" itself, in either Greek or English, does not explain itself. But when we break up the concept God into the component attributes of the Godhead, i. e., His love, His mercy, His patience, His power, etc., then we understand the concept "God." The sum total, the cumulation in the One personality, is God; for God does not exist apart from His attributes. Precisely so with the concept love; for complete love exists only in its component parts in cumulation, an aggregate.

"*Kata ta entalmata kai didaskalias tōn anthrōpōn.*"

"According to the injunctions and teachings of men." Col. 2:22.

In this verse we have two things combined that answer to "the rudiments of the world." (Verse 20.) Though the two nouns "injunctions" and "teachings" are of different genders, the first neuter and the second feminine, yet they have but the one article—before "injunctions"—the two things constituting *one system*, the starting point of the whole Colossian error. In harmony with this is the comment below:

"The article covers both nouns, which belong to the same category, and is generic. Those dogmata were of human invention, not founded on the divine commands and teaching. *Didaskalias*, is a term of wider application than *entalmata*, 'precepts in general teachings.'" ¹³

"*Labein tēn dunamin kai plouton kai sophian kai ischun kai timēn kai doxan kai eulogian.*"

"To receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

In this verse we have seven elements of differing gender, each joined by the connective particle, but with only one definite article—before "power." This is a doxology given in recognition of the excellency of the Lamb, with the septenary to denote completeness, the grand finale pronounced by all creation in praise of the Divinity. Swete calls it "a heptad of praise." ¹⁴

A contrast is seen in the opposing principle of Greek syntax, that of separate enumeration, in Revelation 4, where we have a triad of praise to Christ, *each member of which has the definite article*, so reading in the Greek:

"*Labein tēn doxan kai tēn timēn kai tēn dunamin.*"

"To receive the glory, and the honor, and the power." Rev. 4:11.

Vincent truly says:

"Note the articles, 'the glory,' etc. (see Rev.), expressing the absoluteness and universality of these attributes." ¹⁵

In his exposition of Revelation 5:12, where we have but the one article in a seven-term series, he says:

"Rev., 'the power.' Compare the ascription in chap. 4:11, on which see note, and notice that each separate particular there has the article, while here it is attached only to the first, *the power*, the one article including all the particulars, as if they formed but one word." ¹⁶

The Pulpit Commentary agrees with this:

"The sevenfold nature of the adoration attributed to the Lamb is probably indicative of its complete and perfect nature.

"The whole sevenfold ascription is spoken as one, only one article being prefixed." ¹⁷

The examples given in this study clearly illustrate the Greek principle of syntax known as combined enumeration. The Apocalypse has many such constructions, which are recognized as such by the commentators. Paradoxical as it may appear, this same principle of construction, supported by the modern commentators in the examples given above, is ignored by them for Revelation 9:15, which involves prophetic time.

To us, it seems reasonable, for example, that "Thine is *the* kingdom, *the* power, and *the* glory," would mean these three separate attributes viewed apart. While "Thine is the kingdom, power, and glory," would signify the power and glory of the kingdom, i. e., parts, elements, of the same thing, a unity.

Similarly, in Revelation 9:15, "the hour, and a day, and a month, and a year" could not be a *point* of time, for the day, month, and year, not being particularized, make their mention unnecessary, for they do not add to the definiteness of the moment unless they are particularized by the use of the definite article. The symbol "hour" would have served the whole purpose if the intention had been to indicate a point of time, a date, though not included in the text. To add "a day, a month, and a year," would be to add words to no purpose to express punctiliar time.

—To be continued in July

¹ H. C. Hoskier, *Concerning the Text of the Apocalypse* (London: Quaritch, 1929), Vol. I, p. 678.

² Fuller, *Holy War*, IV, IX, 183; Eng. Man's Comp. para. 23, quoted in *The Oxford English Dictionary* (1933), Vol. VIII.

³ W. M. Simcox, *The Revelation of St. John in the Cambridge Bible for Schools and Colleges* (Cambridge: University Press, 1891), p. 62.

⁴ M. R. Vincent, *Word Studies in the New Testament* (New York: Scribner's, 1918), Vol. II, p. 511.

⁵ Quoted in the *Oxford English Dictionary* (1933), Vol. II.

⁶ *Id.*, Vol. XI.

⁷ S. G. Green, *Handbook to the Grammar of the Greek Testament* (New York: Revell, 1912), p. 198.

⁸ A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (London: Hodder and Stoughton, 1919), 3d ed., pp. 785-787.

⁹ G. B. Winer, *A Grammar of the New Testament Diction*, translated from the sixth edition (Edinburgh: T. & T. Clarke, 1866), pp. 139, 140.

¹⁰ *The International Critical Commentary* (New York: Scribner's, 1897), Vol. Ephesians and Colossians, by T. K. Abbott, p. 72.

¹¹ Vincent, *op. cit.*, Vol. III, p. 385.

¹² G. P. Lange, *A Commentary on the Holy Scriptures* (New York: Scribner's, 1915), Vol. VII, p. 126.

¹³ *The International Critical Commentary*, Vol. Ephesians and Colossians, p. 274.

¹⁴ Quoted in Robertson, *Word Pictures in the New Testament* (New York: Harpers, 1933), Vol. VI, p. 337.

¹⁵ Vincent, *op. cit.*, Vol. II, p. 486.

¹⁶ *Id.*, p. 492.

¹⁷ *The Pulpit Commentary* (New York: Funk and Wagnalls), Vol. Revelation, p. 167.

A Landmark of History—July 27, 1299

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THE historical date to be investigated in this study has to do with the first substantial clash between the Ottoman (Osmanli) Turks and the troops of the Byzantine Empire; that is, the first encroachment of Othman, or Osman, and his tribe upon the Oriental border of medieval Europe and its fortified castles. The limited sources extant agree that the invasion began with the Ottoman assault on Bapheum (Turkish, *Kujun-Hissar*), a sheep castle, whose protective moat was filled with water from the river Sangarius, flowing not far from Nicomedia. (Map of territory will be shown in July MINISTRY.) Nicephorus Gregoras, who was contemporary with Othman, writes, "That fight ought to be considered the beginning of destruction to the Romans."¹ (The Byzantine Greeks were wont to call themselves Romans.) Georgius Pachymeres, a slightly earlier historian, designates Othman's attack as the "beginning of enormous evils."² Later historians have come to the same conclusion—Gibbon, Von Hammer, Zinkeisen.

In the spring of the year the roving young bloods of Asia, brandishing their spears with cries and shouts, would climb the mountains, build a military camp, and try their daring and skill at border plunder and foray.³ It was sport, not war, but men were now and again killed. And such was the life that young Othman knew, although little is acknowledged with certainty concerning his house of origin. The last decades of the thirteenth century saw Turks and Tartars alike plundering the mountain castles of Asia Minor even to the Aegean shore and the Euxine Sea.⁴ There was anarchy everywhere in Asia Minor at this time. In the fourteenth century one more Scythian advance was made upon the Mediterranean provinces—that of Timur the Lame, or Tamerlane.

Othman did not invade the territory of his Turkish neighbors; and out of all these terrors of nomadism which were impinged upon medieval civilization, *his tribe only* increased to such a state that for four centuries it continued an empire in Southeastern Europe. The prophecy of the fifth and sixth trumpets appears to be based upon this historical fact. To this tribal invasion of Christian territory, history has assigned a beginning date;⁵ and to the length of time that the Ottoman invaders were to continue their "torment" and ultimate Moslem rule in Christendom, prophecy has assigned an exact period of time. (Rev. 9:5, 15.) In addition, history has also recorded the collapse of this

independent Turkish state in Europe, and Turkey became but a mere line of demarcation between the Near East and its European border.⁶ It remains to point out (1) the unquestionable historical sources with respect to the Turkish invasion; and (2) to demonstrate the true date for this invasion, which admittedly has marked the beginning of the Turkish era under the trumpets.⁷

It is not within the province of this study to discuss the interpretation of the symbols obviously applied by the prophecy in Revelation 9 to the events of contemporary history. The exactness of the fulfillment of the prediction was declared by the Millerites themselves, and has been definitely stressed by the Spirit of prophecy. This fact lends encouragement to the investigation of the underlying chronology. The Byzantine sources are the most important, for Ottoman writers do not appear until the period of the conquest of Constantinople. With reference to the Ottoman historians, Herbert Gibbons writes:

"We must remember that . . . all the Ottoman historians are *very late*, that they cite no sources upon which to base their assertions or inferences, and that they write with the intention to please, and under the necessity of pleasing, the Ottoman court, at a time when its rulers had become so powerful that they could not brook the recording of a humble origin for their royal house."⁸

Date of the Ottoman Attack

William Miller was apparently the first (in 1831) to tie together the two prophetic periods in Revelation 9—the 150 years and the 391 years and fifteen days—and he forecast an end to the whole period to occur about 1839.⁹ The prediction of Josiah Litch in 1838, pointed to the year 1840, "some time in the month of August."¹⁰ The Millerites based their deductions upon the historical statement of Edward Gibbon that on July 27, A. D. 1299, "Othman first invaded the territory of Nicomedia."¹¹ Gibbon stresses the date as one of "singular accuracy." About half a century later Joseph von Hammer challenged Gibbon's 1299 date, claiming that the year 1301 was correct for the invasion of Othman, and saying that a study limited merely to the Byzantine writers would have corrected his errors.¹²

It was in the year 1827 that Von Hammer published his *Geschichte des osmanischen Reiches*, in which he opposed Gibbon's date for the invasion of Nicomedia.¹³ A few years later, in a work titled *The Signs of the Times*,

Alexander Keith referred to Von Hammer's criticism:

"Baron von Hammer, whose name carries with it the highest authority in oriental literature and researches, has lately corrected this singular error of Gibbon's; and refers to the very authority of Pachymer, appealed to by Gibbon, in proof that 1301 is the true date. He refers also to other authorities, such as Had[s]chi Chalfa's Chronology.—*Geschichte des osmanischen Reiches, durch von Hammer, vol. I, p. 68, et not. p. 577.*"¹⁵

The Millerites do not mention any review of either Gibbon's or Von Hammer's authorities, or of the thirteenth century source—Georgius Pachymeres—who appears to be the one contemporary historian contributing the exact date for Othman's invasion.¹⁵ However, these early Adventists had in hand Keith's two-volume work in which Von Hammer's criticism was mentioned, and from these volumes were making numerous selections for their publications. Moreover, in a current *Signs of the Times*, a writer refers to a possible "1300 or 1301 date" for the attack of Othman.¹⁶ They must therefore have been fully cognizant of the criticism against Gibbon.

It is of outstanding significance that the Millerites rejected the 1301 date of Von Hammer for Othman's first attack upon the Byzantine border, and deliberately founded their prophetic argument upon the 1299 date proposed by Edward Gibbon. Apparently they do not state why their choice was made, nor discuss error in the 1301 date. The course of events in the Near East ultimately defended their decision. Again and again, throughout the closing period of the 2300 years, these students of prophecy came face to face with similar alternatives. A comparison of the calendars used in thirteenth century practice will show why Von Hammer's 1301 date is wrong.

Von Hammer Errs in Turkish Calendar

It is not necessary to employ the Turkish calendar in reconstructing the chronology of Pachymeres. We introduce it here merely to aid in pointing out the error in the 1301 date.

The Turkish year was a calculation based upon observation of the moon only, and it was not tied to the solar seasons. Its beginning recedes through the various months of the year, going back to the starting point about every thirty-two years, inasmuch as each year ran short of the solar about ten or eleven days. The calendar is called that of *Muharram*, which is the name of the first month. The year is designated as *A. H.*, signifying in the year of the *Hegira*, that is, from the flight of Mohammed. Much difference of opinion has existed as to the point of time from which the *Hegira* years should be reckoned, and this has led to a variation in dates in Turkish chronology. There are numerous standard *Hegira* tables, all of which agree in their reckoning. Webster's Dictionary gives a simple method for computing the corresponding Julian year for any given year of the *Hegira*. At the time of Othman's attack, and for several subsequent years, the *Calendar of Muharram* began the year in the fall.¹⁷

Von Hammer was an Orientalist of repute, but he was not always a careful computer, for

he did not prove his dates when it was in his power to do so. In his outline he follows the Turkish chronologer Hadschi Chalfa, who died in the year 1658, and hence is not a *source* authority. Petrus Possinus, the chronologer and analyst of the Pachymerian volumes, and one with whom Von Hammer checks, also employs the Turkish calendar in his *Synopsis*.¹⁸ But he is commonly correct in his Julian dates, for he proves them. However, there are historians for this period who err in their use of the Turkish calendar, as Cantemir has pointed out.¹⁹ We shall cite two statements from Possinus in order to show that he himself had in hand a correct Turkish table:

a. "In the year of the *Hegira* 700 [A. H.], whose beginning was the 16th day of September, in the year 1300 of the vulgar Christian era," etc.²⁰

b. "The first day of that year of the *Hegira* 702 [A. H.] was the 26th of the month of August in the year of 1302 of our era."²¹

These two statements and their accompanying dates are in precise agreement with the standard Turkish calendar for our period. The section of the Turkish table to which they belong is here repeated:

Calendar of Muharram²²

<i>Hegira</i>	<i>Julian Months</i>	<i>Months</i>
[a] 700 A. H. = 1300 (ix to xii) + 1301 (i to viii)		
701 A. H. = 1301 (ix to xii) + 1302 (i to viii)		
[b] 702 A. H. = 1302 (viii to xii) + 1303 (i to vii)		

The foregoing section of a standard *Hegira* table agrees with the statements of Possinus, but not with those of Von Hammer, who, following Hadschi Chalfa, chose for the July battle of Bapheum the year 701 A. H.,²³ and equated it with the Julian year 1301. He necessarily admits that the attack on Bapheum occurred in the summer harvest,²⁴ but he overlooked the fact that in 701 A. H., the corresponding Julian year 1301 does not include the month of July, but begins with September. *There is no Turkish calendar that makes the year 701 A. H. coincide with that part of the Christian year 1301 that embraces the month of July.* Hence neither Von Hammer nor those who have followed his lead have any authority for the year 1301 as the date of the Ottoman invasion.

These calendar relations are of utmost importance to the dates pertaining to the Turkish prophecy. Besides Von Hammer, the Turkish calendar has led into error other historians of note—Zinkeisen and Jorga. They, too, contend that the year 1301 marks the battle of Bapheum between Othman and the Greek commander Muzalo. Jorga (1908) cites Zinkeisen (1840), who in turn cites the sources of Von Hammer (1827). But obviously not one of Von Hammer's authorities has a "June 27" date for the attack, as found in both Zinkeisen and Jorga;²⁵ for Von Hammer himself employs the July 27 date of Pachymeres, although he takes his year 1301 from Hadschi Chalfa. We are therefore faced with the problem of proving the year to

which Pachymeres' July 27 date belongs. At the same time we shall discover other incontrovertible evidence why the year 1301 is incorrect for the assault on this particular castle.

Byzantine History by Georgius Pachymeres

In the year 1261, when Michael VIII Paleologus recaptured Constantinople from the Latins, Georgius Pachymeres entered the city as a young Greek of eighteen years.²⁶ He was eventually given honored positions both in the church and imperial office, and from time to time we find him present in conventions which the emperor attended.²⁷ While the language of our author is frequently disconnected and his descriptions long, featuring words of the medieval court and church, yet his chronological outline is of rare dependability on account of its many synchronisms. These are largely coincidences between the day of the week and either a Julian date or a festival date of the Greek calendar.

