The Ministry

FOR GREATER POWER AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

¶ We need a new vision of the value of a human soul. We need to evaluate redemption's cost in terms of the price of salvation paid by Christ. To really sense this would change our entire relation to mankind, both with the mass and with the individual. It would revolutionize our whole attitude toward the saving of perishing men and women. We, likewise, need to sense our solemn personal accountability toward a soul that has been quickened by the Spirit of God and stirred by the preaching of a fellow minister, in person or over the air. When souls are weighing the issues for and against the claims of God and His present truth, struggling against the forces of evil to make the great decision, with the ties and friendships of the world thrown on the wrong side of the balance, the sins, habits, and indulgences of the past make the break seem hopeless and impossible. These prisoners of sin and self, longing and struggling to be free, are battling for life itself. What righteous indignation men would have for a professional lifeguard unmoved by the spectacle of the life-and-death struggle of a drowning man—a lifeguard possessing a life line but indifferently reading a book when confronted by the challenge of a rescue, philosophizing on why folks get into such predicaments, or callously criticizing the almost superhuman efforts of another to reach the sinking man. But what is the indifference of a lifeguard as compared to a minister's accountability before God, with the soul at stake rather than the body? What can be said about willful indifference and neglect in this higher plane? What can compare with the searching eye of the Judge of all the earth and the inescapable questions He will ask? When evangelistic or revival meetings are on, and souls have been quickened by whoever may be the preacher, and we fail to exert ourselves to aid in the rescue, the guilt of willful neglect and the blood of souls will surely be upon us. Laymen may be excused for not discerning the crisis or not knowing how to effect a rescue, but such ameliorating circumstances can never be pleaded by the preacher or Bible instructor. Lack of understanding can never be claimed by us as workers. In the army, failure to do one's duty is called treason, whether the ultimate objectives or methods of the superior officer be fully understood or not. Similarly, there are bounden obligations attached to service in the army of the Lord. Because no immediate court-martial is invoked it does not mean that there is no accountability. It is appalling to consider the guilt of deliberate non-co-operation in the rescue of souls. There is a God in heaven; there are records in the judgment which none can escape. Fearful will be our plight and speechlessness before the King of kings for failure to do our duty in the critical time of battle for souls.

INCURRING THE BLOOD OF SOULS

¶ Except under extraordinary circumstances we should not allow ourselves to be late at prior group appointments, because of some chance or unscheduled contact made on the way. Such casual conversations can usually be postponed. In any event, appointments are appointments, and involve the principle of honor and integrity. However plausible may be the constant excuses, chronic violations become inexcusable.

¶ As we visited a famous Fundamentalist church in a Midwestern city one evening, we were impressed with the remarkable number of Bibles in evidence. Nearly all in the congregation had Bibles and turned readily to the texts as they followed the preacher, who made liberal use of the words of Holy Writ. It stood as a rebuke to our growing tendency. Would that our congregations were as well trained in bringing the blessed Book to our preaching services! As the appointed champions of Bible truth, and with our faith based in that Bible, we should be the pre-eminent people of the Book. We have been slipping here. True, some sermons scarcely suggest the need of bringing the Bible to church. We need to have a revival in the congregational use of the Sacred Word and in Bible preaching.

¶ Forceful speaking is the result of clear, organized thinking. Several points that stand out like mileposts are far more impressive, convincing, and lasting than an hour of unorganized eloquence. We do not spend sufficient time in preparation. Our message should be lasting. But this comes only by toil and tears and prayer. We cannot give what we do not first acquire.

¶ Some speakers preach down to their hearers —insisting that the average mentality is low, and therefore to be effective sermons must be brought down to a tenth-grade level. But, alas! he who preaches on a tenth-grade level will soon draw tenth-grade-mentality hearers. Those who acceptably address themselves to the better class will draw the better class of hearers. Like attracts like. Let us strive to reach trained minds of influence and talent. These should be the first to be given our message.

¶ As announced before, The Ministry is compelled to reduce from forty-eight pages to thirty-two, four times a year. Thus the paper conservation program affects our July issue. Partly because of this, and partly due to the time element, it was necessary to hold over some excellent reports and articles from the recent Spring Council meeting in Chicago. Watch for these next month.

The Ministry
FOR GREATER POWER AND MORE EFFICIENCY
Official Organ of the Ministerial Association of Seventh-day Adventists
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Our Broadcasting Program

By W. PAUL BRADLEY, *Secretary, North American Radio Commission*

OCCASIONALLY we hear reverberations of the controversy that has been raging over religious radio programs, especially the paid ones. Several of the major networks avoid the difficulties that arise from carrying sponsored religious programs by refusing to consider their acceptance on any basis. Instead, they donate a certain amount of time to the service of religion, which is divided between the Catholics, the Jews, and the Protestants.

The time allowed to the Protestants is often placed under the supervision of the Federal Council of Churches of Christ in America. Such a policy eliminates some of the problems from the standpoint of the networks, but it does not provide a complete radio service for the prevailing religious currents in America, for it leaves without a voice on the air the evangelistic branches of Protestant Christianity. The only recourse of individuals or churches with an evangelistic message has been to purchase radio time wherever it could be secured.

The Mutual network has made its facilities available for a number of such programs in the past. Criticism has been registered over the policy of the Mutual System in this respect, but largely because of the tendency of the broadcasters to endeavor to pay for the time by soliciting funds over the air. The newspapers and the religious press have occasionally carried comments on the situation, as did the *Moody Monthly* in the current April number, in which this paper said editorially:

"There is one requirement which should be laid down by radio stations which sell time for religious broadcasting. Every such program should declare its identification. For instance there is a program called 'Heralds of Bible Prophecy,' and another, 'The Voice of Prophecy.' Both of these belong to the Seventh-day Adventists and should be required to say so.

"Another requirement should be that every religious broadcaster have a nonprofit corporation back of him, with a bona fide board and an annual C. P. A. audit. Orthodoxy has been too slow in getting rid of radio racketeers. We hope radio stations will continue to sell time to 'religion,' but we hope Christians will be selective in their support."

The editor of *Moody Monthly* has raised an interesting question when he insists that every program should declare its identification. There are those in our own group who feel that this would be advisable for the Voice of Prophecy. But a year ago we wrote to the conference and union presidents asking their counsel on this matter, and seventy-five per cent of those who responded advised that the program continue under its present title, without denominational identification. Several of the prominent network broadcasters have been careful not to reveal their denominational affiliation, doubtless because they have felt that it would be better to leave the way open to minister to people of all faiths, rather than risk confining the broadcast to one sect. The question of identification has been under consideration by the Mutual System, and it has been suggested that the system might at some time make it a requirement for all programs.

A number of months ago reports appeared in the press to the effect that the Mutual System would, in the near future, follow the other networks in adopting a policy which would eliminate the sale of time for religious broadcasting. This report, which came from authentic sources, caused a great deal of concern to our Radio Commission, which is responsible for the fostering of the Voice of Prophecy, and led to several interviews with leading officials of the Mutual Broadcasting System in New York.

Favorable Consideration by Mutual

At the first of these interviews the president of the system, who received us very courteously, confirmed the reports that the broadcasting policy of the Mutual System was being reconsidered, and stated that preliminary steps had been taken to change the existing policy. A few days after this conference, the Mutual System held an important meeting of its board of directors in New York, at which the whole

subject of religious broadcasting was thoroughly investigated. We were later told that the board studied this question with great earnestness in an endeavor to discharge their obligation as custodians of a public service which has much to do with the spiritual and inspirational life of the nation.

We were overjoyed to receive information at the close of the meeting that it had been definitely settled that the Voice of Prophecy would be allowed to continue on the Mutual network. We were told that Mutual had adopted a new policy relating to religious programs, but one which they felt would not be onerous to our Radio Commission, and would permit us to continue with our broadcast. These regulations as announced by Mr. Edward W. Wood, the general sales manager, appeared in condensed form recently in the *Broadcasting* magazine as follows:

"New policy, which goes into effect September 15, 1944, will eliminate all commercial religious programs from the afternoon and evening periods on Sunday, and will limit air time to a half hour.

"Most drastic measure is that prohibiting appeals for money, raising the question as to whether some of the religious institutions can and will continue on the air without the opportunity of obtaining revenue from radio listeners."

Under the provisions of this policy the network will be closed to commercial religious programs after 1 P. M. Sponsors of programs which conform to the newly adopted policy are being invited to co-operate and consult with the Mutual System officials from time to time on the best means of bringing to the people of America the spiritual help offered in these programs.

Naturally any reference to money will have to be made very carefully. Many of the appeals made by religious broadcasters in the past have been blatant and unrestrained, and it is largely this type of appeal which has brought criticism upon religious broadcasting. We have been counseled to bring our references to finance into conformity with what would be heard in a high-class church; and our brethren have always tried to do this. The officials of the Mutual System understand that the Voice of Prophecy is not a profitable enterprise and that this denomination is appropriating fairly large sums to make it possible to broadcast, as well as to provide the many follow-up services which are offered by our office in Glendale. Our readers may be interested to know that out of a budget of over half a million dollars the denomination is providing almost one third of the total expense. It is our purpose to endeavor to co-operate to the fullest extent with the Mutual System in their plan to uphold the very highest standard of religious broadcasting.

When it is properly organized and conducted, there is no reason why the paid religious program should not have its place in the broadcasting scheme. Certainly the medium of radio, which accepts the form of entertainment known as "soap opera," and which has done so much to commercialize child interest through the highly mysterious adventure stories of the late afternoon, should not cringe to accept the radio program which, supported by the church's or listener's dollar, comes to the public to bring a message of uplift and faith in these troubled times.

The future for the Voice of Prophecy is very bright. It seems providential now that the program was shifted a few months ago from the evening to the morning, though at the time we could not understand why it should be so. Interest has been maintained and even increased, as shown by the mail and financial receipts. It would seem that our greatest opportunities for expansion and the accomplishing of our appointed task are just before us.

THE BOOK SHELF

Books, Reviews, and Discussions

Christian World Action,* O. Frederick Nolde, Muhlenberg Press, Philadelphia, 1942, 113 pages, 40 cents, paper bound.

This book was written out of a conviction that the Christian church and the Christian citizen must play a responsible part in establishing justice and good will in the society of nations. It looks forward to the peace that will follow the war, and attempts to lay a basis for peace in Christian ethics. It contains some significant material. It analyzes the church in history and in the world today, the causes or roots of war, the movements toward peace, the church and peace, and the Christian and world peace. It discloses what the nominal church has in mind following the war, but reveals no remotest thought of what the Bible has to say about the future.

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

Squaring Up* (Junior Sermons), Julius Fischbach, Judson Press, Philadelphia, 1941, 160 pages, $1.25.

This book contains fifty talks for juniors. Each talk is introduced by a Bible text, and the outline for the talk is based very definitely upon the scripture cited. Illustrations are to the point, and of a nature that will appeal to the hearts of junior boys and girls.

Practically all the talks have an object suggested which will add to the interest of the talk and help to hold the attention of the boys and girls. Every minister will find this a valuable aid in developing junior sermons for his congregation.

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

* Elective, 1944 Ministerial Reading Course.

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A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Light in the Church Sunday Night

By J. GERSHOM DASENT, *Pastor, Capitol Avenue Church, Indianapolis, Indiana*

WITH many people, Sunday night is an off night. There are those who, although they regard the day as a religious holiday, attend no church at all; while there are churchgoers who, for some reason, do not care to attend the evening services. Believing that it is desecrating the day to attend the movies, theaters, and other places of amusement, these conscientious objectors remain at home or pay a friendly visit to a neighbor. Should such persons be approached in a proper manner, they might gladly accept an invitation to listen to a lecture at some other church on that night. Should their attention be called to an advertisement in a newspaper, or to an attractive announcement of special meetings at an Adventist church every Sunday night, in all probability they would gladly attend. What they hear that first night may prove to be an impetus to their continued attendance.

This, of course, calls for a well-prepared program and a careful preparation of the message to be presented. A soul-inspiring song service should precede the lecture or sermon. It might be well to have one or two special selections by the choir, but arrange your music so as to allow the congregation to take part in most of the singing. "This part of the service is to be carefully conducted; for it is the praise of God in song. The singing is not always to be done by a few. As often as possible, let the entire congregation join."—*Gospel Workers, pp. 357, 358.*

The minister should bear in mind that he is speaking to a mixed audience and not to a Seventh-day Adventist congregation. Therefore he should avoid saying anything which might needlessly offend; yet at the same time he must "preach the Word."

A golden opportunity is offered to us on Sunday nights for the presentation of those salient points of doctrine which have made us the people we are—an opportunity which we should not carelessly pass by, but should use to the very best advantage. Evangelistic meetings should be held in our churches, especially those in the large cities and other densely populated centers. Church members should be trained and encouraged to build up large congregations, mostly of unbelievers, for Sunday night meetings. Let them begin to labor with the unconverted members of their own family, and then with close relatives, friends, and acquaintances.

Such a program is carried out in many of the English-speaking churches in the Inter-American Division Conference. In those places Sunday is devoted exclusively to missionary activities. Besides going from house to house with the open Bible during the day, churches, halls, and other places of worship are lighted for preaching services or Bible study in the evening, and the bells ring out calling the people to worship. As a result the ordained ministers are kept busy going from church to church, baptizing new believers. Says the messenger of the Lord:

"Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls."—*Testimonies, Vol. IX, p. 233.*

"Sunday is a child of the Papacy. . . . In no case are God's people to pay it homage. . . . We can use Sunday as a day in which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness."—*Id., p. 235.*

There are those in our ranks who believe that a time is coming, and that in the very near future, when the people of the world will lose all interest in things pertaining to their eternal salvation to the extent that they will not listen to a program of a religious nature over the radio, and will cease to attend church services. We might be confronted with such an unfortunate change; but until such changes do come, let us use every available means provided to extend the preaching of the cross of Christ.

