

# The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY



Vol. 15, No. 7

July, 1942

## THIS MONTH

MESSAGES FROM OUR LEADERS .....	3
God's Missionary Map of the World—Preparation for Baptism	
CHALLENGE OF A WORLD TASK .....	6
Tithe and Mission Giving Contrasts—Adaptability to Mission Conditions	
UNION CONFERENCE INSTITUTES .....	9
Creating and Maintaining an Interest—Evangelist's Relation to Finance —Minister's Attitude Toward Youth	
RADIO EVANGELISM IN ACTION .....	13
Securing Free Radio Time	
A MORE EFFECTUAL MINISTRY .....	14
The Technique of Tent Pitching—How to Pitch an Evangelistic Tent	
THE LARGER OUTLOOK .....	16
Ellen G. White Publications Activities	
MUSIC OF THE MESSAGE .....	18
Hymnal Dedication at E. M. C.	
EDITORIAL KEYNOTES .....	19
The Power and Place of Illustration—Apostolic and Remnant Messages Complementary	
BIBLE WORKER INTERCHANGE .....	22
Northern California Bible Workers' Council—Child Evangelism Possibilities—The Word of God (study outline)	
RELIGIOUS WORLD TRENDS .....	26
Side Pulpits and Formalism—Concerning Conscientious Objectors—Protestant Church Mergers Decried	
THE MEDICAL MISSIONARY .....	27
A Day at the Bangkok Mission Clinic—Disease Contracted From Animals—Health Message in Evangelism—Hospital a Social Institution—Health Demands of Today—Health Talk Outline—Current Scientific Comment—Home Nursing Class in Seattle	
THE PULPIT AND THE STUDY .....	35
Why God Waits to Finalize on Sin—Revelation Twenty (sermon outline)	
COLLEGE MINISTERIAL SEMINARS .....	37
Successful Forum on Missions	

---

## NOTES AND NOTICES

### Information and Sundry Items

---

THE democratic nations are often censured for being caught unprepared for the present cataclysm, despite increasing omens, spread over

#### WE MUST NOT BE CAUGHT UNAWARES

the years, of the inevitable conflict that impended. The nations were indeed caught tragically unprepared. At times churchmen have joined in this censure. But what of the church, with the blazing light of prophecy illuminating the pathway of the future, with the repeated challenges of the Spirit of prophecy ever before us, and the shortcomings of the nations as lessons on every hand? Have we been caught unprepared? Have we trained an indigenous leadership in our mission enterprise so that we could withdraw from missionary leadership overseas in such a time without serious setback? Have we planned and arranged for the present emergency as well as we should? Let us not reserve all our strictures for the secular realm. And what about our plans for future missionary conquests? Are we preparing for speedy re-entry into countries now closed for the duration? The Catholic Church is preparing thousands of priests, by language and other study, for the day of reopening opportunity in the Orient, in Africa, in the Near East, and elsewhere throughout the world. Shall the children of this world be wiser in this generation than the children of light? God forbid! Our prophetic knowledge of the times, and our familiarity with the shortness of the twilight period before the night of probation closes down upon all humanity, demands wise, far-reaching, present planning. We have an immense work to do in a very limited time. We are but a small people, with limited man power and material resources. But the spiritual reserves at our command are unlimited, and the truth of God is omnipotent in its innate power. Herein lie our hope and our source of strength and prowess. Forward, far-reaching planning is the manifest order of the day. Now is the time to act, redeeming lost time and opportunity, and preparing for the approaching day of final missionary opportunity, if and when it comes. This our leaders are undertaking.

Two very important books, long awaited by our ministry, are nearing completion—the revised and enlarged “Minister’s Manual,” and the revised “Church Manual.” Appropriate publicity of their appearance will be given through these columns, and both will be listed among the electives of next year’s Ministerial Reading Course.

THE forty-eight-page MINISTRY is not only issued in English, for all English-reading workers in the various divisions, but key portions are translated and distributed in Spanish, Portuguese, Chinese, and other languages. Thus the influence of this journal reaches out in many directions. The South American Division’s January-February issue in Portuguese, “*O Estimulador para Ministros Evangelicos*,” has just been received. It comprises twenty-four mimeographed pages (5½ x 8½ inches) of MINISTRY material most pertinent for its particular constituency. We esteem it a high privilege and honor thus to serve our national workers in other languages.

BROCHURES, Numbers 1, 2, and 3, discussing vital aspects of the gift and the writings of the Spirit of prophecy, which appeared first in article form in THE MINISTRY—and now are obtainable in brochure form through the E. G. White Publications—are enjoying a deservedly large circulation. The South African Division has just ordered 300 copies to supply each of the English-reading workers of the division, with still another order for students in the college. Previously, the Inter-American and South American Divisions made similar provisions. Our North American colleges and academies are now using these brochures widely in the classroom. The latest evidence of their popularity and service is the necessity for a third edition of the first brochure. Any worker, or theological or medical student, not already in possession of these studies, should secure them at once. A sane, sound understanding of this gift is indispensable.

#### Bound Volumes of “THE MINISTRY”

ATTENTION college and academy librarians! A limited number of bound volumes of THE MINISTRY are available at \$1.50 for volumes previous to 1938, and \$2 for 1938 and onward. The quantity is so limited for most of the years that school libraries will be given preference over individuals. However, for the last two years (1940 and 1941), the quantity is not so limited. Write the Review and Herald Publishing Association, asking if your order can be filled, before placing the actual order.

#### SHARE YOUR NEW METHODS

*What adjustments because of war conditions are you making in your evangelistic approaches to the public?* Tell your fellow workers what you have devised. This will help them, and bless you. Write at once to Editor, THE MINISTRY, Takoma Park, D. C., sharing your new plans and methods.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

EDITOR LEROY EDWIN FROM

ASSOCIATE EDITORS J. LAMAR MCELHANY, R. ALLAN ANDERSON, LOUISE C. KLEUSER

OFFICE EDITOR MABLE A. HINKHOUSE

## GOD'S MISSIONARY MAP OF THE WORLD

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

SEVERAL times during their history, Seventh-day Adventists have published missionary maps of the world showing the location of our headquarters, institutions, and mission stations in the respective countries. Sometimes our outposts have been indicated on the map by black dots. At recent General Conference sessions small lamp bulbs have been scattered over a large globe to designate the places where our work has been established.

All these devices are helpful to our people in their effort to visualize the progress our work has made throughout the world, but at the same time they are likely to be very misleading. In order to be seen, the dots or the lights must of necessity be altogether out of proportion to the size of the map. This makes it appear that much more has been accomplished than really has. If the map is small, it may appear that our stations have pretty well covered the territory, whereas it is more probably true that we have actually established church centers in less than a tenth of the cities, towns, and villages of many of the respective countries shown.

In China, India, South America, Africa, and other countries, there are great stretches of territory where the advent message has never been preached, and where we have no established work. Even in the United States there are 1,506 counties, to say nothing of thousands of cities, towns, and villages in which we have never established a church. These places are suffering from absolute "blackout" so far as present truth is concerned. Many of our great cities have only one, two, or three small churches, while millions in them know absolutely nothing about our message and work.

In some centers where our work has become well established, we are in great danger of focusing our attention upon these places, largely forgetting the vast unentered or unworked territories that lie beyond. Years ago the Lord showed His messenger a copy of

heaven's missionary map of the world, indicating His plan for the progress of His great judgment-hour message. It was His goal device for this people. Concerning this, Mrs. White wrote:

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken.

"In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon anyone, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled.

"The words were repeated: 'Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Matt. 5:13-16.

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—*Testimonies*, Vol. IX, pp. 28, 29.

### Memorials in Every City and Village

What a map! No blackouts! No vacant spaces! No neglected cities or sections, but memorials for God "in every city and village." "His truth . . . proclaimed throughout the world." What a pity the vision could not have closed with this glorious picture! But God's messenger continues:

"Then this map was removed, and another put in its place. On it, light was shining from a few

places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our instructor said: "This darkness is the result of men's following their own course. . . . They have hidden their light under a bushel."—*Id.*, p. 29.

The first view was *God's* missionary map, indicating what He expected us to accomplish. The second is *our* map, depicting what we have actually accomplished—"only a glimmer of light here and there," with the rest of the world blacked out. What is wrong? Wherein have we failed? The answer is given. We have followed our own course. We have hidden our light under a bushel.

God's commission to the church is, "Go ye into all the world, and preach the gospel to every creature," but too often we, like Israel of old, have been satisfied to settle down and enjoy the fruits of early victory, and we have not gone forward to possess all the land. Too many of our evangelists are bogged down in a mass of details of church, conference, and institutional administration, and they are unable to find either time or energy to press on into new fields and districts, there to establish new memorials for God. We have built up administrative expense budgets from which evangelistic expense has been largely eliminated because other expense items have been given precedence.

The result is that in many fields we have reached a sort of stalemate, and we seem not to be able to advance much beyond our present accomplishments. We are happy to be able to say that this situation is not universal. In some places strong evangelism is being carried on, and great advance is being made, but in altogether too many places our efforts to evangelize new territories have slowed down almost to the vanishing point.

Brethren in the advent ministry, this situation ought not to exist, and by God's help it is within our power to change it. We should, without delay, set ourselves resolutely to the task of reaching the goal set before us on God's map. We should give evangelism first place in all our plans and in our budgets. We must follow God's command to "go into all the world" and no longer rest satisfied in leaving great gaping spaces of darkness within the boundaries of the conferences or mission fields for which we are responsible.

We must, of course, keep our church work strong, and this requires leadership and guidance. Yet we should not expend all our energies upon those who already know the truth, and leave those who are still in darkness to perish. We are as responsible for them as for those already in the fold. The lost sheep have as much claim upon the shepherd's care as do those who are safely housed within the fold, or more.

May we suggest that it would be helpful if the officers of each conference and mission field would make a list of all the unworked sections of their respective fields, put it up in

some prominent place, and then solicit the co-operation of the executive committee and the laboring force in working out a definite plan for reaching these sections without delay? Some fields may have to work out a three, four, or five year plan, in an effort to cover all the territory for which they are responsible. Some sections will have to be worked largely by colporteurs and lay evangelists. The larger cities and towns should be worked by our ministers. Every possible method should be employed to quickly occupy these desolate places for God.

We have lived to witness the falling of the balls of fire into the midst of beautiful mansions, causing instant destruction, as pictured to the Lord's messenger. Today earth's capitals are being leveled to the ground. Kingdom after kingdom is being overthrown, and civilization is literally crumbling to pieces. The weakness of the clay is showing up in the feet and toes of the image. The judgments of God are abroad in the land. The end is upon us. The night cometh, when no man can work. Let us hasten with our work while the day of probation lingers.

## Preparation for Baptism—No. 2

By J. F. WRIGHT, *Vice-President of the General Conference*

IN the examination of the candidate for baptism, very careful and systematic work should be done. We are faithfully admonished in Volume VI of the "Testimonies:"

"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism, there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism."—*Pages 95, 96.*

While we recognize that the methods and procedure of examination, and the instruction given, may in some fields need to vary somewhat, thus being adapted to the conditions of the country in which the work is done, yet, in the main, the standards of the remnant church, as well as the counsel given us both in the Scriptures and in the Spirit of prophecy, should form our guide in these matters. No worker or church board has a right, or is privileged, to depart from the general rules, standards, and procedure which we have so faithfully followed through the years.

Especially should it be emphasized that where the work is being conducted among the indigenous or the more primitive peoples, the instruction should be all the more thorough and

examinations the more complete, than might otherwise be necessary. The aim at all times should be to make real Seventh-day Adventists and to firmly establish those newly come to the faith. They should be deeply rooted and grounded in the message, so they may always be ready to give an answer to every man that asketh them a reason for their hope. (1 Peter 3:15.) Every candidate should know what he believes and why. There should be no guess-work or presumption in these matters. Only thus can we hope to build solidly and constructively in our work, either at home or abroad.

Some of our fields overseas are finding it advantageous to hold their new converts in the Bible classes under instruction and observation for a period of from one to three years. Obviously the more backward and primitive the tribe, the more necessary to extend the period. Some may be inclined to feel that this is too lengthy a period to hold in abeyance the baptismal rite. However, experience has taught that it is the safer and wiser course to follow in the majority of cases.

During this period of preparation, the individual is reckoned as a Sabbathkeeper, and is therefore a member on probation. That is to say, he is not a fully baptized member of the church as yet. In this respect he is not accorded all the rights, ordinances, and privileges of a full-fledged church member, though he does enjoy the blessings of the Sabbath school, the Missionary Volunteer Society, and the general meetings of the church. But until baptized, he cannot hold an office of any kind in the church proper. The real purpose of the probationary period is to give opportunity for the individual to test out his own experience, for observation regarding whether a real transformation has taken place in the life, and to bring forth fruits unto righteousness. It is during this time that he is carefully instructed from the baptismal manual, which covers the doctrines, church order, and Christian experience. A weekly record is kept of his attendance at meetings, and a careful note is taken of his habits and general deportment.

When the examination is held, it is well, if at all possible, for a European minister or missionary to be present. In many cases, however, if an experienced native pastor is in charge, just as thorough work is done. In fact, in not a few instances, we have found the native minister to be somewhat more careful and exacting than others. The main thing is to use every precaution to see that the work done is thorough and satisfactory.

During the last decade, several sets of questions for examination have been worked out as a guide to our missionaries in the various divisions in their evangelical work. The following set is simply suggestive, having been used with success in both the Northern and Southern Rhodesian mission fields, South Africa. Believing a list of the questions would be

appreciated by our missionaries in other lands, we pass them along for consideration. We feel that these questions will convince any mind that an attempt is being made to be thorough and systematic in the work undertaken. When a candidate is able to give an answer to these questions, and a reason for his faith, one may rest assured that he quite well understands the message, and is ready to go forward in baptism.

#### Examination Questions for Baptismal Candidates (As Used in South Africa)

1. Why do you want to be baptized?
2. Do you believe that the Bible is the word of God? Explain why you believe it is the true word of God. (2 Peter 1:21.)
3. Do you believe all the words contained in the Baptismal Manual?
  - a. Do you own a Bible and a Baptismal Manual?
  - b. Do you read your Bible every day?
  - c. Are you going to continue to study your Bible after you are baptized?
4. How did sin enter heaven?
5. How did it enter this earth?
6. Describe the plan which God made to save sinners.
7. How many days did Jesus remain in the grave?
  - a. On what day did He die?
  - b. On what day was He resurrected?
8. How many persons are in the Godhead?
  - a. Give the name of the third person.
  - b. What is His work?
9. Do you still have some unconfessed sins which you would like to confess now?
  - a. Have you forsaken them all?
  - b. Do you promise before God that you will endeavor not to repeat them?
10. Do you believe that God has forgiven all your sins?
11. How are we justified? (Rom. 3:24.)
12. What is prayer? How many times do you pray?
  - a. Did Jesus, our Example, pray?
  - b. Did mighty men of old pray?
13. Why did God give us the commandments?
  - a. Repeat the commandments.
  - b. Have you stopped worshipping idols?
  - c. Have you kept the Sabbath faithfully?
  - d. What does the commandment say about killing?
  - e. Have you kept the seventh commandment?
  - f. What did Jesus say about this commandment? (Matt. 5:27, 28.)
  - g. Have you stopped stealing?
  - h. Have you stopped thinking covetous thoughts?
  - i. Do you refrain from telling lies?
  - j. Do you honor your father and your mother?
  - k. Do you keep all of the ten commandments?
14. What does the Bible say about the customs of the heathen?
  - a. Have you stopped the practice of "casting lots"?
  - b. Can "ordeal poison" find out a witch or a wizard?
  - c. Have you stopped the superstitious customs of wearing *nyanga* or *pondo* or *inte-he* to guard off evil spirits?
  - d. Do you practice any one of these?
  - e. Have you stopped decorating yourself by cutting marks on your body?
  - f. Have you given up both the native and the European dances?

[NOTE TO THE EXAMINER: When you are asking the questions in Number 14, ask each candidate to describe the evilness of each custom or practice. When necessary, modify the question to meet the needs and customs of the people with whom you are working.]

—Please turn to page 44

# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

## TITHE AND MISSION GIVING CONTRASTS

By CLAUDE CONARD, *Statistical Secretary of the General Conference*

**T**ITHES paid by Seventh-day Adventist church members in North America in 1941 were more than had ever been paid in a single year before. The amount of \$6,743,301.28 was more than twice as much (109% increase) as was paid in 1921. During the twenty-year period (1921-41) Seventh-day Adventist church membership in North America grew from 98,715 in 1921, to 191,333 in 1941, or 94 per cent increase. It is therefore evident from these figures that the increase in tithe has run a little ahead of the growth in church constituency.

Among Seventh-day Adventists the tithe is generally considered a fair measure of the income of the church membership, inasmuch as a faithful tithe is one tenth of the individual financial returns. It is interesting to note over a period of years how closely the tithe for each member parallels the national receipts of the country. These comparisons indicate that our people are sharing consistently in the ups and downs of the country's economy, since the average member's tithe follows closely the Government statistical indexes of national income.

In 1921 the total tithe paid in North America divided by the church membership showed an average per capita tithe of \$32.65. In 1941 the average was \$35.24. In many homes where there are several children, the entire family income is received through the salary, wage, or other earnings of the father. While he alone makes the tithe payment, all dependent members of the household are considered tithe participants if they are church members. Thus in reality there are probably about one third or one fourth as many actual tithepayers as there are church members; and the average income of each substantial tithepayer, as measured by the tithe, is therefore three or four times the per capita amount stated. However, the average figure secured by dividing the total tithe paid in a year by the number of church members during the same period, is probably the most satisfactory method of comparing one year's giving with another. The same plan relates to mission and other offerings.

Accepting literally the admonition of our Lord to preach the gospel of the kingdom "to every nation, and kindred, and tongue, and

people," Seventh-day Adventists through the years have been liberal in their support of foreign missions. In 1941 the Adventist people in North America contributed a larger aggregate amount to mission endeavor than in any year before. The sum of \$3,157,169.80 last year was nearly \$300,000 more than the amount contributed during the previous largest mission-giving year, and was over a million dollars, or 48 per cent, above the amount given to missions in 1921, twenty years previous.

While the aggregate sum of mission contributions has increased in recent years, the membership of our churches and the ability of our people to make donations has also risen. A careful analysis of the records, however, reveals that the growth in church membership and the ability of our members to give, have exceeded by a considerable margin the advance in individual mission giving. The average annual mission offering for each church member in North America in 1921, including the Ingathering receipts, was \$21.64. In 1941 it was \$16.50. The tabulation below shows the annual tithe per church member, and the average mission offerings in the United States and Canada from 1921 to 1941:

AVERAGE CHURCH MEMBERSHIP TITHE AND MISSION OFFERINGS IN NORTH AMERICA, 1921-41

1	2	3	4
Year	Tithe per Church Member	Mission Offering per Church Member	Cents of Mission Offering for Each \$1 Tithe
1921	\$32.65	\$21.64	66.2
1922	31.97	21.42	67.0
1923	36.06	22.91	63.5
1924	36.32	22.69	62.4
1925	37.69	23.43	62.1
1926	37.32	25.11	67.2
1927	37.43	24.35	65.0
1928	37.50	24.85	66.2
1929	37.90	24.49	64.6
1930	33.51	22.66	67.6
1931	28.10	19.08	67.9
1932	21.29	14.32	67.2
1933	18.89	11.77	62.3
1934	21.91	12.89	58.8
1935	22.97	12.89	56.1
1936	26.04	13.85	53.1
1937	28.08	14.44	51.4
1938	27.41	13.75	50.1
1939	27.87	13.77	49.4
1940	29.33	14.63	49.9
1941	35.24	16.50	46.8

A comparison of the 1921 and the 1941 amounts in columns 2 and 3 indicates that the average membership tithe at the end of this twenty-one-year period was more than at the beginning, while the reverse was true of the mission offerings. The increase in per capita tithe is about 8 cents on the dollar; and the decrease in mission donations, 31 cents.

If a person pays \$40 tithe in a year and \$30 mission offerings, it is evident that for each \$1 tithe, he has contributed 75 cents to missions (30 divided by 40 equals .75). In the foregoing tabulation, the average cents of mission offerings for each \$1 of tithe is shown for each year from 1921 to 1941 in the last column. A glance down this column shows that during a number of years, for every \$1 of tithe paid, the entire church membership in North America and Canada gave an average of more than 67 cents in donations to missions.

But it is evident from this column that there has been an almost steady decline in mission offerings as compared with the tithe during several years past. In 1931 our good people in North America gave to missions almost 68 cents for every dollar of tithe paid, but since that time every year but one has recorded a drop below the previous year in mission offerings, as compared with the tithe.

During the ten-year period from 1921 to 1930 the average annual tithe receipts were \$35.83 for each church member; and for every dollar of tithe during this period more than 65 cents was contributed to mission work. In 1941 the average membership tithe of \$35.24 was practically equal to the ten-year average of 1921 to 1930; but the mission offerings, including all amounts raised in the largest Ingathering campaign in the history of the denomination, were only 46.8 cents for each dollar of tithe. Note this tabulation:

	Average Tithe per Church Member	Average Mission Offerings per Church Member	Cents of Mission Offerings for Each \$1 Tithe
Ten Years, 1921-30	\$35.83	\$23.35	65.3
One Year, 1941	35.24	16.50	46.8

The few years of depression have cast their shadow; but these times have passed. Some shifts of emphasis have been necessary in mission endeavor; but the need has not lessened. Present political and economic upheavals have hidden from view the progress that is being made in many dark lands. Soon—God knows the day and the hour—barriers will be broken down, and then will come our greatest opportunity for service. Large groups of consecrated workers must be ready to step swiftly into the doors swung wide open to God's waiting people eager to finish their appointed task.

These workers must be prepared. In addition to the staggering burden of mission endeavor under difficult conditions, the General Conference and the mission fields need to put

scores of experienced young people into schools for training in language and specialized courses. They must be ready to move without delay into the extensive war areas as soon as an abatement of the present devastating conflict permits. Our part at home now is to supply the resources and build up the reserves for such a worthy undertaking.

With the mounting tithe that will be paid in 1942, as anticipated by the present upward tendencies, the figures give assurance that if our church members in North America contribute for missions this year in proportion to their tithe, as they did from 1921 to 1932, the mission gifts will exceed by more than two million dollars the highest annual record that has ever been reached. An attainment of this magnitude, which experience has shown is within our reach, will testify to our earnestness and sincerity in the finishing of this mighty work for God in the world.

