

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

July, 1943

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LITERALLY DEVoured!—"It is difficult to think what we would do without our good church papers. When they arrive, we literally devour them. This is especially true of the *Review and Herald* and the *Instructor*. But THE MINISTRY is the paper that I pore over by the hour. It is truly a great blessing to me in my work and in my Christian life. It continually upholds a high standard for me to try to reach day by day in my work. It always appeals to me to be sane and reasonable, but at the same time to be unmerciful to careless and slipshod work and scholarship. One cannot read it and continue to be satisfied to do things in the same old way."—*C. Paul Bringle, M. D., Lower Gwelo Mission, Southern Rhodesia.*

COUNSELOR AND INSTRUCTOR.—"THE MINISTRY is indeed the minister's private counselor and instructor in his sacred profession."—*J. E. Frick, Minister, Sheridan, Wyoming.*

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LIKE LETTER FROM HOME.—"THE MINISTRY is just like a letter from home. There is just one suggestion I would have to offer, and that is that it come more often. A month is too long to wait."—*Marjorie Miller, Bible Instructor, Central California Conference.*

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CONTAINS PRACTICAL HELP.—"I wish to express my deep appreciation for the monthly visits of THE MINISTRY. I value the practical help and excellent material it contains."—*Andrew C. Fearing, Conference Evangelist, West Pennsylvania Conference.*

READS AND REREADS.—"Let me add here and now, I read THE MINISTRY from front to back, and then sometimes turn around and read it from back to front. In other words, I mean to say that I greatly appreciate THE MINISTRY."—*M. R. Garrett, Evangelist, New Orleans, Louisiana.*

DOCTOR'S ESTIMATE.—"THE MINISTRY is undoubtedly our best paper, and it has been a great help to me. THE MINISTRY is next best to the institutes and postgraduate work enjoyed by the brethren in the States."—*G. Boyd, M. D., West Perth, West Australia.*

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RESPONSIBLE FOR SUCCESS.—"Let me take this opportunity to express to you my deep appreciation for the good work I know THE MINISTRY is doing. Someone is putting a great deal of hard work on that journal. I can truthfully say that much of my success in the field of evangelism is due to the good suggestions and counsel I have found in that little paper. I receive just about all our weekly and monthly papers, but THE MINISTRY brings me more news and inspiration than any other for the kind of work in which I am engaged. I look forward to it each month."—*W. R. Archbold, State Evangelist, North Dakota Conference.*

READER FOREVER.—"Ever since I started to read this magazine, I have felt and known its value and weight. I feel that as long as it is published, I want to be one of its readers."—*J. H. Williams, Pastor, Ephesus Church, New Orleans, Louisiana.*

ONE OF THE BEST.—"THE MINISTRY magazine is certainly one of the best we have."—*Mabel E. Brooks, Bible Instructor, England.*

WANTS EVERY ISSUE.—"I greatly appreciate the help received from THE MINISTRY, and do not want to miss any of the issues if it can be helped."—*C. W. Tinworih, Secretary, Eastern Division, Sanitarium Health Food Company, Australia.*

DERIVES INSPIRATION AND ENTHUSIASM.—"I do want to speak a word of appreciation in behalf of THE MINISTRY. I believe it is the most inspiring paper that I receive, and I can truly say that a session spent in reading this paper puts new devotion and enthusiasm into me to make my work of soul-saving more productive and worth while."—*W. E. Kuester, Minister, Jackson, Tennessee.*

MUSIC SECTION APPRECIATED.—"We enjoy all the departments of THE MINISTRY, but I most particularly enjoy the pages devoted to music. I have found many helpful suggestions in the articles."—*Mrs. N. C. MacLafferty, Pianist, Salem Church, Oregon.*

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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EVANGELISM IN UNENTERED CATHOLIC CITIES

By N. H. KINZER, *Superintendent,
Central American Union Mission*

IN many Catholic lands there are numerous large cities which are unworked by our ministers. It seems we have a tendency to focus our public evangelism on cities where the truth has been preached for many years, forgetting that "this gospel of the kingdom shall be preached in *all* the world." We have received some solemn instruction regarding this in the "Testimonies."

"I am instructed to point our ministers to the unworked cities, and to urge them by every possible means to open the way for the presentation of the truth. In some of the cities where the message of the second coming of the Lord was first given, we are compelled to take up the work as if it were a new field. How much longer will these barren fields, these unworked cities, be passed by? Without delay, the sowing of the seed should begin in many, many places."—*Vol. IX, p. 123.*

Not until we have entered these neglected cities with the message will the end come. With this objective in mind I have a number of suggestions to offer those who are endeavoring to start out in public evangelism in unentered Catholic cities. This will probably apply in a larger sense to our ministers in Central and South America, although the same principles are equally applicable to dealing with those of the Catholic faith in any country.

Throughout these suggestions it will be noticed that the main objective is to win the confidence of those of Catholic faith and finally bring them to a decision for the truth. We are to preach the Word with all clearness; but in doing so, we must employ much tact and diplomacy. The evangelist and his helpers should refrain from arousing prejudice in the minds of his Catholic hearers. It must be remembered, generally speaking, that when a faithful Catholic attends a Protestant meeting, he subjects himself to immediate excommunication. Therefore in his first contact with the evangelist, if he finds himself exposed to Protestant ideas and teachings, he will immediately dissociate himself from such contacts. So our first objective should be that of winning friend-

ship and sympathy, until finally the way will open for the presentation of subjects directly in opposition to the Catholic belief. In doing this, I find that methods used by our evangelists in Protestant lands should not be used in countries where the Catholic faith predominates.

Suppose we are about to open a public meeting in an unentered Catholic city, a city where possibly only our colporteurs have entered. We have no members in this city, but we wish to establish a church. First, we must find a meeting place which will correctly represent the message we plan to present. It should be in a centrally located section of the city. We should endeavor to reach the better class of people, for from experience we find that if we win only the poorer people, then it will be difficult to attract the other class of people later on.

As we arrange the interior of the hall, we should avoid the appearance of Protestantism. By this I mean, for instance, instead of placing a pulpit on the platform at first, just place a table there, and above all refrain from using Biblical charts, etc., at the outset. Also, as the workers contact each other in the presence of Catholics, let them refrain from using the words "pastor," "elder," or even "brother;" let them say just "Mister" or "Miss." After we have once broken down prejudice, the way will open for us to follow the regular procedure in greeting each other, until finally the people will begin to use our expressions as they greet us. But first we must break down their prejudice and win their confidence and sympathy. Following is a suggestive arrangement of subjects:

Subjects for Use in Catholic Countries

1. SUBJECTS FOR BREAKING DOWN PREJUDICE.
 - Astronomy.
 - Nature.
 - Archaeology.
2. COMMON-GROUND SUBJECTS.
 - The virgin birth and life of Christ.
 - Promise of Lord's second coming.
 - Signs of His second coming.

Christian temperance.
 Events connected with Christ's return.
 What and where is heaven?
 The new earth and the New Jerusalem.
 Daniel 2—everlasting kingdom.
 The devil, his origin, work, and destiny.
 Where we got our Bible.
 Prophecy.

3. MORE DIFFICULT SUBJECTS.
 Conflict between capital and labor.
 Why Satan was not destroyed.
 Plan of salvation.
 Blood of lamb in Old Testament.
 Blood of Lamb in New Testament.
 The law.
 History of Sabbath (showing virgin Mary kept it).
 Sunday in the New Testament.
 Is God particular?
 Change of the Sabbath—Daniel 7.
 Seal of God.
 True baptism.
4. DIRECTLY OPPOSED TO CATHOLIC BELIEF.
 Where are the dead?
 Spiritualism.
 Hell—purgatory—limbo.
 The resurrection.
 Mark of the beast.
 Keys of Peter.
 Mass—auricular confession.
 Our Lord's supper and transubstantiation.
 Worship of saints.
 What church would Peter belong to?
5. SUBJECTS ESTABLISHING CONFIDENCE.
 The seven seals.
 The great red dragon.
 666
 Seven last plagues.
 The three angels' messages.
 The judgment day.
 The millennium.
6. DECISIVE SUBJECTS.
 The unpardonable sin.
 The 2300-day prophecy.
 Gift of prophecy in remnant church.
 Tithes.
 God will provide.

You will notice that we have divided our subjects into six different groups. The first group contains the "breaking down prejudice" subjects. We have been told by God's messenger:

"Great wisdom should be used in the presentation of a truth that comes directly in opposition to the opinions and practices of the people. Paul's habit was to dwell upon the prophecies when with the Jewish people, and bring them down step by step, and then after some time open the subject of Christ as the true Messiah.

"I have been shown that our ministers go too rapidly through their subjects and bring the most objectionable features of our faith too early into their effort. There are truths that will not involve so great a cross, that should be kept before their minds, day after day, and even weeks before the Sabbath and immortality questions are entered into. Then you gain the confidence of the people, as being men who have clear, forcible arguments, and they think you understand the Scriptures. When once the confidence of the people is gained, then it is time enough to introduce publicly the Sabbath and immortality questions. But men who are not wise advance these questions too soon, and thus close the ears of the people, when, with greater care, and more faith and aptness and wisdom, they could have carried them along step by step through the important events in the prophecies and in dwelling upon practical subjects in the teachings of Christ."—*Ellen G. White, Letter 48, 1886.* (Quoted by J. L. Shuler, "Public Evangelism," p. 76.)

I have made it a practice to refrain from offering a public prayer during the first week or so of my effort. The same is true in regard to singing. After the first week I try to present some special music and then ask the audience whether they would like to learn some songs. The songs selected do not present any message that would arouse prejudice on the part of the hearers. In teaching the songs to the people, I generally use a projector.

I find that Catholics in general are interested in seeing pictures. They are accustomed to seeing bright, colorful pictures in their own church. The scenery itself within the Catholic church presents a colorful aspect. We have been instructed: "By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the word of God."—*"Gospel Workers," p. 355.*

From time to time it is wise to project on the screen a picture of the virgin Mary with Jesus in her arms, or of Jesus in the manger. Refer to Mary as the blessed among women, for thus the angel referred to her. When presenting the coming of the Lord and the judgment, I often project a copy of the apostolic creed on the screen. You will find that Catholic believers are well acquainted with the creed and will feel at home when it is referred to, especially the section which states that our Lord will come to judge the quick and the dead.

It is wise to use the authorized Catholic version of the Bible. In many cases its language is clearer than that of other versions. Always refer to the Bible as "the Sacred Scriptures." As you read from the New Testament, refer to the writer as Saint Matthew, Saint Paul, or Saint Peter. That sounds pleasing to the Catholic ear and is in keeping with the Bible.

In one particular effort I was holding in a fanatical Catholic country of South America, I presented the subject "Mary, the Prophesied Mother of Jesus." This brought a large attendance. Here I showed from the Old Testament that it could not have been another woman, but that Mary was destined to be the mother of the Redeemer and that Christ was born through an immaculate conception. This is an important part of the Catholic belief, and again was pleasant to the ears of the people present.

By this time the audience will have recognized that we are a Protestant organization. We must now make it clear that we are Seventh-day Adventists and not just another Protestant church.

Without fail, someone will place the following question in the question box: "Do you believe that the virgin Mary retained her immaculacy after the birth of our Saviour? Did she become the mother of other children?" Now this is a very delicate question to answer. I remember one time when this question was dropped in the box and we tried to put off answering it, until finally the author insisted

that it be answered publicly. I asked one of our national workers to answer the question in public. He did so by reminding the audience that we poor, miserable sinners become infuriated when someone begins to inquire into the life of our mother, making certain insinuations. He continued by saying, "What do you suppose our Lord thinks about us as poor sinners investigating and worrying about His mother's private life and her continuous immaculacy? We, as Seventh-day Adventists, respect our Lord and His mother to such an extent that we do not choose to discuss this matter." The question was not asked again.

There are a number of subjects that I always plan to present in a Bible class only, or possibly in the baptismal class, as our salvation does not depend upon them. (See "Gospel Workers," pages 117-120.) These subjects are the ones generally opposed to the Catholic faith in a more direct way.

In closing, I wish to refer again to the need of our using tact in dealing with the Catholic mind. "In the work of soul winning, great tact and wisdom are needed."—"Gospel Workers," p. 117. I heard one evangelist refer to Catholic priests as men who dress like mothers, but want to be called fathers. This, of course, was unfortunate. Oftentimes we hear similar remarks which, of course, tend to frighten Catholics away, instead of drawing them to us.

"This message must be given, but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf. . . . Let everyone bear in mind that we are in no case to invite persecution. We are not to use harsh and cutting words. Keep them out of every article written, drop them out of every address given. . . . There is to be a time of trouble such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method."—"Testimonies, Vol. IX, pp. 243, 244.

"Let not those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should do in order to reach all classes, the Catholics included."—*Id.*, p. 241.

Paul did not preach to the Jews in such a way as to arouse their prejudices. His goal was "not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2. But in preaching Christ to the Jews, he "became as a Jew." He referred them to the patriarchs and prophets of old, whose names and experiences were as music to their ears. But he never closed a discourse without having preached "Christ, and Him crucified."

There is an immense unentered Catholic territory into which we are to advance through public evangelism. May God give us tact and wisdom to know how to deal with these people.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Some Questions to Ask Yourself

By C. E. WENIGER, *Professor of Speech, Pacific Union College*

A PUBLIC speaker may become his own best critic. Indeed, in this matter of public speaking the teacher has probably not fulfilled his highest responsibility to the student until he has taught him to be self-critical. Here are a few questions to ask yourself, friend preacher, as you strive to polish the gift of speech for the Master's service. First a few questions on *Delivery*, and then some on *Content*.

1. Is your breathing smooth and inaudible, or does it come in loud gusts of audible wind?
2. Is your articulation clear or "mushy"?
3. Are you overly precise and pedantic?
4. Is your prevailing pitch too high or too low? Is it monotonous, or is the inflection pleasingly varied according to thought and emotion?
5. Do you speak too fast for clarity or too slowly for interest? Does your tempo coincide with the movement of your thought?
6. Is your expression forceful, or colorless and apologetic?
7. Does the quality of your voice please the ear? Is it hoarse, strident, shrill, thin, raucous, mumbled, throaty, or otherwise displeasing?
8. Do you phrase in thoughtful word groups, or do you break phrasing with "uh," or "er"? Do you pause thoughtfully or hesitate thoughtlessly?
9. Do mispronunciations occur in your vocabulary?
10. Does your message sound sincere, conversationally direct and communicative? Do you talk *above*, *below*, *at*, *to*, or *with* your audience? Does the timber of your voice show responsiveness to audience attitudes? Is your voice genial?
11. Is your delivery a transparent medium conveying thought and feeling?

Self-Analysis on Content

1. Does your introduction gain attention immediately? Is it consistent with the tone and subject of your message?
2. Is your message related to the experience of your hearers? Do you employ illustrations which hold the attention of your audience and reinforce the principles that you present?
3. Is your vocabulary careful, your grammar accurate, and your sentence structure sound?
4. Does your message move steadily toward the accomplishment of your purpose, gaining momentum as it proceeds, or is it static?

5. Does your conclusion make a fit application to the lives of your hearers, and do you stop when you have finished?

And finally, do you pray without ceasing before, during, and after giving your message? Remember these words from the Spirit of prophecy:

"We may have knowledge, but unless the habit is acquired of using the voice correctly, our work will be a failure. Unless we can clothe our ideas in appropriate language, of what avail is our education? Knowledge will be of little value to us unless we cultivate the talent of speech; but it is a wonderful power when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention.

"Let all guard against becoming annoyed in spirit because they have to be drilled in these common branches. It should be impressed upon students that they will themselves be educators of others, and for this reason they should strive earnestly to improve.

"To learn to tell convincingly and impressively that which one knows, is of especial value to those who desire to be workers in the cause of God. The more expression we can put into the words of truth, the more effective these words will be on those who hear. A proper presentation of the Lord's truth is worthy of our highest effort.

"Unless students who are preparing for work in the cause of God are trained to speak in a clear, straightforward manner, they will be shorn of half their influence for good. Whatever his calling is to be, the student should learn to control the voice. The ability to speak plainly and distinctly, in full, round tones, is invaluable in any line of work, and it is indispensable to those who desire to become ministers, evangelists, Bible workers, or canvassers."—*Counsels to Teachers*, p. 217.

Cultivate Christian Courtesy

By FRANCES VAUGHAN, Bible Instructor, Indiana Conference

TRUE Christian courtesy is genuine. It is instinctive and spontaneous—the fragrance of the heart. It has been said that courtesy is like an air cushion—there is nothing in it, but it eases the jolts of life wonderfully. Ralph Waldo Emerson said, "Life is not so short but there is always time for courtesy." Jesus, while here upon earth, revealed Himself as the supreme example of courtesy. He was never too busy to be courteous. He blessed both the lowly and those of high estate. This characteristic was so instilled into His very being that while in the garden, He did not neglect to be courteous even to His worst enemy—Judas. He answered the betrayal kiss with "Friend, wherefore art thou come?"

In the rush of our modern business we, as Christians especially, should not forget the finer qualities of courtesy. Rather, many have learned to cultivate a certain brusqueness. But like a bright ray of sunshine, bursting through the clouds of selfishness, we find some who by their thoughtful acts of courtesy paint a picture of true Christian gentlemen and gentlewomen. These terms, sad to say, have become a bit old-fashioned, and to some minds an ideal almost obsolete.

Shall we say we have lost the art of living? No, turn to the daily papers; there we find an etiquette column. Go to the public libraries, and there we find shelves lined with books which tell us in detail just how to act and dress on almost every occasion. What man or woman is there who has not turned to Emily Post for advice, or who has not gone to Dale Carnegie for the much-coveted information, "How to win friends and influence people"? Nevertheless, we find a lack on the part of many when it comes to the little everyday acts of courtesy.

Courtesy is to life what the grace notes are to music. These little extra notes do not break the rhythm or harmony; they instead add beauty and quality to the melody. Courtesy is the little extra kindnesses that make life most pleasant.

"Manners Made a Man" is the motto carved over the gateway of an ancient school in England. How true it is! But when these manners are put on, or when they are used as cosmetics, there is no true value. It makes no difference how beautiful the physique or how striking the facial features, the lack of courtesy and kindness will be depicted in the very countenance.

A great railway system posted for the benefit of its employees an acrostic on the word "courtesy." With a few revisions each rule may be made applicable to us as Christ's employees.

C - ourtesy is a business asset—a gain, never a loss.

O - fficers and workers, employees of Christ, above all should be courteous.

U - se courtesy in dealing with all people.

R - eal, true Christians win through courtesy.

T - he Christian should practice courtesy.

E - ven the discourteous like to be shown courtesy.

S - mooth away life's difficulties by being courteous.

Y - ou will find your value increased by being courteous.

In Volume IX of "Testimonies for the Church," we read: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—Page 189. Surely much depends upon being courteous. It is said that nine tenths of our dealings with people begin and end with casual contacts and are often never repeated. Why not make a lasting, worthwhile picture of true Christian courtesy in all our acquaintance?



¶ "My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest development, if directed in the right channel."—*Testimonies*, Vol. IV, p. 399.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

WHEN IS a CANDIDATE PREPARED for BAPTISM?

By CLIFTON L. TAYLOR, Pastor,
Springfield District, Massachusetts

FORTY-SIX years ago the Lord gave this message to the Battle Creek church through Ellen G. White: "The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism."—*Testimonies to Ministers*, p. 128. In the intervening years of developing evangelism and large-scale additions to our church membership, it is often evident that this warning is quite as much needed today as when it was first written.

Those who heed the great commission must "preach the gospel," bringing to men the good news of salvation. "Teach all nations" is the way Matthew expresses the work of the gospel herald—the work that must precede baptism. This course of instruction is more than the mastery of a system of religion. It is also an appeal to the hearts and consciences of men which impels them to cry, "What must I do to be saved?"

A formal study of the facts concerning the plan of salvation is essential, but this alone may leave the individual well instructed but soul famished. It can well be true that a brilliant student in Bible doctrines may earn an A grade, yet of all in the class he may be the one least prepared spiritually for baptism. It is possible, on the other hand, that only a few who respond to evangelistic appeals for renunciation of sin are immediately ready for baptism. Genuine Christianity is a religion of the heart, the head, and the hand. The heart must yield to God. The head must learn the principles of divine truth. The hand must be consecrated to God's service.

The course of instruction must be adequate to afford a fair understanding of the fundamental beliefs and practices of the Seventh-day Adventist Church. For some, this will be longer than for others. The Ethiopian eunuch needed but a short period of instruction, but he was already an earnest worshiper of the true God and was acquainted with the Jewish religion. He needed only to learn the truth of Messianic prophecy and its fulfillment, to accept Jesus Christ as his Saviour.

At the General Conference in San Francisco in 1941 the question of standards arose, and the committee appointed to study this question brought its report to the Autumn Council the same year. The summary of Adventist belief was framed in two articles. These later formed

a part of the baptismal certificate which our workers are using in all parts of the field. To a careful study of these doctrines, the minister should add a discussion of the privileges, duties, and responsibilities of membership in the body of Christ. This should include an explanation of the principles and obligations involved in organization.

