

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 15, No. 8

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NOTES AND NOTICES

Information and Sundry Items

THERE are exceptions, of course, to all rules—including those of the field of public evangelism. But you usually get, consciously

YOUR AUDIENCE IS A what you go after.
REFLECTION OF YOU If you advertise in

the lurid colors and tawdry styles of the circus publicity agent—you usually draw the circus type of crowd. If your meetings are characterized by cheap sensationalism and stunts, you usually attract sensation lovers to hear you. Others are disappointed or disgusted, and drop out. If you preach superficially, the superficial becomes characteristic of the bulk of your audience. If you preach down to a twelve-year-old mental level, you draw out a goodly percentage of that mentality level to hear you. If you play up entertainment attractions, you are bound to get entertainment seekers. If you use sloppy, careless language, you will usually get those who use the same kind, or who do not mind. And if you indulge in the emotional type of meeting, the Pentecostal or Foursquare Gospel variety, you get that temperament in response. Others will probably drift away from you. Even the locality and the type of meeting place have their bearing. In other words, your crowd is usually the reflection of you, your methods, and your emphasis. So, if you give powerful, substantial, earnest, Bible-centered, Christ- uplifting messages, you are likely to get substantial Bible lovers to hear you. If your appeal is to the intellectual better class, such will predominate among your listeners. If you lay plans to attract a large percentage of men or of youth, your audience will usually reflect such a deliberate effort. In other words, you create your own type of audience by your publicity approach, the type of subjects you advertise, the emphasis you give, the intellectual and cultural standards you maintain, and the character and quality of your teaching. Like attracts like. The evangelistic audience is the reflection of the evangelist.

❑ WE must give a living message to a dying world.

❑ THE South American Division has just translated and issued as a thirty-six page mimeographed document, certain portions of the 1941 General Conference Evangelistic Council Report, which is part of the English Ministerial Reading Course for this year. This is an excellent service for our Spanish and Portuguese workers of the division.

❑ WORKERS have frequently asked if arrangement could be made to secure the Voice of Prophecy sermons, letters, blanks, stickers, envelopes, receipts, and so forth—all except the Book-for-the-Month Crisis books. Action has just been taken by the Radio Commission whereby the entire body of Voice of Prophecy materials for a year may be obtained for only \$4. These materials will be sent in a packet once a month. This modest fee will cover only the cost. It is merely a service to our workers, and we are sure it will be greatly appreciated. All arrangements should be made directly with the Voice of Prophecy, 700 West Broadway, Glendale, California.

❑ SEVERAL worker letterheads recently received in our office have had the title "Elder" printed on them, before the name of the minister. This is rather unusual, and will be subject to unfavorable reaction upon the part of those who are acquainted with the niceties governing such matters. Better use the full given name rather than merely the initials, as John Bruce Baxter—and eliminate the title. (Especially is a "D.D." to be looked upon askance.) We are judged by these little details as well as by the larger principles that motivate us.

❑ THE following significant statement is by a pastor in a much-bombed city in England:

We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing; now the seashores are barred, no picnics, no bathing. We have preferred motor travel to churchgoing; now there is a shortage of fuel oil. We have ignored the ringing of the church bells calling us to worship; now the bells cannot ring except to warn of invasion. We have left the churches half empty when they should have been filled with worshippers; now they are in ruins. We would not listen to the way of peace; now we are forced to listen to the way of war. The money we would not give to the Lord's work now is taken from us in taxes and higher prices. The food for which we forgot to say thanks now is unobtainable. The service we refused to give God now is conscripted for the country. Lives we refused to live under God's control now are under the nation's control. Nights we would not spend in watching unto prayer now are spent in anxious air-raid precautions.—*Watchman-Examiner*, April 9.

Clothbound "Evangelistic Council Reports"

❑ NEARLY all of the Reports of the Evangelistic Council were bound in paper. However, with the thought of harder usage by libraries and college theological departments, a few copies were bound in cloth. Twenty-three copies of the report of this epoch-making council held at the time of the General Conference last year, are still available in the more permanent cloth binding, at \$2.25 each. Many paper-bound copies have already been sold to individuals in the 1942 Reading Course sets. Our schools should now avail themselves of the opportunity of securing the cloth-bound books for their libraries.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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Ministerial institutes to cover Western Hemisphere,
together with radio coverage

PLANNING AGGRESSIVE EVANGELISTIC ADVANCE

By W. H. BRANSON, *Acting President
of the General Conference*

IT must be evident to every Seventh-day Adventist worker that we are living today in full view of the closing scenes of earth's history. The things that we have predicted on the authority of the prophetic word are now taking place, and we behold them with our own eyes. What we once preached as future events, have either passed into history or are now occurring all about us.

If in the past any have felt like questioning the truthfulness of the great advent message, surely the last vestige of excuse of such doubting has long since disappeared. The signs of the times have appeared. God's word has been fulfilled. Surely there can be no ground for doubt that the coming of our Lord is just at hand. Said Jesus, "Now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29.

These solemn considerations constitute a challenge to the advent people such as the church of God has rarely faced since the beginning of time. As in the case of Nineveh, when Jonah was entrusted with a warning, saving message for that doomed city, so today Seventh-day Adventists have been entrusted with a message of warning and salvation for a doomed world.

Our message is the only message that can possibly meet the world's needs at this hour. We are told that "we hold in our hands the bread of life for a famishing world." These are sobering facts. If we, like Jonah, sleep while we should be crying aloud to the nations, we shall surely have the blood of souls upon our garments. We cannot abridge our task without denying our Lord. If we, His heralds, fail Him in this final crisis hour, we shall have no excuse to give Him at His coming.

At a recent meeting of the General Confer-

ence Committee, these considerations were brought before us for study, and it was the solemn conviction of those present that we must, without delay, rally our forces anew for the greatest advance in the giving of the message that has ever been undertaken by this people. In an effort to launch such a forward movement, the following actions were taken by the committee:

Resolution on Evangelistic Councils

Believing that the hour has struck for an "all out" effort on the part of the church to complete her task in all the world, and that public evangelism is God's primary method of reaching the masses with the gospel,

We recommend, 1. That plans be laid for large evangelistic councils to be held throughout the Western Hemisphere during the latter months of 1942 or the opening months of 1943.

2. That while we recognize the fact that conditions in certain parts of the world-wide field make public evangelism difficult, we send on the above recommendation to such fields as we can reach and encourage our leaders to plan as large a public-evangelistic program as may be possible, and that our chairman write them a personal letter on the need and purpose of this plan.

3. That for the United States three such councils of ten days each be held as follows:

a. For the Atlantic, Columbia, and Southern Unions, December 14-23, the place to be decided by the presidents of these unions at the time of the Autumn Council.

b. For the Northern, Central, Lake, and Southwestern Unions, December 31-January 9, the place to be decided by the four union presidents by the time of the Autumn Council.

c. For the North Pacific and Pacific Unions, January 14-24 at San Francisco.

4. That the transportation expense be pooled, each group of unions deciding on the plan of pooling.

5. That three or four regional councils, of ten days each, be conducted in South America, places to be arranged by the division committee.

6. That, because of difficulties in travel, councils in the Inter-American Division be held in each union, as far as possible, places for same to be arranged by the division committee.

7. That division and General Conference leadership be provided for these councils.

8. That the union committee in whose territory the council is to be held be requested to appoint a Committee on Arrangements, the president of that union to act as chairman.

9. That the work of these councils be confined to strong, earnest Bible studies, the study of a deeper spiritual life, problems of public and radio evangelism, and pastoral duties.

10. That the General Conference officers give consideration to the appointment of those who shall lead out in the fields, and that they prepare suggestive programs for these councils, the same to be subject to adaptation to meet the needs of the respective fields.

11. That an earnest effort be made to bring all our presidents, mission superintendents, evangelists, pastors, singing evangelists, Bible teachers in junior and senior colleges, academy Bible teachers (where possible), ministerial interns, Bible workers, departmental secretaries, and editors under the influence of these councils.

12. That as far as practical, senior theological students be permitted to attend these evangelistic councils for at least a part of the time.

Word is being sent out to other world divisions, encouraging them to join in the plan for the holding of evangelistic councils this coming winter, in the hope that, with the exception of those in a few war-torn countries, all our workers throughout the world may be given the benefit of a fresh and up-to-date preparation for the mighty tasks before us in the finishing of the work.

Radio Coverage for Western Hemisphere

The plans for broadcasting the message to all the countries of South America and the territory of the Inter-American Division were further perfected, and a large representative commission was appointed to have charge of this great undertaking. Here is the authorizing action and the personnel of the commission, of which W. P. Bradley will serve as secretary:

RADIO COMMISSION FOR LATIN AMERICA.—The question of the enlargement of the Radio Commission to include representatives from the Inter-American and South American Divisions was in a previous meeting referred to the officers for study.

Voted, To accept the recommendation of the officers that the following constitute the Radio Commission for the Latin-American fields: W. H. Branson, J. F. Wright, W. E. Nelson, W. G. Turner, W. H. Williams, A. W. Cormack, T. J. Michael, W. P. Bradley, H. M. S. Richards, Glenn Calkins, C. L. Torrey, R. R. Fighur, F. L. Harrison, and the union presidents and union superintendents in the Inter-American and South American Divisions; it being understood that the Commission will organize itself.—*General Conference Committee, May 25, 1942.*

Many of the most powerful stations in the world are found in these Latin-American countries, and these have been secured for our broadcasts. Since many of them will broadcast for us on both long and short wave, the programs will be heard in parts of the world outside of Latin America. One powerful short-wave station at Quito in Ecuador will broadcast our program in English, so that

English-speaking populations of those lands will also be brought under its influence.

We feel certain that all our workers will heartily approve of these far-reaching plans for the advancement of the work, and that we shall have their full co-operation in carrying them into effect. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." Zeph. 1:14. We must make that voice to be heard anew among the nations, and lose no time in making ready a people prepared for their Lord.



☛ A PAGE in the March *Moody Monthly* tells briefly of National Tract Week (March 29 to April 5), and suggests eight times and places in which tracts might profitably be distributed, accompanied by appropriate scenes. The eight suggestions are as follows:

9 A. M.—On the way to work leave a tract in the streetcar or bus.

10 A. M.—When a salesman calls or a delivery boy knocks at your door, tactfully tell him about Christ. Give him a tract.

11 A. M.—Put a tract in the letter you write, and say why you are doing so.

12 M.—If your waitress isn't busy, tell her about Christ; otherwise leave a helpful tract.

2 P. M.—The gasoline station attendant likes to talk, so tell him about Christ and leave a tract for additional help.

3 P. M.—When you return a library book or lend a magazine, slip a tract between the pages.

4 P. M.—The chap at the newsstand ought to know about Christ. Pray for wisdom in telling him, and in choosing the right tract to give him.

5 P. M.—Follow through on your witnessing. Get the names of the persons to whom you talk. Write or phone them. Invite them to go to church with you.

These suggestions might well be followed by our workers, and passed on to their church members. In giving the background of how National Tract Week came about, the writer says:

One day in Chicago the late Bishop Taylor-Smith embarrassed a group of friends with whom he was walking along the street with the question, "Well, gentlemen, how many persons have you spoken to about the Lord today?" . . . One after another confessed that he had not spoken to a single person—yet each of the men was a Christian and engaged in some definite Christian work. . . . The real tragedy, however, is not in this single instance, but in the fact that in virtually any group of average Christians such a situation would be duplicated.

Now the question is: How can witnessing for Christ become a more normal part of our daily life? One answer is through the use of printed material or religious tracts. Opportunities present themselves every hour of the day, and a few tracts in a handy pocket often prove just the stimulus needed to encourage a Christian to tell others about Christ.

In fact, so significant has this type of ministry become in recent years that a National Tract Week has been inaugurated. Coming the week before Easter, March 29 to April 5, it provides pastors, Sunday school superintendents, and church workers with an ideal point from which to launch a soul-winning program at this particularly strategic time of the year.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

Inter-American and South-American coverage authorized together with North American increases

RECENT DEVELOPMENTS IN RADIO EXPANSION

By W. G. TURNER, Chairman of the General
Conference Radio Commission

THAT the radio is playing a tremendous part in religion today, is evident, but it is becoming more and more difficult to secure time on the air for religious broadcasts. This is not because of a reduction of such time on the part of station managers; it is caused entirely by the increasing number of large denominations that are awaking to the possibilities of radio evangelism, as well as to the many small, independent religious teachers who seek radio time.

As a denomination we were providentially directed to act when we did to secure the coast-to-coast Voice of Prophecy hook-up. Others who preceded us are reaching a large audience of regular listeners, not only in North America, but, by short wave, in many other lands of earth. The Lutheran Hour is now being broadcast on 324 stations. Information placed in our hands makes it clear that this program is reaching countries far distant from the Western Hemisphere. Listeners report from China, the Far East, Europe, Australia, and the islands of the sea. The Old Fashioned Revival Hour is broadcasting over 425 stations. This program is extending its listening public to such a degree that Mr. Fuller claims that ninety per cent of the population of the world is in actual hearing of his program.

If this is a fact, we cannot help realizing the tremendous possibilities of the radio as an active and vital avenue for the finishing of God's work in the earth. When mission stations are closed and when the living preacher is denied personal access to men and women, the message of the radio may yet reach hearts and change lives. So far as distance is concerned, the possibilities of radio are limitless as a means of preparing the world for the coming of Christ. The language problem is the greatest difficulty that we have to face.

For what the Voice of Prophecy has been able to accomplish thus far we are deeply grateful to God. We began in January, 1942, on 89 stations. After five months of broadcasting, it is encouraging to find ourselves now, as we write, on 114 stations. We feel this to be evidence of progress. Now we are beginning to lay plans for the sending of the message over Central and South America, and

as quickly as we can attend to the essential preparations necessary for so large a coverage, this program will be on the air. A commission, apart from that for North America, has been appointed by the General Conference Committee, and this body is now working out the plans for the new coverage.

Connected with a number of stations in both Central and South America are some very powerful short-wave transmitters, which will be used in our Voice of Prophecy broadcasts for that field. This will send the message over great areas of the world. Of course the languages used will be the Spanish and the Portuguese. In extending our coverage to these other lands, considerable expense is entailed, though this generally is not to be compared with the cost in the North American continent. Our Central and South American time costs will be much below our North American figures. And quite apart from short-wave facilities, we shall cover a greater area of territory. Our initial expense will be smaller, and our maintenance costs will be less, because our Voice of Prophecy staff in North America will carry much of the burden, without adding greatly to our expense.

Having launched the program in North America, we are hopeful that we shall receive such response both from our members and from the public, not merely in money, but in interest and prayers and souls saved, that we shall soon find it possible to reach a coverage not one whit less in area than other denominations are now reaching. I am personally of the opinion that if any other church or organization can employ 425 stations to sound its music and message around the world, we, with the message of truth for these closing days, should be on at least 426 stations!

✱ ✱ ✱

DYING CIVILIZATION.—Our civilization has been dying within of spiritual starvation. It has been in its unstable equilibrium like a pyramid balanced on its apex. One of the great prophets of Israel, in an acute crisis of history, saw God holding a plumb line in His hand. It means that there is a principle of moral gravitation which goes on working whether we regard it or not, and that the plumb line is working now as surely as in Amos' day.—*Christian Century*.

BUILDING UP VOICE OF PROPHECY AUDIENCE

By PAUL C. CARDEY, *Home Missionary Secretary,
Georgia-Cumberland Conference*

THE Georgia-Cumberland Conference has put into operation a most comprehensive plan for building up a listening audience for the Voice of Prophecy. There are three station outlets in the conference for the Voice of Prophecy, all of small wattage—Atlanta and Albany in Georgia and Chattanooga in Tennessee. These stations do not reach out far beyond their city limits. By launching the Bible School of the Air with the Voice of Prophecy, we are making a supreme effort, not only to get the largest listening audience possible, but to reinforce the appeal for enrollment in the Bible School of the Air. To do this, it was decided to visit every home in the three cities in our conference which have broadcasting stations. It is a gigantic task, for there are more than a hundred thousand homes in these three cities.

The city of Atlanta might be an example of the program carried on in all three cities. First, we decided that among the better class there would be many who would not respond to a knock at the door. Because of maids and other servants, the literature would not fall into the proper hands. These sections of the city were surveyed, and blocked off on a large map. Under the direction of two of our brethren and with the use of a city directory, the volunteer workers were able to address envelopes to every home in these sections. The mailing cost is one cent for each envelope, by special permit.

Three pieces of material were placed in the envelopes and also distributed to each home; namely: (1) Present Truth Leaflet No. 1, with the invitation to listen to the Voice of Prophecy on Sunday evening, giving the station and time in red across the front, also a regional radio log; (2) a circular furnished by the Voice of Prophecy, describing the course given by the coast-to-coast Bible Correspondence School of the Air; (3) a postcard with the Voice of Prophecy address on the front, and an enrollment blank which could easily be filled out. This procedure simplified matters and secured a large number of enrollments. As the church paid the return postage on these postcards, we could send a postcard which required no return postage.

After this better-homes territory had been taken care of by our mailing plan, the rest of the city was divided among the three churches (two white and one colored). Each of these sections was subdivided into about twenty sections of twelve blocks each, and these were given to band leaders, who were assigned a number of helpers.

At the same time that all this work of mailing and distributing was going on we placed a good-sized advertisement on the radio page of each Sunday paper. At the bottom of the advertisement appeared an enrollment blank. This brought in more than 250 responses. Each Sunday in the future we plan to put a small advertisement in the Sunday papers so that the Voice of Prophecy will be continually before the people as they look at their radio columns.

The final results have not been counted, but to date thousands of enrollments have come in as a result of the mailing work, the house-to-house distribution, and the newspaper advertisement. We believe that this is the most thorough and definite coverage of a city ever attempted in this conference. There is hardly a home in the city which has been overlooked. The other two cities are being covered in like manner.

At the suggestion of our conference president, plans are now in progress for the summer program. This program will be to visit fifteen or twenty cities in the conference which do not have Seventh-day Adventist churches. Most of these cities have a population of ten thousand or more. It is proposed that we get a carload of workers and go from city to city, reaching every home. In this way, the larger cities will be covered. We believe that if our work is confined within the city limits, it will be easier to follow up. Those who finish the radio correspondence course will be visited by paid or volunteer Bible workers.

Each church in the conference is now planning to cover its community, even though the broadcast is not too plainly heard. The Voice of Prophecy is furnishing us four special fifteen-minute broadcast transcriptions, ending with an appeal for enrollments in the Bible School of the Air. These would be used for four days over local stations, as our people go from house to house securing enrollments.

The cost of the program, the tracts, the postage, and other items has not been in excess of fifteen hundred dollars for the first 115,000 homes. Help has been willingly given by our people. We felt that this was one of the most logical and definite ways to give the message, as it had within itself the advantage of a follow-up plan which assured results.



◀ EXTREMES usually spring either from a missing sense of proportion, or from insufficient and defective information. No knowledge is so misleading as half knowledge.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

TRAINING NATIONALS TO CARRY RESPONSIBILITY

By DALLAS S. KIME, *Former Superintendent of the North Celebes Mission*

YEARS ago I was standing on a plot of ground being excavated preparatory to the erection of a large shed to be used as a market place for the natives of a certain district. There was a group of laborers standing near me ready to begin using their *tjangkols* (hoes) on the job. After the necessary preliminaries, work began. Later there was one particular spot where only one man could work advantageously. Someone in the group chose a robust youth who in his opinion was equal to the task.

This young man began the work. But it was obvious after he had struck the ground but two or three times with his *tjangkol*, that the youth was inexperienced in this native art. Another laborer who was standing by observing elbowed his way to the young man and proceeded to take the hoe away from the lad, desiring to do the work himself because he was experienced, so that there would be no more delay. But the man who had chosen the youngster for the work came forward, replaced the hoe in the hands of the youth, and said, "Let the young man use his own technique [wisdom] on the job."

This sentence, "Let the young man use his own technique on the job," stuck in my mind, and I have since meditated much upon it. I immediately incorporated the principle into the work which I was doing as superintendent of a local mission. This thought was very helpful when it came to dealing with experienced or inexperienced, educated or uneducated natives, relative to the training of efficient help for the time which we believed would inevitably come in the Far East, when it would be impossible for the white man to remain in those parts.

I well remember stating on many occasions that "within twenty-five years from now things will be changed over here." It is all too true! More than twenty-five years have passed, and we all know too well the results to date.

With this in mind, and with the thought of training efficient national workers who could be able to bear the burdens capably when workers from the home base had to leave the mission fields, I write these few lines. In all my associations with the members of our island churches, as well as with the workers, the necessary training for the future was the uppermost thought in my mind.

As soon as my mission committee had been chosen, I would call the committee together at the earliest possible date, first of all, to get better acquainted, then to place upon them their responsibility as committee members. I began by telling them that they were not responsible to me as their chairman, but to God Himself, because this was His work. We are not to gather into cliques to push our own ideas. We should not consider that we are primarily members of a certain church, and try to secure assistance chiefly for our own church or district. Our vision should encompass the whole field.