When our faithful people fully sense the significance of the current trends, and realize the imperative needs of our foreign mission work, they will esteem it a high privilege to respond to the urgency of the task which God has committed to His church. God gave His Son for our salvation. Many of our brethren and our sisters, our sons and our daughters, are now giving everything they have in mission service. Shall we not accept it as a sacred challenge to match their spirit of sacrifice by giving our lives and our substance today, as the Lord has abundantly prospered us?

## Adaptability to Mission Conditions

By MAYME E. GIDDINGS, *Former Missionary to West Africa*

THE problem of diet in the mission field has appeared as a great wall of difficulty to many missionaries, and especially to the missionary's wife, upon whom devolves the responsibility, to a large degree, of maintaining the health of her family. In this connection, Elder W. A. Spicer's three qualifications for a missionary are very appropriate: "First, adaptability; second, adaptability; third, adaptability." Doctor Elmsley, a Scotch Presbyterian missionary of long experience, in his book, "The Ngonos," also aptly put it when he said:

"The three prerequisites for a missionary are grace, gumption, and go. The first is acquired on one's knees, the second I know not how it is acquired, but the lack of it has been the cause of more failures in the mission field than any other one thing. The third is a natural outcome of the second."

Distances are great in Africa, and with the meager transportation facilities found in our farthest inland missions, we cannot hope to obtain provisions weekly or even monthly, since the nearest trading post is frequently a hundred miles or more from the mission. The

native is capable of carrying a great load on his head and shoulders, but a sack of flour or a sack of sugar, carried through tropical rains and across swollen streams on a native's head, does not yield full weight in usable portion upon arrival at the mission. Therefore, we find that we must plan ahead for months instead of for a few days, as we usually do in America, where there is a store on nearly every corner.

Gardens are easily made, but not so easily brought to maturity, even in a tropical climate, as hundreds of varieties of insects, which multiply in a few hours, never seem idle. Also, because of the daily tropical rains, much of the fertility of the soil leaches away, and many times the whole garden is washed away. But allowing as many seeds for the "skellum" as for ourselves, we sow in hope. The time comes when it looks as if we might have good green beans day after tomorrow. With basket in hand we walk to the garden in the early morning to pick them, but alas! There is nothing left but stalks.

Now the native usually manages to have some food unless a famine is in the land. As we observe him, how many lessons we can learn. He seems to follow the admonition of Hebrews 13:5, "Be content with such things as ye have," and in a remarkable way applies adaptability by making the most of what is available. He makes the humble gourd furnish his kitchen with a small dipper or a cup, a water jug, or a flour bin. With string made from the fibrous trunks of the palm or banana tree, or from roots and reeds, he encases a hundredweight of his manioc flour, and carries it off to market. First he makes a mesh form in the shape of a sack and covers the bottom inside with leaves. Then he adds flour, then more leaves around the inside, and more flour until the sack is full. The leaves hold in the flour, the flour holds the leaves in place, and the string secures all.

Isn't it wonderful that in every inhabited land we find nature supplying our needs if we are but able to adapt nature's products to our use? Since gardens sometimes fail, and canned goods cost from four to five times the price one has to pay in the homeland, and are difficult to obtain even then, we turn more and more to the local products—corn, beans, rice, wheat, sweet potatoes, and peanuts. These products can generally be procured at different times of the year from near-by or neighboring parts. It is interesting to learn that with a little practice, along with the benefit of the experience of older missionaries and the natives, many tasty and nourishing dishes can be prepared from these native products.

A hand mill for grinding wheat and corn is indispensable, of course. For variety, eggs, wild honey, and some of the native fruits have helped out greatly at times. In many places it is impossible to keep cows because of the

tsetse fly, but the milk made from peanuts has been tested and found to be a real lifesaver, especially for tiny motherless babies.

How encouraging to read such a statement as the following from "Counsels on Diet and Foods:" "Let us make intelligent advancement in simplifying our diet. In the providence of God, every country produces articles of food containing the nourishment necessary for the upbuilding of the system. These may be made into healthful, appetizing dishes."—Page 94. Although a corner grocery, or a few tins of canned food, would be handy when company happens along unexpectedly, one may, with little difficulty, keep on hand supplies such as corn meal and flour, whole-wheat flour, cooking oil from peanuts, milk from peanuts, peanut butter, coffee from peas, soy beans, or corn, starch from manioc root, also breakfast food from the same root which tastes much like shredded-wheat biscuit, salted pumpkin seeds, hulled and roasted, and jelly from bananas.

Many little conveniences which add to the missionary's comfort can be worked out. For instance, charcoal coolers make excellent refrigerators. Beeswax not only stops leaks in water tins, but makes good floor polish. And gasoline barrels can be built up high enough so that with a fireplace made under one of them, hot and cold running water may be provided in the bathroom. We may be confident that God has made provision for the needs of His people wherever they are called to labor for Him.



#### Ecclesiastical Centralization Trend Protested

☞ INCREASING centralization is the predominant characteristic of the democracies in these emergency times. Efficiency, expedition, unification, and results are the convincing reasons advanced for the new policies. That this principle is likewise penetrating the churches is apparent to all who read the religious press. And that it is likewise meeting with apprehension and opposition is similarly true. For example, note the following from Dr. E. V. Pierce in the Baptist *Watchman-Examiner* for April 30, 1942:

"This, I consider, to be wholly undesirable for many reasons, chiefly because it seems to be a part of a centralization movement that we Baptists do not need and should not desire. In fact, there have been underground indications that some would press this centralization until all our mission societies, which are the basic work of our united churches, should be reduced to the status of mere boards of the Northern Baptist Convention, thus making the servant to be the master.

"For merger and centralization there can be argued official efficiency. Unquestionably monarchy is more efficient than democracy, and dictatorship than monarchy; but democracy is safer than either. It may make more mistakes, but these can be corrected more easily. Democracy may be less technically efficient, but it is more humanly efficient. So long as our churches are democratic, let the denomination continue so to be. Let us be wary of putting more power into the hands of the few."

---

# UNION CONFERENCE INSTITUTES

In Connection With Recent Union Conference Sessions

---

## CREATING AND MAINTAINING AN INTEREST

By JOHN G. MITCHELL, *Evangelist,*  
*Philadelphia, Pennsylvania*

EVERY man who aspires to be an evangelist in this movement must learn how to get an audience, and then to keep it. It is much easier to get a good audience than it is to keep it. We shall first discuss how to get the audience, for one certainly cannot keep what he does not have.

The size and the conditions of every particular city and town will enter into the problem of getting your first audience. Those who make up your first audience do not come to hear you preach because they have confidence in your ability, or because they believe that you are a good speaker, nor yet because they believe your advertising. The human family is very curious, and more or less inquisitive. Moreover, many are hungry for the truth, and are, to the best of their ability, looking for the things that will satisfy that desire. "Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes."—*"Gospel Workers,"* p. 345. So, in your planning for an effort, you must study your work, and plan that your advertising will arrest the attention of the multitudes.

Advertising pays. Not all advertising is advertising. Some of it is very poor printing, and is not advertising at all. An advertisement, whether it be in a newspaper, or as a handbill, a billboard, or a radio ad, must of necessity attract the attention of the readers, or the hearers, and interest people, so that they will decide to attend the meeting you plan to hold.

The amount of money to spend on the opening night depends a great deal on the size of the auditorium to be filled, and the conditions in the city in which the effort is to be held. But it is generally conceded that it is useless to spend a great deal of money to get a large crowd unless the speaker is going to keep up the interest throughout the entire series.

I might add that it would be a hundred times easier to draw a large crowd, and larger crowds, if our churches would plan, year after year, to sow these great cities with the seed of truth. They ought to be systematically delivering this truth in the form of papers and tracts, to every home in the great cities. I have found, over a period of many years, that folk who have read our literature make good

Adventists, that they are more readily interested, and are attracted to our meetings more easily than those who have never read our message.

I do not mean the spasmodic giving out of literature. I have in mind the systematic door-to-door campaign that takes a section of a city, and delivers to every home in that section *Present Truth*, for example, for a year, or six, or even three, months. If our churches would plan to cover their cities systematically with the truth, in this manner, there would be many more converts, and much larger and better interests. I wish it were possible to get all of our churches to do this kind of work regularly, year after year, until the Lord comes.

Then, when an interested man reads your ad, he feels that he has found the right place to go to hear the rest of the story that he did not read. He is full of questions. He is hungry to learn the truth. He plans to go—and in this person you have a fine prospect. Let me enumerate a few other ways of building your audience:

I. SECOND NIGHT CRUCIAL.—Your second topic must be so worded that the crowd that came the first night will surely want to hear that second sermon. This means that the speaker must necessarily put his first topic over in A-1 shape. For that first night, the speaker must not run the risk of being so worn out and tired that he is not at his best. He must remember that he stands in the place of John the Baptist, and that he has a message of vast import to the world at this particular time. He must rely on God to speak through him. His message must ring true; it must find the heart of the listeners, and the Holy Spirit must bear witness that this man is the messenger of heaven. Then, the audience will want to hear the topic for the next night.

Let me add, that when an evangelist plans on a series of meetings, even though he plans to drop out Monday night, he ought not to drop out that first Monday night, if he can have the auditorium. Why spend \$500 or more to get a capacity crowd, and then after a ringing sermon tell them, "Now there will be no meeting tomorrow night. Come back Tuesday night"? That is poor psychology. Better use that first Monday night, and then drop

out the Monday evenings later on. We read in "Gospel Workers:" "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."—Page 345.

One of the first things an evangelist must do is to be sure that his second and third, in fact, all after the first sermon, are just as good as the first, or even better. Make every succeeding sermon better than the one before it. Never preach old sermons. Keep your sermons up to date.

2. THOROUGH ORGANIZATION IMPERATIVE.—Every detail of organization must be thoroughly planned for that opening meeting. Everything must go off smoothly, without a hitch. Start on the minute, and quit on time. People like punctuality. Have your workers know just what they are to do, and when they are to do it, and never allow a hesitancy to cause the people to wonder, "Well, what are they going to do next?"

3. SKILLFUL WORDING OF TOPICS.—We need to spend a great deal of time wording our topics so that they will draw bigger and better crowds. Ever seek to get new and interesting sermon titles—titles that will continue to whet the appetite of your audience, so they will continue to come to hear you.

4. BRIEF, GRIPPING SERMONS.—Our sermons need to be concise and to the point. When you have made your point, stop. Better stop fifteen minutes early, than to keep going, and have an anticlimax. Sermons from thirty-five to forty-five minutes are usually long enough, if you have your material well in hand, and present it simply. If you cannot do this, better postpone your effort until you can.

5. LOGICAL SEQUENCE OF TOPICS.—There is an art in the arrangement of topics—securing the proper sequence of sermons. They ought to logically follow one another. For instance, it is well to follow the opening topic of Daniel 2 with "The Second Coming of Christ," by telling your audience at the close of the presentation of the image that tomorrow night you will tell them all about this stone that was cut out of the mountain without hands, and where that stone came from, and just what it was going to do. Make the presentation interesting. Then the people will want to come to hear that next sermon, too.

6. LINK UP WITH RADIO ADVERTISING.—Advertise your meetings over the radio. Have your radio sermons link up with your public meetings.

Other important points in creating and maintaining an audience might well be considered, as follows:

Announce your next night's subject at the close of the evening's sermon. Stop the sermon at an intensely interesting climax, and then tell the people what you will preach about the next

night. The question-and-answer service can be a drawing card if conducted aright. Ask the people in the audience to get their friends to come with them. Offer a book to the person who brings the most folk with him the next night. I give away a book to someone each night. The news spreads, and it is good advertising.

Change your billboards after the sermon each night, so that people going to work in the morning will know what you are preaching about that night. Never allow the old sign to stay up overnight. This will brand you as a "ne'er-do-well."

A rousing song service is one of the greatest holding powers known in evangelistic efforts. This must be thoroughly understood by the song leader, and it is his duty to see to it that he makes it a success.

Have your next week's announcements printed, and ready to hand out on the Friday night before the next week comes. Hand them to the audience you already have, and you will at least have them there. All others you get are extras, and will help make your audience larger.

The evangelist's own printed sermons will be one of the chief assets in keeping an audience coming—if he knows how to offer these sermons to the public. One of the greatest evangelistic needs today is a series of papers about the size of *Good News*, a four-page paper, on about every single subject on which the evangelist speaks. These should be offered free to those who sign for them. We would win many hundreds more souls if we had such printed sermons to offer. Sermon write-ups in newspapers are very good to induce others to come. This takes time and effort, but pays big dividends.

And the greatest asset of all—the daily consecration of the workers—is most essential to the building and maintaining of any crowd. The crowd senses your consecration. They are not fooled by outward display. There is an inward sense that tells others whether we are genuine.

## Evangelist's Relation to Finance

By ARTHUR E. CAREY, *Secretary-Treasurer,  
British Union Conference*

THE sum allocated by a conference committee to each evangelist as a budget for conducting a campaign is usually for the period of a year. Since we desire to carry on aggressive work during the latter months as well as in the first half of the year, we will do well to remember this when planning for the expenditure of the budget set for us.

If the campaign is to begin at the beginning of the year, we should not plan to spend more than seventy per cent of the sum set by the

conference during the first half of the year, the object being to reserve approximately thirty per cent of the budget for the latter months of the year to bind off the effort and carry on more follow-up work. However, if the campaign is begun, say, on October 1, then the heavy percentage of expenditure would naturally come during the latter months of the year. In other words, never spend all your budget allowance in the first few weeks of a campaign, and have no funds left for follow-up work.

In addition to the regular appropriation for evangelism granted by your conference committee, determine to raise as much money as possible by literature sales, offerings, and special donations, even to covering the cost of hall rents, so that you can continue your meetings for a longer period if possible. This is certainly to the advantage of the evangelist, and may mean a larger baptism.

We do not feel that our evangelistic budgets are adequate, of course, and yet the conference committees have set them as high as their means will permit. But even though a budget is not as large as one would like to have, care in expenditure will greatly help in balancing one's budget, evangelistic or otherwise.

In the case of our new and younger workers, they should seek counsel from their field leaders and conference treasurers, by submitting a suggested expenditure of the sum granted them for evangelistic work before launching forth. Then when the budget has been approved, they can go forth in the strength of the Lord, *stick to it, live to it*, and close their effort on the right side, instead of on the wrong side. Although money is necessary to carry on a strong work, there is a statement in Volume IX, page 110, of the "Testimonies" that is well worth remembering:

"There is a necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie, not in these outward agencies, but in trustful dependence upon God, in earnest prayer to Him for help, in obedience to His word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show, and extravagant outlay of means, will not accomplish the work to be done."

From our experience we feel that, generally speaking, our evangelists are keeping in touch with the treasury department very well indeed. I trust that I shall not be misunderstood when I urge that the evangelists send in their monthly effort report regularly, at the same time as their request for salary and expenses, so that the treasurer can deal with all the requests of an individual worker at one time. To the report, attach receipts supporting the payments which you have made. This is very important.

Further, I suggest that when you launch a campaign and write to the treasurer for a sum of money on account, you tell him why you

require such a sum of money. It is right that he be informed concerning your hall, and I would suggest that you acquaint him with the full particulars concerning the rent which you have to meet, and why you need such a large amount in advance. Incidentally, may I mention here that the treasurer should not allow any expenditure, evangelistic or otherwise, to exceed the budget abnormally.

PERSONAL FINANCES.—There is but one place in the world as far as temporal things are concerned where one can live and be happy—and that is *within one's income*. What I have already stated with regard to care in the handling of an evangelistic budget may also be recommended in the personal budget. Count the cost before entering into liabilities. This will enable you to avoid debt. Those who really mean to solve this difficult problem of keeping within financial bounds must look the matter straight in the face, and budget their income.

There is no doubt that debt is a most distressing and discouraging factor in the home life, and Satan will use such a lever to spoil the spiritual life. Every worker should guard against supposed wants that require an expenditure above his means. The Lord is expecting us all to practice economy, operate our personal expenses aright, and be faithful accountants in the home life as well as in His organized work. In these days of stress, workers for God are called to definite economy, generous action, resolute purpose, and clear vision.

## Minister's Attitude Toward Youth

By PHILIP MOORES, *Evangelist, New Glasgow, Nova Scotia*

WE are counseled in "Gospel Workers:" "Ministers of the gospel should form a happy acquaintance with the youth of their congregations. Many are reluctant to do this, but their neglect is a sin in the sight of heaven."—Page 207.

Among those who are not ignorant of our faith, there are many whose hearts have never been touched by divine grace. Some are delinquent, street-educated youth who come from divided homes where discord, negligence, and low ideals make them feeble in spiritual power. Some have been a disgrace to the community, and are lost in the eyes of the minister. But Mrs. White says that in the time of temptation "the young must be labored for, hunted for, and brought into the fold."—*Review and Herald, May 9, 1899.*

The way we must work is well illustrated by the picture representing the Good Shepherd. The undershepherd must care for and protect the youth, while the parents follow his leadings. "The shepherd is leading the way, while the flock follow close behind. Carried in his arms

is a helpless lamb, while the mother walks trustingly by his side."—*Gospel Workers*, p. 211.

"The youth need more than a casual notice, more than an occasional word of encouragement. They need painstaking, prayerful, careful labor. He only whose heart is filled with love and sympathy will be able to reach those youth who are apparently careless and indifferent. Not all can be helped in the same way. God deals with each according to his temperament and character, and we must co-operate with Him."—*Id.*, p. 208.

A minister can be a mighty man for God if he has a host of children and youth with him. "There should be one hundred earnest, faithful laborers . . . where now there is one."—*Fundamentals of Christian Education*, p. 488. By training a hundred children and youth, the pastor can greatly increase his efficiency and the results of his work.

We know that the youth of this movement who are now in our churches, are destined of God to lead His people to a speedy triumph. Every great movement of earth today aims to mobilize the youth. On behalf of the movement of God's people, we as ministers must be recruiting officers among the children and youth. We must help the young to catch a vision of their part in the final crusade against sin and Satan. The hour is here when the minister must purpose in his heart to do much by the grace of God to bring about the salvation of our boys and girls.

One of our General Conference Missionary Volunteer leaders has told us that fifty-seven per cent of our youth between fifteen and twenty-five years of age are never led to conversion—they are never baptized, they never become members of our church. This challenge will never be met until the minister discharges his full duty toward the young people in the church. We must win the esteem of these youth and children, so that when they are tempted and perplexed, they will come for counsel before they drift along with the tide of evil.

#### Ways of Winning a Welcome

There are a number of ways in which the minister may work in order to make the children and youth feel that they would be welcome to come to him with their troubles.

1. By having a place in every sermon for the young people. Some churches are partial failures because the minister spends his strength on the older ones, and neglects the youth. Jesus said first, "Feed My lambs." By doing this, the minister may make lasting friends with these little ones, and will be better able to lead them to their Saviour.

2. By giving an equal share of his labors to the young people's society in the church. Here he will find the most enthusiastic form of religious expression. This "early vigor and warmth, consecrated to God, works miracles. Older men have their honored work, and are

no less needed than younger, but the living force that conquers the world for God is the fresh enthusiasm of opening life. Once won to God, there is no hesitation or halfhearted service. Youth feels itself only a steward, and gives itself up with unshrinking devotion."—*Entering on Life*, by Cunningham Geikie, pp. 12, 14.

3. By helping to direct the social life of the young. No better way can be found to win the confidence of young people than by going with them on a hay ride, a hike, a skating party, a picnic, or some other outing. Children and youth may thus derive incalculable benefit from constant companionship with older people who are much admired and who can show by their example how wonderful the Christian's life can be when lived aright.

"My brethren in the ministry, open your doors to young men who are exposed to temptation. Come near to them by personal effort. Evil invites them on every hand. Seek to interest them in that which will help them to live the higher life. Do not hold yourself aloof from them. Bring them to your fireside; invite them to join you around the family altar. Let us remember the claim of God upon us to make the path to heaven bright and attractive."—*Gospel Workers*, p. 212.

4. By preaching Christian education until young minds are set on fire with a determination to have it. Every possible help must also be given, if means are lacking, to make sure that those who desire may attend our Christian schools.

5. By harnessing the tremendous parent power that is going to waste in our churches, in order that well-trained parents might help in creating favorable situations for right conduct on the part of their children. A parent training course will do much to help the youth and children of the church.

6. Most important of all is personal work for every young person, with nothing short of gaining their decision to obey the truth and surrender the heart to God. Anything short of this is failure. We must take the youth separately, and talk and pray with them, and make personal appeals to them, beseeching them to yield their hearts to Jesus. There is a time to do this. Some young people remind us of a farmer's field which has been cultivated and planted, but in which ripened grain has been left unharvested, and is a total loss after much labor has been spent on it to bring it to maturity. The minister must not allow the harvesttime to pass. The youth must be gathered for the Lord at this most opportune period.

"The period of middle adolescence is nature's time for adventure in youth, for deeds of daring. Young people then awaken to high ideals. They are filled with impulses to do good turns and champion great causes. That is the reason why most wars are fought by young men. That is the period in life when strong, lasting friendships are formed, when love dawns in the life. Many live to be spiritual

—Please turn to page 43

---

# RADIO EVANGELISM IN ACTION

---

A Discussion of Plans, Methods, and Objectives

---

## Securing Free Radio Time

By ARTHUR DELAFIELD, *Radio Evangelist,*  
*formerly of Hawaii*

**I**N Honolulu we conduct a regular paid Sunday morning broadcast. This half-hour program provides an avenue for release of the special truths held by Seventh-day Adventists to an audience of thousands of listeners throughout the Hawaiian Islands.

Recently we decided to enlarge our influence over the air by producing a special musical program which we called "Musical Meditations." It was designed and planned to be a purely inspirational service to draw sinners to Christ and to create the feeling among our listeners that "law-preaching, isolationist Adventists" are really human, and not as unlike other Christians as many had supposed.

The idea of our program was to render good, old-fashioned revival songs, and to relate the thrilling experiences that led to their composition or use. Somehow we felt that the appeal of such a program would attract and interest a larger number of people than our Sunday morning doctrinal messages would. We hoped that the Musical Meditations program might lead the more interested ones to tune in to both broadcasts and find out "just what these Seventh-day Adventists teach."