It is not enough that candidates give assent and lip service to the beliefs of the denomination. A radical change in the life must be evident. "The things they once hated, they now love; and the things they once loved, they hate."—*Steps to Christ*, p. 63. They not only accept the Sabbath, but begin to keep it; they not only admit they believe in tithing, but begin to pay tithe; they not only give assent to health reform, but begin its practice; they not only receive the Holy Scriptures and the Spirit of prophecy, but begin the systematic study of each. All this must precede baptism. How long it should continue before it is safe and wise to baptize, is a question which varies with individuals.

A few years ago an apostate Adventist presented himself to me, asking for rebaptism and church membership. I asked him the usual questions, and he answered in the affirmative. When we reached the question of tithe, however, he said he believed in it, but was not paying tithe and could not pay it because he could not afford it.

One with such an attitude is surely not ready for acceptance into the privileges and responsibilities of citizenship in the kingdom of God. As before stated, the candidate should give clear indication of his conformity to the faith and practice of the denomination and should show evidence of true conversion before being baptized. A reasonable length of time should elapse to demonstrate his victory over evil habits. In heathen lands our missionaries often put their candidates on a two-year probation, to make sure of their victory over the sins of the flesh. Some may have wondered at this; yet we have in some instances gone far in the opposite direction, even baptizing persons immediately on their simple promise to abandon the use of tobacco!

When the minister is convinced that the candidates are ready, it is wise to bring their names before the church board. Thus the board will share in the responsibility of presenting

them before the church for baptism. Sometimes a board member will bring up a matter that should receive attention at once; such as "John has been a very disobedient child. He has been disrespectful to his mother." Or, "Mrs. S. [a candidate] and Mrs. B. [a church member] have been enemies for years. Are they at peace with each other now?" Or, "Mr. Blank is a stranger to us all here. We do not know his past."

These statements are an aid to the minister. He has a serious talk with John about the importance of observing the fifth commandment. This is followed by a conference with John and his mother together. They have a season of prayer, and John purposes to overcome where he has failed. Inquiry is made of Mrs. S. concerning her attitude toward Mrs. B. The former admits that their relations are strained, but gives a score of reasons why she cannot get along with Mrs. B. It is evident that reconciliation must be made between these women before baptism. Mr. Blank is so eager to be baptized and appears so determined to be an overcomer, that it seems quite unnecessary to probe into his past. Yet, upon special inquiry, it may be found that he has deserted his wife and children and that he is doing nothing for their support. Of course, that would all have to be set right before baptism.

These examples are not the product of a lively imagination. They are cases taken from real experience.

The new certificate of baptism includes the vow which is to be taken before the church. This "vow" consists of only eleven questions, yet involves acceptance of all twenty-seven fundamental beliefs listed on the other side. The church body is asked to vote acceptance of the candidates into church fellowship, subject to baptism. The ordinance should follow without unnecessary delay.

Perhaps it would not be amiss at this point to suggest that I believe the certificate should contain a space for the signature of the candidate, as this might strengthen his decision. There is something particularly impressive, something binding, in the very act of affixing one's signature to a written promise or statement of beliefs. It might be helpful in keeping faith through the years, when discouragement assails and temptations grow severe. To some persons with innate honesty and regard for their pledged word, it might serve as one more cord to bind them to the church and to faithfulness unto the end.

Dealing With Various Problems That Arise

In conclusion, I will propose and briefly discuss ten questions that sometimes arise.

1. *If a moron or a person subject to spells of insanity, desires baptism, what should be the minister's attitude?*

This question opens the way for a great deal of consideration. In the first place, one should

consider definition of terms. Just what is meant by a moron? There are different grades. Some may be simple-minded in some respects, but good artisans, tender in conscience, faithful workers for God in so far as their capacities permit. Wisdom is required in judging. Of course it is not wise to confuse a moron with an imbecile. One conference president, upon being asked for counsel in this matter, gave as his considered opinion that he would not refuse a moron baptism, if he gave evidence of conversion, if he had enough intelligence to grasp the first principles of the gospel, and if his environment was such as to help keep him from slipping into sin. He said also that if a person were insane only by spells, it should be regarded proper to baptize him during a sane period, if other conditions were equal.

2. *If apostates are converted and wish to regain their membership, should they be taken into the church on profession of faith without rebaptism?*

No. If the church was justified in severing their connection, they should re-enter on the same ground as new converts. (See "Church Manual," p. 96, 1942 ed.)

3. *Is tithe paying a test of fellowship?*

Tithing, like any other fundamental belief of the church, is necessary in faith and practice as a test of *discipleship*; namely, a condition of *joining* the church. It is not a test of fellowship in the sense that it would mean disfellowshipping a member who failed to keep this part of his baptismal vows. This question, apparently involving a double standard, seems at first thought an inconsistency. An inexperienced worker may ask, "If a standard is set for *joining* the church, why is not the same standard proper to determine who shall *remain* in the church?" The act of joining the church is a union with Christ, comparable to a marriage. In an earthly marriage, certain vows are taken, as necessary to the pact. Afterward the bond may not be broken or dissolved without certain overt acts which violate the laws of human society. It is often true that the spirit of the vows is not kept. Certain things are done which destroy the happiness and true value of the marriage; yet upon these no legislation can be taken without an intolerable interference in private lives. These deeds may destroy a marriage internally, while maintaining its outward status.

Similarly, failure to pay an honest tithe will destroy the inner spiritual life of a church member, even while his name remains on the church books. Yet the church cannot legislate upon the defaulting tithepayer without exercising offensive interest in his private business. Therefore it must be an affair of conscience. In the "Testimonies," Volume III, a full discussion of the gravity of the matter is given. We read on page 394: "This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free

play. . . . No compulsion is required." Thus, while retaining membership, a man may lose eternal life from unfaithfulness in stewardship. (See Matthew 25:14-30.)

4. *Would you baptize a person who insisted on wearing the wedding ring?*

I might do so under certain conditions. I would, however, stipulate that the ring must be removed before the ceremony, in token of the fact that the relationship with Jesus Christ, entered upon at baptism, is closer and more sacred than the relation of husband and wife. Sometimes a wife has an unconverted husband who would be greatly offended if she were to refuse to wear his wedding ring. I would teach her to educate him slowly and carefully to the change in her views, using much tact and patience. If this is not possible, I then advise her to make it a habit to remove her ring while in attendance at church, lest her example be a detriment to others.

5. *To what extent should a minister go in insisting upon simplicity in the dress of those desiring to join the church?*

In Volume IV of the "Testimonies," page 647, we read: "I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline." Presumably the same standard would be properly observed for those desiring baptism.

6. *What would you do when a candidate says, "If I cannot be baptized by Elder —, I'll never be baptized"?*

Such a statement raises grave doubt regarding the fitness of the candidate for baptism. It betrays a greater devotion to a particular minister than regard for the importance of baptism. Nevertheless, if the candidate is truly prepared, his preference should be honored.

7. *Would you baptize a Free Mason?*

In the Spirit of prophecy we are admonished "not to unite with secret societies." A Free Mason seeking union with the remnant people of God should drop connection with the secret society, in preparation for joining the body of Christ. (See "Testimonies," Volume VII, page 84.)

8. *Is the giving of the right hand of fellowship after baptism an important matter?*

Paul mentions this custom in Galatians 2:9, and while it does not seem to have been commonly practiced in the early days of the Seventh-day Adventist Church, it has since become an established custom with us. It is a fitting form of welcome and should not be overlooked.

9. *Are there any circumstances under which a person might be received into the church without baptism?*

Jesus Himself made baptism one of the conditions of salvation (Mark 16:16), and yet He

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As to Campaign Sermons

By ROBERT G. STRICKLAND, *Secretary, Home Missionary Department*

THERE is a tendency on the part of some to feel that sermons delivered on those Sabbaths dedicated to certain campaigns are particularly odious. It is deplorable that this is ever the case. These presentations ought to be profoundly spiritual, deeply moving, and so clear and forceful as to illumine every mind and grip each heart present.

To arraign a congregation for their shortcomings and their lack of co-operation in campaign endeavors, or to indulge in invidious comparisons, hinders the ministry of God's Spirit in that very hour when His tender movements should be felt most fully among the people. Hard, relentless driving is not the method that brings success in our campaigns. These occasions should be spiritual feasts among the children of God. Leaders ought neither to wound the unresponding nor crush the laggards within the fold. Heaven forbid that harsh methods should ever be practiced upon the household of faith.

Our campaigns are spiritual opportunities and ought to be jealously guarded as such. Arousement sermons are very helpful and much to be desired when they revive fuller consecration, bring to deeper devotion, and lead into wider service because hearts and souls are stirred by love and a renewed vision of Jesus has been gained.

God has given the movement a mighty work which must be done quickly. Adventist hearts have been so touched by Heaven that they stand ready and willing, yes, anxious, to do the appointed task, and to finish it speedily. Nowhere in all this wide world can there be found men and women more responsive, more eager to be organized, trained, and led into service, than the members of Seventh-day Adventist congregations everywhere. Around the world they gather, expecting instruction from their leaders. They look for counsel and such spiritual guidance as will inspire them to press gladly into whatever assignment awaits their service.

Thank God for the advent people! They follow their leaders. Wherever there is system and order, a perfect program of evangelism and the sweet spirit of soulful ministry, there Christ's remnant church springs into successful action. What a grand privilege it is to have oversight of a church, or churches, among such people. There are weak ones, sometimes, just as in a family—members faint with sickness on occasion. But by tender, loving, persistent ministry, they grow into strength which later may become the very joy and dependence of others.

A father protects and shelters his family, while assigning to each one some home responsibility. So also must the pastor be a good provider, nurture the souls of his membership,

nourish his flock every time they gather for spiritual food, and disappoint them never. A spiritually well-fed church is strong. In good health the members wish to use this strength and are capable thereby of performing astonishingly successful things for God. A spiritually weak group, though lashed and spurred and pressed relentlessly, cannot reach the mark desired, but may break up under the strain because some will succumb to the burden and fall out on the way.

ONE of our missionaries one day encountered a native vigorously whipping a horse that was securely tied. After he had watched the operation some time unobserved, the missionary stepped close to the man and inquired what he was punishing the poor beast for.

According to the angry fellow's loud-voiced story, the nearly starved creature was stubborn and mean and lazy. He wouldn't haul, he wouldn't plow, he wouldn't trot, he wouldn't carry a rider, he wouldn't do anything, and so the native had set about the job of beating some "sense into him."

"But why do you want to keep a horse like that?" the minister wanted to know.

Because he couldn't do anything else, the native assured him. Nobody wanted to buy a pack of bones that would not do a stroke of work. If he could find a purchaser, they would make a quick trade. And so the minister bought the horse, paid cash on the spot, and walked away leading a forlorn-looking animal wreck that followed docilely behind. At his house Mr. Missionary bathed the beast, medicated his wounds and sores, provided drink and food, lavished upon him soft words and gentle pats. For days this kindly treatment continued. Soon the welts were gone, the sores partly healed, and the horse found freedom in a wide, green pasture.

Weeks later the former native owner hailed our missionary as the latter was passing swiftly by behind a fast-moving horse. "What did you do with that critter I sold you?" the man inquired.

"Fed him," he replied, with a broad smile.

"Yes," the fellow assented sheepishly, "but what did you do with him—sell him?"

"I fed him, I treated his wounds, I furnished plenty of salt, I brushed and rubbed him down. That kind of treatment gets results," the missionary assured him.

"But where is he now?" the man inquired.

"Right here in front of me."

"This is not the horse I sold you. No sir, that animal wouldn't work for anybody."

"You are right. This is not the horse you sold me. But the horse you sold me changed into this horse."

"How?"

"By kindly treatment, plenty of food, and well-planned management."

Such a program works wonders even in campaign time, when a big goal confronts the small working force of a church. Sabbath morning lights the way for heart-hungry believers who assemble in their various meeting places in order that their souls may be nourished, their faith enlarged, their hearts tuned more definitely to God. It is right that they should thus be ministered unto.

It is campaign time again. Gloriously and with magnificent devotion congregations everywhere are sweeping their churches over the victory line. A million dollars starts rolling toward the mission treasury. But far more beautiful than glittering gold is the vision of men and women and children, by thousands, going out joyously, willingly, into the labor of love. They labor because they love Him and are able in His strength to meet and overcome those hindrances that deterred some before their spirits were fully nourished.

In our ministry may God help us to dispense the food of salvation, that the household of faith may be strong and able to do acceptable service when properly organized and assigned to the several posts of duty.

Art Board and Stand

By STANLEY JOHNSON, *Missionary Appointee to the Near East*

ONE essential and practical item of every evangelist's equipment is a good tripod stand and board. Especially for those who have access to talents in making chalk-illustrated songs or felt pictures, a stand and board such as is here described will be helpful and useful. Many are the times when a stand like this is needed in augmenting advertising, in displaying various things, or as a support for a blackboard on the platform while illustrating some point during the sermon.

Special features that have been stressed in the construction of this outfit are that it must be collapsible, easily portable, and yet sturdy enough to permit its use for chalk and felt illustrations.

THE TRIPOD STAND.—The tripod stand is made from 1" x 1½" fir lumber and stands 74" high. Each of the three legs is jointed in the middle and hinged near the top as shown in the accompanying illustration. (No. 1.) This lap joint in the leg is 5" long, and is held together by a ¼" bolt and wing nut, centered. Also supporting each joint is a tongue and groove along the five inches of the joint to prevent the leg from buckling when in use. (See Illustration 2.) The hinges near the top of the stand are supported from the center leg, which is cut in half 8" from the top as illustrated. (No. 3.) The two outside legs swing out on 1" hinges centered at the apex of the joint, and the center leg swings back on a 1½" hinge at the break 8" from the top.

I have also put a $\frac{1}{4}$ " dowel through the center leg, 1" from the top and projecting out $\frac{1}{2}$ " on each side and into the top of each outside leg, to relieve strain on the side hinges when the stand is in use. Then, when the stand is to be folded up, all that is necessary is to loosen the three wing nuts, one in each of the three legs, swing the legs up over the top, tighten the wing nut on each leg again, and one has a compact parcel 2" x 5" x 42".

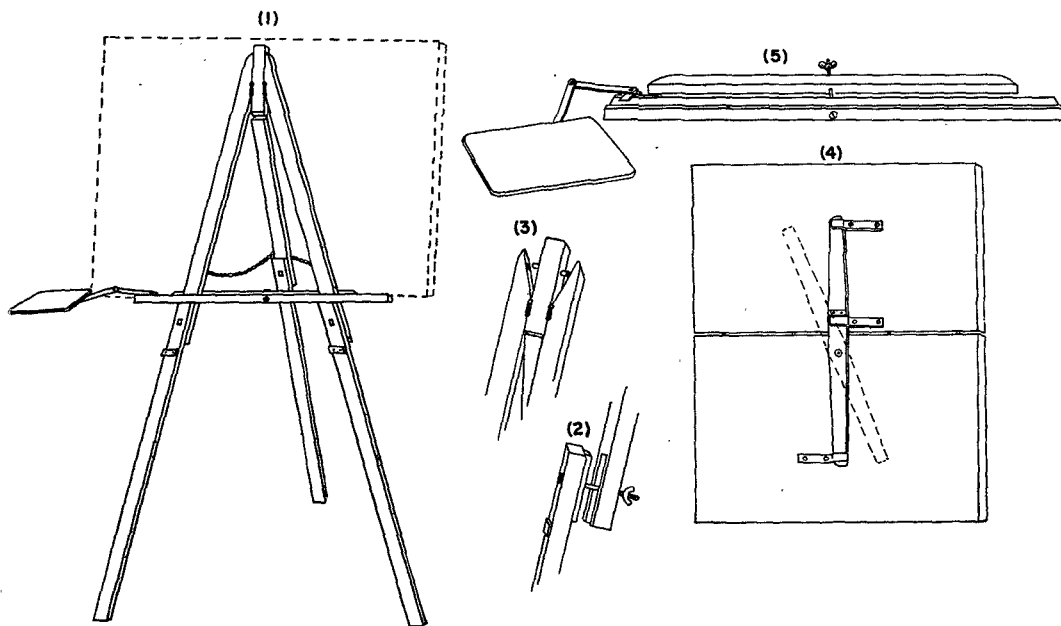
Some may question why the legs were made on such heavy lumber (1" x $1\frac{1}{2}$ "), but that is necessary to withstand the pressure and jarring when anyone is illustrating a song in chalk. Less sturdy legs are even undesirable for use with felt pictures. A not-to-be-forgotten feature of the stand is a small-sized link chain, fastened about the middle of the stand onto the back of one of the side legs, around the back of the center leg and onto the back of the other side leg. One end of the chain is fastened solid, while the other end is merely caught onto a hook, permitting it to be fastened at different lengths. For instance, when a blackboard is used on the stand, the stand needs to be almost vertical, but when a felt picture is to be shown, the chain is let out and the board tilts back a bit.

THE BOARD ITSELF.—The board itself is 31" x 42" x $\frac{3}{4}$ ", made of western red cedar. This size is the standard one to fit felt pictures. Other woods, such as pine or redwood, are equally suitable. To make the board more portable and versatile, I have divided it into

two equal halves. Then when it is to be fastened together again, a revolving brace swings behind three cleats to hold the board together rigidly as illustrated. (No. 4.) Along the joint between the two halves there are four dowels to assure an even and solid joint. Then along the two side edges (the grain of the wood runs crosswise of the board) I have cut a groove $\frac{3}{8}$ " x $\frac{7}{8}$ " and glued into it a white oak spline to prevent the soft cedar from becoming split or warped while it is being transported from place to place under varying climatic conditions. In smaller churches or halls the full-sized board is larger than necessary for a chalk illustration; so only half of the board is used.

CROSSBAR AND SWINGING TRAY.—The third part of this stand is the crossbar which supports the board and at the same time makes the stand more rigid. This crossbar is made in two pieces: the front half, $\frac{3}{4}$ " x $1\frac{3}{8}$ " x 30", and the back half, $\frac{3}{4}$ " x 1" x 23". These two halves are drawn together by a bolt $\frac{3}{16}$ " x 4" (and wing nut) running through the center of the two halves; and when in position the board rests on top of the lap joints of the two front legs of the stand—one half of the crossbar on the front side and the other half of the crossbar on the back side of the legs. (See Illustration 5.)

On one end of this crossbar I have improvised a highly useful swinging tray to hold the pieces of felt when showing a felt picture, or the box of chalk when drawing a chalk illustration or using a blackboard. The tray is a small piece



1. The stand and board assembled. 2. The lap joint, separated, showing tongue, groove, and center bolt. 3. Top assembly showing loose-pin hinges and dowel pivoting brace. 4. Back side of board with revolving brace. 5. Crossbar with attached swinging tray.

of $\frac{1}{4}$ " plywood, 7" x 12", fastened to a window casement adjuster, which in turn is fastened to one end of the crossbar. The adjuster is an inexpensive gadget about 12" long with friction joints at each end and one in the middle. Thus the tray can be swung out into almost any position from behind the board when the picture is about to be put on. Likewise it can be quickly and easily swung away again when the picture is finished.

The complete outfit (stand, board, and crossbar) can be easily and quickly assembled. It can be taken down in a very few moments and can be put into the trunk of any car when one is moving about from place to place. It might be helpful to point out that since the rectangular board is used on the stand in both horizontal and vertical positions, the crossbar can be lowered or raised at will as the need may arise.

It is my hope that the plans and suggestions contained herein may help to improve the equipment for the great task of evangelism in which we labor.

Telephone Reservation Cards

By MITCHELL R. GARRETT, *Conference Evangelist, Arkansas-Louisiana*

IN these modern times, with all the attractions of the world, securing and holding an audience is no small part of a successful evangelistic effort. We must get the eyes and ears of the people before we can hope to win their hearts to Christ and an unpopular message. Various methods are being used successfully in gathering large audiences, all of which we as workers should feel free to exchange with our fellow workers. For the last few years I have used some methods which have gathered a large audience for the first night, and built that audience beyond the seating capacity of my hall or tent.

To my knowledge these plans have not been previously used in connection with other evangelistic campaigns. For several years we have proved these methods to be successful in contributing toward securing and building a large audience in city efforts; therefore we are passing them on to our fellow evangelists with the hope that they can be adapted to local conditions and used by our workers. To ensure a large audience the first night, I place on my handbills and all printed advertising a statement something like this:

"RESERVATION! All seats are free, but because of the large crowd expected for the opening program, and to assure you and your family of seats, we urge that you phone your seat reservation now to the secretary at _____. Be sure to state the number of seats wanted. There is no charge for reserved seats, but we must have your reservation before 6 P. M. Sunday. Be sure of seats. Phone your reservation now."

In order to be assured of a large number of select people for the first night, I have had good

1,000 seats have been reserved for a select list of friends at the BIBLE LYCEUM, Jerusalem Temple, St. Charles and Clio. You and members of your family are requested to be present at the Special Opening Program, Sunday night, January 18, at 7:30 P. M.—Organ Recital—Screen Pictures—Gripping Bible message, "What Will Stop Hitler and Set the Rising-Sun?" Seats are held for you Free in Section A. Please phone your acceptance to _____

returns by using a paneled card similar to the one shown herewith.

This card is mailed to a special list of friends furnished by members of the local church. Sometimes we compile a list from the telephone directory. These cards are enclosed in appropriate envelopes and mailed first class. If the addressee is known to feel kindly toward present truth, the church member signs his name to the card, and places his own telephone number in the blank provided. As the reservations come in, they are relayed to the worker who has charge of the seating. If the addressee knows little or nothing of Seventh-day Adventists and this message, we suggest that members do not sign their names; but give the telephone number of the worker in charge of reservations. Experience has proved that about half our audience for the first night has been in the reserved section. This list of names affords information against which we can check on future nights when we call for the names of those who desire literature.

