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NOT FOR CIRCULATION

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 15, No. 11

November, 1942

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Announcing the 1943 Ministerial Reading Course

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NOTES AND NOTICES

Information and Sundry Items

☛ THE call to advance is the manifest summons of God in this hour of unprecedented world mission opportunity. We cannot, dare not,

A COVENANT OF SACRIFICE

wait for better world conditions or a more stable financial situation. Times will wax still more unstable and uncertain, instead of better. And our task will not become easier, but harder, as time advances. This movement and message must be consummated amid the breakdown of human society and the collapse of international relationships. This we must never forget. Support from those not of our faith will be less and more uncertain in days to come. It is by a covenant of *sacrifice* that the work committed to our hands will be finished by the church of God's choice. We scarcely know the meaning of the word as yet. Sacrifice decreases instead of increases one's reserves. There is enough money in our ranks to finish the work in the next decade—so far as material means is concerned—if it were withdrawn from uncertain investments where multiplied thousands are lodged, and placed in the treasury of the cause. We can carry nothing into the kingdom, save redeemed souls. Oh, that God would burn this into our inmost consciousness! The properties and means that we fail to give now in the time of opportunity will soon be torn from us by forces beyond our control—when it is too late. This we must tell with love and tears to our people. The hour calls for genuine sacrifice.

☛ THE Zionist issue perennially arises. Under the title, "Jewish Immigration to Palestine," the *Watchman-Examiner* of August 13 states: "More than seventy Christian churchmen from all sections of the country have issued a statement pleading that in the postwar settlement, the persecuted and homeless Jews of Central Europe be permitted free and unqualified admission to Palestine." But this is placed upon more than a humanitarian basis, for the editorial continues: "We believe that we are on the high-way of prophetic fulfillment."

☛ THEOLOGICAL students and young workers with limited incomes, who are interested in acquiring valuable working tools, such as a good concordance, a standard Bible dictionary, and a single-volume commentary, will be interested in the announcement on the back page of this MINISTRY. The finest, most inexpensive standard set we have seen, for the price, is the "Bible Students' Working Library," published by Revell. We are sure our workers would feel well satisfied with an investment in this set.

☛ FUNDAMENTALISTS are urged by the *School Times* of July 4, 1942, to appeal a letter to the Federal Communications Commission, Washington, D. C., not to heed the recommendations of the Institute for Education by Radio, which met at Columbus, Ohio. This organization claims to represent the Jewish, Catholic, and Protestant faiths, and seeks to bring all religious broadcasting under the counsels and control of these general advisory committees, and to abolish the purchase of radio time by any religious speaker or independent organization. Such a procedure would clearly violate our constitutional guaranties. Moreover, the Federal Council of the Churches of Christ in America speaks for only a part of Protestantism. Various churches and organizations are independent of and opposed to its claims. Surely our workers should be active in such protestation.

Reading Course in South America

☛ H. O. OLSON, Ministerial Association secretary of the South American Division, reports that the books recommended by the Portuguese Ministerial Reading Course committee for 1943 are as follows:

1. "Esplendores da Fé" (The Splendors of Faith), by Huberto Rohden.
2. "The Desire of Ages," by White.
3. "The Sanctuary Service," by Andreasen.

The Spanish Reading Course committee has selected the following books for 1943:

1. "Gospel Workers," by White.
2. "The Abiding Gift of Prophecy," by Daniells.
3. "Teoría de la Evolución y Hechas de la Ciencia" (The Evolutionary Theory and Acts of Science), by Harry Rimmer.
4. "Como Dirigir a Otros" (How to Lead Others), by N. D. Lafuerza.
5. "Prophecy Speaks," by Rowell.
6. "El Destino Humano" (The Destiny of Man), by Fayard.

☛ THE truths of revelation and of nature must be in basic agreement, for the God of the Scriptures is the Author of the truths discoverable by science.

Are You Moving Soon?

☛ IN ORDER not to miss a single copy of THE MINISTRY, you should notify the Review and Herald, Takoma Park, D. C., giving both old and new addresses. The post office does not forward magazines, even if you leave a forwarding address. Many transfers and changes of address occur during the course of a year. If you are moving, send in both your old and new addresses, well in advance, and thus save delay and expense, and avoid missing your numbers of THE MINISTRY.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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☞ The Sabbath sermon betrays
how the week has been spent

THE PREACHER AND HIS BOOKS

By JOHN D. SNIDER, *Manager, Book Department,
Review and Herald Publishing Association*

A LIBERAL education does not consist in knowing the contents of a large number of books, or even in book learning as a whole. It consists in knowing those books which clarify one's own life experience, and which act as a true lever to his faith. When the light fell into Paul's heart from the face of Jesus at Damascus, that great scholar did not give up his reading, but he was far wiser after the word of God became to him a living oracle, and the range of his authors diminished while the dimensions of his reading increased.

"The books" which the aged and learned apostle wrote his young friend to bring him were few and great—evidently a small and select library which Paul kept close at hand during his famous journeys. At least Timothy seems to have experienced no difficulty in deciding upon the volumes requested. "Wear the old coat, buy the new book," was not an empty aphorism with Paul. In the chill of his cell he felt the need of his coat, and he hungered for the mental and spiritual food to be found in the parchments. He needed both and wanted both, "but especially the books"—always the sign of a scholar.