Now it was obvious that such a program in itself would not be too productive in winning souls to the truth; hence our committee felt that we would not be justified in paying for this once a week. We decided to contact the manager of the station with our plan, and were delighted when he assigned us a half hour each Saturday morning from nine to nine-thirty, with the understanding in writing that the time was to be free.

In anticipation of the musical program, the large city church had just purchased a small Kilgen pipe organ. This very satisfactory instrument had already been installed for regular church use and was to be used for both of our programs on the air. Fortunately, we had an excellent organist and an enthusiastic, talented choir leader and vocalist. They worked with me as a trio. I would begin each broadcast with a brief word of greeting, an explanation of our purpose in producing the program, and then the theme of the hour would be announced with an inspirational thought or two to get things under way. As the background for my remarks, the organist played a beautiful gospel number. When I stopped speaking, the beautiful strains of the instru-

ment continued playing a familiar song of the same sentiment as the theme just introduced. From this point onward for one-half hour, instrumental and vocal numbers presented the subject of the morning in a heart-touching sequence.

At the proper time in the program, either the speaker or the choir leader would relate one or two accounts of the stories behind the songs. This proved to be the biggest attraction of the entire half hour. We are giving the following sample program outline in the hope that it may prove helpful to the readers of **THE MINISTRY**:

SUBJECT: THE LOVE OF GOD.

Theme Song: "Lord, in the Morning." (Vocal solo with organ, two stanzas.)

Theme: "The Love of God." (Introduced by speaker.)

"Love Divine." (Organ solo, two stanzas.)

"Jesus, Lover of My Soul." (One stanza by organ, then organ continues while speaker gives story.)

"Jesus, Lover of My Soul." (Vocal solo with organ, two stanzas.)

"What a Friend We Have in Jesus." (Organ solo, two stanzas.)

"The Old Rugged Cross." (Organ solo. Speaker reads words for two stanzas. Vocal solo with organ, two stanzas. Then organ continues as story is told.)

Speaker's Closing Remarks.

Closing Theme: "O for a Closer Walk With God." (Vocal solo, two stanzas, with organ.)

In conducting a program of this kind, it will be found that it is very important to time the songs beforehand, so that the half hour is not crowded. It is embarrassing, too, for the organist to have to fill in with an extra stanza or two of a certain song, just to use up the time.

Not too much can be said of the importance of staying by the gospel songs or hymns that have the true evangelical ring. The type of organ music generally played in our churches as preludes, offertories, and postludes is not the kind of music we want on these musical programs. We are not aiming to impress the public with our knowledge of music appreciation. Rather, we are definitely striving to melt hard, sinful hearts with soulful, expressive gospel melodies.

In no other type of spiritual music is there greater heart longing and yearning of born-again Christians than in the old-fashioned revival songs produced so freely in the days of the Moody-Sankey revivals. Somehow the strains of such old favorites as the following have power to grip sinners, and there are others just as appealing. This type of song will make the musical program a real success.

—Please turn to page 42

---

# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

---

## THE TECHNIQUE OF TENT PITCHING

By SHERMAN E. WIGHT, Pastor,  
South Bend, Indiana

**B**EFORE entering into discussion of the method of erecting a tent, let us note a few of the common terms that are used. For instance, the *long guys* are the ropes used to sustain the center pole. The *short guys* are the ropes that extend from the edge of the tent to the stakes. A *section* in a tent is the space between the ropes extending from the center of the tent to the edge of the tent. The *wall pole holes* are the holes at the edge of the tent, and at the end of the ropes extending from the *bail ring* to the edge of the tent. The *rim rope* is the rope put on to the tent at what would be called the eaves of a house. The *lace rope* is the rope used to lace sections of a tent together.

With this explanation, let us prepare to pitch a tent with round ends, and a splice between the round ends. And what will apply in this case will apply to large and small tents of this make—with a center pole, or poles, as the case may be. Most tents built for Seventh-day Adventists by the larger tent companies have two widths of cloth in a section. A 40-foot tent with this width of section has 14 sections in a round end, and a 50-foot tent has 17 sections in a round end. Let us consider a 40-foot tent, for example.

Determine where the center pole should be. Drive a stake into the ground temporarily and put a nail in the center. Hook the tapeline over this nail. The edge of the tent will be 20 feet from this stake. If the wall of the tent is 8 feet high, then extend the tapeline out 7 feet more, and set a stake so it will be at right angles with the second center pole of the tent. Then use mathematics and divide the circumference of a circle whose radius is 27 feet, or diameter 54 feet, by 14 spaces (the number of sections), and set the stakes temporarily for this circle. The first stake set and the last stake should be in a straight line with the center-pole stake. Sometimes there will be a little variation, owing to the stretching of the tapeline, or a little inaccuracy in handling the tapeline, but by going over this the second time, those little differences in the setting of the stakes can be easily cared for.

With the half circle laid out, then measure the splice, set the second center pole, and lay out the second circle of the tent the same as the first. The splice will always fit in without any difficulty whatever if the distance between

the center poles is exactly the same as the width of the splice.

At this point the center poles should be set up. Each pole usually has three long guys, but four guys are far better. Each corner of a splice, or a round end, usually has a short small rope. These ropes are not to tie the corners together. Do I hear you ask, "What, then, are they for?" We shall explain. Each of these corners has a wall pole hole, and in order to hold the tent together firmly, the wall pole should be put through both of these wall pole holes, and then the little rope can be used to hold the top section, or round end, as the case may be, to the pole—that is, in these wall pole holes. There should be holes in the wall poles about 8 inches below the edge of the tent. The short ropes that are placed in the tent wall should be put through a ring that is usually fastened into the rim rope and extended through this hole in the wall pole, and this rope should never be tied in a knot. It is not necessary, but, if it is put through this hole and then brought back halfway around and placed between the wall pole and the rope, it will hold without a knot. Then when the tent is taken down, it is very easy to unfasten.

A square tent is very easy to pitch. If the dimensions are not known, the first thing to do is to spread the tent on the ground. This will give the measurement of the sections in the tent. Set the short guy stakes out from the edge of the tent one foot less than the height of the wall. For example, if the tent wall is 7 feet, set the guy stakes out 6 feet. If the tent wall is 8 feet, extend them out 7 feet. This distance will give the best results.

The following suggestions may also be a help. In setting stakes, put them as straight into the ground as possible, but if it is thought best to put them on an angle, be sure they slant toward the tent. Sometimes small boys like to cut the short guys, but if a wire is properly woven into the rope, so that it cannot be seen, it will save the guy rope from being cut completely off, and will also dull the edge of the boy's knife.

The larger tentmakers attach the bail ring to the tent. This is called a "separable bail ring." This ring was first made in Battie Creek College shop, and can be had on any tent if specified when the tent is ordered.

# How to Pitch an Evangelistic Tent

By W. R. JEFFERSON, *Pastor, La Crescenta, California*

FOR the benefit of some of our younger ministers, who have had little or no experience in pitching an evangelistic tent, I shall here outline a few helpful suggestions, and the procedure in erecting a 40 x 60 tent. First of all, clear away the tall weeds, rubbish, etc., on the lot, and care for whatever leveling may be necessary. The type of tent we will deal with here is in three pieces, which lace together, and is raised by means of block and tackle and bail ring. Note the three major steps.

1. The space selected should be about 70 x 90, which allows 15 feet all around the tent for guy lines and stakes.

2. The center poles should be 20 feet apart. This is the width of the center splice. The poles are laid on the ground with the butt or large end of the pole to the center of tent. Pull out the blocks and tackles, and hook the block with the double pulley in the eyebolt at the end of the pole. There are six long guy lines, each with an eye splice in one end. Three of these ropes should be slipped over or made fast to the end of the center pole which has the eyebolt. There are two round iron rings called bail rings, one for each pole. Slip these rings over the butt ends of the poles. The block and tackle with the single pulley should be hooked in the small ring on the bail ring provided for that purpose.

the center poles. Drive four or five temporary stakes at the butt end of the main poles for a buttress. Then tie the extreme ends of two guy lines to their respective guy stakes, allowing enough slack to raise the center pole. Next, raise the center pole to an upright position, and tie the third guy line to the third guy stake of the triangle. Have one man on each guy line to steady the pole as it is raised, and to hold on and tie his guy line firmly so that the pole will not fall.

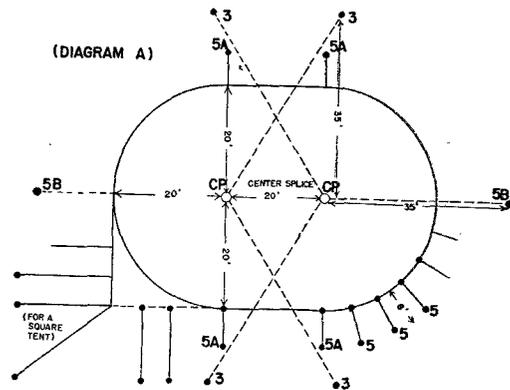
3. Spread the tent out on the ground, placing each section in its relative position to the center poles, with the middle piece or splice between the center poles. Take the attached, heavy short ropes and tie the tent securely to the bail rings, uniformly around the complete circle of the ring.

4. Lace the sections together, beginning from the top. Be sure that each lacing loop is made secure by the next loop below it. As the sections are being laced together, you will find, every five or six feet, heavy cross bands or reinforcement ropes to be tied or snapped together.

5. Pull all the wall ropes out from the tent at right angles to the tent. Drive a stake for each of the wall ropes about eight feet out from the edge of tent for a nine-foot wall. Tie the wall ropes to the stakes, leaving the ropes slack so as to allow enough length for the wall poles when in upright position.

6. Take the wall poles and shove them under the tent, with the pins to the outside. Put the pins in the pole holes, and raise the outside of

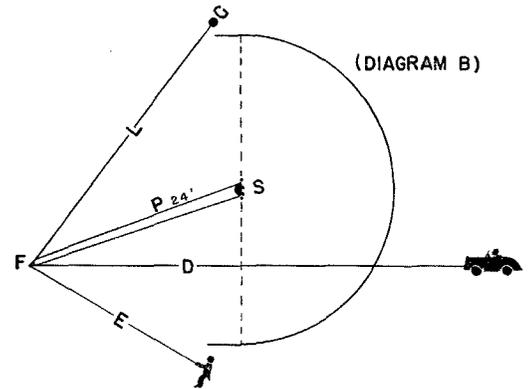
—Please turn to page 42



- C. P. Center poles.
- G. L. Guy lines—three guy lines for each center pole form a triangular support.
- 3. Guy line stakes.
- 4. Wall guy ropes.
- 5. Wall guy stakes.

To square the tent with the center poles, the four stakes (5a) should be laid out to form a rectangle, and so should the center splice. The two end stakes (5b) should form a straight line with the center poles.

Three guy stakes should be driven in, as shown in Diagram A, forming a triangular support to each main pole. These guy stakes should be driven in about 35 feet away from



If the center poles are very long and heavy, your automobile may be an excellent aid in raising the first pole, as shown in the diagram above. For example, tie a 27-foot guy line (L) to a substantially driven stake (C), driven 15 feet from butt of pole (P). Guy line (D) ties to front end of auto. Four stakes (S) form a buttress, to keep the pole from slipping while being erected. Lift the end of pole (F) 12 or 15 feet, and prop with a two-by-four; then allow auto to pull the pole to an upright position. Guy line (E) is to guide and hold the pole.

The second pole may be conveniently pulled up with a block and tackle from the first erected pole.

---

## THE LARGER OUTLOOK

Principles, Perils, and Developments

---

### E. G. White Publications Activities\*

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

THE year 1941 was the largest year in the history of the distribution of the trade editions of the E. G. White books in North America. A number of circumstances are doubtless responsible for this, chief among which is probably the fact that our people realize the seriousness of the times in which we are living, and feel the need of the precious counsels which have here been given to this people for these times. Comparative statements show increase in the distribution of some leading books to be as great as three or four hundred per cent.

Exclusive of many pamphlets and small paper books, 62,025 single volumes were placed in the homes of our people in 1941. Compare this with 24,599 volumes in 1938; 42,041, in 1939; and 36,191, in 1940. Seventh-day Adventists are turning as never before to the Spirit of prophecy. This record reminds us of the statement made by Ellen White in 1903: "When He may see fit to let me rest, His messages shall be of even more vital force than when the frail instrumentality through whom they were delivered was living."—*E. G. White MS. 122, 1903.*

**SUBSCRIPTION-BOOK SALES.**—It is also heartening to note a substantial increase in subscription-book sales. Just as it should, "The Great Controversy" takes the lead among the large E. G. White books in circulation. The fact that more than 16,500 copies of the regular subscription and special editions have been placed is indeed encouraging. Two thousand four hundred copies of "Patriarchs and Prophets" were also put into the field. The 1941 sales of these books amounted to just double the 1940 sales. More than five hundred copies of "Christ's Object Lessons" found their way into the libraries of the public schools last year, and it is hoped that "Education" will soon follow.

**SPIRIT OF PROPHECY READING PROGRAM.**—However good they may be, books standing idle on the shelves of our believers accomplish nothing. The Spirit of Prophecy Reading Program, devised three years ago, through which the General Conference Committee designates two important E. G. White books to be read systematically each year, is one means which has led many thousands of Seventh-day

Adventists to a regular study of these volumes of inestimable value for these days. While there is no registration for this program, and no records are kept or certificates issued, surveys indicate that approximately 25,000 Seventh-day Adventists are engaging in this reading program in North America. In certain overseas divisions the plan is also accomplishing a good work. Volumes which have been read thus far are "The Great Controversy," "Ministry of Healing," "Messages to Young People," "Patriarchs and Prophets." And for 1942 the books to be read are "The Desire of Ages" and "Early Writings."

**TWO YEARS' ACCOMPLISHMENTS.**—As no report was rendered last year, we call attention to certain features of our work for a two-year period. Culminating a work of many months in resetting and reillustrating "The Desire of Ages," we now have a pleasing subscription edition of the book, printed from new plates, which take the place of those long outworn. A second printing of the new book has just appeared, and will be placed in the field for use in connection with the plan for selling our larger books in sets.

**"CHRIST'S OBJECT LESSONS" TRADE EDITION.**—For years it has been impossible to secure a copy of "Christ's Object Lessons" in what we might think of as the trade edition, which would harmonize with the "Index to the Writings of Mrs. E. G. White." Arrangements were made late last year with the Review and Herald Publishing Association, to bring out the book paged identically with the copy from which the Index is made. This volume will be enthusiastically received by our workers because of its uniformity in paging, and because it is lighter in weight than the present standard edition. (See page 39.)

#### Progress of Publications Overseas

Because of war conditions, which have disrupted systematic reporting from many of our overseas publishing houses, it is impossible at this time to make a complete statement of the situation as it exists. The past two years, however, have witnessed many advance steps in bringing out the E. G. White books in other countries.

China published "Ministry of Healing" and "Education," and is now working on "The Desire of Ages." Our Dutch East Indies house put out an edition of "Steps to Christ," and developed plans for "Patriarchs and Prophets" and a three-volume set of "Selections From the Testimonies." In India, work was completed on the issuance of one volume of "Selections From the Testimonies" in several of the dialects, and they are now at work on an abridgment of "Ministry of Healing."

In North Africa, where inexpensive literature must be used, "The Sanctified Life" is being brought out, and on the Gold Coast they are at work on an abridgment of "Steps to

\*Annual report at the Spring Council in New York City, April, 1942.

Christ," to be issued in the Tsh language. In South Africa, "The Great Controversy" has just appeared in the Afrikaans, and study is now being given to the issuance of small books in a number of the dialects for the native people.

Finland has just issued "Messages to Young People," and is laying plans for "Selections From the Testimonies." "Messages" has also been published in the Hungarian and French languages.

South America has issued "The Great Controversy" in abridged form in the Portuguese language, and a Spanish edition of "The Desire of Ages" has just been published in its entirety. "Messages to Young People" has also appeared in Spanish. The Buenos Aires house issued a Spanish edition of about two fifths of the text matter of "Ministry of Healing" in a 196-page Big Week book, which has attained a good circulation; and plans are under way for the issuance of "The Great Controversy" in the Spanish language at our house in Buenos Aires. Inter-America is circulating the large Spanish E. G. White books published by the Pacific Press in Mountain View. To these they have added a Crisis book made up of "Ministry of Healing" chapters, comprising some ninety-six pages.

**FUND TO AID IN INITIAL EXPENSE.**—One aid to this definite increase in the issuance of E. G. White books in other languages has been the provision of financial help to assist in meeting the initial expense of publishing E. G. White books in overseas fields. This fund, set up at the Fall Council in 1939, and replenished in 1940, has been a material help in the form of grants of from \$300 to \$500 for each work, as an aid in meeting part of the initial expense in issuing books in languages for which financial help is limited. Through this aid, the sale price of the books is greatly lowered and larger editions are made possible, and this in turn further reduces the price.

"Ministry of Healing" in China is one of the first fruits of this new plan. The first edition was disposed of in less than a year's time. The second edition has been published, and is being sold, even in wartime and under war conditions. The edition of "The Great Controversy" in South America has been aided from this fund; also, "Christian Service" in the Rumanian language, a volume of the "Testimonies" in French, "Selections From the Testimonies" in Finnish, a five-volume set of "Testimonies" in Chinese, "The Desire of Ages" for China, "The Great Controversy" for the Southern African Division, and "Ministry of Healing," abridged, for the Southern Asia Division. Aside from what is being accomplished through help from this fund, the subsidies provided by the gifts of our young people, have materially aided in the issuance of "Messages to Young People" in sixteen languages.

**BOOK MANUSCRIPTS.**—In the office of the Ellen G. White Publications work has been done on two new book manuscripts. "The Story of Our Health Message" is an enterprise which was begun a number of years ago by C. C. Crisler. It was an important task which Ellen White hoped to see undertaken before her death, but which has not, until the present, been completed. D. E. Robinson has led out in the work of gathering the data and organizing the material for this historical volume, which sets forth for the first time, in well-documented form, the full story of the inception and development of our health message. It is hoped that it may have a wide circulation, so that it may bring the important and true place of our health message to the attention of both workers and laity.

The second manuscript, already released to the publishers, and now in type, is the "Supplement to the Index to the Writings of Mrs. E. G. White." The "Index," published in 1926, has attained a circulation of more than three times the fondest expectation for it at the time of publication. It is now found in some 15,000 Seventh-day Adventist homes, offices, and libraries. Since this "Index" was published, six important E. G. White books have come from the press: "Messages to Young People," "Counsels on Diet and Foods," "Medical Ministry," "Counsels on Sabbath School Work," "The Sanctified Life," and "Counsels on Stewardship." Approximately eighty per cent of the content of these books is new matter, and the "Index Supplement" covering these works now affords a study guide to this wealth of counsel.

In future editions of the "Index," the "Supplement" will be bound in as a part of the work. Separate copies will be available for those who already have the "Index."

Work has also been done on furnishing our International Branch of the Pacific Press with the manuscripts for two of the numbers of "Selections From the Testimonies" for publication in the Italian, Slovakian, Russian, and Ukrainian languages as used in North America. These are but two units of a five-unit set of books which will be published in these languages, the volumes being works of approximately one hundred twenty-eight pages each. The first one is now out in Russian and Slovakian. The Brookfield House is also working on "The Great Controversy" in Slovakian, in abridged form.

**TRUSTEESHIP.**—The Trusteeship responsible for the custody and publication of the E. G. White writings, arranged for by Mrs. White in 1912, has sustained one change in personnel during the last two years. The vacancy caused by the death of Steen Rasmussen has been filled through the selection of W. E. Howell as a member of the board of five trustees. This was done in harmony with Mrs. White's own arrangement for the filling

of vacancies when they should occur. The four other members constituting the board are F. M. Wilcox, J. L. McElhany, M. E. Kern, and A. L. White.

A THIRD BROCHURE PUBLISHED.—A companion brochure to the first two ("Custody and Use of the E. G. White Writings," and "The Writing of the E. G. White Books") has been issued by our office, bearing the title, "Prophetic Guidance in Early Days." This is a reprint of a series of articles based upon documents in our vault and in the Advent Source Collection, which appeared in THE MINISTRY. This document, which emphasizes the part the Spirit of prophecy played in the formative period of our work from 1844-1855, is being well received in the field, and is being ordered by a number of Bible teachers for use in connection with Spirit of prophecy classes. Its particular value lies in the fact that within its covers is presented information which will enrich our conception of the early days, and which, up to the time of the issuance of this brochure, was not fully available to our workers and students.

—To be concluded in August

---

## MUSIC OF THE MESSAGE

*Ideals, Objectives, and Technique*

---

### Hymnal Dedication at E. M. C.

By H. B. HANNUM, *Professor of Music, Emmanuel Missionary College*

A SERVICE of dedication was employed to introduce the new "Church Hymnal" at the Emmanuel Missionary College church, and to give the hymnal a place of dignity in the worship service. The hymnal was used for every part of the service, the organ numbers being based upon hymn tunes. This service was successful in setting before the church the new hymnal as a book of worship to be treated with dignity and respect, and to be considered a spiritual source of worship material. The order of service for the dedication is given below:

#### "CHURCH HYMNAL" DEDICATION SERVICE

Organ Prelude: Chorale Prelude on Rockingham (No. 89) ..... Noble  
 Call to Worship by the Choir (No. 690)  
 Congregational Response: "Praise God, From Whom" (No. 683)  
 Invocation ..... L. N. Holm  
 Hymn No. 1, "Before Jehovah's Awful Throne" (Duke Street)  
 Scripture Reading: "Praise" (Page 602)  
 Prayer ..... H. F. Halenz  
 Offertory: "Fairest Lord Jesus" (No. 165) Edmundson

Choir: "When I Survey the Wondrous Cross" (Rockingham, Nos. 118, 119) ..... Watts  
 Sermon: "Praise Ye the Lord" .... H. J. Klooster  
 Hymn No. 90, "Now Thank We All Our God" (Nun Danket)  
 Prayer of Dedication ..... H. M. Tippet  
 Hymn No. 34, "Saviour, Again to Thy Dear Name" (Eilers)  
 Benediction ..... L. N. Holm  
 Choir Response: "Let the Words of My Mouth" (No. 691)  
 Organ Postlude: Chorale Prelude on Dundee (No. 84) ..... Noble

President H. J. Klooster preached a stirring sermon on the place of hymn singing in the worship program of the church. He traced the development of the use of song in the church from the time of ancient Israel and the days of the apostolic church through Reformation times to the present. The church of God has been a singing church, and the treasure of hymnody which the church today has inherited is rich indeed. The "Church Hymnal" has preserved for us many of the worthy hymns which have been voiced by the church through the past. It is the privilege of the church today to join the church of the ages, and to carry the song triumphant over into the new earth. The glory and privilege of singing as a part of worship is too often only partially realized by our church today. We need a new emphasis upon true worship in song.