On all our radio programs and spot announcements, we follow the same plan. I make an announcement about like this: "We are making arrangements for a large audience tonight at Jerusalem Temple. To assure you and members of your family of seats, we urge that you phone your reservation to the secretary at _____. There is no charge for this service to our listeners. Be sure to call for your seats now. (Repeat telephone number)." For radio "spots" I have used this announcement with good results:

"1,000 reserved seats free tonight, 7:30, at Jerusalem Temple. See and hear Mitchell R. Garrett depict his gripping message on the screen and from the Bible—'The Clash and Crash of Nations.' Phone your reservations now to _____. There is no charge. The most widely attended evangelistic service in New Orleans. Be sure to call for your seats now. (Repeat phone number)."

From these radio talks and "spots" we get about half our reserved seats filled, and the other half comes from those who read the handbills. In the city of New Orleans we have five radio stations. By using different telephone

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BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

BIBLE INSTRUCTOR TRAINING SCHOOL

By MRS. W. H. ANDERSON, *Missionary,
Southern African Division*

South Africa is meeting a Bible instructor dearth while waiting for more recruits from the training schools. In this particular crisis Mrs. W. H. Anderson is conducting a daily training school of eight months' duration. The union and local conferences unite in paying the young women a small wage while they are in training. The conferences then plan to absorb in the work all those who complete the course and show the proper aptitude for Bible work. Although we would not want to recommend this plan too generally, especially where our training schools are equipped to provide a broader course of training, we believe that South Africa is solving the problem in actual field training. The training of Bible instructors must have equally as much attention as that of ministers. Our colleges today are endeavoring to provide the proper courses. Short cuts to the profession are not our objective, but South Africa's field experience may well be noted by our training schools.

L. C. K.

BY request of THE MINISTRY editor I am writing a little sketch of the work we are doing here in South Africa by way of training Bible instructors. Ours is not a theological school, of course, but we are endeavoring to turn out practical Bible instructors. We are teaching them how to give both personal and family studies and how to conduct cottage meetings.

I give a course of thirty lessons in the doctrines that our denomination teaches. Along with the Bible doctrines course, I give a course in theory and methods. Those who accept all these doctrines will be established in the truth and ready for church membership. To my mind it is the business of the Bible instructor to establish people in the faith. I drill the students on these subjects till they are impressed in their own souls, till they thoroughly understand every subject and can answer the common inquiries likely to be asked by their readers.

We take the outline of studies in the order in which they will be given, beginning with the inspiration of the Book, making sure the reader believes it all as God's word. This gives us the foundation upon which to build. The rest of the subjects follow along in the usual order. I first discuss the subject in hand with the class, showing them how to organize the study to bring out a mental picture. I show them the point to stress in each text used. When that point is made, they are to pass on to the next reference instead of rambling along in a prosy fashion, thereby losing the force of the argument. After the discussion of the lesson I present it to one of the class just as I would

present it to a stranger who knows nothing about our doctrines. The rest of the class take notes on my procedure as I go along, noticing how I answer inquiries, etc.

After private study each student must then present the lesson to someone in the class as she would present it to a reader. I take notes on the methods of the class members, the expressions, mannerisms, language, etc., and show them where they come short and how to strengthen their argument. These trial readings by the student are for two purposes—that I may be sure they understand the doctrine correctly themselves and that they may become accustomed to putting the theory and methods into practice before they start out. Thus they are saved from appearing like novices.

After each one has had her trial, we then investigate further the difficult texts, making sure the students know the application and meaning themselves. Before we leave a doctrine, I give the subject again just as I would to a reader. Then we pass on to the next subject.

Our school hours are from nine in the morning to twelve-thirty, Monday through Friday. Afternoons and evenings are for public readings. I myself carry as many readers as I need to demonstrate the work in actual, practical experience. I take two girls with me to each home where I give studies, taking the same girls each time, so that they may follow the course from start to finish. They observe and take notes on how to put the methods into practice, how to meet inquiries, when to answer directly and when to defer, how to hold the interest, when and how to close the study, leaving the reader anticipating the next visit, how to take one's departure after the study is finished, and how to urge a decision at the opportune time.

When the student goes with me, she merely observes and takes no part in the discussion. If it is not clear to her why I did as I did, she asks for an explanation in class the next morning. We discuss then why it was better to follow such a procedure, why I took a different course with that reader than with another, etc. I take each student with me to three different homes. Thus they hear me give the lesson under differing circumstances and environments. They learn how to meet various argu-

ments and how to deal with different natures.

Early in the course the girls are sent out to distribute literature systematically in the homes of the people in a certain section. This is to test their ability to make contacts and arouse an interest, as well as to induce the people to take Bible studies. As fast as they find their own readers, they begin studies with them. I review each lesson with them before they give it, so that it will be fresh in their minds and properly organized.

After the students are accustomed to giving Bible readings, they ask their readers whether they will mind if they bring a friend along. I then go as a critic teacher. The reader thinks I am an interested friend of their teacher. I ask for the privilege of taking down the texts. Thus I jot down what I wish to discuss later with the student. I may read texts along with the reader, if I am invited to. We have this understanding beforehand. I take no part in the discussion, nor does the student appeal to me. Even if she gets into deep water, she carries on regardless. If a blunder is made, she must rectify it in some future lesson. I discuss all this in class, and the rest benefit by

her mistake. In this way I am able to help the student in a practical way.

If we are conducting a public effort, the students attend and observe the work of a Bible instructor in the evening meetings. We note her ability to observe who is interested and who comes regularly, how to meet and greet people as they come from evening to evening, how to mingle with the crowd profitably, how to visit the people in their homes, how to get them to begin with further Bible study, how to keep them coming to the meetings.

Each student takes three readers. They start early in the course, so I will be able to help them bring souls over the line at the end. Students must have time to study, and they must not be overburdened with readers, for other things also are important to their training. How they carry on their work with the evangelist is left for the evangelist to say. We teach them how properly to organize and present Bible studies.

By having the benefit of another's experience in this way, the girls learn more quickly how to do efficient work; otherwise they might take years to learn from their own experience.

THE EVANGELIST AND THE BIBLE INSTRUCTOR

What an Evangelist Expects

By OLIVE C. DAVIES, *Bible Instructor,
South England Conference*

WHAT does an evangelist expect of a Bible instructor associated with him in the work? He expects co-operation and loyalty. A harmonious working together is always successful. Loyalty is very definitely expected by the evangelist, for without loyalty there can be little happiness, and the ultimate success of the work will be jeopardized.

In connection with the effort itself the Bible instructor should always be there at least one hour before service time; attend to the cards for free literature, and the songbooks (unless there is a song leader); care for the bookstand; help in organizing the advertising, if there is no young man helper; do the visiting, or most of it, and give Bible studies. In short, she should be an all-round hand, sharing in the responsibility and burdens, as well as the joys.

In church life she also has her duties. She should seek to understand all the departments of the church, so as to be able to instruct and help new officers. In a new church she may have to hold several offices, pending the organization of the believers. She should learn how to conduct services and be ready to fill the place of the minister in an emergency. She should be able to teach a Sabbath school class, conduct children's services, assist in the young people's work, and be able to plan programs. It is always helpful if she can play an instrument.

What a Bible Instructor Expects

By MAYME M. CLEMENTS, *Bible Instructor,
South England Conference*

THE Bible instructor expects the evangelist to be a courteous Christian gentleman, and as such not to dictate to her, or criticize her methods in front of others, or do anything that would lessen the confidence of the people in her. He should look upon the Bible instructor as a reliable associate worker, one who is willing to share the burdens of the campaign and church work with him. He should reveal his confidence in her by disclosing his plans for the work and by seeking her willing co-operation.

He will acquaint her with the list of special speakers, if any, so that she is intelligent on the matter of appointments for all services.

The Bible instructor will look to the evangelist to help cement her work at the crucial point by visiting the people and helping them make decisions regarding keeping the Sabbath. She will expect him to promote attendance at Sabbath school and all other services.

Sympathy toward her many problems is expected, and help and counsel in her difficulties. The evangelist will be expected to realize that the Bible instructor needs rest and recreation like every other normal human being. Most of all she hopes he will realize that they are workers together for God, and as such there will be loyalty, harmony, co-operation, and good will in all their association.

Greater Bible Work—No. XIII

BAPTISM is frequently referred to as the gateway into the church. Jesus said, "I am the door." Breaking allegiance with the world and joining Christ's spiritual body on earth are most significant steps to the new believer. The Bible compares baptism to a marriage ceremony. Obeying the injunction, "Come out from among them, and be ye separate," makes possible this union with Christ.

The new believer is now following a new master. A whole new code of habits must replace the old habits of sin. We would not limit the power of God to do a quick work of grace in the life of the one who has made the decision to walk in the full light of truth, but good judgment tells us that these changes require more than just good intentions. Although we do not wish to suggest that the new believer should go through a long period of probation, it is imperative, however, for him to have made a start in walking in the path of his new-found truth before he is baptized. There is need for caution in habits of diet, dress, and amusement.

Present-day plans for evangelism often require that the evangelist and his associate workers who conduct an effort be stationed at another place before their new converts are really anchored in the church. A church has enough problems without taxing it with new members who are but half instructed in the faith they have accepted. Proper caution and thorough evangelism will save the church great disappointment and build up the good name of the evangelistic company. It is unwise to leave new believers without a worker or two who can help them at this critical stage in their experience. Too many new believers fail in their Christian life, not because of their insincerity in accepting the new faith, but because they do not receive proper help when they need it most. We must become more thorough at this point if we are to counteract our losses.

The Master Himself taught that the gospel net would gather both the good and the bad. After being brought into the fold, some will not remain true. With every precaution in evangelism, there will still be weaker elements to deal with. To wait until every test is made before accepting a person into church membership is not the way of the Master Evangelist. But in these last days too many have a background of careless living and altogether too few have developed enough spiritual backbone to stand firm when trial and test are brought to bear. It is all the more important, therefore, that we set up strong fortifications against the enemy. Workers are responsible for the development of new believers into strong Seventh-day Adventists. Unless the pastor who establishes these new people in the church is a genuine co-worker with those who have preceded him, lack of co-operation and sympathy may add to the problem of membership losses.

The tie among the Bible instructor, evangelist, and pastor should be a binding factor, for together these workers must produce and secure a lasting harvest of souls.

The talents of new converts must be discovered and utilized. Perhaps the Bible instructor is best fitted to give counsel on this point. Her special encouragement will help them to take an interest in the Sabbath school. This department of the church offers them a wonderful field for development. Again the Missionary Volunteer Society may enlist the gifts of youth and use them mightily for the upbuilding of God's work, and the missionary society and the Dorcas organization will suggest new fields of usefulness to adults.

Christian education is a doctrine of the church. Without a thorough indoctrination on this point of our faith, new converts will not be able to save their families for God today. We cannot overwhelm them by urging sudden school changes and too heavy financial obligations on their part, but our failure at this state to enlist their interest in church school, academy, or college may forever rob us as workers of the right opportunity to save homes for the message. We are not just saving individuals; we have families to consider. "Come out from among them" just as surely includes the children of new converts as the adults we have instructed.

The privilege and need of prayer is a most important lesson for the new believer to learn. He now faces unusual tests, although in this first-love period he may be rejoicing in witnessing for Christ. Drastic changes have come into his life, and these often separate him from his loved ones and former friends. He now greatly needs the communion of the saints and their united prayers. He should be early introduced to the prayer meeting, and perhaps even before his baptism, be invited to take an active part. It may be that he lives a distance from the church and may find it impossible to attend. Arrangements should then be made for believers in his community to band together for prayer and Bible study. They can be a tower of strength to him. We know of no other effort that yields such fruitage in establishing the new believer. We too often fail to arrange for such prayer groups for these babes in the message.

Next month we shall continue with a discussion of those personal graces which aid the recent convert to the faith to help himself become a strong Christian and an active church member.

Developing the New Church Member

I. A MEMBER OF CHRIST'S BODY.

1. Joining Christ's spiritual body on earth.
2. The new believer follows a new master.
3. Giving the convert time to walk in the truth.

II. BUILDING THE RIGHT DEFENSES.

1. Acquainting the convert with the church.

2. The unselfish ministry of pastoring.
3. Encouraging the weaker ones to stand firm.

III. DEVELOPING LATENT TALENTS.

1. Discovering each convert's special gifts.
2. Using them in the departments of the church.
3. Saving the youth of new families.
4. Using the prayer meeting to help the new believer.

L. C. K.

Value of Chalk-Talk Illustrations

By JEAN C. MEYER, *Bible Instructor, Alabama-Mississippi Conference*

CONFUCIUS once said, "One seeing is worth a thousand tellings." Or we might put it in a modern version and say, "One picture is worth a thousand words." This is very true. The sense of sight is the quickest and easiest of the routes to the mind. Psychologists agree that eighty-five per cent of all that is learned is learned visually. Twenty per cent more comes through the sense of sight than through all the other senses combined.

Drawing with chalk, plain or colored, is one appealing way to take advantage of this sense of sight. The Bible instructor will find many uses for chalk illustrations in her work. One of the most effective ways is that of illustrating the words of a hymn as it is sung in the evangelistic meeting. This will deeply impress the words of the song upon the people's hearts. The picture should always be suited to the words, as the song will have little or no significance if the picture fails to catch the harmony and charm of the words and music. Nothing will have been gained, and a good opportunity to teach others of Christ and His love will have been lost if the picture merely attracts the attention of the people and causes them to admire one's artistic ability.

Because the illustration of hymns can be used to great advantage with the appeals given by the evangelist, both song and picture should be selected in harmony with the subject that has been given and in accordance with the general thought of the appeal. Such a drawing will make a deeper impression than any slide or stereopticon picture that could be flashed on the screen during the appeal.

If the evangelist is holding a series of meetings in a place where he cannot use his slides, a series of prepared charts will be an excellent substitute. In illustrating Daniel 2 and Daniel 7 with chalk it is best to have the figures drawn ahead of time rather than as the evangelist is speaking.

Chalk illustrations used during the song service before the meeting starts may be a means of encouraging early and prompt attendance. A few words of caution may be in order regarding the use of chalk illustrations in the evangelistic meeting. *Do not overdo.* Illustrations should

be used with care and rather sparingly if they are to attain their maximum teaching benefit by providing variety, emphasis, and stimulation.

Aside from the public meetings, the Bible instructor will find many uses for chalk illustrations in her own work as she goes from home to home. For example, in giving studies on the millennium or the study on the 2300-day prophecy, colored chalk or black charcoal may be used on white paper to illustrate the points.

Frequently the Bible instructor has to run competition with the children in a home. If she can tell a Bible story and perhaps illustrate it as she talks, she will find no trouble in keeping the children quiet. In order to hear a story later, they will gladly be quiet during the study the mother is having. As the mother sees that the worker is interested in her children, she will feel at ease and will profit much more from the study.

Bible instructors are often called upon to help take charge of the juniors during the camp meeting session. Nothing will help more to gain the attention, respect, and love of the children than the ability to illustrate the stories graphically and thus indelibly impress spiritual lessons upon the hearts of the juniors.

Not all Bible instructors should or could use chalk illustrations. We all have individual differences and abilities. However, there are some who should use this God-given talent to tell "the old, old story" again and again with every appeal possible. Let it always be used in such a way that it will draw both young and old closer to God. Our work is not to entertain, but to lead men and women, boys and girls, to a deeper, closer, personal realization of God's love for them.

Outlines for Bible Studies

The Cleansing of the Sanctuary

By MAYME HOLLINGSWORTH, *Bible Instructor, Michigan Conference*

I. INTRODUCTION.

1. 2300-day prophecy ending in 1844. Dan. 8:14.
2. The two sanctuaries. Heb. 9:1; 8:1, 2.
3. The old a type of the new. Heb. 9:24.

II. CONSTRUCTION OF OLD SANCTUARY.

1. How made. Ex. 25:9, 40.
2. Purpose. Ex. 25:8.
3. General description (brief). Ex. 25:26.

III. DAILY SERVICES.

1. Continual burnt offering. Ex. 29:38, 39, 42.
2. Sin offering. Lev. 4:3, 27, 28.
 - a. Animal slain. Lev. 4:4.
 - b. Sin transferred to sanctuary. Lev. 4:5-7.

c. Fat separated and burned. Lev. 4:8-10.

d. Remainder burned. Lev. 4:11, 12.

IV. YEARLY SERVICE.

1. Time. Lev. 23:27, 28.
2. Animals. Lev. 16:5, 7, 8.
3. Offering of Lord's goat. Lev. 16:9, 15, 16.
4. Scapegoat. Lev. 16:10, 20-22.
5. A judgment work. Lev. 23:28-30.
6. Sins not blotted out when forgiven. Matt. 18:23-35; Eze. 18:22, 24.
7. Old services ended at cross. Matt. 27:50, 51.

V. THE HEAVENLY SERVICES.

1. Christ the High Priest. Heb. 4:14.
2. Ministry in most holy place not in operation before cross. Heb. 9:8.
3. Antitype not yet offered. Heb. 8:3.
4. Jesus became the Lamb. Heb. 9:24-26.
5. Change of ministration. Heb. 10:9.
6. Christ entered first apartment at ascension; second apartment in 1844. Dan. 8:14.
7. Investigative judgment completed at second advent. Rev. 22:12; Matt. 16:27.

VI. CLEANSING THE HUMAN TEMPLE.

1. God's earthly temple today. Isa. 57:15; 1 Cor. 3:16, 17.
2. "Let us cleanse ourselves." 2 Cor. 7:1.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Field Activities at S. W. J. C.

OUR ministerial band has had a prosperous year. Beginning with thirty-five or forty, the attendance now averages about seventy. This is approximately twenty-five per cent of the present attendance of both the college and the academy. It is safe to say that the majority of those of college age attend regularly.

The band has had a regular program of home-to-home visitation in the near-by towns of Cleburne, Alvarado, and Venus, giving home Bible studies, as well as distributing the Voice of Prophecy radio logs and programs. It is a most encouraging sight to see about twenty-five of these young people eagerly devoting their Sabbath afternoons to this work. About nine or ten homes have been opened up for Bible studies, enrolling thirty to forty persons. Besides this, a quartet has gone to the homes of shut-ins and the aged, to leave a message of good cheer from time to time.

Two of the older young men are holding a series of meetings in Cleburne in our own church. The brethren are supporting it by their prayers, means, and presence at the effort and are furnishing light and heat. They are also planning to place Venetian blinds in the win-

dows of the little church building. At least half a dozen interested persons are studying as a result of this effort.

About twice a month a group of students from the ministerial band or the Missionary Volunteer Society visit near-by churches with a program of talks and music. About fifteen hundred pieces of literature have been handed out, five hundred missionary visits have been made, and at this writing, over a hundred Bible studies have been held. Only eternity will reveal the full results.

H. B. LUNDQUIST.

W. M. C. in Action

WE report with enthusiasm the progress that has been made by the Pastoral Training II class of Washington Missionary College this year. Our members have been inspired by the great possibilities of open-air evangelism. After we started out at the beginning of the year, winter weather forced us to delay our laboratory work in this field until spring, but we are now once again getting the project under way. Several prominent city parks are available for the purpose, and we look forward with great anticipation to the privilege of soul winning through this medium.

Although greatly hampered by gasoline and tire rationing, we have some thriving student efforts, in addition to our outdoor meetings. The campaign at Capital Heights, Maryland, has followed the plan of an open-air stimulus immediately preceding the evening meeting. For the purpose, the students have used a public-address system, aided by the brilliant illumination of the lights of a local theater which the manager has kindly offered them on Sundays. Health talks and children's stories are among the attractive features of the program.

The second effort, in Upper Marlboro, Maryland, is conducted in the Masonic Hall and happens to be the only meeting of a religious nature held in the town on Sunday evenings. The attendance, which has been gratifying from the start, has been steadily growing. A lively interest has been stimulated among the farm folk of this area, and they enjoy participating in the illustrated hymn-sing which has been introduced as part of the program.

One of the seniors has been pastoring a fine little church of twenty-one members which he helped raise up last year at Mount Lebanon. A working church is a growing church, and this one is destined to increase, for at present fifteen Bible studies are being conducted in the community by these members. Does not that compare with the best of our churches?

Others of our class have been assisting in the Bible work in conjunction with the Boothby-Mansell meetings in Constitution Hall, Washington, D. C. One of the young men and his wife have been giving studies to a family who, by reason of their creed, did not believe in at-

tending religious services held in church edifices. As a result of their work, this family is eager to visit our church.

We are both happy and enthusiastic over the privilege of receiving practical experience in the vineyard of the Lord as students in Washington Missionary College, and we esteem it a real opportunity to learn those great and vital principles of soul winning.

SPENCER W. BURROWS. [Senior Student.]

Walla Walla Student Evangelism

EVANGELISM has been the keynote in the senior seminar class this year. Owing to the gas shortage, it has not been possible to go so far afield as in former years, but good openings have been found closer home.