These were new thoughts for them, yet understandable. And I have never seen this appeal fail. To a man, they carry their responsibilities efficiently, and the work prospers mightily. It is only a matter of making them feel that they are part of the movement. I believe the same principle also holds true in the homeland. These people can carry responsibility if we will place it upon them and carefully direct them.

Sharing Responsibilities and Problems

Many times difficulties arose in the churches. I could have gone and handled the problems alone. No one would have been any wiser but me. But instead of going alone, I insisted on having several workers and influential members of the church go with me, just for the experience it would bring them in dealing with such problems.

The "Church Manual" is very helpful if we will use it. The natives feel more confident if we turn to its pages and translate those portions which bear upon the subject, instead of giving our own ideas. And many of them can read English, which helps them better to understand. Many a time one can give what the "Manual" says without turning to its pages. But I have found that turning to the page and translating it again and again works miracles and gives more confidence in the superintendent and in the organization as a whole.

Twice in my experience local elders took it upon themselves to write in to the mission headquarters saying that their church doors were closed to the ordained minister of the district and to me. This was serious, and I did not know what to do at first. I took it to the

Lord in prayer and received the answer that I should call meetings in the offending churches to ascertain the will of the church concerning the letters we had received. Every member came, we read the letters, and asked if they were in harmony with the letters. It was soon revealed that these elders had taken the responsibility upon themselves without the knowledge of the church. The point is that I took certain workers and members along for the experience of dealing with these irregularities. It was wonderful to see how well they learned the lesson, and how they carried on when I could not be with them in other parts of the field.

At elections at the close of the year, I always took workers along with me just for the experience they would receive, to fortify them for the future. How fortunate now that this was done! After a practical training, I sent the workers to their districts to cope with the various problems. It was encouraging to observe how tactfully and efficiently they discharged their duties. It was not often that I was called to help adjust difficulties after this training. "Let the young man use his own technique on the job." Confidence begets confidence.

If we labor in close contact with the members of the churches and the workers, pointing them to Christ, difficulties that sometimes arise at biennial conferences can be eliminated. These people need to know how we do things. They desire to know definitely how we do them. It is a good policy to be cautiously frank and open with them, and they will highly respect those who lead them.

At our last conference there was the greatest spirit of unity among our people that I have ever seen in the islands. There was also the greatest number ever brought together at one time; yet unity prevailed. The conference closed, with its many evidences of what God can do if we give ourselves fully to Him and to the people for whom we labor.

It is our responsibility to train those associated with us to the utmost for the time when we must leave the responsibility upon these workers, church officers, and members. God pity us if we have not done our duty in these respects. If these native people but know how our organization is carried on, they can and will bear the responsibility after we leave.

The question naturally arises, "What about your own field? How is it manned? Will the work progress without a white missionary?" The North Celebes territory has been fairly well worked. We now have about 2,500 members, according to the latest estimate. These people love the message and are filled with the truth. This is proved by the results of the work done by the home missionary departments of the churches. Each year this department brings many new members to Christ. We have thirteen consecrated workers there and five or

six interns. Among the workers are two ordained ministers.

Elder Londa has had the responsibility of the field placed upon him at times when I have had to go to union meetings, as well as when I was the superintendent of two other missions (Ambon and South Celebes), and weeks were required to visit these fields. Calm, not easily provoked, he is a born leader. There are other workers from Sumatra, the Malay States, Borneo, Ambon, South Celebes, and Java of whom I could say the same thing. These workers are stationed at strategic points throughout the field, and each one is carrying the burden of his district in an admirable way, by caring for five to eight churches.

Do I believe the work will progress without a white missionary? Yes, I do! I expect to see a multitude of new converts when the time comes for us to return to the field. If, however, we are never permitted to return before Jesus comes, then I shall expect to behold many more of those precious souls whom I have never seen, as new converts in His kingdom. Oh, what joy it will be to see them face to face and to recount the joys and wonders God has wrought in the sweet name of Christ our Saviour!

World Missions Outlook Brightens

By ROGER ALTMAN, *Office Secretary of the General Conference*

THE church periodicals of other denominations have a good deal to say just now regarding the foreign mission problem. Leaders are thinking. They are concerned with the problem of maintaining present work, at least in part. Looking to the future, and seeking the best plan to follow after the war, they are examining the entire structure of their mission organization. They recognize that some fundamental changes have already taken place, and that in many respects the former conditions have passed away forever. But nowhere have we met the suggestion that missions have had their day and will soon cease to be. On the contrary the trend is toward larger plans, a more comprehensive treatment of the whole question, and a more truly international Christian fellowship.

It is interesting to sketch through some of the articles that deal with various phases of the mission problem. Ralph E. Diffendorfer, writing in the *Methodist Zions Herald* of March 4, asserts:

"A real revival of Christian life is going on today in many countries of Europe and especially in those countries that are suffering most. Every evidence we have from Europe indicates that more real evangelistic work is being done in the countries where the church is under pressure than where it is not."

He goes on to cite illustrations from Sweden, Finland, Poland, Bohemia, Moravia, Bel-

gium, Germany, France, and then from Japan, Korea, China, and other parts of the Far East, showing that in all these countries there are "open doors" of every kind for the Christian church. "In the years ahead," he says, "we must move in and greatly strengthen our services to these eager millions. . . . It is an opportunity for service that comes but once in a century."

Encouraging reports could also be made of the progress of Seventh-day Adventists. Although little news comes in from the occupied parts of Europe, enough information filters through to assure us that this gospel of the kingdom is still being preached in adversity as truly as ever it was in prosperity, "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." 2 Cor. 6:4, 5. The gospel commission makes no concession to war or calamity. It makes abundant provision for every contingency in the blessed assurance, "Lo, I am with you alway."

"The time has long passed," says the January 29 issue of the *Christian Advocate*, "when missionary gifts could be considered a 'benevolence.' The upkeep of the Christian church has become a matter of the first-line defense of civilization. The enterprise of the church is no longer national or racial. It is world wide."

The *Christian Century* of January 14 speaks soberly of the "dark day for missions" which, for the time, has overtaken Christendom, reminding us of the strong probability that missions will have to "work in an atmosphere much more unfriendly than it has known for a hundred years."

"Sooner or later," the writer goes on to say, "desperate humanity must turn to the Christian gospel for the spiritual basis for world community. There simply is no ideology, no philosophy, no other faith, to which it can turn."

The *Presbyterian* looks forward to sending missionaries to Europe in the years to come, feeling that one reason for the present ascendancy of totalitarian governments is the failure of the church to stand strongly against the encroachments of the state.

Dr. Charles T. Leber, secretary of the Board of Foreign Missions of the Presbyterian Church, writing in the March 5 number, has this to say regarding the future of Christianity:

"It is my conviction that, as Americans and as a church, we have not yet learned our lesson from this war. We are still sure of our racial superiority and of our reliance upon our materialism. We must eradicate this idea of our superiority or we will have before long a race war in this world. I am convinced, too, that this attack has been made upon us in some places because of the strength of our Christianity and not because of its weakness. We must admit that there are no Christian nations, but that a minority in each country make up the true Chris-

tianity. I am sure that the growing strength of Christianity in China contributed to the present invasion of China by Japan, that in the Philippines and Thailand the strength of the Christian movement helped bring on the attack by Japan, and that the attack upon Christianity in India was brought on by the fact that Gandhi was not able to draw the Christians into a synthesis of all religions. And I am convinced that we are being prepared for the greatest missionary advance in the history of Christianity when this war is over."

This is enough, perhaps, to give a general idea of how the Christian church views the mission problem. One will notice at once that nothing is said of a finishing work and a soon-coming Saviour. That is where Seventh-day Adventists come in. Our task is to preach the everlasting gospel in the fullness of the judgment hour and to herald the second advent of the Son of man. If other Christian communions realize the need of planning for a growing, world-wide work to be carried on in spite of changing governments and increasingly difficult conditions, with how much greater earnestness should Seventh-day Adventists see to it that we are not found wanting in this day of opportunity!

Our reasons are stronger than theirs. They carry on missionary work in many instances to offer the peoples of earth what is largely a social gospel, a comforting philosophy, a more consistent ideology; but we preach the opening heavens. They endeavor to present these human inventions in solution with a diluted gospel, but we declare that the day of the Lord is at hand. They look for earthly reforms. We look for new heavens and a new earth. We honor and respect them for their wide vision and their courageous planning. We must bring to our peculiar and timely task, however, a far more comprehensive understanding, a much deeper devotion, a more divine daring, knowing that the night is far spent. The zeal of the Lord of hosts is to perform great things far beyond the limits of our finite understanding. Surely the least this denomination can do is to lay the broadest plans, to prepare for the greatest advance, to dedicate itself to God for the mightiest, final achievements of the gospel in all the world.



NO MISSIONARY RETREAT.—The fact that a great Christian world mission convocation is being planned for next December is evidence that the American churches are not sounding any note of retreat in the missionary enterprise. In spite of the temporary disruptions and setbacks occasioned by the war, the Christian forces face forward.

If there are some whose faith in the world mission of the church is faltering, let them take courage by recalling that this is not the first time when an hour that seemed dark was really an hour of dawning light. It is a striking fact that the modern missionary movement had its origin in a period of revolutionary upheaval. It was in the years when the French Revolution and the ensuing Napoleonic Wars were rocking the Western World that the churches initiated a new forward movement of world responsibility. —*Federal Council Bulletin*, May.

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

The Greater Bible Work—No. VI

OUR message has been grounded in sound Scriptural argument. From its earliest days it has been referred to as "the truth," and when this expression has been adopted into the vocabulary of a new believer, we feel that the message has taken proper root. We have amplified the term by applying "present" to "truth," so as to characterize its urgency.

The Bible worker is a teacher of present truth. The principles of righteousness by faith, as brought to light in the Reformation, are re-emphasized by us. Important truths were then restored during this period, but the reformatory work in doctrine was greatly arrested. These doctrines must now constitute the preparatory message for the second coming of Christ. Modern, erroneous teachings will be displayed in their true nature when present truth is properly presented.

A series of twenty-five studies is perhaps the maximum of truth-teaching by the Bible worker. While some readers will require more instruction, many will never be able to receive that much. Time is short and personal workers are few. With terse directness, our arguments must be skillfully presented. As these subjects are repeated with various readers, the Bible worker may soon trust to memory in following textual sequence and argument.

We are blessed today with many fine patterns of Bible readings. Frequently, a Bible worker will adopt the style that most appeals to her, one suggested by some evangelist's methods, whose logic and clarity of presentation have impressed her. But what appeals to one may not appeal to another, and on this point Bible workers of experience need caution. The forcefulness of the Bible worker's message lies in personal study and in unique presentation. Factual truths must be mastered, and presented with the conviction and charm of our own personalities. Stereotyped teaching will soon become dead teaching. The message must always be studied with new delight by the Bible teacher, and with new appeal to the reader. Then truth will grow in the life of the teacher, and spring up into eternal life in the heart of the reader.

The present hour brings to us a tremendous challenge. Seventh-day Adventists are no longer unique in Bible study. Other denominations have learned that sincere souls want to study the prophecies of the Word. They have

learned that personal work in the home is the key to evangelism, and they have adopted the use of charts and other aids to help clarify facts. We may no longer rest smugly satisfied that on these points we are outstanding as a denomination. Today we need to become "giants" in teaching Scriptural truth and argument. The errors taught in connection with the return of Jesus are so finely spun that we need to be ready to meet them. Our whole background of knowledge on these great prophetic counter-interpretations demands more expansion than many Bible teachers have realized. Whole new systems of interpretation must be challenged, and not merely replied to. Our tools for teaching truth must be resharpened and repolished. Earth's climax hour is upon us. Calling men and women out of Babylon today requires that the Bible teacher be filled with the Spirit—become a veritable dynamo of truth. Bible teachers must be skillful discerners of human nature and able technicians of the human mind. These skills are not the product of worldly education, however; they emanate from the Source from which Daniel drew his wisdom.

Our concern must be to build up solidly and beautifully this important structure of truth. Laying a firm foundation for the elementary principles of doctrine, "let us go on unto perfection." No flimsy doctrinal workmanship will fortify the soul against the last great deception just ahead. The Sabbath must be preached more fully. Every Bible worker must be challenged into examining well both tools and methods. The time is here to don the whole armor of truth, to wield the Spirit's sword with a dexterity equal to the hour, and to expect a glorious triumph for the third angel's message. This is a wonderful hour for the personal Bible teacher. May God make us each sufficient for the task.

Teaching Present Truth

I. TRUTH ANALYZED. COL 39, 40.

1. What is truth? Prov. 22:21; John 17:17; 1 John 2:4; Ps. 119:142, 151, 160.
2. What is present truth? 2 Peter 1:12.
3. Present truth topics suggested by Ellen G. White:
 - a. Christ's second coming. AA 513.
 - b. Signs of times. AA 535, 536.
 - c. New earth. AA 601.
 - d. Sin—origin and results. AA 503.
 - e. Justification by faith. AA 373.

- f. Sanctuary truth. AA 228-230, 246.
- g. Two laws—moral and ceremonial. AA 553.
- h. Resurrection truth. AA 320.
- i. Three angels' messages. EW 258.
- j. Daniel and Revelation. AA ch. 57.

II. THE CHALLENGE OF TRUTH.

- 1. Truth fits into progress. AA 282; Ps. 119:96.
- 2. Truth must be obeyed. AA 285, 422, 423.
- 3. Truth will triumph. AA 593.

III. WORKER'S CONFIDENCE IN PRESENT TRUTH.

- 1. Attitude of messenger affects the message. AA 595.
- 2. Truth's power to awaken slumbering senses. AA 520, 555.

IV. STEPS IN PRESENTING MESSAGE.

- 1. Capturing attention. AA 459, (580).
- 2. Holding the interest. AA 555.
- 3. Clinching points of truth (reviewing). AA 250.
- 4. Gaining decision for acceptance.

V. BUILDING ON TRUTH'S FOUNDATION. AA 596, 597.

- 1. Line upon line; precept upon precept.
- 2. Logical sequence of texts.
- 3. Quantity of new truth—length of study.
- 4. Word builds character. AA 475, 530, 599.

L. C. K.

Opportunities of the Prayer Circle

By MARY D. HOPKINS, Bible Worker,
Southern California Conference

During a recent visit to the headquarters of the Quiet Hour Reading Room in Portland, Oregon, we were deeply impressed by the helpful work carried on by Elder J. L. Tucker and his associates. These workers are successfully using the radio and the reading room to make contacts for the message. On the day of our visit Mrs. Tucker related some of her experiences as she counseled and prayed with perplexed souls who visited the Quiet Hour Reading Room, on one of Portland's main streets. At the time of our visit, Miss Rose Herr was giving a Bible reading to a man who was reached in this way. We were impressed that this type of evangelism fits into the giving of a comforting message for this hour. The following article by Miss Hopkins on her experience in Southern California suggests how the spirit of the quiet hour may influence lives to find their security in God and in His word.

L. C. K.

ON the west coast, where men's hearts are "failing them for fear, and for looking after those things which are coming on the earth," we find much anxiety, unrest, and moving about, especially in the areas in which large defense plants and Army camps are located. Working conditions have changed materially, and hundreds of people have been evacuated. In many instances a sudden change in plans interrupts a series of studies, and often interested ones find it necessary to move, perhaps to another State, on very short notice. These people are not subjects of panic, but victims of circumstances. No doubt we shall experience this uncertainty of plans more and more frequently, and realize more and more the difficulty of carrying a series of Bible studies to completion in some localities.

Some months ago these conditions presented problems which seemed almost insurmountable, but the Lord has guided in the solution of our difficulties. Anticipation of certain changes has made it possible to secure the co-operation of readers, so that those who have been obliged to move away are continuing studies either by correspondence or under the direction of someone in the vicinity of their new home. I have found that these interested ones appreciate the special personal attention thus given. Two such readers are putting into practice a plan which they had a part in making—a weekly get-together of friends and neighbors in their new location for the purpose of studying the Bible and praying for guidance in these trying times.

Providentially, the way has opened for me to organize groups of women and girls in various places into what members of the initial group chose to call the "Quiet Hour."

The influence of this hour of worship has spread until there are now several groups in my field meeting weekly to spend a quiet hour in study and prayer. It is my privilege to lead out

Monthly Bible Workers' Meeting

WE observe with keen interest that the Bible workers of Southern California conduct a special meeting each month following the regular workers' meetings. They take turns leading these meetings and planning the programs. The topics for discussion are decided upon by the group.

At the first meeting Miss Edna Ackerman presented the topic of British-Israelism. Mrs. Irene Anderson gave a Bible study on the sanctuary, a subject in which she has done special research. Miss Reathel Jenkins' study on Spiritualism showed that this deception was the foundation of all false doctrines. Again, Miss Lorene Barnard demonstrated the use of the feltogram board for illustrating Bible studies in a new and attractive way.

There is real value in this co-operative study of the Bible worker's problems. It indeed augurs of progress and greater efficiency in the presentation of our truth. We can heartily recommend the plan to those fields in which workers' meetings can be arranged. We believe that our Bible work must build toward better method and greater unity in presenting doctrine.

L. C. K.

in these services. While care must be used to avoid the direct presentation of doctrinal views, there is a great opportunity for sowing seed which may, if carefully nurtured, result in souls' being won to Christ.

The response to this effort to encourage those not of our faith to pray and to trust in the heavenly Father is touching. I am sure that these women, who represent various professions, and who, almost without exception, have loved ones in our country's service, are receiving comfort and help through communion with God and the sympathetic understanding of their associates in these meetings.

One never knows what may happen these days, and it is my purpose so to plan and conduct these quiet hours that something helpful will be given each week, and that a desire for a better knowledge of the Word may be implanted in hearts waiting to receive it. Our program provides for a short Scripture lesson, followed by the discussion of any question which may be asked. Then all take part in prayer. A text is assigned to be memorized, and requests for prayer are gladly received and remembered during the week.

Several of our "Quiet Hour" members have become definitely interested in our message and have asked for studies, and I trust that still others may soon ask for Bible studies.

Share Your Valuable Material

THE law of the kingdom is to share our blessings with others. Bible workers will find the following plan an excellent way to put the principle into effect: Send your request for five sample Bible studies to the Ministerial Association office immediately. We will then mail you this material, which was submitted by Bible workers in the field when we made request for it some months ago. We are anxious to share these good things with all of you.

We have decided to repeat the experiment of some months ago, inviting all our Bible workers to go the "second mile," by sending us a copy of one or two of their best Bible studies, or perhaps a special chart, an extract, a bibliography, or whatever they feel is worth sharing with others. Such professional material is highly appreciated by our sisterhood of Bible workers. Those who respond to this second plan will be further rewarded by receiving from our office some very special material in addition to the five lessons already mentioned. We might merely suggest that we are including with this offer (1) some most helpful material on Anglo-Israelism, (2) a well worked-out Bible study on conversion, and (3) a unique study on reviewing the points of our faith prior to baptism.

Won't you respond at once in both of these ways? However busy you may be, may we

suggest that you find a postcard, and pen your request for the lessons immediately. Then, at the first opportunity, cull from your notes a few things you should share with the field. Send them in, share your blessings with others, and let them share theirs with you in return.

L. C. K.

Outlines for Bible Studies

The State of the Dead

I. MAN CREATED MORTAL. (Mortal defined in dictionary as subject to death.)

1. Job 4:17. Mortal man.
2. Gen. 2:7. Union of body with breath of life. Man became living soul.
NOTE.—It takes these three—spirit, soul, and body—to make a man a conscious, intelligent personality; but not one of the three by itself is the man. The body is the flesh, the bones, and the organs. The spirit is the breath of life. The soul here is the intelligence of the individual, and his moral nature.
3. 1 Tim. 6:15, 16. God only hath immortality.
4. 2 Tim. 1:10. Immortality on condition of obeying gospel.
5. Rom. 6:23. Sin brings death.
6. Eze. 18:4, 20. Souls of disobedient die.

II. WHAT OCCURS AT DEATH.

1. Job 27:3. Spirit—breath of life.
2. Eccl. 12:7. Spirit returns to God, body to dust.
3. Job 17:13-16. All dead rest together in grave.
4. Acts 2:29, 34. David still in grave at Pentecost.

III. CONDITION IN DEATH.

1. Eccl. 9:5. Love, hatred, knowledge gone.
2. Ps. 146:3, 4; 6:5. Thoughts perish.
3. Ps. 115:17. Praise not God.
4. Ps. 88:3-5, 10-12. Grave called land of forgetfulness.
5. John 11:11-14; Dan. 12:2. Man is asleep.

IV. WHEN MAN RECEIVES IMMORTALITY.

1. 1 Thess. 4:13-18. Righteous go to sleep in expectation of the resurrection morning.
2. Job 14:10, 12-15. Man wasted in death called back to life.
3. John 5:28, 29. Jesus' voice awakens the dead when He returns.
4. 1 Cor. 15:51-55. Righteous dead raised, clothed in immortality, and taken to heaven.

MYRTLE BAIN.