One of the most efficient ways of developing a taste and a liking for the better hymns is to study and learn the acknowledged masterpieces of hymnody until a taste for the better is acquired. Just as a love for the reading and study of the Bible will drive out a desire for cheap literature, so a love for the great church hymns will mold the taste and destroy the liking for unworthy music. Not only should the hymnal be used in the worship services of the church, but it should be studied carefully in private, so that its influence will definitely shape the life in the spiritual way.

Even though a church has already introduced the new hymnal, a service of dedication can be used to impress effectively upon the congregation the dignity of true worship through music. In preparing a sermon, workers will find very useful material in "Lyric Religion," by H. Augustine Smith (Century), and "The Rise and Growth of English Hymnody," by Marks (Revell).



PAWNBROKER'S COUNTERPART.—A woman in the west of England, on reading out the riddle from her cracker at a tea party, surprised her friends as well as herself at the great truth so jestingly written. "Question: Why is the devil like a pawnbroker? Answer: Because he claims all the unredeemed." Surely this would startle and arouse some poor careless souls. How often God uses the foolish things of this world for His wise purposes.—*Christian Herald*.



## THE POWER AND PLACE OF ILLUSTRATION

**H**OW Jesus knew the human mind! "Without a parable spake He not unto them." Matt. 13:34. The greatest stories ever told were told by the Master. But His stories were not told to entertain. They were but vehicles to convey tremendous truths. Had He proclaimed His messages in abstract, formal, set phrases, the world would have forgotten long ago. Instead, His messages are as fresh today as when the multitude listened spellbound by the shores of Galilee nineteen centuries ago. His stories made His messages live. Every truth was clothed in metaphor or simile. Read the sermon on the mount, and note the variety of symbols used—candles, fish, cities, bread, scorpions, moths, splinters, salt, ravens, rust—more than fifty of them in all—but each taken from the ordinary walks of life.

There is nothing involved in the presentation of Jesus. The simplest hearers could understand, while the philosophers of the centuries have stood awe-struck before the magnitude of His truth. Not simple thinking, but simple telling, was the secret of His power. His use of monosyllables is arresting. There was no word that could not be understood by the children in His audience. "We know that Thou art a teacher," declared Nicodemus. He held no degree from the schools of His day, but everyone recognized Him as a teacher. It was His teachings that the Pharisees feared. And when those teachings were conveyed by familiar illustrations, truth was made to live.

It is not the central idea, but the development of that idea, that makes a powerful speech. There is really nothing new to present; the newness is the result of illustration and method. But an illustration is not an end in itself; it is a means to an end. It should illumine the truth. Like a light focused on a picture, an illustration should not attract to itself. It should illumine and make more beautiful the work of the artist. "Arguments are the pillars of a discourse, illustrations are the windows."

"A window shalt thou make to the ark," was the Lord's command to Noah. Not an ark of windows; such a boat would have been frail indeed for the perilous journey. Neither a windowless ark, lest those whom it carried be left in darkness. One window at least was essential. And every sermon needs a window or windows to let in light. Instinctively our

eyes turn to the light. Build an ark, brethren, but don't forget the window.

Jesus took His illustrations in the most ordinary places, from fishermen, farmers, housewives, and shepherds. All provided him with pictures. People always appreciate an illustration drawn from the things most familiar to them. Had He been speaking to this generation, He would doubtless have called science to His aid. We can well hear Him say to a group of mechanics, "Neither do men fill up their gasoline tank and then permit a short circuit to run the battery down. For no battery that is dead can start the engine." Only a battery that is charged can produce a spark, and only a soul that is on fire from heaven can set in motion the machinery that will carry men to the kingdom. If we would draw the power from the throne of God, we must be charged by His Spirit.

### Where to Find Illustrations

Suit the illustration to the congregation. Develop a keen scent for illustrations. Nature is full of them. History, biography, and science are rich sources. Books on almost any subject will provide something that can be used to illustrate. When reading, keep a pencil handy. Develop some simple method of marking books and magazines. While some disdain to underline, suggesting that it is an evident lack of real university procedure, do not take such a suggestion too seriously. Some of the greatest present-day scholars, men who are most profoundly influencing world thought, still follow this method. Books are not given to us to admire. They are our friends—yea, our servants—and when marked and duly indexed, like a tried and trusted friend they are no longer mere acquaintances.

It has been my own custom, when lending books to friends, to make request that they mark those passages that impress them most, and be kind enough to add a note in the margin. Thus a new value is added to the book. Not everything impresses each one in just the same way. And what shall we read? Here is one answer:

"Read poetry for vision and music and color, biography for stimulus and courage and patience, history for perspective and proportion, science for a revelation as wonderful in its way as the revelation which came through Moses and the prophets of Israel. . . . Shut yourselves up with the great books. Do not spend too much time on magazines and

papers. Read the great poets and the great biographies and the great histories, . . . and strive to know something of the great sciences of astronomy and biology. You are to read these not in order to parade your learning before your congregation, but because great books make mental blood and muscle and bone.

"You ought to know ten thousand times more than you ever say. A preacher influences his congregation not simply by what he says, but by what he knows and says nothing about. We are not interested in the man who tells us all he knows. A sermon is only a cup of water, and it tastes better when we know that it comes from an inexhaustible spring. A sermon is only a drop of spray, and it has a new sparkle in it when we feel behind it the roll of the Atlantic. A preacher to preach well must have reserve power, and reserve power comes from the preacher's consciousness that he has many treasures which he need not use."—*"The Minister as Prophet,"* by Jefferson, pp. 89-91.

### Methods of Marking Illustrations

Illustrations may be easily indicated by a straight line, a bracket or brace in the margin, and a word might be added for identification. In this way one builds up his own repertoire of illustrations, and a good illustration is easily worth the price of a book. But shun "books of illustrations." Such encyclopedias are usually disappointing—disappointing to the purchaser and often doubly disappointing to those compelled to listen to stories long grown hoary, and leaning on a staff for very age. Charles Brown's comment on this point emphasizes the need for caution:

"There are volumes on sale which contain vast collections of illustrations and stories applicable to every situation of life. They are all there arranged in alphabetical order and 'ready to serve,' like the soups and the spaghetti advertised in the streetcars, only not nearly so appetizing. But the man who preceded you may have used the same encyclopedia of illustration. The people in the congregation may have already eaten all of those 'fifty-seven varieties' of canned goods several times over. Your predecessor in that pulpit may indeed have so far forgotten himself—even ordained flesh sometimes shows itself weak at this point, though the spirit be willing—as to tell some of those thrilling stories as experiences of his own. If you begin to tell them all over again, as personal experiences which have come to you, your people will have thoughts in their hearts.

"The imported article, especially where a man gets it in such large invoices as are found in those encyclopedias of illustration, is never quite equal in flavor or in effectiveness to the home grown. Eschew these shipments of manufactured illustrations and keep a sharp eye out all the while for suitable illustrations growing in your own familiar fields—there are no others so good."

Shakespeare spoke of "books in the running brooks, sermons in stones." We may well develop the powers of observation. A good imagination is a real asset.

Jesus used parables because the people, having eyes, saw not and having ears, heard not. It is the work of the ministry "to make all men see." (Eph. 3:9.) And good illustrations help men to see and understand.

How appealing is the truth that is given the wings of imagination. Solid argument may thus be lifted from the hard beaten path of familiar phraseology into the realm of high

moral appeal by the aid of an illustration. But be sure that the illustration really illumines the truth you seek to teach. Illustrations that do not fit or are not true to fact, those that savor of crudity or lack of good taste, in fact, anything that is irrelevant, must be shunned, "that the ministry be not blamed."

Illustrations are valuable, but more valuable if they are your own—quartz dug from your own quarry. To be able to say, "I saw" not only adds interest; it gives authority. Cultivate a "scent" for similes. Illustrations will sometimes come from the most unexpected places.

A well-known preacher in London was to deliver a sermon at a great gathering of Christian workers from many churches. He was pondering what he should say. What could he bring to those thousands who already loved the Lord? With his mind alert he walked into the garden, and all at once a sea gull, which had got off its course, circled overhead. An improvised birdbath placed on the side of the lawn attracted this feathered visitor. The birdbath was only a small pan, but it contained a little water. Swooping down, this white-winged messenger from the sea lighted on that water, endeavoring to satisfy the longings of its heart.

A sea gull in a birdbath! A creature built for the bosom of the ocean trying to find satisfaction in a shallow pan! The preacher had his message. How often we mortals seek to satisfy our deepest longings by the tawdry things of time and make-believe, when our souls might be refreshed in the boundless ocean of the Saviour's love. Making truth live demands all there is of us—time, talent, and concentrated ingenuity. When the congregation passes from the meeting declaring, "We never saw it on this fashion," then we may know that the truth has not only been caused to stand on its feet; it has marched into the citadel of the heart and mind. R. A. A.

Another discussion on this subject will soon appear in *THE MINISTRY*, covering the field of visual evangelism.

## Apostolic and Remnant Messages

CHRIST Himself launched the witness of the Christian church with the tremendous announcement of the close of the prophetic seventy weeks. "The time is fulfilled," He declared; the sixty-ninth week of Daniel 9 was ended. The fateful seventieth week was beginning, in the midst of which the Messiah would be "cut off" in violent, substitutionary death for the sins of the world. And after His resurrection and ascension, He would begin His mediatorial ministry for us in heaven above. Such was the apostolic message.

During the first half, or three and a half years, of that epochal week of years, the apostles were instructed by the Saviour not

only in the great doctrinal and practical truths of salvation and the Christian faith, but upon the great prophetic outlines of Daniel, which set the seal of divine attestation upon the interpretation of the four world powers of outline prophecy, as verily as upon the year-day principle, though not yet upon the closing events of the 2300 years. That portion of Daniel was locked and sealed from their understanding.

So powerful, however, was the impress of the general prophetic teachings of Christ, Paul, and John that it persisted with astonishing purity for centuries—and that despite the speedy departures from the great doctrinal principles and practices of the early Christian faith. Thus the seventy-weeks prophecy, as the first portion of the 2300-year outline, cut off for the Jews, sealed the beginning of this great prophecy with divine attestation. The atoning sacrifice was made on earth; the heavenly ministry of Christ was begun in heaven, and signified by the event of Pentecost.

And now the remnant church of today stands forth as the complement and consummation of that apostolic message, but this time announcing the end of the 2300 years, and the close of that phase of heavenly ministry begun after Christ's ascension in 31 A. D.—and His momentous entry upon the judgment phase of priestly ministration immediately to precede the second advent.

These two great periods and messages—the apostolic and the remnant—are tied together inseparably by the 2300-year prophecy, the first section only of which was understood in apostolic days, and the closing events of which were sealed till the time of the end, when the hour of God's judgment was imminent, and the warning message was due and must be given. Then the seal was broken and understanding came. Thus the two end messages of the Christian Era clasp hands across the centuries, bound together by the great prophetic span of the 2300 years.

The first is the earnest and assurance of the second, and the second is the completion and consummation of the first. So the sacrificial and mediatorial provisions of the plan of redemption become the two great anchoring abutments of the arching span of the 2300-years prophecy bridging the Christian Era and forming the essence of the gospel message.

In the very nature of the case, the present-day remnant message must gather up, tie to, and restore the apostolic message. But it must move forward in emphasis to the closing provisions and involvements of the plan of salvation. Thus there is harmony, symmetry, and progression, such as always characterize the truth of God; and thus it is that the sanctuary truth is the keystone in the arch of the centuries, the focal point of emphasis for these last days, which involves the judgment-hour message, Sabbath reform and restoration, and projects God's final appeal and warning to all

mankind to separate from the ecclesiastical departures and incrustations of the centuries. The remnant message must complete the arrested apostolic message. The logic of the case and the demands of the gospel require it. And such it does. This is its divine insignia.

The "everlasting gospel" must stress this unchangeable provision. The "gospel of the kingdom" impending must stress the antecedent sacrifice, mediation, and judgment phases of Christ's activity for us.

—Please turn to page 44

---

## EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

---

**POINT OF VIEW.**—In the nation's capital there is preserved in a glass case a unique copy of the Constitution of the United States. When standing close to this famous document, the casual observer sees merely a blur of irregular lines and peculiar type. But when he steps back, and with deliberation views the parchment from the proper perspective, he is rewarded by finding the portrait of George Washington etched beneath the old-fashioned lettering—the lines being so spaced and the letters so shaded as to form the likeness of the father of the American republic.

The correct point of view makes a world of difference—not only in seeing a man portrayed in a copy of the charter of the American people, but also in finding Christ in all the Bible. To the surface reader, the Good Book presents nothing but a history or perhaps a piece of lovely literature. But to the reverent, careful searcher for truth, all the characteristics of a loving Saviour are revealed. From the foot of the cross the penitent beholds in every page the compassionate face of the Man of Sorrows.

ASHLEY G. EMMER.

**PERSONAL ACCOUNTABILITY.**—Driving my car to the post office one morning, I parked in a space that I had seen many others use before me. Leaving the car, I stepped into the post office. Upon my return, a policeman was there, and remarked, "Friend, you have violated the law in parking your car here."

"But I'm doing only what I've seen many others do who drive in this area," I replied. However, I was an offender regardless of what others had done. Their action in disregarding the law did not exonerate me. I could read the marker. It was clear that I was guilty. When I park again I must avoid that space. It would be difficult for me to explain a repetition of my deed. It's sound advice to heed the signs.

L. L. DUNN.

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

---

---

# BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

---

---

## NORTHERN CALIFORNIA BIBLE WORKERS' COUNCIL

WHILE our fast-developing work requires close counseling for all departments of the cause, seldom have our Bible workers the privilege of studying their own peculiar needs, as was afforded at the Bible workers' council in the Northern California Conference, May 4 to 6. To have in a conference a group large enough to give rise to the need; and then to possess the vision for the Bible workers' development, shows a wholesome trend in evangelism.

President E. F. Hackman and his co-workers really welcomed these women to Oakland for close consideration of their problems, and his inspirational devotional study at the opening of the session sounded a new note of courage. He set the Bible work on such a high plane that these workers merely reflected the joy they found in their profession. It was apparent that the Bible workers in Northern California were the special interest of the conference in its sound evangelistic program, and that their work was considered most important.

Out of this favorable setting grew the free and wholesome discussions of the three days of council. All present contributed methods and experiences that built ideas for more progressive soul winning. There was much earnest prayer for new power to meet the ever-increasing difficulties in winning men and women to Christ through His last-day message.

The council stressed the qualifications for the Bible work, the daily program for efficient service, the ability to organize, the specialist's talents, and many other phases of personal evangelism. The following points presented a new challenge:

There is need for a stronger emphasis on the real work of the Bible worker. Too often personal evangelism consists in a friendly, winsome visiting, inviting people to our public services for all or most of their doctrinal instruction prior to baptism. Lasting results would follow a program of indoctrinating individuals more thoroughly. This requires the services of women who can teach as well as develop interest for the message. A fine background of Bible knowledge is very necessary. This must be built up until the Bible worker is, first of all, a specialist in teaching doctrine, and next, in various other features that enhance the profession. Our most effectual weapon is still the sword of the Spirit, while other approaches and mechanics may supplement our efforts.

This generation is mainly ignorant of the doctrine and experience of the new birth. It must now be taught with elementary simplicity, step by step, unfolding what salvation involves. Its principles must be frequently reviewed, as obedience is more definitely taught to the reader.

We must teach men and women simply, and step by step, how to develop faith. They must know and experience faith in overcoming evil habits. This is a faithless generation, emotionally unbalanced. The reception of this grace of faith is more than exercising will power to give up a practice that means physical ruin. Men must learn to resist "unto blood, striving against sin." Evil habits took time to gain a hold. The overcoming process in experience also requires time. Seventh-day Adventists are not made in a fortnight. Evangelism is not over when the doctrinal series closes. Sympathetic workers, experienced in Christian living, must remain by the side of these struggling souls until a new Master takes full possession. That is the work of establishing in the faith for which a hasty program of evangelism makes no provision. It is the secret of success in developing Adventism.

### Teaching How to Converse With God

Bible workers, too, must teach souls how to pray. The art of purposeful conversation is lost through the constant blaring of satanic trumpets. No wonder men, now more than ever, are dumb in spiritual expression. They may listen to pointed spiritual appeals and yet never stir to respond. Since no true conversion is effected without prayer, we must pray for souls, and with souls, until there is awakened in the soul to be won the new need of prayer. Visiting without praying with the individual is weak evangelism and an unfinished Bible work.

The great lines of prophetic truths, so taught that conviction reaches the soul, brings men to God and into the message. To teach skillfully in the quietude of the home the signs of the times in a modern Scriptural setting, will catch the interest of even the busy people. Bible workers must progress with the progressing signs of the times in both content and method. These multiplying signs must be arrayed to arrest attention and to develop interest in actual Bible study. Their compelling truths must provide the worker with a new vocabulary.

Our religious expressions are often stale for

lack of fresh study. Since the days when Seventh-day Adventists were distinguished as prophetic interpreters, other religious sects have copied and confused our teachings, and stolen our language and technique. Today we hear, "Wake up, America!" We say to our sisters of the profession, "Wake up, Bible workers! Teach with a new force the glorious message of the hour!"

Fads and frills trim up the shallow, modern man. Our reformatory truths are scientific, but, most of all, Scriptural. We teach best by emphasizing sound health reform and the principles of sane dress reform. The Elijah message provides the proper setting. It stresses the effects of the reformatory work in the home by Christian ideals and Christian education. Tithing is a reform in stewardship. Its blessed privileges challenge obedience. Again, baptism is the rite of a new-birth experience, even more than an act of obedience. We need to discern more sharply between the coma of sin and the death of sin.

We must win our youth to Christ by knowing the methods of helping them in their three great decisive problems—education, employment, and marriage. Again, we should recognize the Sabbath school and Missionary Volunteer organizations as agencies to deepen Adventism. The meeting hours and objectives should be sacredly guarded by refraining from infringing on Sabbath school time for our instruction of the baptismal class, or by eliminating the Missionary Volunteer hour during an evangelistic effort. Building the whole, while building evangelism, should be recognized as a part in fair play and wise economy. The baptism of Juniors should follow an accepted course of indoctrination, being especially thorough where the child has not had the privilege of the teachings and training of the church school. Bible workers can well afford an interest in this age group.

The Bible workers of the Northern California Conference have a most wholesome and well-balanced vision of their mission, and we proudly pass on their convictions to the Bible worker sisterhood throughout the world field. We pray for a larger army of these noble women of the cross.

L. C. K.



**ATHEIST CONVINCED.**—A great astronomer, Athanasius Kirchner, desiring to convince an atheistic friend, procured a globe of the heavens, handsomely bestradled, and placed it in his study. The friend, coming in, asked whence it came and to whom it belonged. "Shall I tell you," replied Kirchner, "that it belongs to no one; that it was never made; and that it came here by chance?" "That is impossible," said the atheist, "you are joking." "Look!" answered the astronomer, "you instantly refuse to believe that this globe—a mere shadow of the mighty heaven it pictures—was never made, and arrived by chance. Yet the heaven it pictures you claim came without either design or Designer." The rebuke was used of the Holy Spirit to the conviction and conversion of the hearer.—*Full Gospel Quarterly*.

## Child Evangelism Possibilities

By ERNESTINE VOLKERS, *Bible Worker,*  
*Southeastern California Conference*

D WIGHT L. MOODY was once asked how many conversions he had made in one of his meetings. He replied, "Two and a half." When pressed for an explanation, He said, "Two children and one mature man." The man's day of usefulness for God was nearly spent, but the children had a lifetime before them. Moody realized the value of child conversions. We have been given this counsel: "God wants every child of tender age to be . . . adopted into His family."—*"Counsels to Teachers,"* p. 169.

One of the richest fields of evangelism today, yet one practically unentered by our workers, is child evangelism. The listening ear can hear the Macedonian call coming from the mass of children in our cities, towns, and villages. If, in connection with public efforts we could have a well-organized, ably conducted series of meetings for the children, say three or four afternoons a week, we would come closer to following the admonition to Peter, "Feed My lambs."

Other denominations are waking up to the need, and are organizing for this work. We should be "the head and not the tail" in this line, and not follow the lead of other churches. But in this work we must follow closely the instruction given us through the Spirit of prophecy, making the instruction for children simple and easy to grasp, yet attractive and effective. Otherwise we will repeat the mistake so often made which would interpret Christ's words to read, "Feed My giraffes."

### Story of Creation in Flannelgraph

Since eighty-five per cent of our knowledge is received through the sense of sight, we gain much by the use of flannel story-o-graphs, chalk talks, pastel illustrations of songs and stories, object talks, paper-cutting devices, pictures, and color slides. The latter may be shown on a daylight screen, which does not require the room to be darkened.

The story-o-graph, with flannel, lends itself especially to this line of work. The accompanying illustrations will show how it can be used in explaining the doctrines suggested in the story of creation. This topic requires many and varied subjects, or pictures, and is therefore perhaps not as easy to present as would be one on baptism or some such subject where larger and fewer pictures would be used.

I use two boards for this subject. These are made of Weatherwood, a compositionlike hard-pressed paper pulp. One board is 42" x 50", and the smaller panel board is 24" x 60". To make them easier to carry, I have each board cut in two pieces, edged on the back with one-inch window stop, and hinged together by

two loose pin butts. The board is covered with flannel on which is drawn a foundation scene—foreground and sky colored with crayon. The flannel-backed pictures, which are to be placed on the foundation as I proceed, are placed conveniently on a table near by, and I tell the story as I place the pictures.

**FIRST DAY.**—Now to begin the story of creation. On the panel board I place a flannel illustration of the earth partially encircled in clouds. (See Illustration I.) Since the Holy Spirit is mentioned on the first day of creation, I explain the Trinity of the Godhead, and prove Jesus to be the Creator, establishing His existence before He came as a babe in Bethlehem. Before passing to the second day of creation, I place a strip of three-ply wood, painted black and white (representing evening and morning), in a wooden base or standard. This has a figure 1 on the top, and is placed in the first slot of the wooden base, the numeral 1 indicating the first day of creation. By this device the emphasis placed on the “evening and morning” of the days of creation helps to establish the 24-hour day, and to set apart the Sabbath from the working days, as brought out later in the story. The evening is established as being at sunset, of course.