The good to be derived from Sunday night evangelistic meetings is manifold. When adequate preparation is made and the meetings are conducted properly, we can reach a large number of souls not of our faith with the saving truths for this time. It was just a few Sunday nights ago that four persons took their stand for the truth at our Capitol Avenue Church here in Indianapolis. One of them is the wife of a mail carrier; another, a backslider of many years; and they, with others, are now attending Sabbath services as well as Sunday and Wednesday night meetings. They will be baptized soon and thus our membership will be in-

creased as a result of Sunday night meetings.

Through Sunday night meetings we can break down prejudice and make friends. The enemy of truth is constantly misrepresenting us and our work to conscientious souls, but sometimes these misrepresentations arouse such an interest that a desire is created in hearts to know the truth of the matter. Many cannot attend Sabbath services, for that day is usually their busiest day; but they would gladly attend a Sunday night meeting. After attending one or two nights their opinion is changed completely for the better. The enemy may misrepresent us and our work to the civil authorities, but we are told:

"When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws."—*Id., pp. 232, 233.*

There should be no black outs in our churches on Sunday nights. Some time ago it was reported that the black outs in London during the early stage of this present war were responsible for a large toll of human life. Black outs in our city churches on Sunday nights may be the cause of the loss of many precious souls which might have been won for the Master if the lights, spiritual and physical, had been kept burning. Light should shine in the churches on Sunday nights, and services should be conducted regularly.

Three regular meetings each week in the house of God are none too many. The prime object of the Sabbath service is to worship and praise our God according to the commandment, and to become better informed in things pertaining to our eternal salvation. Sunday night meetings, which should be evangelistic in nature, are primarily for the unconverted and those who know not the truth for this time. In the midweek prayer and praise service the spiritual strength of the believers is renewed as they listen to, and take part in, the prayers and testimonies of those of like faith. Let us train our membership to meet as often as possible for worship and praise.

Factors in Securing a Location

By O. T. GARNER, President of the New York Conference

GREAT care should be taken in the selection of a suitable meeting place for an evangelistic effort. Much depends on the location, the reputation, the attractiveness and the desirability of the building to which you invite the public to hear the glorious heaven-born message of eternal life. No greater, no more important work has ever been given to man than the preaching of the third angel's message. We should therefore put forth every effort to proclaim it amid surroundings in keeping with its high and holy character.

We have the beautiful, precious pearl of great price. The world should have the opportunity and privilege of seeing it in a proper setting. Those who have counterfeit pearls may display them in a cheap, unattractive manner and background, but this must not be true of those who are the happy possessors of the genuine.

First, let each minister and conference administrative body desiring a location take the problem to the Lord in earnest prayer for His wise guidance and overruling providence. God gave direction in the building of the sanctuary in the wilderness, and in the plans for the succeeding temples wherein He met with and spoke to the people. He will as verily direct us in the selection of suitable places today, that His Word may be heralded in an atmosphere favorable to its acceptance.

There should be close co-operation between the man in the field and the officers of the conference, for the united judgment of several may result in a better choice of meeting place and more satisfactory arrangements. Owners of desirable property might not be willing to rent to an individual minister, but they might consider leasing to a responsible organization.

Then, too, there is the financial aspect that will need the careful study and support of the conference committee. In every decision, whether for a large auditorium, theater, hotel ballroom, tabernacle, or tent, consideration will naturally be given to the population of the city or the territory to be evangelized, the amount of means available, and the size of the evangelistic company. It is not the part of wisdom to extravagantly waste money on a large setup, and at the same time not have enough help connected with the effort to reap the harvest.

Be as centrally located as possible in the city, or section thereof, to be worked. It is also desirable to select a well-known place where the people are accustomed to going. I would not rent a theater or dance hall of bad reputation, or be located in a place where my meetings would be disturbed by noise from undesirable neighbors.

I do not think a church building of another denomination would be best. It is marked with a sectarian background, and there would be difficulty in getting the public to respond to this type of meeting, although in rural communities I have known of successful efforts held in church buildings owned by other denominations.

Tabernacles and tents have done a great work for this cause, and I do not think that their day of usefulness has entirely passed—at least in the smaller centers. However, I believe we have come to a time when they often savor of some fanatical evangelist, and do not have the dignified appeal our message should command. If a tabernacle is used, make it outstandingly beautiful, attractive, and comfortable. Some tabernacles I have seen used by our

ministers resembled a horse barn or sheep shed more than an attractive place where God would meet with lost sinners to give them a message of hope.

Where the climate and conditions indicate that a tent would be acceptable and appropriate, it should be made inviting. The entrance could be camouflaged with a built-up front of beaverboard or some other material, attractively painted. Even the walls might be of board construction instead of canvas, giving it a better appearance.

The old sawdust trail, the sanded aisle, and plank seat are no longer of much value. With the new style of shoe worn by women today I can hardly imagine a woman leaving a meeting in good spirits with the toes of her shoes full of sawdust or sand. Neither can I imagine her being very happy if she had snagged her dress or hose on a rough 2 by 12 plank all covered with splinters.

The enemy knows the value of a well-lighted, comfortable place to hold the people, as seen in the theaters and places of amusement throughout the land. Should we let the children of this world be wiser in their generation than the children of light? May the Lord give us wisdom to know how and what we ought to do in such a time as this.

Making the Tent Attractive

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

III. Platform, the Center of Attention

THE most important section of the tent is the platform. All eyes focus here. It is the center of attention, and rightly so. It, above all, must be attractive. Make it large enough, for a crowded platform looks stingy. Why always use the rectangular shape? Curves and half circles fit in with tent lines.

A railing drape hides the bare floor, if a rug cannot be obtained; and, too, many speakers feel more at ease when their feet cannot be seen. A railing, six to eighteen inches high above the platform floor, with a gathered drape of monk's cloth or other suitable material hanging to the ground, takes care of this nicely. It also keeps on the ground front-row children, straying toddlers, and after-meeting climbers who like to stand on the platform or play the piano. Steps preferably should be behind the platform, for this same reason. If placed at the end of the platform, they should be painted, and carpeted if possible.

THE PULPIT.—The pulpit should occupy the center of the tent—that is, the center of the rostrum, at the end of the center aisle of the tent. Its size and shape should depend on the personality and height of the evangelist. A tall man does not look his best behind a narrow, low desk; and one that hides all of a short man except his head and shoulders sometimes causes smiles in the congregation. The pulpit top should be large enough to hold a reasonable amount of books, notes, handbills, etc.

Painting the pulpit a color that contrasts with the background drapes or walls naturally marks it as the center of the tent and aids unconsciously in focusing and fixing attention. Switches just inside the pulpit box and within easy reach of the evangelist are handy to control audience lights and special spotlights for charts, and to eliminate awkward pauses when stereopticon or filmstrips are used. A lumiline light, with a rolled, bright tin shade, makes an excellent desk lamp.

PLATFORM BACKGROUND.—The background for the pulpit decides largely whether or not a tent is attractive. This is where color psychology counts so much. The interior of a tent is just a mass of brown, and too much of any color is neither pleasing nor attractive. So do not be afraid to use color—yes, even bright colors. Remember that you have an abundance of drab brown all around, which certainly gives a deadening, somber effect. Certain shades of maroon, bright or light blues, greens, amber, and other colors make pleasing backgrounds. The background can be made in various shapes. A boxed, recessed background with wings not only is attractive, but aids acoustics. Drapes of monk's cloth, plain or dyed, hung from the tent top and falling in full pleats or gathers to the platform floor, make an excellent background. They are dignified and appropriate.

Backgrounds can be constructed out of knotty pine, plasterboard, celotex, drapery material, or a combination of these items. Celotex takes paint easily, lends itself to curves, and goes up quickly. If care is exercised when it is used the first time, it can be used over again. Celotex cannot be surpassed when it comes to putting up mottoes of cutout letters, signs, or charts.

Mottoes placed on the background, with proper molding for lines, will fix a key thought or effort theme in the minds and hearts of the congregation. Cutout letters with lights make them stand out and lend emphasis. Colored, indirect lighting is the best. Here blinkers can be used to great advantage. These mottoes can be changed to fit the subjects. They help wonderfully as a forerunning thought to introduce an important change in the lecture series.

The platform must be balanced and in proportion to the seating area. In other words, if a choir loft is on one side of the pulpit, there should be a corresponding platform area on the other side. If a door opens at one end of the background and is covered with a drape, there should be a similar drape at the other end. These things are noticed by the audience, consciously or unconsciously.

If possible, the chairs on the platform should be different from the ones in the congregation,

as this sets the platform off. Covers of colors contrasting with the background can be easily made. Three chairs are a good number, and can be easily balanced.

Two pianos greatly help in a tent because of the deadening effect of canvas and the natural acoustics. Placed on either side, between the front row of seats and the platform, they do away with that vacant area.

FLORAL DECORATIONS.—Overdoing in the matter of floral decorations is worse than having none at all. Some tents look like a jungle. The audience likes to see the speaker. Do not hide him in a mass of greenery. Potted ferns and palms down in front, at the ends of the platform, and, if there is an abundance of room, on the platform, lend life to the front and are restful to the eyes. Tall vases, contrasting in color and placed against a drape background, certainly beautify the rostrum. Used without flowers and properly placed, they sometimes give an artistic touch which cannot be gained in any other way. Care should be taken to arrange the flowers according to the size and shape of the vase. Do not be afraid to use bright-colored flowers.

PLATFORM LIGHTING.—Personally, I prefer the audience to be in semidarkness during the lecture, with only a small light at the bookstand in the rear and the desk lamp in front. Pictures on the screen can thus be handled immediately, without the disturbing flicking on and off of the lights. This arrangement also ensures better attention, as the semidarkness has a quieting effect upon listeners. Interruptions, such as a mother taking a baby out, a boy shooting paper wads, someone coming down the aisle, are not half as noticeable in the semidarkness as in the glare of full lights. The effect of the lecture on individuals can still be noticed by the speaker.

All this is true and tried, not to mention the saving in lighting expense. Take for example the movie house. Nowhere is there better attention, nowhere a stronger connection between the speaker on the screen and the individual. When people are cut loose from the reality of friends, noises, and the like, and become isolated, then the message almost reaches perfection as far as personal application is concerned. I have also found a better response to calls for special prayer and decisions than with full audience lights. It certainly has a quieting effect on people as they come in and take their seats, especially when soft vesper music is played by the pianist. Even children are quieted.

Charts can be emphasized much better with this lighting plan. A spot from the desk or the electric cross poles above takes care of this. We cannot go into detail concerning the help of colored lights or blinkers, but they most assuredly can be used to advantage. The more senses we appeal to, the deeper the impression. We need to appeal more to the eyes than we do. Light and color psychology certainly enter into this in a definite way.

IV. Miscellaneous Matters

TENT WALL.—The tent wall should be stretched tight and fastened securely to a baseboard, which is in turn fastened to the uprights and staked to the ground. By the use of battens or laths, drafts can be shut out and the tent made safer from burglary or snoopers. This baseboard can be either 1″ x 8″ or 1″ x 6″. Not only does it make a neat job of the wall bottom, but it also is a great protection against windstorms and rain. The seams of the canvas in the wall should run as straight up and down as possible and parallel with the uprights.

UPRIGHTS.—The uprights should be plumbed both ways, tied to the tent at the top, and staked to the baseboard.

ROPE ENDS.—Never leave rope ends hanging loose and untidy. It is best to wind them up completely and tuck the ends under the last two loops. The large amount of extra rope at the iron center poles should be wound flatly, in order, around the pole and tied at the bottom with wire. A skirt with a drawstring at the top can easily be made to cover the wound rope.

ELECTRIC WIRING.—Wherever possible it looks better and is more satisfactory to use conduit and even conceal the wiring, if this can be done. Overhead lights in the audience look better with shades and give more illumination.

REAR ROOM.—The room at the rear of the tent should always be neat and orderly. A pictured-truth room can be made with folding screens. A double rear door is a safeguard against prowlers and fire, and looks more attractive than a wider single entrance.

Some may be prone to criticize or doubt the necessity of taking such pains with minor tent details—color, lights, etc. They may feel that for a temporary meeting place too much time and money should not be spent. If there are such, let us all remember that the tabernacle of Israel was a very transient affair; yet minor details were well taken care of and considered important enough to require skilled workmen. It was meticulously kept and was a place of beauty and order. God was specific about the details. Brilliant colors and no small amount of gold were used. The tent was moved often, but each time it was erected precisely and with care. There, in a tent, God met and honored Israel—the priests, the congregation, even the strangers and the mixed multitude—with His blessed presence.

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"RADIO is every man's friend. He turns to it instinctively for news, comfort, and diversion."

THE PROPHETIC GIFT IN ACTION

Receiving and Imparting the Prophetic Message

V. Response to the Messages Received

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

WE have but to look about us to the broad, stable work being conducted by Seventh-day Adventists, and to a people united in doctrine and practice, to find evidence of the response to the messages which have come to the remnant church through the manifestation of the Spirit of prophecy. Through the years, as this people were led into advancing light, they accepted with gratitude the messages that God sent to instruct and guide the church. Some, of course, held back, but such were not typical of the body generally.