[Missionary from Africa.]

The Ministry, August, 1942

UNION CONFERENCE INSTITUTES

In Connection With Recent Union Conference Sessions

IMPORTANCE OF EFFECTIVE FOLLOW-UP WORK

By ROY EDWARD GRIFFIN, *Evangelist,
Richmond, Virginia*

WHEN our Saviour had passed through the garden and had drunk the bitter dregs of the cup, when He had finished His mission and had risen triumphant over sin and death, He might have fled yearningly to the Father to remain in glorious Paradise without expending any more of His precious energy on such menial earthly tasks as follow-up ministry. Suppose He had reasoned, "I've given them now more than they deserve. Even Peter turned out to be an ungrateful soul, and John's courage was not what I had hoped. Judas bruised me terribly! I've told them the truth, and there should be some fruit. I certainly have done *My* part. I must hasten on to more important business in other planets." Had He taken such an attitude and shown such a spirit, His work might never have been rightly established upon this earth.

Think of the tragically fatal far-reaching results had there been no personal visit with Mary at the tomb, no Bible study on the road to Emmaus, no missionary visit with a doubting Thomas, no loving admonition to a distressed Peter, no forty-day follow-up work, and consequently no Pentecost! But thank God, Jesus, our blessed Christ, set the example in true follow-up work, thereby establishing faith and truth in the hearts of men. He did not shrink from that unobtrusive, quiet, less pretentious labor of binding off His work. We find Him seeking out the discouraged disciples and bracing them both materially and spiritually. Unutterable love and pity welled up in His great heart when He whispered to Peter, "Lovest thou Me? . . . Feed My sheep."

It is a good thing for us to tarry in a place until we know that somebody is capable and willing to feed the sheep and the lambs. How often have we read reports similar to this: "We closed our eight weeks' effort with a good attendance. We ask all to pray that some good fruit will come from this encouraging interest." Or, "Our auditorium effort closed last Sunday night with a full house. There is much interest, and we hope that a goodly number will be baptized later. It will help if a Bible worker can come to bind off the interest." When I read such notices in our church papers, I always feel a burden to pray for the preachers who wrote them. I feel like saying with

the apostle Paul, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5. From the pen of inspiration we are admonished:

"The work should *not* be left prematurely. See that all are intelligent in the truth, established in the faith, and interested in every branch of the work, before leaving them for another field. And then, like the apostle Paul, *visit them often* to see how they do. Oh, the *slack work* that is done by many who claim to be commissioned of God to preach His word, makes angels weep."—*Testimonies*, Vol. V, p. 256.

"Too often the work is left in an unfinished state, and in many such cases it amounts to nothing. Sometimes, after a company of people has accepted the truth, the minister thinks that he must immediately go to a new field; and sometimes, *without proper investigation*, he is authorized to go. This is wrong; he should *finish the work begun*; for in leaving it incomplete, more harm than good is done. No field is so unpromising as one that has been cultivated just enough to give the weeds a more luxuriant growth. By this method of labor many souls have been left to the buffeting of Satan and the opposition of members of other churches who have rejected the truth; and many are driven where they can never again be reached. *A minister might better not engage in the work unless he can bind it off thoroughly.*"—*Gospel Workers*, pp. 367, 368.

Again from "Gospel Workers," we read:

"God's work is *not to be done in a bungling, slipshod manner*. When a minister enters a field, he should work that field thoroughly. He should not be satisfied with his success until he can, through earnest labor and the blessing of Heaven, present to the Lord converts who have a true sense of their responsibility, and who will do their appointed work. If he has properly instructed those under his care, when he leaves for other fields of labor the work will not ravel out; it will be bound off so firmly as to be secure. . . . *A laborer should never leave some portion of the work undone because it is not agreeable to perform.*"—Page 369.

"Some ministers are easily diverted from their work. They become discouraged, or are drawn away by their home ties, and leave a growing interest to die for want of attention. *The loss sustained by the cause in this way can scarcely be estimated.* When an effort to proclaim the truth is made, the minister in charge should feel responsible to act his part in faithfully carrying it forward. If his labors appear to be without result, he should seek by earnest prayer to discover if they are what they should be. He should humble his soul before God in self-examination, and by faith cling to the divine promises, humbly continuing his efforts till he is satisfied that he has faithfully discharged his duty, and done everything in his power to gain the desired result."—*Id.*, p. 371.

Asks one, "How can you tell you have sufficient interest of a serious nature to justify some type of definite follow-up work?" I reply, by the fact that people have come to hear you preach the word of God regularly for a period of weeks. In fact, the follow-up feature of the campaign should be planned to some positive degree before the effort opens.

"But how do you know in advance that the effort will be successful?" someone wonders. The answer is in Isaiah 55:11, where God declares of His word, "It shall *not* return unto Me void." The reason some of our bind-off work is so feeble or lacking is that our faith wanes at the opening of the campaign for souls. When the church members ask me during the first week of an effort, "Do you think it is going to be a success, Brother Griffin?" I say, "I am *certain* that we shall see a goodly number brought to a saving knowledge of God's truth." By the grace of God, I can say that in fifteen years of almost continuous evangelistic service, I have never held an *unsuccessful* campaign. I do not remember a single effort in those years without some souls baptized into this wonderful message of truth. This success I attribute to two factors—faith in God's promises at the beginning of each campaign, and stick-to-itiveness in follow-up work. Frequently I have grieved that my labors for Christ have not yielded more fruit for Him. But I actually feel that I could not bear to close an effort without having baptized a soul into God's truth.

"But," inquires another, "suppose you had announced just so many weeks for the meeting?" Then on the closing night I would ask for a show of hands on the part of those who would appreciate a few Sunday night meetings if I could stay with them longer. If the place is to be our church building, I would announce Sunday night and Friday night preaching services and Wednesday night prayer meetings.

If the evangelist must leave, the pastor should have a subject ready to announce for the next preaching service. He should repeat the announcement of the place and the times for the services two or three times, get the daily paper to announce them, and place a small display advertisement, letting people know that the services are continuing. The news item to the paper might state that many requests were made for the evangelist to continue lectures on Sunday nights, or to continue his meetings every night for another week or two.

The young preacher asks (and some older ones, too): "What if you're preached out and have no more sermons to give?" If you can do no better, recast sermon No. 1, give it a new title, and preach it again. I used to feel that it would be extremely embarrassing if the people should hear me preach the same sermon twice. Then I fell upon an enlightening experience. While off on an annual vacation trip,

I worked up a new sermon. It seemed so good that I preached it for the first time to friends at the old college church of school days. The next Sabbath, by invitation to preach in the church at my wife's old home place in another State, I gave my new sermon for the second time. It took so well that I decided to preach this "new" sermon in my own church, supposing that none there had ever heard it. Thus, my newest discourse was heard on three consecutive Sabbaths in three different States. After this third service, a strange woman accosted me. She told me that she was the mother of one of my former schoolmates. "This is the *third* time I've heard you give that sermon," she said. "I was visiting friends, two weeks ago, where you spoke. Last Sabbath I was with relatives where your wife's people live down in Oklahoma, and this week end I am with a sister here in Kansas. But I got more out of that sermon today than ever before. It certainly touched my heart."

Stay by Those Under Deep Conviction

One reason for holding public preaching services after the effort proper is to develop the interest among relatives of new church members, and to help those who became interested in the latter portion of the campaign. But I think the most important reason is that sermons will help those under deep conviction of the truth to make their decision for Christ.

Can it be, brethren, that we have been guilty of deserting the poor people just when they need us most? It seems that some of us love to leave just when many are begging us to stay longer. But this is cruel when it involves struggling souls who are truly trying to decide for the truth, but are perplexed and worried because of persecutions or staggering problems.

Remember, hand-picked fruit is usually the best. Often our follow-up work, in which we have time to get a little closer to the people, nets better-quality converts. For one thing, the thinking class of people does not like to decide a serious question quickly. It took me fully six months to lead one of my best-educated converts, a university graduate, to baptism.

It was my privilege once to assist in an effort conducted by one of our most prominent evangelists. When the three months of the effort proper were past, twenty-three had been baptized, nearly all being Adventist young people or backslidden Adventists. With two Bible workers I followed up this interest, holding Friday and Sunday night preaching services for six weeks in our church, with more than sixty baptisms as a result. In the small city of Petersburg, Virginia, when our main effort closed last January 1, more than thirty had been baptized, and by follow-up work sixty-one are now in the faith, with others to be baptized.

Just recently a Presbyterian minister and his wife listened to our radio messages, and he came several times to the auditorium. Our Bible worker gave them studies, and took me to the home one day. The wife, who was very sick, was keeping her husband close to her bedside day and night because all hope was gone. We explained the Scriptures to this beautiful, cultured woman who inquired so eagerly after spiritual things. Then she whispered, "All the preachers of the city here have been to see me, and every one of them told a joke to make me laugh. What good could a joke do one in my condition? Your visit is wonderful. I believe you have the truth." A few weeks later she died. Her husband plans to visit me soon at my home in Richmond to study the truth further.

Let me suggest that when you begin your follow-up meetings you always announce the date for another baptism, two or three weeks away. But suppose none should be ready by such a date? It is easy enough to postpone the date, if that be really necessary. But in most cases, our faith in the matter helps the dear souls to be ready.

Some fifteen years ago, in the Middle West, when I was a young man, I requested my conference president to let me connect with an effort being conducted by Evangelist Robert L. Boothby, who was young in the work too.

We spent six happy months together. I was greatly impressed by his endurance. In the fall, cold weather drove us out of our big tent, and Elder Boothby secured the use of a theater. Then because the multitude soon left us, we went to a small store building. One cold dreary night about twenty-five people ventured out to the meeting. I thought to myself, "He'll give up now. He can't preach to that handful of people." Well, he preached as if there were a thousand people there. I even found myself forgetting the proportion of that almost invisible audience by the warmth of his closing appeal. I pondered this experience much and concluded that, after all, our work centers around the value of one human soul for whom Christ died.

Organizing a Campaign

By J. M. HOWARD, *Field Missionary Secretary, British Union Conference*

THE first essentials for the evangelist to remember are that he is God's appointed messenger, and that all heaven will co-operate in the winning of souls. Souls must be loved into the truth. He must have faith—faith in God, in the message, in himself, and in the people. In laying plans for his campaign, the evangelist must keep in mind the following points:

1. Organize the church. God has no place for haphazard methods. The secret of success is divine power united with human effort. Prayer is a first essential. "Real revivals are prayed down, not worked up." As a second essential, divide up the territory and the church members to work with literature to prepare the district before the campaign commences.

2. Organize the finances. In counsel with the local conference make a budget and follow it as closely as possible.

3. Secure a suitable hall. See that it is as central, neat, clean, and attractive as possible. The size of the hall should be in keeping with the evangelist's ability to fill it.

4. Organize the man power. Assign some to handbill distribution, some to the work of stewards (ushers), etc.

5. Arrange the subject sequence. Build a "temple of truth." Each subject should form a connecting link for the next.

6. Though a good sermon, well organized, attracts souls to the truth and to Christ, don't depend altogether on the sermon for the success of the campaign. Visit the people. Study and pray with them in their homes.

Printed Page Buttresses Preaching

By C. L. PADDOCK, *Editor of the "Canadian Watchman"*

IT is the minister's work, and should be his life and joy, to point his fellow men to the Lamb of God as their Saviour from sin. It is his responsibility to use any proper means to preach this gospel of Christ. He may proclaim it from the desk, or he may herald the good news over the air by means of the radio. He may choose to use his pen in preaching, or he may scatter the printed page written by others.

Some ministers of other churches seem to feel that it is their definite responsibility to keep their members from reading our literature. Often they become much worried when they find them studying our books, papers, or tracts. Sometimes when a colporteur visits the members, these ministers preach a sermon warning their flock against the doctrines of Adventism, advising them to refuse to take the books when the bookman returns to their homes. If perchance the books may have been delivered before they have time to sound the alarm, they may even suggest that the books be burned.

A priest who had charge of a seminary where young men were being trained for the priesthood told one of our colporteurs that he must not distribute any literature among the students in his school. "Your paper is not a bad paper," he said, "but it would not be wise for me to let these young students read it. They might be turned from the straight path."

Another minister in speaking of our books

said: "Their books are like the lice and frogs of Egypt, found on every shelf, and in every crack and crevice of the houses wherever I preach. There is little remedy for one who reads these books."

John Hnatyshyn, selling "The Great Controversy" across the sea, called on the director of another mission. This man realized the power within the book. Note his remarks:

"I would not accept your book for my school even as a gift. I know it is a good book and that the contents are excellent. But tell me, what is your real object in selling that book? I am acquainted with you Adventists, and you are a very cunning people. That book looks good, and no doubt the instruction it contains is good. But in some place there will be an invitation to read more of your literature. Your main object in selling this book is to win the confidence of the public, so that they will desire to read more of your books. You are using this as an entering wedge into the hearts of the people."

"I have observed you people in the United States. In your sanitariums and restaurants you give the very best service. The treatments given are unexcelled. But there is always a pile of literature in some conspicuous place with a well-worded invitation, 'Take one and read it at your leisure.'"

Surely if ministers of other churches are so fearful of Adventist literature, we ought to be awake to its influence and possibilities. We often hear it said that thirty to fifty per cent of our members come into the message through reading. Any minister today would hesitate to hold an effort or try to carry on his soul-saving work without some kind of literature. How would you feel if you could get no more literature to assist you in your work? You would feel crippled and handicapped, and indeed you would be.

Adventist literature ministry is not of man's devising but was given to us by God. He has advised us to scatter the literature "like the leaves of autumn." He promises that though it may lie unread for a time, the day will come when it will be read and will accomplish the purpose for which it was sent. The following instruction has been given us through the Spirit of prophecy:

"Though the minister may faithfully present the message, the people are not able to retain it all. The printed page therefore is essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the Word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the Word."—*"Testimonies," Vol. VI, pp. 315, 316.*

The power of books is illustrated by the story of the Democrat in the State of Georgia who had twelve sons. "Eleven of them," he said,

"are good Democrats, but the twelfth one—he got to reading." The minister who educates his converts to read books, papers, and tracts, need not worry about their slipping away or growing cold. The literature which helps win people to the truth will keep their hearts glowing in the love of the message. Many who are baptized at the close of a series of meetings have a general idea of the fundamentals of truth, but their ideas are often rather hazy. Questions arise in their minds. They cannot remember all the evangelist has said, and some things he has said they have distorted.

By generously using our literature, the minister may preach the same sermons, and many more, to them in the quietness of their homes. Many points which the worker covered very briefly may be studied in detail. The worker may not have time to visit the new members as often as he feels he should. But using literature, he can double his calls, increase his working hours, and multiply his sermons. He can really be working while he sleeps, for while he slumbers, they may be reading some book, paper, or tract that he has recommended to them.

Often those new in the truth move to some section in which they do not have church fellowship. If they have been taught to read our literature, they may still have the best of sermons every Sabbath and every other day of the week. Young people should be encouraged to read the *Instructor*, the Missionary Volunteer Reading Course books, and the wealth of books prepared for them. It is difficult to be a good Adventist without reading the *Review and Herald*. The church paper will be a wonderful blessing to those new in the truth. On every page of the Testimonies new members will find messages which seem to have been written for them.

Our ministers usually do not stay long in one place. They must go on to conduct efforts in other places. Their converts may be left without a pastor, or a new minister may come in. If these new members have not formed the habit of reading and study, there is danger that they may become discouraged and drift away.

It tears at the heart of a worker to leave those new in the truth without a shepherd. But if they have been taught to read and study, he will need have little fear for them. They may review the same arguments which convinced them of the truth. Thus they will keep in touch with the advent movement in all the world, and the fires lighted in their hearts will be kept aglow.



¶ If we spent the hours in prayer comparable to Christ's practice while on earth, we would have results in achievement for God more nearly approximating His.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

RELIGIOUS REGIMENTATION PROGRAM

By FRANK H. YOST, *Professor of Church History, Theological Seminary*

AN enlightening editorial in the *Shane Quarterly* (January) is condensed in the *Religious Digest* for June. One paragraph reads as follows:

"It is conceivable that when the present war ends, the church will be in a worse light than it is today. It does not appear reasonable that thoughtful men and women will have very much patience with the great welter of Christian sects which existed before the war. It may be questioned whether even the major divisions of Roman, Greek, and Protestant will be tolerated. With a world-wide political order, any type of Christianity that is less than universal in its scope and outlook will have no place in the new setting and environment. The old denominationalism of the nineteenth and twentieth centuries will have no power to move the rising generation. . . . A united church after the pattern of the World Council of Churches, if nothing more, will give new light and influence to the institution, and will make it once more a determined power in the world."

Much might be said by way of comment upon this interesting paragraph. The effort made to see into the future of the church is commendable. Too often the church has lived only in its past, and has been found unprepared to meet developments out of the future. Statesmen are planning now how they may control postwar developments in political affairs. Economists are seeking ways of avoiding serious disruption in the economic fields after the war. The church would do well to take stock of itself and of its future. How can the church serve humanity after the war, and what kind of church must it be to meet postwar conditions?

The editor of the *Shane Quarterly* thinks that the church must become a great religious federation. He is not alone in this. Thoughtful men are looking for a world of the future politically united into a great confederation of nations and peoples, into a new sort of league of nations, powerful and effective. It is thought that, as a parallel, the church must become unified into a world council of churches, a confederation which will weld together into an efficient whole the many divisive elements in the church. Thus, it is said, the church can assert its claims to spiritual leadership, and can secure for itself a respect which its divisiveness and vacillation and uncertainty have virtually destroyed.

This thought sounds attractive. But there is in it a threat. In any plan of political con-

federation there is a threat to all peoples who feel that only in maintaining full national independence can they retain and give expression to their unique aspirations and evaluations of life.

There is for religion a similar threat in plans for a world council of churches. The threat must be seen by all religious bodies which feel that they dare not surrender, for the sake of the appearance of religious unity, any of the spiritual values in which they have found their origin, and which justify their separate existence. The threat is seen to be grave as it is recognized that not many religious groups would oppose a world-wide federation of churches, on these grounds, and the membership of those bodies which might object would probably constitute only a small minority of the whole.

In a great world church fellowship, hungry to secure hold of religious leadership in the world, there would be little likelihood of tolerance toward the wishes of small religious minorities, with the result that as far as such minorities are concerned, church federation could readily become church imperialism.

Ecclesiastical imperialism has been seen before. It was seen all through the Middle Ages, and bitter persecution accompanied the rule of the imperial church. There is nothing in human nature as we have seen it especially in the past decade, to assure us that persecution will not arise again. On the contrary, we know from prophecy that it will. It will be practiced by an imperial church, by a medieval Papacy restored to plenitude of power, and by a Protestantism which will again exert control over the minds and consciences of men as it has sometimes done in the past.

It must remain speculative whether restored papal control will be paralleled by a powerful world federation of churches, or by a great unified Protestant church. That the thoughtful Christian has here a situation and a prospect to ponder and pray over is obvious. A denomination like the Seventh-day Adventist Church, which feels its obligations to present to the world a unique message, no matter what the opposition, must view with concern efforts toward religious unification which might tend toward regimentation or intolerance.

Cross-Illumined Educational Goal

IN times like these, when standards are shifting, when moral and ethical codes are deemed to be relative, and materialism is seeking to replace spiritual ideals and values, it is inspiring and reassuring to find individuals and institutions that are still holding to the verities of a Christian faith and life. In the February 5, 1942, issue of the *Christian Advocate*, Ralph Stoody reports a visit to High Point College, in North Carolina, where he found several significant high points. Quoting President Humphreys, the report says:

"No agency is better adapted, nor can be more effectively and loyally used in the necessary process of conserving our ideals and principles in these times than the church-related college. . . . This college was founded with the urge to illumine the educational program and process with the light of the cross."

These are high points that every Christian college should set as ideals to be guided by and goals to be reached. May the colleges and other schools in our ranks be satisfied with nothing less than these worthy objectives.

J. E. WEAVER.

Churches Preparing to Win Peace

By CARLYLE B. HAYNES, *Secretary,
War Service Commission*

THE Federal Council of Churches recently created a "Commission to Study the Bases of a Just and Durable Peace." More recently (March 3-5, 1942) this commission convened at Ohio Wesleyan University in a National Study Conference on the Churches and a Just and Durable Peace. Delegates to the number of 377 attended. The meeting brought forth a "Statement of Guiding Principles," which is likely to become known as "The Church's Thirteen Points for World Peace."

Apparently believing that the divine commission to preach the gospel is not sufficient to command all their thought and effort, these religio-politicians have presumed to tell the statesmen of the world how to run world affairs. Their apologetic for so doing they set forth in the preamble of their "Guiding Statement" as follows:

"In consequence of the prophetic tradition of Biblical religion, and in loyalty to the words of Jesus Christ Himself, it is the function of the church to 'discern' the times and the seasons, to 'decipher the meaning' of each succeeding era, and to bear witness to the word and will of God in each concrete situation. In doing so the church will issue a call to repentance in which both church and nation shall acknowledge their separate and corporate guilt before God."