**SECOND DAY.**—Turning to the larger board, I place a lake in the foreground, and put clouds in the sky. (See Illustration II.) These are of flannel, so that other flannel-backed pictures

can be placed on them. (Flannel adheres to flannel.) After explaining the meaning of “firmament,” I place the “second day” in the second slot in the wooden device, as shown in the illustration.

**THIRD DAY.**—In placing the flowers, bushes, and trees to represent the work of the third day, I include a path to be used later, and a few rocks, and tell some of the marvels about grasses, etc. The power of choice is explained, and the third day is then placed in the wooden device. (See Illustration III.)

**FOURTH DAY.**—As I tell of the work of the fourth day, I place a sun with the clouds in the sky, and place the fourth day in its position. (Illustration IV.)

**FIFTH DAY.**—Illustration V shows the work of the fifth day. Birds are placed on the rocks in the lake, in the trees and sky, and on the ground; and fish are mentioned, as I tell of the marvels of the fifth day of creation, and place the fifth day’s symbol in place.

**SIXTH DAY.**—The sixth day’s work (Illustration VI) adds an elephant coming over the hill, a lion, and two deer, while some puppies watch the birds on the lake. Adam and Eve are added to the picture, and the body, soul, and spirit are explained, and the unconscious state of the dead established. The sixth day is then placed in the device.

**SEVENTH DAY.**—Then, as shown in Illustration VII, number seven is placed in the last container, and five wooden circles of gold color are placed over it, one by one, as each is explained—Rest, Blessing, Holiness, Sanctification, Divine Ownership. These wooden circlets are of a dark and light gold color to represent the evening and morning, teaching that the dark part of the day (our Friday night) is also holy as well as the daytime of the seventh day. I think it well to show the law chart at this time, and explain how the fourth commandment is the seal of the law, but saying nothing of the mark of the beast.

This covers the story of creation and touches the points of evolution, the 24-hour day of creation with its evening and morning, the pre-existence of Christ, the Trinity, the Sabbath,



Illustration I, representing the first day of creation, as shown in Flannelgraph. Each illustration follows in order, corresponding to the days of the first week.



## The Word of God

*By JEANNE CALKINS, Minister's Wife,  
Sault Sainte Marie, Michigan*

the nature of man, the state of the dead, the seal of God, Christ as Creator, etc., in such a way that children can grasp and retain it. The lesson need not cover this much ground all at one time, of course.

Every meeting should include some drill work. There is helpful material of this kind—teaching the books of the Bible, the names of the apostles, the geography of the Holy Land, where Bible characters are found in the Bible, through drills and songs. These drills are refreshing and instructive, and can be used to good advantage.

I believe this story-o-graph method of teaching could well be a leading feature in teaching our doctrines in child evangelism. Supplemented by object talks, chalk talks, projected pictures, songs, choruses, and drills, the doctrines can be made clear and interesting.

There is a great field of promise in this work especially if altar calls, literature work, and personal work are not omitted, and the leaders are hopeful and energetic, fully consecrated to the work under God.

I am hoping that the time will come when in our large cities and centers, competent leaders can train carefully selected church members in child evangelism, while they in turn meet appointments in the community and give to audiences of eager children the lessons they have been taught at the training center. Thus the youth can be trained to do the work spoken of in "The Great Controversy;" that is, preach after the adults are silenced.

*And when at last, our labors here complete,  
With sheaves in hand, we near that city great,  
My only hope—that I present to Him  
A throng of ransomed children at the gate.*



☛ **OVERORGANIZATION** is a decided detriment in evangelism when the main effort centers on secondary details to the obscuring or neglect of primary objectives and the larger issues at stake. We can be so busy carrying out a meticulous plan that we may crowd out that supreme effort which should be put forth in the homes of the people to secure the decisions we seek.

### I. WHAT IS THE BIBLE?

1. 2 Peter 1:21. Words of holy men prompted by the Spirit of God.
2. 2 Tim. 3:16, 17. Bible given by inspiration of God. Profitable for our instruction on road to the kingdom.

### II. WHY STUDY THE WORD OF GOD?

1. John 5:39. Eternal life. Testifies of Jesus.
2. Ps. 119:11. Helps to build a wall of resistance against sin.
3. 2 Tim. 2:15. Brings God's approval upon us.
4. Matt. 22:29. Unless we study we err against God.

### III. HOW ARE WE TO UNDERSTAND THE SCRIPTURES?

1. Luke 24:45. The Lord opens our understanding.
2. Prov. 2:3-5. We must search for knowledge like men do for hidden treasure.
3. John 7:17. If we will do God's will, then He will reveal His word to us.

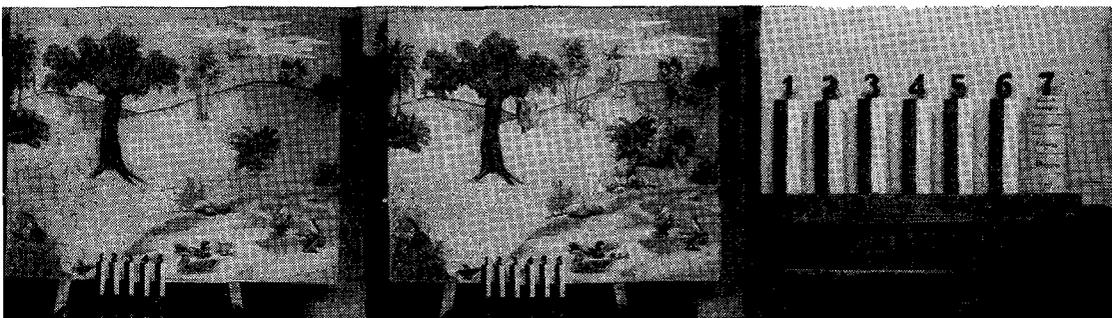
### IV. HOW ENDURING IS THE WORD?

Matt. 24:35. More sure than heaven and earth.

### V. WHAT REWARD DO BIBLE STUDENTS RECEIVE?

Rev. 1:3. Blessing of God.

*"Blest Book of the ages, we walk in thy light,  
Nor fear when the darkness would fall;  
Thy messages of cheer can kindle the night  
With light and comfort for all!"*



---

---

## RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

---

---

### Side Pulpits and Formalism

**E**VEN the changing architecture of certain Protestant churches may reflect changing attitudes toward Protestant fundamentals. This is brought out in an article in the Baptist *Watchman-Examiner* for April 16. The divided platform, with the altar at the center and the pulpit at the side, is increasingly coming into vogue, and this tendency is indicative of the Romeward trend of Protestantism and of the growing substitution of formalism in Protestant church life. Note the analysis and the concern here expressed in this Baptist journal:

"There is not only a tendency toward the divided platform with a divided choir, but it seems to be insisted upon by our denominational advisers as something new and greatly increasing the spirit of worship to those who are in attendance. In reality, the divided platform is not new, for it has been used by the Episcopal churches and the Roman Catholic churches for a long time. I confess that I am speaking without the experience of having preached from the divided pulpit, but I have attended churches where such was in use. So formal was the service that I confess that I did not feel particularly in the spirit of worship.

"We are aware that there is a trend back to formalism and to the Roman Catholic Church by many Protestant churches. As Baptists, although not from the Protestant Reformation, we have always protested against Roman Catholicism. Why should we copy after a system which has substituted formalism for spirituality?"

"If we are to rightly interpret the gospel of Jesus Christ, we should put the preaching of the word of God in the center, and not to one side. Those who advocate the divided platform contend that it tends to a more worshipful attitude on the part of the worshipers. I confess that there is a lack of reverence in many of our Baptist churches, but this is not due to the center pulpit, but to a lack of teaching on our part. I cannot see why there should not be just as reverent an attitude in the center pulpit as if the pulpit were to one side. . . .

"This places the minister in the center of his audience and not to one side where he is at a physical and psychological disadvantage. . . . There is real danger of becoming too formal in our Baptist churches. The center pulpit makes for simplicity, and yet keeps the preaching of the word of God as central and tends to reverence."

### Concerning Conscientious Objectors

By C. B. HAYNES, *Secretary of the National Service Commission*

**N**OT always are conscientious objectors accorded such fair and generous treatment as that recently given to Lew Ayres, in an editorial in the *New York Times*. Lew Ayres is a motion-picture actor who took the leading part in the dramatization of the book, "All Quiet on the Western Front," a preaching against war. The part he played in this

picture developed such a hatred for war in the actor's heart that when he was drafted, he took the position of an absolute conscientious objector, was classed as a IV-E man, and sent to a civilian public service camp.

Later Lew Ayres changed his position, adopting that of noncombatancy, and expressed his willingness to take up noncombatant service in the military forces. It was while he was on his way to camp that the editorial which follows appeared in the *New York Times*. The comment of the editor of the *New York Times* represents a refreshing change from the condemnation which conscientious objectors have received from certain other sources.

"If all Americans believed, as Lew Ayres does, the 'creed of nonresistance to evil,' the Nazis could do whatever they wished in this country. If all humanity believed the same creed, there would be no Nazis and no war. A minute handful of Americans do believe this creed. We have no reason to hope, from what we know of the human mind and human emotions, that the whole world will accept it in any time we can foresee. But let us not on that account hold back an honest tribute to a man who gives up a rich career and faces public ridicule and contempt because he will not hide the faith that is in him.

"Those who are tempted to throw stones at Lew Ayres would do better to ask themselves what their own faith is, and with how much forgetfulness of self they are living up to it. The avowed faith of the vast majority of people in this country is that no sacrifice is too great if it will help. . . . We think that the men whose lives and deaths have testified most eloquently to this faith are the ones who would come closest to understanding Lew Ayres, though disagreeing with him to the last syllable.

"When those of us who aren't even eligible for the armed services have paid every cent of our Federal taxes cheerfully, have accepted all the little war deprivations, not only in the letter, but in spirit, have put away our jealousies, our private ambitions, and our intolerances, have made in our own lives a shining example of what resistance to evil can be, then let us, if we will, pass a moral condemnation on non-resistance. And then, perhaps, we won't wish to. It is a doctrine for the otherworldly and for saints, and there will never be enough of those to interfere with our war efforts."—April 3, 1942.

### Protestant Church Mergers Decried

**A** BAPTIST concern over the ever-expanding Protestant church merger scheme is constantly reflected in her leading papers. The following paragraph from the *Watchman-Examiner* for March 12, is impressive in its recognition of the perils inherent in the power of this "voice" that is to "speak" directly to the governments of earth. Every Adventist worker instinctively thinks of the outline of Revelation 13:11-18. We must keep our eyes and ears open to these developments.

"The totalitarian spirit in ecclesiastically-minded persons is also assaulting Independency. This spirit promises us a merger of religious bodies which will impress the world. We are promised a 'united church' which will 'speak with one voice,' though what it will say with that voice no one knows. It is to speak to governments, and strike terror into them! Some of our own leaders appear to have been influenced by this talk. I feel sure they cannot know the effect of it in confusing the young, discouraging the faithful, justifying our bitter critics, and giving the deserters an excuse."



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

M. A. HOLLISTER, D. LOIS BURNETT, R. N.

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

## A DAY AT THE BANGKOK MISSION CLINIC

By RALPH F. WADDELL, M. D., *Former Medical Superintendent, Bangkok Mission Clinic*

**D**AWN comes early in the tropics, and consistently so the year round. The sun comes up around six o'clock in winter as well as in summer. There is but little variation in the length of the days and nights, since this region lies along the equator. Long before daylight, birds of the night begin their hammering, hawking, crying, and uttering of many of the weirdest and most nondescript sounds. Our first sleep in Bangkok was punctuated a score of times in this way, and finally by a canine chorus which actually made us sit up in bed and laugh. A few dogs in the immediate neighborhood began their conversational howling, and were soon joined by a countless number not too far away. Within a minute the very jungles were resounding with echoes and overtones that sounded as though pandemonium had broken loose.

During the rainy season many of the yards are flooded with water. They remain this way for two or three months, and afford a frogs' paradise. The whereabouts of the frogs during the dry months is always a mystery, but the night of the first rain changes things, and they become very much in evidence. Millions of them are everywhere. Their croaks vary in pitch from soprano to contra-bass, the latter being the loudest and after a time the most distressing.

The frogs in our front yard were led in chorus by an old grandfather whose voice was especially low. During the night his deep croaking sounded exactly like *maw*, the Tai word for "doctor." This would arouse me from sleep, and I would go to the bedroom porch and look out at the front gate, expecting to see and hear someone who had come with a request for me to call on some sick patient in his home. Just then another deep and husky "*maw*" would arise from the frog pond.

By five-thirty or six o'clock we were usually up, in preparation for the day's work. Seven o'clock found us at the clinic. This was the hour when the night nurses completed their work and the day nurses began. During the wee small hours of the morning, the beds were tidied and the wards put in order, so that upon

our arrival everything looked fresh and clean. The hospital was always full. Our crowded capacity permitted fifty-five beds, but often there were ten to twelve cots in the halls, offices, and corners.

In order to accommodate the many different nationalities and races of our clientele, as well as keep the overhead as low as possible (which is a very important factor in operating a mission hospital), we followed the policy of not furnishing food for the clinic patients. This meant that each one of these fifty or sixty patients had two to three food-conveying visitors daily. They began coming before day-break and continued scarcely without interruption until late at night. Attempts were made to enforce visiting hours, but not always with the greatest of success.

By seven o'clock in the morning this influx was well established for the day. Natural inborn curiosity made the visitors all interested in the case next door, and this gave rise to a long retinue of inspectors during our morning rounds of the inpatients. Most of the patients were very ill. They were briefly examined, dressings were changed, and counsel and encouragement were given as the troop moved on, for we had only an hour and a half in which to make rounds.

**W**E did surgery three or four mornings a week, and this had to be finished by seven or shortly after in order to provide for the routine work of the day. Emergency work was done whenever it came in. Oftentimes minor work was done in the late afternoon.

At eight-thirty the signal system gave an unusually long buzz—the call to morning worship in the waiting room. All of our one hundred employees who could leave responded, as well as many of the ambulatory patients. Our faithful chaplain, Pastor Phang, led out with a gospel song, Scripture reading, and a short sermonet. The entire program took but twenty minutes. He later visited all the inpatients in both our institutions, studied with the waiting outpatients for an hour, and con-

ducted Bible classes for all non-Adventist employees.

The rest of the morning the waiting room would be crowded. Oftentimes standing room was hardly available. Patients were continually going, coming, registering, and calling for medicine to take home. One after the other would be ushered into one of the doctor's offices, where they would be examined, and then usually sent to the laboratory, X-ray room, or treatment room, while the sickest were admitted as inpatients. The noise of all this, mingled with the confusion of the street, simulated the clamor of a county fair.

This program continued until one o'clock, at which time we paused briefly to eat a luncheon that was usually sent or brought from home. Within fifteen or twenty minutes we were back at work, and carried on until seventy-five to one hundred patients had been cared for and treated. During the last fiscal year of operation, twenty-five thousand patients came to the clinic for treatment.

A large cabinet, full of pigeonholes, was conveniently placed at the office entrances, and filled with a variety of tracts. These pamphlets were numbered, each taking up a salient point of the message, and clearly but simply explaining it in the vernacular. Each patient was given one or more of these, and if his condition required that he return a number of times, he might receive the entire set. The number given him was recorded on his chart, along with the record of his prescription, so that there would be no duplication on subsequent visits.

As a result of such contacts made through literature, Pastor Phang's effective ministry, and the favorable influence of our medical missionary enterprise, many were won to Christ. Our church membership has grown considerably. God has richly blessed the right arm of the gospel which has gone far in that part of the world to break down heathen prejudices, and to prepare honest hearts for saving truth.

Hospital routine was not complete without a trip to the sanitarium, or annex, as it was called, to see the twenty-five patients there. This new institution was opened more than a year ago, and has proved a distinct blessing to our work. It not only provided accommodations for our better class of patients, but served as headquarters for our nurses' training school which was opened last spring.

The shades of night always fell too soon; the days were always too short for the work that had to be crowded into their scant hours. From two to eight home calls were still waiting to be made. These were often five to ten miles away across the city, or across the half-mile river which in many cases had to be traversed by sampan (rowboat). Usually it was impossible to get them all in before dark. After a year or so the sweet sleep of labor became so

sound that even the "mawing" frogs, the howling dogs, and the hammering birds were unable to effect an interruption.

Life is strenuous, and life is real, but such is not without its reward. The joy and satisfaction of relieved suffering and genuine appreciation are so much more keenly felt in lands of greater contrasts. God has been and still is calling a people out of the distant corners of the earth. And I am sure that when He makes up His jewels, there will be a goodly number who have come to Him by the way of medical missions. Thank God for His strong, right arm.



## Disease Contracted From Animals

**I**N connection with the presentation of the meat question in certain quarters, we are receiving inquiries and comments relative to what are regarded as undue claims for the transmission of disease from animals to man.

A case in point has to do with the listing of a large number of diseases, more or less prevalent among cattle, swine, and fowls, with the claim—by some it is only strong implication—that by using animal products the user is likely to contract various of these diseases.

That the incidence of disease among animals is high and widespread is a well-recognized fact. It is also well established that disease can be transmitted to man through the consumption of diseased or contaminated animal products. This is particularly true of tuberculosis (bovine type), trichinosis, undulant fever, and tapeworm. However, in the case of many other diseases among animals it is difficult to prove transmission to man through their products, regardless of how they may be eaten, that is, whether well sterilized or not.

It is to be recognized, therefore, that a considerable number of the diseases prevalent among animals are not transmissible from animals to man, since man is not susceptible to those specific diseases, just as certain diseases to which man is subject are never found among animals.

Again, it should be taken into consideration whether disease that can be transmitted from animal to man is transmitted through (1) direct contact with the live animal or fowl, (2) through the eating of the animal product (meat, milk, or eggs), or (3) through animal products that have been contaminated by human handlers.

A number of the diseases listed as occurring among animals, but transmissible to man, are transmitted only by personal contact with the animal, the hide or carcass, as anthrax, rabies, stockyard fever, etc. These concern the farmer, the butcher, and those caring for stock, but are hardly to be brought into the picture

when we are considering only the dietary phase of the question.

Even in considering diseases readily accepted as being transmissible from animal to man, as tuberculosis or trichinosis, we take exception to the apparent failure or unwillingness to recognize that proper sterilization will destroy the disease-producing organisms and render the animal product innocuous. That is to say, milk from tuberculous cows, which may be infective when raw, is certainly rendered noninfective when properly sterilized or pasteurized. Likewise, infected pork, which may be loaded with parasites (*Trichinella spiralis*), cannot transmit trichinosis to man when it has been thoroughly cooked (assuming, of course, that contamination after cooking does not occur).

In all fairness in our presentations, sterilization is to be recognized as a potential factor of safety which fortunately affords a large measure of protection to those who use animal products more or less extensively.

The last point we wish to mention at this writing is that the transmission of certain diseases, such as streptococcic sore throat, typhoid fever, scarlet fever, and diphtheria, included in the foregoing lists referred to, are not animal diseases, and therefore can be transmitted from animals to man only secondarily. Animals become contaminated or infectious through human contacts, just as clothing, fomites, milk, or other foodstuffs may be contaminated by a human carrier of these disease-producing germs. The animal kingdom therefore can hardly be rightly regarded as harboring diseases of this type.

The whole point of this brief discussion is that teachers of hygienic living should be technically informed, and so fair and honest in their presentations that no undue implications are registered, and certainly no invalid or erroneous statements made as though they were authentic. Our personal preferences and convictions may be ever so strong and we may even give utterance to them, but let them be expressed as personal views when such cannot be shown to be properly proved scientific facts.

The healthfulness and complete adequacy of a diet without meat is uncontroverted. There are sufficient sound and well-authenticated facts, of which disease among animals is only one factor, to support the virtues of the nonflesh diet, so that we may present the subject of vegetarianism wholly upon scientific grounds without a distortion of established data, or the employment of farfetched claims.

Let all who teach hygienic living in general, and diet in particular, be so well informed and so balanced and fair in their presentation, that the message they bear will readily commend itself to the open-minded and honest in heart, as well as to those skilled in science.

H. M. W.

## Health Message in Evangelism\*

By C. O. SMITH, Bible Instructor,  
Oshawa Missionary College

THE important place assigned by the Spirit of prophecy to the health message in its relationship to the proclamation of the gospel is well known to every worker. Theoretically we accept this evaluation, and often refer to medical missionary work as "the right hand" or "the entering wedge." In practice, however, do we not fall far short of giving this vital phase of the message its rightful place, and as a consequence fail to achieve the results that we should achieve? Note again these impressive statements:

"Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God."—*Testimonies*, Vol. VII, p. 59.

"This work is the door through which the truth is to find entrance to the large cities."—*Id.*, Vol. IX, p. 167.

"As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed. . . . This work will break down prejudice as nothing else can."—*Id.*, p. 211.

Recently our General Conference president aptly characterized medical missionary work as "the gospel in action." In an address to ministers he said:

"I believe the time has come when there ought to be a great revival of these health principles. A great revival! Do you know that a lot of our workers are going to find themselves presently with nothing to do unless there is a great revival? On the authority of the Spirit of prophecy I am here to tell you today that soon the only work that can be carried on is medical missionary work. All of our workers who have made no preparation for that time will have nothing to do."—*Medical Evangelist*, Feb. 1, 1942.

Surely this is an impressive statement, one that should awaken us to our individual responsibility. In Volume VII of the "Testimonies," we are told that "we have come to a time when every member of the church should take hold of medical missionary work."—Page 62. How much more, then, should workers do so! A religion that leads to genuine medical missionary work is set forth in the Spirit of prophecy as the distinguishing sign of those who fear God and are mindful of His law.—(See "Medical Ministry," p. 251.)

Again, the messenger of the Lord says: "Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work."—*Ministry of Healing*, p. 147. Those of us, then, who have had no special medical missionary training cannot plead lack of preparation as a legitimate excuse for neglecting to teach the fundamentals of the health message. "But how," you ask, "can we be prepared to do so?" To this question the following answer is given:

\*Paper prepared for Ministerial Institute, Canadian Union Conference, Winnipeg, March, 1942.

"But few can take a course of training in our medical institutions. But all can study our health literature, and become intelligent on this important subject."—*Medical Ministry*, p. 320.