For this reason the Pachymerian dates are incontrovertible. They can be proved even though his two volumes seldom mention years.²⁸ Hence they more than make up for the lack of witness to the period of invasion by Othman. In addition, Pachymeres ties his historical outline to the authentic records of several eclipses and comets.²⁹ Moreover, the manuscript of this church and court statistician was submitted to the emperor for criticism.³⁰

Petrus Possinus translated into Latin this history of the house of Paleologus in the year 1668, and in his *Observationum*³¹ he analyzes in detail all the important synchronizing dates, comparing the same with other authoritative writers. He checks the chronology with the Syrian chronicle of Gregorius Abul-pharajius, who died in the decade before Othman appeared. But his chronicle was carried forward by a continuator. It was doubtless such an analysis that convinced Gibbon of the "singular accuracy," as he expresses it, of the July 27, 1299, date. The detailed outline of Pachymeres' Volume II, Book IV, in which the July 27 date occurs, reveals further proofs that it belongs to the year 1299, and not to Von Hammer's year 1301.

—To be continued in July

¹ Nicephorus Gregoras, *Corpus Scriptorum Historiae Byzantinae* (Bonn ed., 1829), Vol. I, p. 139.

² Georgius Pachymeres, *Corpus Scriptorum Historiae Byzantinae* (Bonn ed., 1835), Vol. Alt., p. 335.

³ Sir Mark Sykes, *The Caliph's Last Heritage* (London, 1915), Part II, p. 302; N. Jorga, *Geschichte des osmanischen Reiches* (Gotha, 1908), I Band, p. 151.

⁴ Pachymeres, *op. cit.*, Vol. Prius, p. 474; N. Jorga, *op. cit.*, p. 157.

⁵ Edward Gibbon, *The Decline and Fall of the Ottoman Empire* (Notes by J. B. Bury. London, 1902, 2d ed.), Vol. VII, p. 24.

⁶ *Signs of the Times*, Nov. 15, 1840, (Boston), pp. 128, 129. Citing "War Party" in *Bell's Messenger*, Aug. 22, 1840.

⁷ L. E. Froom, *Tabulation of Historical School of Expositors on Time Periods of Fifth and Sixth Trumpets*. (Nineteenth Century section of this tab-

ulation mentions a score of expositors who terminated the period around 1840). See p. 24 of this issue of THE MINISTRY.

⁸ Herbert Gibbons, *The Foundation of the Ottoman Empire* (New York, 1916), p. 265.

⁹ William Miller, *Evidence From Scripture and History of the Second Coming of Christ* (Troy, N. Y., 1886), pp. 112, 121.

¹⁰ J. Litch, *The Probability of the Second Coming of Christ About A. D. 1843* (Boston, 1838), p. 157.

¹¹ Gibbons, *op. cit.*, p. 265.

¹² Joseph von Hammer, *Geschichte des osmanischen Reiches* (Pest, 1827), I Band, Preface XXIII.

¹³ *Id.*, p. 577.

¹⁴ Alexander Keith, *The Signs of the Times* (Edinburgh, 1833), Vol. I, p. 334.

¹⁵ Pachymeres, *op. cit.*, Vol. Alt., pp. 327, 830.

¹⁶ *Signs of the Times*, Sept. 1, 1840, p. 87, col. 3.

¹⁷ Cf. Calendar of Muharram in *Encyclopedia Britannica* under "Calendar."

¹⁸ A synopsis by Possinus is found at the end of each volume of Pachymeres' Byzantine history.

¹⁹ Demetrius Cantemir, *History of the Growth and Decay of the Ottoman Empire* (London, 1734), Preface, Sec. I. Herbert Gibbons says, "It is typically Ottoman to be vague about names as well as about dates."—*Op. cit.*, p. 270.

²⁰ Pachymeres, *op. cit.*, Vol. Alt., p. 823. (Petri Possini *Observationum*.)

²¹ *Ibid.*

²² Edward Mahler, *Wüstenfeld-Mahler'sche Vergleichungs-Tabellen der mohammedanischen und christlichen Zeitrechnung* (Leipzig, 1926), Zweite Auflage, pp. 19, 20; Gregorio Abul-Pharajio, *Historia Compendiosa Dynastiurum* (Oxoniae, 1663), In Supplemento. Tr. ab Edvardo Pocockio. (This latter is the Turkish calendar used by Possinus.)

²³ Von Hammer, *op. cit.*, p. 67.

²⁴ *Id.*, p. 68.

²⁵ Johan Wilhelm Zinkeisen, *Geschichte der europäischen Staaten* (Hamburg, 1840), Erster Theil, p. 82; Jorga, *op. cit.*, p. 157.

²⁶ Pachymeres, *op. cit.*, Vol. Prius, p. 111.

²⁷ *Id.*, Vol. Alt., p. 154.

²⁸ *Id.*, Vol. Prius, pp. 305, 532.

²⁹ *Id.*, pp. 736-740; Vol. Alt., pp. 793-795.

³⁰ *Id.*, Vol. Alt., p. 343.

³¹ *Id.*, p. 804. (Possini *Observationum*, Liber III.)

Positive Aspects of Creationism

(Concluded)

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Last month we learned that the theory of evolution might be divided into three parts—cosmic, geological, and biological. The geological phase was considered first, and we come now to the biological aspect.

EVOOLUTIONISM assumes that the present forms of plants and animals have arisen from simpler forms in the past. The primitive life of the earth is supposed to have branched out into the complexity of life as we know it today. Creationism, in opposition to this, accepts the Bible record that God made each "after his kind," and that all the present life of the earth has come from these original created kinds.

The main features of evolutionism and creationism are distinct, but when we go into details, there are several problems to be solved. These must be dealt with, and a clear understanding reached regarding them, because of the fact

that the evolutionists have appropriated all the facts bearing on them as evidence of evolution. We shall consider these problems briefly.

1. THE ORIGIN OF SPECIES.—The original Linnaean concept was that there were just as many species of plants and animals as God had created, for Linnaeus assumed that species were unchangeable. Later, however, he recognized the fact that in some cases different species had apparently arisen from common ancestors. Since his time it has come to be quite generally recognized that variation has produced many different kinds, and that the present species cannot be made to correspond with the original "kinds" of Genesis. The adaptive modifications that are observed in the field make it imperative that a considerable degree of variation be recognized.

It is highly important to note that those changes that could give rise to new species or possibly to new genera are of different nature from change necessary to produce new families, orders, classes, or phyla. Practically all the discussion of the details of evolution, which has taken place within the past quarter century and which is now filling so much space in scientific literature, has been confined to the problem of the origin of species, and not to the problem of the major groups. The highest authorities readily admit the distinction between the two problems, and while they infer that the higher groups must have arisen by processes similar to those that would produce new species, they are free to say that there is no definite evidence on this point. On the other hand, some high authorities deny the possibility that the factors involved in the origin of species could produce new families, orders, etc.

It would seem, therefore, that creationism has a solid scientific basis upon which to rest its case. Given the premise that the major groups, the type forms or "kinds," were created in the beginning, the appearance of the vast array of species found over the earth today can be understood in the light of modern scientific principles. The other problems mentioned below are, therefore, merely those involved in the greater problem of the origin of the million or more species now in existence.

2. NATURAL SELECTION.—Darwin confused natural selection with evolution, as have most of his followers and his opponents, but the two are not synonymous. Natural selection is nothing more or less than the principle that, of two forms, the one possessing characteristics that will make it better fitted to endure the conditions prevailing in its environment, will thereby have a higher survival value, and will survive when the other dies out. To cause this principle to bring about evolution it would be necessary that there be continuous, unlimited variation. But this is not the case. There seems to be a definite limit beyond which plants and animals will not vary. No evidence has yet been produced to

show how, either in the past or in the present, variation has taken place in sufficient degree to transform a member of one family or order into one of another group. The existence of these changes in the past is purely hypothetical, and without any actual proof.

3. ISOLATION.—Field naturalists believe that when two kinds are separated by a barrier, they will undergo variation in different ways, and since they cannot mingle, they eventually will become so different that they must be classed as different species. Like natural selection, this process is incapable of producing major groups, because of the limitations beyond which variation cannot go.

4. HYBRIDIZATION.—Like the previous factors, this one has a limited place in nature, and while in some cases there may be produced what must be called new species, yet there is nothing in this factor of change that would in any way support the evolutionary theory.

5. COMPARATIVE ANATOMY AND EMBRYOLOGY.—The fact that there are similarities of structure and development in various more or less closely related groups is equally as powerful an argument for the creationist as for the evolutionist. God has ordained order and system in His creation, and the relationships found to exist among the different kinds of living creatures are plain examples of the truth of the statement that He made each "after his own kind." For instance, when we classify the dog we find that he belongs to the phylum Chordata, subphylum Vertebrata, as a member of the backboneed "kind." He belongs to the class Mammalia, in common with all the "kind" that bear their young alive and nourish them with milk. He belongs to the order of Carnivora, in common with all the flesh-eating "kind." And finally, he belongs to the family Canidae, which includes all the dog "kind." I am suggesting by this classification that the word "kind" of Genesis is not comparable exactly with species, genus, family, or any other category of our modern classification, but is of more general application, referring to major and minor categories alike.

CONCLUSION.—In the foregoing paragraphs we have pointed out the main lines of issue between evolutionary geology and biology on one side, and creationism and flood geology on the other. The differences are not so much with the facts of science which we recognize, as with the application and interpretation that we make of these facts. We need to develop the positive aspects of creationism, and to produce a science that will take into account all the known facts that modern science has brought to light. Having recognized all those facts, we must bring them into line with the literal flood record of Genesis. Until this has been done, we can hardly call ourselves true scientists in any sense of the word.



Time Phase of Fifth and Sixth Trumpets

DURING the past year a number of workers have raised a query concerning the tenability of the "hour, day, month, and year" interpretation of Revelation 9:15 as a 391-year *period* of time, inasmuch as many critical scholars of Europe and America, of relatively recent times, contend that this prophecy is but a specific *point* of time. Inquirers have asserted that Protestant scholarship is almost entirely against the Millerite exposition of an extended period of time as pertaining to the Turks. It has also been stated that only two or three scholars support the Millerite contention, which position we have espoused denominationally. It is further insisted by some that we ought not to promulgate publicly what acknowledged scholarship denies.

Passing, for the moment, the fallacy of the latter suggestion—when checked, for example, with scholarship's popular denial of the conclusive Sabbath and sanctuary evidence—we have felt it our duty, because of the possession of facts and materials not commonly accessible, to tabulate what the expositors of the historical school of interpretation have taught upon this point. The historical school, it should be explained, embraces practically all the Reformers and their immediate successors, who held to the progressive and continuous fulfillment of prophecy from the time of Daniel, Paul, and John on to the second advent—through the various paralleling prophetic lines of the seven churches, seals, and trumpets, and the procession of powers symbolized by the beasts, and their corresponding time periods.

Unfortunately, there is a tendency on the part of some to be overawed and confused by the dicta of modern scholarship. The ease with which some would turn away from the express statements of the Spirit of prophecy to echo the assertions of the modern skeptical scholars of Babylon, is indeed disquieting. We have had to break with the virtually united positions of scientists over the evolution hypothesis, and with theologians concerning the Sabbath and the innate immortality of man. Why should a different situation be expected in the modern interpretation of prophecy? Modernism has turned from the old paths. Only the older interpreters, before the inroads of higher criticism, support the relatively few who still hold to the earlier prophetic interpretation. We shall often find ourselves in conflict with the

modern wise men of the theological world, but we must not waver or capitulate here. To do so would spell both ruin and betrayal of truth.

We have therefore listed the record of the expositions of the time phase of the fifth and sixth trumpets, extending the survey back through the years to the beginning of the application of the year-day principle to the longer prophetic periods initiated by Joachim of Floris in 1190. The results of this investigation are here presented. Other writers will deal with the propriety of the Greek idioms involved, and the historical certainty and sanction of the 1299 date. Certain explanations concerning the listing, and a few observations on the historical phase, are in order, and should prove helpful in catching the significance of this tabulation. A few conclusions from the evidence presented will then round out this survey.

Significance of the Tabulation

1. **SOURCES FOR THE TABULATION.**—This list is based, first, upon expositions of the book of Revelation collected over a period of years from the libraries of Europe and America, which form a part of the Advent Source Collection here at headquarters; and second, upon the examination of 549 treatises on the Apocalypse as found on the shelves of the Library of Congress. This latter list comprises all volumes of this category in the designated section (BS 2825, 26, 27) on the Apocalypse, both in the stacks and in the Rare Book Room. (Others have dated these periods, and we are still seeking their precise statements.)

2. **JOACHIM APPLIES YEAR-DAY TO "FIVE MONTHS."**—Joachim, abbot of Floris, in Calabria, Italy, was the first to extend application of the year-day principle to the prophetic "five months" of Revelation 9:5, 10, explicitly interpreting this fifth trumpet time period as 150 literal years. He lived, significantly enough, in the very epoch when history and the Ottoman prophecy were about to meet. In his day the Seljukian Turks were already overrunning the Near East. Moreover, he arose as the most significant Middle Age spokesman concerning the virtually forgotten inspired calendar of prophecy. He is recognized by scholars as the first to flout the traditions that had been the foundation of the distorted medieval apocalyptic interpretation. The unfolding prophetic interpretation of pre-Reformation and Reformation times started with him. The importance, there-

fore, of Joachim in initiating this long line of witnesses is not to be overlooked. Moreover, Joachim recognized the prophesied locusts as symbolizing men, and applied the figure to the Mohammedans. This was back in 1190.

3. MAJORITY OF EXPOSITORS SILENT.—The noted scholars of the critical, rationistic school, now known as Modernists, have virtually all adopted the preteristic school of interpretation, which confines nearly all applications of the apocalyptic prophecies to the overthrow of pagan Rome and the Jewish church in the early centuries. They rather uniformly deny the application of the year-day principle to the various symbolic time periods, such as the 1260 and 2300 days—and consequently to “the hour, day, month, and year” of Revelation 9:15. In most instances it is part of a general denial.

Modernists likewise deny that the little horn of Daniel 7 refers to the Papacy, usually applying it to Domitian or Nero, or perhaps to Antiochus Epiphanes. Consistently, then, with such a philosophy of interpretation, these expositors almost to a man contend that the “hour, day, month, and year” simply indicates a point of time, and not a period of time in the Middle Ages, as some had it, or extending into the nineteenth century as others came to place it. There are also expositors who seek to straddle the fence, holding partly to the historical school, and partly to certain preteristic positions.

These preterists, be it further noted, are the men whose writings are prominently on the reference shelves of most libraries, colleges, and seminaries. Having sprung up subsequent to Eichhorn's innovation in 1791, they were therefore brought forth after that great body of Reformation and post-Reformation witnesses during the sixteenth, seventeenth, and eighteenth centuries. As a matter of historical fact, they have simply adopted in modified form the Roman Catholic counterinterpretation of the Spanish Jesuit Alcazar, promulgated in 1603, whose teachings had, in turn, been deliberately adopted by the pro-Catholic Protestant, Hugo Grotius, of Holland, and then later, perhaps unwittingly, taken over by the rationalistic group of higher critics of Germany, England, and America. However, comparatively speaking, these expositors—though conspicuous—are relatively few in number as compared to the interpreters of the earlier Reformation group. But they have gained ascendancy in the scholarly world, and the world blindly follows them.