More dramatic, perhaps, has been the reaction of individuals to personal messages directed to them, presenting instruction, guidance, and reproof. At times these have been ignored or rejected. The apostle reminds us that "no chastening for the present seemeth to be joyous, but grievous." But he assures us that "afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. We shall now present a few experiences illustrating various reactions of worker groups and individuals to the messages from the Lord.

The General Conference Responds

On the morning of April 2, 1901, the thirty-fourth General Conference session was opened at Battle Creek, Michigan. The president had rendered his report and surrendered his office, and Mrs. E. G. White stepped to the stand and began to speak. Nine years had passed since she had stood in the Battle Creek Tabernacle pulpit. She now addressed the audience with earnestness and power. Clearly she pointed out that the arrangements for the management of a broadening denominational work had sadly lagged behind its rapid expansion, and some men carrying responsibilities were unconsecrated and had marred the cause of God. The responsibilities carried in the past by the few should be distributed among many. She declared:

"According to the light that has been given me—and just how it is to be accomplished I cannot say—greater strength must be brought into the managing force of the Conference."—*General Conference Bulletin, April 3, 1901.*

Before her address closed, she urged, "There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary."—*Id.* Then the assurance followed, "If we will take hold of the Master, take hold of all the power He has given us, the salvation of God will be revealed."—*Id.* Immediately the chairman acknowledged the counsel to be from God. "These are certainly very plain words," he said, "and it seems to me they come in very timely. . . . I, for one, want to accept the testimony that has been borne."—*Id.* A. G. Daniells then asked for the floor and declared:

"We all feel that our only safety lies in obedience, in following our great Leader. We feel that we should begin at the very beginning of this work at this meeting, and just as nearly as we know how, build on His foundation. . . .

"If we will throw away our preconceived opinions, and will step out boldly to follow the light that He gives us, whether we can see clear through to the end or not,—if we walk in the light we have, go just as far as we can today, God will give us further light; He will bring us out of bondage into glorious victory."—*Id.*

In response to the guiding counsel given, such a reorganization as was called for was effected, and the responsibilities carried by a few were placed on the shoulders of many. The way was opened for rapid and sound advance in the work of the denomination. A few months after the Conference Mrs. White wrote assuringly:

"During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people."—*Review and Herald, Nov. 26, 1901.*

For other outstanding accounts of the response of leading denominational men to light received during crises, see A. G. Daniells' account, "Saved From Pantheistic Teaching" in *The Abiding Gift of Prophecy,* pages 330-342, and chapter 24 of *The Story of Our Health Message,* entitled "A Bold Venture by Faith."

Personal Testimony Heartily Received

To illustrate the hearty and appreciative reception given to personal testimonies, we might quote from hundreds of letters of acknowledgment found in the files of the office of the Ellen G. White Publications. We cite one case here, that of N. D. Faulkhead * of Australia. Hold-

* Note.—The name is used by written permission of Mr. Faulkhead.

ing a responsible position in our Echo Publishing House, Mr. Faulkhead had failed to sever his connection with certain secret societies of which he was a member. With the advance of time, he became more and more involved in the lodge work, and turned a deaf ear to the warnings of his associates. Then Mrs. White, in a personal interview, presented his case as revealed to her in vision, and in so doing gave convincing evidence that the message she was delivering was of divine origin. As she finished giving the message, he declared:

"I accept every word. All of it belongs to me. I accept the light the Lord has sent me through you. I will act upon it. I am a member of five lodges, and three other lodges are under my control. I transact all of their business. Now I shall attend no more of their meetings, and shall close my business relations with them as fast as possible."—*Related by Mrs. E. G. White in Letter 46, 1892.*

A few days later, in a second interview, Mr. Faulkhead told Mrs. White:

"I wish you to know how I look upon this matter. I regard myself as greatly honored of the Lord. He has seen fit to mention me, and I am not discouraged but encouraged. I shall follow out the light given me of the Lord."—*Related by Mrs. E. G. White in Letter 21b, 1892.*

It took Mr. Faulkhead a few months to terminate his connection with the lodges which he managed, but with the final separation he wrote to Mrs. White expressing his appreciation for what God had done for him. His letter is typical of many in our files:

"It gives me much pleasure to tell you that my term of office as Master of the Masonic Lodge, expired last month. And I feel to thank God for it. How thankful I am to Him for sending me a warning that I was traveling on the wrong road. I do praise Him for His goodness and His love shown toward me, in calling me from among that people. I can see now very clearly that to continue with them would have been my downfall, as I must confess that my interest for the truth was growing cold. But thanks be to God, He did not let me go on with them without giving me warning through His servant. I cannot express my gratitude to Him for it."

Hidden Dangers Revealed

Not always was it easy for individuals to see the dangers or wrongs pointed out in their experience by the testimonies. But prayerful meditation and self-examination in time revealed hidden traits and characteristics. One worker of years gone by, Willard A. Saxby, recounted his experience for the readers of the *Review*. In this case the testimony was given by Mrs. White to a third person to read to the man addressed. Here is his account:

"Several years ago, while attending the Ohio camp meeting as a conference laborer, I received a testimony from the servant of the Lord. It had been sent to one of our leading brethren, to be read to me. At the close of an evening meeting we retired to his tent. Elder A (for so I shall call him) said, 'You believe in the Testimonies?' I replied, 'Certainly I do.' We united in prayer, after which he slowly read the manuscript (it was in Sister White's own handwriting). The first five pages pertained to me personally; the next six were counsels more general in character, applying especially to anyone in charge of a city mission, etc.

"After Elder A had read a few paragraphs, he read a personal statement to which I objected, saying with emphasis, 'That is not so!' He stopped and said, 'Brother Saxby, you say it is so, and the Lord will help you to see that it is so.' 'But how can I say a thing is so when I know it is not so?' He repeated, slowly, substantially what he had said, and continued reading. After a page or more, I said again, concerning another statement, 'That is not so!' He repeated what he had said before, talked a while, and then resumed his reading.

"I objected four times in all; but it was on the first point that I was especially positive.

"At my request, Elder A lent me the testimony until the next day. I returned rather late to my room, and Mrs. Saxby was anxious to know why I was so late. When I told her my experience, she asked me to read the testimony. I said, 'No, it will take too much time tonight; but here is one paragraph I will read. I told Elder A it was not so.' It was a matter between my wife and me; and I shall never forget how, after I had read this paragraph, she rose up in bed and said, with all the earnestness of her being, pointing to me with her index finger, *'Willard, that is so!'*

"I began to reason very seriously, like this: My wife says it is so; and Elder A, because of his confidence in the Spirit of prophecy, says it is so; and, above all, the Lord through His servant says it is so: it must be so—three against one. As I sought the Lord by fasting and prayer, I soon saw things in the true light. The testimony was a photograph of my inner life, and I could see that it was.

"It is comparatively easy to believe a testimony in reproof of someone else; but to one's own self it is altogether a different proposition, at least I found it so."—*Review and Herald, May 18, 1916.*

We present another response to a straight personal testimony, wherein the man addressed accepted the message given him, "sentence by sentence."

"Your letter written the 20th of January, 1893, was received by me Tuesday evening, February 21. . . . This communication by your hand to me I heartily accept as a testimony from the Lord. It reveals to me the sad condition I have been in since the Minneapolis meeting, and this reproof from the Lord is just and true. . . . Late in the evening I went to my room where all alone I read it three times over with much weeping, accepting it sentence by sentence, as I read. I bowed before the Lord in prayer, and confessed it all to Him. . . . .

"The next morning I went into the ministers' meeting, and made a more earnest and extended confession of my wrong before my brethren who knew of my course, and it brought great light and blessing into my soul. I am now a free man again, thank the Lord, having found pardon and peace. I will walk softly before the Lord, and will cherish His presence in my heart, that I may have power from Him. . . . I shall need counsel and instruction. If you have anything further that would give me more light, showing me more clearly my true condition, I shall be very glad to receive it."—*Letter to Mrs. E. G. White, March 9, 1893.*

"God Is Right—I Am Wrong"

At the General Conference of 1901 Mrs. White went into the pulpit and forcefully met dangerous teachings which had arisen in one local conference and threatened to involve our work in fanatical experiences. The leader of this movement was present when the issues were clearly set forth as they had been opened to Mrs. White before she left Australia. The day following her pointed address, in which she laid open all the dangers of the misleading

teachings, the one who had led out in their presentation asked for the privilege of addressing the Conference. Permission was granted. His statement, which follows, indicates his hearty response to the message which cut directly across his work and views:

"I feel unworthy to stand before this large assembly of my brethren this morning. Very early in life I was taught to reverence and to love the Word of God; and when reading in it how God used to talk to His people, correcting their wrongs, and guiding them in all their ways, when a mere boy I used to say: 'Why don't we have a prophet? Why doesn't God talk to us now as He used to do?'

"When I found this people, I was more than glad to know that there was a prophet among them, and from the first I have been a firm believer in, and a warm advocate of, the Testimonies and the Spirit of prophecy. It has been suggested to me at times in the past that the test on this point of faith comes when the testimony comes directly to us.

"As nearly all of you know, in the testimony of yesterday morning the test came to me. But, brethren, I can thank God this morning that my faith in the Spirit of prophecy remains unshaken. God has spoken. He says I was wrong, and I answer, God is right, and I am wrong. Yea, let God be true, and every man a liar.

"I am very, very sorry that I have done that which would mar the cause of God, and lead anyone in the wrong way. I have asked God to forgive me, and I know that He has done it. As delegates and representatives of the cause of God in the earth, I now ask you to forgive me my sins, and I ask your prayers for strength and wisdom to walk aright in the future. It is my determination, by the help of God, to join glad hands with you in the kingdom of God." —*General Conference Bulletin, April 23, 1901.*

Some Messages Destroyed or Ignored

As Jehoiakim of old burned the recorded words of the prophet Jeremiah in the "fire on the hearth," so, at times, in defiance of the message, some have destroyed the E. G. White testimonies. Of this she wrote:

"Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel. But opposition to God's threatenings will not hinder their execution. To defy the words of the Lord, spoken through His chosen instruments, will only provoke His anger, and eventually bring certain ruin upon the offender."—*Testimonies. Vol. V, p. 678.*

We have knowledge also of cases where the messages were not read by those to whom they were directed. In one such case the testimony remained in the unopened envelope for twenty-eight years. Here is the story. In the records of the earlier days of our history, we find occasional mention of the name of Brother S, who lived near Washington, New Hampshire.

He was a promising man who at times labored to build up the cause of God, but from time to time was misled by current offshoot teachings, and was periodically in and out of the church. Finally he drew apart from the body of believers and manifested a very bitter attitude.

There came a time when this man's danger was revealed to Mrs. White, and a personal testimony was written out and directed to him. Noting the return address, the recipient determined not to read what he conjectured was a testimony, and yet he did not destroy it. He took the letter home, dug down deep into an old trunk, placed it still unopened at the bottom, and left it there for twenty-eight years. During this time he continued the same bitter, combative attitude, especially toward the testimonies. We gain an insight into his attitude by E. W. Farnsworth's account that "he has had the most withering, blighting tongue of any man I ever heard. He could say the meanest things, in the meanest, most cutting way of any man I ever met."

Finally, in 1884, Mr. S began to read the E. G. White articles in the *Review and Herald.* These he enjoyed and found helpful, and there commenced a gradual change in his feelings. The next summer Elder Farnsworth was sent to his old home church to hold a series of meetings. Mr. S attended the first service on Sabbath morning. The subject was "The Rise and Development of Our Work." As soon as the sermon was over he was on his feet and wished to speak. Elder Farnsworth, in writing of the experience to Mrs. White, says, "We all expected a perfect blast." But both the minister and the audience were very much surprised when Mr. S began, "I don't want you to be afraid of me, brethren, for I have not come to criticize you. I have quit that kind of business." We continue the account in Elder Farnsworth's words:

"He went back and reviewed the past, and told how he opposed 'church organization' and most everything else. He referred to his connection with the 'Messenger party,' his sympathy with the 'Marion party,' and his general hatred of our work and people. Finally he said he had 'been comparing notes for a year or two.' He had seen those parties, one after another, go down till they were virtually all gone and those who sympathized have come to confusion.

"'Facts,' said he, 'are stubborn things, but the facts are that those who have opposed this work have come to nought, while those who have been in sympathy with it have prospered,—have grown better, more devoted, and godlike. Those who have opposed it have only learned to fight and debate, they have lost all their religion.'

"At last he said, 'No honest man can help but see that God is with them and against us. I want to be in fellowship with this people in heart and in the church.'"—*Letter from E. W. Farnsworth to E. G. White, July 15, 1885.*

During the week Mr. S began to get curious as to the content of the testimony he had received many years earlier and had placed, unopened, in the bottom of his trunk. With trembling hand he took the letter from the trunk, tore the envelope open, and eagerly read it. The next Sabbath, after Elder Farnsworth had finished speaking on the Spirit of prophecy, he was on his feet again and said, as we read in this same letter to Mrs. White:

"'I received a testimony myself twenty-eight years ago. I took it home and locked it up in my trunk, and I never read it till last Thursday.'"

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¶ Pachymeres' identification of the year to which his July 27 date corresponded.

A Landmark of History—July 27, 1299

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

IN the first part of this historical series, it was shown that Von Hammer erred in his use of the Turkish calendar. It was customary with him to write the year of the Hegira above its corresponding Julian year, as, for example, 701/1301.[1] Early Turkish calendars were also written in similar fashion, and included the day of the month, as 701 | Sept. 6 | 1301. This tabular statement signified that the year 701 A. H. began with September 6 in 1301, and continued to the last week in August, 1302. Hence, an event in the spring or summer would still be dated in 701 A. H., but not in 1301, for on January 1 the year 1302 began. These facts Von Hammer overlooked. Apparently, if an event were given as 701/1301 in his personal table, he would call it *1301 Julian,* no matter in what month of the year the event occurred.