The largest company, made up of two senior students and four juniors, has been holding Friday night meetings for about fifteen weeks in Milton, Oregon. They obtained the use of the city hall and have carried on a good effort in this city. Encouraging interest has been maintained throughout the effort, with excellent co-operation from the Milton church.

Another well-organized effort has been conducted in Dayton, Washington, under the direction of two seniors with other helpers. Here a public hall was obtained, and although the cold winter nights sometimes cut down the attendance, still the young men carried on through the winter. As a result of this effort, a number of people in Dayton are studying the truth.

Other missionary endeavors have been carried on in Waitsburg and Dixie, as well as in Walla Walla and the State penitentiary. A Sunday school and Sunday night meetings are also being held in a near-by labor camp where at present a large number of Japanese workers are located.

The junior theology students, who number about forty, have this year been assisting in Sabbath services in near-by churches, holding Bible studies in homes, visiting old people's homes, and helping the seniors in their evangelistic efforts. Rationing has made the work difficult; but the Lord has opened the way, and with but one or two exceptions all appointments were met. We feel confident that not only has valuable experience been gained by the students, but precious seed has been sown in the hearts of men and women. Eternity alone will reveal the harvest.

J. I. ROBISON. [Acting Dean,
School of Theology.]



Your Attitude Toward Study

⌚ TIME passes, souls are passing from us. We must have our eye on the clock of opportunity, and while courteous, kind, and thoughtful, we must spend no time or strength on things that are meaningless and empty. Consecration must be seen in concentration.—*Griffith Thomas.*

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

You and Your Audience

By ROBERT S. JOYCE, President,
North England Conference

YOUR first duty is to awaken your audience, and this can be accomplished only by your vitality. Our message is alive. If you are "alive," your hearers will be. Your constant question must be, "Am I interesting—am I holding my audience?" You must be absorbed in your subject yourself if you want your congregation to be interested.

You must consider the effect you are making on your audience. Some may be inclined to protest at this and argue that this point of view will make one artificial and self-conscious. But the sole purpose of your sermon or talk is to make an effect on your hearers. You must not be theatrical, but you must be vital. Your speaking must act on the minds of your audience. With a well-thought-out and prayerfully prepared sermon on your lips, you will come to your audience with something worth listening to.

Your emotions must be genuine and in no way simulated. We often say, "Be natural," and in our minds mean "undisciplined." The term "natural" does not imply anything haphazard. A trained runner uses the most carefully disciplined movements, but they are the most natural movements possible.

When speaking to those established in the message, do not underestimate their knowledge and think that if you go over "old ground," they should be interested. The story has been repeated *ad nauseam* of the preacher who spoke on John 3:16 for seven evenings in succession to the same audience. Leave that type of sermon to the genius. The Bible is a storehouse, and we are told to bring out of it "things new and old."

When you select the life of an Old Testament character, read all you can, especially the inspired commentary of Mrs. White, and gather up the points of interest that are least known. If you select a parable, study how it is presented in "Christ's Object Lessons," and bring out the marvelous lessons presented there.

Make your sermons rich. If you are niggardly in your preparation, your hearers will be undernourished. "Feed the flock," is the command. Be alive to the attention of your audience. Just because they are looking at you fixedly does not mean that they are listening. Do you know the difference between hearing and listening? Listening demands attention on the part of the listener. Audiences are usually polite, and many people have what is called a

"listening face," which they put on as they do their hats. Their thoughts can then range round the world, while their faces can deceive and even flatter the insensitive speaker who believes he has their full attention.

Unless you are in a very small room, do not adopt the conversational tone. You must be heard. Because you are speaking of something solemn, do not think you must lower your voice so that your message is inaudible, or only audible with strained attention. No one will keep up the effort to listen to you for long.

Your voice must be full of color. "Color" is an element in tone, easy to recognize but difficult to describe. It means the ability to vary the pitch and volume of tone. Your speech cannot be vivid if it is colorless. It cannot be colorful unless you feel the experiences of which you are trying to speak.

"Present only a few vital points, and keep your mind concentrated on these points. . . . By wandering from straight lines, . . . you weaken all that you have previously said."—*"Testimonies to Ministers," p. 309.*

Do not feel that you are showing off or giving yourself airs because you are trying to bring your diction to perfection. Good speech will have with it a quality of authority. This authority must not be aggressive, but it will certainly be authoritative. Of Christ it is said, "He taught . . . as one having authority, and not as the scribes." His speech was worth while, because He had something worth while to tell.

Come!—a Most Significant Word

(Used over three thousand times in the Bible)

By DONALD F. HAYNES, *Evangelist,*
Wyoming Conference

I. JESUS' FIRST COMING.

1. His coming foretold in the Book. Ps. 40:7.
2. Came unto His own but not received. John 1:11.
3. Came to seek and to save the lost. Luke 19:10.
4. Came wearing the crown of thorns. John 19:5.

II. JESUS WILL SOON COME AGAIN.

1. "Our God shall come." Ps. 50:1-5.
2. "The Son of man shall come." Matt. 25:31; Mark 14:62.
3. "The Redeemer shall come to Zion." Isa. 59:20; 35:4.
4. "I will come again." John 14:1-3.
5. "He cometh with clouds." Rev. 1:7.
6. "I come quickly," "surely." Rev. 22:7, 12, 20 (16).
7. To judge the world. Ps. 98:9; 96:13.

III. THE MESSAGE OF THE COMING ONE.

1. "Forces of the Gentiles shall come." Isa. 60:3, 5, 13.

2. "My name shall be great among the heathen." Mal. 1:5, 11.
3. "In every nation he that feareth." Acts 10:35.
4. "Many shall come." Matt. 8:11.
5. "Shall sit down in the kingdom." Luke 13:29.
6. "Then shall the end come." Matt. 24:14.

IV. JESUS IS NOW CALLING, "COME!"

1. "Come now, and let us reason." Isa. 1:18.
2. "Come ye, buy, and eat." Isa. 55:1.
3. "Come, let us worship." Ps. 95:6.
4. "Come, . . . all ye that labor." Matt. 11:28.
5. "Come and follow Me." Matt. 19:21.
6. "Come unto the marriage." Matt. 22:34.
7. "Come, ye blessed of My Father." Matt. 25:34.
8. "Come, take up the cross, and follow Me." Mark 10:21.
9. "Suffer little children to come." Luke 18:16.
10. "Whosoever will" may come. Rev. 22:16, 17.

V. THE ALL-IMPORTANT QUESTION: "When shall I come?"

1. David asked this question. Ps. 42:2.
2. Jesus wills to come into our hearts. Rev. 3:20.
3. "Ransomed of the Lord shall . . . come." Isa. 35:10.
4. The thief came to Jesus. Luke 23:42, 43.
5. Those who come will not be cast out. John 6:35, 37.
6. "All flesh [shall] come" in new earth. Isa. 66:23.
7. "Even so, come, Lord Jesus"—John's closing prayer. Rev. 22:20.

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"The Love of Christ Constraineth"

By JESSIE WILMORE MURTON

"The love of Christ constraineth us"! His bold ambassadors to be,
We haste on eager feet to spread His love and light from sea to sea!

All power in heaven and earth is given To Him whose grace sustaineth us.
This is our watchword and our song: "The Love of Christ Constraineth Us"!

"The love of Christ constraineth us"! His young feet trod the way we take,
He gave His strength, His youth, His life. Can we do less for His dear sake?

We know in whom we have believed, His grace alone sustaineth us.
This is our watchword and our song: "The love of Christ constraineth us"! *Battle Creek, Mich.*

RELIGIOUS WORLD TRENDS

Biblical Exposition and Homiletic Helps

The Church and Peace

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

BEING one hundred per cent wrong is a remarkable record, but it has been achieved by the World Council of Churches. In order to accomplish this feat, this organization of churches has forgotten that Christ's kingdom is not of this world, that the church's mission is solely that of preaching the gospel, and that true gospel ministers do not meddle in politics. When all this is overlooked and repudiated, it becomes easier to be one hundred per cent wrong.

The Geneva Office of the World Council of Churches has recently issued an eleven-point memorandum covering the agreements and disagreements existing between the churches and members of the Ecumenical Council "for the purpose of clarifying issues for further discussion in preparation for the elaboration of a just and durable peace."

Before giving the eleven points of their memorandum, a preliminary statement is made that "owing to the hard lessons churches have had to learn during this war, an ecumenical consensus is emerging concerning the function and the message of the church . . . in rendering a common witness to the true foundations of a peace."

It appears from this that only now is the church coming to learn the nature of its function and message. Most of us have been laboring under the conviction that the function and message of the church were determined nineteen centuries ago by its divine Founder, in the gospel commission. The eleven points with the reasons why each one is wrong, are as follows:

1. "The church has a specific task in relation to peacemaking and the creation of an international order." (Wrong. The church has only one specific task. That is to preach the gospel to all the world.)

2. "The church can perform its task in this realm by itself constituting a world-wide fellowship under one Lord in which national differences are eliminated." (The church has not been charged with the responsibility of eliminating national differences or constituting one world-wide organic fellowship. Its simple task is the preaching of the gospel.)

3. "The church must proclaim to the nations that Jesus Christ is Lord over all men and all powers." (The church has but the single mission of proclaiming Jesus Christ as the Saviour of the world and the coming King.)

4. "The church must proclaim the divine commandments concerning the order that is to reign in the world." (The church has only to proclaim the gospel of Jesus Christ, the saving gospel of human redemption.)

5. "The church will call the nations to repentance for their common guilt and to work for reconciliation." (The church is to call individuals, not nations, to repentance.)

6. "The church is to proclaim that international relations must be subordinated to divine law." (The church is to proclaim only the redeeming message of the salvation which has been provided by Jesus Christ. It is not to concern itself in international relations.)

7. "The church is to proclaim that the state is neither an aim in itself nor a law unto itself, and that its God-given function is to maintain an order based on law that guarantees fundamental human rights." (The proclamation which the church is to make is with reference to the salvation of individuals, not the function of states.)

8. "The church will proclaim that political power must be exercised with a sense of responsibility toward all those who are affected by that power." (The church has no message to the political powers. It has a message only to individuals.)

9. "The church is to proclaim that society must provide all its members with the opportunity to fulfill a meaningful vocation, and that it should provide conditions of social security for all." (The church has no mission to the state, and no message to proclaim to society regarding social conditions. It has the single message of salvation to proclaim to all men as individuals.)

10. "The church is to proclaim that the nations are interdependent, and that they must all have equal access to the resources of the earth." (God never commissioned the church to make any such proclamation.)

11. "The church will proclaim that no people can claim the right to rule over another people, and that the dominating purpose of colonial administration must be to prepare colonial peoples for self-government." (The church has no business and no authorization in the political realm at all. It has no authority to speak to the state regarding its dominating purpose in colonial administration, and nothing to do with the political principles of self-government. It has only the message of salvation to make known to men.)

If the memorandum of the World Council of Churches does nothing else, it at least discloses how completely this church organization has departed from the original purpose of the divine Founder of the church.

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❧ DESPISE not the ministry, for God had but one Son and He was a minister.—*Charles Goodwin.*



BREAKING THE VICIOUS CIRCLE

THE present wholesome emphasis on evangelism and the greater availability of funds for its prosecution have frequently resulted in a tug of war between conferences. It has taken the form of attempting to secure, on the one hand—and of endeavoring to hold, on the other hand—available evangelists of experience qualified to conduct representative efforts in our cities.

In the scramble to secure such workers, sometimes as high as four or five calls, from different sections, have gone to one man within a short time. It is obvious that such is not good for any worker. And to make the competitive invitation enticing, bigger budgets and more favorable considerations have sometimes been proffered as bait. Neither is that a wholesome practice. Moreover, when a key evangelist is moved, a series of moves is often started that is not only costly in money, but, even more important, very costly in lost time and broken interests.

Some conferences, therefore, facing a difficulty or an impossibility in securing men of desired experience, have been forced to turn to some of their own younger workers of promise and obviously latent powers, whose advancement to city evangelism would normally—and perhaps properly—have been more gradual. *In this procedure lies the hope of building up the effective man power of our conferences.*

In a number of such instances the results have been most gratifying. These younger men are showing real strength, and experience is being added rapidly. Feeling their limitations and keenly conscious of the missing rungs in the ladder of progressive responsibility, these younger workers have sought and obtained help from experienced counselors.

This is the way to break the vicious circle of costly and sometimes disappointing long-distance changes and to reduce the spirit of rivalry. The conference that develops its strong evangelists out of local talent has accomplished far more than if it had secured a strong evangelist from a distant field. This is the time to evaluate, develop, and advance men of promise. It is the time to take risks on likely prospects. Every man who has achieved has started somewhere, with someone's risk. All honor to those who provided that opportunity!

We are caught with our present dearth of sufficient workers of strength because our plans have largely been along the lines of looking for

the already successful in other conferences to fill our local needs and thus failing to keep a line of supply developing from year to year. This has led to a gap in our ranks between our most experienced soul winners and those laboring in places of lesser opportunity. And, incidentally, an increasing number of our stronger evangelists have already passed the peak of their service, and some have had to drop out because of the intensive pace.

This same principle applies, of course, to others, such as pastors and Bible instructors. It cannot be too strongly urged, though it might seem repetitious, that he who develops one strong worker has done far more for this cause, so far as abiding worker values are concerned, than he whose budget enables him to draw in several good workers from other conferences. Let the good work proceed.

L. E. F.



That Sacred Spot

By ROBERT HARE

THERE'S a place on the sod out yonder,
Beyond the dark city's gate,
Where the sunlight falls at noontide
And waits till the hour is late.
The stars smile out in the darkness
Gleaming with tenderest ray,
While the moonlight, in softest shading,
Falls there at close of the day.

But not in the splendor of sunbeams,
Or starlight's tenderest glow,
Lies the untold charm that lingers
Round that spot of long, long ago.
It speaks to my heart in the darkness
When all earthly lights are forgot,
And whispers in pensive sorrow
Of earth's most sacred spot.

I think of it ever and always—
A cross stood there once on the lea,
And love poured its holiest treasure
Beside it for you and for me!
And though the dark scene has faded—
The sun hid its face from the sight—
The spell still rests o'er my spirit;
I kneel beside it tonight.

And if you should ask me the reason
It measures so much in life's plan,
I whisper the story in wonder—
" 'Tis the place where Love died for man!"
New South Wales.

RADIO EVANGELISM IN ACTION

Plans, Methods, and Objectives

How "The Quiet Hour" Began

By MRS. J. L. TUCKER, *Minister's Wife, Portland, Oregon*

FIVE years ago an infant came into being, which we named "The Quiet Hour." Yes, we loved it, and moved our sleeping quarters upstairs, that we might give this goodly child a room all alone. Opening our home for its birth proved not only a blessing to us, but a wise and Heaven-guided move.

An emergency arose, and a tremendous problem suddenly forced itself upon us. A decision had to be made, and that quickly. Should my husband submit to a serious operation with the hope of soon coming back to his duties of pastoring a large church and carrying on the daily radio program of The Quiet Hour, or should he lay down his burdens and go to a quiet country place to rest and recuperate for a long period of time?

The Quiet Hour was still in its infancy, less than two years old, and had become a part of my husband's very life. The thought of giving it up was a bitter trial. Man's extremity is God's opportunity, however, and so our Father definitely led us to follow the first course, and it proved the right one.

My early experience in helping my husband prepare sermons was of inestimable value to us in this crisis. Someone who knew the inside workings of the whole program must now hold the ropes—plan for the daily half-hour broadcasts by writing out each radio sermon, the announcements, the prayer, etc. After counseling with our conference president, we decided that I should be the one to stand in the gap and prepare the material. A minister kindly consented to broadcast it over the air. With the office in our home, it was convenient for me to carry this responsibility during the absence of my husband, as well as to continue preparing many of the sermons to relieve him for the next six months.

By the time he was able to resume his responsibility, our mailing list had increased far beyond his every effort to keep up with the correspondence. Hence my new responsibility was to assist in the dictation of answers to the letters from radioland that needed personal attention. Some contained questions on Bible topics, and others were on home and personal problems that required much prayer and thought to answer.

So many requests came in for prayer that we soon organized The Quiet Hour Prayer League, which has been a blessing to all who have become members. It was interesting to compile all the personal requests each month and send

them out to every member of the league. It has been necessary on a few occasions to take my husband's place on the radio in order that he might meet other appointments.

As a means of coming in closer contact with our listeners in Radioland and bringing them in closer touch with our literature, we ventured a new undertaking and opened The Quiet Hour Reading Room in downtown Portland. Since my husband was too busy to take upon himself the responsibility of working out his plan, it fell to me to pioneer the project. We had never seen a reading room of this sort and scarcely knew what to do to begin, but we started out, believing that God would bless and bring results.

Having such a fine location in the heart of the business center was to our advantage, and these two years of experimenting have been blessed far beyond our expectations. Many come in to rest and read, to purchase books, Bibles, plaques, or cards, to ask questions on Bible subjects, or to have someone pray with them over some personal problem. If one would know joy that exceeds anything this world can offer, let him have the experience that a reading room offers. Whenever there is sufficient interest shown on the part of a visitor, after a number of contacts have been made, I suggest that if he would like to know more about these things, we have a Bible instructor with whom he may study in a systematic way. Or if he would like to talk with my husband personally, I make a definite appointment for him.

We find that the *Signs of the Times* is still a great soul-winning agency; therefore, we have a club of these on hand to pass out to the most interested visitors of our reading room each week. Radio logs are handed to each one as he leaves, with a cordial invitation to listen in, and to attend the Sunday evening evangelistic meetings at the tabernacle. Some have been baptized as the direct result of this work. Eternity alone will reveal the good that is being done through this medium.



Possibilities

❶ LONGFELLOW could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

Rockefeller can sign his name to a piece of paper and make it worth millions—that is capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20—that is money.

A mechanic can take material worth \$5 and make an article worth \$50—that is skill.

An artist can take a fifty-cent piece of canvas, paint a picture on it, and make it worth \$1,000,000—that is art.

God can take a worthless sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—that is salvation.—*The Euclid Messenger*.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

PRESENTING SPIRIT of PROPHECY to our YOUTH

By NORVAL F. PEASE, *Bible Teacher,
Auburn Academy, Washington*

THE following quotation is taken from Moses' farewell address to Israel: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4:9. Moses reminded the people, first, of the danger of forgetting their marvelous experiences; and, second, of the need of instructing their youth, or the future generations, regarding those experiences.

In order to make very specific which memories Israel should never forget and should always teach their children, Moses continued: "Specially the day that thou stoodest before the Lord thy God in Horeb. . . . And ye came near and stood under the mountain. . . . And the Lord spake unto you out of the midst of the fire." Verses 10-12.

The event that the youth of Israel especially needed to remember was the day when the Lord spoke unto their fathers. Thus also it is in the advent movement today. We believe that the Lord has spoken to us through Mrs. E. G. White. We believe that a message from God came through her life, her ministry, and especially through her writings. This marvelous fact must be kept alive in the minds of our "sons, and . . . sons' sons."

Unfortunately, many of our present-day youth have been prejudiced against the Spirit of prophecy. About all some of our youth know concerning Mrs. White is that she wrote some books called the "Testimonies" that their elders refer to in condemnation of certain youthful follies. Often they have heard their parents say, "The Testimonies say we shouldn't do this;" or "Sister White says we shouldn't do that." The writings of Mrs. White thus become associated with prohibitions and repressions. And the extracts on standards that are read to them with such an air of finality carry little weight with them, because they have not been led to accept the writings of Mrs. White as a norm of Christian conduct. As a result, some of our youth grow up with a bias against Mrs. White and her writings, and consequently they lose much that might stabilize them in their experience as Seventh-day Adventists.

Having stated the problem, we shall proceed to make some suggestions that we hope will be

helpful to parents, pastors, and teachers, in rightly shaping the attitude of our children and youth toward the gift of prophecy, as it has been revealed in our midst.

1. STORIES FOR CHILDREN. Begin the process of education in very early years. Tell the children how God talked to the men and women of Bible times. Tell them of the early life of Ellen Harmon, taking care not to place undue stress on the tragic and melancholy features of her early experience. Explain how much Ellen loved her Lord, and how when she was still a very young woman, He talked to her in dreams. Select from her life, experiences comprehensible to the child, and tell them in story form. Ruth Wheeler, in her book "His Messenger," has made a valuable contribution in this field. When the child is told such stories early in life, these facts become as familiar to him as the world around him. An appreciation of the facts can thus be developed that will serve as a foundation for, and an introduction to, further instruction.

2. SELECTED READING FOR ADOLESCENTS. As the child develops into adolescence, do everything possible to strengthen this appreciation. Let him read such literature as the very fascinating biographical sketch of Ellen G. White in Everett Dick's "Founders of the Message." Help him to choose portions of Mrs. White's writings within the scope of his understanding. Beware of the serious error of requiring him to read that which he cannot understand. In our Bible teaching we do not require adolescent youth to wade through Daniel 11, or the complicated doctrinal dissertations of St. Paul. Neither should we expect them to appreciate much that is abstract and profound in the writings of the Spirit of prophecy.

There is much in Mrs. White's writings that can be enjoyed and assimilated by youth. I recall with pleasure the thrill I received as a boy in reading from the closing chapters of "The Great Controversy." Those graphic descriptions of the coming of Jesus and of the new earth gripped my imagination. Such reading contributed to my spiritual development. But if I had been compelled at that time to read from the same book about "The Protest of the Princes" or "The Bible and the French Revolution," my reaction would undoubtedly have been adverse.