In books we have the richest treasures of the earth—the supersifted output of the best minds of all the ages. We value them not so much for what we see in them as for what we see *through* them. They begin where our problems begin, and show us the way over or around the difficulties on the path we must travel till we reach the place where the problems end. But we cannot know the power of a book, we cannot appreciate its charm or discover its secrets, unless we make its intimate acquaintance. To know it intimately we must get near to its heart. There is only one way to do this. We must read its message, reflect upon its sentiments, and meditate upon its philosophy. From a distance as we observe it in calm repose

on a bookshelf or a table, we may sense something of its dominant character by the title or by its general appearance. But without reading it we cannot really know a good book or appreciate its worth any more than we can attain to an intimate and understanding friendship with a great man by merely seeing him pass by in a crowd.

We begin to know a book, or rather the man behind the book, as soon as we read his preface and the introduction. These tell us who he is, what he is, and why he has put his thoughts into book form. We learn more and more as we read the first chapters. His ideas and ideals, comments and intimations, open to us countless aisles leading our own thoughts into wider, richer fields, for a good author always suggests more than he says. And finally, when we have come to "the end," we have gathered into our reach a whole new section of the world.

North, east, south, west, our eye sweeps mile after mile of the vital, stupendous picture of life as seen by our mentor. Through his larger vision we look down, around about, and up. A hundred, five hundred more square miles of life's thought, vision, and experiences are at our feet. After he has explained it, all this acquisition, to all essential purposes, is as much ours as his. In a few hours of mental activity we have journeyed from the ordinary, familiar region of our own thoughts to a land that is far away and totally different. Our guide has quickly carried us to the pinnacles which he has scaled only after many hours, months, or years of patient, persistent effort. A magic carpet could not be more effective.

I

JOHN RUSKIN's definition of a sermon was "thirty minutes to wake the dead." Most sermons are prepared for oral delivery and sometimes lose much of their awakening quality un-

less the preacher has a trained voice and a magnetic personality to give added force to his thoughts. If he lacks these, there may be found in his sermons a trace of what Sydney Smith called "the sin against the Holy Ghost in the pulpit—dullness," for the personal equation counts in preaching, as in everything else. Nevertheless, there is comfort in the fact that much effective preaching is done by men without prepossessing personalities.

Such a man was Dr. J. H. Jowett, the news of whose death a few years ago sent a pang to the hearts of Christian men and women everywhere. There was nothing sensational in his ministry, but he was a prince among preachers and always preached to a churchful no matter how capacious the building. He lacked oratorical temperament, his pulpit methods were singularly quiet, and he made sparing use of gesture, but he was an intense student of Scripture and a wide reader of literature.

Doctor Jowett spent several hours each day buried in his books, living with the greatest preachers and thinkers of his time and earlier times. Himself keenly observant of the life of men in books and in the flesh, he drew audiences of the highest type. His greatest gift was preaching to preachers, and a census of the pews would always show that scores of ministers of all denominations were in his eager congregations. He held a pastorate in New York City for seven years, and during that time many thousands of people from all over America came to hear him and were strengthened for life's burdens by his consecrated insight and the universal appeal of his message.

His sermons were a tremendous stimulus to healthy, vigorous thinking, and no one could listen to them without experiencing a singular exaltation of spirit. To him every event and object was suggestive. Wherever his glance struck it ricocheted to something else. His eyes were like the poet's which see a poem hanging on the berry bush. What he found in books and saw in life was brought to his sermons in so captivating a way, and took and held such a clutch on one's attention, as only those can appreciate who have sat under the spell of a great preacher who knew how to touch common life and make it grow.

We are more and more convinced that this reading habit of the scholar has much more to do with really great preaching than does genius or magnetic personality. We commit this fervent judgment to cold type with no cautioning sense of overstatement, for we verily believe that the Sabbath sermon will always betray where and how the preacher has spent his week.

"That day is not lost which is spent in the hunt," says an old Arabian proverb, nor is any time lost for the gospel worker who spends some time each day with his books. Younger workers, especially, too often neglect this great source of creative ideas.

I like the reply William L. Stidger, of Boston University, when lecturing to a group of preachers in the Middle West. "I told that audience," says Doctor Stidger, "that I had read an average of a book a day during all of my ministry, which was true—and I still do. One old brother in that audience seemed to doubt it; so, in the open forum which followed, he sarcastically yelled at me: 'Young fellow, you say that you read a book a day—which I doubt—but all I gotta say is that the average preacher hereabouts doesn't read a book a month.'"

The old preacher then sat down and acted as if he had settled something or other. Doctor Stidger made the humble and modest remark: "And, my brother, that is exactly why he would be the average preacher—or the average doctor, or the average lawyer—or the average anything in professional life."

The most ancient surviving portrait of Thomas à Kempis shows him in a cell with a book in his hand, and at his feet an open volume bearing an inscription, written partly in Latin and partly in Dutch, to this effect: "In all things have I sought rest, but nowhere have I found it save in a nook with a book." It was one of his favorite sayings, and as long as he lived he loved a book and a quiet corner.

Like Paul the apostle, à Kempis was a busy man, an inveterate worker in the ways that were open to him in his day. He was not only a noted preacher and teacher, but a laborious copyist and a writer of many books. He spent seventy years in a monastery away from the noise and stir which fill our modern lives, but even within his cloister walls he felt the need of the solitude of his cell and the companionship of his books. His watchword, "In a nook with a book," has drawn to him many companions and imitators, of whom I may be last and least, but I am one. For from strenuous toil, from social intercourse, and from journeyings constantly renewed, I always return with eager expectancy to the nook and the book, and they have not failed me yet.