This Orientalist also attempted to tie the chronological outline of the Turkish analyst Hadschi Chalfa[2] to the day and month given by Pachymeres for Othman's initial attack on the Greek Empire—July 27. In Rinaldo Carli's translation of Hadschi Chalfa's *Cronologia,* the "complete rout" of the Greeks by Othman in *Caramania* is placed in the year of the Hegira 701.[3] This "fierce battle" was interpreted by Von Hammer as the *first* attack. But the *Cronologia* dates its battle after the month of April, and hence its year 701 A. H. must coincide with the year 1302 Julian. Both Pachymeres and Possinus are in agreement with Hadschi Chalfa that the *final* defeat of Muzalo—not his first attack—was in 1302.[4] To some of our readers these technicalities may sound confusing on account of the foreign names and dates. But they all lead up to the importance of proving the year to which Pachymeres' July 27 date belongs. With this end in view, we shall outline the section in which the date occurs.

Pachymeres' Outline of Book IV

Book IV of Pachymeres' narrative in Volume II begins with the year 1299. In this section the author does not mention the year itself, but he ties it to a synchronism. Pachymeres' original text is in Greek, which was translated later into Latin by Possinus. We cite the Latin text:

"Tandem tamen mense Februario ineunte proficisci constituit . . . tunc igitur vespere parasceuēs, quando jam ex more antiquo ad commorationem mortuorum faces accendebantur, exiit urbe imperator, Dripeamque se contulit."[5]

TRANSLATION: Yet finally he[Andronicus] arranged to depart at the beginning of the month of February . . . then therefore in the evening of *parasceuē* [Friday], when now by ancient custom torches were being burned in commemoration of the dead, the emperor left the city and came to Dripea." [On his way to Thessalonica.]

Possinus demonstrates from the calendar of the Greek Church that this torch ceremony for the dead occurred on February 6 in that year,[6] which sufficiently agrees with Pachymeres' *Februario ineunte.* Consequently, the year to be found has to agree with one in which February 6 is Friday (*parasceue*). This is the synchronism, and 1299 is the year, whose January 1 was Thursday.[7] Hence each hebdomad in January and February of that year began on Thursday (1-8-15-22-29-5), bringing February 5 on Thursday, and therefore February 6 on Friday. Such proof is even more exact than if the author had actually named the year.

During the spring and summer of 1299 the emperor was in Thessalonica, trying to complete a treaty marriage with the Crale of Serbia, for the object of raising troops to aid the Oriental border in Asia Minor. He returns to Constantinople on November 22, 1299, a great ceremony being staged for his return, for he had been absent from the city for a long time.[8] Pachymeres then carries his narrative through the years 1300, 1301, and 1302, fixing his chronology by synchronisms and astronomical events, before he describes the attack on the Oriental border by Othman in 1299. He indeed mentions that this and that part of the empire was being oppressed by misfortunes of war—even of Constantinople itself and of adjacent regions. He promises to return later with a more complete account of the war.[9] The accompanying brief synopsis leads up to Othman's attack on the castle of Bapheum. The Greek garrison there was commanded by Muzalo.

In the synopsis which follows, Nos. 1 and 2 are synchronisms; 3 and 4 are of astronomical record—all four are indisputable dates. The chronology of these three years is well authenticated. Hence the sudden announcement of the defeat of Muzalo as the worst defeat of the

1. 1299,	winter	Most severe winter of record. All the planted fields and seed injured.[10]
	Feb. 6, Friday	* Emperor's trip to Thessalonica delayed until February 6 on account of the cold winter.[11]
	summer	Legation of Venetians comes to Thessalonica, seeking release from tax.[12]
		Crale of Serbia comes to Thessalonica to complete the treaty marriage (*affinitas*).[13]
	Nov. 22	Emperor returns to Constantinople.[14]
2. 1300,	Oct. 25, Tuesday	* John the patriarch returns to his official duties.[15] Throughout the year 1300, the narrative chiefly is taken up with the argument against the emperor and his treaty marriage, which patriarch and people oppose.
3. 1301,	spring to autumn	* Comet—in official record given as an apparition of Halley's comet.[16] In this year severe drought, fields covered with dust, nothing much germinated, perennial springs and wells dry, meadows blossomed and ripened too soon.[17] (Harvest reduced and very early.)
4. 1301,	Jan. 14	* Total eclipse of moon. Computation given by Possinus.[18] Same date in Oppolzer's Canon.[19]
		16,000 Alans ask to enter military service of empire.[20] Emperor divides Alans into three parts: (1) sends majority to Orient; (2) a less number to Muzalo, who was in command of the Halizones, or European Scythians; (3) emperor keeps best part of Alans for himself and Michael IX, who is given a command.[21]
	"About Passover time"	Michael IX leaves with his large army for the Orient.[22] Attacked by Turks at Magnesia. Alans, the main strength of the army, ask for release from service. Given three months' truce, at the end of which Michael flees to Pergamum with his remnant army.[23]
		Amurius, Othman, Laminses, and "others" were attacking at this time.[24]
	July ff.	Venetians burn all the empty houses in Constantinople, smoke up the emperor's palace, in order to annoy emperor and compel him to release tax. Emperor relents and sends legation.[25]
		Then the announcement: "It is proclaimed that all Mesothinia had utterly perished, and that Muzalo was overthrown by the worst defeat of the war!" [26]

* Indisputable dates.

war must have come in the year 1302, probably in the summer when the Turks were customarily raiding the harvests.[27] At this time not only Othman but other leaders also were in command of the attacking barbarians. Pachymeres now proceeds to describe the initial assault on the Byzantine border three years before, when Othman first met Muzalo in the fields around Nicomedia, where he was pillaging food for his army. *This is the event that dates the beginning of the Turkish prophecy.*

Othman's Attack on Bapheum Bk. IV, ch. 25)

The attack on the castle of Bapheum in 1299, when Othman first met Muzalo, represents the actual beginning of the Turkish invasion of the empire. Pachymeres calls it the "beginning of enormous evils," and one in which "during the space of a few months all the territory around Nicaea and Brusa was plundered and pillaged." [28] The narrative begins:

"Mensis siquidem Julii die vicesima septima circa Bapheum (locus hic prope inclytam Nicomediam), Atman cum suis multorum millium numerum explentibus improviso apparens et subito irruens—sed melius fuerit rem aliquanto repetitam altius a suis retro ducere principiis." [29]

TRANSLATION: Without doubt,[30] on the twenty-seventh day of the month of July around Bapheum (this place was the well-known Nicomedia), Othman, with his army full of many thousands in number, unexpectedly appearing, and suddenly attacking—but it would be better to prolong the account, and repeat it somewhat further back from the beginning.

Othman *suddenly* and *unexpectedly* appears for the attack—we shall omit the *prolonged account*—after the river Sangarius had left its bed for the third time, thereby destroying the protective moat around the castle, and leaving the garrison of Muzalo exposed to the assaults of the Persians.[31] The overflowing of the river Sangarius in the spring of the year made it possible for an attack on Bapheum later—indeed it accounted for the suddenness of Othman's unexpected appearance. Owing to rains and floods and melting snows, the river changed its bed three times, but finally returned to its original bed. Then the castle moat became so filled with silt and sand that the enemy could cross on foot.[32] Suddenly it was announced to the Greek commander Muzalo, "The inland country is full of the enemy." [33]

The circumstance of the flooding Sangarius was a singular episode, and one that identifies the year 1299 as that of the initial Ottoman attack on the Greek Empire. The scene occurred near the old bridge which Justinian had formerly built over the river.[34] The assault was late in July, but the river was still in flood, which indicates unusually heavy precipitation in that year. The harvest, too, was late, which the farmers were hurriedly gathering into the storehouses and barns on the day Othman attacked.[35]

It is inconsistent to date this raid in the year 1301 of Von Hammer, when, in the language of Pachymeres, "the perennial springs and bubbling fountains" of the hills went dry,[36] and the fields were covered with dust. People

thought that the dryness (*siccitas*) and hot winds were caused by the comet, which was seen all summer. The harvest was small and remarkably early. "The meadows blossomed and ripened in a month!" [37] In describing this same period—1301 and 1302—Phrantzes writes that it had not been possible "to plow or sow for a year and ten months," though he ascribes the main cause to the ever-increasing pillage by the Turks and their associate plunderers.[38] The nature of the harvest season in 1301—a very dry season—was therefore contrary to that of the year in which the battle of Bapheum took place, when the river was in flood.

On the other hand, the year 1299 exactly harmonizes. The winter of this year was severe in the extreme—the worst on record! [39] The snow had piled up above the doors, and the paths had to be marked by stakes and poles. The rivers, still frozen in February, were covered over with thick ice. The planted fields were injured, and also the seed. All this necessarily led to heavy floods and a late harvest, which Othman seized, along with numerous herds of cattle and sheep. Gregoras speaks of the overflowed bank of the river, where the Turks had spent the whole night before the battle in measuring off their camp.[40] By the aid of the fierce plunderers from Paphlagonia under Amurius, Othman achieved his pillage of Bapheum on July 27, 1299, just as Pachymeres implies, and Possinus insists in his analysis. The Latin translator says:

"Othman increased in power when a very strong force of the fiercest warriors from Paphlagonia had been joined to his army, and, in a battle near Nicomedia, the metropolis of Bithynia, he subdued Muzalo the Roman leader who had attempted to resist, which [city] he, as lord of the field, then held as a city besieged. Pachymeres plainly reports that these things happened around Bapheum near Nicomedia on the twenty-seventh day of the month of July: from a series of things in the *Synopsis*, we truly affirm in like manner that this was the year 1299 of the Christian Era." [41]

The character of the year 1299 and the circumstances connected with the first raid of Othman precisely agree, while with them the year 1301 does not agree.

Final Defeat of Muzalo, Greek Commander

Through the courageous aid of the Alans in the attack on Bapheum, Muzalo escaped. His horse was wounded, and he was seized, but he was rescued by one of his own soldiers, and the scattered army fled into Nicomedia with their commander.[42] In this vicinity, and also further inland in Mesothinia, Muzalo strove to resist Othman for three years.[43] Early in the year 1302, the emperor sent more Alans to Muzalo, but he was completely defeated and routed later in the year, about the same time that Michael IX was conquered at Magnesia by other Persian troops.[44]

It is obvious that some historians have confused the two battle scenes with Muzalo—the initial attack at Bapheum, and his final rout in Mesothinia, which the Turks appear to include in their *Caramania*.[45] An understanding use of the year of the Hegira and its correct application to the Julian year would have harmonized these important records of medieval Turkish history. Let us note the contrasting features between the two military scenes with Muzalo:

1. In the raid on Bapheum in 1299 the Alans were brave and fell in the fight, "offering their own bodies as a protection to the fleeing Romans." [46] In the Turkish battles of 1302 the Alans were not dependable, and asked for a three months' rest in the midst of the fight, and got it. This discouraged the remainder of the listless troops, and in the end Michael was defeated and fled to Pergamum with the remnant of his army, while the Alans went toward home, pillaging and plundering the Greek villages en route.[47]

2. In the 1299 attack on Bapheum, Muzalo was "the lone guard of the border." [48] He was not permanently captured by Othman. After the 1302 bat-

tle of Magnesia, it was announced that Muzalo also was completely defeated and overthrown. Pachymeres' narrative mentions the three barbarian leaders who were in the field at this time, besides "others," *too!* In this year, therefore, the Persians were attacking in several sections, while in 1299, the army of Othman was the only offensive.

3. The first attack on the empire was in Bithynia, of which Nicomedia was the metropolis. The final defeat of Muzalo in 1302 was in Mesothinia, which was farther inland than Bithynia, and was also called *Mesonesium* by Pachymeres.[9] This territory appears to be the same as the Turkish *Caramania* of Hadschi Chalfa.

In this analysis and review of Pachymerian history, in harmony with the analysis of the same by Possinus, it has been shown that July 27, 1299, was the date of the first Ottoman assault on Byzantine territory. It has also been demonstrated that the Von Hammer date of 1301 for the same event came about from his erroneous use of the Hegira calendar, and that his date actually corresponds to the year 1302, when the Greek Muzalo was finally overcome. The record in the *Cronologia* of Hadschi Chalfa appears to bear out this conclusion. The date July 27, 1299, therefore, consistently marks the beginning of the 150-year "torment" in Revelation 9.

Almost every large library has a copy of Pachymeres' history. Carli's translation of the *Cronologia* is also found in a few libraries. Hitherto, the prophecy relating to the periods of the fifth and sixth trumpets has been dependent upon the thirteenth century source of Pachymeres for the identification of the initial date of Turkish aggression. We have not thus far found any other source mention of the date. These histories are available to every other library through the loan division. The negatives of these important pages can be placed in Adventist colleges for critical study and research. By this means students of prophecy can seriously investigate the historical background to which the chronology in Revelation 9 is tied.

——*Please turn to page 30*

Greek Syntax of Rev. 9:15 (Concluded)

Principle of Separate Enumeration

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

IN our first study we examined the Greek principle of *combined enumeration* by which Revelation 9:15 is governed. In the illustrative examples, as in our text, only one definite article accompanies a series. Our second study discusses the opposite Greek principle, according to which every word of a series is limited by a definite article. This is called *separate enumeration.*

"The *repeated* Article, on the other hand, implies a separation, in themselves, or in the view taken of them." [1]

The following examples further illustrate the principle of *separate enumeration:*

"Epi tas sunagōgas kai tas archas kai tas exousias."
"Before the synagogues, and the rulers, and the authorities." Luke 12:11.