The thirteen points are too long to be quoted in full. Summarized, they are the following:

1. Social and political institutions must be brought into conformity with moral law.
2. A mood of genuine penitence is demanded of all

—individuals and nations alike—for indifference to, and violation of, moral law.

3. The spirit of revenge and retaliation must be abandoned.

4. A true community of nations is called for, under "a higher and more inclusive authority," to take the place of the present "world of irresponsible, competing, and unrestrained national sovereignties, whether acting alone or in coalition."

5. Some "international organization" must be provided to ensure economic security by "evenly" distributing the natural resources of all nations.

6. "International machinery" must be provided "to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing."

7. A continuation of democratic forms of government is insisted on, and their extension until "autonomy for all subject and colonial peoples" is obtained.

8. International control of military establishments is suggested, and their subjection "to law under the community of nations," with restriction of individual nations in "the right of maintaining or expanding their military establishments."

9. There must be no limitation by reason of "race, color, or creed" on "the right of all men to pursue work of their own choosing and to enjoy security from want and oppression."

10. "Changes of national policy on the part of the United States" must be made so that this country shall assume the major responsibility for "bringing international relations into conformity with the moral law." Among these changes are mentioned "equal access to natural resources, economic collaboration, equitable treatment of racial minorities, international control of tariffs, limitation of armaments, participation in world government." "The United States must accept the responsibility for constructive action commensurate with its power and opportunity."

11. The church, "now in reality a world community," must be used "to develop" the "spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace." All Christians must now dedicate themselves to this task.

12. All Christians must now translate their "beliefs into practical realities" in order "to create a public opinion which will ensure that the United States shall play its full and essential part in the creation of a moral way of international living."

13. The belief must be maintained that "the eternal God revealed in Christ is the ruler of men and of nations" and "that the kingdom of this world will become the kingdom of Christ and that He shall reign forever and ever."

An ambitious program, to say the least—especially for churchmen. It leaves us wondering when the church is to do its divinely commissioned work, that of preaching the gospel, which is not mentioned as one of the thirteen points. Or is that now to be abandoned for this new program? We also are made to wonder whether these modern churchmen are familiar with the pronouncement of the divine head of the church—"My kingdom is not of this world!"

There is, however, another group of world churchmen who are inclined to view with some uneasiness this bid for world control on the part of Protestant leaders, perhaps as encroaching on their own precincts. Editorial comment in the Catholic weekly, *America*, of March 28, 1942, directs attention to the "representatives of some thirty Protestant denominations" at this meeting at Wesleyan University for a "duly

constituted world government of delegated powers," equipped with international legislature, courts, police, army and navy control, even an international money system, and sternly admonishes that this "would seem to conflict with that principle which Pope Pius XII, in his Christmas, 1939, allocution, laid down as 'the fundamental condition of a just and honorable peace.' Such a peace, said the Pope, should 'assure the right to life and independence of all nations, large, small, strong or weak.'"

This Catholic journal goes on to declare that "if we scent the danger of collectivist theories behind some of the philosophy of the 'American Malvern,' it is for the Catholic students to clarify where we stand in the coming redistribution of the world's property and the world's government."

Thus both parties display a willingness to take charge of dividing up "the world's property and the world's government," setting a striking example of what the church ought not to be engaged in. All this but emphasizes anew the importance of God's people's taking advantage of an unparalleled opportunity for carrying out the great commission of preaching the gospel in all the world and getting men ready for the passing of all earthly kingdoms to give place to the eternal kingdom of peace.

Babylonian Test Revived

ONE of the most serious questions that confronts our native Christian workers in certain lands today concerns their relationship to civil authority. The government requires them as citizens to pay respectful homage to the state by bowing before the emblem of national unity. While making this requirement, the authorities are careful to emphasize that it is in no way intended to interfere with their religious beliefs, but the problem to the Christian is not new. It is the same old requirement that existed in the days of the apostles.

It may have seemed a slight matter to some early Christians to pay homage to the inscription of Caesar on the coin by merely making trifling obeisance as one passed his money across the counter in the purchase of a few necessary articles, and to many it seemed an ordinary thing to throw a little incense on the altar in the shrines along the Appian Way. And back in those days many confused the issue. Sir William Mitchell Ramsay says that the Nicolaitans were those who made those trifling compromises, but we remember that the Lord says He hated the deeds of the Nicolaitans.

When the symbol of national unity and the symbol of pagan worship are one and the same, we can immediately see the issue. To bow before such an emblem of national unity under

these conditions is to violate the express command of God. This issue antedates Christianity. It was real in the days of Nebuchadnezzar, who set up the golden image and commanded all to bow in homage before this symbol of Babylonian unity and power.

The three Hebrews, who at that time were governors of provinces in the Babylonian Empire, understood the matter clearly, and refused to bow down. The king, unable to understand why one's religion should interfere with such homage, came to these men and said: "Is it true, O Shadrach, Meshach, and Abednego, do ye not serve my gods, nor worship the golden image which I have set up?" In other words he said: "Is it because you do not worship my gods that you cannot bow down to the golden image?"

Of course he knew that they were not idol worshippers. That question had been settled twenty years before, when they were young men beginning their Babylonian university training. But this was a new angle to the matter which the heathen king was unable to understand. Why should a man's religion interfere with his homage to the government? These men of God stated the matter clearly when they said: "We will not serve thy gods, nor worship the golden image which thou hast set up."

That same spirit of Babylon is dominant in certain parts of the world today, and the Christian is faced with the same challenging problem. Writing in the *Presbyterian*, Charles Allen Clark says:

"At the point of the bayonet or under threat of jail or after a session in jail, the larger part of the church's leaders have one or more times marched up the hill . . . and bowed their heads to the abomination. The government has repeatedly declared that such acts are not religious, that they are only formal state rites. Other denominations followed the 'appeasement' plan, believing that if they did what the authorities demanded, the demands would be relaxed presently and . . . they would be free. They were beautifully deceived, and now many of the missionaries of those organizations look back upon their tragic mistake with tears."—Nov. 20, 1941.

In "Testimonies to Ministers" we have the following counsel:

"We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. . . . Study Revelation in connection with Daniel; for history will be repeated. . . . As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world; and this delineation has already begun to be fulfilled."—Pages 116-118.

Let us pray that God will give courage to all believers who are facing these perils, and prepare our hearts for whatever tests may come upon us.

R. A. A.

The Bible and the Bible Only

By E. H. EMMERSON, Chaplain of the
Washington Sanitarium

SINCE the days of Martin Luther, the professed foundation for belief and practice of the great Protestant world has been, "The Bible, and the Bible only." But how strikingly is the deviation from this professed foundation marked in the practice of the various Protestant bodies in regard to the observance of the first day of the week as a day of rest and worship. The following quotation by E. G. Hoff in the *Gospel Messenger*, official organ of the Church of the Brethren, taken from the first of a series of three articles entitled, "The Christian Lord's Day," clearly illustrates the departure from the great Protestant platform.

"The Lord's day has been generally observed among Christians over the earth throughout Christian history. People have ceased weekly from their regular labors and taken time to rest and recuperate from the wear of everyday toil. Many have used the leisure thus afforded for meditation, Bible reading, and cultural pursuits both as individuals and in family groups. Christians have assembled for common worship and instruction, building the program of the church largely around the Lord's day.

"There seems now to be a change and breakdown in some areas in regard to Sunday observance. What are the values in the day? Our seventh-day friends tell us we are observing the wrong day. What are the grounds for Sunday observance? Is the Lord's day to be regarded as an obligation or a privilege—or both? What principles should guide us in our attitude toward the day? To answer such questions we must look into the Bible and into the past as well as into the nature of the Lord's day.

"We look in vain for a 'Thus saith the Lord' on Sunday observance. There is no direct and clear statement about it in the Bible. The Old Testament contains much about the Sabbath, but the Jewish Sabbath was on the seventh day of the week. Sunday is the first day of the week, and the observance of Sunday is a practice of Christians, not of Jews. We should therefore expect to find instructions for it in the New Testament. There are, indeed, several indications in the New Testament of its observance, but they are strikingly few."—*Jan. 3, 1942.* (Italics mine.)

The writer, after acknowledging that there is no direct and clear Bible teaching for Sunday observance, refers to Justin Martyr, Ignatius, and the Didache, or, Teaching of the Twelve Apostles, as it claims to be, and from these he claims to find evidence for Sunday observance. He also acknowledges that Jesus taught nothing against the observance of the seventh day, and did nothing "directly to prepare His followers for a change in the day," as this quotation from the second article in the January 10 issue of the *Gospel Messenger* shows:

"Jesus used the Sabbath opportunities and said nothing against proper observance of the seventh day. There is no indication that He did anything directly to prepare His followers for a change in day. He did plant in them the seeds that grew into a new order. He gave them a world outlook which in due time found Judaism too small and confining. (Matt. 28:18-20.)"

Note the text he cites in support of the idea of "new order" and "world outlook." In this text Jesus tells exactly what to teach the people of "all nations" "to observe" when they are to be "His disciples," as the Revised Version and the marginal reading of the King James Version of the text indicate. Is it the teaching of Justin Martyr, Ignatius, and the Didache? No, indeed! It is "teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:20, A. R. V.

With this, we must remember that Jesus was with His disciples forty days after His resurrection, as recorded in Acts 1:1-3, and during that time He was talking regarding "the things pertaining to the kingdom of God." If, as the writer of the articles suggests, the observance of the first day of the week was so important and needed by Christians, surely Christ would have revealed this great change to His followers who were to "go . . . teach all nations."

Again let us be reminded that Paul, the great apostle to the Gentiles, warned the people of his day that "grievous wolves" would enter among them, "not sparing the flock," and that men of their own number would "arise, speaking perverse things" (things contrary to that which had been taught them) "to draw away disciples after them." Therefore it is to be expected, according to the Bible, that we would find men early in the history of the church teaching such things as the writer refers to from Justin Martyr, Ignatius, and others.

While the trend in the Protestant world is to deviate from the great fundamental principle of "the Bible, and the Bible only," as a basis of belief and practice for Christians, may God grant that we, as followers of the Lord Jesus, shall stand firm and steadfast on His Word as our only foundation. God's word is true. It is sure. It stands as the truth forever. Read Matthew 7:24-29.

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THE great metropolitan areas of the world present to evangelism the supreme challenge which confronts this message. They must be considered as special problems. Here is the New York City situation:

"The population of New York City, as of April 1, 1940, was 7,454,995. This was an increase of 524,549 over the census of 1930. New York is not only the largest of American cities, but it has in it more distinct racial groups than any other of our cities. It is so vast and so heterogeneous that Christian work is exceedingly complicated. Many people live miles from the church they attend, and many others have drifted into the neglect of all churches. London is counted the world's largest city, with something over 8,000,000 population. New York comes next. Tokyo is third, Paris is fourth, and Berlin is fifth."—*Watchman-Examiner, April 23.*



THE EVANGELIST AND HIS CRITICS

THERE are two distinct viewpoints that obtain among us as regards methods and procedures in public evangelism. One is that of the active evangelist himself. The other is that of the theorist, whether he be in college classroom, pastoral study, or administrative office. The theorist is often rather critical of the field evangelist. He not infrequently charges him with sensationalism in his publicity, lack of dignity in his presentation, superficiality in his discussion, carelessness in his citation, and with the lack of the staid, worshipful atmosphere of the church in his temporary auditorium or tent.

We submit that these two contrasting conceptions are both needed. If rightly related, they serve as a wholesome check upon each other. And they should doubtless continue, but with greater understanding, co-operation, and charity for each other.

The tendency of the theorist, who is, perhaps, a specialist in some given field, is to criticize the evangelist, who in his public work must deal with an amazing variety of subjects—involving not only theology and doctrinal and prophetic interpretation, but Biblical languages, history, science, archaeology, descriptive astronomy, geology, biology, health and temperance principles, nutrition and cooking—to mention but a few of the diversified fields. The tendency of specialists is to become exceedingly critical of those who venture into their own respective fields.

The active evangelist, however, is faced with the very practical necessity of arresting the attention and gaining the ear of large audiences of men and women of the world—people who are indifferent, hostile, hurried, or curious in attitude. These he must succeed in gathering together, and must continue to bring back, in order to give them the advent message, persuade their minds, win their hearts, answer their objections, revolutionize their concepts, change their habits, and transform them into substantial Seventh-day Adventists.

The practical necessities of the case—and oftentimes the laboratory of exacting experiment—have taught these men what kind of advertisements, for example, succeed in securing a crowd, and what kind prove to be failures. The return of the crowd, or its waning, shows what type and form of sermon is successful, and what type fails of its purpose. No amount of theory can determine this. The practical test lies in the evangelistic meeting itself.

This editorial is in defense of practical evangelism. In defending evangelism and evangelistic methods, we refer only to sound, sane, Scriptural, representative, successful evangelism, and not to the cheap, lurid, superficial, sensational type practiced by some, against the protest of the ministry as a whole. With this distinction and definition clearly understood, we take our stand behind sound evangelism and against that regrettably constant barrage of criticism laid down by some who have teaching, pastoral, or other gifts, but who probably could not gather and hold a large outside audience through a single meeting, much less bring back five hundred, a thousand, or fifteen hundred night after night for twelve or fifteen weeks—until a hundred to two hundred have broken with the ties that held them, and have joined the remnant church. Evangelism is truly one of the distinct gifts of the Spirit.

CRITICISM of the evangelist, his message, his method, and his results, is quite the vogue, however, especially among the highly trained who have specialized in various fields of learning. The scientist comes along with a heavy criticism of the evangelist's handling of evolution and creation, or astronomy and the Bible. The archeologist tears apart the allusions to the testimony of the monuments and other witnesses from antiquity. The physician takes issue with the form and content of his health and temperance presentations. The historian challenges his historical evidences concerning the fulfillment of prophecy. The teacher of Biblical languages criticizes his allusions to the original text, or his employment of other translations or versions.

The English teacher deplores his vigorous diction and free style. The speech teacher is distressed by his tonal qualities and his gestures. The music instructor deprecates his lack of musical training and appreciation. The editor registers distress over his lack of finesse in writing his sermon reports and articles. The printer expresses disgust over the layout of his publicity materials—the crowded copy and lack of white space. The scholarly research worker is annoyed by his loose citations and credits, and his failure to distinguish between authorities. And so on, *ad infinitum*.

Poor evangelist—or what is left of him! If he were to eliminate every feature of his work which was criticized by these earnest and really well-meaning critics, he would have to fold up

—Please turn to page 46

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Camp Pastors as Counselors

By JAMES B. ROSS, *Camp Pastor,
Southwestern Union Conference*

AS workers we face the serious problems presented by the call of so many hundreds of our boys into Army service. Without question, the induction order means a great crisis in the life of every youth. The Army will do one of two things to every Adventist boy. Either it will strengthen him to stand for the principles he has accepted nominally and to be true at any cost, or it will influence him to give in here and there until very soon he will drop all pretext of being an Adventist.

It is given to us as workers to help our boys in the making of these decisions. A good groundwork can be laid in the home churches, but the great reality of the problem does not make itself felt until the boys are actually in the service. It is almost impossible to cause them to visualize the true conditions that they will meet.

For years, in perhaps a majority of cases, these young men have lived in Adventist homes or gone to Adventist schools, where Sabbath observance was made easy for them. Even after they left school and occasionally found it difficult to obtain work with the Sabbath off they were at least free to make their own decision whether they would keep the Sabbath holy or forget its sacredness.

In the Army they are face to face with a new situation. Conflict is often engendered over the Sabbath question, and they are ordered to work. There is no alternative except at the risk of court martial and severe penalties. This causes the soldier to evaluate his position as never before. Will he hold out for that which his heart tells him is right, and suffer what comes? He may have to decide some other questions first. The Sabbath question may not be the only thing at stake. There are often some things he has been doing that he knows are downright sinful, and he has been convicted in his heart that he should not do them. Now is it worth while for him to suffer punishment in order to keep one of God's commandments, if he is not willing to go all the way, and keep all of His requirements? This is the decision that all must make, and it is here that our workers can help. True Christian sympathy and tactful counsel can be of inestimable worth in such circumstances.

In an interview with an Army general, while

we were seeking to secure Sabbath privileges for our boys in his camp, he asked me, "Now, Elder, what about the weak ones?" My answer was that it took high moral courage to withstand the ridicule of officers and fellow soldiers to obtain Sabbath privileges which their conscience dictated they must have; and that I felt sure that any who would stand such a test would be found worthy of any special consideration he might give them. He had just tested seventeen of our boys, and not a one had been found wanting. The Sabbath order was granted.

The greatest incentive for our boys to be faithful at any cost comes from beyond their own personal needs. Service to others must be the motive. "For their sakes I sanctify Myself." In reality they are not fighting for themselves alone. A high-ranking officer, whose name cannot be given, of course, made this interesting observation: "Tell your boys that they are standing not only for themselves, but for every Seventh-day Adventist in the Army."

Our boys in the service must become workers and seek other souls if they are to stand true themselves. I have already seen the fruitage of some whose lives have been witnessing powerfully for their Master, who were awake to every opportunity to sow some seed by way of Bible studies and literature. God turned the prophecy of Jacob concerning Levi, from that which was seemingly a curse, to a blessing. He sent the members of this tribe as priests throughout all the tribes.

The induction of our boys into service can be, and I truly believe that in God's providence it will be, turned to His glory. Our young men have been brought "to the kingdom for such a time as this." As workers let us help them to catch this glorious vision. When they have this vision, they assure their own successful Christian experience, and fit into God's plan for the finishing of the work.

Pitching Large-Sized Tents

By EDWARD ARTHUR PIPER, *Pastor,
Duluth, Minnesota*

THE first step in the pitching of any large-sized tent is to make sure that the lot upon which the tent is to be pitched is sufficiently large over all. In other words, be sure there is ample room for the wall stakes, as well as

for the stakes which hold the guy ropes from the center poles.

Suppose ours is a 35 by 50 foot tent, which means a circle of 35 feet in diameter, and a splice of 15 feet in width, let us say. This tent will have two center poles. A common practice is to place the stake circle a distance away from the tent wall equal to the height of the wall* (which we shall assume to be 7 feet); and the stakes for the center-pole guy ropes are set out about 8 feet farther. The lot for the tent must be at least 50 feet, plus 14 feet, plus 16 feet (or 80 feet) in length, by 35 feet, plus 14 feet, plus 16 feet (or 65 feet) in width. However, it should be a little larger if possible, in order to allow room for loosening and tightening the ropes on the guy-rope stakes, which are the stakes farthest out—one on each end, and two on each side.

The next step is that process known as "laying out" the tent, or marking the places for the center poles and the stakes. For this work we may use the regular tent stakes, or smaller ones if preferred. If the regular stakes are used, they should not be driven far into the ground, but just deep enough to hold them firm. But as this is only temporary, it is easier to use smaller ones to mark the places for the permanent pegs to be driven. (Of course, before the tent is actually pulled up into position, all the stakes should be driven deeply enough to hold against storms.) A stake is set to mark the place of the first center pole, which is far enough away from the end of the lot to allow room for the guy stakes—at least $32\frac{1}{2}$ feet distant. This same measurement applies to the guy stakes on the side also. In other words, this center-pole stake is the center of a circle with a $32\frac{1}{2}$ -foot radius. Another stake is set to mark the place of the other center pole, 15 feet distant. The center poles, of course, are set lengthwise of the lot.

In order to make certain that the stake circle is in proper alignment with the center poles, the formula shown in the accompanying illustration may be used for the laying out process.

A small nail is driven lightly into the center of the top of the center-pole stake, over which the ring on the end of the tapeline is placed. Care must be taken when taking measurements, to see that all stakes are perfectly plumb. The first stake in the stake circle is set $24\frac{1}{2}$ feet out endwise, and in direct line with the two center poles. This is the end stake from which the two quarters of the half-circle are worked.

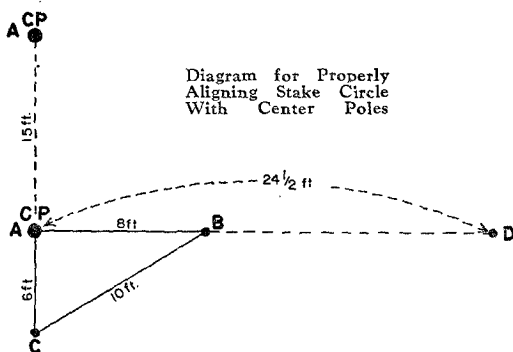
As already noted, the diameter of the stake circle is 35 feet plus 14 feet, or 49 feet, with a $24\frac{1}{2}$ -foot radius. The circumference of this circle is 154 feet. This is divided by the num-

ber of ropes in the circle, to give the distance between each two stakes. One tent-top end should be unrolled, and the ropes on the rim counted. Multiplying this number by two will, of course, give the number in the whole circle. A tent of the size under consideration might have thirteen ropes in a half circle, or twenty-six in the full circle. The circumference of 154, divided by 26, will give 5.9 feet, or 5 feet and 11 inches between the stakes.