Such books as "Christ's Object Lessons," "Patriarchs and Prophets," and "The Desire of Ages" contain much that a young person can enjoy, provided such reading is not administered in too large doses. Never should children be subjected to the indignity of sitting for long periods of time while passages they cannot understand are read to them. Never should the reading of these books be used as punishment. And, as has been suggested before, we must be careful how we quote Mrs. White in condemnation of practices that may appeal to inexperienced youth.

3. CONSIDERATION IN ACADEMY CURRICULUM. Sometime during adolescence the average youth becomes concerned over questions of right and wrong. Standards that he has previously taken for granted he now questions. Sometimes he takes issue with his elders regarding their interpretations of duty. During this stormy period it is essential that there be some fixed stars in his sky to direct his voyage. Confidence in and love for his parents are essential. Sincere respect for the Bible is necessary. A warm spirit of fellowship with the church is a great advantage. Fortunate are the youth who have learned to appreciate and respect the Spirit of prophecy. Such youth can be reached by such excellent counsel as is contained in "Messages to Young People." This book is of inestimable value. The selections are well arranged, and the material is readable. But this wealth of counsel and guidance will probably be lost to the young person who has not learned to appreciate the gift from which the counsel emanates. Confidence must first be established.

It is my humble opinion that "Messages to Young People" should be placed in the hands of every Seventh-day Adventist youth. Every academy graduate should have read and studied it somewhere in his curriculum. Several years of experience in presenting this book in the classroom to eleventh-grade students has convinced me that it fills an important place in their lives. The majority enjoy the book—particularly the later chapters—and students often appraise it as one of the most interesting subjects in the curriculum.

What more fruitful effort could a pastor put forth for his youth than to acquaint them with this book and its standards? What better work could be done for youthful converts than to introduce them to Mrs. White's writings through this book? What better gift could be given to a young man entering his country's service than a copy of this book?

As the young person develops, his knowledge of Mrs. White and her work should be enriched. We have already referred to Doctor Dick's biographical sketch of Ellen G. White in "Founders of the Message." This can be followed by such books as "The Spirit of Prophecy in the Advent Movement," by W. A. Spicer. This book and others like it not only present biographical data of interest, but also reveal

the place of Mrs. White's work in the advent cause. Several excellent brochures have been issued by the White Publications that can be used with success in enlarging the youth's background regarding her life and writings. Occasionally, a young person of exceptionally mature mind can be introduced with profit to such books as "The Abiding Gift," by A. G. Daniells.

4. FURTHER GUIDANCE IN COLLEGE. Our colleges have the privilege of putting the cap-sheaf on that which has been done by parents, pastors, and elementary and secondary teachers. College students, in their reading and research in various fields, have the opportunity of viewing the sublime grandeur of that which the Lord has given us. College instructors can lead their students through the green pastures of spiritual truth and beside the still waters of inspiration, as they present the marvelous light that has been given through the Spirit of prophecy. Students so trained can enter their chosen professions with an understanding of the prophetic gift that will enable them to guide the footsteps of other youth.

5. STRIVE FOR BALANCE AND BEAUTY. In presenting the Spirit of prophecy to the youth of all ages, and to older people as well, the parent, pastor, or teacher must never forget two principles. The first of these is balance. The second is beauty.

Balance demands consistency. We must not ride hobbies. We must not seek all the information on one side of an issue and ignore the other side. We must not endeavor to place the Spirit of prophecy in place of the Bible. We must not take quotations out of their setting to make them prove our contentions. Neither should we use these truths as a club. Such very common errors are quickly detected by thinking youth, and this develops lack of confidence. We are told to "handle rightly the Word of truth."

THE GLOR

By ARTHUR

Oh, that will be
A glad, a grand
Oh, that will be a glorious
When you and
Methuselah an
And all the hosts of patri

I look to meet
The seraphim
And all the seven orders o
And listen to t
Multitudes and
Telling high adventures of

And there from
The spheres of
And all the countless king
There will com
Vicars, lords, a
To wake us up to glory :

We shall gathe
Amethyst and
For a hallelujah chorus ar
Harp and trum
Psalm and can
"Glory in the highest, grac

For the drama
Glory, guilt, ar
Reaches its stupendous cl
When the cher
And the serapl
Open wide the glorious ga

They will roan
Find the treas
All the saints of all the ag
They shall hav
None shall bid
Who keep the faith of Jes

Oh, that will b
A glad time, a
Oh, that will be a time su
When a thous
And ten thous
Of the sons of God go sin

This applies to the Spirit of prophecy as well as to the Bible.

The beauty of truth has been grossly neglected. "The sin of being uninteresting" is probably the greatest "sin" we commit in our efforts to teach truth to our youth. The experiences and contributions of God's messenger must stir the imaginations of youth. Currents of vital, life-giving power must flow from these Spirit-indited books into the lives of youth. Much of the truth contained in these books came through visions. These same truths should inspire a vision in those who read them. It is our privilege so to present these great truths to the youth that those who "come to scoff will remain to pray."

We read this pertinent statement in "Life Sketches:" "We have nothing to fear for the future, except as we shall forget the way the

Lord has led us, and His teaching in our past history."—*Page 196*. May we who are leaders make sure that our "sons and . . . sons' sons" know how the divine hand has led the advent movement.

"The volumes of 'Spirit of Prophecy' [forerunners of the Conflict Series] should be in every family, and should be read aloud in the family circle. More than one half of our people know little or nothing of the contents of these books, and they are losing much by their neglect.

"The 'Testimonies' contain instruction which meets the case of all, both parents and children. Should these be read aloud to the entire family, the children as well as the parents would be benefited by their counsels, warnings, and reproofs. While these are placed out of sight and neglected for the reading of fictitious, sensational literature, both yourselves and your children will be retrograding mentally and spiritually."—*E. G. White, Review, Dec. 26, 1882*.

Praying for the Sick

By C. S. LONGACRE, Associate Secretary,
Religious Liberty Department

THERE are some who seem to think that if we had sufficient faith when we ask God in prayer to heal the sick and afflicted, we could say unconditionally to the sick, "Arise and walk," just as Christ said to the sick of the palsy, and they would rise up at our command, in response to our or their faith. There are others who shrink from praying for the sick, because they feel that God turns a deaf ear to their prayers when He does not answer the specific form of their request in behalf of the sick and in response to their faith.

One thing is well settled in the Scriptures, and that is that God does answer prayer. We need to consider the questions: What is prayer? What constitutes an answer to prayer? Are prayers answered unconditionally? When we approach God in prayer, we must recognize that He is an infinite God—infinite in wisdom—and that we are finite and "know not what we should pray for as we ought." God alone knows what is best for us; we do not. Christ made this very evident in His own prayers to His Father, in behalf of Himself as well as others. Praying in harmony with the will of God is fundamental when we approach God. He allows no finite being to bind His hands, coerce His will, or question His wisdom and justice.

When the messenger of death begins to reach for the cords of life in your child, you go to God in prayer and ask God to spare him. In agony you plead with God. You love your child, but you must remember that your love for your child is finite love. God's love for your child and His child is infinite love. You can plead with God, but you must not dictate to Him, for you do not know the child's future as He knows it. If the child dies, do not turn against God in bitterness and accuse Him that He turned a deaf ear to your prayer and earnest entreaties.

Suppose you asked God for the life of your child so that you might enjoy mutual companionship and fellowship through as long a period of time as possible. But suppose your heavenly Father saw that your companionship for a few years in this short life would mean endless separation from your child in the world to come, whereas a brief separation on this earth would mean eternal companionship in the life to come. God would perhaps answer your prayer by a denial of companionship now, so that you might enjoy eternity together, under conditions far superior to your present environment.

Suppose you asked for your child's life, not only for your own selfish enjoyment and companionship, but that the child might live for a high and noble purpose and prove a great blessing to the world; yet your child died in spite of your earnest wishes expressed to God. Do not

IOUS RETURN

W. SPALDING

a wondrous time,
a wondrous time,
time beyond the thought of men,
I and Abraham,
d Abraham,
rchs are met together again.

the cherubim,
and cherubim,
f the mighty hosts of God,
e tales of them,
hosts of them,
the timeless road they've trod.

a all the universe,
all the universe,
loms of the spaces of the skies,
e the sons of God,
nd sons of God,
nd to marvelous surprise.

r at the River,
golden River,
d an oratorio,
pet sounding praises,
icle of praises:
e and peace to all below!"

of the ages,
d doom of ages,
max in that glad return,
ubim the angels
im the angels
es that for the ransomed yearn.

the ancient Garden,
res of God's Garden,
s who have faced the flaming sword.
e the right to enter;
them not to enter
s and commandments of the Lord.

a glorious time,
glorious time,
passing all the glories of the world,
nd, a ten thousand,
nd times ten thousand
ing through the gates impeared.

conclude that God did not answer your prayer. Did you not pray that your child might fulfill a high and noble purpose and prove a great blessing to the world? If God, who is all-wise, saw that you really had the future happiness and welfare of your child at heart when you yearned that your highest ambitions for him might be realized, and honor and blessing might be showered upon him, your prayer was answered when He substituted for your present dreams a career in the world to come. Moreover, perhaps He saw that the child's death would result in increased self-sacrifice, devotion, and consecration in the lives of his remaining friends.

Prayer Answered in Light of Eternity

God answers our prayers in harmony with our best interests, not only for time but for eternity. Prayer must be answered by God in the light of eternity. This brings me to the question, What is prayer? Prayer is not dictation. A refusal of a specific and unconditional request is not an injustice. If it were an injustice, then the petition would not be a prayer but a claim. If a man owes me a claim, I do not pray him to pay it; I demand payment. If he refuses to pay, he denies not my prayer but my demand. We dictate only when we have the right to exercise power and authority. We pray when we are suppliants without a right to dictate. Dictation means independence and the power to impose one's will; prayer means dependence without any right to push a claim.

Prayer means asking God in Christ's name. "Whatsoever ye shall ask in My name, that will I do." Every prayer in Christ's name is answered. But you say, "I know of a mother who prayed to God in Christ's name for the life of her child, and that prayer was not answered. The child died." No; that mother did not pray to God in Christ's name, or her prayer would have been answered. But you answer, "Yes, I heard her say, 'For Christ's sake' and 'In Christ's name I ask this favor.'" That may all be true, but saying, "In Christ's name," is not necessarily praying in Christ's name. It is not what that mother said to God, but what Christ authorized her to say. Praying according to God's will is praying in Christ's name. That is the only kind of prayer Christ prayed while here on earth in His own behalf—"Not as I will, but as Thou wilt."

Let me illustrate what it means to pray in Christ's name. I go to the bank to draw some money. There is no money in the bank in my name, but there is a deposit there in my friend's name. I ask for money in his name. The banker demands that I show evidence that my friend has authorized me to ask for his money. If I cannot produce the evidence, I get no money. If I produce the evidence, the banker hands me the money. But who is to certify to the banker that I have the authority to draw in my friend's name, I or my friend? If I say I want it in his name, that statement will avail

me nothing with the banker unless I can produce evidence and can prove to the banker that my friend has authorized me to ask for his money.

When I appear before God in prayer, He knows whether I am asking in Christ's name or not, but I do not know until I see the results of my prayer. When I appear before the banker I know in advance whether I am asking in my friend's name, but the banker does not know until I present the evidence. Not every wish or want brought to God is in reality a prayer. Only such requests as Christ authorizes in His name are honored by God as prayers, because they are based on the one condition on which God can answer prayer—"Not as I will, but as Thou wilt."

This being the basis for all answered prayers, it must follow that when the mother asked for the life of her child unconditionally, it was not a real prayer but only her own ardent wish and desire, irrespective of the consequences. If she had asked according to God's will, her prayer would have had the authority of Christ in His own name. Then the wish of Christ would have become the wish of the mother also, and there would have been an answer to her prayer whether the child had lived or died. It is impossible for God to deny a real prayer made to Him in Christ's name, just as impossible as it is for Him to lie or to break His own promises or frustrate His word. Christ's will and God's will are one, and every prayer offered to God according to God's will in Christ's name, is answered in harmony with God's will. That alone is a real prayer which is willing to leave the results in the hands of God.

Therefore none should hesitate to come to God and pray for themselves or for others when they are sick and afflicted, provided they are willing to leave the final results with a merciful God, who loves us with an infinite love, who will allow nothing "to separate us from the love of God, which is in Christ Jesus our Lord." We may be sure that God has something better in store for us when our specific request is not granted. Paul prayed thrice that his affliction might be removed, but the Lord informed him that it was necessary for his own good to retain his affliction, and that He would give him sufficient grace to bear up under the trial. When the Lord gives you His abundant grace to sustain you and keep you through the trial, He is performing a greater miracle than if He healed you. It takes more of God's power to sustain a person in a great affliction than it would take to remove the affliction.

Something Better in Store

Martha and Mary sent a messenger, requesting Christ to come and heal Lazarus, who was sick unto death. But Jesus purposely tarried; He did not respond. That particular request was not answered in the way they wanted it

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

D. LOIS BURNETT, R. N.

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

DANGERS THAT THREATEN TODAY

By OLIVER MONTGOMERY, *Chairman of Board,
Southern Publishing Association*

THE four outstanding divisions of this movement are: (1) The evangelistic; (2) the educational; (3) the publishing; (4) the medical. There are other important departments and lines of work, but they all find their place in these larger divisions.

1. EVANGELISM.—The work of the minister is the preaching of the Word—making known the gospel in the proclamation of the truth as it is in Christ Jesus. The purity, welfare, and spiritual life of the church depend upon the character of the preaching of the Word to the church. The great epochs in the life of the church of Christ, the great revivals, have been doctrinal. It is the doctrines of the third angel's message that have made this advent movement.

2. EDUCATION.—Early in our history as an organized movement, the Lord, through the Spirit of prophecy, gave light to this people on Christian education. It was God's purpose to place a spiritual educational mold upon the children and the youth of this movement in the establishment of our denominational schools, where our young people would be separated from the influences of a worldly training. The principles of Christian education, so fully unfolded through the Spirit of prophecy, have made the educational work of this people distinctive. From the doors of our schools, men and women established and grounded in present truth have gone out to our churches everywhere, even to the uttermost parts of the earth. These men are the leaders in all branches of our work around the world. The importance and value of our schools in connection with our world work, in preparing a people to meet the Lord, cannot be measured nor perhaps fully understood.

3. PUBLISHING.—Before there were any organizations, churches, or conferences, in the very early years of the movement, the Lord through His messenger gave light and counsel in regard to the publishing of a message-filled literature that was to be scattered as the leaves of autumn. From the very first beginning—the "carpetbag edition" of *Present Truth*—to

the present chain of publishing houses and printing plants girdling the earth, God has had a watchcare over and has wonderfully blessed the production and circulation of truth-filled literature.

4. MEDICAL WORK.—It was in 1863 in the home of E. Hilliard, at Otsego, Michigan, that God gave His messenger a vision in which was revealed to her the work of health reform that has made this people distinguished. The crux of that light and counsel was the treatment of the sick and suffering by a drugless method in the use of nature's own remedies—water, light, fresh air, diet, exercise, and rest.

This method called for the establishment of an institution for the treatment of the sick, which was started in 1866 in a private dwelling house in Battle Creek, Michigan, and was known as the Western Health Reform Institute. This quickly grew into the Battle Creek Sanitarium. Incidentally, that word "sanitarium" is a distinctive word belonging to Seventh-day Adventists. It was coined to designate our own health institution. "Sanitarium" stands for health reform in the drugless method of treating the sick and maintaining health.

Our sanitariums became training centers. Nurses' training schools were established, in which during the years many hundreds of our young people have received training. Then came the medical college for the training of our own physicians and surgeons. This has grown to be a mighty factor in our health work.

Such is our heritage. Truly, God has committed to this people most wonderful and precious light and truth. The whole system in all its various phases and aspects constitutes what we are pleased to call "the message," or "the movement."

During the years, and especially in the last decade or two, the enemy of the truth of God has made a mighty onslaught in his endeavors to nullify and destroy, as far as possible, the message and work that we are carrying on in all the world. We are facing grave dangers from many different angles. We are in danger of following the same trends that other great

religious movements have followed. What a pity if the third angel's message should fade as the Reformation faded, or should lose strength as have other great religious awakenings since the Reformation.

There are some dangerous trends that threaten our work in its various phases today. Passing over the dangers that threaten the evangelistic, educational, and publishing work, let us notice the tendency to drift in our health work.

There is very grave danger that the leaders of our denominational health work, our doctors and nurses, will swing away from God's blueprint for the treatment of the sick and the maintaining of the health of those who are not sick. For many years this people was sanitarium-minded. Our physicians were sanitarium-minded. That meant the treatment of the sick principally by use of hydrotherapy, electrotherapy, massage, diet, and the use of

the other remedial agencies of nature. The drugless method was strongly emphasized. But the old school of sanitarium physicians is passing. The sanitarium vision is fading.

Our young physicians, who naturally will put the mold on our health work around the world, seem to be hospital-minded instead of sanitarium-minded. And hospital treatment today is very largely drug medication. Hydrotherapy is fading out. Many of our physicians know but little about its use. Our health reform message is in jeopardy. There is a drift among us that leads away from the blueprint.

O how necessary that we cherish in our hearts a deep, fervent love for the truth and constantly have in our hearts that abiding presence of our Saviour that will keep us moment by moment, day by day, from the power of evil, steadfast and true in this phase of the message.

IMPORTANCE OF HEALTH IN CHILDHOOD

ONE of the outstanding calls of the nation to its citizenry at this time is the call for physical fitness. It is now regarded as a patriotic duty to adopt daily habits that make for health and efficiency. An analysis of the counsel offered by those qualified to give advice in matters pertaining to health, reveals the fact that particular emphasis is being placed upon proper habits of eating and drinking.

The occasion for special concern regarding public health stems out of the following facts: (1) The physical examination of men of draft age in the United States reveals the fact that of the physical defects disqualifying men for military service, a high percentage might have been prevented by early attention to personal hygiene and the observance of correct daily health habits. A report in 1941 revealed that of 380,000 young men found unfit for military service out of 1,560,000 men examined, it was estimated that one third of the rejections were due either directly or indirectly to diet deficiencies. (2) The present urgent demand for efficiency in industry. (3) The decrease in the number of physicians and nurses now available to serve civilians in event of illness.

That the daily observance of rules of healthful living makes for physical fitness and minimizes sickness is an uncontroverted fact. Also it is quite obvious that the adoption of principles of healthful living is most productive of good when adhered to from childhood, but apparently this fact should be repeatedly emphasized. The foregoing only serves to emphasize that which is appearing daily in the public press, namely, exhortation and suggestions having to do with healthful living.

Many of the world's leading authorities in

the field of public health are now employed to instruct and supervise the layman in a health program. All these leaders focus attention upon the simple fundamentals of hygienic living—ventilation, proper breathing, sunlight, rest, exercise, cleanliness, adequate diet and correct eating habits, suitable clothing, mental hygiene, and abstinence from harmful beverages.

Dr. Haven Emerson, the eminent authority in this field, recently stated, "If there ever was a golden cure-all, here it is: Fresh air and sunlight, proper food and eating habits, regular exercise, adequate rest." In this connection note the following instruction to the church: "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies."—*Ministry of Healing*, p. 181.

The similarity of Doctor Emerson's prescription to the counsels addressed to this people approximately fifty years ago is striking and should inspire us anew to become thoroughly acquainted with the balanced comprehensive health program as set forth in our denominational health literature for the benefit of all the church.

The fact that the largest returns in physical fitness accrue from the adoption of health principles during childhood and youth, gives point to the importance and value of effective health instruction in our schools. We strongly believe that health is rightly to be regarded as an objective of education. We have been counseled:

"A knowledge of physiology and hygiene should be the basis of all educational effort. . . . In the study of physiology, pupils should be led to see the value of physical energy, and how it can be so preserved and developed as to contribute in the highest degree to success in life's great struggle.

"Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home, and should be faithfully carried forward in the school. . . . The principles of hygiene as applied to diet, exercise, the care of children, the treatment of the sick, and many like matters, should be given much more attention than they ordinarily receive."—"Education," pp. 195-197.

To teach youth successfully the principles of healthful living is a difficult assignment. The subject cannot be approached in the same abstract way as an assignment in algebra. The student who merely learns the principles of health routinely or observes them from a sense of fear of disease or as a matter of self-discipline and self-denial, falls far short of the ideal. Such motivation is wrong.

The principles of physiology, hygienic nutrition, and the whole scope of healthful living are to be approached in such an attractive and practical form that the youth will be helped to understand the reason for doing the things taught. An appeal thus made will carry a conviction that responds by a spontaneous, satisfying enthusiasm in an intelligent observance of rules which are known to be fundamental to good health.

Furthermore, for the Christian, in addition to the assurance of better health, there is the important incentive that it is a "patriotic" duty to God, if you please, to live so as to promote physical, mental, and moral vigor. For to deal ignorantly, carelessly, or apathetically with the wonderful physical organism made originally in the image of God, is to show disrespect to our Creator.