Here we have enumerated three different and separate classes of tribunal, and in consequence the definite article is given in the Greek text before each one, and should be so translated. These are separate, hostile tribunals and cannot be considered as one common, unified court of correction. The elders of the synagogues constituted small Jewish tribunals in every town, and were responsible for discipline. These elders could, and did, hold courts, and could sentence to excommunication from the congregation. The elders could not, however, usurp the authority of the magistrates, the leaders of the Sanhedrin denoted in the verse as *rulers:* nor could they do the work of the Gentile tribunals, the *authorities.*

"Eulogēsen Isaak ton Iakōb kai ton Esau."
"Isaac blessed the Jacob and the Esau." Heb. 11:20.

This is a literal translation, *"the* Jacob and *the* Esau." The repeated article and the connective particle emphasize the fact that while both received a blessing, they did not receive it together, nor at the same time. In this applied principle of separate enumeration may be understood the future characters, and the changing relations to each other, both of Jacob and Esau and of the future unborn races of Israel and Edom. Separation of persons or things could scarcely be more strongly indicated.

"En puri phlogos. didontos ekdikēsin tois mē eidosin Theon kai tois mē hupakouousin tō euangeliō."
"In a fire of flame awarding vengeance on those that know not God, and those that obey not the glad tidings." 2 Thess. 1:8.

The definite article used twice in the Greek text before the participle "that know," and the participle "that obey," sets forth the two classes of men, or the two poles of enmity to God. The repetition of the article before the second member appears to place the disobedient into two classes of persecutors who vexed the Thessalonians. "Those who know not God" would be the heathen; "those who obey not the gospel" would be the Jews. In harmony with this, and in accordance with the principle of separate enumeration, Robertson says:

"Repetition of the article looks like another class and so Jews (Rom. 10:16). Both Jews, as instigators, and Gentiles, as officials (politarchs), were involved in the persecution in Thessalonica (Acts 17:5-9; 2 Thess. 1:6)." [2]

"Mēte hē pēgē ek tēs autēs opēs bruei to gluku kai to pikron?"
"Does the fountain pour forth out of the same opening both the sweet and the bitter?" James 3:11.

Here is an example of separate enumeration that gives the two elements which from their very nature are separate. One element is fresh

and the other is brackish. From one principle opposite things are not produced. Nothing is able to bring forth that which does not correspond to its nature. It is, then, convincingly correct to find in this Greek text the separate definite articles that read:

"Does the spring out of the same opening pour forth *the* fresh and *the* brackish?"

So the Spirit, through the apostle, described the nature of heterogeneous waters applied to blessing and to cursing—a sad picture of acute dissension, the very opposite of the perfect unity and harmony of the elements of the divine life. And so Robertson agrees:

"Separate articles to distinguish sharply the two things." [3]

We have already given Revelation 4:11 (Number 5, under combined enumeration in Article I) as an example of separate enumeration in the Apocalypse. There are many others, especially the "Doxologies"; but as a concluding text we cite Revelation 22:15:

"Exō kai hoi kunes kai hoi pharmakoi kai hoi pornoi kai hoi phoneis kai hoi eidōlolatrai."
"But without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters."

Here we have five definite articles marking five separate classes of men, each one of which has become execrable in the sight of God. The numerous dogs which prowl about the cities of the East, without a home and without an owner, that feed on the filth and refuse of the gutters, are types of the unclean in nature. The "sorcerers" are those who practice deceit and imposture in religion, and trade on the credulity of man. "Fornicators" are the dissolute and immoral; "murderers," those that kill for hire and are controlled by malignant spirits; and "idolaters" are those who worship other gods, who bow down to fashion, wealth, titles, power. *The Cambridge Bible for Schools and Colleges* says:

"The articles should be expressed, *'the* dogs, and *the* sorcerers . . . and *the* fornicators, and *the* murderers and *the* idolaters.'" [4]

We here append the opinion of two commentators out of a list of more than one hundred—many of whom were Greek professors in Europe's greatest universities—all of whom apply the principle of combined enumeration, and teach cumulative time for the time period of Revelation 9:15:

"The Greek—*eis*—means properly *unto, with reference to;* and the sense is, that with reference to that hour, they had all the requisite preparation. Prof. Stuart explains it as meaning that they were 'prepared for the particular year, month, day, and hour, destined by God for the great catastrophe which is to follow.' The meaning, however, rather seems to be that they were prepared, not for the *commencement* of such a period, but they were prepared for *the whole period* indicated by the hour, the day, the month, and the year; that is, that the continuance of this 'woe' would extend throughout the whole period. For, (a) this is the natural interpretation of the word 'for,'—*eis;* (b) it makes the whole sentence intelligible—for though it might be proper to say of

——*Please turn to page 18*

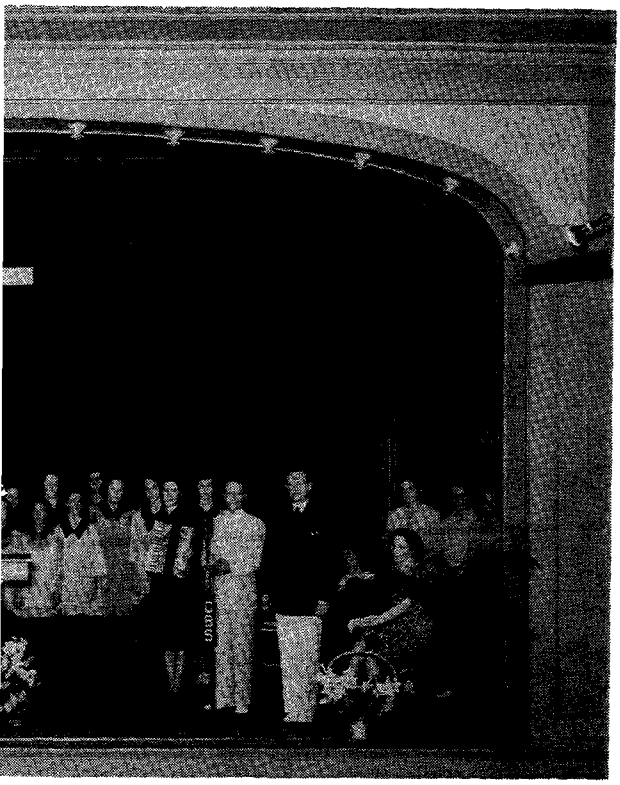
The Choir in

By ANDREW
Evangelist, New

TRULY an effective source of strength in an evangelistic series of meetings is the support of a choir well versed in the message and melody of evangelistic gospel hymns.

In the city of Pittsburgh, where the accompanying photograph was taken, we conducted our series of meetings in the studio auditorium of radio station WERC. Besides a morning program, we broadcasted a fifteen-minute musical period during the evening song service. This necessitated a specialized group of singers whose voices would blend in harmony suitable for radio presentation. Women's voices are rather apt for this type of service. We practiced with twelve young women until their voices were mellowed together in perfect harmony. This original group was the nucleus for an augmented choir, which was used on Sunday nights for the regular song service. The larger group became so proficient in harmony and time that after a while the whole augmented choir was used for broadcasting purposes.

All who were sufficiently interested to take time for practice after the evening's service were invited to join in this larger choir. We



Soul Winning

W. FEARING
Jersey Conference

also used a period after the regular Sabbath service for rehearsal. This proved a good recruiting time for church members. The opportunity for Christian service was offered to those not of our faith as well as our own members.

The choir was not at any time asked to learn difficult choir numbers, because such were not used in our service. The simple, heart-warming, inspiring gospel songs of message appeal were used exclusively. The choir also learned a large repertoire of choir songs, and this aided the audience in singing these choruses, which were occasionally injected into the song service.

In this city the choir members were supplied with short, jacket-type robes. As they sat or stood behind a knee-high curtain, the short robes were sufficient. We greatly appreciated the choir activities in our meetings, and expressed this quite often both publicly and personally. We stressed the importance of such service to God, and the choir's large influence in soul winning. Occasionally we had a gathering in the form of a social for the choir. All this helped to build loyalty, and God richly blessed the efforts of these faithful people.

Music and the Congregation

By HAROLD A. MILLER, *Professor of Music, Union College, Nebraska*

IT HAS been said that "singing is as much an act of worship as is prayer." It is possible, of course, to make a wrong interpretation of this simple statement. Worship is an individual act. It is not something that someone else does for you and which you accept from a distance. It is a personal experience, not a wholesale acknowledgment of another's devotions. Therefore, if singing is to be an "act of worship," then it requires participation.

Is there not a tendency to substitute choir numbers for congregational singing? In some places it is not uncommon to supply "special music" in place of both the second hymn and the last. The congregation takes part possibly in "Old Hundred" and the opening hymn. Someone prays for them, a group sings to them, and the minister talks to them. When the activity is, of necessity, largely from the rostrum and choir loft, would it not be well to give all three hymns to the congregation, the choice governed by a direct and pointed bearing on the sermon of the morning?

If an anthem is sung by the choir, and it is to approach the benefits derived from a hymn sung by the congregation, it must be technically within the grasp of the choir. We read in the *Testimonies:*

"The singing should not be done by a few only. All present should be encouraged to join in the song service. There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory."—*Vol. VII, pp. 115, 116.*

Oh, how singers do love to sing heavy songs of great technical difficulty! This might indicate, if nothing else, that the singing ascends no nearer heaven than the rafters of the church. You cannot sing as an act of worship with self looming large in the performance, any more than you can pray a prayer that has been prepared so as to sound well rhetorically, with all the polished smoothness at your command. You may be thinking of how beautiful a prayer you can make. To the extent, in music as in prayer, that one seeks admiration or praise for his service, he robs it of true devotion or worship. Before God listens to the voice, He looks on the heart. Not how elegant, but how sincere!

A congregational hymn tunes the heart for the reception of the Word, and if the minister would sing softly enough to hear that powerful surge of tone coming from those who are there to be helped, he would receive a fresh inspiration to perform a more effective service. This unified act of singing is a powerful agent in merging the congregation in heart as well as in voice.

"Though pleasing to the ear when very well rendered, and capable, when all the conditions are favorable, to stir the emotions for the moment, elaborate musical services seem poor indeed when compared with simple, hearty, and devotional services which appeal to the spiritual nature of man, and in which all can take part.

"Elaborate choral music may be a pleasant thing in itself, but intruding where it is not required, it may (so far from being a help to devotion) be a hindrance, and even tend to make men forget the true object of worship. That choral services delight the sense of hearing in careless people seems very probable; but there is no good reason to suppose that listening to them makes such people devout. They please rather than edify.

"Silence is not praise, and listening to singing, and thinking how beautiful it is, is not prayer."—*Chapters on Church Music, by R. B. Daniel.*

Let us avoid any tendency to reduce the active participation of the congregation in worship, and guard against stealing from them the precious benefits they should derive from the singing of hymns.

Greek Syntax of Rev. 9:15

(*Continued from page 16*)

anything that it was 'prepared for an hour,' indicating the commencement of what was to be done, it is not usual to say of anything that it is 'prepared for an hour, a month, a day, a year,' when the design is merely to indicate the *beginning* of it; and (c) it is in accordance with the prediction respecting the first 'woe' (ver. 5), where the time is specified in language similar to this, to wit, 'five months.' It seems to me, therefore, that we are to regard the time here mentioned as a prophetic indication of the period during which this woe would continue.

"*An hour, and a day, and a month, and a year.* If this were to be taken literally, it would, of course, be but little more than a year. If it be taken, however, in the common prophetic style, where a day is put for a year (Notes on Dan. 9:24 seq.), then the amount of time (360+30+1+an hour) would be three hundred and ninety-one years, and the portion of the year indicated by an hour—a twelfth or twenty-fourth part, according as the day was supposed to be divided into twelve or twenty-four hours. That this is the true view seems to be clear, because this accords with the usual style in this book; because it can hardly be supposed that the 'preparation' here referred to would have been for so brief a period as the time would be if literally interpreted; and because the mention of so small a portion of time as an 'hour,' if literally taken, would be improbable in so great transactions. The fair interpretation, therefore, will require us to find some events that will fill up the period of about three hundred and ninety-one years."[5]

"Now as to the construction of the nouns of time *collectively* and *in the aggregate,* I so understand them —1st, because that which is the only alternative construction appears to me on every account inadmissible: I mean that which, taking them each separately, would render the clause thus; that *at the destined hour, and destined day, and destined month, and destined year,* they should slay the third part of men. For—to say nothing of the want of the article prefix to three out of four nouns, a prefix needed, I conceive, for such a rendering—it will be obvious that it explains the clause as made up of tautologies; tautologies such that every successive word after the first, instead of strengthening, only weakens the supposed meaning; and which bring out, at last, as the result of their accumulation, nothing more than this, that the destruction spoken of should be effected *at the time appointed.*

"Do the inspired Scriptures ever speak this way? —2ndly, I so take them, because in another complex chronological phrase, and one, in respect of its enigmatic form, the most nearly parallel to the present that prophetic Scripture offers, we have the exposition of inspiration itself interpreting the phrase as meant to be taken in the aggregate. I allude to the well-known clause in Daniel, (12:7) eis kairon, kairous, kai hēmisu kairou, 'for a time, times, and half a time;' which being made the equivalent of 1260 days, i. e., of three years and a half, must consequently be a period of a year, two years, and half a year aggregated together.—As to the *article* prefix, standing at the head of the clause, we may understand it, on this explanation, not only to govern all the accusatives that follow, so as we find done elsewhere, but also as an instrument for the better uniting them, *as it were under a bracket,* as an hour, day, month, and year, to be added together; at the same time that it marks them as together making up *the* period; i. e., the period foreordained and foreshown in the divine councils."[6]

We believe, then, on the basis of the Greek syntax, that cumulative time—time in the aggregate—is what is given in Revelation 9:15, inasmuch as the two principles of combined enumeration and separate enumeration demand such a conclusion. We appreciate the force of Robertson's remarks:

"Whenever the Greek article occurs, the object is certainly definite. . . . The article is never meaningless in Greek."[7]

Indeed, that article is an index finger, and one of the most interesting things in human speech; it is a pointer that seems almost as definite as a visible gesture. Gildersleeve says:

"The familiar use of the article has led to exactness and finesse."[8]

The presence of the article in Revelation 9:15 before *hour,* and its absence before *day* and *month* and *year,* make the time periods mentioned a combined, cumulated length of time; they are prophetic time, to be treated as an accumulation, an aggregate, added together. Had the meaning intended been that of a definite hour of a definite day, in a definite month of a definite year, that is, a punctiliar date like the date of the Battle of Waterloo, then the definite article, like an index finger, a precise gesture, would have been placed before each time period to mark its definiteness.