4. FUNDAMENTALISTS MAKE TRUMPETS FUTURE.—Another group of Protestants who are prominent in prophetic interpretation are the vociferous Fundamentalists, who likewise reject the application of the year-day principle to the 1260 years and similar periods, contending that they constitute literal time that is still future, and applying the prophecies concerning antichrist to an infidelic Jew, to reign but three and a half literal years at the end of the age.

These Fundamentalists likewise throw the sixth trumpet into the future and usually apply it to a point of time, or at least to a brief literal period.

This school of exposition is similarly built—though perhaps unwittingly—upon the Roman Catholic counterinterpretation of the Spanish Jesuit Ribera, projected in 1585. They have, in their application, tragically departed from the Reformation historical school platform, and cannot be followed with any greater safety or soundness than in the contrasting case of modernistic Protestants. However, these Fundamentalists are all nineteenth and twentieth century men, and their position is an obviously modern invention and fundamental departure. And again, relatively speaking, these men are few in number as compared with the hundreds of Reformation and post-Reformation expositors of the historical school.

5. SCHOLARLY COMPETENCY OF HISTORICISTS.—The scholarly competency of the historical school of expositors of the sixteenth, seventeenth, and eighteenth, and the first third of the nineteenth centuries, who were the spokesmen for God's true church of the hour, are comparable in scholarship to those modernists cited against them, not a few being conspicuous authorities in Greek and Hebrew. They constituted the leading Protestant scholarships of the sixteenth and seventeenth centuries, and comprised those who refused to be led away by the sponsors of the compromising Roman Catholic interpretations that split Protestant scholars into two opposing and neutralizing camps. Incidentally, the historicists here tabulated, embrace a majority of the older expositors of England, Germany, and America. It is not too much to say that the people proclaiming the third angel's message have in large part been raised up as the expositors of prophecy today because of the fatal twofold departure just sketched.

6. IN GOOD AND SCHOLARLY COMPANY.—The British advent heralds and the Millerite advent leaders of the nineteenth century were in actuality the restorers, or perpetuators, of the Reformation and post-Reformation expositors, who, when writing upon this prophecy, nearly all held that “the hour, day, month, and year” was a specified *period* allotted to the Turks. We are therefore in good and scholarly company—more than a hundred strong. We are aligned with the right Reformation school of interpretation, as well as having the express support of the Spirit of prophecy. We need to be ever on our guard lest we stray from the right to the wrong group of expositors. Before one seriously considers any position that may counter a Spirit of prophecy statement, a most thorough canvass of historical and philological evidence should be made. As we have tested out in many instances, such reverent research will be found to substantiate the Spirit of prophecy declarations, which

Historical School Expositors on the Tim

Application of Year-Day Principle, by Centuries, to Respective Trumpet Periods

KEY TO NATIONALITY OF WRITERS :

A—American; B—British; D—Dutch;
F—French; G—German; I—Italian;
S—Scottish.

TIME KEY :

391 days=360+30+1
396 days=365+30+1

No. Expositor	Nationality	Date of Pub.	Fifth Trumpet	Sixth Trumpet	Period Length Years Days
I. Prior to Reformation					
1. Joachim of Floris	(I)	1190	5 months=150 yrs.		
(First to apply year-day principle and first to apply to Mohammedanism.)					
2. Brute of Britain	(B)	1391	5 months=150 yrs.		
3. Luther, Martin	(G)	1545		Sixth Trumpet is Mohammedanism	
II. Sixteenth Century					
1. Foxe, John	(B)	1586	606-756	1051-1573	
2. Napier, John	(S)	1593	1051-1201	1300-1696	396
III. Seventeenth Century					
1. Downham	(B)	1603	630-780	1300-1696	396
2. Brightman, Thomas	(B)	1609	830-930 (630-780)	1300-1696	396
3. Pareus, David	(G)	1618	606-756	1300-1696	396
4. Mede, Joseph	(B)	1627	830-980 (955-1055)	1057-1453	396
5. Goodwin, Thomas	(B)	1639	830-980	1453-1849	396
6. Huet, Ephraim	(A)	1644	606-756	1302-1695	395
7. Parker, Joseph	(A)	1646		1259-1649 (1370-1859)	390
8. de Launay, Pierre	(F)	1651	Saracens	Turkish Invasion	
9. Poole, Matthew	(B)	1666	839-980	1057-1453 (1300-1669)	396
10. Jurieu, Pierre	(F)	1687	622-772	1300-1696	396
11. Cressener, Drue	(B)	1689	637-787	1063-1453	391
12. Knollys, Hanserd	(B)	1689	(150 Yrs.)	(391 "odd days")	391
13. Lloyd, William	(B)	1690	(150 Yrs.)	1302-1698	396
14. Newton, Isaac	(B)	1691	637-936 (300)	1063-1453	391
15. Horchen, Heinrich	(G)	1697	622-1057	1057-1453	396
16. Beverley, Thomas	(B)	1698		1055-1453	391 (+15 days)
IV. Eighteenth Century					
1. Fleming, Robert	(B)	1701	622-772	1067-1458	391
2. Baxter, Richard	(B)	1701	(150 Yrs.)	1300-1696	396
3. Brüssken, Conrad	(G)	1703	606-756	1057-1453	396
4. Vitringa, C.	(D)	1705	Saracens (150)	(Turks)	
5. Whiston, William	(B)	1706	673-823	1301-1697 (1062-1453)	396
6. Mather, Increase	(A)	1709		1300-1699	396
7. Daubuz, Charles	(B)	1712	612-762	1386- (1356-)	
8. Henry, Matthew	(B)	1712	627-779	1075-1453	396
9. Anonymous	(B)	1719	(150 Yrs.)	1057-1453	396
10. Newton, Thomas	(B)	1758	612-762	1281-1672	391
11. Durham, James	(B)	1764		(Period of Time)	391
12. Gill, John	(B)				
13. Kershaw	(B)	1780	629-779	1301-1697	396
14. Wood, Hans	(B)	1787	630-780	1030-	
15. Scott, Thomas	(B)	1791	612-762	1281-1672	391 (+15)
16. Osgood, Samuel	(A)	1794	622-772	997-1388 (1297-)	391
17. Winthrop, James	(A)	1794	"150 yrs."	"391 years"	391+
18. Woodhouse, J. G.	(B)	1794		1055-1453	391
19. Bicheno, James	(B)	1799	606-756	1302-1697	391 (+16)
20. Kett, Henry	(B)	1799	612-762		
V. Nineteenth Century					
1. Mitchel	(B)	1800	622-772	1300-1696	396
2. Evanson, Ed.	(B)	1802	632-782	1057-1453	396
3. Priestly, Joseph	(B)	1804	612-762	1281-1672	391
4. Barnes, Albert	(B)	1805	622-772 (629-779)	1057-1453	391
5. Chamberlin, Richard	(A)	1805	(150 years)	1292-1683	391 (+14)
6. Faber, G. S.	(B)	1806	612-762	1281-1672	391
7. Johnstone, Bryce	(B)	1807	606-756	699-1090	391 (+15)
8. French, Lawrence	(B)	1810	612-762	1065/68-1453 (1299-1685)	391 (+15)
9. Buck, Charles	(B)	1811		1453-1844	391
10. Cunninghame, William	(B)	1813	612-662	1281-1672 (1057-1448)	391 (or 396)
11. Kinne, Aaron	(A)	1814	612-762	1281-1672	391 (+15)
12. M'Leod, Alexander	(A)	1814	612-762	1281-1672	391 (+15)
13. Armstrong, Amzi	(A)	1815	612-762	1281-1672	391 (+15)
14. Brown, John	(B)	1815	610-760	1281-1672 (1302-1698)	391
15. Frere, James H.	(B)	1815	612-762 (632-782)	1281-1692 (1063-1453)	391
16. Holmes, James I.	(B)	1815	612-762	1281-1672	391 (+15)
17. Cornwallis, Mrs.	(B)	1820	612-762	1281-1672	391 (+15)

Periods of Fifth and Sixth Trumpets

No. Expositor	Nationality	Date of Pub.	Fifth Trumpet	Sixth Trumpet	Period Length Years Days
18. Gauntlett, Henry	(B)	1821	612-762	1281-1672	391 (+15)
19. Fry, John	(B)	1822	629-779 (612-762)	1453-1844	391
20. Brown, J. A.	(B)	1823	(150 years)	1453-1844	391
21. Cooper, Edward	(B)	1825	533 683	1301-1697 (1327-1798)	396 (or 391)
22. Park, J. R.	(B)	1825	612-762	1453-1844	391
23. "Laicus"	(B)	1827	630-930 (300)	1299-1690 (1326-1717)	391
24. Cox, John	(B)			1453-1844	391
25. Keyworth, Thomas	(B)	1828	612-762	1281-1672	391 (+15)
26. Addis, Alfred	(B)	1829	786-936		
27. Homan, Ph.	(B)	1829		1453-1844	391
28. Tudor, John	(B)	1829	622-762	391 yrs. & fraction	391
29. Anonymous	(B)	1829	632-782	1062-1453	391
30. Hales, William	(B)	1830	620-770 (632-782)	1281-1672 (1062-1453)	391 (+15)
31. MILLER, WILLIAM,	(A)	1831		1452-1843	391 (+15)
		1832	1298-1448	1448-1839	391 (+15)
		1839	1299-1449	1449-1840	391 (+15)
32. Keith, Alexander	(A)	1832	622-772	1057-1453	396 (+103)
33. Smith, Ethan	(A)	1833		1453-1818	360
34. Habershon, Matthew	(B)	1834	612-762	1453-1844	391 (+15)
35. Bickersteth, Edward	(B)	1836	637-786	1453-1843/44 (1063-1453)	391
36. Bogie, B. D.	(B)	1836	612-762	1300-1696	396
37. Jenks, William	(A)	1838	612-762	1281-1672	391 (+15)
38. Litch, Josiah	(A)	1838	1299-1449	1449-1840 (Aug.)	391 (+15)
39. Wall	(A)	1840		1453-1849	396
40. Whitaker & Thurston	(A)	1840		1453-1844	391
41. Campbell, David	(A)	1840	612-762	1281-1692	391 (+15)
42. Crandall, A. I.	(A)	1841	606-756	1281-1672	391
43. Fitch, Charles	(A)	1842	1299-1449	1449-1840	391
44. Birks, T. R.	(B)	1843	632-682		391
45. Stone, B. W.	(B)	1843	1299-1449	1449-1840	391 (+15)
46. Southard, Nath.	(A)	1843	1299-1449	1449-1840	391 (+15)
47. Anon. (Hyponia)	(B)	1844		1281-1672 (Aug.)	391
48. Galusha, Elon	(A)	1844	1299-1449	1449-1840	391 (+15)
49. Elliott, E. B.	(B)	1844	612-762	1057-1453	396 (+130)
50. Gaussen, Louis	(F)	1844		1453-1844	391
51. Guinness, H. G.	(B)	1844	622-762	1300-1699	396
52. Junkin, George	(A)	1844	612-762	1281-1672	391 (+15)
53. Scott, James	(S)	1844		1453-1844	391
54. Fysh, Frederick	(A)	1845	612-762 (607-757)	1301-1697 (1453-1849)	396 (+3 mos.)
55. Scott, Samuel	(A)	1848	622-922(3)	1059-1453	396
56. Thom, Adam	(B)	1848	606-756	1062-1453	391
57. Wickes, Thomas	(A)	1851	612-762	1281-1672	391 (+15)
58. Jenour, Alfred	(F)	1852	632-786	1062-1453	391 (+15)
59. Bliss, Sylvester	(A)	1853	622-762	1453-1844	391 (+15)
60. Jones, Joseph	(B)	1853	Saracens	Turkish Invasion	391 (+15)
61. Williams, Thomas	(B)	1853	612-762	1281-1672	391 (+15)
62. L'Hote, J. B.	(A)	1854	622-772	1057-1453 (1302-1698)	396 (+15)
63. Cumming, John	(A)	1855	612-762	1057-1453	396
64. Slight, Benjamin	(Can.)	1855	629-779	1057-1453	396
65. Lyon, J. C.	(A)	1859	612-762	1057-1453	365 (+106)
66. Butler, J. G.	(B)	1860	841-904	1057-1453	396
67. Thomas, John	(A)	1861	632-782	1063-1453	391 (+30)
68. Boyse, P. E.	(A)	1864		1250-1641	391 (+30)
69. Smith, Uriah	(A)	1865	1299-1449	1449-1840	391 (+15)
70. Gardner, J. P.	(A)	1867	Saracens	Turkish Invasion	391 (+15)
71. Hunt, E. M.	(A)	1870	612-762	1057-1453	396
72. Steele, David	(A)	1870	612-762	1281-1672	391
73. Pond, Enoch	(A)	1871	629-779	1062-1453	391
74. De Pui, James	(A)	1873	728/30-879	1291-1682	391
75. Simons, E. D.	(A)	1875	612-762	1057-1453 (1062-1453)	391 (+15)
76. Orr, John	(A)	1876	606-	Mohammedanism	396
77. Johnson, B. W.	(A)	1881	632-782	1057-1453	396 (+3 mos.)
78. Kimball, I. E.	(A)	1897		1449-1840	391 (+15)
79. Moore, T. W.	(A)	1897	Mohammedanism	1070/71-1453 (1095-1478/79)	391
80. Tanner, Joseph	(B)	1898	612-762	1062-1453	396 (15 or 30)
VI. Twentieth Century					
1. Hood, J. W.	(A)	1900	612-762	1281-1672	391 (+15)
2. Smith, F. G.	(A)	1908	Saracens	1281-1672	391 (+15)
3. Williams, H. C.	(A)	1917	612-672 (632-782)	1057-1453	396
4. Briggs, H. C.	(A)	1923	612-762	1057-1453	391
5. Rand, H. B.	(A)	1932		1453-1844	391 (+15)
6. Stewart, Basil	(B)	1934	612-762	1281-1672	391

Total number of expositors. 124

have increasingly proved to be of divine origin.

7. DIVERSITY OF DATES IMMATERIAL.—The diversity of the beginning and ending dates of the 391 years, and of the 150 years, as found in the series here presented, is no greater than is revealed by a tabulation of the suggested beginning and ending of the 1260 years, before the historical episode of 1798 settled the matter. Until both ends of any prophetic period can be seen in historical perspective, it is difficult for men to determine with certainty the beginning date of a prophetic period. This variance was conspicuously true with the 1260-year period, and still exists on the part of many.

8. PROPRIETY OF APPLICATION INDICATED.—The tabulation of apocalyptic expositors—for whose important interpretations we have precise documentation—was not collated to indicate when the Turkish periods of prophecy began, and therefore when they ended. That is a matter outside the immediate scope of this project. Our purpose here is simply to show that we are overwhelmingly supported by the competent historical school of scholarship in holding (a) that “the hour, day, month, and year” is a *period* allotted to the Osmanli Turks; and (b) that this concept prevailed even with many non-Adventist interpreters during the latter two thirds of the nineteenth century, after the time of Miller and Litch, and even persisting into the twentieth century. Various expositors, it might be added, in the course of years of study, revised their dates. This explains some seeming contradictions. These adjusted dates we have placed in parentheses.