"Let pupils be impressed with the thought that the body is a temple in which God desires to dwell; that it must be kept pure, the abiding place of high and noble thoughts. As in the study of physiology they see that they are indeed 'fearfully and wonderfully made,' they will be inspired with reverence. Instead of marring God's handiwork, they will have an ambition to make all that is possible of themselves, in order to fulfill the Creator's glorious plan. Thus they will come to regard obedience to the laws of health, not as a matter of sacrifice or self-denial, but as it really is, an inestimable privilege and blessing."—"Education," p. 201.

H. M. W.



Association Notes

THE following notes, gleaned from the Alumni News Letter of the Class of 1943 of C. M. E., indicate an appreciation for the ideals of the school, and a desire on the part

of its graduates to participate in the work of the Lord. Dr. W. E. Macpherson, president of the medical college, includes this word of introduction on the first page: "It is the purpose of your alma mater to do her best in producing doctors who have a much broader purpose in life than just caring for the physical ills of mankind. Even though the present military emergency

will cause you to change some of the plans which you had in mind a few years ago, it should change neither the fundamental purposes for which you have received your medical education nor the goals which the College of Medical Evangelists has had in mind for you. Make the best of your opportunities, and success will be yours."

¶ "My wife and I are interested in the medical missionary program and are planning to have a part in it. As developments take place, our ideas and plans can take on a more concrete form. Our main problem now is to live daily in the Lord and to prepare ourselves for what may come in the future."

¶ "THE service offered in a worldly institution has been a new source of experience which has strengthened my knowledge of humanity, Christianity, and medicine. Meeting and associating with men and women who do not have the same purpose or ultimate goals as graduates of C. M. E. helps one to see the blessings in being a Christian, and of being the best Christian one knows how to be. In these doubtful times the thing that is being pressed home to me is that one must know in whom he believes and why he believes in Him. It is then, and only then, that one can be qualified to lead others. Our only sure way of being right is by using the Bible, always and forever, as the basis, or foundation, on which to build. Pray that God will strengthen the feeble efforts that I make and the many that my classmates accomplish in winning souls to our Master."

¶ "At the time I started college I almost took the ministerial course, but I took the medical course only that I might be a better missionary for Christ. I have not wavered from the goal ever before me to be a medical missionary."

¶ "I APPRECIATE more than I can express, the privilege that has been mine in going through the College of Medical Evangelists, and my great ambition now is to be found ready, doing God's will when Jesus comes. May God give us strength to be faithful through whatever our lot may be in the next months."

¶ "My wife and I wish to go into private practice in a farming community where a doctor is needed, and where there is an opportunity to spread the third angel's message."

AND from Dr. H. E. Andren, in overseas military service, comes this interesting letter: "Things are going well at this place, and they furnish a wealth of experience day by day. To do postgraduate work and be so well paid is more than anyone could

dream of. More and more I value the years I spent in our sanitariums, as they seem to form a perfect basis for the work I do now. In three weeks my department is to conduct the semimonthly clinical program for our sectional medical society; and as functional neurology forms such a prominent part in our work here, it will be our main subject of discussion. That is what we do more of than anything else, as I remember it, in our institutions. How I wish we could have those facilities!

"Last Sabbath we had a get-together of a half dozen of our boys at a town forty-five miles from here. . . . Elder Olsen gave a very inspiring talk on the 144,000 and their experience, speaking by interpreter so that the native believers also understood him. We hope to have the same group meet again with our local group Sabbath after next, at a midway point. Our boys as a whole are a most faithful, devoted group, of whom we have reason to be proud.

"It pains me to learn of Doctor Risley's death. I shall never forget the inspiration with which he imbued our lives while at C. M. E. He urged me to study 'Medical Ministry' when it was first printed, and this formed a major part of my medical preparation. In my present work I sense more than ever what practical teachings those writings make."

ELDER E. L. LONGWAY, acting president of the China Division, writes encouragingly of the medical institutions and physicians still able to operate in Free China: "The medical work at Tatsienlu is a blessing to this cause. Doctor Vinkel is faithful in witnessing for the truth. He has recently had as a patient a brother of the Panchen Lama, one of the most influential of the Tibetan Lamas. This man will visit Chungking soon, and as Doctor Vinkel is also coming down to a meeting, we hope to work out the plans for the proposed mission to Lasha. . . .

"Doctor Liu made the trip to Honan and Lanchow with us last fall. He gave good help medically and also assisted with the preaching at the annual meetings in Honan and Shensi. . . .

"The Lanchow institution is doing well, with a patronage of around thirty most of the time. Doctor Wang recently was able to save the life of the Lanchow chief of police. This man has been among those who have given us much trouble in the past. We are thankful for these victories. I worked eight days in Lanchow in the Ingathering campaign and, generally speaking, found the public greatly appreciative of the work of the institution. One Mongol prince has been treated there several times. He earnestly requested that we plan to open medical work for his people as soon as the war is over."

CURRENT SCIENTIFIC COMMENT

HAY FEVER AND VITAMIN C.—During the past four years observations were made indicating a lowering of the body level of vitamin C during hay fever attacks. Losses

should be made good by a diet extremely rich in this vitamin or by the administration of the synthetic product in severe attacks. Of the cases studied, 88 per cent showed distinct improvement after vitamin C therapy.—*Abstract, Journal American Dietetic Association, February, 1943, p. 136.*

EYE FATIGUE.—The causes of eye fatigue are numerous. Among the material causes are poisons from outside the body, such as alcohol, tobacco, or arsenic; improper diet, poor physical condition, lack of oxygen in the tissues from anemia, sinus disease, improper or inadequate glasses, and poor illumination. Alcohol and tobacco used to excess are detrimental and may even cause inability of the eyes to distinguish colors. Malnutrition affects the eyes because the vitamins and minerals, sugar, and other substances necessary to keep the body operating properly are not present in the diet.—*"Tired Eyes," Hygeia, May, 1943.*

NATIONAL SWEET TOOTH.—The advertising of some candy firms, both on the air and in print, making exaggerated claims as to the nutritional value of candy in their somewhat desperate effort to get increased allocations of sugar, and the redoubled efforts of various business interests to make the public feel that the sugar shortage is depriving people of a dietetic (or a morale!) need, remind us that eternal vigilance is the price of progress. We home economists need to redouble, not relax, our efforts to tell the public the truth about the nutritive values of sugar, carbonated beverages, and candy.—*Journal of Home Economics, January, 1943, p. 106.*

EDUCATION IN NUTRITION A SLOW REMEDY.—It is evident that there is a definite need in industry today for better feeding of the workers. This can eventually be best met by education, not only of the employees but of those who prepare their food at home or in boarding houses. A definite effort in this direction is now being made in some industries. It has been estimated, however, that such a process of education would require a minimum of ten years to improve the diets of workers and their families. This is obviously impractical to meet the needs of the present war emergency. For this reason numerous industries are providing supplements for their employees. While it is agreed that this may be done on a somewhat empirical basis today, it seems at present to be the best method to help provide optimal requirements to industrial workers during the

period of nutrition education. H. W. Haggard conducted a preliminary study in an industrial plant on two groups of more than 500 workers each, one receiving a supplement containing vitamins and minerals, the other serving as a control. In the experimental group during the two-month period in which the study was carried on, production increased over that of the control group, work spoilage decreased, and absenteeism was reported to be considerably less.—*What's New*, November, 1942.



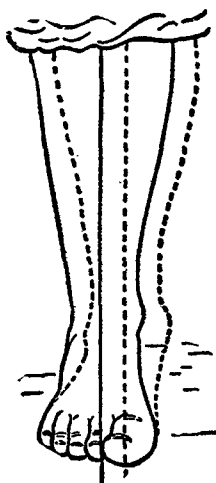
A Blueprint for Body Balance

By OLIVE M. BENNETT, R. N., Supervisor,
Washington Sanitarium, Maryland

INTRODUCTION: You know the fun of sitting in a hotel lobby or railway station and watching the passers-by. Some slouch along loose and limp, and others scurry, chins out, eyes set straight ahead. Some sail by, billowing like a ship in a gale. Some trot and others clump. But here and there in the crowd are those whom your eyes follow with pleasure. They may not always be young. They may not be the handsomest nor the best dressed, but they attract, because they walk with ease and balance.

BODY OF LESSON.

- A. Correct posture is the poise of the body in a properly balanced line without muscular tension or rigidity.
- B. To attain this balanced line-up, we must consider four sections of the body: The head, the chest, the hips, and the feet.
- C. Every child who builds a house with blocks soon comes to realize the importance of the principles of balance.
- D. How do these principles apply in our human mechanism? Let us begin the survey at the foundation:
 1. The feet.
 - a. Toes point straight ahead—never toe out.
 - b. Feet parallel, weight falling directly through the center of the ankle bones.
 - c. Test for correctness of position—able to raise either toes or heels slightly from floor without a complete shift of position.
 - d. Knees held slightly flexible—neither bent nor rigid.
 2. Hips. (The storm center for figures.)
 - a. In walking or standing, assume the same forward position that is taken to squeeze through a narrow space.



Normal and pronated positions of the foot, the latter in dotted outline.

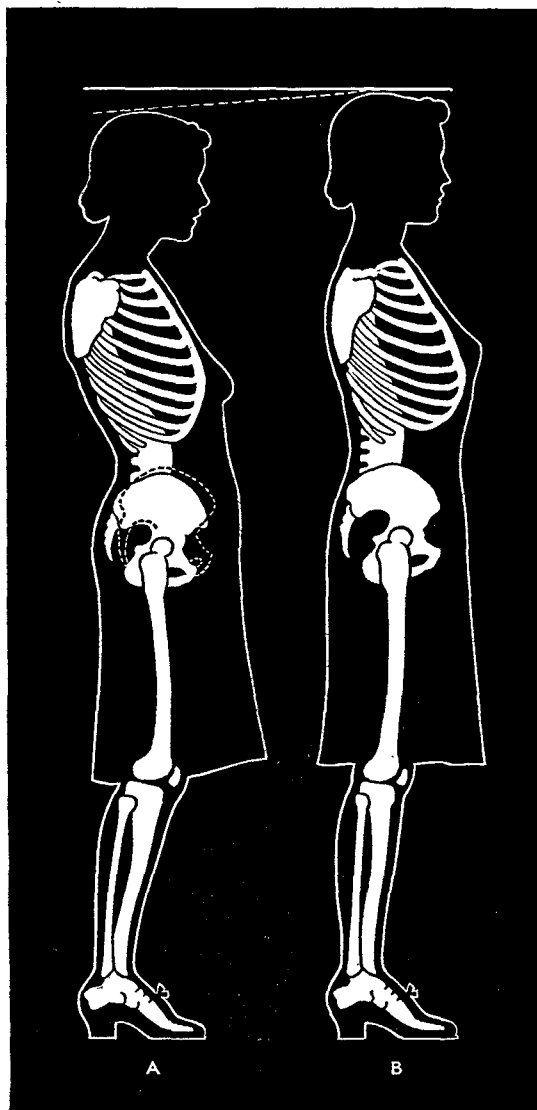
- b. Tilt hips down in back.
3. The chest.
 - a. The best thing to do with the chest is nothing.
 - b. Drop the shoulders wide and easy, and just "leave it lay."
 - c. The keynote of the chest position is the use of the abdominal muscles. (When the abdominal muscles are contracted firmly, drawing in the lower abdomen, the chest is automatically pushed up into the proper position and the spine is flattened.)
4. The head.
 - a. The head belongs exactly on top.
 - b. Accurately centered over a neck that rises easily upright from the shoulders.
 - c. The head is heavy—about one tenth of the entire body weight.
 - d. Be sure that the head is always perfectly poised.
 - e. Test by balancing a saucer or book upon it. (Use posture silhouettes, charts of skeleton in good posture, and musculoskeletal charts in giving a concept of the positions assumed in good posture. Demonstrate with a living model, followed by practice in self-correction in front of a mirror.)
 - f. Check against a door or wall.
 - (1) The head, shoulders, buttocks, calves, and heels should all touch it.
 - (2) Hollow the back only deep enough to slide fingers between back and wall.



(A) Footprints as they should appear and (B) as they should not appear.

- (3) When one is facing the door, the chest should touch first.
- F. An analysis of good standing posture shows only a basic part of the blueprint for a complete structure.
1. These same principles of correct alignment must be adapted to sitting, recumbency, and all other postures.
 2. A study of action pictures of sports reveals the economy of energy which results from balanced posture.
- G. The ill effects of poor mechanics are numerous and involve directly or indirectly almost all structures of the body.
1. Muscular and joint strain ensues.
 - a. Aches and pains in head and back, due to strain on muscles of back.
 - b. Arthritis ever ready to develop in any joint suffering from chronic or sustained strain.
 - c. Strains of knees and feet result in fallen arches.
 2. Displacement and deformity occur.
 - a. Increased spinal curves due to poor posture may develop into the pathological conditions of scoliosis, kyphosis, or lordosis. (Show these conditions on a wall chart.)
 - b. By depressing the chest and lowering the diaphragm, faulty posture forces the abdominal organs out of position.
 - (1) The liver and stomach are pushed down.
 - (2) The transverse colon drops toward the pelvis.
 - c. Congestion, inflammation, and even permanent damage may follow this abnormal pressure.
 - (1) Disorders of digestion a common result of a sagging colon.
 - (2) Constipation, with all its attendant ills, can too often be traced to faults in posture.
 3. Fatigue develops from incorrect posture habits.
- H. Factors which cause poor posture, and therefore should be avoided: fatigue, improper shoes, improper clothing, late hours, poor nutrition, rapid growth, eyestrain.
- I. Correct posture can be achieved by almost everyone.
1. Takes practice. Habit not formed in a day or a week.
(Leaflets containing directions for simple building and corrective exercises should be distributed. See No. 5, bibliography.)
 2. Benefits well worth effort, for effective living tied up with body balance.
 - a. Socially, poise and attractiveness have much to do with success.

- (1) Our appearance impresses or depresses the people we meet.
 - (2) When appearance is right, easier to make friends and succeed in a job.
 - (3) The impression made affects own self-confidence.
- b. Mental and bodily health are closely related.
- (1) Physical vigor helps in keeping mentally cheerful and alert.
 - (2) A good motto: "A sound mind in a sound body."



COURTESY, SAMUEL HIGBY CAMP INSTITUTE FOR
BETTER POSTURE, NEW YORK CITY

(A) Poor body balance in which much extra strain is thrown on joints and ligaments. (B) Good body balance. The spine and leg bones are straight enough to support the body weight with the least possible muscular effort.

SUMMARY: Good posture then—head up, chin in, abdomen flat—means increased efficiency, better health, and less fatigue. Poor posture means reduced efficiency, lowered vitality, and predisposition to disease. Learn how to use your body properly, so that it may function fully and completely in harmony.

"There was a crooked man
Too lazy to stand straight;
His shoulders always slumped, and
He had a slouchy gait.

"When he was just a boy,
This posture he began;
No wonder he grew up to be
A very crooked man!"
—Hygeia, August, 1939.

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Gospel Medical Missionaries

By G. A. ROBERTS, Associate Secretary for
Med. Ext., Gen. Conf. Medical Dept.

CHRIST was the great Medical Missionary, and He is our example. Of Him it is written that He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. 4:23. He both healed the sick and preached the gospel. Healing and teaching were linked closely together in His ministry. They are not to be separated today. (See "Testimonies," Vol. IX, pp. 170, 171.) The true gospel medical missionary is he who in his ministry most perfectly emulates the example and teaching of the Great Medical Missionary.

A Christian physician or other properly trained medical worker may become a true gospel medical missionary if, in addition to and in connection with his scientific medical service, he combines the ministry of the Word as Jesus combined the ministry of the Word with His healing of disease.

"Christ has given us an example. He taught from the Scriptures the gospel truths, and He also healed the afflicted ones who came to Him for relief. He was the greatest physician the world ever knew, and yet He combined with His healing work the imparting of soul-saving truth. And thus should our physicians labor. They are doing the Lord's work when

they labor as evangelists, giving instruction as to how the soul may be healed by the Lord Jesus. . . .

"The greatest physician is the one who walks in the footsteps of Jesus Christ."—"Counsels on Health," p. 544.

"Every physician can and ought to be a Christian, and if so, he bears with him a cure for the soul as well as the body. He is doing the work of an apostle as well as of a physician."—Id., p. 535.

Not only a physician, but a minister, or other consecrated spiritual worker, may likewise become a true gospel medical missionary if in addition to and in connection with his ministry of the Word, he combines the ministry of physical healing, using and promulgating those simple, natural means of life and health that have been given to this people for this very purpose.

"A gospel minister will be twice as successful in his work if he understands how to treat disease."—"Medical Ministry," p. 245.

"Let our ministers, who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists."—"Testimonies," Vol. IX, p. 172.

Christ is the full and true example for both classes of workers—the ministerial and the medical. "The physician and the minister should realize that they are engaged in the same work."—Id., Vol. VII, p. 111. Christ combined the medical with His spiritual ministry and the spiritual ministry with His medical—healing with preaching, and preaching with healing.

"How essential that the living missionary should understand the diseases which afflict the human body, to combine the physician, educated to care for diseased bodies, with the faithful, conscientious shepherd of the flock, to give sacredness and double efficiency to the service."—"Counsels on Health," pp. 535, 536.

At times Christ preceded His healing with teaching or preaching, and at other times He preceded His teaching and preaching with healing. On certain occasions He preached without any immediate healings, and again He healed without any apparent immediate teaching or preaching. On every occasion He employed the most effective method or combination of methods in His approach and work. Jesus is the perfect pattern. Not many physicians or ministers are qualified to follow fully the example He set in His life and works, but all should imitate His example as far as possible.

"Ministers especially should know the character and works of Christ, that they may imitate Him; for the character and works of a true Christian are like His. He laid aside His glory, His dominion, His riches, and sought after those who were perishing in sin. He humbled Himself to our necessities, that He might exalt us to Heaven. Sacrifice, self-denial, and disinterested benevolence characterized His life. He is our pattern. . . . He is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it, and, according to the ability which God has given, resemble it."—"Testimonies," Vol. II, p. 549.

Because the pattern of "His life and work" is perfect, and we are imperfect, and therefore

unable as individuals to equal the pattern fully in our life and work, it is required, first, that ministerial workers and medical workers each endeavor personally and individually to imitate the Pattern as nearly as possible by combining in their ministry the two lines of work; and second, that they combine, or join themselves one with the other, in the work. Thus the example of the Master may be seen more perfectly and its benign influence be felt by those to whom the gospel is ministered.

Physicians, who are highly educated and also trained by practice in the scientific, medical field, should seek earnestly to become as highly educated and trained in things spiritual. Ministers, who are highly educated and trained in spiritual service, should seek earnestly to become highly informed and trained in medical ministry.

"The minister will often be called upon to act the part of a physician. He should have a training that will enable him to administer the simpler remedies for the relief of suffering. Ministers and Bible workers should prepare themselves for this line of work; for in doing it, they are following the example of Christ."—*Medical Ministry*, p. 253.

It is not to be expected that a Christian physician will so minimize his medical work that he can give most of his time or even an equal part of his time and energies to teaching and preaching, for the Master Himself did not do this, and He is the true Head of the medical profession. ("Counsels on Health," p. 536.)

It is not so much the amount of teaching or preaching to be done by the Christian physician that makes him a true gospel medical missionary, as it is the nature and tactfulness of his teaching and preaching. "No one of all the parties with whom he is acquainted can do as much for the sick one as a truly converted nurse and physician."—*Medical Ministry*, p. 235. On the other hand, if we as ministers are to imitate the example of the Master in our life and work, certainly we must give far more attention to medical ministry than we have done in the past. If we are to imitate the Example fully, we will devote more of our energies and time to medical ministry than we do to teaching or preaching, for Jesus did that in setting us our example.

"The Lord, in His great goodness and matchless love, has been urging upon His human instrumentalities that missionaries are not really complete in their education unless they have a knowledge of how to treat the sick and suffering."—*Counsels on Health*, p. 536.

"True missionary work is that in which the Saviour's work is best represented, His methods most closely copied, His glory best promoted. Missionary work that falls short of this standard is recorded in heaven as defective. It is weighed in the balances of the sanctuary, and found wanting."—*Testimonies*, Vol. VI, p. 230.

"God is displeased with those who are too careless or indolent to become efficient, well-informed workers."—*Id.*, Vol. IV, p. 545.

"Soon there will be no work done in ministerial lines but medical missionary work."—*Counsels on Health*, p. 533.

The relationship between the two fields of work that make one a true gospel medical missionary is clearly set forth in the following: "The medical missionary work has never been presented to me in any other way than as bearing the same relation to the work as a whole as the arm does to the body. The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the head over all. Thus the matter has been presented to me."—*Medical Ministry*, p. 237. (See also "Testimonies," Vol. VI, p. 242.)

A perfect blending of the two phases of service and of the two classes of workers is the picture given us of God. "In God's work teaching and healing are never to be separated. His commandment-keeping people are to be one. Satan will invent every device to separate those whom God is seeking to make one."—*Testimonies*, Vol. VIII, p. 165.

Medically trained preachers of the gospel and ministerial medical missionary workers, joined in gospel service, will bring into the work a power and success that cannot be attained in any other way.