The guy stakes are set one on each end, in line with the center poles, and two on each side in line with the two center poles. The remaining stakes are then set in the half circles.

The first stake on the end has been set; the second stake is set as was the first one, $24\frac{1}{2}$ feet from the center pole, and 5 feet, 11 inches, from the first one. To facilitate this procedure, the tapeline is lengthened out 5 feet and 11 inches beyond the $24\frac{1}{2}$ feet, or to 30 feet, 5 inches. Hold the 30' 5" mark on the last stake set, and the $24\frac{1}{2}$ -foot mark on the one being set, keeping the tapeline taut in both directions. All measurements are taken from the center of the top of the stakes, making certain that the stakes are plumb. This procedure is followed for each stake, until six stakes have been set on each side of the end stake. With half of the circle complete, the tape is moved to the other center-pole stake, and the same procedure is followed.

The number of stakes for the splice is found by counting the ropes. The distance between is measured, and the stakes are set accordingly. Care is taken to line up these stakes with the last stakes in the half circles already set.



A. Center pole.

B. Adjustable stake eight feet from A.

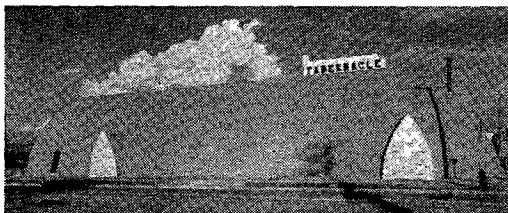
C. Stake set six feet from A, and in direct line with center poles. Stake must be placed so that distance from B to C will be exactly ten feet.

When stake B has been set, then set a stake $24\frac{1}{2}$ feet from the center pole, and in direct line with A and B.

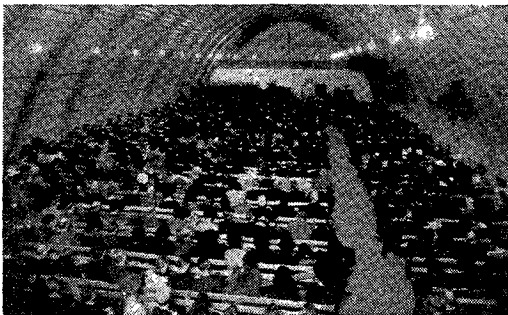
From stake D, all other calculations may be made. When D has been set, C and B are taken up.

*Some place the stakes one foot less than the height of the wall to keep a firm downward pull on the edge of the tent. This keeps the wall poles from jumping up and down.

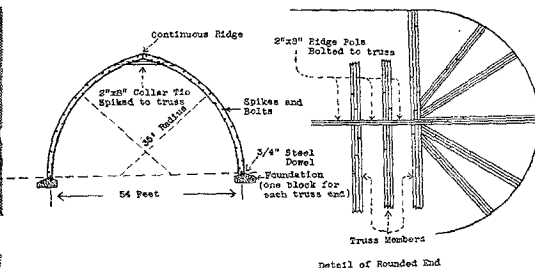
A second article by Elder Piper, on the care of tents, will appear soon.



Exterior View of Spillman-Lyman Tabernacle, Seattle



Interior View of Tabernacle



Streamlined Tabernacle in Seattle

By DON HIATT SPILLMAN, *Evangelist*, and
LEWIS LYMAN, *Singing Evangelist*

HAVING used the streamlined, dome-shaped buildings for four campaigns in the State of California with good success, we were glad to find that the president of the Washington Conference also had plans for a streamlined tabernacle here in Seattle. Because of the defense program, the scarcity of materials, and a very strict city building code, the tabernacle cost more than it would have at any other time. Inasmuch as we desired to hold a big central effort first, we secured a fine lot, with plenty of parking space around it, right in the center of the city, and only two blocks from one of the main arterial highways.

Our tabernacle is 54 by 139 feet, with the front of the building rounded to conform to the curve of the sides. We do not have the rear rounded, as there is a small auditorium with a seating capacity of 110 in that portion of the building. A rounded end would be a waste of floor space, and would not provide good vision for the "Pictured Truth" screen pictures. The accompanying diagram and cuts will give some idea of the details of construction.

In the curved section of the front are two rest rooms, separated by the furnace room, which contains a large 36-inch oil furnace and an air-conditioning unit. The trusses are formed by spiking and bolting together four two by twelves in the rough, which were first sawed with a large band saw to give the contour of the building. There is a large concrete block foundation for each truss to rest upon. The trusses are tied together at the

top with a continuous ridge 2" x 8", bolted to the trusses and reinforced by the 2" x 8" collar ties, with sides spiked to trusses, as shown in the diagram. The main auditorium seats a thousand people, including the choir, which occupies a platform that holds fifty seats.

The speaker's platform is 8' x 10', and is off center about three feet to allow space for the choir and one piano, which is at the speaker's right. Another piano is at the speaker's left. A metal baptistry is installed under the platform, and the doors into the rear auditorium are so placed that the candidates are required to take only two steps to be out of sight of the audience after their baptism.

This type of tabernacle construction offers many advantages. (1) Its advertising value. Before the meetings start, hundreds of people inquire what the building is to be used for. (2) Unobstructed vision. There are no pillars anywhere in the building, an arrangement which also gives greater seating capacity. (3) Absence of echo. The acoustics are exceptionally good. (4) Reduction in heating expense, because there are no windows.

There is no other construction that we know of that includes all the foregoing advantages in so great a degree. Much favorable comment has been made regarding the construction and neatness of the building. Several architects have taken interest in the structure. The assistant professor of engineering at the University of Washington contacted us, for he had become interested in the particular type of building to be used as a wind tunnel. The building makes an attractive meeting place to which our people may invite their friends, regardless of their station in life.

Beginning October 12, 1941, and closing May 31, 1942, we held twenty-nine weeks of meetings. The persons added by baptism and profession of faith for that period number 207. There are others whom we hope to see take their stand soon. The offerings amounted to \$5,099.56, or an average of \$175.84 a week. The purchases from the Book and Bible House amounted to \$666, and on this investment the bookstand made a gain of \$137.15, or 20.6 per cent, which is to be turned back to the Washington Conference. For this measure of the blessing of our loving heavenly Father we lift our hearts in grateful thanks.

THE "PROPHECY SPEAKS" TABERNACLE

By BEVERIDGE R. SPEAR, *Evangelist,
Lynwood, California*

THE "Prophecy Speaks" Tabernacle in Los Angeles was developed because of the increasing pressure of officials to eliminate ordinary tabernacles and large tents in some of the city areas. Many of the smaller cities have adopted a uniform code which also excludes tabernacles of the usual type of construction. Our tabernacle has been structurally analyzed by State engineers and meets the requirements of the State laws for wind and earthquake strain.

The ribs are made of eight 2 x 4's, laminated* and put together under great pressure and heat with soybean glue in clamps that pull it to the curve desired. The bottom end is hinged and rests on an assembly of timbers set in the ground. At the top the trusses go together with a bolt through four metal plates. The walls, or roof, are of five-ply boards treated under great pressure and heat and set with soybean glue. They also have a special treatment of paint like that used on airplanes. The panels are guaranteed for life.

Each panel has two 1½" x 1½" stiffeners running full length. These stiffeners are progressively beveled at the ends so that when they are laid on the curve of the trusses, the bevels take the place of bending. When they are taken off for moving, they are practically flat as they were when put on. The panels are secured by two 3½-inch screws at each end of the stiffeners, and have a 6-inch overlap on the lower side. The seam that runs down each rib is sealed with mastic, and over that is placed a 2-inch strip of galvanized iron, also put on with screws that go into the seam between the ends of the panels. When this is properly done, the building is rainproof.

The timber footings at the bottom of each arch have a ¾-inch tie rod running across underground to the corresponding timber footing. (This is an added precaution.) The floor is first covered with black tar building paper to cut off the moisture, and then a burlap floor is spiked over the top of that. Experience teaches us that a building without windows is probably more practical. However, the panels can be placed with the window openings all on one side, or distributed as desired.

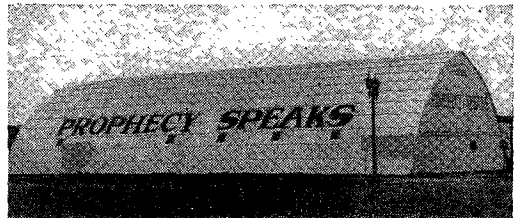
The dimensions of the building are 55 x 133 feet, and it comfortably seats a thousand people. You will notice that on the front end there is a flat-roofed projection with angle walls from the main doors, which give it a rather modern, streamlined effect. By adding this feature, we were able to put the rest rooms

outside the main building wall, to the rear of the audience. This adds to the looks of the building.

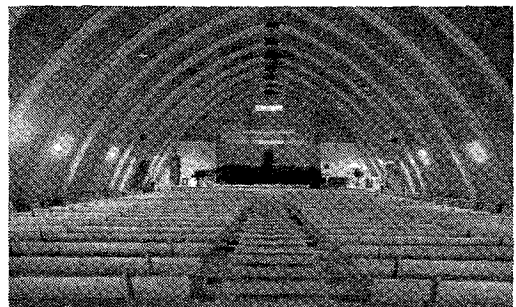
Just inside as you enter, in the center against the wall or against the rest rooms, we have an 8 x 8 foot bookstand, built with a platform overhead, and a ladder up to the manhole of the same. Up here we have our stereopticon and projection equipment. The distance is too great in some instances for colored motion pictures; however, to show them we move the equipment up into the center aisle.

Our platform is built across the entire width of the building, 40 inches from the floor. In the corner, on each side of the platform, there is a room about 10' x 12', with a hall connecting the two rooms against the back wall of the building. Between these two rooms are the three risers, or ascending platforms, for the choir. To the right of the choir is the piano; to the left of the screen, the pulpit.

On the left side of the platform, opposite the piano, we place our model cooking range and refrigerator for the cooking school. Inside the room just back of this, we have our second stove for auxiliary purposes, and also our supplies in mouseproof cupboards. We have a regular demonstration table, built with porcelain top and casters. On Thursday nights we replace the pulpit with this demonstration table, but our loud-speaker equipment remains hooked up as usual. We have extra tables for use, besides the demonstration table. With the



Exterior View of B. R. Spear's "Prophecy Speaks" Tabernacle, Los Angeles



Interior View of "Prophecy Speaks" Tabernacle

*An arch made of thin layers of planks, boards, or the like, bent to the curve and secured together.

help of our twelve to sixteen ushers and servers, we conduct our cooking school.

The two rooms to the rear of the platform have curtains hung on wires stretched both ways, making four dressing rooms on each side for use during baptisms. Over these rooms on each side, by order of the heating and ventilating department, we have 2" x 8" ceiling joists floored over. Here at the outer corner of each of these rooms, we have a large blower heater with grills that can be elevated or lowered to deflect the stream of warm air up or down, as the occasion may demand. The automatic water heater is in the back hall. The baptistry is set level with the top riser of the choir, to the left as one enters the center door at the rear of the choir.

At the time we secured this building we were not in the war, and the manufacturing cost, including an engineer and a crew to put the building together, was \$3,600. Including all the necessary plumbing, heating, and electrical fixtures, plus the platform facilities—which are large items—the initial cost was \$5,200.

The tabernacle can be used over and over again for many years. It is true that the cost of taking it down and moving it is rather high, but the protection from all kinds of weather makes it worth the cost. It is a unique, attractive building, and certainly serves its purpose in a marvelous way.

"Message Advance" Program

By I. C. POUND, *President of the Arkansas-Louisiana Conference*

IN planning for the work of the year 1942 we felt that the times demanded that we undertake something larger than we had heretofore undertaken in giving the message to the people of our territory. We felt that we must in some way plan to reach the many thousands who, up to this present time, have had little opportunity to become acquainted with our faith and message.

We felt that literature must have a large part in accomplishing this, no matter what method we followed. We had 267,000 copies of a little tract printed, entitled, "A Very Sick World—A Very Sure Remedy." Our churches and isolated members have responded wonderfully in circulating this, so that almost the entire edition has now been circulated throughout our field. From all over our field we are receiving inquiries asking for further information and for free literature offered at the close of the article.

From an experiment we tried out last year in the field of journalism, we felt that it would be possible to get our message into the various newspapers in our field in such a way as to acquaint many thousands of people with the truths we hold. This, too, was made a part

of our "Message Advance" program. We prepared a series of twenty-one sermons dealing with the outstanding features of our message, each article occupying about a quarter page of newspaper space. These articles were prepared under the general heading, "Back to the Bible."

After we had prepared this series of sermons, and put them in proper form, we began to visit the newspaper editors of our conference to see what arrangements could be made for the publication of this series of articles. We made it plain to each editor that these articles set forth the views of Seventh-day Adventists as concerns Bible prophecy, and the events that are occurring at the present time. We called attention to the fact that the world is very much interested in just such information at the present time, and had with us excellent recommendations from two editors who published this series of articles last year. By these we were able to convince other editors that we had information that would be accepted and appreciated by the public. We made no attempt at any time to hide the true nature of the material in the articles.

Because of the nature of the material we had prepared, and the benefit we felt we were rendering to the public, we asked the editors of these papers for a very large concession in rates for the publishing of this series of articles. In our conference, the series is now being published in eleven different newspapers, the circulation of which ranges from one thousand to thirty thousand copies a week. The combined weekly circulation of the papers carrying our articles now is around one hundred thousand.

At the close of the articles, we invite those who are interested to write to us for further information, and also direct their attention to the Voice of Prophecy radio program each Sunday evening. In every mail we are receiving letters and cards from persons who are reading the newspaper articles. To all such we furnish the series of tracts which has recently been published, and thus put them in touch with our Free Bible Correspondence Radio School.

By the methods described, we are actually reaching between one third and one half of the entire population of our conference this year. We have every reason to believe that by this means many thousands of people this year will be convinced of the message as we teach it. Already we know of a number who are taking Bible studies as a result of the interest that has thus been created. This method of work is preparing the way for the greatest evangelistic reaping that has ever been carried forward in our field.

Our workers will naturally be interested in the cost of this program. We made our people acquainted with our plan, and asked them for the largest single offering that had ever been requested from this, a poor conference. We

—Please turn to page 44



EDITORIAL COUNCIL: H. M. WALTON, M. D.

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

MENTAL INFLUENCE UPON HEALTH

By D. H. KRESS, M. D., *Neurologist,
Orlando, Florida*

IT is healthful for us to *cultivate* the spirit of thankfulness and good cheer, for "A merry heart doeth good like a medicine." It sends a benediction to every cell of the body. A merry heart makes not only a cheerful countenance, but also a cheerful stomach and a cheerful liver. On the other hand, mental depression influences every organ of the body and may become a provoking cause for serious bodily conditions.

The relation which exists between the mind and the body is such that it is impossible for one to suffer and the other not be affected. Derangements of the body due to infections or wrong habits of living may be responsible for a wrong mental condition. Improvement in such cases cannot be expected until physical conditions are remedied and wrong habits are corrected. On the other hand, mental influences may be responsible for physical ills which cannot be cured by diet or treatment alone.

Obstinate digestive disturbances may be wholly or in part due to a wrong mental state. In such cases the cure for the body must be preceded by curing the mind. A physician friend once told me of a man who came to him for treatment because of a digestive disorder. The prescribed treatment was unsuccessful. Then the doctor learned that the patient had defrauded his brother and was worried because of it. He advised his patient to repay the brother. The man did this and made a rapid recovery. Should the simple prescription given in James 5:16 be carried out, there would be more marked cases of healing. "Confess your faults one to another, and pray one for another, that ye may be healed."

"Be of good cheer." needs to be spoken again and again to the sick, for the healing of bodily ailments. Job said, "The thing which I greatly feared is come upon me." Many diseases are wholly due to, or aggravated by, *fear*. When an animal has a rheumatic pain in a joint it does not worry about it, but when a man has a pain in one of the smaller joints, he begins to look forward to the time when it may extend to other parts of

the body, until he sees himself a hopeless invalid. Fear lowers vitality and undermines health, and thus tends to bring to pass that which we fear.

The sick are inclined to think too much of self; if they could be induced to think of others and minister to their needs, their annoyances and grievances would frequently be lessened or would disappear. A joy and satisfaction would be theirs which would tend to bring healing to both mind and body.

The prophet Isaiah, addressing his people, who offered selfish prayers, said, "Deal thy bread to the hungry, . . . bring the poor that are cast out to thy house, . . . when thou seest the naked, . . . cover him." Isa. 58:7. Those who carried out this instruction received the assurance: "Then shall thy light break forth as the morning, and *thine health shall spring forth speedily*. . . . Then shalt thou call, and the Lord shall answer. . . . Thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Verses 8-11. The greatest joy Heaven can bestow is found in service to others.

One Case of Mental Healing

Sometimes the mind plays queer tricks. I recall a man who had lost his speech. He had been to the most noted specialists in Europe and America and had come back a disappointed man. As a last resort he came to the sanitarium. One of the physicians came rushing into my office one day and said, "Kress, come quickly, my patient is dying!" The man appeared to be at the point of death. I felt his pulse and found it quite normal. It somehow dawned upon me that we had before us a pronounced case of hysteria; so I patted him on the cheek and said in a commanding voice, "Stop that!"

He opened his eyes partially and mumbled something. Then the other doctor caught on, and said to him, again in a commanding voice, "Say *one*." He said "One." The doctor continued, "Say *two*," and he said "Two." That man began to talk and was able to talk from that time on. He was cured. The sanitarium

received considerable glory, for many influential people had known of this man's condition. Such cases of healing are sometimes spoken of as miracles, but they are cases of *mental healing*.

Much of the healing in answer to prayer today is mental and not miraculous healing. Mental healing should be associated with God's work, but in itself it is not dependable evidence that such healing is of divine origin. It may be of God, or it may not be.

It was said of Simon the sorcerer, "This man is the great power of God." Acts 8:10. But he had "bewitched the people, . . . giving out that himself was some great one." We are told that they all gave heed to him "from the least to the greatest." Verses 9, 10. Results were witnessed in his work of healing, or he would never have secured such a following. Peter recognized that this man was the servant of Satan, and said to him, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts 8:22. From that day to the present, men have arisen here and there, claiming to possess power to heal. And the people have flocked to them as they did to Simon the sorcerer. But one after another, these professional healers have disappeared and have been forgotten.

The Mind in Sickness

Years ago I had under my care a case that illustrated the part the mind may play in sickness. The patient was a prominent businessman, a man of intelligence. He was extremely nervous. His mind was so disturbed that I feared, as did his friends, that he would end in the insane asylum. He could not sleep. The treatments and diet we prescribed failed to help him. In sheer desperation, and in order to satisfy myself of the part his mind played in the illness, I prepared a mixture of simple sirup and table salt. I told the patient that I had instructed his nurse to give him a teaspoonful of medicine to make him sleep. Should he awaken later, the dose could be repeated, but not more than two doses should be given. The patient slept all night.

My conscience troubled me because of the deception I had practiced; so the next morning I instructed the nurse to destroy the remainder of the mixture. When the patient learned of this, he came into my office and begged me to let him continue the compound. He said, "Doctor, I have taken a great many medicines, but this is the best one I have ever taken." I then informed him of the deception I had practiced and told him that much of his trouble was mental. To my surprise, he was not pleased to get this information.

Another interesting case was that of a prominent judge. He, too, was in a sad condition and was troubled with sleeplessness. All the

remedies we employed failed. One morning he came to my office, and after our usual talk, rose to leave. After he had gone out, he again opened the door and said, "The fault is not with you or your treatments. *I am a bad man.*"

"Come in, judge," I said, "and take a seat." After he was seated, I said: "This is the most hopeful symptom I have observed in your case. There is help for you." I quoted the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I then repeated the scripture: "Confess your faults one to another, and pray one for another, that ye may be healed." After a short conversation, in which I assured him that he could claim the promise, we knelt in prayer. The judge was able to sleep that night, and his health began to improve.

Several years ago while in Australia, I gave a lecture on the subject of cheerfulness, emphasizing the influence of the mind over the body. At the close, a man with whom I had previously been associated in America said: "I can testify to all that has been said. Some years ago, when I was occupying a position as editor, my health failed. One morning I was so ill I felt that I must stay at home. But the thought of the work piling up on my desk urged me to start for the office. A friend met me, and after the customary greetings, unfortunately added, 'You are not looking well this morning.'

"No, I am not feeling well," I said. But I went on my way. Another friend met me and said, 'You look ill.' By that time, I felt so sick that I had to turn back and go to bed. The next morning I felt no improvement. I said to myself: 'This will never do. I must go to work.' So I started again. Instead of improving as I walked, I apparently became worse, but fortunately, just when I was on the point of turning back again, another friend met me and said in a cheerful way: 'Good morning! This is a delightful morning.'