9. 391 AND 396 MEANT THE SAME.—The diversity in the length of “the hour, day, month, and year” period, taken by various expositors—whether of 391 or 396 years—should not confuse us, nor should the fact of variation be exaggerated. Those who held that the prophetic year was composed of the allotted 360 days, had $360+30+1$, or a total of 391 years. Those who took the length of an ordinary year of 365 days for the measurement, and applied it to the prophetic period, had $365+30+1$, or 396 years. Both groups recognized and applied the year-day principle to Revelation 9:15 as a time period, but one group of interpreters failed to employ the true prophetic year of 360 days, though they really meant the same. A parallel is to be found in the varying 1843, 1844, and 1847 terminal years of the 2300 years by the early Adventists, on both sides of the Atlantic, some of whom missed the B. C. 4 factor for the birth of Christ in their calculation, and thus missed the right year for the close. As to the 150 years, Isaac Newton and a few others doubled the number, making it 300—because the period is mentioned twice, in the fifth and tenth verses.

Conclusions From the Tabulation

We draw the following conclusions from the sum total of evidence brought before us in the tabulation of apocalyptic expositors:

(1) That the prophetic “hour, day, month, and year” as a time period of 391 years and 15 days is overwhelmingly supported by the historical school of apocalyptic interpretation with a galaxy of over one hundred precedents in four nations and two continents—71 before Miller’s, or 72 before Litch’s interpretation, as well as following thereafter.

(2) That the reason we find ourselves out of harmony with both higher critical preteristic Modernists and ultra-Protestant futuristic Fundamentalists today, is that both groups have departed from the historic Protestant faith to follow the divergent fallacies of the Catholic Counter-Reformation, devised to split and neutralize Protestantism’s prophetic interpretation—and succeeding to a tragic degree. And denial of the year-day principle for all save the seventy weeks is a common canon of each.

(3) That the wide diversity in the dating of the 391-year and 150-year periods is no more perplexing or neutralizing than the heavy diversity in the dating of the 1260 years back in the seventeenth and eighteenth centuries. Accuracy and soundness of placement come only with the historical fulfillment of the period. This could not be expected in centuries past, before the time of fulfillment.

(4) That William Miller was the first to connect, consecutively, the 150 and 391 year periods of Revelation 9, and that the two must be tied together in order to ascertain the fifteen days’ involvement. This position others had not taken prior to Miller, and his exposition antedated Litch by seven years, and Uriah Smith by thirty-four years.

(5) That Josiah Litch was not the first, nor even the first Millerite, to place the terminus of the 391 years in the nineteenth century, as at least eight men before Miller and some before Litch had previously done so—two in the seventeenth, and seven in the nineteenth century.

(6) That the 391 and 396 year period lengths, as calculated, were meant to represent the same prophetic period—half the expositors failing to note that the prophetic “year,” as a time measure, is but 360 days in symbolic length, and each prophetic day corresponds in actual time to a literal solar year.

(7) That Mrs. E. G. White sustained a sound, logical, historical interpretation when she commented as follows in 1886-1887 with reference to the Turkish prophecy in Revelation 9:

“In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire. According to his calculations, this power was to be overthrown ‘in A. D. 1840, some time in the month of August’; and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacones ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on

—Please turn to page 46



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Devoted to the interests of the Medical Missionary Association of Seventh-day Adventists. This Association is organized for the purpose of uniting all our church agencies in gospel medical missionary work, and teaching by precept and example our broad, balanced principles of healthful living.

Studies in Nutrition and Food

II. Spiritual Reasons for Healthful Living

By G. K. ABBOTT, M. D., Medical Director,
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WE read the following illuminating statements from *Counsels on Diet and Foods* regarding preparation for the second coming of Christ:

"God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. . . .

"God requires His people to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from this work, waiting for the Lord to do for them that which He requires them to do for themselves, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord's anger.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting.

"The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them; namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*Pages 32, 33.*

No one would dispute the appropriateness of this if it applied to such habits as the use of alcohol and tobacco. But that can hardly be its meaning as applied to "God's people." These habits must be abandoned before admission to church fellowship. Neither would anyone say this was misapplied if it referred to gluttonous feasting and the eating of pork, crabs, lobsters, and the like—that which the Bible classifies as unclean meats.

Moral transgressions are, of course, included in filthiness of the spirit and need no discussion. But is there not something else very definite to which this does apply, something which urgently needs attention among "those who are waiting for the coming of the Lord"? What about disease not due to any of the gross sins of eating and drinking or immoral conduct? The peoples of America and all other civilized lands have a host of diseases which render the

body anything but clean, which lead to infections of highly damaging nature, to degenerations of crippling and disabling proportions, diseases the ravages of which are truly terrible to nonmedical eyes, and even filthy and uncleanly in their outward appearances. Abscesses, gangrene, tuberculosis, many skin diseases, and cancer are common among us. To gain a clearer understanding of this matter, let us turn to other statements regarding the preparation for the coming of the Lord.

"In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise Thee, for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body."—*Ibid.*

This statement speaks for a knowledge of the normal operations of bodily functions and of disease prevention—more than just freedom from gross physical and moral sins. This is now just the field upon which "the light shines clearly and none need be ignorant." And further, "they need to be taught that every practice which destroys the physical, mental, or spiritual energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind."—*Ministry of Healing, p. 113.*

There are very common—almost universal—eating habits among Seventh-day Adventists that lessen or destroy both physical and mental energies, and cripple, or at least seriously hinder, the free exercise of the spiritual energies of the soul. These eating habits are worse than the use of meat in these respects, even as directly stated in the Testimonies. But before we enter upon any comparisons of the relative harmfulness of foods, let us give attention to the direct effects of diet upon disposition, behavior, and character, as shown by feeding experiments, in men and animals. If what we eat directly hinders the mental and spiritual faculties

in our relationship to others, then we can better understand just what is meant by the statement that we are not now ready for the highest endeavors of the spiritual faculties in the time of the latter rain and the loud cry of the third angel's message.

Since the discovery in 1937 and 1938 of the startling effects of one of the vitamins of the B complex in relieving the insanity of pellagrins, it has become apparent that food has something to do with brain activity as well as with the functions of other organs and tissues. E. L. Thorndike (1937) says that "thinking is as biological as digestion." The brain-clogging effects of vitamin B₁ deficiency due to the accumulation of pyruvic acid in the brain is another example of the effects of diet upon mental activity. Both these vitamin deficiencies will therefore be associated, not only with physical disease, but more or less with mental aberration, if at all severe, and at least with irritability and difficulty in maintaining patience and composure under provocation.

Burt, in an extensive study of the backward and delinquent child of London, states, "The vast majority of backward children—80 per cent in an area like London—prove to be suffering from minor bodily ailments or from continued ill-health." He emphasizes a relationship between delinquency and physical deficiency: "Most repeated offenders are far from robust: they are frail, sickly, and infirm. Indeed so regularly is chronic moral disorder associated with chronic physical disorder that many have contended that crime is a disease, or at least a symptom of disease, needing the doctor more than the magistrate, physic rather than the whip."

Harmfulness of Refined Foods

The malnourished brain functions abnormally just as other malnourished organs show dysfunction; and defective and harmful physical foods play a part in wrong behavior as well as wrong mental food plays a known part in wrong behavior. We shall have more to say along this line as we get into the study of the harmfulness of modern refined foods upon aboriginal peoples as contrasted with the effects of natural whole foods upon the same peoples, and note that definite physical, mental, and behavior results ensue.

Beginning first with animal experiments in which modern civilized man's diet is given to one group, and the whole natural foods of aboriginal peoples are given to a control group, there is found a sharp contrast even in animal behavior, in which, of course, there are no true mental or moral causes to reckon with.

G. W. Wrench, in *The Wheel of Life* (1938), summarizes certain experiments done by Robert McCarrison (page 38), and in connection with the great variety of diseases due to modern civilized man's food he says:

"Considering again the simplicity of the rat and its limitation in things human, the list is, comparatively speaking, almost as complete as the list of contents of a stately textbook of medicine. The diseases of the mind and other very special diseases are omitted. One cannot exactly diagnose neurasthenia, hysteria, and schizophrenia, in the rat.

"Yet even in rats conditions like to these arise from faulty diet. For example, in a later experiment McCarrison gave a set of rats the diet of the poorer classes of England: white bread, margarine, sweetened tea, boiled vegetables, tinned meats, and jams of the cheaper sort. On this diet, not only did the rats grow badly, but they developed what one might call rat-neurasthenia, and more than neurasthenia. 'They were nervous and apt to bite their attendants: they lived unhappily together, and by the sixteenth day of the experiment they began to kill and eat the weaker ones amongst them.' We can add neurasthenia and ferocity to weaker brethren to the list.

"We are left then at the end of these experiments with two vividly contrasted sets of little animals in this small 'universe' of Coonoor—those on good and those on faulty diet; the healthy and the sickly; and certain mental characters in contrast, the good-tempered and live-and-let-live on the one hand, the bad-tempered and cannibalistic on the other."

In these animals are seen the behavior effects of a diet of meat, tea, refined foods, and sweets, as contrasted with the peaceableness of animals on whole natural foods. Of the effects of meat on behavior we have the notable agreement with these experiments of two statements from the Testimonies:

"As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination."—*Counsels on Diet and Foods*, p. 375. (1898.)

"I was instructed that the use of flesh meat has a tendency to animalize the nature, and to rob men and women of the love and sympathy which they should feel for everyone."—*Id.*, p. 390. (1904.)

Undoubtedly the deficiency foods greatly exaggerate this effect of meat and tea. Price tells of an experiment on rats in which three groups were fed different variations in the vitamin and mineral content of the cereal part of the diet. Three groups of rats (Price's *Nutrition and Physical Degeneration*, pp. 277, 278) received the same diet, except for the type of bread. Group one received whole-wheat products freshly ground. Group two received a white-flour product, and the third group a bran-and-middlings product. The feeding was started after weaning at about twenty-three days of age.

Rats of group one were fully developed and reproduced normally at three months of age. They had very mild dispositions and could be picked up by the ear or tail without danger of their biting. The rats of group two, on white flour, were markedly undersized. Their hair came out in large patches and they had very ugly dispositions—so ugly that they threatened to spring through the cage wall at those who came to look at them. These rats had tooth decay and they were not able to reproduce. The rats of group three on bran and middlings did not show tooth decay, but were considerably

undersized, and lacked energy. Here are very definite and different behavior effects of diet—peaceableness, ugly disposition, and lack of energy.

Weston A. Price gave three children with deep cavities near to, or exposing, the pulp a special meal of high mineral and vitamin content for five months in addition to their home meals each day. Besides producing complete control of the dental caries, he says, "Two different teachers came to me to inquire what had been done to make a particular child change from one of the poorest in the class in capacity to learn, to one of the best." This observation reveals clearly that mental energy is definitely influenced by diet.

The entire ensemble of the diet of the poorer classes of England as used in McCarrison's experiment is spoken of in the Testimonies as food that is known "to be unhealthful." This statement reads:

"Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Testimonies*, Vol. IX, pp. 153, 154.

Such rich and unhealthful food preparations are not so vastly different from diets commonly used in America and many other countries, and regularly used in many Seventh-day Adventist homes. "Our tables are frequently spread with luxuries not healthful nor necessary, because we love these things more than we love freedom from disease and a sound mind."—*Sufferings of Christ*, p. 14. Meats and sweetmeats are both unhealthful, but of the two, sweetmeats are distinctly more harmful than meat, for cakes, puddings, candies, and all-white flour products are largely deficiency foods, while meat is not.

In the section on desserts and sugar, and especially a milk-and-sugar combination, these are spoken of as clogging the system, hindering the working of the living machine, and affecting the brain. Now all refined cereals, as well as refined sugar, have nearly the same effects, for both starch and sugar are changed to glucose in the processes of digestion, though these are somewhat different processes for cane sugar and starches. However, it is not carbohydrates in their natural state, with their full content of vitamins and minerals as found in fruits, vegetables, and whole grains, that clog the system, but the unburned or partially burned concentrated carbohydrate fuel that clogs the human machine, just as filling a furnace with fuel that cannot be burned up clogs the furnace: Carbohydrates are all changed to glucose in the process of digestion; so it is not the sugar of itself that clogs the living machine, but the fact that it cannot be oxidized when vitamins are absent,

for they govern the utilization of the body's fuel, and especially is this true of vitamin B₁.

When taken out of the food, glucose, instead of being oxidized to lactic acid and then reduced again to glucose with a slight loss of fuel (one fifth or one sixth) each time, fails in this cycle of changes, and pyruvic acid accumulates in the tissues. This has been found especially in the brain. It is a toxic substance, and so affects thinking, or intellectual activities, which are the output of brain functioning just as hydrochloric acid, pepsin, and rennin are the output of the functioning of the various gastric glands. The brain is clogged with pyruvic acid just as a furnace is clogged with unburned or half-burned fuel. There are also other damaging effects of concentrated sugar in the digestive organs themselves, and of milk and sugar taken freely together.

"I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat. . . .

"It is better to let sweet things alone. Let alone those sweet dessert dishes that are placed on the table. You do not need them. You want a clear mind to think after God's order. . . .

"Could we know that animals were in perfect health, I would recommend that people eat flesh meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do. Sugar clogs the system: it hinders the working of the living machine. . . . I would prefer a meat diet to the sweet cakes and pastries so generally used. . . .

"Let health reformers remember that they may do harm by publishing recipes which do not recommend health reform. Great care is to be shown in furnishing recipes for custards and pastry. If for dessert sweet cake is eaten with milk or cream, fermentation will be created in the stomach, and then the weak points of the human organism will tell the story."

"Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients."—*Counsels on Diet and Foods*, pp. 328-335.

Not so fully known is the biochemistry of nicotinic acid (niacin) in preventing pellagra, but it is known that porphyrin occurs in the urine of pellagrins, and that this disappears as pellagrins recover their mental faculties under adequate doses of nicotinic acid or its amide. This vitamin is a part of the B complex.

Testimonies Scientifically Correct

So these statements in the Testimonies are scientifically correct and true to the facts of biologic chemistry. Other abnormalities of the chemistry and functions of the body and brain occur with other deficiencies of the diet, so that dulled mentality, aberrant and unnatural behavior and disposition result. Nervousness, irritability, divided personality (schizophrenia) of the Dr. Jekyll-Mr. Hyde type are entirely possible results. Mental depression, melan-

cholia. and a morbid, pessimistic outlook on life or disappointment comes, suicidal tendencies are likely to follow.

Deficiency of vitamin A may produce actual degeneration of nerve and brain tissue, and especially is this likely to occur in the developmental stages of life, both prenatal and postnatal, and so give rise to feeble-mindedness, dullards, morons, and even dementia praecox of adolescence.

Living unhappily with one's fellows and neighbors, quarrelsomeness, and ferocity to weaker brethren, are much less likely to occur when one's body is functioning normally, with all its organs properly nourished by whole natural foods and free from chemical irritants due to faulty, deficient, or unbalanced diet. So you see he who eats as God intended he should, intelligently and conscientiously, with an understanding of the laws of his being, has a distinct aid in the long, tedious process of character building and sanctification which are so necessary to fit a people for the latter rain and the coming of the Lord. And contrariwise, he who eats merely to satisfy his perverted tastes or to follow fashion and custom is greatly hindered in his striving for wholeness of character and true sanctification.