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HEALTH CONSCIOUSNESS.—Health conscious as we Americans believe ourselves to be, vitamin and nutrition conscious as we have doubtless become, we are still subject to a vast non-chalance toward the minor illnesses which so frequently incapacitate us and so often lead to major or emergency conditions. Of the 92 per cent production time lost to illness, 43 per cent—almost half—was contributed by respiratory ailments and 13 per cent by digestive troubles. It takes no great insight to recognize that the term "respiratory" includes a good many common colds, or to know that "digestive" often means simply overindulgence, which brings us face to face—for an unpleasant moment, perhaps—with the bad news that a large and imposing slice of our working time losses result from illnesses that could be averted—at the price of a few familiar precautions.—*Five Billion Days Off*, Hygeia, May, 1943.

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ORANGE JUICE.—Studies show that the darkening of packaged orange juice is due to the decomposition of ascorbic acid; the oxidation of ascorbic acid, therefore, should be prevented during packing and storage.—*Abstract, Journal American Dietetic Association*, January, 1943, p. 64.

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MEDICAL STUDENT'S TESTIMONIAL.—"I receive THE MINISTRY regularly, and it is, in my opinion, the most interesting and generally well-written magazine our denomination turns out."—Leon Knight, fourth year medical student, C. M. E., Los Angeles.

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

What About Natural Selection?

By HAROLD W. CLARK, *Professor of Biology, Pacific Union College*

BECAUSE Darwin propounded the idea that natural selection was the principle agent in the evolution of living things, many have drawn the conclusion that natural selection does not exist in reality, but only in the imaginations of the evolutionists. Our purpose is to discuss: (1) The difference between evolution and natural selection; (2) the place of natural selection in nature; (3) its relation to creationism. In the first place, what is natural selection? Almost any biology textbook will give a good definition. Here is what one popular author says:

"Every living species is continually producing a multitude of individuals many more than can all survive, varying more or less among themselves and all competing against each other for food and a place in the sun. On the whole, nature will let the better fitted ones live more abundantly, and she will kill off the less happily constituted. The weaker will go by the wall; they will not breed so much; the stronger and their offspring will prevail."

When Darwin published his "Origin of Species" in 1859, it was bitterly attacked by opponents and ardently supported by friends. Many, both friends and foes, confused natural selection with evolution, and this confusion continues even in our own day. We need to study the problem carefully and dispassionately to see whether we can separate the facts from unwarranted inferences.

"Darwin did not initiate the doctrine of organic evolution. But by careful and scientific procedure, he persuaded the scientific world, once and for all, that many diverse organic forms are of common descent and that species are inconstant and in some cases impossible of definition. Moreover, he directed scientific attention to the occurrence of variation, to its persistence, and to the question of its origin and its fate."

"Despite its [Darwin's book] great value and stimulating character and despite the conviction that it carried, its arguments are frequently fallacious. It often confuses two distinct themes. On the one hand there is the question whether living forms have, or have not, an evolutionary origin. On the other hand is the suggestion that natural selection is the main factor in evolution. These themes can be and should be discussed independently. In the 'Origin' they are inextricably confused."

It is principally against natural selection as an evolutionary agent, not against natural selection itself, that most scientific argument has been directed. Perhaps the clearest statement of the problem has been made in the following words:

"I may challenge the adherents of the strictly Darwinian view, which we are discussing here, to

try to explain the evolution of the following features by accumulation and selection of small mutants: hair in mammals, feathers in birds, segmentation of arthropods and vertebrates, the transformation of the gill arches in phylogeny, including the aortic arches, muscles, nerves, etc.; further, teeth, shells of mollusks, ectoskeletons, compound eyes, blood circulation, alternation of generations, statocysts, ambulatory system of echinoderms, pedicellaria of the same, cnidocysts, poison apparatus of snakes, whalebone, and, finally, primary chemical differences like hemoglobin, hemocyanin, etc. Corresponding examples from plants could be given."

Goldschmidt's challenge gives added significance to the statements of Dewar, who claims:

"It may be held that each kingdom originated is an independent creation, or that each phylum, or class, or order, or family, or genus, is an independent creation, which may have undergone differentiation or evolution since its origin."

To these points we might add one from another eminent authority.

"Evolution and natural selection are probably to a great extent independent. . . . Evolution goes on in what one may call the downward direction and from family to variety. . . . The family, consisting probably of one genus and one species, is probably first created" and differentiates downward into further genera and species.

Only a brief analysis of these statements is necessary to show that:

1. Natural selection is not synonymous with evolution.
2. Natural selection cannot account for the major groups of plants and animals.
3. It is scientific to believe in the creation of these major groups.
4. Differentiation within such major groups as the family may produce genera and species, and this process is what has popularly been termed "evolution."

Where, then, does natural selection play its real role in nature, if not in "long-range evolution," or the origin of major groups? Dobzhansky, in his "Genetics and the Origin of Species," gives several examples, among which we might note:

1. Fumigation of red scale in citrus orchards in California, which must be increased in degree because of the increasing resistance of the pest to the poison gas.
2. Similar methods in the control of the codling moth in various parts of the country.
3. Changes in resistance of wheat to rust.
4. Survival of races of ladybird beetle due to color changes.
5. Adaptation of plants to different levels in the Sierra Nevada Mountains.
6. Adaptive values of certain sea-cliff and sand-dune species.
7. Variation in local races of dandelions which enabled them to resist climatic changes.
8. Relation between pelage of pocket mice and the color of the soil.
9. Adaptation of fruit flies to the climatic conditions in different parts of the world.

10. Relation between physiological reactions of certain marine forms and the temperature of the waters.⁷

These are only a few of the examples cited. Anyone reading the chapter "Selection" will be convinced of the reality of natural selection. Many other cases could be given. It was in the light of these facts that I recently made the following statement:

"It is one thing to observe change in color, size, etc., but an entirely different matter to postulate changes in body form, structure of vital organs, and the like, sufficient to produce new types of animals. This latter kind of change is necessary if the Darwinian theories are to be applied to the origin of new types."⁸

It would seem quite evident from these various citations that while natural selection can have no place in the origin of the major groups, it may have a very important place in separation of mutations that may result in the production of smaller groups such as species and subspecies.

Let us not waste our energies trying to deny one of the most obvious scientific truths; rather let us realize natural selection does play a part in nature. We can show quite conclusively from good authority that it is insufficient to explain the major trends of "evolution," but is operative only in the smaller groups of plants and animals. By so doing we shall avoid the scientific error that comes from attempting to deny the obvious. On the other hand, we may turn the tables and challenge the evolutionist to show why the creationist viewpoint may not be as readily accepted as that of the evolutionist.

¹ Wells, Huxley, and Wells, "The Science of Life" (1934), p. 429.

² C. Singer, "The Story of Living Things" (1931), p. 297.

³ Id., p. 298.

⁴ R. Goldschmidt, "The Material Basis of Evolution" (1940), p. 6.

⁵ D. Dewar, "Difficulties of the Evolution Theory" (1931), p. 5.

⁶ J. C. Willis, "The Course of Evolution" (1940), p. 191.

⁷ T. Dobzhansky, "Genetics and the Origin of Species" (2d ed., 1941), pp. 186-222.

⁸ H. W. Clark, "Genes and Genesis" (1940), p. 50.



IMPORTANCE OF A GOOD START.—When you enter the pulpit, make no apologies. If you have a message from God, deliver it, or hold your peace and have a Quaker meeting. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you get done. Better leave the poor people longing than loathing. Leave self out of the pulpit and take Christ in. Do not preach old sermons without warming them over, and never stop growing. Do not harp too much on one string, but give the great variety of the Bible. Take care of your character and let God take care of your reputation.—*Christian Digest*.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Evangelistic Hymn Playing

By GILES N. ROBERTS, *Pianist, Boothby-Mansell Evangelistic Company, D. C.*

THERE are many in our churches who have some education in music and at present are playing for Sabbath school, church services, or Missionary Volunteer meetings, who would like to have the happy privilege of playing for an evangelistic effort. Others are already playing in an effort and desire to become more efficient in their piano playing. As you are playing for these various meetings, watch your director. Do not fail to notice carefully every move he makes, so that should he want the congregation to repeat a chorus or hold a note longer than usual, you will be prepared to receive his direction accurately, thereby encouraging unity rather than confusion in the singing.

At the present time I am connected with an evangelistic effort now being conducted in Washington, D. C. I carefully watch the music director during the song service. Frequently, for emphasis he has his congregation hold a note or prolong a rest, and his movements indicate to me just what he is going to do. For example, when he takes a long breath, I know he is going to repeat the chorus. You will find the longer you and your director work together, the more you will understand his methods of leading.

The purpose of the song service is to prepare the hearts of the people for the sermon which is to follow.

Learn to play for your meetings without looking at your book or piano unless it is absolutely necessary. Try to memorize your hymns if possible. Occasions arise that make it necessary for the pianist to play hymns that are not included in the book he is using. In such instances he must rely entirely on his memory. Develop your memory by using it every chance you have.

When the evangelist holds a consecration service and makes an altar call at the close, singing plays a very important part. If the song, "All to Jesus I Surrender," is used, the pianist should know the hymn as well as the key in which it is written. An introduction is not necessary. Instead, only the first melody note should be played, to give the director the pitch. It is to the pianist's advantage to know how to transpose the most familiar hymns in many different keys. There are songs that go up to a high note; but do not make the mistake of failing to notice how low the lowest notes

in the melody will be placed by transposition.

If the choice must be made between playing the music as it is written, even though it is high, or transposing the song so that some of the notes will be too low, the wiser course is to play the song as it is written. Watch for those things which will make it easier for your congregation to sing. If, on a moment's notice, you are called on to play while your leader sings a solo, extreme care should be exercised to get his direction regarding a change to a different key.

A certain evangelistic pianist was playing for two girls to sing a duet. They were having difficulty with their voices and were constantly flattening until they were singing half a step lower than the piano music. The contrast was terrible. Realizing the singers' inability to stay on pitch, the pianist unobtrusively faded the music into a key a half step lower than the original. Undoubtedly, the audience was impressed with the girls' keen realization of their error and their fine showing at the conclusion of the song when the final note rang out clearly with their voices unquestionably on the new pitch.

As you play for congregational numbers, follow the words of the hymn as the audience sings it. Permit your own heart to be impressed by the inspiring words of the song you are playing, and that feeling will emanate from you to the singing audience, touching the tender heartstrings of unconverted listeners and bringing hope and comfort to every person in the audience.

Although this subject might be discussed more at length, the important fact to remember is that there must be complete co-operation between the singing evangelist and the pianist in order to ensure success in the singing ministry.

THE BOOK SHELF

Books, Reviews, and Discussions

Fundamentals of Zoology,* William J. Tinkle, Zondervan, Grand Rapids, Michigan, 1939, 492 pages, \$3.

Those who desire a better acquaintance with the basic facts relative to animals and animal life will find this book extraordinarily helpful. Doctor Tinkle, a Methodist biologist, formerly of Taylor University, has brought together in this volume a unique collection of zoological information which is purely scientific. He has studiously avoided the philosophical aspects of the subject, and thus furnishes us with the most purely scientific zoological text that can be obtained.

Those who read college zoology texts of our day know that they constantly confuse the reader by their mixture of philosophy and science so subtly combined as to make it impossible for the uninitiated to differentiate between fact

and theory. In view of this prevailing custom, it is indeed refreshing to find facts, and facts only, in Doctor Tinkle's book. These facts are clearly and simply presented, and all matter extraneous to an understanding of the basic principles is omitted. The 278 carefully chosen illustrations are a worthy adjunct to the textual material.

A philosophical discussion in favor of or discrediting organic evolution cannot be found in this book. However, if the reader is looking for pure zoological facts which will guide him in an evaluation of current philosophical discussions of evolution or which will direct him in the construction of his own philosophy, he will find them in Doctor Tinkle's book. Although written primarily for students in college zoology classes, this is a volume which will become definitely profitable to the general reader.

FRANK L. MARSH.

[Professor of Biology, Union College.]

Three Centuries of American Hymnody,* Henry Wilder Foote, Harvard University Press, Cambridge, Massachusetts, 1940, 417 pages, \$4.

The first book printed in English-speaking North America was the Bay Psalm Book, published in 1640. The story of hymnody in America for the three hundred years after that, is interestingly and authoritatively told by Doctor Foote as he traces the early use of metrical versions of the Psalms, the gradual introduction of hymns, the era of gospel songs, and the development of modern hymnals. The book is the result of the working over and enlarging of several lectures which the author delivered at the Harvard Summer School of Theology in July, 1936. In the final chapter he summarizes his efforts.

"Each generation has sung its songs of faith in the language which best gave utterance to its own highest vision, treasuring the songs of the fathers so far as they still seemed valid, but quietly discarding those that were outworn in thought and speech. It is easy to pick out lines or verses from these old psalms or hymns which amuse or appall us, and to draw a caricature of the people to whom they meant something, but it is far more worth while and important to understand the profound religious emotion which breathed in the old psalmody; the newly awakened faith which found utterance in the hymns of Watts and of Wesley; the stirring of the heart aroused by the camp meeting hymns and gospel songs; the development of a fresh idealism and a new outlook on religion which speaks in the ever-widening stream of nineteenth-century hymnody."—Page 349.

While we cannot agree with the author in his approval of the modern trend away from doctrinal hymns and the personal salvation expressed in the missionary hymns, we appreciate his sound critical judgment in his appraisal of the literary and musical values in hymns. Hymnals today represent a much higher musical and literary standard than at any previous time, and this must necessarily be so. "The young people in our churches, trained in school and college to

* Elective, 1943 Ministerial Reading Course.

sing much finer music than their elders, are not likely to be content to sing hymn tunes which they regard as weak, trivial, or slightly ridiculous."—Page 367.

H. B. HANNUM. [Professor of Music,
Emmanuel Missionary College.]

Faith or Fear in Child Training, Margaret W. Eggleston, Round Table Press, Inc., New York, 1934, 191 pages, \$1.

This book is the outgrowth of many years of work by the author with mothers of all nationalities and grades of society. Many of the illustrations and suggestions have come from mothers in clubs and organizations. It is recognized that the mother carries the major responsibility of teaching, training, and directing in the home; but the father has a part too. He should be a partner with the mother—"willing, eager, intelligent—for the sake of the child and the home."

A glance over the chapter headings of this book will show the wise choice of significant material that will be most helpful to every sincere father and mother. Titles of some of the chapters are: "Faith or Fear in Child Training," "Developing Self-Control," "The Untruths That Children Tell," "Discipline, Reward, and Punishment," "The Child and His Money," "Sharing the Work of the Home," "The Children and the Movies," "Sex Education in the Home," "Religion and the Home."

We heartily commend this excellent book to the careful and thoughtful reading of every worker and every father and mother. We commend also the ideal and purpose of the author as expressed in these words: "To make motherhood more beautiful and more efficient; to make homelife more vital and more inspirational; to make childhood more happy and more self-controlled."

Faith and confidence are breathed all through the book. Fear is met by faith and love, hope and knowledge. In such an hour as this, when hate and fear are rampant in the earth, we need to give the more careful heed to the boys and girls in our homes. Let us teach them faith in God, who gave the children to us; let us show faith in the children, and may we have faith under God in our efforts on behalf of these children in our homes.

JOHN E. WEAVER. [Associate
Secretary, Department of Education.]

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¶ THE utter barrenness of the sermons appearing in some of the popular "pulpit" and "sermon" digests is well-nigh appalling. Fearful will be the responsibility of him who is called to preach the gospel, but who instead gives forth ethical homilies and social and humanitarian ideals. Tragic will be the accountability of that minister of the Word who ministers anything else but the Word. Our commission is crystal clear. Our responsibility is inescapable. Woe to him who fails in his bounden obligation!

Charles G. Finney, He Prayed Down Revivals,* Basil Miller, Zondervan, Grand Rapids, Michigan, 1942, 137 pages, \$1.

This biography of Charles G. Finney, and how he prayed down revivals, is filled with living interest. The emphasis placed on the spiritual life, the burning love and fervent prayer, of this man of God, makes the book of value and help. In view of the number of souls Mr. Finney won to Christ, it can be truly said that few men have been more richly blessed.

If we compare the success and experiences related in the book with our modern times and revivals, it reads almost like fiction. One cannot carefully read the book without personal heart searching and a deeper sense of his own need and desire.

We would do well to consider carefully the outstanding features in the life of this man, as set forth by the author, and seek to emulate the worthy example he followed. It appears that prayer, faith, courage, devotion, and unreserved consecration to holy service were mighty factors in laying the foundation for such successful soul-winning endeavors. The consecrated life and effective service of this man should encourage us to believe that greater achievements are within the reach of others who give their undivided heart attention to the sacred work to which they are called.

It is evident that the vital part of the great commission to Finney was not merely to "go" but rather to "make disciples," to go and gather "fruit unto eternal life." He was greatly burdened to bear "much fruit." At times his soul was literally weighed down in agonizing prayer to God, and he continued in increasing prayer until victory came and thousands of men and women were won to Christ.

As I read the book, I thanked God for a living, true gospel message to bear to the world. I was impressed with the great need for a more earnest-praying, fervent-loving, zealous-working, true-living, God-fearing gospel ministry. But such a ministry without an evangelistic passion is a moral impossibility.

After reading the biographer's story as herein told, we are impressed that a loving passion for Christ inevitably eventuates in a living passion for men. A passionless ministry, even with a great message, can never arouse a cold, formal church, nor awaken in the hearts of sinners their supreme need of a Saviour.

There are some statements in the book with which we are not in agreement, and some methods pursued that we would not care to follow, but these need not be disturbing to those who have our understanding of Bible truth. The book is worth while.

G. W. WELLS. [Minister,
Takoma Park, Maryland.]

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EFFECTIVE ILLUSTRATIONS

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HOW LARGE IS YOUR BASKET?—Madaki, chief elder in the church at Kwoi, Nigeria, is a most prosperous farmer. On a recent Sabbath the following announcement was made: "Madaki wants all the women to gather at his house tomorrow morning. Pass on the news." When the women went to his house next morning, Madaki asked them to go to his farm, about three and a half miles away, to carry home his field corn. Over a hundred women and girls responded and went to the farm with their baskets—big, little, and middle-sized. Some brought back a big load, others only a few ears of grain. One took such a load that her strength failed before she got home.

When all the loads had been brought in, Madaki called the women together and told them that each might keep what she had brought. There were shouts of joy and thanksgiving, but also sighs of regret. "If only I had known, I would have taken a larger basket," was the plaint of some.

Some had refused to go, saying, "I have work enough of my own." These went to Madaki the

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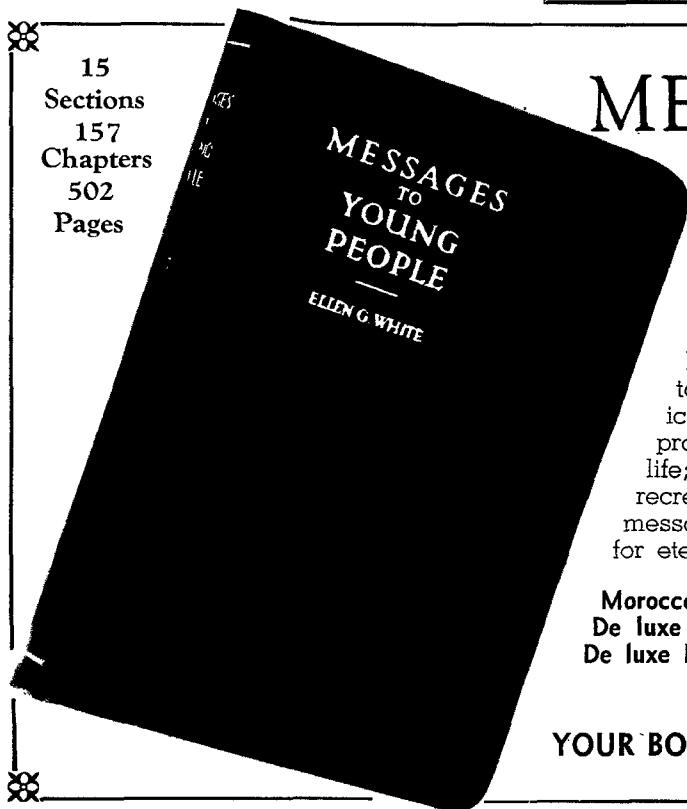
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following morning (their work seeming much less important now!) and begged him to let them go and bring in a load. But he told them, "The time is past: the corn was brought in yesterday." Thus also were the five foolish virgins too late.

K. M. McCOMAS.*

LIGHT IN A DARK PLACE.—A flashlight once saved my life. Having alighted on the crowded Cannanore [India] platform one night after a hot day's travel in a third-class railway compartment, I lost no time in engaging a tonga that conveyed me and my baggage to the travelers' bungalow. Here I piled my belongings inside the stuffy room, opened my folding cot, and turned into bed.

When I was almost asleep, the sound of shuffling feet on the porch aroused me. Only that day I had been told that a tribe of murderous bandits, instigated by political agitators, were taking vengeance on all the Europeans they could surprise. The dull sound came nearer. Stealthily reaching for my flashlight, I released its beams in the direction of the intruder. There, silhouetted against the wall, stood the tall, black form of a dacoit, member of the murderous, marauding gang! Surprised out of his wits, the intruder stood paralyzed.

"Who are you?" I shouted.

Electrified, the thief jumped the veranda wall, raced across the moonlit compound, and was soon lost in the shadows beyond. That night a trusty torch undoubtedly frustrated a robbery, doubtless with intent to kill.