"We carried on a short conversation, and he said, 'You are looking fine this morning!' This gave me the mental boost I needed. Instead of turning back, I went to the office. Soon I was lost in my work; I forgot about my symptoms and went home in the evening feeling about as well as I have ever felt." Then, to my surprise, he added, "The friend who met and encouraged me that morning was the speaker of today." This seemed a small thing for me to do. I had been unaware of the influence the few cheering words had upon my friend. In fact, I was unable to recall the incident at all. But to my friend it had meant much. His condition was not wholly mental. He had been weakened from overwork, but he needed mental uplift. There are many of this class of people who need a word of good cheer. In fact, we all need such a mental stimulus day by day as we associate together.

Nothing tends more to promote health of

mind and of body than does the spirit of good cheer. When feelings of depression come, as they will sometimes, it is not wise to give expression to them. They may be permitted in order to remind us that we are human, and to create a feeling of pity and compassion for others who are undoubtedly passing through similar experiences. Therefore the command is given, "In *everything* give thanks: for this is the will of God in Christ Jesus concerning you."

Medical Work at Surat Hospital

By STELLA MAE BEAUCHAMP, R. N., *Former Missionary to India*

INDIA is one of the most interesting and colorful countries in the world. It offers a great variety of climate, from the blazing heat of the plains at Jacobabad in Sind, to the arctic cold of the Himalayan region, where we find the highest mountains in the world. These mountains on the northern frontier keep off the dry winds of Central Asia, and also form a natural political barrier. The great rivers of India have their origin there.

One of the most striking things about the Indian climate is the monsoon, which comes in the middle of each year. Owing to the action of the sun, clouds, and wind, rain comes in torrents to water the parched plains. Without this great event each year, India would be unlivable. The rains enable farmers to raise their crops; they fill tanks, streams, and rivers with precious water for all the people. They also help to temper the intense heat of the summer. When the monsoons arrive, almost overnight the country is changed from a bare, brown, parched expanse into one of living green. The rain is by no means evenly distributed over the country. Upper Sind averages only about three inches, while Cherra Punji in the Assam hills has about 460 inches yearly. So we find the fertile plains of the Indus and the Ganges, the rich tropical forests of the coasts of Malabar, and the dry, sandy desert regions of Rajputana, Sind, and Cutch.

Everywhere are found people, people. We are told that in one division of Bihar there are more people than in the whole Dominion of Canada. According to the latest census, the population of the country is approximately 415,000,000. One man in every five is an Indian. Think of this vast number of peoples to be reached by this message! Just as India offers a great variety in climate and soil, it also offers a great variation in its people, who speak hundreds of different languages and dialects. Many of the people who live in the large cities are extremely poor, earning from fifteen to fifty rupees a month (five to fifteen

dollars in our money), on which they maintain a whole family. Many of them work in mills and factories, and are huddled together in sordid slums. Their condition is dreadful. But the greatest number live in the thousands of villages scattered over the country. They are the farmers, whose average income is about thirty cents a day. In many ways their condition is not much better than that of the city dwellers. Infant mortality is very high, and statistics prove that life expectancy of an Indian is about twenty-seven years.

Much of the cultivable land of the country is lying waste, and that which is used is not made to produce to its full capacity. The Indian peasant uses the same primitive methods in tilling the soil as were used thousands of years ago. Instead of being able to use cow dung to enrich the soil, they need this valuable material for fuel. The agricultural department of the government has done much to help the farmers, but because the Indian is loath to accept new ideas, progress is very slow.

This is but a brief description of sections of the great land of India, often called "the Gibraltar of heathenism." To the missionary the most important feature of the country is its needy people. It is for these that we are carrying on work in seventeen dispensaries, one electrotherapeutic institute, and four hospitals.

The work in Surat, a large town 150 miles north of Bombay, was begun under the direction of Dr. G. A. Nelson in 1936. The hospital from its beginning was housed in rented quarters, which were inadequate and entirely unsuitable. During 1940, there was a staff of sixteen at the Surat Hospital. This number included Doctor Nelson and two American nurses, the others being native workers. Three of the native nurses were graduates of the Giffard Mission Hospital at Nuzvid.

During 1940, 1,849 new patients were seen and there were 5,555 return visits, making a total of 7,404 patients treated in the outpatient department, or a gain of 1,367 over the previous year. These figures represent many different ailments, but most of them may be divided into the following: tuberculosis, intestinal disorders, malaria, chronic tropical ulcers, and the usual gynecological cases. We saw scores of inoperable malignancies of the pharynx and larynx, but as we did not have radium and deep X-ray therapy, these cases had to be referred elsewhere.

Surat is a large manufacturing town, surrounded by a fertile rural area. Many people from this town have gone out as merchants to Rangoon, Calcutta, Bombay, and to South Africa and other places. They tell about our work, with the result that we have had patients from all these places.

To provide for the care of women inpatients, the hospital has one eight-bed ward (though

the room has often housed more than that), and four private rooms, which are really two rooms divided by partitions. For the men we have two four-bed wards, one two-bed ward, and two private rooms similar to those for women. In one of the outbuildings we can accommodate one private-room patient and three patients in another room. On the second floor a large room is used for the surgery. Here also are a dressing and work room, an adjoining bathroom for a scrub room, and a sterilizing room. The fact that the hospital is wired for electricity is a great aid in our work.

In one of the outbuildings the laboratory is housed. The following is a list of the work done in 1940 according to Doctor Nelson's report:

Blood Kahn	459	Smears for leprosy .	14
Urine analysis	869	V. P. tests	74
Stool analysis	527	Dark-ground	
Malaria smears	622	examination	7
G. C. smears	87	Spinal-fluid tests ...	6
Sputum smears	92	Kala-azar tests	6
Filaria tests	20	Widal tests	8
Coagulation time ..	878	Gastric analysis	17
Blood-sugar tests ..	24		

We have an old-model X-ray machine which is a material aid in diagnosing gastrointestinal and gall-bladder diseases, in reducing fractures, and in genito-urinary work. We also have a good Fischer ultraviolet light and a modern Fischer short-wave diathermy machine, which have proved useful in many cases.

We are glad to report that work was actually begun in 1940 on a new hospital plant. This is to be a fifty-bed institution, consisting of seven units—administration, operating, two private-room units, two ward blocks, and an outpatient department. The new quarters will enable the hospital to give much more efficient service. In the solicitation of funds for the new hospital, Pastors Shepard and Hnatyshyn have done a good work. One Bhora Moham-medan judge in Bombay presented us with 30,000 rupees (about \$10,000), and many gifts from 100 to 7,000 rupees have been received.

Spiritual Side of Hospital Work

We do not forget the spiritual side of our work by any means. Morning worship is held on the hospital veranda each day and vespers on Friday, and literature in their own language is distributed to the people. We also have a hospital evangelist who visits with the patients. When our new hospital is occupied, we hope to have the church located near by, so that more of our patients and their relatives may attend. A chapel building is badly needed.

The Indian people of this vicinity are appreciative of what we do for them. Hardly a day goes by without some one of our patients presenting gifts to us. These consist of fruits, sweets, flowers, and cloth. We tell the people

that we are not doing our work for the sake of gifts, but because we love them and want to help them.

The Indians have a touching custom of expressing their appreciation. When a patient is ready to leave the hospital, he often secures lovely garlands of flowers which he presents to the doctor and the nurses as an expression of gratitude. They love to make a little ceremony of this presentation. There was one poor woman who had no money with which to buy flowers or other gifts. She had been very ill and had been in the hospital for many weeks. During the first days following her operation, dressings had to be changed as often as every one or two hours because of the drainage. The patient was discouraged, and felt that she would never get well or be able to return to her village. She wept and would not eat. We feared that she would die. We nurses tenderly cared for her, and told of the God in heaven who could heal her sickness. She responded to this hope and was a very co-operative patient, but in spite of our constant care and prayers, we thought she would die.

However, after many days she was strong enough to go to her village, and how happy she was! She wanted to do something to show her gratitude, but she had no money to buy garlands. As she was leaving the hospital, she did something that we shall never forget. She bowed low, touching our feet with her hands, and said, "Miss Sahib, I got well because you loved me." That meant more to us than any gift she could have made. We felt that in some small way we had been able to reveal the love of God to this poor village woman of India. Perhaps this contact with Christianity in the hospital may be the only one she will ever have. Who knows? How important it is, then, for us to make use of every opportunity that comes to us to speak to these people of God's love for them.

We think of another patient, a young man from one of the near-by hill tribes, who came to the hospital in a terrible condition. His village was about sixty-five miles away. One Friday he with some others was out on the hill-side cutting trees. In some way a tree fell, crushing his leg just below the knee. He was carried on a crude stretcher into his village, where the native doctor did what he could. Since Doctor Nelson had previously made a visit to this village, the people knew about our hospital. They were determined to bring this young man to Surat because they realized that something further must be done in order to save his life. He was carried in a bullock cart to the railway, and reached us on Sunday morning, two days later. You can imagine the condition of his leg by that time. Of course, it had to be amputated. Gas gangrene set in, although we had given injections to prevent

that, and the stump was in a terrible condition. Day by day the young man became weaker and weaker. He suffered courageously, and, for the most part, silently. Because he spoke a different dialect, it was often very difficult to understand what he was saying. But there was one language he understood, and that was the language of love. He knew that although the dressings and other treatments were painful, all this was being done in order to restore him to health, and despite his pain, he would always raise his hands and say, "Salaam," which was his way of saying "Thank you." We are glad to say that this young man recovered and went back to his village.

The needs of India are great, and we feel that we are doing so little to help. Yet the Lord has blessed us at the Surat Hospital. Much prejudice has been broken down. The hospital is full to overflowing most of the time, a circumstance which testifies to the confidence the people have in our work. Pray for the work and workers in that needy field.

Recruits for the Final Conflict

By HOWARD R. MILLER, *Dean of Men,
C. M. E., Loma Linda*

WE are living in a machine age. All about us, on every hand, man power is being reinforced by machine power—machines that are efficient, dependable, and automatic. They are capable of doing many times the amount of work that man can do, in much less time. Efficiency, speed, and endurance are all in favor of the machine. And yet we find that the machine is helpless without the skill of man. Men produce the machines, set them in motion, and repair them when they are out of order. The machine is dependent upon man for its successful operation.

Man, in turn, is dependent upon his Maker for his success in life. How often one fails to realize the fact that man is of little worth without the aid of his Maker!

Men are in demand—they are needed everywhere. Today they are needed in the Army, Navy, and Air Corps. They are needed for national defense at home and abroad. The right kind of men are at a premium. "The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest."

Our nation is calling for men, and the call is being answered by millions of patriotic citizens. They are coming from every walk of life to join forces for the defense of their country. These men will receive a training in the various branches of the service to which they are called. They will be given every available opportunity to succeed in their particular field.

Our country is out to win in this gigantic struggle for democracy. Everything that will be necessary to success will be made available. Men, machines, money, and all that money can buy, will be forthcoming. But win we must! That is the attitude of the American people.

There is another conflict raging in this world, in which we as Seventh-day Adventists are vitally concerned. And that conflict is between the forces of Satan and the church of Christ. Recruits are needed in the army of the Lord. Men of great physical, moral, and spiritual stamina are needed to reinforce this army—men who are willing to sacrifice, spend, and be spent for the cause that is certain to succeed. There will be no draftees in this army—they are all volunteers.

The enemy forces are combining and consolidating for the final conflict. The results of this struggle are of far greater consequence than are those of the present world struggle. The battle is on. The enemy forces headed by Satan are using all manner of deception and sabotage. We as loyal Seventh-day Adventists need not be surprised or taken unaware by his delusions if we are diligent students of the Bible and the Spirit of prophecy writings. I quote from "The Great Controversy:"

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation.

"The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed.

"He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is 'the great power of God.'

"But the people of God will not be misled. The teachings of this false Christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshippers of the beast and his image, the very class upon whom the Bible declares that God's unmingled wrath shall be poured out."—*Pages 624, 625.*

Here is a point well worth our remembering: "Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this

point, and has clearly foretold the manner of His second coming. . . . Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive."—*Id.*, p. 625.

Shall we not study to show ourselves approved, *workmen* that need not to be ashamed?

Medical Evangelistic Course

By DOROTHY KELLOGG PRIEBE, *Minister's Wife, Covina, California*

NOT only are we to stress health reform among our believers as an aid in preparing them for translation, but we are to bring our health principles before the public through evangelism. "Successful evangelistic work can be done in connection with medical missionary work. It is *as these lines of work are united* that we may expect to gather the most precious fruit for the Lord."—*"Medical Ministry," pp. 26, 27.*

It has been revealed that "Christ's method alone will give true success in reaching the people."—*"Ministry of Healing," p. 143.* As my husband and I studied these methods we were more and more impressed with the importance of linking health education with pastoral and evangelistic work. With the use of the Bible, the Spirit of prophecy, and the various books and works on health published by our denomination, we had started to arrange a group of health talks for use in our next series of meetings. Just about this time, we were invited to take a special medical evangelistic course at Loma Linda. This seemed almost providential.

This six-week course was conducted for Bible workers, pastors, evangelists, and their wives. I found it to be comprehensive and very practical, and I am more thankful each day for having had the privilege of attending this course. The classes were taught by Christian doctors, nurses, and dietitians who endeavored to present each subject from the viewpoint of the Bible and Spirit of prophecy as well as from other scientific sources. In addition to classes in practical home nursing, Red Cross first aid, physiology, hydrotherapy, and nutrition, we were given the opportunity to observe and assist in conducting a community cooking and nutrition class in which nearly a hundred in the district showed a lively interest. During the seminar period several evangelists who have successfully made use of the "entering wedge," gave many interesting and helpful lectures.

Inasmuch as my husband and I expect to conduct another series of public meetings soon, we are now making definite plans for health lectures and demonstrations, and a combined

class in the principles of nutrition, home nursing, and hydrotherapy. The members of our churches are eager for these health classes. Some have asked me to come to their homes to instruct them in the basic principles of a balanced diet and methods of cooking which will preserve the life-giving minerals and vitamins in foods. The wife of the pastor and evangelist is naturally looked to for such help.

The world today is food-conscious; every means is being sought by which health may be preserved for the sake of national defense. Seventh-day Adventists could not have a more opportune time for presenting to the public the principles of diet and healthful living which were given to us many years ago through the Spirit of prophecy.

These special medical evangelistic courses, organized to show our gospel workers the best methods in medical missionary evangelism, are timely, indeed, and I trust that many more ministers—and especially their wives—may have opportunity to attend them. How thankful I am that I had this privilege! I feel that I am now better qualified to help new believers, as well as many of our present members, in applying our health principles to their daily program.

Virtues of Wheat-Germ Protein

WHEAT germ may become the war-diet substitute for cheese, beefsteak, and the Sunday roast, it appears from experiments reported by E. L. Love and C. G. Harrel, of the Pillsbury Research Laboratory, Minneapolis, Minnesota, at the meeting of the American Association of Cereal Chemists in Chicago.

Wheat-germ protein, they found in diet experiments with laboratory rats, is as good for maintaining growth as casein, chief protein of milk and cheese, or even better. They conclude that it "can be used in the human dietary as a supplementary protein equal in value to casein or other animal proteins."

Animal proteins, from meat, fish, poultry, milk or cheese, have heretofore been considered better for human nourishment than proteins from plant sources, such as vegetables and grains. But, as the Pillsbury researchers point out, the "impending shortage of animal proteins" throughout the world due to the war makes the finding of an adequate protein from other sources particularly important.

The wheat-germ protein, however, cannot be obtained from ordinary bread, because this part of the wheat is discarded when flour is bolted. Bread made from unbolted, stone or water ground flour would contain the wheat germ and its protein. The germ of the wheat is discarded in flour milling because it also contains an oil which rapidly turns rancid.—*Reprinted by permission from Science News Letter, May 30, 1942.*

How to Build a Demonstration*

By JULIA KIENE, *Home Economics Dept.,
Westinghouse Electric Company*

THE object of a demonstration is to create a receptive attitude in the minds of individuals toward the product or principle being demonstrated. Therefore, any successful demonstration must have sales appeal; that is, the presentation must point out clearly the reasons why any person should buy the product or accept the message which is being conveyed.

Sales appeal, however, should not be so forced that it will cause resistance in the minds of the listeners. Rather, the demonstration should be built around the product—creating buying interest by showing what the product will do. This is more than ever true in attempting to create interest in or “sell” health *via* nutrition through encouraging better food preparation. Peculiarly enough, this particular selling job cannot be forced on an audience.

It is the first few minutes of a demonstration which count, for it is during this period that the demonstrator wins the confidence of her audience. If she succeeds, she can then easily hold their attention through a period of forty-five minutes or an hour, without any evidence of restlessness on the part of her hearers.

It seems difficult for technically trained food experts to reduce their scientific knowledge to an understandable, practical, and dramatic basis. Lectures alone may accomplish little good, but a dramatic demonstration can bring in converts by the dozens. That is how Billy Sunday put religion over.

To accomplish her objective, it is necessary for the demonstrator to observe the following points:

(1) Have a surprise element in the opening paragraph.

(2) Have a thorough knowledge of the product or subject matter being demonstrated, which in this instance is health.

(3) Have a general knowledge of the homemaker's problems.

(4) Be able to express herself in terms a homemaker will understand.

(5) Have a sincere interest in the homemaker.

(6) Avoid a “know-it-all” attitude. The demonstrator must make herself felt as a part of the audience.

(7) Be absolutely honest.

(8) Have factual evidence in originally printed form to back up any statement made which might be questioned by the audience.

(9) Be prepared to meet any emergency which may arise, without becoming confused.

(10) Be dramatic.

(11) Have any charts or other illustrative material in order, to avoid fumbling and searching. If food is to be used as part of the demonstration, have trays all set up in advance, with every ingredient and every utensil necessary for completion of the demonstration. Waste of time on nonessentials weakens the demonstration.

(12) Have a sparkling conclusion which briefly sums up all the points that have been made.

For the last twelve months, every demonstration we have given has been built around health. We feel that food is essential in putting over the health story, but we spend no time during the demonstration in explaining how the food is prepared. Our objective in these demonstrations is to stress the great loss in both vitamins and minerals when vegetables are overcooked.

The surprise element in a demonstration must of all things be timely, and something of keen and general interest to the audience.

A demonstrator must not attempt to exhaust all the knowledge she has on a subject in one demonstration. If she does, she'll have everyone confused, including herself.

Above all things, the person giving the demonstration must understand a homemaker's problems, and realize that the average housewife is a busy person with many things to do besides preparing three meals a day. Therefore, make simple, easily followed recommendations. Even though the information seems old and threadbare to the demonstrator, it will be new and interesting to the majority of the group listening.

Do not use technical terms. In telling the story of vitamins, make it seem simple.

We never give a demonstration without having our references available, and we also have the page or pages from which the quotation was taken, immediately accessible.

Probably one of the smartest things a demonstrator can do is frankly to admit at least once during the demonstration that she doesn't know the answer, and throw the question back to the audience for answering. This bit of strategy seems to make the audience feel that the person on the platform is human, after all, and you thus are able to generate a kindly feeling and more retentive interest in what you have to say.

Above all, a demonstrator must never attempt any tricks on the platform. Everything that is done must be something the average housewife can do in her own home. Complete honesty in every statement and in every cooking operation is essential.

If charts are used—and it is advisable to use them, provided they are interesting—arrange them before the demonstration begins in the order in which they are to be shown. There

*Excerpts reprinted by permission from the *Journal of the American Dietetic Association*, April, 1942.

is nothing which causes an audience to lose confidence in the demonstrator so quickly as to have her fumbling around trying to find the next thing she wishes to use. A successful demonstration must be completely organized before the meeting starts, or it will end on a note of confusion.

The young woman who has taken public speaking in college is indeed fortunate, for such training makes it much easier for her to add a touch of drama to the presentation, particularly now that we are attempting through example and precept to improve the dietary habits of the American family. Too many folk boast that they eat what they want when they want it, and any attempt to get them to change ingrained and faulty food habits is likely to meet with resistance unless the presentation is dramatic and forceful.

If there has to be a choice between a lecture-demonstrator who has a profound knowledge of her subject, but has difficulty in presenting it, and one who knows less, but can add a touch of drama to the presentation, the latter would do a much better job of selling more healthful meals to an audience of which probably one third are undernourished.

Make the conclusion snappy and to the point, briefly summing up all the points which have been made. Don't leave any loose ends for the women to wonder about afterward. A forceful conclusion leaves the audience wishing the meeting weren't over, and mentally vowing that they will return the next time the same speaker is scheduled to give a demonstration.



Opportune Time for Health Education

THE maintenance of health is today regarded, and rightly so, as a patriotic duty. Today is the most opportune time within the memory of man for every evangelist, pastor, Bible worker, physician, nurse, and dietitian to feature prominently health education in his or her sphere of influence.

A definite responsibility rests upon each individual who is properly qualified to conduct various classes in hygienic living. Certainly no greater opportunity could be asked for than exists just now in practically any community for the giving of sound, balanced principles of disease prevention; home care of the sick and injured; the virtues of whole grains, fruits, and vegetables; economy in the purchase and preparation of food; the effects of tea, coffee, and other caffeinated beverages; and the true principles of temperance.