"He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?"—*Counsels on Health*, p. 22.

"There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbathkeepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others."—*Testimonies*, Vol. I, p. 488.



A Universal Need

THIS article is written while the author is in an overseas division, with the varied needs of mission fields clearly in mind. From hot tropical jungles to cold, wind-swept highlands the need for "good Samaritans" exists.

Just as certain mechanical tools are made to serve a large number of purposes, just so truly does the medical missionary find a universal field and need for his services.

Particularly in the out-of-the-way places it often becomes necessary for those of only limited knowledge and training in medical matters to

undertake serious matters of emergency relief, and to render service in urgent cases of many kinds.

It was evidently in view of such universal need that the following counsel was given: "We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, Vol. VII, p. 62.

Through the benefits to our church members from our abundant health literature, and through the efforts put forth to give practical training in home care of the sick, our church membership, particularly our sisters, have the reputation of being skillful in practical medical lines, and are commonly called upon by their neighbors in time of need.

In proof of this general opinion the following interesting incident recently occurred in a small city where a Seventh-day Adventist church was established. In this particular community an influenza epidemic was affecting a large number of the townspeople. As the cases increased, the overworked physician became greatly distressed because so many of his patients were suffering for the want of ordinary nursing care. He received word that the Adventist women in town were trained in the care of the sick, whereupon he called the pastor of our church and solicited his help. The doctor requested the names of twenty-five members whom he might call upon for help in the emergency. Unfortunately, very few members of that church had sought a preparation in home nursing and therefore most of them were not qualified to respond to the call and embrace an exceptional opportunity to serve their neighbors and effectively witness for the truth.

That such an opportunity was missed seems most regrettable. Only a thorough preparation will enable our church members to intelligently and successfully cope with the epidemics and widespread suffering and need that may occur on many sides in the days to come. Let us note the whole paragraph from which the foregoing quoted sentence was taken:

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world."—*Ibid.*

With our outstanding denominational health literature and the efforts put forth to acquaint our church membership with the fundamentals of a balanced health program, it does seem that of all people Seventh-day Adventists should be the best informed on the subject. With the advantages of abundant and advanced light relating to healthful living, Seventh-day Adventists should not only be better informed than others but they should also enjoy better health than others. Such we believe could be the case if all

church members were more faithful in intelligently adhering to the rules of hygienic living.

Responsibility and obligation accompanies the advantages of light given, and we do well to carefully consider such statements as the following:

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way."—*Counsels on Health*, p. 449.

"As a people we have been given the work of making known the principles of health reform."—*Testimonies*, Vol. IX, p. 112.

Such a work on the part of our church membership entails both a responsibility and a privilege. It is one of the ways in which we are to be light bearers to the world, and it is a part of the great commission given by Christ to those who become His disciples.

The bestowal of light relative to health principles becomes a trust. We are told: "God has qualified His people to enlighten the world. He has entrusted them with faculties by which they are to extend His work until it shall encircle the globe."—*Id.*, Vol. VII, p. 51. As to the relation of this work to the gospel and what it may accomplish, we have this counsel:

"Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth."—*Id.*, p. 59.

As one concrete example of the way in which medical missionary endeavor removes prejudice and opens the door of opportunity for the presentation of other phases of gospel truth, the following incident is related. In a recent letter, Elder Santiago Schmidt, home missionary secretary of the South American Division, tells of the way in which an initial medical effort served to make possible the preaching of the Word in a city in Brazil. Thus it was that the skillful administration of a few fomentations by a medical missionary extend a wide influence indeed in building up a church. We quote from the letter as follows:

"Away in the interior of Brazil one of our workers came across a group of laborers building a road through the woods and across the mountains. In stopping a moment to talk with them, he learned that the engineer was sick and seemed to be dying. They were far away from a city and had no doctor and no medicines. Since our worker was a trained nurse, he asked to see the man and gave him some fomentations and some instructions. This man made a rapid recovery.

"A short time later when we sought to start work in a little town in that same state, persecution was directed against us. An endeavor was made to stir the whole town. Threats were made that our workers and all those who were

interested in the new message would be persecuted and killed. Our brother in charge of the work went to see the engineer, who at that time was head of the military police in that section. The engineer, remembering the ministry of our nurse-evangelist, immediately sent a letter to the one responsible for the opposition, asking him to stop the persecution at once. He told us to go ahead with our good work.

"Today we have a worker living in that little town, and on my last visit to the place we had over two hundred people present at our meetings. One of the new members has offered us a good lot for a church building, and the prefect also became so interested that he gave us two lots in the center of the town, and has urged us to build a church and a school as soon as possible. Surely it is true that the medical missionary work is the right arm of the gospel message."

Success attends the efforts of all who labor unselfishly and intelligently in medical missionary lines. The union of ministry for the body with ministry for the soul was the Saviour's method of labor.

The need of the hour is for just such work, and the world is calling for such service. Let many members in every church, north and south, east and west, become qualified and then actively participate in the various phases of medical missionary endeavor, which is "the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed."—*Medical Ministry*, p. 239. H. M. W.

CURRENT SCIENTIFIC COMMENT

HAZARDS OF MINERAL OIL IN FOOD.—On the basis of medical reports showing the harmful effects that may result from the ingestion of mineral oil (liquid petrolatum), "there can be no justification for the incorporation of liquid petrolatum in foods," the Council on Foods and Nutrition of the American Medical Association declares in a recent report.

"It has been shown," the report continues, "that the ingestion of liquid petrolatum is capable of interfering seriously with the absorption of carotene [a yellow pigment found in certain foods, which may be converted into vitamin A in the body], vitamin D, calcium and phosphorus, and vitamin K. The effects of its prolonged use have not been thoroughly investigated, but there is sufficient evidence of possible harmful effects to justify the conclusion that its indiscriminate use in foods or in cooking is not in the interests of good nutrition and any such use should be under careful supervision of a physician."—*Hygeia*, February, 1944, p. 160.

NUTRITION IN PREVENTIVE MEDICINE.—"Although poverty is the principal cause of malnu-

trition, general economic improvement will not give everyone an adequate diet. Faulty food distribution is the most important contributory factor, and ignorance of the rules of good diet, plus indifference to the consequences, and bad dietary habits are the contributory underlying causes. . . .

"From the point of view of preventive medicine the problem of adequate nutrition is so different from other health problems that it requires a new approach. Its ramifications extend far into our whole economic structure. Such diverse problems as the control of crop production, farm machinery, man power, food distribution, transportation, food preservation and processing, storage and food preparation, as well as nutrition education and the diagnosis, prevention, and treatment of deficiency diseases are all involved. It is obvious that problems of this range and magnitude cannot be solved by physicians, health officers, or any other one agency alone. The first essential is close co-operation and intimate relations among a number of agencies, including physicians and health officers."—*W. H. Sebrell, M. D., Journal of the American Medical Association, Oct. 9, 1943.*



"In the Beginning"—HEALTH

IV. Food

By CHARLOTTE FUNNELL, BETSY GILBERT, and
LARENE WARREN, *Portland Sanitarium*

DIET was not an afterthought with God. "He who created man and who understands his needs appointed Adam his food. . . .

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—*Ministry of Healing, pp. 295, 296.*

"These, the natural products of the soil, developed in nature's laboratory, under the strictest pure-food laws, under supervision of the great Food Specialist of the universe, are the best foods, and should hold first place in the diet."—*L. D. Campbell, Decalogue of Health, p. 50.*

In nearly six thousand years God's original menu for the human family has not been improved upon. Today, the most authoritative research in the field of nutrition accords with Genesis 1. We might cite references from many of our outstanding nutritionists, but we shall choose one whose work at Johns Hopkins is well known—E. V. McCollum. He states, "I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly

liberal quantities of milk, is the most satisfactory diet that man can take."—*Id., p. 51.*

None of nature's laws are more fundamental than the laws of eating. The food we eat yields energy, builds and repairs body tissue, and regulates vital processes. In short, our bodies are built from the foods we eat. Food is one of the most vital factors in the promotion of health and the prevention of disease.

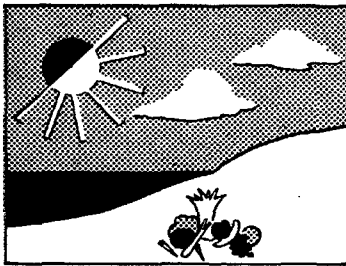
Dr. William Osler is credited with the statement that 90 per cent of disease, other than contagious diseases, may be traced, either directly or indirectly, to errors in diet. No wonder that McLester says, "People as a rule need instruction in nutrition."—*W. W. Krueger, Fundamentals of Personal Hygiene, p. 124.*

In these days when foods are rationed, everyone is being forced to give more or less consideration to diet. Many who have refused to consider food values in times past now find that they must study point-ration values. As a result, many are learning the A B C's of healthful diet, and providing their families with better-planned meals than they ever enjoyed in days of peace and plenty. Many are also finding ration books inadequate and are reinforcing their depleted stock by growing vegetables in Victory gardens, which are yielding valuable returns in healthy out-of-door exercise as well as in food.

Whether it be peacetime or wartime, ignorance of what constitutes a protective diet is a greater factor in malnutrition than is actual food shortage. Fortunately, our Government and other public health agencies have so popularized the basic foods that nearly everyone has some knowledge of what they include. Are you checking your own diet to see that it contains the basic foods every day?

Daily Basic Food Requirements

1. One quart of milk for each child; one pint for each adult. Milk is the richest source of calcium and is essential in the development of bones and teeth. Be sure your milk is pasteurized; there is too great a risk in using raw milk.
2. Two kinds of fruit. One should be fresh—preferably a citrus fruit or tomatoes. Since these are not always easy to obtain in wartime, we may have to depend more upon cabbage and turnips for our supply of vitamin C.
3. Two kinds of vegetable besides potato. Include a green, leafy vegetable every day, and remember that it is the bright yellow and green vegetables that contain so much vitamin A, which is valuable in the prevention of colds. They also have a high iron content—readily available for blood building. Prepare vegetables carefully. Cook with steam or very little water and only until tender. Do not overcook.
4. Whole grains. Serve whole-grain cereal and bread—either that made of whole meal or with wheat germ added. This will ensure vitamin B, the "morale vitamin."



This picture represents the fourth in a series of prize health talks contributed by student nurses at the Portland Sanitarium. The picture and health talks are based on creation week, and a piece of felt has been added to the picture for each day of the week, and for each health

principle thus far considered: I. Sunshine (half circle and rays); II. Fresh Air (clouds); III. Water (division of land and water).

We come now to the fourth lesson on Food. A nurse introduces the talk by quoting Genesis 1:11, 12, 29, as she places the sheaf of wheat, fruit, and vegetables on the felt background: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself. . . . And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit; . . . and God saw that it was good." "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

For further details, see preceding issues of THE MINISTRY (March, April, and May).

5. Complete protein. The only type of food which serves as building material in the body is complete protein—milk and its products, eggs, soybeans, and flesh foods. Although not complete, nuts and legumes are also rich in protein, and may be used to good advantage in combination with other complete proteins such as milk and eggs.

Protein is not stored in the body, and therefore we must take in an adequate amount of complete protein daily. In addition to milk the diet should contain one egg and one serving of cottage cheese or soybeans or some combination making up complete protein.

Items to Avoid in the Diet

We should avoid certain articles as carefully as we include others. Doctor Campbell indicts the following unhealthful foods and poisons on certain charges:

Meat: It is a secondhand, stimulating, acid-forming food, frequently diseased, and expensive to the health as well as to the pocketbook.

Condiments (spices, pepper, mustard, etc.): These irritate the delicate lining of the digestive tract, and the urinary system.

Salt: Moderate amounts are essential, but excessive amounts are harmful.

Rich desserts: Simple desserts are appetizing and healthful, but the frequent use of rich desserts, jams, and jellies often leads to indigestion. The overuse of refined sugar in any form is detrimental.

Baking powder and soda: These chemicals used in large amounts may be irritating to the stomach. Soda, even in small quantities, destroys the vitamin content of foods.

Cheese: Strong cheese is a product of decomposition and a poor quality food.

Hot bread: Soft, hot, raised bread is difficult to digest.

Pickles: Spiced vinegar pickles have little food value and irritate the stomach.

Tea and coffee: These are habit-forming stimulants which contain no food value.

We should not feel that such restrictions deprive us of any good thing, any more than Adam and Eve were deprived of what was best for them in the Garden of Eden.

"God has furnished man with abundant means for the gratification of natural appetite. He has spread before him, in the products of the earth, a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these, our benevolent heavenly Father says that we 'may freely eat.'"—*Testimonies, Vol. III, p. 50.*

Rules on the How of Eating

How we eat is equally as important as what we eat. As to the manner in which we should eat, the following summary may be helpful.

1. Eat regularly. Breakfast is the most important meal of the day, and should not be neglected. Try to plan for the main meal in the middle of the day if possible, so that the body may have energy for the day's work.

2. Do not eat between meals. This is definitely detrimental to nutrition and health. "Never let a morsel pass your lips between your regular meals."—*Id., Vol. II, p. 373.* Water is the only "food" permitted.

3. Eat slowly and masticate thoroughly, that your body may be able to utilize the food provided to the best advantage. Remember the old saying that if you taste your food before you swallow it, you will be less likely to taste it afterward.

4. Eat moderately. "It is possible to eat immoderately, even of wholesome food. . . . Overeating, no matter what the quality of the food, clogs the living machine, and thus hinders it in its work."—*Counsels on Health, p. 119.*

5. Maintain a cheerful, thankful spirit. This is the best digestant that you can take with your meals.

As an old proverb has it, "No man is better than the bread he eats." Let us eat the right kind of bread in the right way, remembering that "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

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❖ ACCUSE not Nature! She hath done her part; do thou but thine!—*Milton.*

Character of Sanitarium Work

By G. A. ROBERTS, *Assoc. Sec.; Gen. Conf.*
Medical Dept., Medical Extension

GOD gave us our sanitariums. They are among the chief agencies employed by Him in His work upon the earth. Their importance and value are to increase until the work is finished. Therefore it would seem that they should not be handicapped by a lack of interest or by a shortage of consecrated workers. The sacred nature of sanitarium work is set forth by inspiration:

"The living truth of God is to be made known in our medical institutions. . . . With many, physical healing is accompanied by the healing of the soul. From the Saviour they receive the forgiveness of their sins. They receive the grace of Christ, and identify themselves with Him, with His interests, His honor. Many go away from our sanitariums with new hearts. The change is decided. . . . Thus through the prospering hand of our God upon them, our sanitariums have been the means of accomplishing great good. And they are to rise still higher. God will work with the people who will honor Him."—*Counsels on Health*, pp. 208, 209.

We are told that these institutions are "missionary institutions," "memorials for God," and "a most efficient means for the promoting of the gospel."

Marked financial prosperity has attended our sanitariums the past few years, but Satan hates them and will use present world conditions to hinder their usefulness, if possible, by attracting the workers away from their posts of service. The success he has in this matter will depend upon the degree of steadfastness of those whom he will attempt to lure away.