II

THE preacher's library is the preacher's workshop. His books are his tools, and proper tools are as essential to the success of the minister as to that of the craftsman. His efficiency depends a great deal upon the equipment he has in hand in his library and the use he makes of it. The craftsman finds it necessary to retool from time to time—to add to his equipment for greater productivity. As he grows in skill and acumen, his ideas demand a greater assortment of tools. As he uses these tools, the deepest-lying springs of his own life will be broadened, deepened, and enriched, and he will become something more than he was before.

The imperishable creative and recreative in—
—Please turn to page 46

MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

AN HOUR OF SUPERSACRIFICE

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

SACRIFICE! Without it no conquest could ever be won! Without it, there could be no redemption for a lost world! God's greatest gift to man was "marked with humiliation, suffering, and sacrifice." Surely, it was a supersacrifice. It was a supreme, immeasurable, unfathomable sacrifice which formed the foundation for the plan of salvation. "He has given His blood; He asks our silver."—*Testimonies*, Vol. III, p. 390. This is needful, if the benefits of His sacrifice are to be made known to every kindred, tongue, and people.

In order that we may appreciate the spirit of sacrifice even more, it is well for us to pause and consider the spirit of the nations now engaged in world conflict. To them this is a day of supersacrifice. Never has anything like it been witnessed before. No human or financial sacrifice is considered too great, too large, or too costly in order to obtain the victory. In fact, hundreds of thousands of young men are moved today with the same spirit as that which moved the Roman soldier of yore when he said, "It is necessary that I go; it is not necessary that I live." Such devotion to a cause; such willingness to lay all upon the altar of the nation, certainly bespeaks a supersacrifice.

Shall our spirit of sacrifice for the cause of missions be less than that of the nations in their present struggle today? Shall our fervor for the cause of truth increase or diminish in this mighty hour? It is a question we do well to ponder seriously and sincerely in these unprecedented times.

We stand upon the threshold of solemn, sudden, thrilling, stirring, and soul-gripping events. It is an "All Out" time for the nations involved in this tremendous conflict. Should it not also be an "All Out" time for the proclamation of the gospel on the largest scale ever undertaken by the church? Indeed, we cannot help feeling deeply that it is the time of all times for the greatest advance we have ever attempted. We must advance. We must move forward! Our God knows no retreat! We cannot retrench!

Why must this be so? Because from Southern Africa, from Inter-America, and from South America there come the most plaintive pleas, "Come over and help us." Doors once closed in not a few places, now swing wide open and beckon us to enter. The call is for

doctors, nurses, teachers, and evangelists. C. W. Bozarth, president of the Southern African Division, informs us that in all the history of our work in Africa, there have never been so many urgent appeals for help. He knows not how to respond, due to lack of men and means. And his problem is the same as that which confronts the other fields. God is really beginning to manifest more fully His power to finish the work quickly. We must step into line and move forward. To do less than this would be tragic.

AT this 1942 Autumn Council, we ought to have at least one or one and a half million dollars with which to answer these earnest, yearning appeals. There is new territory we must enter. Other mission boards are planning the largest advance ever undertaken. We must not think of less. "An impossible task!" you suggest. We can but sincerely reply, "No, not an impossible one, but an altogether possible one!" If our people throughout the world were as fully moved by the spirit of sacrifice now in these prosperous times, as were the pioneers and those who blazed the trail of missions before us in the leaner years, an increase of two million dollars for foreign missions advance would not be an impossibility during 1943. God is ready, willing, and waiting to do marvelous things right before our eyes if we with courage, fortitude, and faith will but attempt great and mighty things for Him.

As one means toward such an end, this year's Week of Sacrifice is just before us. As we think of it and plan for it, let us remember again those words, "He has given His blood; He asks our silver." As we ponder this soul-stirring expression, let our effort this year be an "All Out" for missions. Yes, let us each come at the appointed time and cast our full week's salary into the treasury. The offerings will be received at the close of the Week of Sacrifice, November 14-21, 1942. And let us not only do our own part as workers, but urge our dear people to have a larger share in this special call to sacrifice. None of us will be poorer for having thus contributed; indeed we shall be richer and happier for having shared in this blessed occasion. God grant that we shall give at this time in a spirit which will be commensurate with the needs of poor, suffering humanity.

CHALLENGE OF A WORLD TASK

Mission Problems and Methods

Work Under Emergency Conditions

By MRS. D. S. KIME, *Former Missionary to the Netherlands Indies*

WHEN persistent bombing by the Japanese had forced upon us the realization that we must leave our beloved field of labor in Tondano, Menado, Netherlands Indies, we hurriedly gathered together three suitcases of clothing and started out on our perilous twenty-five-day trip across the Celebes Island. After entering the native canoe and launching out in the Pacific, we were forced by a series of misfortunes to land at some very remote compounds. The natives in these compounds were invariably Mohammedans, and many of them had never seen a white family. As we sat by the bonfire one night drying our clothes, which had been soaked with salt water when a huge wave rolled into our little craft, a group of Mohammedan natives gathered about us.

After drying our clothing and repacking the canoe for a venture out into the sea again in the middle of the night, we were moved as we looked upon this group of human beings for whom Christ died, and we thought about the remote possibility of their ever hearing the message of God's soon coming. So, in the middle of the night, by the dying embers of the palm-leaf fire, we asked for silence and attention. For a few moments we told them in simple Malay the story of Christ, and of His soon coming. We spoke of the storm of war which was now threatening the peace of their homes, and told them that this was a sign of His coming. We suggested that if they had any doubt, they should pray to the great Father of us all and ask Him what His truth is for this time.