The worker's example is as important as his precept. God holds every worker responsible for the light given, and it is made clear in the Spirit of prophecy that fitness for the work, and success in it, are vouchsafed only to those who live up to the light. Note these trenchant statements:

"The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while, by precept and example, he acts in opposition to the light which God has sent."—*Counsels on Health*, p. 562.

"No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger."—*Testimonies*, Vol. VI, p. 378.

Any evangelist or other worker who is willing to study and live up to the principles of healthful living, graciously given this people by God, can prepare himself for public ministry in it. One evangelist makes this forceful statement: "I believe that every minister in this movement should prepare himself to give the health message, and should present at least its great fundamental principles, even when trained medical workers are available."—*The Ministry, March, 1938*. He explains that early in his public efforts he begins weaving in the Bible principles of health with the other precepts of the kingdom, just as he does in the presentation of the law or the Spirit of prophecy.

Bible workers of experience appreciate the importance of presenting the health message early in the series of meetings. They realize how unfair it is to wait until one week before the time set for baptism and then announce to the candidate that he must give up the use of tea, coffee, tobacco, unclean meats, condiments, etc. Since we are creatures of habit, one can hardly be expected to change long-established habits in the course of a few days. Instead of the early presentation of health principles militating against the giving of the third angel's message, such a procedure should actually enable the hearers to discern more clearly the other points of truth. Note the following excerpt from "Counsels on Diet and Foods:"

"He [God] designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enservating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory."—*Page 70*.

We may wonder why so many of those who attend our meetings can listen to the stirring

appeals made by the evangelist and remain so complacent. Here is an answer to that puzzling question. Many need to change their habits of living before they can discern the sacred truths. Not only, then, does medical missionary work prepare for the forthcoming harvest by making the soil more ready to receive the seed, but the health message itself actually improves the soil, so that the seed takes root and develops and brings forth fruit unto life eternal. The health message will have a stimulating influence upon our church members as well. Says the Lord's messenger:

"Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches."—*Testimonies*, Vol. VI, p. 267.

"The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people."—*Counsels on Health*, p. 533.

Whenever possible the services of doctors and nurses should be utilized in connection with our public meetings. Not only will these trained medical missionary workers add prestige, but their lectures and health classes may be the means of bringing to the meetings a class of people who would not otherwise attend. Prejudice will be broken down as the people see a practical demonstration of our desire to help them. The Lord in His providence has provided the College of Medical Evangelists and many nurses' training schools to provide such trained workers. Surely they should be encouraged to render every assistance possible as all work together to have medical missionary work assume its rightful place as "the right arm to the third angel's message."



## Hospital a Social Institution—5

By PHILLIPINA M. NAUDE, R. N., *Surgical Supervisor, Boulder-Colorado Sanitarium*

TO make hospital services available to a larger number of people, hospitals are accepting what is known as Hospital Service Plans. Hospital Service Plans is a means whereby persons of low-income groups, both urban and rural, are able to pay a part or all of their costs through plans adapted to their needs and resources. More than one and one-fourth million Americans pay from fifty to eighty cents each for hospital insurance each month, which provides hospitalization ranging from no cost to slight extra expense in a private room. At the present rate of increase it is believed that by 1942, ten million Americans will have hospital insurance.<sup>1</sup> There are twenty such approved plans which offer family coverage at monthly rates of from ninety cents to one dollar and a half.<sup>2</sup>

"The administrators and trustees of hospitals and service plans are joined in a program of bringing

hospital care to the American people through a method consistent with the American ideal of individual initiative, combined with a sense of public responsibility."<sup>3</sup>

The attitude of hospital leaders is expressed with respect to hospital service plans, in an editorial in the *Modern Hospital*:

"As rapidly as possible hospital service plans should be extended more deeply into the low-income groups, and should be broadened to include medical services for those who cannot afford such prepayment plans; ample free services of good quality should be available without humiliation or degradation."<sup>4</sup>

Hospitals today operate on a higher cost than they did at the beginning of the century. In an annual report released by the Bridgeport, Connecticut, Hospital, figures are given from the beginning of the century which showed the increase of cost per patient day. In 1899 the cost per patient day was \$1.32; in 1939 it was \$5.04. In a later report the same hospital gave additional information, covering a period of forty years' experience, which showed the average hospital cost per patient. In 1899 the hospital cost per patient was \$44.88. In 1940 it was \$54.88. The steady rise in hospital cost per patient is attributed to the great advances in medicine, hospital administration, and equipment.<sup>5</sup>

Nursing service to the patient has also undergone a change. It used to be that one nurse was responsible for a large number of patients, with different diseases. These diseases are now segregated, and the time required for the different nursing services is revealed by Blanche Pfefferkorn and Charles A. Rovetta.<sup>6</sup> Average number of bedside nursing hours per patient in every twenty-four hours:

#### IN WARD AND SEMIPRIVATE ACCOMMODATIONS

Medical service .....	3.2 hours
Surgical .....	3.2 hours
Mixed .....	3.2 hours
Obstetrics—mothers .....	4.2 hours
Obstetrics—newborn infants .....	2.3 hours
Pediatrics—all ages .....	4.4 hours
Communicable diseases .....	4.7 hours

#### IN PRIVATE ACCOMMODATIONS

Mixed—medical and surgical.....	5.4 hours
(Predominantly adult)	
Obstetric—mothers .....	6.5 hours

No comparative figures for identical services are available. If there were, these figures would show a large increase in time given to nursing service.

The cost of medical service involves two major problems: (a) the allocations of facilities to fit the demands of the various economic groups (for some desire better accommodations than others, and, again, some are forced to take accommodations for which they are unable to pay); and (b) bringing medical services within the reach of everyone.

That hospitals are being more utilized by people is revealed by the annual census of hospitals registered<sup>7</sup> by the American College of Surgeons. The total number of patient days

of hospital service for the year 1940 was 375,578,586. The average number of patients was 1,026,171. The total number of patients admitted by registered hospitals was 10,087,548, not including the 1,214,492 babies born during the year. "One person for every three and one-half seconds" is the rate at which patients entered hospitals during 1940.

The hospital has changed repeatedly to meet the needs of society, though it has met with many adverse conditions. When prevention is accepted as the preferred treatment of medicine, the hospital in time may become a complete unit, and every service that bears any relation to the welfare of the individual will be incorporated in its organization. It will have its mental-hygiene department as well as its medical department; its medicosocial service as well as its surgical department; its recreational wards for teaching patients creative recreation as well as its occupational-therapy department; its homes for the convalescent as well as its wards for the acutely ill.

The increase of mental and chronic disease is a serious problem to every community. In the annual census of registered hospitals, statistics show that in nervous and mental hospitals, there were admitted in 1940, 190,376 patients as compared with 184,936 in 1936. In 1940 the average census was 590,712 as compared with 524,993 in 1936.<sup>8</sup> There has been a steady increase in mental and nervous diseases. These figures do not even include those patients who may be in homes, private institutions, or non-registered hospitals. Were these all included, the number would be much greater. With respect to the chronically ill, Roche reveals these facts:

"Today seventy-five per cent of all mortality from disease is from chronic illness. Fifty years ago ninety-four per cent of all mortality from disease was from acute illness, chiefly infectious."<sup>9</sup>

The prolonged hospitalization required in certain diseases, such as orthopedics, choreics, and certain neuromental diseases, is causing hospitals to realize that institutions under skilled supervision are needed where the patient can be gradually rehabilitated to normal social life.

As better relationships become established on a firmer basis between hospitals and the general public, the hospitals will come to be the great teaching centers for public-health education, for which they are well able to provide all the necessary machinery for teaching. There is no other agency in the health field which is so well organized or adapted to the newer opportunities of medical service and public health education as the hospital.

With the dissemination of the knowledge of preventive medicine, and the decrease of acute diseases, people will come to the hospital for a regular periodic checkup, and to be taught the principles of healthful living. All babies will be born in hospitals, and mothers will be

taught the best methods for their care. Through the co-operation of the hospital, the home, the school, and other agencies, every member of society from early childhood will be taught the anatomy and physiology of his own body, and the principles of life, as well as the principles of the prevention of disease. Ignorance of human life and health will then be the exception rather than the rule.

Upon this unique and complex social institution—the hospital—rests the responsibility of taking the leadership in medical care and in public education individually and en masse. This is its challenge.

#### BIBLIOGRAPHY

- <sup>1</sup> Roy L. Cleere, M. D., "Future Relations Between Hospitals and the Public Health Agencies," *Hospitals*, 12:45, January, 1938.
- <sup>2</sup> Rufus Rorem, "Recent Developments in Hospital Service Plans," *Transactions of the American Hospital Association*, 42:213, 1940.
- <sup>3</sup> Rorem, "Hospital Plans Explained," *Id.*, 42:640.
- <sup>4</sup> *Modern Hospital*, 56:41, January, 1941.
- <sup>5</sup> D. W. Morrill, "A Memo: The Function of the Hospital Consultant" (Unpublished paper found in the Bacon Library), American Hospital Association, Chicago, August 1, 1939.
- <sup>6</sup> Pfefferkorn and Rowetta, *Administrative Cost Analyses for Nursing Service and Nursing Education*, p. 89, Chicago; American Hospital Association; and New York: National League of Nursing Education, 1940.
- <sup>7</sup> Registration means that the hospital is included in the list of hospitals published in the *Journal of the American Medical Association* and the Medical Directory. "Hospital Service in the United States," *J. A. M. A.*, 116:1057, March 15, 1941.
- <sup>8</sup> "Hospital Service in the United States," *J. A. M. A.*, 116:1064, 1071, March 15, 1941.
- <sup>9</sup> Cleere, "Future Relations Between Hospitals and the Public Health Agencies," p. 45.



## Health Demands of Today

By WILLIAM G. WIRTH, *Professor of Bible, C. M. E., Los Angeles, California*

**I**F there is one demand above another today which challenges men and women, it is that we shall be well and strong to accomplish the day's work. Never were we called upon to endure the stress and strain of human existence as now. Many are breaking under the pressure, unable to meet the issues of life with faith and fortitude. Whether we are engaged in the professions of healing or teaching, whether we as preachers or Bible workers have been appointed to the cure of souls and so bear the spiritual and moral problems of our fellow men on our heart, the foundation of successful achievement must be physical fitness and physical well-being.

It cannot too often be emphasized that it was even so with our Lord. It is significant that we can find no reference in the Gospels to His ever having been ill. On the contrary, the picture which we receive of Him in these records is of One who was physically equipped through good health to perform any task which

came His way. In "Ministry of Healing" we read:

"The Saviour's life on earth was a life of communion with nature and with God. In this communion He revealed for us the secret of a life of power.

"Jesus was an earnest, constant worker. Never lived there among men another so weighted with responsibilities. Never another carried so heavy a burden of the world's sorrow and sin. Never another toiled with such self-consuming zeal for the good of men. Yet His was a life of health. Physically as well as spiritually He was represented by the sacrificial lamb, 'without blemish and without spot.' In body as in soul He was an example of what God designed all humanity to be through obedience to His laws.

"As the people looked upon Jesus, they saw a face in which divine compassion was blended with conscious power. He seemed to be surrounded with an atmosphere of spiritual life. While His manners were gentle and unassuming, He impressed men with a sense of power that was hidden, yet could not be wholly concealed. . . .

"During His ministry Jesus lived to a great degree an outdoor life. His journeys from place to place were made on foot, and much of His teaching was given in the open air. In training His disciples He often withdrew from the confusion of the city to the quiet of the fields, as more in harmony with the lessons of simplicity, faith, and self-abnegation He desired to teach them. It was beneath the sheltering trees of the mountainside, but a little distance from the sea of Galilee, that the twelve were called to the apostolate, and the sermon on the mount was given."—*Pages 51-53.*

The very example of Jesus ought to be a constant reminder to each of us of the vital and essential value of health, and of those practices which will ensure sound bodies and keen minds. Our danger is that in the rush of our complex civilization, with its many demands upon us, we shall neglect and mar our body temples. So long as we are faced with the scripture, "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own," and that further word of Paul, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," we cannot evade this question of keeping our bodies in the best of condition. Mrs. E. G. White says:

"Many have inquired of me, 'What course shall I take to best preserve my health?' My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully, which will require modest simplicity; work healthfully; and you will not be sick.

"It is a sin to be sick; for all sickness is the result of transgression. Many are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sin; but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being, which has entailed upon their offspring so miserable an inheritance; and wherein their parents' habits were wrong, they should change their course, and place themselves by correct habits in a better relation to health.

"Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition."—"*Counsels on Health*," p. 37.

Distressing and dire days are undoubtedly ahead of us, and every ounce of physical power

and reserve will be needed to face life and its responsibilities. How well we are able to do this will depend very largely on one thing—the state of our health. As our present automobiles may be the last we shall have for a long time to come, we are being advised to take good care of them. Surely this is a good point to keep in mind regarding our bodies. These are the only bodies which have been given us for this life, and common sense should dictate that we guard them well. Writes John, “Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.” No more pertinent words are needed by us today. May the Lord help us to honor Him by honoring our bodies.



## Health Talk Outline

By MRS. R. S. WATTS, *Missionary's Wife*  
*Pacific Union College*

SUBJECT: “Cleanliness.”

“Uncleanliness of habits of living may be considered responsible for more ill-health than any other one cause.”—*Meredith*.

AIM: To encourage habits of cleanliness.

I. INTRODUCTION: Germs which enter or leave the body by the nose or mouth cause 92 per cent of deaths from communicable diseases in this country. It is therefore necessary for us to create good habits of cleanliness. Science has found ways to combat many of the communicable diseases; yet each one has a part which he can perform in helping to prevent diseases for himself and others, by observing habits of cleanliness.

### II. CLEANLINESS HABITS WHICH SHOULD BE DEVELOPED.

1. Keep the body clean by taking a cleansing bath every day, or at least twice a week. If the bath is taken only twice a week, special attention should be given daily to the genital area and to those parts of the body which perspire freely.
2. Care should be taken to keep the face, neck, ears, and hair clean.
3. Brush the teeth twice a day.
4. Keep the hands clean, as they are one means by which germs may gain ready entrance into the body. The hands should be washed thoroughly before eating and before retiring. It is also important to wash the hands frequently during the day and always after going to the toilet. (Two liberal soapings and rinsings are necessary to really cleanse the hands.)
5. Keep hands away from the face.
6. Keep all objects clean which it is necessary to handle.

7. Refrain from putting pencils and pens in the mouth, and from moistening fingers in the mouth.
8. Do not moisten stamps with the lips.
9. Exercise cleanliness in the preparation of food.
10. Pure water and clean foods are necessary to good health.
11. A handkerchief should be used when needed.
12. The clothes and shoes should be kept neat and clean.

### III. HOW HABITS OF CLEANLINESS MAY BE DEVELOPED IN CHILDREN.

1. By keeping the surroundings clean and attractive.
2. By arousing interest in the health viewpoint of cleanliness.
3. By example of elders.
4. By maintaining a daily program which will allow time for personal cleanliness.
5. By commendation for habits of cleanliness.
6. The morning inspection aids in the formation of cleanliness habits. The following questions may serve as reminders to an individual in making a personal daily inspection:
  - a. Are my face, neck, and ears clean?
  - b. Have I washed my hands?
  - c. Did I brush my teeth?
  - d. Are my clothes clean?
  - e. Are my shoes and stockings clean?

### IV. REWARDS OF HABITS OF CLEANLINESS.

1. Better health and longer life.
2. Cleanliness promotes happiness. Mind and body are both invigorated, and there is a keener sense of enjoyment of life.
3. Many diseases are prevented.
4. Social standing is raised.
5. A definite psychological effect on the individual.

“Scrupulous cleanliness is essential to both physical and mental health. . . . Perfect cleanliness, plenty of sunlight, careful attention to sanitation in every detail of the home life, are essential to freedom from disease and to the cheerfulness and vigor of the inmates of the home.”—*“Ministry of Healing,”* p. 276.

#### BIBLIOGRAPHY

- Almack, J. C. and E. M., “Exploring Life,” Pacific Press, Mountain View, California, 1942.  
 Peter, W. W., “Mastodons, Microbes, and Man.” Cleanliness Institute, New York City, 1930.  
 Peter and Hallock, “Hitch-Hikers,” Cleanliness Institute, New York City, 1930.



☞ PHYSIOGNOMY is not a guide that has been given by which to judge of the character of men; it may only serve us for conjecture.—*La Bruyère*.

☐ **CALCIFICATION OF TEETH AND GROWTH.** The quality of the dental tissues should serve as a valuable index to the prenatal care of the mother

and the feeding of the child during infancy and childhood. The period of greatest susceptibility to hypoplastic [underdevelopment] defects in the enamel and the poorest calcification is between birth and about 10 months of age.—*American Journal of Diseases of Children*, Vol. 62, July, 1941 [J. A. D. A., October, 1941, p. 814].

☐ **DAILY administration of supplemental thiamin (B<sub>1</sub>)** should make workers in boiler or furnace rooms, or in other types of severe heat exposure, more resistant to the heat effects. It should also prove helpful for temperate-zone residents who are hypersensitive to the heat waves of summer and for those who have developed symptoms of heat exhaustion.—*C. A. Mills, American Journal of Physiology*, 133, 525, 1941. [Progress in Nutrition, October, 1941.]

☐ **ALCOHOLISM, PUBLIC-HEALTH PROBLEM.** Alcoholism is the greatest public-health problem which is not being systematically attacked at the present time, asserted Dr. Winfred Overholser, superintendent of St. Elizabeth's Hospital, Washington, D. C., at the symposium on alcoholism. Over 100,000 persons in the U. S. are suffering from alcoholism, but even in large cities the only place where they can be cared for is the jail.—*Davis Nursing Survey*, October, 1941, p. 303.

☐ **NUTRITION AND GASTRIC FUNCTION.** A deficiency of vitamin C in the diet of guinea pigs results in a marked reduction in gastric secretion. The first change is a diminished volume of juice secreted, followed by a decrease in the secretion of acid. Vitamin C is not primarily concerned in promoting the secretory function of the cells of the gastric mucosa.—*American Journal of Digestive Diseases*, Vol. 8, July, 1941. [J. A. D. A., October, 1941, p. 812.]

☐ **IRON METABOLISM IN HUMAN SUBJECTS.** The iron metabolism of four healthy college girls was studied for periods varying from three to eight months. The greater part of the time the subjects were on a diet adequate in all known dietary essentials. The diet contained only 3.5-4.5 milligrams iron. On the low-iron diet the total of fecal, urinary, and menstrual iron losses exceeded the intake, so that the body was losing iron from its storage depots. When the iron content of the diet was increased to 6.55 milligrams by replacing the 750 milliliter milk in the basal diet of 3 sub-

jects with 116 grams lean beef, there was an average daily retention of 2.14 milligrams iron. The iron content of the blood serum decreased consistently and significantly during the low-iron regimen. There is no need for emphasis on amounts of iron exceeding 6.5 milligrams daily in the diet of normal young women; emphasis should be placed rather on liberal amounts of other dietary essentials.—*Journal of Nutrition*, Vol. 21, June, 1941. [J. A. D. A., October, 1941, p. 822.]

☐ **CARBOHYDRATE UTILIZATION.** Following the administration of glucose or starch, the blood-sugar level of rats subjected to an increased environmental temperature was consistently higher than in control animals, whereas the liver glycogen content and the amount of carbohydrate absorbed from the intestine were consistently lower.—*Journal of Biological Chemistry*, Vol. 140, July, 1941. [J. A. D. A., October, 1941, p. 820.]

☐ **THE medical man needs a religion of some sort with which to help his sorely afflicted patients and with which to meet his own problems.** Scholarship without a faith lacks in perfection and often fails in its utility.—*J. A. M. A.*, 118:758, February, 1942.



## Home-Nursing Class in Seattle

By MRS. L. E. LYMAN, R. N., Instructor,  
Seattle, Washington

**T**HE home-nursing class which we are conducting with the tabernacle effort has a definite connection with our evangelistic meetings. We use this class to stimulate interest and as a means of helping the women who attend the meetings. Several members of the church are in attendance, but the course has been especially adapted for the non-Adventists who are attending the meetings. The certificate is given for the health-preservation class, although we combine some home nursing lessons with it. We have ten two-hour classes, and the outline of our class period is as follows: We begin with prayer, study a chapter in "Ministry of Healing," which acquaints the people with the Spirit of prophecy writings, have a quiz on the previous lesson, and put an outline of the lesson for the day on the board for the class members to copy. We make no charge for the course.

The class has done much to keep interest alive in the meetings, and many of those who take the class are finally united with the church. We feel, too, that in conducting this class we are serving our country, creating interest in our message, and causing others to know that we at the tabernacle do have a definite desire to do our part.

---

---

# THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

---

---

## VI. WHY GOD WAITS TO FINALIZE ON SIN

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

IN a careful study of the sanctuary service, both typical and antitypical, it becomes apparent that God does not purpose finally to dispose of sin until the plan of salvation is brought to its climax at the end of probation. Why should God delay the blotting out of your sins and mine, as also the sins of the ancients, till He is ready to usher in the new kingdom of righteousness in the fullness of its glory? Why should He not blot them all out immediately on confession and forgiveness, and remember them against us no more forever?

Since the penalty for sin was fully paid on the cross, why should the centuries between the cross and the coming of the Lord be occupied in the work of priestly ministration and atonement for sin? It is the purpose of this article to consider briefly the answer to these questions.

That there is a divine philosophy of delay in dealing with the outbreak of sin in heaven and in earth, the lapse of six millenniums amply testifies. The penalty of sin, for which abundant provision was made in the councils of heaven, was not historically paid on the cross until four thousand years after Eden. Since that penalty was paid at an infinite price, nearly two more millenniums have elapsed, and the end is not yet, even though it is drawing very, very near. Why the prolonged delay, both before and after the cross?

Help in answering this profound question may be drawn from two principal sources: 1. God's larger plan for the continuing ages in time and in eternity. 2. The clue to His larger plan, that He has given us by illustration in the earthly sanctuary and its service. The answer can be given here in only the briefest outline.

When sin was conceived in the heart of Satan, and broke out into open rebellion in heaven, the justice of God's government was challenged by a rival to His Son. When the rebellion grew to the point where it was imperative for God to exercise His authority and cast out Satan and his rebel host from heaven, but not destroy them, the justice of His sovereign act was further challenged.