If these sanitariums are esteemed sacred, and if they are manned and staffed by those who are content to forgo the allurements of the present temporary financial inflation, they will continue to fill their high and holy calling. If they are deserted by those who could and should forgo greater gains, and are unable completely to fulfill their high calling, the cause of God will suffer the loss of souls that could have been served and saved.

Present economic conditions, with the mounting cost of sustaining a family, have caused some faithful workers to seek more remunerative employment. This has been a source of concern to them and a definite loss to the institutions. Many others have elected to remain by their posts of service, forgoing the increased gains they could have realized aside from the work of God. Their faithfulness is surely marked by the heavenly watchers who record the faithfulness of men. There should be enough faithful workers to do the work properly without injuring the health of the workers. We have the following word on this matter:

"There should be no lack of helpers to nurse the sick, and to watch with the feeble ones who need watchers. The physicians should reserve their

strength for the successful performance of their professional duties. . . . If there is a want of those whom they can trust to do these things, suitable persons should be employed and properly instructed, and suitably remunerated for their services."—*Testimonies*, Vol. III, pp. 177, 178.

At the present time a greatly increased patronage demands larger staffs of consecrated physicians and nurses, and an increased number of other general workers in all lines, but instead there is a serious shortage of physicians, nurses, and helpers.

The governments of earth are now enlisting man and woman power for full-time or part-time service, and many are volunteering at great personal sacrifice of income. Our institutions likewise must enlist added man and woman power for full or part time service. The need is unprecedented, and just now is the time for our people to come to the help of the Lord in our institutions. Doctors, nurses, and other workers are needed. We suggest that any who will be happy to forgo the world's inducements and promises of large gains, in order to serve in the cause of God at a reasonable remuneration, correspond with or call in person at one of our institutions and offer his services.

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Picture From a Patient's Album *

By HELEN DAVIDSON

THERE was sunshine in her eyes when she awakened
me today,
And a "cheer-up" in her voice as she bent o'er me
to say,
"Time for temperatures and washing, almost time
for breakfast, too.
How's that pain of yours this morning; did you sleep
the whole night through?"

There was happiness reflected when she found the
pain was gone,
Replacing tender sympathy her face before had worn.
There was calmness in her manner as she deftly
made my bed
And straightened out the pillows, placed a cool one
next my head.

When next she came 'twas evening and the pain was
there again.
My every nerve was taut and jagged; my words were
sharp, for shame!
But she didn't seem to mind them—just smiled back
with plucky grit,
And ere long my nerves grew quiet, as the pain she
eased a bit.

Then she asked, "Before I leave you, would you like
to have a prayer?"
Then it was I found a secret which with you I'd like
to share—
"Just keep in touch with Jesus throughout your busy
day.
You are His child; you may trust Him to keep you
all the way."

* Project developed in Professional Adjustments I class, Loma Linda School of Nursing. Submitted by Ethel J. Walder, R. N., Director of Nurses.

THE PROPHETIC GIFT IN ACTION

Receiving and Imparting the Prophetic Message

IV. Integrity of the Prophetic Message

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

THE prophet occupies a position of unique importance, for he stands between God and man, bearing the messages of Heaven to his fellow men. He serves as a channel of communication, but he is not the originator of the message he bears. While there is a blending of his own capabilities with the divine guidance and aid in rightly presenting the messages, yet the messages he utters, as a mouthpiece of God, must not be warped by his personal views, nor must they be initiated or altered by surrounding influences. Indeed, at times the views presented and the messages given are contrary to his own views.

The apostle Peter declares, "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Only as those who received warning and instruction maintained confidence that the prophet bore a message from Heaven, and not his own message, could his work carry weight and accomplish its purpose.

Through the years of our history there have been those who urged that Ellen G. White spoke her own message and not, as she claimed, the message of God. It has been charged that she was influenced by those about her. There are also a few known instances where deliberate attempts were made to influence her in the messages which she bore. Was she or could she be influenced? These are questions of vital importance.

If the messages which Mrs. White bore had not their origin in divine revelations from God, but were inspired by strong personalities or influences about her, then the writings which she claimed set forth divine instruction are of no more than human origin, and they are not worthy of the place given them by Seventh-day Adventists.

Not a Modern Charge

The charge that the message which the prophet bore was of human, instead of heavenly, origin, is not new. Jeremiah, chapter 43, records an incident in which the prophet bore a solemn message to the people of God. As Jeremiah spoke words of warning, one of the rulers retaliated, "Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us." Jer. 43:2, 3.

The reason for such a claim is obvious; for if the prophetic word can be degraded to a common level it loses its weight and significance.

Attributed to Mesmerism

When Ellen Harmon first spoke for God in her youth, the cry went up, "Mesmerism! The visions have their origin in mesmerism." This she answered with a statement that she had been shown that mesmerism was of the devil, and she submitted to an attempt on the part of a noted mesmerist to give her a "vision" by mesmerism. The attempt failed. If the visions were given to her when she was alone, the critics asserted that she mesmerized herself. This bore her down in deep despair and led her to question her own experience. One morning as she perceived that a vision was being given her, she yielded to doubt and resisted it. Immediately she was stricken dumb. In the vision that followed she was shown that she should never doubt the power of God, and that her tongue would be loosed within twenty-four hours. Not until the next day was she able to speak. From that time on she dared not doubt. For the full account, see *Early Writings*, pages 22 and 23.

Various reports persisted, however, as to the cause of the visions. In the early days one Doctor Brown, a Spiritualist physician of Parkville, Michigan, stated freely that, according to the reports coming to him concerning Mrs. White, she was experiencing a form of spiritualistic mediumship. He hoped he might have the opportunity of examining her while she was in vision, and declared that she could control the visions.

Sabbath, January 12, 1861, Elder and Mrs. White were at Parkville, and Mrs. White spoke. At the close of the service she was taken in vision. Responding to Elder White's invitation, Doctor Brown, who was called in, pressed forward to examine Mrs. White. As to the success of his attempts to control the vision, we will let an eyewitness report:

"Before he had half completed his examination, he turned deathly pale, and shook like an aspen leaf. Elder White said, 'Will the doctor report her condition?' He replied, 'She does not breathe,' and rapidly made his way to the door. Those at the door who knew of his boasting said, 'Go back, and do as you said you would; bring that woman out of the vision.' In great agitation he grasped the knob of the door, but was not permitted to open it until in-

quiry was made by those near the door, 'Doctor, what is it?' He replied, 'God only knows; let me out of this house.'—J. N. Loughborough, *The Great Second Advent Movement*, p. 211.

As the years advanced, the charge shifted from Mrs. White's being influenced in the vision to her being influenced in the message which she bore. Some urged that the messages reflected the opinions and views of her associates—in earlier years, James White; then, strong men in the General Conference administration, and later, her secretaries or her son, W. C. White.

A Point Carefully Guarded

In the spring of 1858, soon after the vision of the great controversy between Christ and Satan was given to Mrs. White, she related it to the believers in Battle Creek on a Sabbath and a Sunday. As she spoke of the fall of Satan and the fall of man and the plan of salvation, it reminded J. N. Andrews of John Milton's *Paradise Lost*, and when he next had opportunity he asked Mrs. White whether she had ever read the book. She replied that she had not, and he said, "You will be interested in it." So the next time he came to the home he brought a copy and placed it in her hands. She was in the midst of her writing on the controversy story. She took the book to the kitchen and placed it on a high shelf out of reach and out of sight, determined that if there was anything in it which was in any way similar to what had been shown to her in vision, she would not read it until she had finished her writing. She did not wish anything to obscure her clear view or to open the way for anyone to say that she received her inspiration from others. It was not until she had written her first views of the controversy that she read with interest not only *Paradise Lost* but also accounts of the scenes of the Reformation by various historians.

The comprehensive health reform vision was given to Ellen White in June, 1863. As she related the view, some spoke of the relationship of what she had been shown to the teachings of certain hygienists of the time. Here is her account as written shortly afterward:

"As I introduced the subject of health to friends, . . . and spoke against drugs and flesh meats, and in favor of water, pure air, and proper diet, the reply was often made, 'You speak very nearly the opinions taught in the *Laws of Life* and other publications, by Doctors Trall, Jackson, and others. Have you read that paper and those works?' My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject of health from physicians and not from the Lord."—*Review and Herald*, Oct. 8, 1867.

In the same year Ellen White again asserted, "My views were written independent of books or the opinions of others."—*E. G. White MS 27*, 1867. Not until she had painstakingly written out that which had been revealed to her in great basic visions did she read the writings of others on these same subjects. Then she

took delight in witnessing the harmony which existed between what had been revealed to her and what had been recorded by historians and scientists. Speaking of this in connection with the publication of her views on health, she said:

"After I had written my six articles for *How to Live*, I then searched the various works on hygiene, and was surprised to find them so nearly in harmony with what the Lord had revealed to me. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish *How to Live*, in which I largely extracted from the works referred to."—*Review and Herald*, Oct. 8, 1867.

Interesting reference is also made to this point by James White in reporting an interview with a Seventh-day Adventist physician who had just completed his medical training. He writes: "Our visit has been most agreeable. The harmony between what the Lord has revealed relative to this subject [health], and science, has been a theme of most interesting conversation, and mutual profit."—*Id.*, April 28, 1868. Dealing in a detailed way with the story of the Reformation in *The Great Controversy*, she at times quoted from historians' descriptions of scenes which harmonized with what had been presented to her in vision. She pointed out that this was done, not because she received her information from these sources, but because such sources either constituted a concise and accurate description, or showed the harmony between what had been revealed to her and the writings of scholarly men in their respective specialized fields.

Impervious to Influences

As one man read what Mrs. White had written regarding a certain experience in our denominational work, he felt that she had been misinformed, and so wrote to her, pointing out that she had not received correct information on these points, and attempting to set her straight. A sentence from her reply is significant: "You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God."—*E. G. White Letter 16*, 1893.

Writing many years earlier to a sister who felt that the testimony borne by Mrs. White had been based upon reports she had carried, she said:

"What if you had said ever so much, would that affect the visions, that God gives me. If so, then the visions are nothing. . . . What you or anyone else has said is nothing at all. God has taken the matter in hand. . . . What you have said, Sister ———, influenced me not at all. My opinion has nothing to do with what God has shown me in vision."—*E. G. White Letter 1*, 1851.

Of course there were times in Ellen White's experience when reports which came to her indicated the need of certain counsel being given. Paul wrote counsel and instruction to the churches when reports coming to him indicated that it was needful. Such reports did not originate the message, but only called it forth.

On this topic an earnest worker of earlier years wrote to Mrs. White in 1892, telling her of his observations:

"There are so many who are ready to say that Sister White has been influenced to do or to say this or that, I often hesitate about writing you concerning things which I would like to write to you about, so that in case remarks of that sort are made, I can say with the utmost confidence that there had been no possible opportunity for you to be influenced, by me at any rate. It has been to me a source of more confidence and satisfaction than I can express to you, that I have often seen, in my acquaintance with you and your work, wrongs set right through the special leading of your mind by the Lord.

"I used often to make a test in my mind, saying nothing to anybody. I would say to myself, Now here is an evident wrong. Sister White knows nothing about it, or if she knows anything about it, the circumstances are such as would produce a personal prejudice in favor of the wrong rather than against it. If the Lord leads her to denounce and correct this evil, I shall know that she is being specially led. In not a single instance did the test fail, and so my confidence grew. I mention these facts very often to those whom I find doubting."—*Letter from _____ to Mrs. E. G. White, Sept. 9, 1892.*

An Attempt That Failed

An experience related by A. G. Daniells is of interest in this connection. Early in his administration as president of the General Conference, a leader in one branch of the work was grieved because he did not secure from Elder Daniells all the support and co-operation which he felt he should have. Knowing that for years the messages of the Spirit of prophecy had strongly supported the work in which he was primarily interested, he endeavored deliberately to influence Mrs. White against Elder Daniells and in favor of the enterprises he had in mind. In so doing, he dictated a seventy-page letter to her, setting forth matters in the strongest possible light. He was one who had been in Mrs. White's home as a young man, one whom she regarded very highly, one to whom many messages of encouragement had been sent, and if any individual could have influenced her it would have been this man. In due time the letter was received by Mrs. White. We still have it in our files.

Word that such a letter had been written passed from the secretary who transcribed the letter to those who informed Elder Daniells, together with the main points which were embodied in it. Aroused at the seeming injustice, Elder Daniells sat down one evening, saying to himself, "I must give Mrs. White my side of the story." Painstakingly he wrote two pages, and was on the third when he caught himself.

"What am I doing?" he asked himself. "If Mrs. White is God's messenger I need not write a word to her. She knows the whole story in its correct setting. Why should I endeavor to inform her?" And tearing the sheets to bits, he threw them into the wastebasket. But still he wondered. What would be Mrs. White's attitude when they met a few months hence at the forthcoming General Conference in Oakland?

Would the strong arguments and the misrepresentations of the seventy-page letter influence her? Or would she maintain an attitude indicating a true perception of the situation?

The time came for the General Conference. Reaching Oakland before the Conference opened, he, as president of the General Conference, went to the home where Mrs. White was staying, to greet her and welcome her to the Conference. Still in his mind was the question, what would her attitude be as they met?

As he entered the home where Mrs. White was staying, and walked down the long hallway, she heard his step and rose to greet him. Extending her hand, she grasped his in a cordial and firm handshake, and declared that the work was in a crisis. She made it clear that she understood well the whole situation. Then Elder Daniells knew that Mrs. White had not been influenced one whit by the long communication sent her by his critic a few months earlier. As she presented her messages at the Conference, it was clear to those close to her that the representations made to her had not caused her testimony to vary a hair's breadth.

We are reminded of the experience of two prophets, and of the endeavors made to influence them. Balaam was forced to answer, even against his own will, "What the Lord saith, that will I speak." Num. 24:13. And Micaiah answered, when the messenger proposed that Baal's prophets had foretold good and he was now to speak good to the king, "As the Lord liveth, even what my God saith, that will I speak." 2 Chron. 18:13.

Mrs. White's Only Admission

Mrs. White did at one time admit, however, that there were outside influences which had a bearing on her messages. Note this interesting statement: "There are those who say, 'Some-one manipulates her writings.' I acknowledge the charge. It is One who is mighty in counsel, One who presents before me the condition of things."—*E. G. White Letter 52, 1906.*

That some of her brethren attributed to mere human influence the counsel which she gave under divine guidance and impelling guidance, was a source of distress to Mrs. White. One time she wrote, and we may well ponder the significance of these words:

"What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom. In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work?"—*Testimonies to Ministers, p. 466.*

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It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end.—*Ministry of Healing, p. 148.*

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Effective Patriotic Tableau

By LESLIE R. MANSELL, *Singing Evangelist, Washington, D. C.*

IN our evangelistic campaigns we have effectively used the song "How Betsy Ross Made the Flag" (*Missionary Volunteer Songs*, p. 175). This song, used in tableau, is fitting with any patriotic program, as a seasonal feature, or with the prophetic lecture on the United States—immediately preceding the sermon. Such a program is also of help near the beginning of a series of meetings, to avoid confusing us with religious sects which are unwilling to salute the flag.

We get a young lady to represent Betsy Ross, and she is dressed in suitable costume, which can usually be secured at a costume shop. She carries a large sewing basket filled with strips of red, white, and blue crepe paper, or cloth, and folded in the basket, a large American flag which will be used later in the tableau.