We felt, in suggesting this type of prayer, that their minds would be opened to the influence of the Holy Spirit. We know that God will do His part in warning these people who have the disadvantage of being out of contact with the ordinary modes of communication and travel.

A second compound was warned in much the same way. We opened the conversation by informing them that we, too, though we belonged to a Christian body, refused to partake of unclean meats such as pork, crabs, and clams. We told them that we did not drink spiritous liquors or smoke tobacco. It seemed to be a novel thought to the Mohammedan people to think of Christians as creatures of clean habits. The fact that we abstained from unclean foods

gave us the entering wedge, and once more in simple words we told the story of Jesus. As we talked we prayed that God would by His Spirit illumine the truths that were planted in their minds. One man, a *hodji* (priest), showed particular interest, and when two ruffians began to be disorderly, he told them to be silent, making the statement that these were words of life.

On the way home on the boat we prayed daily that we might be able to use the otherwise-trying hours to the glory of God. As a result of this prayer, a young man, an engineer for one of the oil companies in Sumatra, made request for Bible studies. He was interested in comparative religions, and studied three hours a day for almost the whole forty-two days. He said that he had never studied the Bible and that he was eager to understand it. It seemed only fair to him to present the Book and its message as free from denominational and sectarian bias as possible.

As a proof of our eagerness to present the subjects free from what he might consider a sectarian view, we invited the young engineer to ask any question on any related subject. After we began, it was interesting to take a text around which controversy has raged, and to present the teachings of various denominations upon the text, then to present all the less-known or familiar texts on the same subject. In this way it was easy and inspiring to reveal the only honest manner in which Bible study should be attempted.

Studies With Young Engineer

One comment he made was that earlier in his career he had been a high-school principal and teacher. He said that if he had known the Bible then as now, he could have given much more satisfactory answers to his pupils in science when questions of a philosophical nature arose. He also said that whereas he had begun the studies without faith or hope, it was almost beyond his comprehension that at the close of forty-two days he could have acquired such a decidedly different view.

He felt sure he would be called into the Army, and said he was glad to have learned how to trust and pray before going into military service. Upon reaching New York, he requested some of our literature, and is studying it today.

We do thank God for this opportunity to help in the advancement of His work. On every trip we have found it possible to give the message. If anyone reading this article has found his own religious experience growing dull, our suggestion is that he find a reader, and as he teaches the subjects outlined in God's word and thinks God's thoughts after Him, he will find within his own heart an answering glow. Life will take on a new and vivid coloring as he finds his first-love experience brought back to life.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

QUESTIONNAIRE RESPONSE FROM KGER

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

1. *Is your broadcast tied into a regular evangelistic program in tabernacle, hall, tent, or church?*

My radio program is tied into my tabernacle effort, and affords an excellent advertising medium.

2. *By what name do you announce yourself over the air? Do you state that you are an Adventist?*

I do not state that I am an Adventist. I announce, in connection with my theme song, "This is Evangelist B. R. Spear of PROPHECY SPEAKS, KGER, Long Beach, California," and at times I add, "with free reading rooms at 540 West 6th Street in downtown Los Angeles. When foot weary from shopping, drop in to this homey, comfortable place with an abundance of free reading material. This is your reading room."

3. *What do you feature on your broadcast—sermonettes, question box, Bible studies, quiet talks, X-raying the news, selections from books?*

My broadcast comes six days a week, which is a heavy program. I feature questions on Monday, and children's stories the first fifteen minutes of my time on Thursday. I am taking the message in a general sweep and following it through, looking forward to completing it in twelve months. Because of the many broadcasts, I have found it necessary, and also a great blessing, to develop very definitely in detail whatever subjects I undertake, whether I use one broadcast or ten to complete the subject. I seek to maintain the attitude of a visit and a personal conversation, rather than the preacheristic attitude.

4. *How is your total time broken down for music, message, announcements, financial appeal?*

I get to my talk usually in about five or six minutes. My theme song, introduction, and announcement of the first song, followed by a short prayer, usually take five to six minutes. I speak until there are five to seven minutes left; then I announce the second hymn, which is faded, using the music as a background during the closing prayer. When that hymn is finished, we are faded into an instrumental selection and then into a background, against which we use the last three minutes for announcement and appeal.

5. *What is your preferred time for broadcasting?*

The fact that radio costs double after six o'clock in the evening shows which is the best time. I am now broadcasting Monday through Friday, 6:30 to 7:00 P. M.; and 4:30 to 5:00 P. M. on Saturdays. Originally, my time was at 4:30 each day, but a few weeks ago we changed to the time we now use. We believe it was a wise move.

6. *Do you have a book-of-the-month plan for sustaining radio members?*

We started out with a book-of-the-month plan, but we felt it was too much to announce the same book six days a week. We are now working on a plan of giving two books a month, on the first and on the fifteenth of the month. We send the books out to all who make donations, regardless of the amount.

7. *Do you conduct a radio school of the air? If so, with what lessons, questions, certificate?*

We conduct a radio school of the air using six special lessons that we have prepared, followed by the twenty-six standard Bible lessons now in general use. We supply those who complete the course with a certificate personalizing our own program, and with a year's subscription to *Life and Health*.

8. *Do you have a local reading room in connection with your broadcast? If so, with what results?*

The Southern California Conference has opened a very attractive suite of reading rooms in Los Angeles, and it is growing in strength. Those in charge are selling our literature, and daily classes are being conducted in the doctrines of our message. Already some of these contacts have borne fruit.