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

[2] Robertson, A. T., *Word Pictures in the New Testament* (New York: Harpers, 1933), Vol. IV, p. 44.

[3] *Id.,* Vol. VI, p. 45.

[4] Simcox, W. H., The Revelation, in *Cambridge Bible for Schools and Colleges* (Cambridge University Press, 1891), p. 144.

[5] Barnes, Albert, *Barnes's Notes,* Book of Revelation (New York: Harper, 1872), pp. 257, 258.

[6] Elliott, E. B., *Horae Apocalypticae,* 3d ed. (London: Seeley, Burnside, and Seeley, 1847), pp. 489, 490.

[7] Robertson, A. T., *A Grammar of the Greek New Testament in the Light of Historical Research,* 3d ed. (London: Hodder and Stoughton, 1919), p. 756.

[8] Gildersleeve and Miller, *Syntax of Classical Greek* (New York: American Book Company, 1911), Part 2, p. 216.

THE MEDICAL MISSIONARY

EDITORIAL COUNCIL: H. M. WALTON, M. D. D. LOIS BURNETT, R. N.

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.

A Rational Plan for Psychotherapy

By JOHN E. PETERSON, M. D., *Instructor in Medicine, C. M. E., Los Angeles, California*

THE PROBLEM.—The upswing of interest in mental hygiene throughout the world in the past few years is indicative of a general feeling of a need for a sound and rational plan for living. The indications of this heightened interest are everywhere. Several philanthropic organizations are supporting studies in this field, a plethora of books on the subject is flooding the market, and an increasing number of sermons from the pulpit are in this field. These evidences of group interest, however, stem primarily from the individual need, and this specific need is readily apparent to all who are having direct, personal contacts with individuals. Especially is this true of the minister in his personal pastoral counseling. It is likewise true of the doctor, for in medical clinics, 50 to 75 per cent of patients have disturbances in this field as a basic cause or at least an integral part of their physical symptoms.

While the revival of interest in this subject may be new, the problem is as old as history. Those excellent "case histories" in the Old Testament are "for our example," and show us clearly and repeatedly the same problem that faces us today.

THE ETIOLOGY.—That fear, uncertainty, insecurity, and emotional conflict are the basis of most neuroses is a fundamental concept of psychology. The personal experience of each one of us testifies to the truth of the old adage that the anticipation of trouble is worse than its realization. Our returning marines from the South Pacific reaffirm this fact in stating that the suspense and anxiety of waiting for a raid is far worse than the actual bombing.

The neurotic, harried by his indecision, is a pathetic picture common to us all. He is constantly besieged by problems which to us may seem trivial, but which must finally be dealt with by him before he can find peace.

Clearly, then, if we are to have good mental hygiene, we must have something in which to trust, on which we may depend, some design for living that will give us a definite course to follow, a set of principles by which we may deal promptly and decisively with our problems as they arise.

Man has recognized this need throughout history. The record includes many codes and philosophies for living which have served as guides for various groups, some for a short while and others for several centuries. The principle behind most of these plans has been the same; namely, a creed or doctrine or god in which a man can trust that will give a focal point to his existence, and that will outline a formula for successful living.

Today on every hand persons are turning to various systems—new and old isms—for help, but in most of these man must repose all his trust and confidence in "the plan" which in turn has been evolved by one of his fellow beings. It cannot be denied that many distraught persons gain temporary, symptomatic relief from these plans for living, but *temporary symptomatic relief* should never be the ultimate goal of therapy.

The key to the whole problem is given in the first commandment. The statement, "Thou shalt have no other gods before Me," implies that man will have a god of some sort even if it be a piece of wood, a bank account, another man, or a plan that he deifies. But why should one be content with such a god when he can have access to "The God"? Is not the covenant, "I will be to them a God, and they shall be to Me a people," applicable to anyone who will accept Him?

Surely this is an incomparable and incomprehensible privilege, but if God through His infinite love and the sacrifice of His Son makes Himself available to us all through faith, what better answer to our problem could we have? "If God be for us, who can be against us?" Rom. 8:31. "Therefore will not we fear, though the earth be removed." Ps. 46:2. "Blessed is that man that maketh the Lord his trust." Ps. 40:4. "Whoso putteth his trust in the Lord shall be safe." Prov. 29:25.

Our belief then is that an abiding faith in God and Christ as His Son is the only sound and rational basis of a plan for living—the fundamental of good mental hygiene.

THE TREATMENT.—If we accept these as the etiologic factors of our problems, the treatment of many of our parishioners and patients is clearly outlined. This—the directing of the patient to the practical aspects of Christianity as a solution to the problem, converted and strengthened by Christ as a personal Saviour—is the cure.

We as a denomination have not been the real leaders that we might have been in the fields of either nutrition or physical therapy, but let us not fail in this third and even greater issue. Let us accept the challenge of our time and present Christ and His teachings vigorously and intelligently as the only answer to our current problems.

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"In the Beginning"—*Health*

V. Rest

By MARGARET JONES, RACHEL WAREHAM, and MARY WEAVER, *Portland Sanitarium*

IN the creation of day and night the Creator provided a pattern of life with alternate periods of rest and activity. The dark part, watched over by moon and stars, makes sleep possible, with its complete rest and repose. The restorative power of this function is beautifully expressed in Shakespeare's familiar lines:

"Sleep that knits up the ravell'd sleave of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast."

Today, in our high-pressure mode of living, when maximum rest is needed, jaded men and women, suffering from "that tired feeling," are getting less than the minimum of rest. They have "a specified time for work, a minimum time for meals, a maximum time for pleasure, and what may be left for rest. Work is thought necessary, eating indispensable, recreation essential, but sleep is considered optional."—*L. D. Campbell, Decalogue of Health, p. 36.* The majority of people seem to be in Mark Twain's class—afraid to go to bed because so many people die there!

As a matter of fact, however, sleep starvation itself is fatal. It is believed that animal life dies sooner from lack of sleep than from lack of food. The constant use of muscle and brain cells causes a breaking down of these cells and an accumulation of waste products. This results in both muscular and nervous fatigue—the signal for rest! This is "nature's way of giving the body a chance to overhaul its machinery in order to prevent a breakdown."—*M. L. Etheredge, Health Facts for College Students, p. 56.* As someone has said, "Sleep is man's condition when he is closed for repairs." Experiments with the brain tissue of bees and swallows show that, while there is an actual using up of cellular material during periods of activity, it is completely restored by adequate rest and food.

The question of how much sleep we require depends upon the age, the physical condition, and the type of activity. An infant sleeps most of the time; the younger the child, the more rest and sleep is needed for growth and repair. Up until the time that school interferes, a daily period of rest and sleep should be an established part of every child's schedule. More sleep is needed by boys and girls during the adolescent period than during either the time preceding or following it. In other words, a child eleven or twelve years of age really does not require as much sleep as one between thirteen and fifteen. After eighteen, eight hours is considered adequate for the average individual. Even adults would do well, however, to take "time out" for a twenty or thirty minute period of conscious relaxation daily throughout life. Short but frequent rest periods are the secret of how some famous individuals have seemingly been able to get along on less than the usual amount of sleep necessary.

Those whose work is chiefly mental need more than the optimum amount of rest. It has been stated that the physical functions of the body can be restored in only four hours, but the higher nerve centers require eight hours under ordinary circumstances.

You may feel that you are an exception to the rule, and that you do not need that much. It has been shown by sleep experiments, however, that feelings cannot be depended upon. Subjects felt perfectly normal after a loss of only two hours' sleep, but careful tests revealed that from ten to twenty-five per cent more energy was required to accomplish the same work.

Are *you* running in low gear on the level? Yes, you can get the work done, but you are wasting energy and increasing the wear and tear on your body machine! It takes eight hours of rest and sleep to have and maintain "one hundred per cent alertness."

Rest contributes not only to health of body but to health of mind as well. Lack of sleep is said to be the greatest single factor in causing disharmony in human relationships. Irritability, misunderstanding, worry, inefficiency, and unhappiness follow in the wake of insufficient sleep. "A night of rest makes marvelous changes in one's mental and physical condition. The great worries of yesterday have flown into space during sleep. The neighbor who looked impossible yesterday looks quite acceptable this morning. The Herculean task of yesterday becomes possible today."—*Id., p. 65.*

What are your sleeping habits? One should have regular sleeping hours and guard them as carefully as working hours. One should have ideal sleeping conditions—a separate room or at least a separate bed. The room should be quiet, free from glaring or reflected light, and ventilated with a free circulation of fresh air at a cooler temperature than that main-

tained during the day. A good bed supports the body in a straight line, and the bedding should be warm, but light weight.

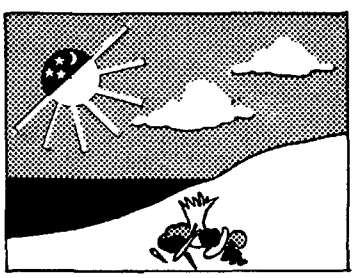
Do not let overeating, eating at bedtime, stimulants, cold feet, heavy covers, overfatigue, excitement, worry, or irregular hours deprive you of the eight hours of sound healthful sleep you need every night. You should be like the Scotch plowboy who said he never knew what it was to have a good night's sleep—the first thing he knew after laying his head on the pillow, it was time to get up!

Rest does not necessarily mean sleep or even inactivity. A change often serves to rest cells of the body that are fatigued from work. A brisk walk in the out-of-doors, for instance, will refresh tired brain cells, or an hour of quiet reading will rest fatigued muscles. The old adage, "A change is as good as a rest," contains much truth. We would be far better off physically and mentally if we would include in each day's schedule a short period for some activity other than our regular work.

Everyone should cultivate a hobby—some profitable diversion which is an outlet for personal urges and interests. "It is much safer to spend your free time planning the arrangement of your flower beds or working out a new crochet pattern, than to spend it brooding over your problems and wishing things might be different than they are."—*L. L. Trott, Red Cross Home Nursing, p. 23.* A hobby or form of recreation is a mental tonic which keeps us young, buoys up our spirits, and rejuvenates our minds.

The subject of rest involves attitudes of mind as well as of body. It means more than merely lying down or going to sleep. We need ever to cultivate that calmness of mind and body so essential in preventing breakdown. The world is full of nervous men and women, living and working under continual tension. They are not worn out by labor. It is not so much physical activity that exhausts energy and wastes vital power, as worry and anxiety. Rest from these would relieve men of their most wearying burden.

And so, to this tired world, the Master says, "Come ye yourselves apart, . . . and rest a while." Mark 6:31. Rest—physical, mental, and spiritual—is another of the free gifts of the beneficent Creator. Shall we accept it?



The picture this month accompanies the fifth in a series of health talks. A nurse begins by quoting Genesis 1:16-18 as she places the moon and stars in the picture.

"If over the counter sleep were sold,
Hour by hour, for silver and gold,
How many people would wail and weep
Because they could not afford to sleep!"

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THE rest of your days depend on the rest of your nights.—*Lark.*

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A Look at My Ideal Nurse*

By EDWINA SMITH, *Student Nurse, Loma Linda Sanitarium and Hospital*

NOW as I take a look at my ideal nurse—observing from the viewpoint of letting her life be a mirror for mine and of wanting to develop a character like hers—many question marks form in my brain. These questions require definite answers. I find question marks at the end of the following thoughts:

Why is she so kind with that unreasonable patient?

How can she always smile when difficulties come her way?

Why does she always take time and pains to close the door softly when time counts more than anything else?

Why is she so accurate in counting her T.P.R.'s and in measuring medicines?

Why does she always make it a point to report for duty a few minutes before the scheduled hour?

Why does she answer lights promptly?

Why does she always rise for her superiors?

How does she manage to stay so "spick and span"?

Why does she not use slang?

Why does she not tell things about her patients that would prove interesting to other people?

What makes the doctors and supervisors call for her on extremely critical cases?

Something tells me that her life has been cut out to a pattern—a pattern that has been specific in its requirements regarding the right kind of material, the way it is put together, and the kind of "finishing touches" put on to complete it.

So in trying to answer my own questions I wondered, in my analyzing, if her life could be likened to that of a garment. In doing so I found that:

* Project developed in Professional Adjustments I.

GOOD HEALTH would make up the *front* and *back* of the dress, which are really the most substantial parts.