This is the time for every medical missionary to be alert and active in behalf of those who have not had the opportunity for knowing the truths common among us. We make a plea for a multiplication of effort in teaching health principles throughout our ranks. H. M. W.

CURRENT SCIENTIFIC COMMENT

☞ HONEY or corn sirup can be substituted for as much as half the sugar in canning fruits, according to the U. S. Department of Agriculture.

☞ RECENT rigidly controlled researches have shown that claims made for the special value of gelatin in treatment of fatigue, or to increase physical endurance, are unfounded.

☞ "FROM the standpoint of the nutritionist, the following syllogism seems apropos:

Dental caries is highly prevalent in all socioeconomic levels;

Tooth decay can be prevented or avoided through improvement of the dietary;

It follows that the prevalent current levels of child feeding are significantly deficient or faulty.

"Those concerned with the profession of nutrition can do much to lessen the appalling incidence of tooth decay, through expressing the courage of their own convictions regarding the need for improved standards of feeding both children and adults. They already are aware that improvement of dietaries is called for throughout the whole child population. Through the establishment of optimal states of nutrition, one may look for improvement in health and in performance which will reflect itself in various ways. One of these will be the avoidance of tooth decay. Even though the control of caries would in itself be sufficient as a goal, the other benefits derived, though possibly less tangible in nature, would equally justify the effort expended."—*Journal of American Dietetic Association*, p. 215, April, 1942.

☞ J. H. MEANS, M. D., Jackson professor of clinical medicine, Harvard Medical School, and chief of Medical Service, Massachusetts General Hospital, Boston, Massachusetts, says: "The important thing for the public to realize about enriched flour and bread is that they are not to be looked upon as medicines to be used in disease, but merely as adequate food staples for the preservation of health. Unenriched white flour is not an adequate food staple. To satisfy the people's demand for a beautifully smooth white flour or bread, millers long ago were forced to devise a process of refining which of necessity reduced the nutritive value of the product. Restoration to the flour or bread made from it of certain nutritive values of the original wheat is what is accomplished by this process of 'enrichment.' The public is well advised to use no other white flour or bread than the so-called enriched varieties."—*Journal of American Dietetic Association*, p. 227, April, 1942.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

VII. IN THE TIME OF PATIENT WAITING

By W. E. HOWELL, *Secretary to the
President of the General Conference*

IN the series of articles of which this is the seventh and last, I have endeavored to stress four fundamental elements in the working out of God's plan of salvation, as they are revealed through the sanctuary. These four are: (1) faith, (2) surety, (3) time, (4) waiting.

1. THE ELEMENT OF FAITH.—The basis of faith rests in the promise and in the act of Calvary. Faith was as effective before the cross as after the cross. It will meet its fruition and cease to be any more when the investigative judgment adjourns, and not before.

2. THE ELEMENT OF SURETY.—The basis of surety rests in the Maker of the promise, who cannot perjure Himself, and who cannot possibly fail to make His word good. The case of remedy for sin was as sure before as after the Lamb was slain. No sinner from Adam down took any risk in banking on the surety of the promise or the effectiveness of the deed. The one was as sure as the other.

3. THE ELEMENT OF TIME.—The element of time, while inseparable from faith and the promise and the deed, in no sense influenced the efficacy of the remedy for sin, or the surety of the outcome. Whether a sinner looked forward four thousand years to the cross, or looks backward two thousand years to Calvary, or looks into the future for the consummation of his faith at the end of probationary time, the result is the same.

4. THE ELEMENT OF WAITING.—The element of waiting is inherent in the entire provision and working out of the plan of salvation. It is buoyed up by hope from beginning to end. Hope rests on faith, faith rests on the promise, and the promise rests on the unfailing integrity and power of its maker. But the beneficiary in all this marvelous plan must *wait*. He must wait for the full consummation of his hope till God consummates His larger purpose in dealing with the crisis that sin perpetrated upon His government. He must wait till the tragedy of sin has been fully enacted on the stage of the universe. He must wait till every knee in heaven and earth bows in acknowledgment of God's justice, and in voluntary obeisance to His sovereign will.

Over against this element of waiting through

the vast stretch of time from Eden to Eden, it is not difficult to discern an element of *expectancy* that rises and asserts itself repeatedly. When the promise was made to Adam and Eve, it awakened an ardor of hope that could scarcely contain itself till the promise was fulfilled. Like so many saints who have yearned through the ages for the fulfillment of their hope in their own day, so Eve "the mother of all living," as Adam called her, exclaimed in the animation of her expectancy when she brought forth her first-born, "I have gotten a man, the Lord!" (So reads the literal Hebrew.)

The miracle of bearing a son, combined with her faith in the promise, led Eve to believe that the Messiah had come! She named the son Cain, which means *gotten*. See Genesis 3:1, margin. The word translated "gotten" is *kanah*, from which the name Cain comes. In begetting a son she thought she had *gotten* the promised Messiah in fulfillment of the words "her seed," in the promise of Genesis 3:15, and so named him *Gotten*. How bitter must have been her disappointment when her "man" turned out to be a murderer!

Thus, early and vivid was the hope begotten by the promise. But the divine fiat was, *Wait*. To the prophets it was necessary to say of what had been revealed and promised to come, If the vision tarry, *wait* for it. When the Messiah finally did come, those most intimately associated with Him during His teaching period, inquired, "Wilt Thou *at this time* restore again the kingdom to Israel?" Again the answer was, *Wait*.

Outstanding Example of Expectancy

Yet so difficult was it for even the apostles to understand that the Redeemer was not to come in their day, that we find here and there in their writings the idea cropping out that the coming of Jesus the second time was nigh at hand. As if echoing Joel's notable prophecy, "the day of the Lord cometh, for it is nigh at hand," we hear Paul declaring to the Romans, "The night is far spent, the day is at hand" (Rom. 13:12); and to the Philippians, "The Lord is at hand." We hear Peter also, "The end of all things is at hand;" and John, "For the time is at hand." So ardent was the hope

of the church that the return of Jesus might not be long delayed, that it was necessary for Paul to write the second chapter of second Thessalonians to correct the *expectancy* of the Lord's coming in their day.

Since the days of the apostles, the most outstanding example of expectancy before the time was the great disappointment of 1844. We are assured by the servant of the Lord that henceforth "time will never be a test again." And further, "I saw that this message . . . needs not time to strengthen it;" that is, we understand, *definite* or *appointed* time. "The Lord has shown me that the message of the third angel . . . should not be hung on time." And why?

"I saw that some were making everything bend to the time of this next fall—that is, making their calculations in reference to that time. . . . Instead of going to God daily to know their PRESENT duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily."—Mrs. E. G. White, in *Advent Review and Sabbath Herald Extra*, July 21, 1851, p. 4, col. 2.

Ah, what wisdom in the saying of Jesus, "Ye know neither the day nor the hour wherein the Son of man cometh." How much nearer to God one may come who lives daily in *expectancy* of the Lord's imminent return, but does not know the day or the hour—or even the year—of His coming. As if echoing the message by the Spirit, quoted above, James White wrote a little later: "The message of the third angel does not hang on time. Time is not in the least connected with it." Brave words for one who had passed through the disappointment! But it is his interpretation that interests us especially: "We are now emphatically in the *waiting time*. . . . Give us time again, and we cease to be in a *waiting position*."*—*Review and Herald*, Aug. 19, 1851.

All Things at Appointed Time

Here is the key to the experience of the true child of God—he will be in a *waiting position*. Waiting before the cross for the Messiah to come, waiting since the cross for the return of our Lord. But why is the Lord causing us still to wait? The answer is twofold—we are waiting for God to work out His larger purpose in dealing with sin, and waiting for the gospel to be preached to every creature.

God does nothing before the time. He did not "send Jesus" to die until four thousand years after the promise in Eden. Although He took Him immediately after the cross to enter upon His mediatorial work in heaven, He has not yet sent Him the second time though it is now nearly two thousand years since the cross. But "at the appointed time

the end shall be," though in His wisdom He has not revealed the appointed time except as the time when the appointed work shall have been accomplished.

But what is the bearing of our "waiting position" on the sanctuary question? It has great bearing in every way, but in particular on the atonement and the forgiveness of sin. The Lamb was slain "when the fulness of time was come." That was at a definite appointed time. Not only the year, but the very time of the year, was revealed through a time prophecy. Also, not only was the Lamb slain at an appointed time, but our Advocate before the Father entered upon the work of atonement at an appointed time, revealed also by the longest time prophecy of the Bible—the end of the 2,300 years, in 1844.

Apart from these two great time events, it is declared that "There should be *time* no longer." No more is time to be a test. It is now the *event*, not the time, that counts. That event is the atonement now going on in the sanctuary above till our compassionate Mediator declares, "It is finished."

So much for atonement. How about forgiveness of sin? The answer is simple enough. Just as in the typical sanctuary service sin was forgiven on the day it was confessed by sacrifice and atoned for by the priest, so now in the antitype, our sin is forgiven on the day we confess it, and our Advocate mediates forgiveness for us. But also, as in the type the forgiven sin was remembered and not blotted out till the Day of Atonement once a year, so in the antitype will our sin be remembered—recorded in the books, so to speak—and not blotted out till the great day of atonement ends once for all, and the time for the restitution of all things is come, and "He shall send Jesus."

Yes, verily, we are in the great "waiting position" of all time. How infinitely better it is for an all-wise God to keep us in an attitude of expectancy—both in reference to the time of the coming of the Lord, and in regard to the time of the final disposing of our sins at the close of the great day of atonement—than for us to cherish the mistaken idea that atonement and therefore the blotting out of sins was "wholly accomplished on the cross" at a definite and fixed time in the past! It is highly fitting that, like Israel of old on the Day of Atonement, we afflict our souls while the case of our sins is still pending in the supreme court of high heaven.

In this momentous waiting time, we are deeply comforted in the undeniable fact that "we have an Advocate with the Father" in the high court above, and that "He which hath begun a good work" in us (by forgiving our sins now and accepting us in the Beloved now) "will perform it until the day of Jesus Christ," by finishing the work of atonement in which He is now engaged, by blotting out our sins,

*See "Early Time-Setting Dangers Met," by Arthur L. White, *THE MINISTRY*, June, 1941, p. 16.

and by remembering them against us no more forever. Wherefore, dearly beloved, "the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. 3:5. [END OF SERIES]

Three Kinds of Hope

(Sermon Outline)

By L. C. EVANS, *President of the Florida Conference*

Text: Proverbs 16:25

- I. A FALSE HOPE.
 1. "There is a way that seemeth right." Prov. 16:25.
 2. Paul's experience and conversion. Acts 9:1-22.
 3. Paul's later confession. Acts 26:9.
 4. "Every way of a man is right in his own eyes." Prov. 21:2.
 5. Do not whatsoever is right in your own eyes. Deut. 12:8.
 6. What, then, are we to do? Deut. 12:28.
 7. "Hypocrite's hope shall perish." Job 8:13.
- II. THOSE FOR WHOM THERE IS NO HOPE.
 1. No hope for the wicked after death. Prov. 11:7.
 2. The dead cannot hope for Thy truth. Isa. 38:18.
 3. No work, knowledge, or wisdom in grave. Eccl. 9:10.
 4. Grave called "land of forgetfulness"—no hope there. Ps. 88:10-12.
 5. Neither wicked nor righteous dead praise the Lord. Ps. 115:17.
 6. In His name only can we have hope. Acts 4:12.
 7. Bible plainly tells some have "no hope." 1 Thess. 4:13.
 8. No hope, when Jesus comes, for wicked. Rev. 6:14-17.
- III. BLESSED HOPE OF THE RIGHTEOUS DEAD.
 1. The righteous have hope in death. Prov. 14:32.
 2. They have hope of a resurrection. John 5:28.
 3. Their hope assures them they will be raised first. 1 Thess. 4:16.
 4. They have hope of immortality. 1 Cor. 15:51-55.
 5. Their hope is one that satisfies. Ps. 17:15.
- IV. BLESSED HOPE OF THE RIGHTEOUS LIVING.
 1. They live in hope of seeing Jesus come. John 14:1-3.
 2. This is indeed their "blessed hope." Titus 2:11-14.
 3. They hope to be changed without seeing death. 1 Cor. 15:51-55.
 4. They hope to be among those who say—[Quote Isa. 25:9.]

5. "If in this life only we have hope." 1 Cor. 15:19.
6. "There is hope in thine end." Jer. 31:17.

V. CONCLUSION—APPEAL.

1. What is your hope tonight? False hope, no hope, or that blessed hope?
2. "Sorrow not, even as others which have no hope." 1 Thess. 4:13.
3. To those of false hope I say, "Search the Scriptures." John 5:39.
4. Study to show yourself approved of God. 2 Tim. 2:15.
5. If you have "no hope" tonight, read John 3:16.
6. Whosoever will may come. Rev. 22:17.
7. May God grant us all the blessed hope. Rev. 22:14.

The Outline and Its Structure*

By MABLE A. HINKHOUSE, *Office Editor, THE MINISTRY*

IS it necessary for the minister, the teacher, the Bible worker, the writer, to be able to make a comprehensive outline before he gives a talk, a study, or a sermon? Yes; otherwise he may experience the plight of the unprepared. Careful outlining is a great aid to unity, making for a closely knit, logical, connected presentation. An outline serves as a mechanical device, giving an orderly plan of the material to be used. It is a map or blueprint of what is to come. It indicates the order and manner of presentation, and reduces labor for both writer and reader.

Most material lends itself to division into three main parts: the *introduction*, the *body*, and the *conclusion*; or starting, developing, and accomplishing.

In the *INTRODUCTION*, or approach to a subject, the speaker or writer should seek to arrest attention or arouse curiosity. Here he wins a welcome or loses it. Remember that the first ten words are more important than the next thousand, for if the attention is not held beyond the introduction, the effort is lost. The introduction should reveal the nature or purpose of the article or talk, and be suggestive of what is in store. It may state a problem or raise a question for explanation or discussion.

The *BODY*, in which the theme is developed, is divided into divisions and subdivisions, into main and secondary lines of thought. These are arranged in proper sequence and relative importance by a series of symbols (letters and figures), with proper indentation, to express co-ordination and subordination. Each series of steps is related logically, mechanically, causally, or chronologically.

*Substance of presentation given to class in Advanced Bible Worker Methods, Theological Seminary, March, 1942.

In regard to the CONCLUSION, or appeal, bring your treatise to a natural, satisfying close, harmonious with the whole. Avoid abrupt endings, or one with a pessimistic, alarming note. Rather end in a positive, constructive vein. The conclusion may be a summarizing statement or a brief recapitulation. It may make an application, draw an inference, or suggest action.

According to some authorities, the words "Introduction," "Body," and "Conclusion" should not be used in the outline itself. They advise substituting the contents of these parts of the composition for the terms mentioned. However, there seems to be a difference of opinion on this. For practical purposes, THE MINISTRY editors have found it helpful to include the terms "Introduction" and "Conclusion" at times in sermon outlines.

Some may find that "constructing an outline in reverse" is less difficult than constructing one before starting to write an article or sermon. By this I mean collecting all the material, writing each item on a card or separate slip of paper, and then arranging it all later into proper order, and building it into an outline.

The question may arise in the minds of some regarding whether the texts of Scripture should be placed first or last in a line in the outline. We have seen it done both ways, and do not know of any rule governing the practice. We would suggest that this be done according to individual choice or needs. If the texts are to be emphasized, perhaps they should come first. However, it may make a neater-looking outline to put them last.

Form of the Outline

There are several forms and styles of outlining. All material does not need to be run through the same mold. The vertical, or serial, form is the simplest type. In this, the topic sentences of paragraphs constitute the outline, and are all listed one below the other, each co-ordinate with the other. The *oblique outline* is a little more complicated, with more subdivisions, and requires more skill than the vertical. It is arranged as follows:

- I.
 - 1.
 - a.
 - (1)
 - (a)

Etc.

OR

- A.
 - I.
 - a.
 - 1.
 - (a)
 - (1)

Etc.

Rules of Outline Structure

1. Condense the material, arrange, number, and indent in a manner to show the logical relationship of the parts to each other, with orderly sequence of thought from one topic to the next, and from beginning to end. Use key words and phrases to suggest important ideas.

2. Main headings (A, B, C, etc., or I, II, III, etc.) represent main divisions, important aspects, or distinct steps in the treatment of a subject. Use same indentation from left-hand margin.

3. Indent subordinate headings, covering the treatment of the main headings in detail, under the heading to which they are subordinate, each placed the same distance in from the margin, no matter how many lines. Indent subheads farther than main heads.

4. When headings or notes run over one or more lines, begin second line even with first word of preceding line.

5. Use parallel symbols to indicate ideas of equal importance.

6. When outline is completed, glance down the line-up of the various main headings, the subordinate headings, and the subheadings, and see if alignment is correct, and if the headings are co-ordinate. Also check to see that each group is in balance, equality, and proportion.

7. A single subheading cannot be justified. Subdivision involves division into at least two parts. No part should stand alone; that is, there should not be an *a* without a *b* following it; nor a *1* without a *2*. Join the single item to the preceding item, or omit it.

Those who desire further help on the outline and its structure will do well to review some standard college rhetoric. The book, "Composition for College Students," by Thomas, Manchester, and Scott, gives the following helpful summary on the benefits of outlining in writing:

"The completed outline . . . gives the writer an opportunity to survey his composition as a whole in small compass, and to make adjustments and alterations that will be likely to save him much laborious revision. It enables him to test the logical relationships between his ideas, to discover omissions, to secure due proportion and symmetry, to omit irrelevant material, and to remove or correct apparent inconsistencies or contradictions."—Page 42.

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THE LARGER OUTLOOK

Principles, Perils, and Developments

White Publications Activities, No. 2

By ARTHUR L. WHITE

SPIRIT OF PROPHECY COURSES IN OUR SCHOOLS.—It is a pleasure to report that the percentage of academies presenting formal courses in the Spirit of prophecy is much higher today than it was six years ago. Conference administrators and responsible men in the educational field are realizing more and more that our young people need to secure a well-rounded-out understanding of the place of the Spirit of prophecy in our work, and the fundamental teachings of this gift.

We have been confronted for decades with what seemed to be the lack of an adequate textbook for this course. Now this lack is, in a good degree, filled by a work entitled, "Lessons on the Spirit of Prophecy," prepared under the direction of the department of education of the Pacific Union Conference, by two of our able Bible teachers, Robert Kitto and H. Lyle Wallace. Just issued in preliminary form, this text will be revised in harmony with suggestions and criticisms which come from other able teachers, and it is hoped that it will find a permanent place in our school-work.

FIELD WORK.—During the last two years a line of work has been developed in response to earnest requests from the field, which has led members of the office staff to extended itineraries in several of the unions in North America, in presenting to our young people in academies and colleges a well-developed series of talks on the Spirit of prophecy, its place in the advent movement, how it operated, its influence, and our attitude toward it.

From three days to a week have been spent at each of the various institutions visited, during which time five to eight general presentations have been made and classroom work has been carried on. Reports from students, faculty members, and educational superintendents make it very clear that this type of work is helping to build in the hearts of our young people a sound basis for confidence in the Spirit of prophecy, which is indeed well worth while.

GROWING DANGERS.—The encouraging omens must not blind us to the presence of influences designed to nullify the effectiveness of the Spirit of prophecy. Can we expect that the great adversary of light and truth will not employ the same strategy to counteract the influence of instruction indited by God in the Spirit of prophecy counsels as has been employed in destroying confidence in the word of God? Failing to destroy the Bible or to

circumscribe its circulation, he cunningly thwarted its influence by undermining confidence in its authenticity and weakening the binding nature of its claims. While today we rejoice in the greatly expanding distribution of the Spirit of prophecy books, we may be called upon to meet intensified attempts to weaken confidence in God's special gift to the remnant church.

RELIGIOUS WORLD PRESS

Valuable Current Excerpts

ARMY RELIGIOUS PREFERENCES.—Recently, the tabulation of the religious preferences of the soldiers serving in our growing United States Army shows that 59 per cent are Protestants, 31 per cent are listed as Roman Catholics, 2 per cent are Jewish, and 8 per cent of the soldiers frankly declare that they have no religious preference. The greatest task of our churches at the present time is to surround these young soldiers with proper religious influence. The pastors of all our churches should see to it that these young soldiers are supplied with the best possible literature, and Christian people everywhere should attempt to keep in touch with the soldiers of their acquaintance.—*Watchman-Examiner*, May 21.

CATHOLIC BIBLE.—Conscious of the salutary effects of giving the Bible to the people of Reformation times, Protestants falsely concluded that the new edition of the Douay New Testament would produce similar effects today. What they overlooked is the fact that since that time the Jesuits and their counter-Reformation came into being. For three hundred years Catholics have been trained and disciplined, regimented and centralized into doctrinal loyalty, on a scale never before dreamed of. In particular, they have been drilled in the absolute supremacy and self-efficiency of the authority of the Roman Catholic Church. Tradition has been magnified into a source of revelation superior to the Bible and much clearer and more accessible. They have been taught that the church is the living voice of tradition. In a word, they have been made blind to the Bible and deaf to the voice of private interpretation.—*The Converted Catholic*, May.