9. *Does the program pay for itself? What is your method of finance?*

For the first six months, contributions from listeners paid for our radio time, but not for our secretarial work, postage, and the large volume of literature mailed out and distributed. We believe, however, that that is a good record for the first six months. The local conference is behind the program, but we desire to make it self-sustaining. We are dependent upon our listeners and friends to meet our running expenses each month.

10. *Are war conditions causing you to modify your approaches and presentations?*

The Federal Communications Commission has made very definite regulations for all radio programs on the West Coast, and we cannot say on the air what we might say in our tabernacle about current events. We have to modify our statements on the air; yet we can still give the plain truth in doctrine and gospel.

11. *How do you secure names and addresses, and how do you follow up your interests?*

We secure names and addresses by offering books in response to donations, by offering the free correspondence school course, and from time to time, by making special free offers to anyone who writes in. We follow this up by letter as far as possible, and by mailing literature in answer to questions; and where interest apparently is sufficient, we pass on the name to workers in the vicinity for follow-up. In addition, we have our own evangelistic group to visit those within our tabernacle area.

WHOM IS THIS FOR?

★ THE FAMILY—

Father, Mother, High-School Youth, Grandfather, Grandmother.

★ SUNDAY SCHOOL TEACHERS—

Invaluable helps for Class Teaching.

Are your teaching hours getting stagnant? Do you need new material? New inspiration?

★ EVERYONE—

Ministers, Lawyers, Doctors, Businessmen, Farmers, Clerks, Soldiers. In every walk of life this Bible Study Course is needed.

If You Desire Further Information, Write Us.

ENROLL TODAY IN THE

Bible Correspondence Course offered by the Radio Program

"Beyond Tomorrow"

**Radio
BIBLE SCHOOL**

*... By Correspondence
FREE*

P. O. Box 144 Glendale, Calif.

Back page of four-page circular used as a combination radio log and Bible-course announcement by Elder Johns in connection with his "Beyond Tomorrow" program. This page is designed to create a desire to enroll in the correspondence course.

"Beyond Tomorrow" Program

By ALGER H. JOHNS, Pastor,
Glendale, California

WE have been on the air now for several months, and have had a very good response. The first month our offerings amounted to \$62, the second month, to \$137. Each one on the program uses a "que" sheet, such as the one shown here, during our weekly broadcast, and I use a completely typed script. I feel that this is the only safe plan for radio broadcasting.

Since our program began, six others, not of our denomination, have started with titles and a main idea very similar to ours. The procession began with a program called "The Voice of Tomorrow." A few weeks ago one called "After Tomorrow, Religious News, Bible Interpreted" began. And more recently another was launched, called "The World Tomorrow, Religious News in the Light of Bible Prophecy."

We have issued a little newspaper which has proved to be very popular. We do not plan to publish it regularly, perhaps just three or four times. It comes out on a sheet of newsprint, 8½ by 14 inches. The masthead at the top has our name and address, the name and time of our broadcast, and a picture of the cross on the "rock of ages," from which emanate rays of light. The first edition of this weekly radio journal carried a news story on "Religious Newscasting," an appeal for contributions, a requested poem, announcements of our Radio Correspondence School and our downtown Radio Reading Room, an offer of additional literature, and an invitation to visit our Glendale church, giving its location.

Our church members are helping in the Radio Bible Correspondence School. We have twenty-seven instructors correcting papers and sending out lessons from their homes. They meet once a week with three secretaries to answer questions and to plan for the next week. However, we have nearly reached our limit, and will be able to care for only a few more names.

The Voice of Prophecy program in no way conflicts with our broadcast. In fact, I feel it is a help to us. I believe each radio station has its own listening audience, and the greater the number of stations we are able to secure, the better. Following is a typical "Que" sheet, used on our program.

"Que" Sheet, "Beyond Tomorrow"

ANNOUNCER: Beyond Tomorrow (as organ plays "Just for Today")!

SINGER: "Lord, for tomorrow and its needs, I do not pray"—

SPEAKER: "I would be kind in word and deed, just for today."

ANNOUNCER: Beyond Tomorrow! This is your weekly religious news journal on the vital religious news events of today. A Bible inter-

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Preludes and Offertories

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

THOSE who are not professional musicians, but who are given responsibility at the piano during the church hour, might welcome a few suggestions toward improving the selection of material for a prelude and an offertory.

A wide variety of opinions exists regarding what is appropriate. Cheap, syncopated music is found in too many places. The dignity of the church service is frequently very much shaken and disturbed, if not completely upset, through the prelude. The propensity for choosing a showy selection is usually met in those who are more efficient, technically. But the church period is not the time for display of piano technique, any more than it is for oratory. Where the oratory exalts the message and is lost in the deep meaning of the thought, it is appropriate.

Music may have a certain amount of "oratory" in its presentation, so long as it does not call attention to itself. Like salt, it improves the dish only until the salt is in evidence. The stronger it tastes of itself, the more destructive it is of that which it was intended to enhance.

In choosing music for a prelude, select numbers which are meditative. This does not necessarily bar the more ponderous passages, for one's meditation need not always follow tranquil lines. A good period of meditation should possess a climax. Endeavor through the music to secure an atmosphere of worship. All true worship definitely subdues self. Hide behind the music; let your aim be less of self and more of music. Ask yourself, How can my contribution from the piano intensify the spirit of worship? How can I help to make this hour more Spirit-filled? Jealously guard your ideals, and they will clarify and crystallize.