Since the jealousy of Lucifer and his subsequent rebellion arose over the creation of a new world, God's high purpose in casting him into the earth was to give him the opportunity

he sought to demonstrate the kind of government he would institute in place of that in heaven. What kind that has proved to be, let the tragic story of sin for six thousand years relate in all its gruesome record.

But there is another aspect, of equal or greater import, to the terrible crisis precipitated by sin in heavenly and earthly places. While Satan in his defection drew a third of the heavenly host with him, and all together were cast out into the earth, the loyal two thirds of the angels were and are being given an object lesson on the administering of two rival governments, with mankind as the pawn in the case, and the earth as the theater of action. Could there be anything valid in Lucifer's contention, or was the government of God unimpeachable? God was willing to let the lookers-on be the judges, and to prolong the time sufficiently for them to determine the verdict.

YET another aspect must not be forgotten. Not only are the angelic hosts witnesses of the conflict between the forces of good and evil, but the inhabitants of unfallen worlds were and are looking on with eagerness to contemplate God's method of dealing with the problem of sin, and the outcome of the controversy between the rival governments. One of these governments is founded on love and the free moral agency of its subjects. The other is based on self-exaltation and deception. The subjects of the one are being made up of those who voluntarily choose their allegiance. The subjects of the other are being made up of those who have been snared by the false hope of self-aggrandizement and domination of the universe.

What the outcome will be is clearly foretold by the prophet in Isaiah 45:22, 23, by the apostle in Philippians 2:9-11, and by the seer in Revelation 15:3. Every tongue among the lookers-on in all the universe will confess that God is just, and that His government is founded in justice and love. The King of all created beings is on trial, and He must and will delay the execution of His purpose "to make an end of sins," till sin has run its full course, and every creature is convinced that His rule is grounded in righteousness and love.

This is His larger purpose in the delay of

finalizing on sin. Sin must reveal itself in all its hideous nature, and in open view of all concerned, before God can destroy it from His universe and still retain the love and unquestioned loyalty of the subjects of His eternal kingdom. This is primary in the divine philosophy of salvation.

God has also a secondary and more limited purpose in His delay of dealing finally with sin in relation to us who dwell in a fallen world. This purpose is revealed in the great object lesson of the sanctuary. In our case the delay is founded in faith. It was by faith that Adam obtained forgiveness of sin. It was by faith that Abraham and David and Daniel and Peter and Paul and all the saints to our day, obtained forgiveness of sin. But remembrance of sin, and the final disposal of sin, must wait till God's larger purpose in delay is accomplished, as just outlined.

There is no injustice in this delay, for the promise of God is as sure as His deed, and we who are groaning to be delivered from sin forever can keep closer to God and draw more freely on His grace by His holding in suspense His final act of blotting out our sins. It keeps us from falling into that fatal error of "once holy, always holy." It delivers us also from that still more dangerous and subtle error, closely akin to the other, that since Christ died "once for all," He at the same time atoned fully for our sins and finally disposed of our sins by the one and the same act; that therefore no records of sin are kept in heaven, and therefore no final judgment is to sit in which the books are to be opened and all are to be "judged every man according to their works."

The divine delay in making an ultimate end of sins is well illustrated in the typical sanctuary. The confessor in the daily service, while immediately forgiven through the priestly ministration, must await the Day of Atonement for the final disposal of his sins—which is an allegory, teaching by the yearly round of service how God deals with sin in the large, and once for all.

Sinners before the cross had to wait for Calvary before the penalty of their sins was actually paid. Both they and sinners after the cross must wait by faith beyond the cross till the great day of atonement, which began in 1844, when the work of atonement and judgment actually began, even in the case of Adam's sin. We who live during the judgment hour, while the work of atonement is in progress, must wait to be separated finally from our sins at the same time with sinners of old. Together we bow the knee and join with the great throng in that triumphant refrain, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

What shall we say, then, of the divine purpose in waiting to finalize on sin? First and

greatest of all, it is to vindicate to every creature, fallen and unfallen, the wisdom of God's government, and to answer the challenge to His justice in dealing with all His creatures, both before and after the origin of sin.

Second, it is to deepen our love and devotion to the Bearer of our sins, who bears them, not alone when John the Baptist announced Him as the one bearing the sins of the world, but as our great Sin Bearer from the foundation of the world to the end of the world.

Third, it is to give open opportunity to review every sinner's case in the presence of an impartial tribunal, before anyone's sins are finally disposed of and the father of sin is destroyed.

Fourth, it is to give to all intelligences of the universe a triumphant demonstration of the power of faith, through which sin is forgiven on confession and reconciliation, but not blotted out "until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

Then will come to pass the saying of the new covenant, "their sins and their iniquities will I remember no more"—no more, because both the fact and the memory of them will have been blotted out forevermore.

## Revelation 20 (Sermon Outline)

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

### I. INTRODUCTION—

1. Devil to be bound by a chain of circumstances. Rev. 20:1-3.
2. Christ's promise—"I will receive you." John 14:1-3.
3. Will return in clouds. Acts 1:9-11.
4. Every eye shall see Him. Rev. 1:7.

### II. WHAT TAKES PLACE WHEN HE COMES?

1. Righteous resurrected first. 1 Thess. 4:16-18.
2. Righteous immortalized. 1 Cor. 15:51-55.
3. Wicked all slain. Isa. 11:4.
4. He will destroy sinners. Isa. 13:6-9.
5. Dead not gathered or buried. Jer. 25:33.
6. Dead devoured by fowls. Rev. 19:17, 18.
7. Earth thus completely desolated. Jer. 4:23-27.
8. With righteous all in heaven and wicked all slain, Satan is without subjects with which to work. Therefore helplessly bound 1,000 years.

### III. WHAT RIGHTEOUS WILL DO IN HEAVEN.

1. Sit on thrones of judgment. Rev. 20:4.
2. Judge world and fallen angels. 1 Cor. 6:1-3.
3. Saints have this honor. Ps. 149:7-9.

4. Degree of punishment decided. Rev. 20:12.

#### IV. WHAT HAPPENS AT CLOSE OF 1,000 YEARS?

1. Holy City descends to earth. Rev. 21:2.
2. Wicked resurrected. Rev. 20:5.
3. Satan loosed by this resurrection. Rev. 20:7.
4. Satan marshals his innumerable host. Rev. 20:8.
5. Holy City settles on Mount of Olives. Zech. 14:4.
6. Wicked surround city. Rev. 20:9.

#### V. HOW ARE WICKED TO BE PUNISHED?

1. This earth to be set on fire. 2 Peter 3:10-12.
2. Wicked devoured with it. Rev. 20:9.
3. Dust turned to brimstone, streams become pitch. Isa. 34:8, 9.
4. Earth burns like an oven. Mal. 4:1-3.
5. Wicked burn like stubble. Nahum 1:9, 10.
6. Wicked consume into smoke. Ps. 37:20.
7. Who will be included. Rev. 21:7, 8.

#### VI. WHAT ARE WE TO LOOK FOR?

1. New heaven and new earth. 2 Peter 3:10-14.
2. God will create new earth. Isa. 65:17.
3. Real beings—real homes. Isa. 65:21-25.
4. Christ's prophecy then fulfilled. Matt. 5:5.
5. Desert will bloom like rose. Isa. 35:1-10.
6. Wolf and lamb dwell together. Isa. 11:6-9.
7. God and Christ dwell with redeemed. Rev. 21:3.
8. No more death or sorrow. Rev. 21:4.
9. New earth becomes capitol of universe. Rev. 22:1-5.
10. Whosoever will may come. Isa. 55:1; Rev. 22:17.

the opening and expanding of soul-saving work in all parts of the world.

In view of this fact it becomes increasingly imperative to employ every facility which will help to keep our youth aware of the importance of missions, stimulate consecration to mission service, educate to the prime requisites of character and ability which the various fields demand, keep posted on current progress and problems in all fields, and allay every unfounded fear and misgiving which times such as these might tend to foster concerning the present and future of our mission program in lands influenced by the war.

The Foreign Mission Band can be made to fulfill all these functions. As an example of the unusual programs that can be given, a recent meeting which brought out a wealth of valuable information is mentioned for consideration. On the afternoon of March 21, the Foreign Mission Band of Washington Missionary College held an open forum to consider questions relative to current problems in the world field. L. A. Semmens, theological dean of the college, acted as chairman, directing the questions to one of the several men on the platform who represented the various fields and activities under question: Roger Altman, representing South America; E. D. Dick, Africa; L. H. Christian, Europe and Russia; A. W. Cormack, India; and D. E. Rebok, China. Each of these men had spent years of active labor in the field represented, and was well qualified to give authoritative answers to the questions.

The audience had been urged beforehand to think out queries and submit them in written form at the meeting. It seems that both college and community were vitally interested in this proposition, for one of the largest audiences ever present at the Foreign Mission Band turned out, in spite of rain and a new hour of meeting. What is more important, they submitted scores of well-defined, pertinent questions—so many, in fact, that the brethren were able to answer only a small percentage of them in the time allotted the meeting.

The meeting was conducted in the form of a panel discussion. The topics brought up for discussion included the conditions and possibilities for missions in war-closed countries; the supposedly closed country of Brazil; expanding hopes in Africa, South America, and even Russia; the present need for more young missionaries; the prime qualifications for young people planning to enter mission service, and how to get an appointment for foreign service. In the consideration of each topic, there was a frank and consistent optimism that put new courage and determination into the hearts of all those present. The freedom of discussion often brought more than one man to his feet to add another part to the word picture being formed, thus presenting a clear conception of conditions and needs extant in the world.

---

## COLLEGE MINISTERIAL SEMINARS

### Current Field Training Notes

---

## Successful Forum on Missions

By *STANDISH HOSKINS, Leader, Foreign Mission Band, W. M. C.*

THE Ministerial Seminar has come to be a familiar institution around most Seventh-day Adventist colleges. Together with its sister association, the Foreign Mission Band, it is coming into its rightful place of recognition as a powerful adjunct in the educating of a mission-conscious student body. We are a missionary people, and devote a large portion of our time, money, personnel, and effort to

Prime interest centered about South America, and Brazil in particular. In answer to numerous queries concerning the recent edict prohibiting entrance of new foreign workers into Brazil, it was made clear that none of the established or returned workers were affected at present by the order. Those in Brazil now may remain, and those workers from Brazil now in the States may return and resume their labors.

All other countries in South America, as well as Inter-America, are still wide open to as many of our workers as can be placed in them. An urgent appeal was made for young people to train for this field, and to volunteer their services while there is yet time. The people there are ripe for the message, but the staff of trained workers is still pitifully small in most areas. Tremendous reaches of territory and vast numbers of people are yet left untouched.

Greater and still greater stress is being laid on the training of national workers to accomplish the task of evangelizing their own people. In South and Central America, as well as in China, Africa, India, Malaya, the Dutch East Indies, and other populous lands of earth, the mission-trained native is becoming God's most potent weapon in the universal battle for truth. Thus there arises a new and more urgent cry for missionaries, trained as teachers adept at languages, consecrated to the task of educating an ever-growing force of willing, God-fearing natives, preparing them to do in the most effective manner the work they are eager to accomplish.

In China, at present, almost the entire burden of evangelism has been shifted to the shoulders of the native believers, both laity and trained workers. It is gratifying to hear of the work these zealous souls are doing in their beleaguered nation. Reports are coming in from village after village of large companies who have been converted and are waiting for baptism by an ordained worker.

In spite of the war, and the necessity for recalling many foreign workers, the gospel is going forward by leaps and bounds in all parts of the earth. Elder Christian stated, particularly, that in Russia, war and persecution had served only to arouse and invigorate the believers scattered abroad throughout the land. They are now reaping the richest harvest of souls ever known in that country.

Africa presents another picture. Most parts of that continent are still free to the foreign workers, and at present these godly men and women are following a program of rapid progress. At present it is impossible to get more foreign workers into Africa because of the utter lack of transportation facilities. A number of appointees have been ready for some time, awaiting only an opportunity to be transported there. Thus here, too, the work of the trained native has a new importance.

In Ethiopia, since the return of Haile Selassie, our former work has been reopened and some of the modern, substantial buildings recently erected have been turned over to us to use as schools and hospitals. In other words, our work in Ethiopia now is on a far better basis, on the whole, than it was before the country fell.

When questioned regarding prerequisites for mission service, the speakers readily agreed upon three prime factors: First, complete consecration and devotion; second, a soul-stirring love for the people to be labored for; and third, practical training—vocational abilities, a knowledge of trades, etc. Beyond these essentials, some special training is also of inestimable value, and of these various special studies, spoken languages deserve the most attention. Unless some foreknowledge of the particular language to be used is gained before arrival in the field, many precious months and even years are consumed in mastering the speech sufficiently to use it effectively with the native peoples.

The sincere belief was expressed that there will yet be ample opportunity for missionary work in the broad harvest fields of earth. To the question regarding how many students and others who were present were willing to give their lives to God, for the finishing of our great task in all the world, it was inspiring to see the unanimous response which met this call. The congregation rose as a group, expressing individual willingness to go whenever and wherever called.

Many questions were left unanswered, owing to lack of time. Several were relative to our work in Japan. Others pertained to methods and means of opening new fields; still others, to present financial arrangements in warring countries and the present need for funds for foreign work as compared to what it has been in the past.

The wholehearted response of both audience and participants, as well as the stack of unanswered questions left on hand, has led to the hope that a time may be found when another such program of heartening revelations may be had at Washington Missionary College.



¶ THE final movements on this old earth will be rapid ones. Everything is speeded up in these last days. What in the past would normally take years to do, is now done in months, or even weeks. Let us beware, lest we unconsciously set time years ahead for the Lord to come, because of anticipated prophetic specifications. The consummation can come precipitously, and events be fulfilled with breathtaking rapidity. Here lies our danger. Let us all watch and be ready, and get others ready. These are pre-eminently emergency times.

## THE RELIGIOUS PRESS

Valuable Current Excerpts

**VATICAN REPRESENTATION.**—"It is apparent that pressure is being put upon the President of the United States to establish permanent diplomatic relations between the Holy See and the United States. The National Catholic Welfare Conference News Service, official Catholic news agency in this country, has through its representatives put to the President a question, at one of his regular press conferences, as to whether he expected to have a permanent representative at the Vatican. The President said he could not tell. He brushed the matter aside by saying that it was a question of transportation. We believe it to be far more than that. The Catholic agency's posing the question under the circumstances, amounts to pressure. The appointment of a diplomatic representative at the Vatican from the United States is a move with which they are supremely concerned. It seems to us at this moment tragic that Protestantism does not seem to have in this country a strong, united voice regarding this issue. Let us not forget that while Protestants are confused and divided, the hierarchy relentlessly pursues its objective."—*Watchman-Examiner*, May 7.

**VOLUNTARY JOINT ORDINATION.**—Joint ordination is announced as the solution of the age-old controversy between the Episcopal and Presbyterian denominations. With this vexing problem gone, the "all clear" is given for a merger or union of the two, and what is well begun is half done. To make sure that this project will not come to an unhappy issue but to a happy merger, there is announced another most needed invention—voluntary acceptance. This prevents that bad thing that so often has taken the joy out of church mergers—a minority not going in with the majority. These two inventions sound wonderful—joint ordination to settle an age-old issue, and voluntary acceptance to prevent a dissatisfied minority.—A. G. Frank, in the *Presbyterian*, April 23.

**DIVORCE INCREASE.**—Divorce is on the increase. In fact, the increase is so great as to be positively alarming. In the face of recent statistics on the subject, sober-minded American citizens and, particularly, professing Christians, are asking, "Where will this thing end?" Will marriage as we have known it crash upon the rocks? Will the home be broken up? Will the sexes, not many years hence, be herded together in one vast human stock farm?

The 1940 United States Government statistics on the subject of divorce, which have just been compiled, show that all previous records for the dissolution of homes were broken. There was here in America during that peak year more than one divorce for every six new marriages. The number of divorces granted in 1940 was 264,000—four times as many as in 1901.—*Zions Herald*, April 29.

**FIVE MILLION SLAVES.**—There are today not less than 5,000,000 slaves in the world. Some authorities place the figure as high as 8,000,000. The biggest slave-owning countries today are Ethiopia, China, and Arabia. In China, according to a conservative estimate, there are some 2,000,000 slave girls. There are 700,000 slaves in Arabia, where slavery continues as a legal institution. Slave running is also prevalent in the caravans of pilgrims to Mecca, the pilgrims frequently falling so heavily in debt that they sell their children in order to obtain money to return to their homes, after having worshiped the Black Stone of Kaaba at Mecca.—*Religious Digest*, May.

**BREWERIES SPARED.**—A report comes out of England to the effect that in their bombing raids

the Germans are sparing the breweries. This would indicate that the Germans consider breweries in England as their allies and they can well afford to protect them, while they rain destruction upon churches, hospitals, private homes, as well as munitions plants and other manufacturing and business enterprises. . . .

The whole liquor business, from breweries to distilleries, is a drag upon any country and the most dangerous "fifth column" in time of war. The best war measure our country could adopt would be to inaugurate a strict prohibition regime for the "duration" and for all time to follow.—*Zions Herald*, May 6.

**MOVIE INFLUENCES.**—It used to be that the church was the most powerful agent in molding character and guiding the behavior of the masses. That day has passed. Many believe that the motion picture is even a greater educational force than the national school system. Certainly it is far more potent than the church. Many more go to movies than to church, and they stay longer when they go. The national weekly attendance at movies is 77,000,000.—*Christian Digest*, April.

**STARK SIMPLICITY.**—The most amazing accomplishments of the church of Christ were wrought in apostolic days, when the infant church had no common formal expression of her faith. And I cannot but feel that the inevitable corollary to this fact is the present need, not for something new, but for the stark simplicity of apostolic faith.—*The Presbyterian*, April 9.

**DRINKLESS PILOTS.**—Writing from "an advanced Allied base" in the southern Pacific, H. R. Knickerbocker, famous war correspondent, . . . told of the exploits of Australian and Allied fliers. Two paragraphs stand out. Mr. Knickerbocker says of these valiant fighters:

*New Edition . . .*

### CHRIST'S OBJECT LESSONS

You will be glad that you can now have "Christ's Object Lessons" with new paging to agree with the Index to all of Mrs. White's writings. This was not possible with the former edition.

Own this new edition for ready reference to the valuable help which is contained in "Christ's Object Lessons" on so many important subjects.

**Bound in cloth, \$2.50**  
**Full limp leather, \$3.50**  
HIGHER IN CANADA

**ORDER OF YOUR**

**+ BOOK & BIBLE HOUSE +**

"They drink chiefly what they call lemon or orange squash, an anemic form of lemonade or orangeade made without alcohol. That is to say, the pilots drink this when they are to go on a 'morning mission.' It is because these planes of ours now fly at such speeds—200 to 400 miles per hour—that the least bit of uncertainty due to alcohol might cause disaster," one pilot explained. "In the last war they flew their crates at 90 to 120 miles per hour, and I guess it didn't matter much if the pilot was "oiled" or not."

In these tense days "the least bit of uncertainty" is disastrous—on either the war front or the home front. Five glasses of beer are said to have cost the lives of five persons in the recent New York subway accident. The motorman drank beer instead of eating his lunch, and ran his train at a forty-mile speed without slowing down for a curve. Result, disaster. When shall we learn? The liquor business ought not to be tolerated for one moment when everyone is sacrificing for the sake of his country.—*Zions Herald, May 6.*

**PALESTINE'S FUTURE.**—Palestine's future seems no nearer solution today than when the British Parliament shelved the Peel report. In fact, if the war should end in a military victory for the United Nations tomorrow, the old issues between Arabs and Zionists in Palestine would be found farther from settlement than they were in 1939. At present both sides are making maximum claims in their propoganda, in the hope that some break in the fortunes of war may produce large promises from the hard-pressed major powers.—*Christian Century, May 6.*

**PROTESTANT CATHEDRALS.**—We cannot agree with Dr. Erwin L. Shaver, education secretary for the Congregational Christian churches, who urged in an address before the Connecticut Conference on Christian Education that the various Protestant denominations get together and erect "Protestant cathedrals" for each community. The assumption, of course, is that these so-called cathedrals would become central institutions for co-ordinated religious activities. We presume that what is meant is that all of the smaller churches shall unite in the support of some central institution in the community where the things they may do together may be successfully worked out. This is nothing more than age-old argument robed in modern dress. We are well acquainted with the cathedral idea, and it has not impressed us. Europe is dotted with cathedrals around which the community is supposed to center. These cathedrals, in the course of time, in a great many instances, have become nothing more than monumental grandeur, while the religion that is on the inside of the building seems to suffer from dry rot. The idea that religion, to be effective, must be centralized, will not down. Never mind the lessons of history, the idea has plenty of modern advocates. Christianity is not a religion that prospers under methods of centralization, for church history indicates that its hardest days are those of diversification and expansion. We have often found that in some little local church where there has not been more than a mere handful of earnest Christian people, there is far more genuine religion than in the mammoth glorified quarries called cathedrals. We believe there are plenty of means of co-ordinat-

## PULPIT FURNITURE

Chairs. Communion Tables.  
Baptismal Fonts. Etc.

Fine furniture at factory-to-  
Church prices. State your needs.

**DE MOULIN BROS. & Co.**

118 1/2 South 4th St.  
GREENVILLE, ILLINOIS



## STEREOPTICON SLIDES

on the Third Angel's Message

WHERE YOUR CREDIT IS GOOD

Not made by students. Write for terms to

**ALBERT F. PRIEGER**

312 W. Louisiana Ave., Tampa, Florida, U.S.A.

## THE MESSAGE ON 35 M. M. FILM STRIPS IN COLOR.

A set of 24 films illustrating the printed Bible Lessons of the Bible School of Evangelism, by Elder J. L. Shuler, available in SINGLE and DOUBLE frame size.

A set of 34 films, the Rich series, available on 35 m. m. film SINGLE FRAME. In the English, Spanish and Portuguese languages.

Other films also available, such as "The Open Space in Orion", by Elder J. W. Rich.

We will at additional cost, cut up and bind between 2"x2" cover-glass any film which you may select from our catalogue.

Write us for prices.

For projectors write the General Conference Purchasing Bureau, Washington, D. C.

**MAYSE STUDIO, Box, 25, San Diego, Calif.**

# Special Diet Lists

**FREE to DOCTORS, DIETITIANS, NURSES**

There are eleven different lists in the set—blood-building, weight-gaining, reducing, high-vitamin, and mineral, and diet lists for arthritics, diabetics, and others. These are prepared by qualified dietitians.