BAPTIST ALOOFNESS.—The obvious analogy between the need for united action by the democratic nations and the need for united action by the Christian churches in such a world as this has been registered in one quarter where its recognition is noted with special interest and where its development will be awaited hopefully. The reference is to the Southern Baptists. From the standpoint of Christian unity and co-operation, this vigorous and admirable body has been a problem child in the family of denominations. It has stood aloof from the Federal Council of Churches of Christ in America. Less than two years ago its convention voted against joining the World Council of Churches. Moreover, in local communities its congregations are among the least co-operative. But there is an articulate and, it may be hoped, a growing minority among the Southern Baptists which is not satisfied with this policy of isolationism.—*Christian Century*, May 13.

COLLECTIVISM IS COMING.—Dr. William Paton, of London, said recently, "Collectivism is coming." This, he said, was the one sure prediction about the postwar world. Assuming that it is true—and his judgment is not isolated—the job of reconstruction will involve the guiding of the collectivist movement into useful and creative enterprise and

guarding against its influence in dangerous areas and toward unwholesome ends.—*Watchman-Examiner*, May 7.

CATHOLIC PAMPHLETS.—The Catholic Truth Society of London sold over 250,000 more pamphlets last year than it did in 1940. The total—the highest in the Society's fifty-seven years—was 1,580,218. "A Simple Prayer Book" headed the individual sales with 144,225 copies sold.—*The Presbyterian*, May 21.

KINGDOM-OF-GOD CONCEPT.—Before a recent meeting of the Catholic Committee of the South, Frank P. Graham, president of the University of North Carolina, said that in the defeat of the Axis and the preservation of democracy, "the United States of America becomes the cornerstone of the United Nations of the world as another step in our time toward the kingdom of God on earth."—*Christian Century*, May 13.

MODERNISM'S BLIGHT.—Modernism destroys foundations and provides a culture for the growth of the germs of all forms of evil. It destroys faith in the Bible, in Christ, in righteousness, in revivalism, and has given us the God-forgetting paganistic civilization which is so disastrous to every good thing in our land. Today this same modernism would silence every voice raised in behalf of Christian patriotism, for many modernists have a greater interest in the outworking of some form of Marxism than in the salvation that comes through our Lord and Saviour, Jesus Christ.—*Watchman-Examiner*, May 14.

JEWS STUDY N. T.—The Temple Israel, of Hollywood, California, some months ago inaugurated a weekly class for the study of the New Testament. Rabbi Bauman said that "the New Testament contains the finest collection of the best in Jewish literature."—*The United Presbyterian*, May 28.

PROTESTANTISM PROTESTS.—Protestantism—the reassertion of evangelical Christian teachings—came into being by the protest of Catholics against Catholicism. Continuation of its spiritual vigor likewise can be had only if it does not cease to contend against itself. Protestantism must always continue to protest. If not, it may succeed in becoming a church but cannot successfully function as a religion. Self-purification is essential if a religion is to survive, and this is had by ceaseless self-protest.—*The Converted Catholic*, May.

MINISTERS MOVE.—The town and country work department of the Methodist Board of Missions has come to the conclusion that Methodist ministers are moved too often. In fifty-seven Methodist annual conferences, according to its findings, "over a period of twenty years, 42 per cent of Methodist ministers are moved annually, 32 per cent are moved biennially, 12 per cent by the end of the third year, 9 per cent more at the end of the fourth year, 3 per cent stay for the fifth year, which leaves 2 per cent to stretch out through the sixth and as far as pastors are permitted to stay. . . . This makes it impossible to carry on a community-related program with any element of continuity."—*Christian Century*, May 13.

MINISTERIAL RECRUITS.—Present indications are that all seminaries will have smaller enrollments next fall. Most seminary seniors have secured positions in the pastorate, and many have several from which to choose. We understand the selective-service organization has sent a query to all denominations with reference to the degree of shortage being experienced. If a shortage is apparent, it is possible that draft boards will be informed that men planning to enter the ministry should be classified as engaged in an essential service and be deferred from camp duty until they have perfected themselves in their calling. This is a far-sighted and wise provision. It ought to include men as far away from ordination as college freshmen; otherwise the supply of seminary students will soon be cut.—*The Presbyterian*, May 14.

TRADITION'S POWER.—The one dominating thought in the Catholic's religious outlook is the supreme and infallible authority of the church. He has been taught that in and through the Catholic Church alone can he reach Christ and be taught His true doctrines and moral precepts. He believes that the Bible is of entirely secondary importance, that the Catholic Church, founded by Christ Himself, is the "depository of the faith," that it preceded the Bible, decided which books were inspired, and could have flourished equally well if there had been no Bible at all, on the strength of its oral traditions handed down from Christ and the Apostles.—*The Converted Catholic*, May.

WORLD'S WEALTHIEST.—Perhaps some have been thinking of American millionaires as the world's wealthiest, fulfilling James 5:1-7. But we read that the maharajah of Mysore, India, died recently, leaving \$400,000,000 for his heirs to quarrel over. He was but fifty-six years of age. The second-richest man in India, his income was more than \$15,000,000 a year. The richest man in India, the Nizam of Hyderabad, is believed by many to be the richest man in the world, his annual income exceeding \$30,000,000.—*Prophecy*, June.

OPEN CHURCHES.—According to a press report, an American minister recommends that the churches be closed one Sunday out of every four in order to impress the public with the value of the church. This is a ridiculous suggestion. No doubt there will be some who will be pleased with the idea. The devil would like the churches to be closed all the time. We are quite certain that neither he nor his satellites approve the holding of any service in which Christianity pure and undefiled is witnessed to by preacher and people. We incline to the belief that the perilous times in which we live ought to cause churches to be open more than ever. The closing down of prayer meetings and Sunday-evening services is a depressing manifestation of the decline in the militancy of Christianity in both faith and service. Add to this the custom of closing churches during the summer period, and you have defeatism putting on Christian robes, admitting that the candlestick of each church has been removed by its Head. The message of Christ to the anguished and burdened hearts of the people should be ministered with greater persistency and compassion than ever.—*Watchman-Examiner*, May 14.

HOME HARMONY.—Success in marriage involves much more than finding the right person. It is also a matter of being the right person. Marriage is a step by which two imperfect individuals unite their forces in the struggle for happiness and completeness. And both parties to the marriage contract ought to peer realistically enough through the glamour and fog of romanticism to know that there is imperfection on both sides. They simply aren't going to "live happily ever after." They have a chance to achieve happiness after years of adjustment. But it will be an achievement, not a gift.—*L. L. Dunnington*, *Zions Herald*, June 10.

CIGARETTE INJURIES.—The cigarette manufacturers spend more than \$30,000,000 a year in advertising. Their favorite method is the picture of beautiful girls smoking cigarettes. In 1937 Americans smoked 162,500,000,000 cigarettes. The manufacturers cleared over \$75,000,000 on this amount. The president of the Lucky Strike company received in 1937, a salary of \$380,976. He is in favor of cigarette smoking. The injurious nature of cigarettes is unquestioned. Nicotine excites the heart. In the course of twenty-four hours the smoker's heart may have suffered 30,000 extra beats. An expectant mother passes on to her unborn babe, and later through the milk which nourishes it, this poison. The heart rate of her unborn child is raised from five to ten beats a minute by her smoking of a cigarette. The investigations made upon white rats

show the appalling injury to unborn children. This injury continues in later life. Charles F. Emerson stated that his classmates in Dartmouth College, who used tobacco averaged 49½ years at death, the nonsmokers, 59 years and four months. Professor Raymond Pearl of Johns Hopkins University, studied 6,813 American men. He found that a man who at the age of 30 is a heavy smoker has 46 chances out of a hundred to live 60 years, while the nonsmoker has 66 chances. These are but a small sample of the testimony of scientists and physicians on this subject.—*The United Presbyterian*, May 28.

CATHOLIC RESENTMENT.—Friendly relations between Protestants and Roman Catholics are, on the whole, improving, and it is well that it is so. But sometimes it seems that the price of peace is surrender to Rome's claim to occupy a unique place and to exercise unique rights. Do Roman Catholics have a right to propagandize and proselyte in Protestant communities? Certainly, say the Protestants. This is a free country. Win us if you can. The Paulist order, which is universally respected, makes the proselyting of Protestants its chief aim. Have Protestants also a right to propagandize and proselyte in Catholic communities? No, cry the Catholics, a thousand times no! Latin America is a field in which Protestant missions are particularly resented.—*Christian Century*, May 13.

SCRIPTURE DISTRIBUTION.—A distribution of 8,096,977 volumes of Scripture during 1941, which exceeded that of any other year since 1931, was reported by the American Bible Society at its 126th annual meeting held on Thursday, May 14, at its headquarters in New York City. This increased call for the Scriptures, the society feels, is undoubtedly a direct result of the war.—*Zions Herald*, May 20.

CHOOSING AN ARCHBISHOP.—How is the new Archbishop of Canterbury appointed? Not by



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THE ENTERING WEDGE

The following statement is taken from a talk given by Mrs. E. G. White at a union conference session in Australia on Sabbath afternoon, July 22, 1899. It was in response to a direct question by someone regarding the connection of health foods with the school.

"We need to understand that God is in the health-reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility.

"The health-food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health-food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school." ("Counsels on Health," pp. 495, 496.)

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison College. A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or in their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

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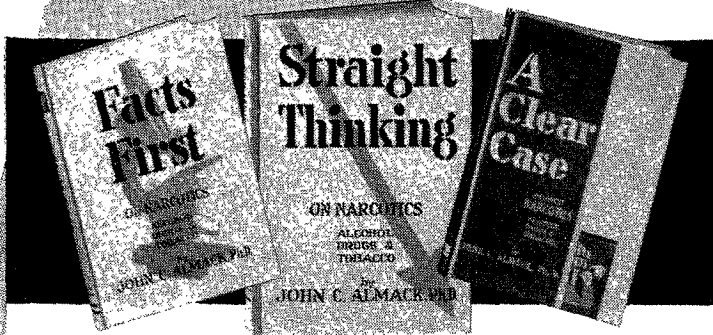
bishops, clergy or people, but by the prime minister, who submits his choice to His Majesty the King of England for approval. The new Archbishop of Canterbury is then nominated by the Crown for election by the Chapter of Canterbury. Many clergy of the Church of England are in favor of Disestablishment, as they disapprove of this method of conducting the sacred business of the church. They hold that it should be the function of the church to appoint bishops and archbishops, and not for the prime minister to decide. There is much to be said for this point of view, as the prime minister may not even be an Anglican churchman. Mr. Lloyd George was a Baptist; Mr. Ramsay MacDonald was a Presbyterian; while Mr. Neville Chamberlain was a Unitarian. It seems hardly fitting, therefore, that any one of these should have had the sole and solemn responsibility of choosing an Archbishop of Canterbury.—*Religious Digest*, June.

LUTHERAN UNITY.—The United Lutheran Church, which was formed during the first World War from three separate synodical groups, has more than 1,400,000 members. The American Lutheran Conference, which was set up about ten years ago to include the Scandinavian-descended churches, together with two other groups which have shown an interest in the new proposal, has an equal or larger total membership. If this confederation is formed, only the extreme Lutheran conservatives, as represented by the Missouri Synod, will remain outside. Thus the trend toward Lutheran unity, which received its first great impetus during the first World War, seems likely to receive a further substantial push forward during the second.—*Christian Century*, February 11.

TWO POWERS.—This is the unyielding aim of the Roman Papacy—that the nations must submit to the dictation of two authoritarian systems of government: the ecclesiastic and the civil. It insists that the institution of the church of Rome is a "perfect society" directly ordained by God to rule the nations in conjunction with, but with a superior power than, the civil state. These two powers are likened to the sun and the moon—just as the moon borrows its light from the sun, so the authority of the civil state is said to be derived from the church which is automatically ruled by its divinely appointed head in Rome.—*The Converted Catholic*, January.

MOVIE PERVERSIONS.—In a study of 1,500 films by the Motion Picture Research Council it was found that seventy-five to eighty per cent dealt with love, sex, and crime. An analysis of 115 films taken at random indicated some startling results—startling if there is left in jaded America sufficient morality to recoil against the pandering of such rot. Sixty-six per cent showed drinking scenes, 43 per cent intoxication, and 78 per cent liquor situations. There were 71 deaths, 59 cases of assault, 17 hold-ups, and 21 kidnappings. Altogether there were 449 crimes in these 115 films, or four to a picture!—*Christian Digest*, April.

NORWEGIAN MINISTERS.—The four bishops of that [the Norwegian] church have resigned. They have been sent to a concentration camp for the "rebellious act" of drafting the statement which was read in all Lutheran churches on Easter. More than eleven hundred ministers have surrendered their pulpits, thereby cutting themselves off from their salaries, rather than submit to the government's measures of control over the churches and church schools. This is said to leave only sixty ministers in the whole of Norway who have submitted. The laity have, in general, remained loyal to their protesting pastors. A "pastoral church," independent of the state, has been organized. Since the state is in a position to control the property of the church, if not its clergy, the new church is virtually a "church in the fields," except in so far as it can house itself in private homes . . . and in the buildings of the free churches which are being of-



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ferred to the dispossessed Lutherans. . . . That Norwegian Lutheranism should sever its relation with the government and cease to be a state church seems, from our point of view, a very obvious and inescapable course. Establishment is indefensible under any circumstances and intolerable when the government is determined to make the church its tool. But that course, though obvious, will not be easy. The government counters with a declaration that there must be a state church.—*Christian Century*, April 22.

SUFFERING PURIFIES.—A reporter from the occupied countries of Europe states: "The churches

of Europe have never been weaker organizationally; they have never been stronger spiritually. . . . Institutional activities are much reduced. Arrested in the routine function of ecclesiastical performance, both the clergy and the lay people have been driven into the deeper elements of their religious faith. This is turning out to be a good thing. Religion is being purged of much of that which is nonessential. People are finding that the Christian faith is not dependent upon organizational machinery.—*Watchman-Examiner*, April 23.

ALCOHOLIC HANDICAPS.—Do young drinkers know the what and why of alcoholic handicaps?

Results of an alcohol inquiry quiz given to 15,000 senior high school students by Allied Youth, Inc., a national youth movement specializing in alcohol education, reveals that they do not. The nondrinkers were one third more accurate in their knowledge of alcohol facts than the drinkers!

An article in the March issue of *Social Progress* summarizing this survey, reports the following results: 40.5 per cent of the young people termed alcoholic beverage a food or stimulant in comparison to the 59.5 per cent who correctly considered it a depressant or narcotic poison; 44.9 per cent falsely marked "yes" to the question, "Does alcohol warm one when he is cold?"

To the statement that alcohol interferes with the efficiency of an automobile driver, 83 per cent agreed; 99 per cent did not favor drinking in connection with athletic excellence and physical fitness. Yet only 57 per cent, not 90 per cent, rejected alcoholic beverages in their personal and social life. Forty-three out of every one hundred senior high school students questioned are drinking to some extent, and nearly 80 per cent of the drinking is connected with social events.—*The Presbyterian*, April 23.

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"Message Advance" Program

(Continued from page 26)

named \$2,500 as the sum needed to carry forward the project in a strong way. Our members have responded so wholeheartedly to our appeal that we believe every dollar we requested will come into our treasury, and perhaps even more. Our members are thrilled with what has been accomplished through the efforts put forth.

We are using only such papers as will give us large concessions in price. These concessions range from fifty to seventy-five per cent off the regular church advertising rate. Our series of articles requires about 640 column inches of space for publication. They appear on the church page once a week. Our total average cost up to the present time is about one third of the regular church advertising rate for the space we are using. We are employing four of the very best papers printed in our conference territory, besides a number of the local county papers.

We believe that the plans we have put into operation this year have done more to strengthen and extend the work in our field than anything else we have ever undertaken. Our church members have been working and giving as never before. The wide publicity given to our faith and message in this manner will surely usher in a new day for Arkansas-

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The Evangelist and His Critics

(Continued from page 21)

his tent and betake himself to silence and oblivion. It is doubtful that an angel from heaven could satisfy all the professional critics encountered. But this situation is very real for the very human evangelist. How shall he meet it?

One of the strange and disillusioning things about it all is the fact that the scientists themselves do not all agree on the points at issue. The Biblical exegetes are often divided in their field of special study. Historians are not united with respect to the data on certain prophetic periods, and scholars differ on authorities. Under such circumstances, when the doctors disagree, what is the "patient" (the evangelist)

to do? *He had better move straight forward with his commission, profiting as much as possible from the numerous suggestions, but meantime giving his commissioned message while others continue to criticize.*

If the sundry counsels and varied criticisms were all borne in mind during his public presentations, the evangelist's message would become so self-conscious, hampered, and stilted that all the evangelistic fire would be well-nigh extinguished. His message would be so trimmed and guarded that it would lose its force and drive and appeal. He would become the same tame, inarticulate type of speaker as are most of his critics, who are devoid of the evangelistic gift. It is better to prepare the evangelistic sermon and do one's best, than to have one's message emasculated and thus lose all power of presentation.

On the other hand, foolish is he who disdains constructive criticism, and suicidal is that attitude which is not constantly striving to improve in content, form, and method of delivery. The evangelist must study, improve, and increase in soundness and power, or he is courting failure. But doubly foolish is he who tries to please everybody and thereby loses the force and personality and appeal of the gift of God that is in him.

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FAITHFULNESS!—We as ministers are under bond before God to declare His present truth to mankind. In these last days, this includes a faithful declaration of the times and their meaning. The world is asking insistently for an understanding of these unprecedented times and their outcome. It has a right to turn to Seventh-day Adventists today for the clearest, soundest, and truest exposition to be found on earth—for this we profess to give. For decades we have proclaimed to the public the coming events that are now present actualities. To be silent regarding them now, in the time of crisis and fulfillment, to fail to sound the alarm and to point the way to safety for the soul today, is to be recreant to our duty. And what is true of the minister in the desk applies to the editor and the writer. Extraordinary precaution must, of course, be taken to avoid needless offense and conflict and that which might cause hardship, suffering, or disaster to our fellow believers in other lands. We must safeguard our words. Nevertheless, God's truth must be declared. Men of courage, vision, fidelity, of true statesmanship and tact, are needed today. This is the hour for clear, fearless, courageous voices for God among mankind. This is our day. We have come to the kingdom for such a time as this.

ARISTOCRACY!—It is regrettable to see the persistence with which some musicians depreciate the evangelistic gospel song as being for the crude and untutored, properly used only in the stage of spiritual infancy, saying that the church hymn is for the spiritually advanced who have left behind the things of immaturity. Such an attitude fosters a sort of spiritual aristocracy that is unwholesome, and encourages a spirit of spiritual complacency that ill comports with an evangelistic church carrying an unceasing burden for the winning of souls. One is not to be outgrown by the other, but both are to go forward hand in hand, for the two distinct and vital purposes in the appointed lifework of the church.

VICTORY!—There is cause for genuine concern when a preacher or a group of preachers make light of the victorious life—a relationship described in the Testimonies and an experience imperative to all vital Christian life and service. Something serious must have happened to the thinking and evaluations of such. Activity and mechanical routine have dulled and supplanted the vision of spiritual fundamentals, formalism has superseded living

realities, motion has eclipsed the dynamics that produces motion, and materialism has choked the inner springs of Christian experience. There is always the danger, of course, that the victorious life, having lost its reality and force, shall become merely a term, a shibboleth, a hollow rally call. But should this movement become primarily an ecclesiastical organization, centered on and concerned chiefly with material achievement and growth, with efficiently governed church machinery, then its future would be in gravest jeopardy. Fortunately, such attitudes are not general.

VICISSITUDES!—When the ground seems cut from under you by some serious setback, when men you have trusted forfeit your confidence, when leaders make mistakes, or associates misunderstand or misjudge, smile and keep sweet! God still rules and overrules. The sun will shine tomorrow, and right will triumph in the end. When tempted to give a heated rejoinder, sleep over it—wait for twenty-four or forty-eight hours—or even a week. Get a perspective. Don't allow yourself to be swept from your moorings, or give way to hasty words or acts. Give yourself time to think your problem through objectively and dispassionately. Life's road has its valley depths as well as its mountain heights. We will be the stronger and the better for life's vicissitudes in the end. Character development is more important than having our own way. God and time will care for many a problem. Our right relationship to Him is the most important thing.

PREPARE!—Closed doors do not disannul the great commission. We must and will carry on until our task is done. True, the foreign missionary is temporarily shut out of vast sections of the Orient and other great division territories. Properties have been destroyed and transportation has broken down. Not since the beginning of the era of modern missions has there been such a missions upheaval. But ever in the past, the closing of one door has frequently meant the opening of another. So now, while some doors are closed, others are opened wider than ever before. For example, this is the golden time to press into Central and South America. Somehow, sometime, we shall get back and finish our task. We must talk courage and talk missions! Now is the time to plan, pray, and prepare to re-enter fields when the doors reopen.

L. E. F.