The offertory should be of more tranquil character than the prelude. You are providing tonal incense; see that it is not objectionably strong. Consider the fragrance of a flower, and bank this part of the service with the flowers of melody and harmony, delicately present.

The grade of difficulty in the following suggestive list of preludes and offertories is governed not so much by professional standards as by those of the average training. Those marked "difficult" may not be properly classified for professionals. Such need no assistance. They should be laws unto themselves. Alas, they are just that too frequently!

Very interesting material may be found in gospel songs which are complete in the piano

score. Those not qualified to indulge in more advanced music may well find an answer to their problems in the gospel song. In the larger congregations, someone is usually equipped to provide a more complete piano support, with wider variety.

The following list may represent the character of music which is appropriate; it is offered as a sample for future selection. Each pianist should be absolutely sure that the music he plays is well within his technical grasp. The great danger lies in the choice of material which cannot be handled in a musicianly manner. Remember—it is not *what* you play, but *how* you play it, which determines the measure of your musicianship, and the character of your musical contribution.

OF MODERATE DIFFICULTY

"Fifty Selected Studies," Heller, published by Schirmer, Boston. Nos. 1, 3, 5, 7, 8, 12, 13, 17, 21, 22, 25, 36, 41, 43, 47, 50.

OF GREATER DIFFICULTY

"Etudes," Haberbier, published by Theodore Presser. Nos. 11 (Regret), 32 (Magic Bells).

"Preludes," Opus 28, Chopin, published by Theodore Presser.

No. 4—moderate	No. 13—difficult
No. 6—moderate	No. 15—moderate
No. 7—easy	No. 17—difficult
No. 9—moderate	No. 20—easy
No. 21—moderate	



THE *Messenger*, of the Evangelical Reformed Church, has the habit annually of recommending to its readers certain hymns that should be memorized. It recommends the following for all its readers for the year 1942, one hymn each month: "Jesus, Saviour, Pilot Me;" "I Love to Tell the Story;" "Just As I Am, Without One Plea;" "The Day of Resurrection;" "Spirit of God, Descend Upon My Heart;" "Dear Lord and Father of Mankind;" "My Jesus, I Love Thee;" "Jesus, the Very Thought of Thee;" "What a Friend We Have in Jesus;" "How Firm a Foundation;" "Come, Thou Fount of Every Blessing;" "Joy to the World, the Lord Is Come."—*Watchman-Examiner*.



MINISTERS and others who engage in public prayer need to be warned at this time that prayers are to be directed to God rather than to a listening congregation. It is easy for prayer to become propaganda. It is easy for prayers to become exhortations. Do not forget the minister who expected to speak on a public occasion, but who was not called to do so, and afterward said that he had put the address he had prepared into the prayer that he was called on to offer. Let it be remembered that the Lord does not need information.—*Watchman-Examiner*.

BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

Woman and Her Work

By MABLE E. BROOKS, *Bible Worker,
British Union Conference*

IN carrying out the Saviour's commission to teach all nations the truth of His word, the Lord has given to woman a definite work. Women were used by the Lord in establishing the church of the apostolic age. Paul greatly valued his women helpers. In Romans 16:1, 2 he says, "I commend unto you Phebe our sister, which is a servant of the church: . . . that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many."

One is left to imagine what kind of work Phebe did in the early church. But may it not well have been much the same as the work of the Bible worker today? In this same letter to the Romans other women are mentioned—Priscilla, Mary, Junia, Julia, and others.

The greatest qualification of a worker is sanctification by the Spirit and belief in the truth. Just as a nurse is invaluable to a physician, so is a good Bible worker invaluable to a minister. The relationship of the nurse to the doctor is the perfect illustration of the relationship of the Bible worker to the evangelist. When a new life is making its advent into this world, the nurse is a great asset to the doctor. Just so, when souls are being born again into the kingdom of God, the spiritual nurse can be of great help.

A true Bible worker, however, recognizes that she is never to usurp the place of the minister, although there may be times when she may have to step into his place in an emergency. I was once working in a large city effort with a minister who through accident arrived at his meeting half an hour late. A large and expectant crowd was awaiting his arrival. Feeling rather nervous, I went to the platform and commenced a Bible study, which was well under way when the minister arrived. I then announced the welcome tidings and quietly retired. The congregation expressed their appreciation for the Bible study, and the minister also appreciated the fact that the meeting was saved from confusion because the Bible worker was prepared for such an emergency.

The best work of the Bible worker, though, is done in the home, and the one consecrated to this work tries to do it efficiently, yet in all humility. First impressions are always lasting, and this is particularly true when a Bible worker sets out on the first visits of an evangelistic

effort. She needs to pray much about those first visits, for favorable impressions will do much to pave the way for future interest.

It is a wise policy not to be too eager to enter the home on the first visit, unless invited. If the Bible worker is familiar with the minister's sermon, she has a good point of contact, and can with tact draw out the interest and discover how well the sermon was understood, even going so far as to reconstruct the sermon. All experienced Bible workers know the art of doing this.

When once a regular hearing has been established, it is somewhat easier to proceed. But a worker still needs to use much care and sanctified common sense. At times there may be other members of the family present who are not only disinterested, but sometimes even prejudiced. Such a situation calls for particular tact.

On one occasion, a woman urged us always to get through the study before her husband arrived. She said, "My husband can't stand missionary women." The Bible worker followed this advice for many weeks, but when the Sabbath question was under discussion, and she was very eager to help the reader keep the Sabbath, she forgot the time and stayed longer than usual. Suddenly the door opened and the husband appeared. She dropped the subject at once, greeted the husband, and commenced a conversation about his occupation. The husband was pleased to impart his knowledge.