While various Loma Linda Foods are included, the diets meet all requirements even where these products are not available.

These lists are neatly mimeographed—each on a separate page. We shall gladly supply as many as you need. Just ask for them.

## ORDER ACCORDING TO NUMBER

	No.		No.
Alkaline Diet .....	5	High Calorie Diet .....	1
Anemia Diet .....	2	High Carbohydrate Diet .....	3
Anti-Flatulence Diet .....	4	High Mineral Diet .....	2
Arthritic Diet .....	7	High Vitamin Diet .....	2
		Hyperacidity (with extra fats) .....	6
Blood-Building Diet .....	2	Hypoacidity Diet .....	6
		Hypothyroidism .....	9
Cardiac Diet .....	3		
Chronic Nephritis .....	10	Liver Diet .....	6
Colitic Diet .....	11	Laxative Diet .....	8
Cold Diet .....	5		
		Reducing Diet .....	9
Diabetic Diet .....	7		
Diarrhea Diet .....	11	Spastic Constipation .....	6
		Semi-Smooth Foods .....	6
Gall Bladder Diet .....	6	Smooth Foods .....	11
Gout Diet .....	10		
		Ulcer Diet—Modified .....	11
High Blood Pressure Diet .....	3, 5	Weight-Gaining Diet .....	1

*Free to Everyone* **ATTRACTIVE RECIPE FOLDERS**

containing recipes for choice meatless entrees, salads, and sandwiches. Send us your name and address on a postal and refer to **THE MINISTRY**, and **YOUR** set will be mailed. Address:

**LOMA LINDA FOOD COMPANY**  
Arlington, California

ing Christian activities and stimulating Christian fellowship and service to the community without resorting to extravagant notions.—*Watchman-Examiner, May 7.*

**SUGAR FOR BREWERS.**—As the sugar scarcity increases in the United States, the production of beer increases. While the home supply is cut to one lump, the hooch supply is delivered by the ton. What wanton waste! Liquor is always the last to feel the patriotic pinch. We believe that the non-essential, waste-producing, health-destroying, habit-forming alcoholic liquors should be the first to feel the pinch, and that the homes and the children should come last. We see no reason why the liquor manufacturers should be regarded as preferred stockholders by the Government, either for sugar, grains, coal, or rubber tires, at a time when we are no longer able to buy rubber bands!—*Watchman-Examiner, May 7.*

**LORD'S DAY ALLIANCE.**—The Lord's Day Alliance of the United States is an absolutely indispensable instrument in the maintenance and protec-

tion, not merely of the Lord's day, but of all moral and spiritual values in the nation. The church could not do without it. Yet the church gives to it only a pathetically meager financial support. Dr. Harry L. Bowlby, its energetic and self-sacrificing executive head, is a most loyal Presbyterian. He has sent out to the churches an appeal for money. He ought to get it. Every Presbyterian church in the land owes much to Doctor Bowlby and the Alliance; and every such church ought now to pay some of its debt.—*The Presbyterian, April 9.*

**ABYSSINIAN SLAVERY.**—The emperor of Abyssinia, who in the days of his former rule, before the Italian invasion, had issued several edicts against slavery, has now declared its abolition. His reforming way was not easy before, and it will not be easy now. Abolishing slavery there means a complete change in the social life of the people. Slavery, to begin with, is an integral part of the country's Christian religion. . . . Lady Simon judged truly in her book "Slavery:" "Slavery is so interwoven in the warp and woof of Abyssinian life that the conviction grows that Abyssinia will be able to free herself from the shackles of this institution only by the aid of the generous co-operation of nations who seek not their own advantage, but aim at building up the state of Ethiopia." Britain is today such a nation.—*Religious Digest, May.*

**CLASSIFIED ADS**

Advertisements appropriate to **The Ministry**, appearing under this heading, four cents a word for each insertion, including initials and address. Minimum charge, one dollar for each insertion. Cash required with order. Address, **The Ministry, Takoma Park, Washington, D.C., U.S.A.**

**FRUITT SPECIAL**

WE HAVE JUST RECEIVED A LARGE SHIPMENT OF adding machine paper. It is 2 1/4" wide, 100 rolls to a carton—6 cents a roll. Single roll, 10 cents. Subject to prior sale.

**FOR SALE**

FOR SALE: BAUSCH AND LOMB, 125 VOLT, 500 WATT STEREOPTICON. For Slides and opaque material. Sixty-five dollars delivered. Fred H. Wagner, Anchorage, Alaska.

**WORKERS' SUPPLIES**

FILMSLIDE PROJECTORS. FILMSLIDES—DOCTRINAL, missions, health, temperance: Material for making 2 x 2 slides. Stereopticons. Motion-picture equipment. Screens. Cameras. Photographic supplies. Radios. Baptismal suits. Communion ware. Anatomical charts. Therapeutic lamps. All at workers' prices. Literature and information for those seriously interested in buying. S. D. A. Purchasing Bureau, General Conference Building, Takoma Park, Washington, D. C., U. S. A.

**PROJECTOR WANTED**

WANTED, SECOND-HAND TRI-PURPOSE S.V.E. Projector for mission use. If you have one for sale, write without delay to William Goransson, 811 Kennebec Avenue, Takoma Park, Md.

**EVERSON LECTURES**

"THE LAST WARNING MESSAGE," "Mark of the Beast," "Was the Law Nailed to the Cross?" by Evangelist Charles T. Everson, and other lectures in booklets. Ten cents each, postpaid, less in lots of ten. Address Bible Lectures, Route 1, Box 77, St. Helena, Calif.

**OFFICE MACHINES**

WANTED FOR CASH.—Addressing machines, multigraphs, Dictaphones and other office devices. Pruitt, 132B Pruitt Building, Chicago.

**How to Pitch a Tent**

*(Continued from page 15)*

the tent about 6 feet, leaving the poles on a slant. Do this all around the tent.

7. Send two men under the tent, one to each center pole, and then by means of the block and tackle, pull the peaks of the tent fairly well up toward the top of the poles.

8. Go back and straighten the wall poles into an upright position. Then tighten all the wall ropes, thus drawing the edge of the tent out to its full circumference. These wall ropes will need to be tightened several times until the tent and ropes cease to stretch.

9. Then pull up the peaks of the tent to their full height, so that the top is tight and even.

10. As the wall comes in sections, the opening can be made at any point on the tent desired. Start the wall in proper position by snapping the snaps in the rings on the edge of the tent.



**Securing Free Radio Time**

*(Continued from page 13)*

*"There were ninety and nine that safely lay  
In the shelter of the fold,  
But one was out on the hills away,  
Far off from the gates of gold."*

Adventist workers in North America will find the old Protestant songs valuable aids in converting souls to the Lord. Most Americans love these melodies. Generally, a goodly number of them will be found in the hymnals of most churches.

Why cannot more such free time be secured

on stations where our programs have established good records? We must recognize, of course, that our prime reason for existing as a people is to present the grand old truths of the third angel's message, and yet if free time is available to us, let us take advantage of it and put to work the great musical talent found in many of our fine churches. In this way prejudice will be broken down, and large numbers will find themselves becoming interested in the peculiar doctrines taught by this remnant people.



## Minister's Attitude to Youth

(Continued from page 12)

bachelors or spinsters because they did not espouse Christ in that susceptible period."—*Christian Endeavor World*.

According to the latest statistics, the average peak age for conversions and baptisms among children reared in Seventh-day Adventist homes is twelve years. Adventist youth come to the decision period a little sooner than other youth. The fact is that when properly instructed, very young children may understand their state as sinners and by the grace of God be led into the experience of conversion. We must be prepared to work for the children, or we will miss the mark of a full ministry. Let us not put it off until it is too late.

USE *Fulton Quality* S.D.A. TENTS



### FOR LONG SERVICE

Have your tents—Meeting, Book, and Family—made of famous USAMP and DFMP commercially mildewproof and waterproof ducks, which have demonstrated their superiority over many years.

FULTON QUALITY S.D.A. Tents are made with extra high pitch, roped every two cloths with pure, unrolled Manila, sewed with green, rotproofed thread, and are thoroughly reinforced throughout. They are without doubt the finest tents and the best value on the market today. WE ALSO MAKE

Furniture Pads FULCO Trav-L-Bags Canvas Baptistries Mosquito Bars for Cots Camping Tents

Write today for sample.

## Fulton Bag & Cotton Mills

Manufacturers since 1870

Atlanta St. Louis Dallas Minneapolis

New York New Orleans Kansas City, Kan.

**EVANGELISTS . . .**

**BIBLE WORKERS . . .**

**LAYMEN**

*Your Special Attention*

IS DIRECTED TO OUR REVISED BIBLE SCHOOL OF EVANGELISM MATERIAL WHICH NOW INCLUDES:

- 2 Introductory Lessons
- 26 Bible Lessons Covering the Fundamental Doctrines
- 26 Corresponding Test Sheets
- "GOOD NEWS" A to G

ALREADY WIDELY USED WITH ALL TYPES OF EVANGELISM BECOMING INCREASINGLY POPULAR WITH RADIO WORKERS

**SIMPLE TO USE . . . . . EFFECTIVE . . . . . INEXPENSIVE**

ORDER FROM YOUR BOOK AND BIBLE HOUSE TODAY

SOUTHERN PUBLISHING ASSOCIATION . . . . . NASHVILLE, TENNESSEE



## 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.

**MADISON FOODS**

MADISON COLLEGE, TENNESSEE, U.S.A.

## Apostolic and Remnant Messages

*(Continued from page 21)*

The sanctuary truth for today is, therefore, far more significant and indispensable for these last days than men are prone to think or concede. It is the inevitable truth of God for time's last hour. It had to be, and therefore is, the supreme message of the remnant church, compassing the Sabbath, the prophecies, and the doctrines of the Word in its all-embracing sweep.

L. E. F.



## Preparation for Baptism

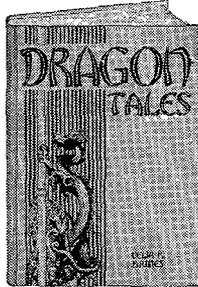
*(Continued from page 5)*

15. Were the commandments of God done away with?  
How long will they continue? (Matt. 5:18.)
16. What does the fourth commandment say?
  - a. How many days did the Lord work?
  - b. On what day did He rest?
  - c. Do you believe the seventh day is the true Sabbath of the Lord?
  - d. When does it begin and end?
  - e. Why do some people keep Sunday?
17. Do Christians need to obey and respect chiefs and government officials?
  - a. Why is it necessary to obey them? (Rom. 13:1-5.)
  - b. What if they should tell us to do things that are contrary to the law of God? (Acts 5:29.)
18. Where are the dead?
  - a. How much do people know after they are dead? (Eccl. 9:5, 6.)
  - b. Do they go to heaven and come back to talk to their living relatives?
  - c. Do you think it is possible for a dead person to turn into a wild animal?
  - d. How long will the dead remain in the grave?
19. Whom do these really worship who worship the spirits of the dead? (1 Cor. 10:20.)
  - a. Should Christians be afraid of witchcraft? (Num. 23:23.)
  - b. Does God want us to believe in wizards and witchcraft? (Lev. 19:31; 20:6.)
20. Do you believe that Jesus will come again?
  - a. Repeat the Lord's promise regarding His second coming. (John 14:1-3.)
  - b. In what manner will He come? (Matt. 24:27.)
  - c. How many will see Him? (Rev. 1:7.)
21. How do we know that His coming is near? Give some of the signs of His coming.
22. What will be done with the people whose names are not found written in the book of life in the judgment?
23. What will happen to the righteous when Jesus appears?
  - a. What great change will take place in the righteous living? (1 Cor. 15:51.)
  - b. What change will occur with the righteous dead? (Verse 52.)
  - c. Then what will take place? (1 Thess. 4:17.)
  - d. What will the righteous say at that time? (Isa. 25:9.)
24. What does 1 Corinthians 3:16 say about our bodies?
  - a. Have you stopped smoking or chewing tobacco?
  - b. Have you stopped drinking beer (strong drink)?
  - c. Have you stopped drinking hop beer?
  - d. Have you stopped drinking liquor?
25. Which book and chapter in the Bible tells of the kinds of food we may eat? (Leviticus 11.)
  - a. Have you stopped eating mice?

JUST OFF THE PRESS!

# Youth Books that Satisfy

## DRAGON TALES



BY CELIA R. BRINES

Mrs. Brines and her doctor husband spent many years administering to the physical needs of these people who dwell in the land of the dragon. This qualifies her to write of Chinese customs and of their national and social life.

Her stories unravel the life and self-sacrifice of this patient, resourceful, but war-weary people.

You will smile at Chinese customs of marriage, child training, respect for ancestry, and preparation for the holidays which are generously scattered throughout the year. Then there is that interesting character, Mr. Yang, who has very definite opinions, and tells the world about them.

Here are a few of the interesting situations awaiting you:

*"Brother" of Bandit Chiefs*  
*A Disappointed Bridegroom*  
*Wanted: Unknown Medicines*  
*Kidnaping a Baby*  
*Feng, the Blind Magician*  
*Dragon Tales of Old China*  
*Mr. Yang Tells the World*  
*Deh Ling Comes Out of the Night*

Cloth binding. Price, only **\$1.25**

## HEROES TAKE WINGS



BY CHARLES L. PADDOCK

A thrilling collection of biographical sketches relating the stories of ambitious young people who made a success, and who stand out as worthy examples for other boys and girls.

We couldn't begin to tell you all these interesting stories. We shall have to leave that for "HEROES TAKE WINGS." Have you heard of "Those Crazy Wright Brothers"? Of "Florence and Her Sick Dolls"? Do you remember the name of the boy who "Floated Down the Mississippi on a Raft"? Or "The Lad Who Became an Army Major at Nineteen"? These are only a few of the fascinating stories you will find in "HEROES TAKE WINGS."

Chapter titles follow:

*Boys Who Learned to Fly*  
*From Cabin to College*  
*Raincoats and Rubbers*  
*Johnny Appleseed*  
*Wings of Courage*  
*He Tamed the Wild Goose*  
*Follow the Compass*  
*Jelly Fish*

Order a copy of "HEROES TAKE WINGS" at once. Give all the family an opportunity to read this unusual book.

Cloth binding. Price, only **\$1.25**

All the Family Will Enjoy These Two Fine Books

Order from your **BOOK and BIBLE HOUSE**

OR PACIFIC PRESS PUBLISHING ASSOCIATION, MOUNTAIN VIEW, CALIFORNIA

- b. Have you stopped eating blackfish?  
 c. Have you stopped eating animals that have died of themselves?  
 d. Have you stopped eating the blood of animals?  
 e. Will you follow these things carefully?  
 f. Name some of the clean and unclean animals.
26. Why do Christians not decorate themselves with beads, bangles, anklets, rings, earrings, nose buttons, cutting marks on their bodies and such practices?
27. Give the text which says we should obey and respect the church officers. (Heb. 13:17.)  
 a. Will you obey the church in all things in which its officers instruct you according to the word and will of God?  
 b. What is the work of the church?  
 c. Who put the church leaders in their positions?  
 d. Will you promise not to be deceived or rebel against the church of God?  
 e. Will you promise before God that you will do all these things?
28. What is the true form of baptism?  
 a. To what is baptism likened? (Eph. 4:5.)  
 b. How many baptisms are there?  
 c. Who is our example in baptism?
29. What ordinance did Jesus place in the church to remind us of His death?  
 a. Why do we, as Seventh-day Adventists, wash each other's feet at the time of the Lord's supper?  
 b. What does the bread mean?  
 c. What does the wine stand for?
30. Do you know the tithing system?  
 a. To whom does the tithe belong?  
 b. Do you pay tithe?  
 c. On what things should we pay tithe?  
 d. What are those who do not pay tithe doing?
- e. What besides the tithe should we give to the Lord?  
 f. What is the purpose of the tithe and the offerings we give to the Lord?  
 g. Do you promise to continue to pay a full tithe after you are baptized?
31. To how many people must this gospel go?  
 a. Do you try to tell others of this gospel?  
 b. How many persons have you brought to the truth? Name them.
32. Will you ask the advice and counsel of the elders before you are married?  
 a. Will you consent to be married by Christian rites and ceremonies?  
 b. Is it good for Christians to be divorced? There is only one reason by which Christians may be separated from each other after marriage. What is it?  
 c. What does the Bible say about marrying unbelievers? (1 Cor. 6:14-18.)  
 d. What spiritual advice do we have with regard to polygamy?
33. What character should a Christian family have?  
 a. Is it good for Christians to beat their wives?  
 b. Is it good for Christian women to insult their husbands?  
 c. Do you promise to conduct family worship, and do your best to maintain a Christian home?
34. Who only will see God? (Matt. 5:8.)

(NOTE TO THE EXAMINER: When you are asking these questions, do not give the text to the candidate. Let the one examined give the text and the answer. Those who teach the Bible classes should have the candidates memorize these texts before the examination time. They should see that they know the questions thoroughly, so they will not hesitate in giving right answers.)

## Reach Them NOW.

*By the time another year rolls round, the destiny of many now within our reach may be forever settled. We must reach them now or our efforts will be too little, and too late.*



PRESENT TRUTH Number 57, dealing with the subject "Widespread Departure From the Christian Faith," was prepared with the Harvest Ingathering in mind. There is a growing conviction in the hearts of men that the world's woes are due in no small degree to a departure from the Christian faith; so this subject will immediately strike a responsive chord and make a strong spiritual appeal. Another article deals with the alarming increase of convulsions in nature—earthquakes, floods, and tornadoes. The radio log of our national broadcast and a directory of conference addresses with an invitation to send for more literature are included.

*This issue of PRESENT TRUTH should be left with every individual solicited, whether or not an offering is received.*

**ONLY \$7.50 A THOUSAND**

**YOUR BOOK and BIBLE HOUSE**

**Will take care of your order**

HIGHER IN CANADA AND OTHER COUNTRIES REQUIRING EXTRA POSTAGE

# CERTIFICATE of BAPTISM



"Jesus came and spake unto them, saying, . . . Go ye therefore, and make Christians of all nations.

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:18, 19, mar.

*In harmony with this command*

\_\_\_\_\_ was baptized at \_\_\_\_\_

on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_\_

OFFICIATING MINISTER OR ELDER

*of the* \_\_\_\_\_

Conference

**RECEIVED INTO CHURCH FELLOWSHIP**

by the \_\_\_\_\_ Seventh-day  
Adventist Church on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_\_

EVERY minister will appreciate the beauty and dignity of this new Baptismal Certificate. Each book contains 100 certificates with double stubs and other special features. Price, \$2.50 per book. (Higher in Canada.)

ORDER FROM YOUR

**BOOK & BIBLE HOUSE**



**STEADY!**—When the pressure of work is incessant, when men become weary and worn, but must still drive on with their tasks, tempers often become strained, and nerves sometimes snap. Feelings rise, and words that are inconsiderate sometimes come forth. Latent touchiness appears, and calm, dispassionate reason is superseded by questionable attitudes or decisions. That is the time to hold steady and to pray earnestly for help. There is also a human element that will aid under such conditions. The saving grace of humor will often help us through many a tense experience. If we will only look for it, the humorous side of a situation will frequently keep us from being swept off our feet. The effects of a smile and a soothing word are sometimes miraculous. Try it. We must learn to hold steady when others are in danger of becoming immoderate in word and attitude.

**MESSAGE MUSIC!**—As verily as we need a distinctive Adventist literature, instead of relying upon Lutheran, Baptist, Methodist, and other religious classics of the past generations, just so truly do we need a distinctive Adventist hymnology for our message. We employ some of the standard religious works of the past, written when those religious groups constituted God's true church for the time. But these alone do not suffice for today. They are not keyed to the advances of the hour. They do not contain the full reformation message of God for this hour. Similarly with the hymns of the centuries. Rich as they are, they are without those distinctive second-advent, Sabbath, sanctuary, and kindred truths that constitute the distinguishing contributions of this message to the world. We should sing the full message for today in hymn and special song, just as the Reformers did in their day, and caused Babylon to tremble with Reformation hymns keyed to the special truths of their times.

**CONFIDENTIALLY!**—Several times recently this writer has conversed with fine, consecrated, successful individuals whom it was a joy to meet. Their conversation was uplifting and inspiring. There was, however, one marring element: in their earnestness they spoke with force; but the breath that propelled their forceful words was anything but pleasant. Call it halitosis, if that sounds more euphonious, but it was, nevertheless, just plain bad breath. Whether from catarrh, bad teeth, or

stomach, or what not, it was most unpleasant to the recipient. No one tells them, not wishing to offend. But some friend needs to draw this to their attention. And while we are discussing breath, some people have a fondness for fresh onions (and some even for garlic). These are unquestionably delectable to those who enjoy them—that is, firsthand. But the odor of onions or garlic as relayed by another's breath is most unpleasant when found upon a minister or Bible worker while in discharge of public or personal responsibilities calling for close contacts. A word to the wise should be sufficient.

**SELF-DECEIVED!**—The most tragic aspect about fighting truth is that before one is aware, the distinction between truth and error becomes so blurred that a man actually thinks he is opposing error and exalting truth, when in reality he is doing the precise opposite. His spiritual senses become so blinded that he supposes darkness to be light, and light to be darkness. It will be a terrible thing to be found fighting against God. Such will say, "Lord, have we not prophesied in Thy name," and in Thy name done many valiant deeds in exposing error? But He will respond, "I never knew you: depart from Me." The wrath of God will be as terrible in the day of His vengeance as is the greatness of His grace in this day of His mercy. Opposer of God's truth, if you read these lines, halt in your mad course, and rightabout-face. Seek God's forgiveness, that you may be hid in the day of His wrath. Self-deception is the gravest of all deceptions.

**LEADERSHIP!**—Constricted the vision and dwarfed the stature of one who, responsible for a group of workers, will selfishly urge a young man to continue on in mechanical lines, instead of entering the ministry to which his ministerial brethren are calling him, and to which he believes himself called. We should encourage youth with ambitions for God to move forward in line with opening providences. Never should immediate, selfish interests lead us to urge a young man not to advance. Generosity in sacrificing personal interests that youth may advance, will be rewarded in finding others of equal or greater talent; while a penuriousness of attitude will result in stagnation and loss even of what we have. Genuine interest in the welfare of youth is one of the basic evidences of true leadership. Narrowness is inexcusable here. L. E. F.