LOYALTY and HONESTY could be the *sleeves,* which add virtue.

POISE is the *white collar* and *cuffs* that make her character look balanced.

TACTFULNESS is the *darts* and *tucks* that make her fit into every circumstance.

Her SIMPLE, CONSISTENT CHRISTIAN LIFE is represented by the *seams* which hold her garment together.

FAITHFULNESS is the *thread*—the kind that makes her firm and sure no matter what comes along.

COURTESY is the *facings,* which must go to complete the dress.

PUNCTUALITY would be the *belt* that makes her more precise.

KINDNESS and SELF-CONTROL are the *buttons* and *pockets* which add the "finishing touches."

"O dear God, please help me to perfect my character, so that I may clothe myself in a way that would bring honor and glory to Thy name."

CURRENT SCIENTIFIC COMMENT

EFFECT OF VITAMIN SUPPLEMENTS.—This is a summary of a vitamin feeding test carried out in 1941-42 on approximately 1,400 school children and adults. Three of the five tests were done on school children and two on factory workers. The findings for the children show that vitamins had no statistically significant effect on the rate of growth, nutritional status, muscular strength, condition of teeth and gums, or absence from school on account of illness. In the factory tests the results showed that the vitamin capsules had no significant effects on weight, hemoglobin, blood pressure, absence from illness, or output of material.—*Journal of the American Dietetic Association, April, 1944, pp. 254-256.*

VITAMIN A: ITS EFFECT ON ACNE.—Acne is defined as chronic and recurrent papular and pustular lesions of the pilosebaceous follicle. Pathogenesis is poorly understood and treatment inadequate. Etiologically, the blame for the disease has been placed on almost every conceivable cause. Some regard the disease as disturbance of fat metabolism. Straumfjord accidentally noted the disappearance of associated acne while treating follicular hyperkeratosis with large doses of vitamin A over many months of time. Of 100 patients who took 100,000 units daily of vitamin A over periods of not less than six months and usually longer, 84 per cent were "cured," 14 per cent improved, and 2 per cent were unimproved. Thirty-six per cent became completely free from acne. The effect of vitamin A on acne becomes intelligible when it is borne in mind that hyperkeratinization of the follicle is the basic primary lesion in acne. The response of follicular hyperkeratosis on the one hand, and acne on the other, to the administration of vitamin A suggests that their cause is the same, that both are cutaneous lesions of vitamin A deficiency.—*J. V. Straumfiord.* (Reprint in *American Journal of Digestive Diseases,* January, 1944, p. 30.)

COLD VACCINES.—Three oral vaccines and two vaccines for parenteral administration currently offered as prophylaxis against the common cold were given clinical trials in a group of industrial and office workers during the October to April season of 1941-42 and 1942-43. No clearly evident protection against the cold and related acute respiratory infections can be demonstrated in the results of this clinical trial at mass immunization. The indiscriminate use of cold vaccine now available is not the answer to the problem of industrial absenteeism due to acute respiratory infections.—*Journal of the American Medical Association, Feb. 26, 1944, p. 557.*

WAR ON APPENDICITIS.—One rarely finds in the news columns any report or mention of the useless and preventable deaths due to appendicitis, even though more than twelve thousand people died unnecessarily last year. This woeful and needless loss of life can and should be eliminated, but it will be accomplished only through public enlightenment of the dangers involved in home cures and remedies.

The layman must be taught what not to do until adequate medical attention can be secured. One wrong step will place the patient in peril of his life, and frequently beyond the skill and power of any surgeon to correct. That twelve thousand deaths last year were "avoidable" and "unnecessary" is literally true. Most of them might easily have been prevented had not the patient been kept in ignorance of the seriousness of his ailment and the proper steps to take.

The deaths recorded are not due in reality to primary appendicitis, but to peritonitis or other complications arising from the infection that follows rupture of the appendix. It is not appendicitis (in itself) that kills these twelve thousand folk each year. Primary appendicitis seldom kills anyone. It is the ruptured appendix that accounts for this unnecessarily high mortality.

Why, then, do so many appendices rupture? Stated very simply, the whole trouble comes, first, from the amount of time that elapses between the onset of the initial symptoms and the time of operation, and second, from the giving of laxatives and cathartics. When these evils are corrected, and only then, will we cease to have deaths from appendicitis.—*Medical Annals of the District of Columbia, April, 1944, pp. 153, 154.*

God Will Never Forsake Us*

By ETHEL WALDER, R. N., *Director, School of Nursing, Loma Linda Sanitarium*

THE keynote of our work is indicated in 1 Samuel 12:22, where we find Samuel's experience with Israel after they expressed their desire for a king. "For the Lord will not forsake His people, . . . because it hath pleased the Lord to make you His people." And also in 1 Samuel 12:23, 24, which reads, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way. Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you." In these quotations four points stand out as applicable to our situation:

1. God will not forsake.
2. God forbid that we as leaders should sin by ceasing to pray for those we attempt to direct.
3. God will teach us the good and right way.
4. Fear the Lord and serve Him, and consider the great things He hath done for us.

How important that we should set ourselves in order, as God's people, to receive His blessing. It has pleased the Lord to call us. Have we exhibited pleasure in being called?

You have heard the story of the visit to a famous sculptor, by a man greatly interested in art. He came to a beautiful statue of Christ. After studying it for some time, he said to the sculptor, "I do not understand your statue. You can carve, I know, but your statue is all out of *proportion. Can't you see it?*"

"You do not see it as I see it," replied the sculptor. "You will find at the foot of the statue a place to kneel, and when you kneel at the foot of my image of Christ, you will see it in its true proportions." The man knelt at the foot of the statue, and he saw it at once in its true proportions and in all its glory.

There is a lesson in this for us. You and I can never fully appreciate the Saviour until we have knelt at His feet. O that we might spend more time at the foot of the cross! That we might behold more often the glory of the cross! By beholding we become changed into His glorious image. We need so much to continue kneeling at the feet of Jesus for strength and power to meet the trials and problems of each day. God will not forsake us.

"Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you."—*The Desire of Ages, p. 483.*

"At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."—*Id., pp. 669, 670.*

Now is the time to develop the virtue of patience. Satan has failed to defeat us in our beliefs, and is now concentrating upon our endurance. The rarest forms of courage are displayed when one is compelled just to sit and wait. To maintain one's true relationship to Christ by the patience of faith is one of the ultimate attainments of a perfect character. As Job said, "Though He slay me, yet will I trust in Him." Job 13:15. A short time ago I read this comforting thought in the *Pacific Union Recorder:*

"Now is the time to venture our all in abandoned confidence in Him. The real meaning of a Christian life is a life that can face anything it has to face without wavering, and wait in faith for God to act. God is now disciplining us to get us into this central place of power and endurance."—*June 9, 1943.*

You who have visited Boulder Dam have a conception of the enormous amount of cement and rock that is placed there, the elevators, the turbines at the base, and the large standards that carry the wires out across the expanse of desert to areas of Southern California. When you come to the cities and towns you will note the transformers stepping down the power, transforming it to be used in everyday living —in lights, stoves, irons, pumping engines, etc.

God Will Teach the Right Way

God is our present powerhouse. We are the substations, the transformers, educating those students entrusted to our care to go out and let their lights shine, to become power stations for God.

"God will teach us the good and right way," immediately makes me think of the chapter in *Ministry of Healing,* beginning on page 483. Doubtless you will think of a number of sentences in that chapter which mean much to you. "Study carefully the divine-human character, and constantly inquire, 'What would Jesus do were He in My place?' "—*Page 491.* That is the beginning of God's teaching us the right and good way. There are a number of other sentences in this chapter well worth our consideration. For instance, the one instructing us that so far as we are capable, we are to be to others as Christ was to His disciples when He walked and talked with them on earth. We would do well to read the whole chapter through, and study it over and over again.

His part in our program is that He will not forsake us, and He will teach us the good and the right way. Our part is to pray for those for whom we are responsible, and to fear the Lord and to serve Him. And then, along with this, we have this text, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

* Devotional Study, Workshop, Directors of Schools of Nursing, Berrien Springs, Michigan, June, 1943.

EDITORIAL KEYNOTES

Our Responsibility to Our Converts

THE business of the minister is to make saints out of sinners. Helping men into the kingdom is the most thrilling occupation in the world. It calls for all there is of us. We cannot be shams and do this work effectively. But it is more than preaching. Telling men what to do is not enough. We must take time to understand them individually. We must sit down with them long enough to grasp their problems. Once we understand a case, our real work begins. A physician cannot diagnose his case until he takes into account the report of every test and has evaluated every symptom. His work is individual. So is ours.

Method and machinery are poor substitutes for personal evangelism. We must do more than lecture about heaven. We are not merely human phonographs. A minister is a guide on the highway of life, not merely a guidepost to point the way. He must not only lead but persuade men to follow. Paul said that knowing the terror of the Lord, he persuaded men. Is that our method?

Having persuaded men to follow, do we lead them, or do we leave them? If a man is working on Sabbath, do we merely tell him what to do, or do we offer to help him? Nothing is more important to a new convert than the right kind of counsel and help at this crucial moment. For him to go to his employer is often fatal, for he is too inexperienced in the things of God to properly present his case. Here is where a minister can show himself a real leader. To merely suggest his willingness to help in case something goes wrong is not sufficient. In some places, ninety-nine times out of a hundred, the new convert, not knowing how to approach an employer, will face dismissal and possible discouragement.

This can be avoided if the minister will gently insist (all things being equal) on seeing the employer on his behalf. The technique in such an interview is important, for the destiny of the man and perhaps his family is at stake. It is never wise to approach the employer with a direct request. He may, and probably will, refuse. Then the case is closed. Take the occasion of asking about the employee and his standing in the organization. This information will be of real value to you. Explain that your purpose is to get his evaluation of this man because he is intending to join your church.

Then approach the problem by saying that you are in some difficulty because this man has come under a real conviction concerning the Sabbath. To tell him to crush his conscience and live contrary to the Word of God, is something you cannot do. But to encourage him to keep the Sabbath creates a problem for the employer. Then quietly ask the executive whether he can suggest a way out for you. He will see at once that it is your problem as well as his employee's. Most men are happy if they can help somebody out of difficulty. Appeal to his sense of right and duty. Usually before you leave you will have the problem solved. In many cases you will have made a real friend of the employer, sometimes even having prayer for him and his business.

Recently, after I had thanked an executive in one of the largest department stores in America for his co-operation in giving the Sabbath to a department head in his store, he reached out his hand and said, "It has been a pleasure to help." And then with moist eyes he added, "Won't you say a little prayer for me, too?"

Who can tell the ultimate of such an interview! We have nothing to be ashamed of, except our poor blundering ways. These men, too, need the same gospel that saves their employees. Are we endeavoring to reach them, or do we pass them by as the untouchables? They may never come to us, but we can go to them. Interest in an employee can be, and has been, the occasion for leading some of these business and social aristocrats into a knowledge of the message for this hour. This is our work. To neglect it brings irreparable loss. Becoming "all things to all men," if by any means we can win some, brings a joy unequaled in any other service.

R. A. A.

Evangelistic Songbook Ready

WE have good news for you. The new evangelistic songbook, *Gospel Melodies,* is now ready. Throughout the world field our evangelists have been awaiting this news with keen anticipation. We regret the undue delay which has resulted from war conditions. With 238 gospel songs, choruses and hymns, all of which have been selected and recommended from the field, this excellent songbook contains a number of entirely new contributions, and will, we feel, meet the needs of the whole English-speaking world.

In compiling this book, musicians, song leaders, evangelists from many parts of the world field have co-operated. Every number included finds its place in the book because many have requested its inclusion. The most popular gospel songs are there, together with a large number of favorite hymns. The great Wesleyan revival was carried on the wings of song, and some of those solid, evangelistic hymns which have lived through two centuries have been included, bringing to this book a richness that will be appreciated.

In *Gospel Melodies* will be found a greater number of favorite gospel songs than in any other book of its kind. When our selections were made and we discovered how many valuable copyrighted numbers were on the list, it became a question as to whether we could secure anything like the quantity we desired.

We were not disappointed. The Rodeheaver and Hope Music Companies, who own so many of the popular numbers, both revealed a willingness to co-operate. Under normal conditions their policies would not permit them to give more than three or four of their most valued songs to any one outside publishing firm, but we were able to secure more than forty from the Rodeheaver Company and almost twenty from the Hope Company. This, we feel, is evidence of the Lord's leading. Dr. Homer Rodeheaver and Mr. Sanville, the manager, and Mr. B. D. Ackley, the music editor, all took a personal interest in our project. This counsel, backed by so many years of experience, was invaluable.

When the angels sang over the Bethlehem hills, "Peace on earth among men of good will," they were not only announcing the new dispensation, they were giving to the Christian message its first inspiration. Someone has said that Christianity is the only religion in which music plays a vital part. And it will play an *even greater part in the closing days of the gospel.* Those of us who have had the privilege of having a part in compiling this book feel a special confidence in recommending it. The back page of this issue of THE MINISTRY contains a special announcement regarding the book, and we urge all our evangelists and song leaders to examine it and place their orders as early as possible. We predict that the first edition of 50,000 will not last long.

Years ago the Latvian people, robbed of their liberty, were not permitted to gather for education or recreation. In fact, they were practically serfs. One thing, however, was granted as a privilege. They could gather as groups and sing. Their conquerors, not knowing the language, cared little about what these groups were singing, but they were singing the songs their poets had given them—songs of liberty and freedom. And when at last amid the fires of revolution, opportunity came, in 1916, these singing serfs marched out of semi-slavery into national existence. *They had sung themselves into freedom.* As this new book becomes the evangelistic spearhead for those who bear the advent message, we trust that many in the slavery of sin will sing themselves into the marvelous light and liberty of the gospel. God bless *Gospel Melodies.* R. A. A.