The next week when the Bible worker was preparing to depart before the husband returned, her reader said, "You need not hurry. My husband quite enjoyed your visit last week." As time went on, the husband found the weekly visit as welcome as did the wife, and readily consented to his wife's becoming a member of our church.

If we walk humbly with the Lord, He will teach us how to be tactful and to say the right thing at the right time. In "Gospel Workers," page 255, we read that God's messengers must tarry long with Him if they would have success in their work. Yes, consecration and goodly tact can do more to break down prejudice and awaken interest in spiritual things than anything else. May God give us all that wisdom which cometh from above.

The Greater Bible Work—No. VIII

FREQUENTLY a Bible worker asks if there is a generally recognized advantage in the use of a projector in our Bible work. The projector and similar types of mechanical devices are recent inventions which may be used

to great advantage in the hands of the skilled worker. But the sword of the Spirit is still the master tool for every worker.

Conservatists and liberalists exist in every calling, with an in-between class sharing the attitudes of both. Some Bible workers boast of their conservatism, while others pride themselves on their new methods. The "middle of the road" group is the more wholesome, however. There is no need to hark back to the "good old days" and their simplicity, or to go to the other extreme of expecting that the present standard of good Bible work *must* include the projector.

Truth-teaching devices are Biblical, and certainly have a place in the Bible work. The projector or any similar device should be used when the need suggests. Some minds naturally lean toward mechanical things; others never do. The Bible worker who would require every other worker to use these devices needs caution. On the other hand, the worker who condemns their use without a fair trial should really be persuaded to use the device when the right occasion presents itself. We are in danger of developing attitudes without conviction and experience. We need to be more cautious in our attitudes, perhaps, than in the use of devices. The nature of our work may tend to make us dogmatic. Our impressions may not weigh as much outside of the sphere of Bible interpretation as we think. Let us be open-minded and tolerant of every good thing.

There are various uses for charts. Those charts diagramming the 2300 days or illustrating the beast powers would never be questioned. But there are some teachers who simply like to use charts and will spend much energy illustrating truths of lesser importance. Again, some workers have pet ideas which to them seem very important. They may be skillful in the use of the pen or brush and may produce an attractive chart which others with no artistic ability may attempt to reproduce, but amateur reproduction often becomes a work of crudity with little value. A word should also be said against the use of discolored, faded, or worn charts whose illustrative value may be lessened because they have become woefully out of date.

But we need not here discuss at length the value of our prophetic charts, large or small, printed, professionally painted, or homemade. As we teach the unfamiliar beast symbols, our work is definitely crippled unless we use some such device. Ingenious plywood devices and the felt or flannel projects also have their place, but for a Bible worker to decide that any of these *must* be used, would be out of place. We should be alert to catch every practical suggestion that may strengthen our approaches to the message, but individuality should always characterize our work.

There is one field of illustrating in which we can all develop proficiency—the use of the hu-

man-interest story. The Saviour understood this art. His skill lay in His simplicity of method. The simplicity of writing the sins of the Pharisees with His own finger in the sand, is worthy of our study. We never find Him using an illustration from life or from nature without a real need for it in clarifying truth. Develop the art of using the brief contact story which adds variety to your topical introductions, and the brief appeal story that clinches what you have taught. Avoid dramatic stories and death-bed recitals. Slide out of the rut of repeating the same story at the same place when you present the topic. Keep your eyes wide open for new ideas that suggest new illustrations. There are some stories that are so apt, however, that new ones can hardly replace them. If this is the case, treasure them well, and polish them up with new enthusiasm for each presentation.

Effective Truth-Teaching Devices

- I. DEVICES FOR TEACHING TRUTH. 7T 25.
 1. Illuminating truth.
 2. Lesson-aid devices.
 3. Simple and economical devices.
 4. Art and appeal to be considered.
 5. Fields for creative skills.
- II. USEFULNESS OF VARIOUS DEVICES.
 1. Practical value.
 2. Occasional value.
 3. Questionable value.
- III. STORY-TYPE ILLUSTRATION.
 1. Personal human-interest stories.
 2. Stories related by others.
 3. Usable illustrations.
- IV. PROPHECIC SYMBOLS. GW 355.
 1. Cloth charts.
 2. Carved wood symbols.
 3. Plywood cutouts.
- V. PICTURE-TRUTH METHODS.
 1. Film strips, slides, motion pictures.
 2. Their value: to win interest; to teach and emphasize truth; to establish in the truth.
- VI. CHILDREN'S EVANGELISM DEVICES.
 1. Flannelgraphs.
 2. Picture boards.
 3. Script-o-graphs.
 4. Object and chalk talks. L. C. K.

Bible Worker Training School

THE following extract from a letter written by E. L. Cardey, of Cape Town, South Africa, tells briefly of a field plan for training Bible workers, particularly appropriate in overseas divisions. A more detailed write-up on how this Bible worker training school is conducted in South Africa, written by the teacher, Mrs. Anderson, will appear in a future issue of THE MINISTRY.

"I want to tell you about a new phase of Bible worker training which we are starting here now, and which I believe has never before been tried in just this way anywhere in our work. Mrs. W. H. Anderson has fitness for teaching and training workers. She has headed my Bible-worker group ever since I came here. The conferences were continually asking for Bible workers whom we had trained; so we have worked out a plan to provide workers for the fields in the union.