We also have a girl and a boy of similar height and age, the girl to dress in nurse's white uniform with Red Cross cap, and the boy to dress either as a soldier or as a sailor. If a Medical Cadet Corps is available, we invite them to assist, wearing their uniforms, and to march in and stand at attention on the platform at the beginning of the song. To complete the picture, the song leader, or soloist, may be dressed as George Washington.

George Washington enters the platform from the wing, accompanied by Betsy Ross and followed by the Red Cross nurse and the soldier. Soldier and nurse stand at attention facing the audience, about five feet apart; Betsy Ross sits in the chair near George Washington. As George Washington begins singing, Betsy Ross is sewing, but looks up as Washington addresses her in song during the first stanza. In the first chorus Betsy Ross lifts the strips of red, white, and blue crepe paper, and the large silver stars from her sewing basket.

At the beginning of the second stanza Betsy Ross rises from her chair with the folded flag and places one corner of the flag in the hand of the nurse and another corner in the hand of the soldier. They unfold the flag before the audience and hold it in position for the remainder of the song. Betsy Ross then stands directly behind the flag until the end of the song. As the flag is unfolded, the medical cadets, who are standing at one side of the platform, give a quick hand salute to the flag and remain at attention during the remainder of the song. (Commander of cadets may give command for the

exact time of the salute.) As the second chorus is sung, George Washington lifts the strips of red, white, and blue crepe paper, and drops the silver stars from his hand as he sings.

On the third stanza of the song George Washington steps over beside Betsy Ross as he sings, and on the final chorus he clasps the free hand of the soldier and of the nurse, holding them high over the flag, and slowly emphasizes each word: "And hand in hand, as one we stand for the Red, White, and Blue." This stirring climax to the song is most effective, and usually brings the entire audience to their feet in tribute to the American flag. The spotlight can be focused on the flag while the other lights are dimmed.

Immediately following the tableau, we have a large group of church school children enter from the wing of the platform and sing in chorus, "God-Bless America," or some other appropriate patriotic number for a final climax to this presentation.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Personality and Evangelism

By W. A. HIGGINS, *Field Missionary Secretary, Michigan Conference*

SUCCESS in evangelism depends on more than a mere knowledge and skilled presentation of the subject. Before people have confidence in your message they must have confidence in you. In a very definite way your personality affects your success. What is personality? Someone has defined it as "that magnetic outward expression of the inner life, which radiates confidence, courage, courtesy, and leadership. It attracts people by producing a pleasing effect." Yes, you must please. It has been said that "if you please where you go, you can go where you please."

Once a king violated this rule, and as a result he found it necessary to make haste to his chariot in order to escape with his life. The wise old counselors who had stood before Solomon, told Rehoboam how to rule successfully. They said, "If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever." 2 Chron. 10:7. But this advice was not heeded and disaster was the result.

Success does not come just by knowing what to do. It also requires knowing how to do it. We have all seen individuals who seemed eminently qualified, but had only mediocre success. They lacked tact. They offended instead of pleasing. Talent is knowing what to do. Tact

is knowing how to do it. Tact is the nice way of saying and doing things so as not to offend. "Tact and good judgment increase the usefulness of the laborer a hundredfold."—*Gospel Workers*, p. 119.

Why should you as an evangelist endeavor to please? It is a rule of human nature that you cannot antagonize and influence favorably at the same time. To be successful you must leave a favorable influence. If you are to win converts, it is therefore essential that you please them. Now what are some of the factors involved in a pleasing personality?

Pleasing Personality Pointers

1. Appearance. Keep clothes pressed and shoes shined. Avoid body odors and halitosis. Such things do not make the man, but they definitely help.

2. Manners. Your manners have a great influence; be sure they do not offend.

"The children of this world are in their generation wiser than the children of light." Businessmen and politicians study courtesy. It is their policy to make themselves as attractive as possible. They study to render their address and manners such that they may have the greatest influence over the minds of those about them. They use their knowledge and abilities as skillfully as possible in order to gain this object."—*Testimonies*, Vol. IV, p. 68.

"The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, may close the door to hearts so that he can never reach them."—*Ministry of Healing*, p. 157.

3. Smile. A wholesome smile draws people. And you look better when you smile. A New York store increased its sales 15 per cent by teaching its clerks to smile properly.

4. Be observing. Give sincere compliments. It pleases people to know that their efforts are appreciated.

5. Be modest. Don't boast. "The bigger one's head gets, the easier it is to fill his shoes."

6. Speak well of everybody. Don't criticize.

7. Become interested in the problems of others. It was Christ's method of reaching hearts.

"Christ met the case of every class in the subjects and manner of His teaching. He dined and lodged with the rich and the poor, and made Himself familiar with the interests and occupations of men, that He might gain access to their hearts."—*Testimonies*, Vol. III, p. 214.

8. Don't act superior to others. A man's greatness may be measured by the way he treats the people.

9. Do not try to show how much you know. Christ often appeared as a learner.

10. Be enthusiastic. It's contagious.

11. Speak clearly and distinctly. What one does not understand it is human nature to oppose.

12. Don't talk about personal problems.

13. Don't be sarcastic. Don't lose your temper.



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14. Don't argue. Don't make extravagant statements.

15. Respect the other man's opinion. Agree with him as far as possible.

16. Be dependable. Do what you say you will.

17. Go out of your way to help people.

18. Have confidence in others. "Trust awakens trust." Give people a good reputation to live up to.

19. Know and use the name of the person with whom you talk.

20. Be healthy in body and mind.

The Master Evangelist most surely developed a pleasing way. The Scripture says, "Jesus increased in . . . favor with God and man." Your personality affects your success to a great measure. Let yours be a winning personality. Make friends of those you meet, and then give the message to your friends.

CHALLENGE OF A WORLD TASK

Mission Problems and Methods

Adapting the Message to Cuba

By BRAULIO PEREZ, *Union Evangelist,
Antillian Union Mission*

IN July of 1943 we began a public effort in Marianao, a residential section of the city of Havana, Cuba. For this effort we had made quite extensive preparations. On a well-located corner we had set our tabernacle, which has a capacity of about 450 persons. We named our tabernacle The Voice of Prophecy, thus binding it to our radio program.

The members of the small church of Marianao had waited a long time for the opportunity to have a public effort in their section of the city, and when the time arrived they all, with great enthusiasm, took hold of whatever work there was to do. Marianao was divided into different districts, and these districts were assigned to different groups in which to distribute the announcements of the meetings from week to week.

We had two Bible instructors who gave excellent service despite the fact that this was their first experience in such an effort. The Committee of Co-ordination, which is one of the American Embassy services here in Cuba, was a great help to us in our effort. Once each week this committee gave us a half hour of selected sound film before the meeting began. By using it only once a week, we tried to avoid the danger of having this activity become the principal part of our program.

At the first we did not have a song service, partly because the small group of believers would not be able to guide a congregation ten or fifteen times their size, in unfamiliar songs; and also because it seemed to us that in these fields where Roman Catholicism predominates and where the only churches that sing are Protestant, the singing exercise might arouse prejudice in the minds of those who heard us. If the meetings had been held in a church, naturally the case would have been different.

In the fourth week, when the people had developed a real live interest in the meetings, we had a short song service before each meeting. For this song service we used a small hymnal which had been prepared for the purpose of public meetings, and contained about fifty hymns selected from our regular Adventist hymnal in Spanish. After a little training our congregation got to the place where they could sing almost any of these hymns without any difficulty.

At the opening of the doors of our tabernacle

each evening, four young ladies, dressed in neat but simple uniforms, were there to welcome the public and to act as ushers. These young ladies used no distinction other than the uniform, but this was enough to identify them so that they could carry on the work assigned to them. At the hour announced for the first meeting the tabernacle was filled to more than capacity, and this public attendance was maintained faithfully right through the series. Our congregation was not composed of a changing group, but largely the same people continued in attendance from the first until the last.

During the first seven weeks we had meetings every night with the exception of Saturday nights. Although we were in a large city with all its social attractions, the people were faithful in coming to our meetings. I have found that when we give the people something of value and they see that we are earnestly presenting the Word of God, they will come to the meetings with great pleasure and joy.

A box was placed near the entrance for questions. Each night we received a goodly number and these were definitely answered. The part of the program dedicated to the answering of questions soon became of intense interest to all.

List of Subjects for Seven Weeks

After the subjects of the law and the Sabbath were presented, an invitation to attend the Sabbath school was given. At the first Sabbath school held after this invitation, seventy persons attended from our meetings. The following is a list of the subjects presented by weeks:

1ST WEEK.—Our Day of Anguish; Collapse of Our Civilization; Miracles of Modern Science; The Supreme Book; Is the Flood a Fable or a Reality? Are Monkeys Our Grandparents?

2D WEEK.—Public Enemy No. 1 (Alcohol); The Panorama of the Centuries; Climax of History; Voice of Nature; Divine Mathematics; The Truth About Heaven.

3D WEEK.—Has Our Civilization Failed? Is Destiny an Invariable Law? The Four Horsemen of Revelation; Satan; Modern Scientific Developments Foreseen (Science and the Bible); Armageddon.

4TH WEEK.—Is Jesus Christ God? Jesus Christ and History; Jesus Christ and Science; Jesus Christ and His Work; The Life, Passion, and Death of Jesus (in two parts).

5TH WEEK.—A Lighthouse in Darkness (Prophecy); Where Are the Dead? The Millennium; Hell; Spiritualism; "Watchman, What of the Night?"

6TH WEEK.—The Greatest Need of Humanity: The Great Code of the Universe; Is a Day of Retribution Necessary? Eight Columns in Support of Sunday From Sabbath to Sunday; The Law and Grace.

7TH WEEK.—The Most Impressive Parable of Jesus (Prodigal Son); A Sensational Jury Case; Confession; Can Man Be Born Again? (baptism); Sound Minds in Sound Bodies; Who Are Seventh-day Adventists and What Are They Doing?

At the end of seven weeks of conferences we organized a baptismal class of about ninety persons. These classes met on Sunday and Friday evenings, and for about three months we had one public meeting a week. In the classes we

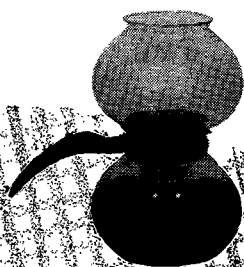
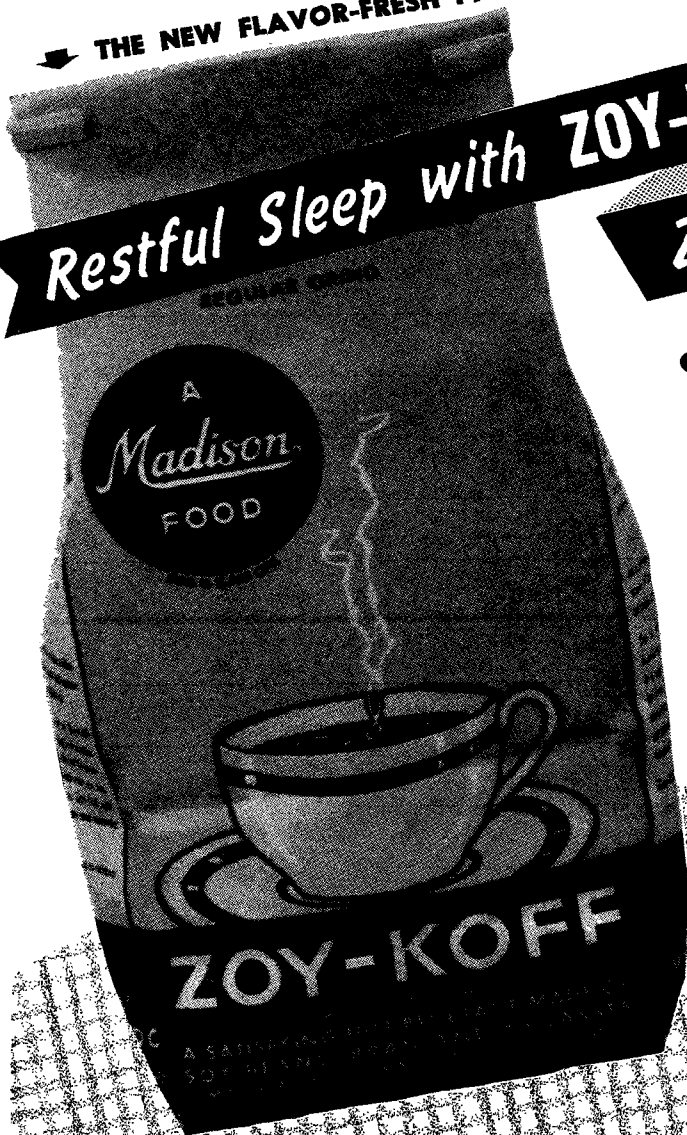
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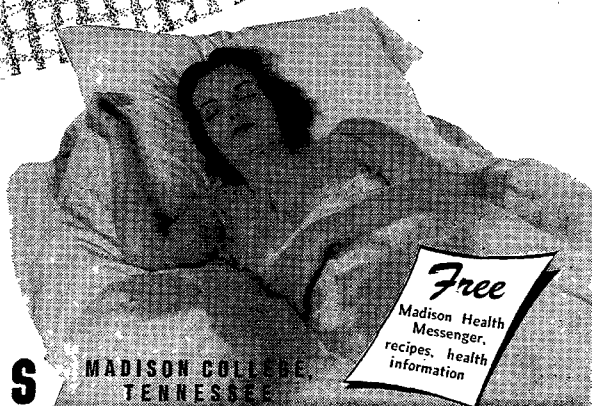
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presented different themes which, because of their nature, it is well to avoid presenting in public in these countries. Some of the subjects were the little horn, the mark of the beast, papal infallibility, the Spirit of prophecy, and other themes which are more profitable for detailed study than for public presentation.

All this work was complemented by missionary visits in the homes by the Bible instructors and the evangelist. In conducting the work of giving Bible readings, we tried out, for the first time, a new plan which gave us good results. The Bible instructor left the lessons of the Bible School of the Air in the homes of the people, to be studied and filled out during the following week. At the next visit she talked over phases of the lesson with the interested person, gave out another lesson, and took the lesson that had been prepared, delivering it to the Bible School of the Air. The lesson was then corrected and sent back to the student through the Bible instructor. This system was carried on until those interested had finished the whole course of studies. On finishing this course the student received a diploma.

Unusual Arrangement for Offering

It may be of interest to mention that on the first night of the series at the close of the meeting, we presented to the public an opportunity to contribute to the maintenance of our effort. This matter was not presented as a requirement for anyone; on the contrary, it was presented as a privilege for those who were in a position to give. We made clear also that it was not necessary to give an offering in order to be welcome at the meetings. At a given signal the ushers began to receive the collection, beginning with those in the rear of the tabernacle, and working to the front, where they finally handed their collection plates to the one in charge of the meeting. With this arrangement people were less likely to leave the meeting before the collection was taken. Our impression was that the audience gave to this collection with joy and satisfaction. The collections taken during the series of meetings amounted to \$140, and this helped substantially to pay the expenses of the effort.

On Christmas Day last year I had the privilege of baptizing forty persons who thus gave public testimony of their allegiance to their recently found faith.