BIBLE INSTRUCTOR COUNCIL

Methods, Experiences, and Problems

Bible Class for New Converts

By IRENE B. ANDERSON, *Bible Instructor, Pasadena, California.*

IT is truly just as necessary for the Bible instructor to establish new converts as it is to bring them to a definite decision. When they are brought in under an effort, they need to be firmly established and carefully cared for until they are able to stand alone. They need to be shown how to study. I believe this is best accomplished by having a Bible study class where they can come together, ask questions, take notes, and tell of their own findings.

In this class they are enrolled and made to feel that they are expected to attend every meeting. They are assigned certain chapters to read. Many times we take up the study of Daniel and the Revelation chapter by chapter. Each is encouraged to study and bring some thought to present to the class. I urge them to study the Spirit of prophecy books in connection with the Bible, thus establishing them in doctrine and building up their faith in these wonderful books.

Another way of establishing new converts is to give them some definite missionary work to do. When they are working for others they are also helping themselves. Some will fit into the Dorcas work, and some will enjoy distributing literature. The mothers who are tied down at home will especially fit into a program of handing out tracts to those who come to their doors. It is also necessary that new members be visited in their homes. It is a good plan to select some of the older members and assign them names of people on whom to call. This is a help to both new members and old.

When the Voice of Prophecy company finished an effort in Sacramento a few years ago, it left a hundred new converts to be taken care of. It seemed an impossible task at first, but with the co-operation of pastor, Bible instructor, and members, it was accomplished.

Aside from the joy that comes to us in seeing a soul surrendered to God, the next greatest joy is to see that soul become a true worker in the Master's vineyard. Someone has said, "The Egyptian lotus is fair to see as it opens its blood-red bowl, but the fairest thing in the world to me is the growth of a budding soul."

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Outlines for Bible Studies

Inventory Day in Heaven

By E. VAN NOCKAY SMITH, *Bible Instructor, Southern California Conference*

I. INTRODUCTION.
1. An illustration of "inventory day" for a merchant.
2. God has appointed a judgment day. Acts 17:30, 31.
3. No one can escape the judgment. 2 Cor. 5:10. Our lives brought in review before God. Eccl. 12:14.

II. THE JUDGMENT IN SESSION.
1. God, the great judge, presides. Dan. 7:9.
2. The angels are the witnesses. Dan. 7:10.
3. The heavenly records reveal all our deeds. Dan. 7:10; Job 16:19.
4. Christ is man's lawyer. 1 John 2:1; 1 Tim. 2:5.
5. God's law is the standard of the judgment. James 2:12; Eccl. 12: 13, 14.

III. SOLEMN INVESTIGATION OF ALL CASES.
1. Men are judged according to their works. Rev. 20:12.
2. The righteous have an Advocate. Matt. 10:32.
3. Their sins blotted out. Acts 3:19.
4. Their names retained in the book of life. Rev. 3:5.
5. Not all will endure. Matt. 24:12, 13.
6. Some fail to overcome. Eze. 18:24.
7. Their names blotted out of the book of life. Ps. 69:28. (Ex. 32:33.)

IV. THE APPROACHING JUDGMENT HOUR.
1. God's inventory day is at hand. Acts 3:19, 20; Rev. 14:6, 7.
2. We must keep our sins forgiven. Isa. 1:16-18.
3. David's prayer should be our prayer. Ps. 51:9, 10.

THE RELIGIOUS PRESS

Valuable Current Excerpts

CHURCH MEMBERSHIP.—The church membership in America at the present time is but approximately 40 per cent of the population. Despite this fact, it provides 80 per cent of all college students, 75 per cent of all the home owners, and 90 per cent of all the country's philanthropy. It is declared upon good authority that only 2 per cent of the criminals of the United States have, or have had, church relationship. God knows that church people are not what they ought to be, but we are increasingly thankful for them. What a desert place America would be without them!—*Watchman-Examiner, April 27.*

THEOLOGICAL STUDENTS.—Protestant theological students are in a maze as to military requirements. While it is probable that it is the Federal intention to exempt them from military service, practically it becomes a matter for local national war service boards. In no sphere is the ineptitude of Protestantism (by reason of its divisions) more evident than in the military status of theological students and of those who look to the study of theology *though still in arts. There is no concerted, clear-cut* rule, and students must fend along under a sort of desperate doubt. Consequently, most of them get into the service. The whole attitude is a tacit admission that men in the ministry are not an indispensable requirement of the postwar world. The Roman Catholic Church is always united and definite. It is never in doubt as to the essential nature of the service rendered by its priests.—*Christian Century, April 12.*

INCREASING ARRESTS.—Arrests of females under twenty-one years of age have increased 130.4 per cent since 1941. Male arrests declined slightly during 1943, but are still above normal because the drop was from a very high level. During 1943 arrests of boys under eighteen years increased 23.4 per cent, and in this age group arrests for rape increased 39.8 per cent; for robbery, 39 per cent; for burglary, 27.7 per cent; and for auto theft, 23.4 per cent.—*Watchman-Examiner, April 20.*

GREATEST PLAGUE.—"The four great scourges of mankind have been drink, war, pestilence, and famine, and drink has been more destructive than war, pestilence, and famine combined."—*Gladstone.* (*Gospel Minister, April 13.*)

CHURCH STEEPLES.—Apropos of the church's scheme for church extension after the war, one presbytery in the northwest of Scotland has been concerned to insist that the churches to be built under the scheme should not have steeples. The ground for the recommendation is the expense, not only of the original building, but of upkeep. One minister declared that steeples had been a curse to our congregations through the generations, owing to the cost of keeping them in repair, while they served no useful purpose. It will be interesting to see how the church as a whole views the recommendation. There is a sentiment attached to the skyward-pointing steeple of the village or small-town church that would make many loath to lose this feature from our countryside. —*Christian Century, April 12.*

INCOME TAXES AND CONTRIBUTIONS.—No matter what policy and procedure may be adopted in Washington, there remains the responsibility of educating the taxpayer. Every board of trustees or finance committee of a local church should remind the people in the church of the importance of voluntary contributions and should inform them of the permitted deductions and the process of claiming them. We should not expect the Government to do

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all of this for us. Nor should we complain too much about the slight inconvenience involved for the taxpayer in keeping accounts of contributions and filing a return to obtain the advantage of deductions.—*Federal Council Bulletin, April.*

BILLIONS WASTED.—Roger Babson, the well-known statistician, says, "Fifteen billion dollars of our annual national income goes into the garbage pail in the form of liquor, narcotics, gambling, sex magazines, and other things which undermine the health and employability of our people."—*Watchman-Examiner, April 13.*

TODAY'S CHILDREN.—According to a report on the 1940 census made by statisticians of the Metropolitan Life Insurance Co., 4,500,000 children in the United States under eighteen years of age live in families broken by death, separation, or divorce.—*Christian Century, April 26.*

CHINESE LITERACY.—In spite of the terrific suffering and hardship to which China has been subjected during almost a decade of war with Japan, 42,000,000 in that country have learned to read since the war began. There will soon be 50,000,000 new potential buyers for the Scriptures in that country.—*Gospel Minister, April 20.*

Response to Messages Received

(*Continued from page 11*)

"He said he did not believe his testimony, although he did not know a word there was in it. He said he was afraid to read it for fear it would make him mad, but, said he, 'I was mad all the time nearly.' But finally he said, 'Brethren, every word of the testimony for me is true, and I accept it, and I have come to that place where I firmly believe they are all of God, and if I had heeded the one God sent to me, as well as the rest, it would have changed the whole course of my life, and I should have been a very different man.

" 'Any man that is honest must say that they lead a man toward God and the Bible always. If he is honest he will say that; if he won't say that he is not honest.

" 'If I had heeded them it would have saved me a world of trouble. The testimonies said there was to be no more definite time preached after the '44 movement, but I thought that I knew as much as an old woman's visions, as I used to term it. May God forgive me! But to my sorrow, I found the visions were right, and the man who thought he knew it all was all wrong, for I preached the time in 1854, and spent all I had, when if I had heeded them I should have saved myself all that and much more. The Testimonies are right and I am wrong.' "—*Id.*

Then the aging man said in conclusion, " 'Brethren, I am too old to undo what I have done, I am too feeble to get out to our large meetings, but I want you to tell our people everywhere that another rebel has surrendered.' "—*Id.*

For twenty-eight years the counsels and cautions which would have saved Brother S from a bitter course in life were in his home, unopened and unread. How much our experience may be like his. Although we are not named individually, yet in the Spirit of prophecy books there are invaluable counsels, instruction, and information presented there for our personal benefit; yet the books may remain on the shelf unopened, the messages unread, and the counsels unheeded. If so, are we any less responsible than was old Brother S?

[END OF SERIES]

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(*Continued from page 15*)

[1] Josephi de Hammer, *Commentatio de Byzantinae Historiae Ultimis Scriptoribus ex Historia Osmanica Elucidandis et Corrigendis* (1825), p. 5.
[2] Hazi Halifé Mustafá, *Cronologia Historica* (Venetia, 1697). E tradotta nell' Idioma Italiano Da Gio: Rinaldo Carli.
[3] *Id.*, p. 110.
[4] Georgius Pachymeres, *Corpus Scriptorum Historiae Byzantinae* (Bonn ed., 1835), Vol. Alt., p. 851. (Petri Possini Observationum.)
[5] *Id.*, p. 278.
[6] *Id.*, p. 848.
[7] The day of the week corresponding to any Julian date can be obtained from the Julian Day Numbers, the tables for which are given in every *American Ephemeris.*
[8] Pachymeres, *op. cit.*, p. 290.
[9] *Id.*, p. 313.
[10] *Id.*, p. 278.
[11] *Ibid.*
[12] *Id.*, p. 286.
[13] *Id.*, p. 290. Emperor gave his five-year-old daughter in marriage to Crale, king of Serbia. (Cf. Pachymeres, *op. cit.*, Vol. Prius, p. 576.)
[14] Pachymeres, *op. cit.*, Vol. Alt., p. 290.
[15] *Id.*, p. 302.
[16] *Id.*, p. 304. Cf. George F. Chambers, *A Handbook of Descriptive and Practical Astronomy* (Oxford, 1889), Vol. I, p. 514.
[17] Pachymeres, *op. cit.*, Vol. Alt., p. 305.
[18] *Id.*, p. 306; pp. 792-795.
[19] Th. Ritter v. Oppolzer, *Canon der Finsternisse* (Wien, 1887).
[20] Pachymeres, *op. cit.*, Vol. Alt., p. 307.
[21] *Id.*, p. 308.
[22] *Id.*, p. 310.
[23] *Id.*, pp. 317, 318.
[24] *Id.*, p. 316.
[25] *Id.* p. 326; Nicephorus Gregoras, *Corpus Scriptorum Historiae Byzantinae* (Bonn ed., 1829), Vol. I, p. 209.
[26] Pachymeres, op. cit., Vol. Alt., p. 327.
[27] *Id.*, p. 851. Here Possinus places the final defeat of Muzalo in 1302; but he apparently refers also to the first attack, which on page 830 he definitely dates in 1299. The irregularity in the narrative makes the analysis difficult.
[28] *Id.*, p. 337.
[29] *Ibid.*
[30] The word *siquidem* in medieval Latin signifies *"without doubt."*—J. H. Baxter and Charles Johnson, *Medieval Latin Word-List* (London: Oxford University Press, 1934), p. 390.
[31] Pachymeres, *op. cit.*, Vol. Alt., p. 331.
[32] *Ibid.*
[33] *Id.*, pp. 331, 332.
[34] *Id.*, p. 330.
[35] *Id.*, p. 335.
[36] *Id.*, p. 305.
[37] *Ibid.*
[38] Georgius Phrantzes, *Corpus Scriptorum Historiae Byzantinae* (Bonn ed., 1838), p. 28.
[39] Pachymeres, *op. cit.*, Vol. Alt., p. 278.
[40] Gregoras, *op. cit.*, p. 139.
[41] Pachymeres, *op. cit.*, Vol. Alt., p. 830. (Possini *Observationum.*)
[42] *Id.*, p. 851. (Possini *Observationum.*)
[43] *Ibid.*
[44] *Id.*, pp. 317, 318, 852.
[45] Hazi Halifé Mustafá, *op. cit.*, p. 110.
[46] Pachymeres, *op. cit.*, Vol. Alt., p. 334.
[47] *Id.*, pp. 319-321.
[48] *Id.*, p. 333.
[49] *Id.*, p. 460.

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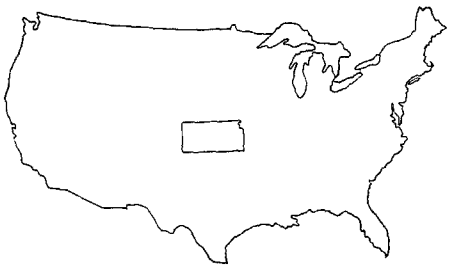

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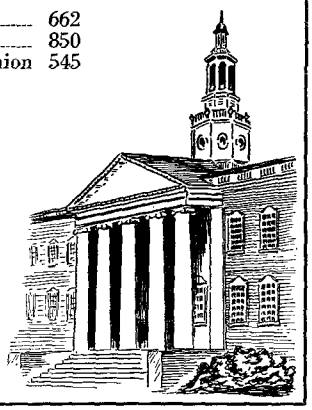

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