Christians today are faced with an even more unscrupulous outlaw, "a roaring lion, . . . seeking whom he may devour." 1 Peter 5:8. They are surrounded by the "rulers of the darkness of this world" and "spiritual wickedness in high places." Eph. 6:12. Ominous signs are all about us. The Bible is to the Christian what my flashlight was to me in that Cannanore bungalow. It is "a light that shineth in a dark place." It discloses dangers of which we might otherwise be unaware. It will continue to shine "until the day dawn" and Christ reappears.

ASHLEY G. EMMER.

HOW SIN OVERCOMES.—Little David liked to visit us and often came at mealtime. We were eating our dessert once when he came to spend a few minutes. Though only four or five, he was well behaved and did not ask for the piece of cake that he saw on the table. But it was easy to see he would like it. As he had not had his supper yet, we explained that it would be best if he did not eat the cake then. He agreed that it was best. I gave him a piece of candy and he promised not to eat it until he had had his supper.

David put the candy in his pocket, but had to

keep his chubby little hand in his pocket, too, to make sure the candy would not wander away. In a few minutes though he took it out to admire the wrapper on it. He looked at it and enjoyed the beauty of the wrapper for a while, but then he had to see what the inside looked like.

We reminded him of his promise, and he reaffirmed his agreement not to eat the candy. He just wanted to look at it, he said. He looked; then he had to smell it; and that was followed by just a nibble at the corner to get a little idea how it tasted. Oh no, he wasn't going to eat it—but in a minute or two it was gone. The temptation little by little overcame him until he broke his promise.

How much like sin! We do not plan to yield. We have promised, but oh, for just a look, then a little closer look, and so on until we have yielded all the way to sin and been overcome by it.

ERNEST N. WENDTH. [Theological Student,
Atlantic Union College, Massachusetts.]

THE RICE OF LIFE.—The following story came direct to us from the Rev. Mr. Cunningham of South China.

One day a well-dressed, intelligent-looking man came to the Street Chapel. He sat and listened well for some time, then left. This was repeated three consecutive days. Then he arose and addressed the missionary, saying, "I have heard you speak three times and you always have the same text. Why don't you change it?"

Mr. Cunningham, somewhat surprised, asked, "What text?"

"Jesus Christ," was the reply.

After a moment's silence the missionary replied, "Sir, before answering your question, may I ask you what you had for dinner today?"

"Rice," replied the man.

"What food had you yesterday?"

Again came, "Rice."

"And what do you expect to eat in the future?" the missionary asked.

"Rice, of course. Rice gives me strength. I could not do without it. Sir, it is"—he hesitated as if for a strong enough word—"sir, it is my very life."

The missionary raised his hand, "That is just what I wanted from you. What you have said of rice, Jesus Christ is to our souls. He is the RICE OF LIFE."—*Rosalind Goforth. (Christian Digest.)*

CLOCKS WITHOUT HANDS.—L. H. Hough, writing in the *Sunday School Worker*, tells of an experience that gripped him. "While walking along the street one day," he says, "I came across an extraordinary window display. It was a clock without hands. The pendulum was moving. The works were in motion. Everything about this clock seemed to be in the very best of condition with one exception. Its face had the numbers of all the hours, but no hands moved upon it. It was doing everything except indicating the time. And that was the one thing for which the clock was made.

"I walked past the window, thinking. I was thinking of people whose lives are full of motion and activity. But the motion never comes to anything. The activity never really works out in a definite achievement. They are like clocks without hands.

"Then I thought of the people who, with all their fully occupied days and hours, miss the very purpose for which they are in the world. You can hear the 'tick, tick, tick' of their lives, but you never can tell the time from them. Their lives are as empty of moral and spiritual meaning as a clock without hands."—*Moody Monthly.*

*Others are invited to contribute illustrations for this column.—EDITOR.

THE RELIGIOUS PRESS

Valuable Current Excerpts

PLEA FOR CHURCH UNION.—The time is ripe for bringing the church into larger unity. On the one hand the urgency of the matter is evidenced by what is happening within the church itself. The reunion within Methodism, the movements in the Evangelical, Congregational, and Lutheran bodies, and the attempts of the Presbyterians and the Episcopalians to come together, indicate something of the desire for union prevailing within our various ecclesiastical bodies. On the other hand, universal conditions should spur us on to union. The world is falling to bits all about us and no divided church is going to stop the disintegration. Surely no one can look at the plight of contemporary civilization without being convinced that we have tragically and miserably failed somewhere. Global war such as we experience now spells serious failure across the church, the school, and the state. If the church thinks it can move into the coming postwar chaos with a "business as usual" attitude, it might as well close its doors. Complacency in a time like this is the greatest of all sins.—*W. L. Young (Presbyterian), Christian Century, April 14.*

COURT DECISION REVERSED.—At last the Federal Supreme Court has, if only by another five-to-four decision, upheld the right to disseminate religious ideas without the hindrance of local licenses for the privilege, and has supported this decision by an argument, some part of which may become classic in the literature of religious liberty. The case was another involving Jehovah's Witnesses and their tract distributors, who were contesting a licensing ordinance of the town of Jeannette, Pennsylvania. It is unfortunate that the spearhead in the legal fight for religious liberty has to be a group which makes such poor use of it. . . . Last year the Court upheld, five to four, the validity of a licensing ordinance on colporteurs in cities of Alabama, Arkansas, and Arizona; but the minority included two judges who had previously voted with the majority and who frankly declared that the earlier decision, in which they had concurred, had been wrong. . . . The Court not only invalidated the Jeannette ordinance, but reversed itself and vacated its order of last year in the Alabama, Arkansas, and Arizona cases.—*Christian Century, May 12.*

POSTWAR DILEMMA.—There may be added to the danger of government control of education the further threat that will come to the very existence of the church college. If benevolent Uncle Sam underwrites the major portion of the cost of higher education to ex-servicemen, it will be exceedingly difficult for the church-related colleges to maintain their existence. This threat will not only endanger church schools, should it mature, but it will seriously affect the religious training of prospective ministers and Christian laymen. On the other hand, if the Government does not enter the field of material assistance to these future students, how will adequate funds be realized to meet their needs? Here is a postwar dilemma of the first magnitude.—*Zions Herald, April 28.*

CLERGY'S VICTORY TAX.—There still seems to be some confusion over the Victory Tax as it applies to clergymen. An esteemed reader has asked for clarification. The collector of internal revenue at Boston is authority for the interpretation that the Victory Tax is imposed upon ministers' cash salaries, but not upon the rental value of parsonages when they are a part of the regular church setup. If, however, a minister is given a choice of where he may live, the rental of his residence is taxable whether the rental money passes through his hands from the church or not.—*Zions Herald, May 5.*

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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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WORLD AUDIENCE—Charles E. Fuller and the Old-Fashioned Revival Hour . . . has now linked together 777 stations for a full hour's broadcast. He thus has a coverage of 90 per cent of the inhabited globe! It staggers the imagination that, by faith and without human sponsor, the enormous monthly cost of the world's very largest hookup of stations, continues to grow across the months. . . . This work . . . reaches from Alaska in the north to south Argentine, and from Borneo on the west to Belgian Congo on the east—what preacher ever before had such an audience?—*Prophecy Monthly*, April.

RELIGIOUS INSTRUCTION—The State legislature of Indiana has just passed a bill which permits the release of children for a portion of their school time to receive religious instruction. The bill has been signed by the governor, and thus another State has declared itself in favor of weekday religious education. Similar bills are now pending before the legislatures of Wisconsin, New Jersey, and California. Weekday church schools, in which attending pupils are released for one to three hours per week from their public-school program, are now in operation in more than 800 school systems in 41 States. In part of these States legislation has been enacted legalizing the procedure; in others, pupils are released by common consent.—*Watchman-Examiner*, April 29.

SACREDNESS OF PERSONALITY—There was held in Delaware, Ohio, March 8-12, a Conference on Christian Bases of World Order and the Merrick Lectures for 1943. There were 250 leaders from Methodism and the larger interdenominational fellowship in attendance at this conference. . . . At the conclusion of this conference some things stood out boldly, one of which is the sacredness of human personality. Every man is of inherent worth as a child of God; possessed of an immortal soul, he is to be treated as a brother, regardless of his racial, social, intellectual, or ethical condition. Emphasis was placed upon the fact that in educational institutions at home and missionary work abroad, teaching about the democratic way of life is important; but unless these institutions are organized and administered democratically with the recognition of the equal worth of each human soul before God, they will not contribute their part to a Christian and democratic way of life. Strong human characters are essential to a better world order.—*W. W. Peele*, *Zions Herald*, May 5.

CLERGY'S READING—The reading habits of clergymen are slovenly, without plan or discipline, and "fall short of the standard one would expect of a group with such high educational background and so rich an opportunity for intellectual leadership," according to a study made by Harold Lancour, librarian of Cooper Union. Results of the survey were announced yesterday.

Mr. Lancour came to his conclusions after examining the answers to a questionnaire which he mailed to 20 per cent of the living graduates of Union Theological Seminary, more than half of whom sent in usable replies. Eighteen Protestant denominations were represented. More than a third of the total number of books reported as read recently were religious works. Fiction was 15 per cent of the total read and biography 13 per cent. Only three scientific titles are mentioned in the report. Political science, psychology, education, and ethics are represented by a total of 23 titles.

Professional and religious interests dominate the tastes of the Protestant clergy in periodicals, according to the report. Nearly three quarters of the group subscribe to five or more magazines. Nearly all of the 122 ministers answering the questionnaire reported a variety of "bad reading habits." . . . The majority complained that lack of time and money, as well as the burden of parish duties, left too little time for systematic and comprehensive reading.—*Christian Century*, April 14.

INVALUABLE to Every Seventh-day Adventist
For Ministers, Workers, and Laymen

The Abiding Gift of Prophecy

by A. G. DANIELLS

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

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

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Prophetic Leadership and Guidance From Egypt to Canaan; during the period of prophet and kings; and during and after the captivity.

Section Three: The Apostolic Period.

Section Four: The Christian Era.

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Section Five: The Remnant Hour.

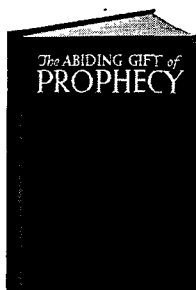
The Gift Renewed in the Remnant Church: Experiences in Australia in connection with the publishing work; moving the headquarters to Washington, D. C.; establishing the medical work at Loma Linda, etc.

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

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

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

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



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11. The Sanitarium Family
12. The Prevention of Disease and Its Cure by Rational Methods
13. Medical Missionary Work and the Gospel Ministry
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COLLEGES CLOSING.—Fifty American colleges have closed their doors during the last few months because of the drafting of youth to the armed forces and the high wages offered by industry. Many more are about to do the same because of these prevailing situations.—*The Gospel Ministry*, April 15.

JEWISH POPULATION.—In 1941 there were 474,000 Jews in Palestine, but there are five times that many Jews in Great New York City, according to *The Jew and Palestine News*.—*The Gospel Ministry*, February 18.

LIFE'S EVENING.—That evening when it comes should be accepted. Indeed, you will agree that one secret of a wise life is the acceptance of the new stages as they come. The man who will not "let go" when the time comes is likely to undo much of his lifework, and to go out of this world embittered and sorrowful. The actor who is no longer sought by managers; the preacher who sees empty places where once there were crowds; the head of a business who is a cause of irritation when he totters into the office: it does not pay to pretend that it is still high noon when it is toward evening.

At this hour there should be forgiveness of wrongs done—even of serious wrongs. It is not the time to let old scores go round and round in the mind like squirrels in a cage. And if these memories will not entirely disappear, they lessen if there comes the thought of how much the victim of such wrongs himself needs forgiveness.—*Christian Century*, Nov. 11, 1942.

Telephone Reservation Cards

(Continued from page 12)

numbers on our printed announcements and different numbers over each radio station, we are able to determine where and how we get the best results. To hold and build an audience, these or similar announcements can be used throughout an evangelistic campaign. We are aware of the fact that souls are not won to this message merely by wise plans and good advertising methods, but God is pleased to bless plans and methods:

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to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned."—*"Gospel Workers,"* p. 345.

The telephone-reservation method is one of the best plans I know to secure and build a large Sunday night audience. We have worked these plans successfully in large city efforts, and we believe they can be used by other workers with good results.



Preparing Candidates for Baptism

(Continued from page 9)

promised salvation to the repentant thief without baptism. It is evident that when the thief accepted Christ as his Saviour, he did all that was possible for him. The righteousness of Christ was then imputed to him, and that included baptism.

Not many years ago the husband of one of our church members lay dying. All his lifetime he had neglected the offer of salvation. The pastor visited him, and he begged to know whether it was too late for him to accept Christ and join the church. He was assured the door was still open. He made the surrender, and the church voted to receive him, without baptism, of course. Peace and joy settled on his face as the pastor gave him the right hand of fellowship.

10. Is it wise to baptize young children?

Without attempting to discuss this question, I will quote from "Origin and Progress of Seventh-day Adventists," pages 318, 319, a paragraph that will relate an experience Elder James White had in 1844:

"There were people in the church who had serious doubts about the propriety of baptizing children, and some had even tried to intimidate these lambs of the flock. 'What kind of experience does Mr. White suppose these babies can tell?' asked a rigid Baptist minister. The large schoolhouse was crowded at the appointed time, and these unfriendly ministers were there to watch the proceedings. Elder White had a few seats vacated in front, and in response to his call twelve boys and girls of ages ranging from seven to fifteen years came forward. He took for his text the words, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' The children were cheered and comforted by the discourse, and at its close they rose one by one, and by the aid of judicious questions each of them were accordingly led down into the watery grave. When the call was made for any who were opposed to the baptism to rise, no one rose. The children were accordingly led down into the watery grave, and duly presented to their parents with smiles of joy on their young faces."

When is a person prepared for baptism? Only God knows the hearts of men. It seems that some errors in human judgment are inevitable, but if our ministry will do faithful work, with much prayer, and refuse to be swayed in judgment by such considerations as high goals, quotas, and enviable records, these errors may be minimized, and the fruitage of evangelism may be more enduring.

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Praying for the Sick

(Continued from page 26)

answered. Jesus had something better in store for them and for Lazarus—something that would enable God to glorify His Son to a far greater extent than a mere healing would have done. When Jesus plainly informed His disciples that Lazarus was dead, He said: "I am glad for your sakes that I was not there, to the intent ye may believe."

If Christ had been there, Lazarus would not have died. Death flees from the presence of the Life-giver. Christ was anxious to do something far greater and better than work a miracle of healing. When He raised Lazarus to life after four days in the grave, He performed the crown-

ing miracle of all miracles, and His disciples now had the evidence that Jesus was the life and the resurrection—the great I AM. When your particular request for healing is denied by the Lord, you can always be sure that He has something far better in store for you, which will glorify both His Son and you.

Moses wanted to live and lead God's people into the Promised Land. "I pray Thee, let me go over, and see the good land that is beyond Jordan." "But," said Moses, "the Lord was wroth with me for your sakes, and would not hear me. The Lord said unto me, Let it suffice thee; speak no more to Me of this matter." Moses could not enter the Promised Land. He must die, but God had something far better in store than what he prayed for. God permitted Moses to enter a far better land than the country of Palestine—a heavenly country—to dwell in the presence of God, the Son of God, and the holy angels. Moses had the honor of being the first man of the entire human race to experience a resurrection from the dead and to enjoy an eternal inheritance where trouble and sin could not enter.

If God does not grant your request, be sure He will deal with you in a way that will give you far more than your original request implied. Paul says, "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

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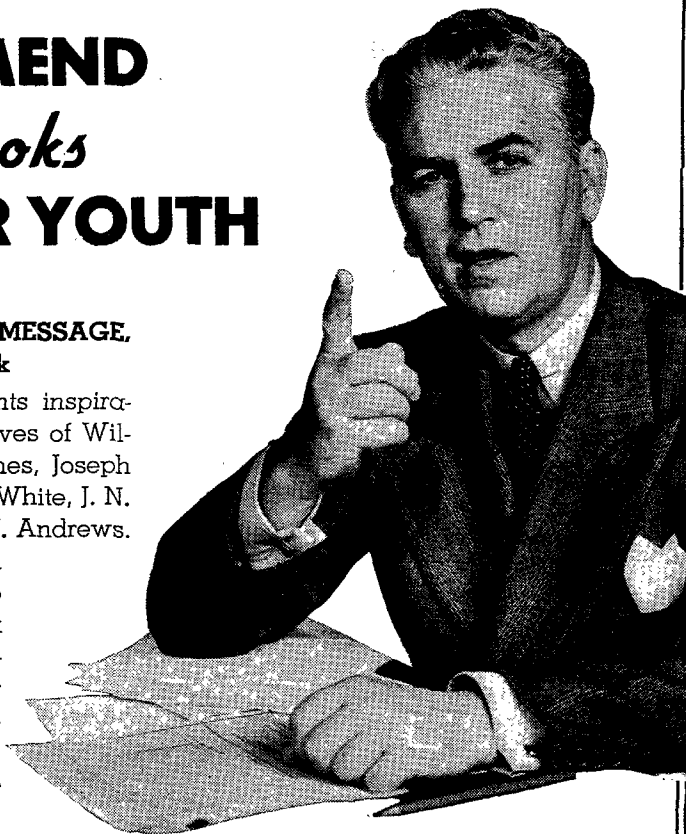
Written to acquaint our young people more fully with the work of Mrs. E. G. White, this timely book is alive with incidents selected from the life of one who for sixty years served as God's messenger. It is an inspiring story, and one that will give confidence in the leadership of this message. Cloth, 192 pages. **Price, \$1.75.**

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A book to read and lend to your neighbors. Not an argument about the Spirit of prophecy, but a clear statement of how the gift has led God's people from the time of the prophets down to 1844, and on to our own day. As in the ancient days, when God led the exodus movement, so, too, when the time came for the advent movement, the Lord placed the same gift in this movement. **Cloth, \$1; Paper, 60c.**

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Creating Evangelistic Atmosphere

FEW THINGS ARE MORE VITAL to the success of a meeting than atmosphere. Organization, sequence of subjects, logical presentation of the truth—all have their place, but without "atmosphere" these very things become cold, formal, and trite. Spiritual growth requires spiritual atmosphere.

Many things combine to make evangelistic atmosphere. A wholesome spirit of comradeship among the workers and helpers is fundamental. This is quickly felt and unconsciously communicated to the audience. It reacts in a feeling of ease and confidence. Friendships soon form, and interests quickly develop. As every experienced evangelist knows, acquaintances are easily formed as people come into the meeting. Workers who are wide-awake to their opportunities will take time to talk with the newly interested ones.

While one is conversing quietly with these and while others are coming in, let the inside lights be lowered, and a few beautiful scenes thrown on the screen before the song service begins. This will greatly aid in creating atmosphere and preparing the people for the message of the evening. Sunset scenes are excellent, for these have a quieting effect on any group. Soft, meditative music accompanying these scenes will add much to their effectiveness. A muted violin well accompanied is excellent. Organ records, amplified through the public-address system, cannot be excelled. Seven to ten minutes of such meditation will do more for an audience than most other things. It creates a worshipful atmosphere.

At the conclusion, while the lights are still low, one may project on the screen a song such as that new one, "Beyond the Sunset" (included in the new evangelistic songbook). Then the audience will be ready for whatever the song leader has prepared. If, as a wise builder, while still leading the audience in song, he then guards against introducing anything that would destroy this atmosphere, the effect can be carried through to the end of the meeting; and those attending such a meeting will not only have met with each other, they will have met with God.

Whether it be an evangelistic or a worship service, the right atmosphere is imperative. "Atmosphere" may not be easily defined, for it embraces a number of things. But a spiritual leader must study how to create the atmosphere essential for both worship and evangelism.

The counsel of the Lord is very definite on this point: "Our meetings . . . should be pervaded with the very atmosphere of heaven."—

E. G. White, Review and Herald, Nov. 30, 1886.

"When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Here alone can true rest be found. And this is the effectual preparation for all labor for God."—*"The Desire of Ages,"* p. 363.

"We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer."—*"Testimonies,"* Vol. V, p. 492.

Important revelations are made only when the mood matches the moment. "I will now turn aside, and see this great sight," said Moses. The "great sight" was only a scrubby thorn bush, but it was marvelous to see because God was there, and Moses was in the mood to hear His voice. Our audiences will hear God's voice more audibly if we create the atmosphere and set the mood.

"Every Man a Potential Adventist"

SOME YEARS AGO we asked one of our most successful personal soul winners the secret of his success. His answer was simple but arresting. He replied, quite modestly, "Whatever success the Lord has given me I would attribute to two things—prayer and the conviction that God wants men—all men—to be saved." Then he added, "Every man who walks down the street is to me a potential Adventist."

Here was no special technique but rather an evangelistic attitude. Every man a potential Adventist! That is a good slogan for evangelism. Sometimes we speak of "the honest in heart," without stopping to ponder the implications of such an expression. Because some do not immediately accept the message, should it be implied that they are dishonest? Their very hesitancy may be because of their honesty. Is not our work to make the treasures of truth so attractive that even these hesitating ones, and those who seem so far away through ignorance or opposition, will be led to sell all to obtain the pearl of great price?

The Saviour worked in this way, for He discerned in all, however fallen and afar off, those who might be restored to divine relationship: "In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace,—in 'the beauty of the Lord our God.' Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith."—*"Education,"* p. 80.

R. A. A.