The newspapers of Havana gave publicity, and C. M. Q., the most popular news agency in Cuba, filmed the baptism and immediately put it in with its news film display in the theaters of Cuba, giving an exact account of the baptism in a sound film. We wrote the titles to the pictures. Through seeing this film in a news theater many had their interest aroused in the advent message. After the baptism another class of thirty-five was organized, a large number of whom are now ready for baptism.

Mission Films Now Available

At last we are happy to announce the production of three of the long-awaited sound films. These three visualize our evangelical, medical, and educational activities within the territory of the Southern African Division.

The films range from 1,200 to 1,400 feet in length, each being on only one reel. These three films are entitled "The Challenge," "Witch-bound Africa," and "Black Diamonds," and must be shown on regular 16-millimeter sound equipment. *They cannot be used on a silent projector.*

"The Challenge" is the portrayal of a pioneering missionary entering new territory and the opening of a new mission station among a wild heathen tribe. Native life, spear dances, and heathen customs appear, together with the transformation which follows after the gospel is accepted. You behold the Christian village which replaces the old heathen kraal. You have heard and read about those large camp meetings in Central Africa; now you may see them in this film. When you see "The Challenge," you will be both thrilled and inspired to help make possible the entering of more new territory in Africa.

In "Witch-bound Africa" the Christian doctor and nurse combat black magic. Here you find them in action. The well-known and famous Malamulo leper colony is also depicted, together with the baby clinics and many of the native youth in training at the larger hospitals. You see the afflicted in their need and the healing of poor souls physically and spiritually. Prejudice is broken down and the power of witchcraft overthrown. It is a picture you will never forget.

"Black Diamonds" is a unique picture of what is being achieved today by the one thousand native schools and training centers in South and Central Africa, with over 35,000 students enrolled. Indeed, this film helps one to better understand the great transformation taking place in the youth and children coming from Africa's darkest heathen kraals. African youth are on the march toward a brighter day. When you see "Black Diamonds," you will better understand why government officials and influential Europeans so often favor Adventist schools.

The films may be either rented or purchased. For those who desire to rent, the cost is \$4.50 for one showing. Films used for a longer period will be charged for accordingly. Conferences or institutions desiring to secure a copy of each of the films for their own film libraries can do so at the very low cost of \$75 a film, plus transportation or delivery charges. Many conferences have already secured one of each.

Those wishing to purchase films should place orders with the Bureau of Visual Education, Pacific Union Conference, Box 146, Glendale 6, California.

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by A. G. DANIELLS

CLEARLY and convincingly this book proves that God's method of revealing Himself to the human race since sin entered the world has been by means of the prophetic gift. The author then beautifully shows how the remnant church needs and has the gift, how it has been a great stabilizing and guiding factor in the great second advent movement.

Twice in the history of the church has God given detailed and minute instruction on every phase of the individual's relation to God and his fellow men—once through Moses, and again through Ellen G. White. It was the gift of prophecy in both instances.

The Scope of "The Abiding Gift of Prophecy" is as follows:

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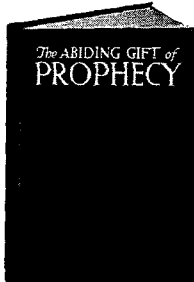
The Gift Renewed in the Remnant Church: Experiences in Australia in connection with the publishing work; moving the headquarters to Washington, D. C.; establishing the medical work at Loma Linda, etc.

What Leaders and Workers Say of "The Abiding Gift of Prophecy":

"It greatly aids in understanding and appreciating the remarkable ministry of the gift in the remnant church."—C. H. WATSON.

"This book helps everyone to understand better the provision that God has made by which we may know the things that are vital and of eternal interest."—E. K. SLADE.

"The Spirit of prophecy and the multiplying fulfillments of prophecy concerning the end are God's last loving endeavors to reach the beclouded minds of men. It is vitally important that this people should understand the gift of prophecy."—G. A. ROBERTS.



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SHRUNKEN WORLD.—This once wide world has been reduced to the size of a neighborhood. Undreamed-of inventions, magic means of production, transportation, and communication have brought the peoples of the whole earth to close contact. Measured by travel time, the world is actually smaller to-day than our country was in the days of Washington. It took him seven days to go by horse-drawn vehicle from Mount Vernon to New York to be inaugurated. Now our Army bombers fly from the United States to China and India in less than three days. Today one can travel from New York to Moscow by plane in less time than one can go from New York to Miami by train. No spot on the globe is more than sixty hours distant from your local airport. In this shrunken, inter-related, and interdependent world, the peoples of all races and nations jostle each other in the streets.—*Representative Cunningham, quoted in Gospel Minister, April 6.*

CATHOLICS ON FEDERAL AID.—Pope Pius XI, in his encyclical on the Christian education of youth, stated that Catholics have a right in *distributive justice* to public funds for the support of their schools. Pius XI, it is true, did not say that Catholics must demand or accept state aid, but he definitely held that in countries of mixed creeds they have a right in principle to such aid.

In other countries, and this seems to be too generally unknown or too largely ignored, the papal interpretation relative to state subventions has been accepted both in principle and in practice. England, Scotland, and Holland, to cite only a few of the more typical instances, provide "federal" aid for Catholic, denominational, and public nonsectarian schools, despite religious differences which have been more acute than those of the United States. . . .

Neither fond hopes in a quiet study nor impotent denunciations of the paganism which has made appalling inroads upon our homes and schools will restore religious education. We have been repeating again and again that education without religion will not do. Neither will it do to keep repeating this. There is need for discussion. There is need for a co-operative effort in working out a practical solution. There is need of understanding between Catholics themselves, between Catholics, Protestants, and Jews, and between all Americans with or without religious affiliations. A workable plan for federal aid to public and parochial schools would be a logical initial move.—*The Commonwealth (R. C.), April 14.*

VATICAN POLITICS.—Politics is a prime consideration of the Papacy that claims to be the vicar and spokesman for Jesus Christ, who said, "My kingdom is not of this world." The Vatican has now forty-five diplomatic representatives of different countries in attendance at its court. Some have the rank of ambassador, while others are called ministers.—*Converted Catholic Magazine, January.*

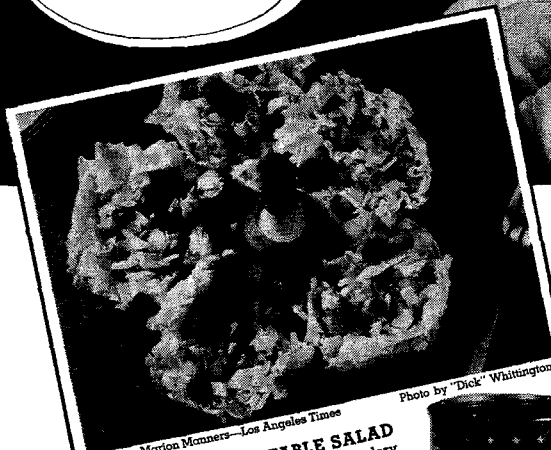
CIGARETTE CONSUMPTION.—Cigarette consumption in the United States is increasing at the rate of 25 per cent a year, according to Howard S. Cullman, of Tobacco and Allied Stocks, Inc.—*Gospel Minister, January 6.*

INCREASE IN SALOONS.—The Business Men's Research Foundation finds that there are 400,000 saloons and 300,000 other establishments selling legal liquor in the United States. This is four times the number before repeal. There are two drinking places to every church, and three to every school, one to each seventy-five families, and one to each fifty-one youths between sixteen and twenty-four.—*Watchman-Examiner, March 16.*

FORTY-TWO TO ONE.—A recent Babson report states that the American dollar is spent as follows: 24 cents for living expenses, 21 cents for luxuries, 12 cents for waste, 11 cents miscellaneous, 10 cents for investments, 9 cents for crime, 2 cents for education, and one cent for the church. In other words the people of the United States spend forty-two times as much for luxuries, waste, and crime as they do for the church in a land called "Christian." The report we copy leaves ten cents unaccounted for. Perhaps it goes for tobacco and beer.—*The Gospel Minister, March 16.*

SCHOOL INVASION FEARED.—The announcement by the Commissioner of Education that in a few towns public school pupils are being released for religious training in churches on school time has brought further protest from Protestant leaders. Frequent public meetings are being held and radio programs given, calling the attention of listeners to the violation of the principle of separation of church and state in this movement initiated by a governmental agency. If necessary, Protestant leaders will bring legal suit to prevent the spread of this use of public

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1/2 tsp. salt 1 tbsp. lemon juice
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school time for religious training. They look upon the move as an entering wedge for Roman Catholic control of secular education, and anticipate extension of such control in the continental United States.—*Christian Century*, March 29.

CONSCIENTIOUS OBJECTORS.—Conscientious objectors in England are more numerous than in the United States. Thus it is reported that there have been 56,902 registered British objectors to war. Of these, 2,760 have been granted unconditional exemption according to provision of the British service law, while the rest are assigned to some form of state service. The provision for complete exemption in England has no parallel in the selective service law of the United States.—*The Gospel Minister*, February 24.

QUAKERS (FRIENDS).—The Quakers in the United States and Canada have a membership of about 113,000, and their work is done through twenty-eight yearly meetings. They have the respect and good will of all Christian denominations. Considering their number, the work that they carry on is little less than marvelous. Their devotion and liberality are deserving of all praise.—*Watchman-Examiner*, March 30.

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Time Phase of Trumpets

(Continued from page 26)

the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction."—*The Great Controversy*, pp. 334, 335.

The advent movement has every reason, therefore, to feel that it stands on tested ground when it maintains the dual time period of the 541 years (150+391) for the combined fifth and sixth trumpets, as from A. D. 1299 to 1840.

(8) That superficiality is the bane of scholarship. Truth has nothing to fear from thorough investigation. It thrives on scrutiny. Its very nature courts the light. It is superficial investigation that is overawed by the glitter of a few names of modern scholars who have largely abandoned the canons of sound Biblical interpretation.

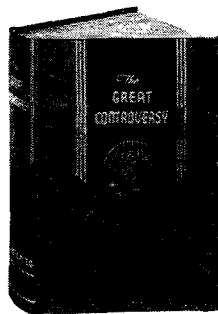
Let us hold to the reverent scholarship of the ages, to the men who were God's spokesmen in the various periods of His sevenfold division of the true church of the centuries. And let us take in the centuries in any historical investigation. Then we shall find abundant testimony for every sound position.

L. E. F.

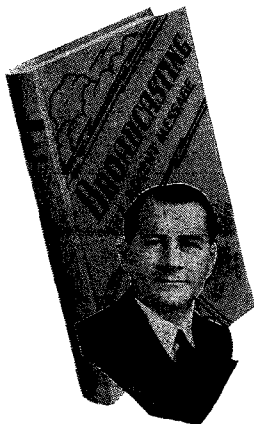
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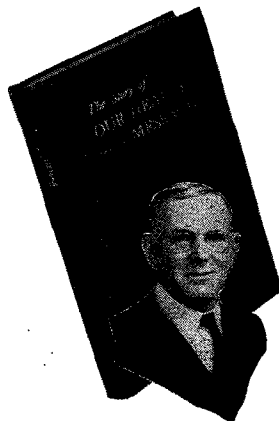
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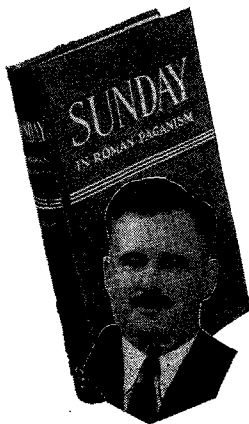
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RESERVES!—We need to have in reserve vastly more on a given theme than we are able to give publicly. Then we shall be able to skim the cream of our fund of knowledge, as it were, to give to the people. Our presentations will thus be richer, clearer, better. Our confidence and poise will be greater, and the likelihood of embarrassment through a question or a challenge that would catch us without an adequate answer will be reduced. More than that, this will enable us to press a point spontaneously that may be needed for a given individual or group at the moment, and which could scarcely be foreseen. We need large reserves. In fact, our success may be gauged by our reserves. And these come only through constant reading, study, observation, and discussion. If we are eternally on the alert, making notes of our findings, having references at our finger tips—or tongue's tip—this will give us persuasive power with men.

SUBSTITUTION!—The dangerous tendency is ever with us to substitute human motion for spiritual power, activity for fellowship with God, and sweat for tears of intercession. Human mechanics tend to crowd out the divine dynamics. When we have more work to do, we tend to shorten our prayers to save time. When we have a time-consuming task, we are likely to reduce our devotional study and communion. Others may not notice the difference, and we ourselves may not be aware of what is happening, for the form remains. We continue to go through the motions. The wheels continue to turn, but with reduced power. We throw more human effort into the breach, conscious of some lack, trying to make it up by more strenuous striving. But in the end others will detect our reduced power. The tragedy is that we may not be aware of what is wrong.

NATURE!—It is good to get away from the man-made city, with its artificial life, its jangling commotion, its rush and crush, its cement and brick, its smoke and grime, its discordant sounds and nauseating smells, and its sordid trends and patterns among humankind. It is good to get back deep into the heart of nature—the wooded mountain, the secluded valley, the winding trail, the rippling brook, the gurgling cascade, the limpid pool fringed with tangy water cress, the thundering waterfall, the fragrant pine and hemlock, the soft, crunchy mulch that beds the wood, the moss-covered logs. It is good to roam among the ferns and flowers and grasses, to listen to

the trill of the birds, the sound of the crickets, and the croak of the frogs, blending with the murmur of distant waters—God's great symphony of the out-of-doors. It is the place of renewal, readjustment, and re-evaluation. Here man's prowess fades out, and God's power and handiwork loom large again. Here earthly values are readjusted, and man's relation to His Maker again returns to true perspective. Yes, it is good to get back periodically to the healing, soothing, clarifying heart of nature.

DISTRIBUTE!—Some evangelists have many capabilities and much capacity. They are anxious that things shall be done right; so they fall into the habit of doing nearly everything themselves. Frequently this reaches down to details which consume time that should be devoted to larger things. In such a policy they are unwise. They overstrain themselves and deprive themselves of necessary time for planning, studying, personal visitation, etc. Moreover, this policy creates restlessness among their associates and helpers, who fret because they are not busy. Thus they fail to develop these younger workers into men and women of strength and capacity. Wise is the old saying that it is better to set ten men to work than to attempt to do ten men's work. It is surprising how untried men will grow under responsibility. But they will not grow unless the load is placed upon them. Let us learn to distribute responsibility, and give others a chance to grow.

VARIANCE!—Nothing is more ruinous to morale or subversive of the welfare of a conference, institution, or church than variance among its workers, and especially its leaders. Whether it take the form of secret sniping or of open warfare, both alike wreck the unity that is imperative to teamwork, and undermine the confidence that is indispensable to success. When division exists united advance is impossible. Under such conditions weaknesses go on uncorrected, the cause of God is hampered, and angels weep. Only Satan and his evil companions are the gainers. Variance begets suspicion and partisanship, and fighting the common enemy is superseded by internal strife. Discouragement and inertia result. When such division exists little else matters until these differences are resolved, whatever may be the cost. The welfare of the cause calls for it, the fate of souls demands it, and the effect upon associate workers should serve as a solemn summons to full reconciliation.

L. E. F.