"Each conference selects three suitable women whom they will be willing to employ and continue in the work when their eight months of training are up. They are asked to pay these women \$8-10-0 a month while they are in training. Mrs. Anderson has a well-equipped room at the school, and each morning from nine to twelve-thirty, she teaches and instructs in all points of the message, giving a thorough course in doctrines and prophecy. This lasts for four months, and is followed by intensive instruction in methods.

"During this initial period, in the afternoons the students go out and hear Mrs. Anderson give studies to interested persons, and in the evenings they attend meetings, and help in them. At the end of four months they are to assume the responsibility of four or five families to whom they give studies. The school has been in session for six weeks now, and we feel that those who are in attendance will make good workers, and will be regularly employed. Truly, this is a wonderful way to train real Bible workers."

Thoroughness in Bible Work

By MRS. F. D. MYERS, *Bible Worker*,
Reading, Pennsylvania

IN my teaching of the Bible I take nothing for granted. It is best to cover well every subject, even though the reader may appear to be familiar with certain points. Step by step, the soul must be led into the full knowledge of the truth. Then when I am persuaded that the person studying with me has enough knowledge of the entire message, I urge my reader to take a definite stand for it. Duty in this respect is emphasized in the light of the times in which we are living.

Excuses against the acceptance of the message may be given, but I endeavor by God's help to make it plain that such a choice is a matter of life and death. Christ and Satan are contending for this soul who hangs in the balance, and while the final decision is entirely a personal matter, I am determined to do everything in my power to help my reader to make the proper choice. I must be even more tenacious than Satan in contending for that soul.

Receiving the Holy Spirit

By MYRTIS BEAMAN, *Bible Worker*,
Los Angeles, California

There is much confusion today regarding the Holy Spirit's work. The teachings of the Pentecostal Church must be met with Scriptural truth. In the following study, Miss Beaman emphasizes the principles of conversion, obedience, prayer, and Bible study in their definite bearing on the work of the Holy Spirit.
L. C. K.

1. Can the presence of the Holy Spirit be discerned? John 3:8.
2. By what different names is He called?
 - a. Comforter. John 14:16.
 - b. Comforter and Holy Ghost. John 14:26.
 - c. Spirit of Truth. John 14:17.
 - d. Comforter, Spirit of Truth. John 15:26.
 - e. Power from on high. Luke 24:40.
 - f. Holy Ghost and Power. Acts 1:5, 8; Luke 3:22.
 - g. Spirit of God. Matt. 3:16.
3. How will the Holy Spirit affect the life? John 16:7, 8.
 - a. Is it pleasant to be reproved?
 - b. Are good feelings necessarily a proof of the Spirit's presence?
4. How should we treat the Holy Spirit? John 20:22.
5. What experiences follow the receiving of the Spirit?
 - a. Confession. John 1:9.
 - b. Change of heart, called new birth. John 3:5, 6.
 - c. Submission to guidance by the Spirit instead of to natural desires. Rom. 8:13, 14.
6. What progress is made under His leadership? John 16:13; Prov. 4:18.
7. If one refuses to follow these greater truths, what happens? Eph. 4:30.
8. If rebellion continues, what finally becomes of the Holy Spirit?
 - a. Spirit ceases striving with heart. Gen. 6:3.
 - b. Soul utterly forsaken of God. Prov. 1:23-31.
9. Where is the mind of the Spirit of God expressed? John 6:63.
10. When the Word guides, who is leading? John 17:17; 1 John 5:6.
11. What will the Spirit teach us? John 14:26.
12. When He brings these words to our mind, what are we to do? John 14:17, 21, 23.
13. What change will He work in our lives? Eze. 36:25, 26.
14. When we lack the disposition to do right, how may we obtain the Spirit's presence? Luke 11:9-13; Ps. 51:10-12.
15. What help will He give to our prayers? Rom. 8:15, 26, 27.
16. With what will He fill the heart? Rom. 5:5; Gal. 5:22.
17. Of whom does He bear witness? John 16:13, 14.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

☐ A co-ordinated weekly program

PASTORAL BUILDING FOR STRENGTH AND UNITY

By E. L. PINGENOT, *Pastor, Battle Creek Tabernacle, Michigan*

THE successful church program demands that all public services of the church, as well as the missionary activities of the individual members, be motivated by an intelligent understanding of God's purpose. "Where there is no vision, the people perish." In his public services the pastor should constantly endeavor to keep before his people the vision of God's purpose to be accomplished through His church. It goes without saying that before this vision can be constantly kept before the church, the pastor himself must have such a vision.

Immediately after Satan was cast out from heaven, the Father and the Son hastened to create the earth and man in their image. God had a definite purpose in this creation, which can be understood only in the light of the controversy between Christ and Satan. From the time of Adam's failure, God has sought repeatedly to accomplish His original purpose in the creation of man. It is the business of the pastor to lead his people to an understanding of this purpose, and to co-operate with God in teaching them how to respond to His divine purpose.

Generally speaking, the weekly program of the church is made up of the Sabbath school, the church service, and the midweek prayer meeting. At the Battle Creek Tabernacle we have added two other regular weekly services which we feel are definitely helpful in the progressive education of the membership of the church in the understanding and accomplishment of God's original purpose. Our weekly program is as follows: Sabbath school, 9:15 A. M.; preaching service, 10:45 A. M.; question-and-answer service, 3 P. M.; vesper service, one hour before sunset on Sabbath afternoon; midweek prayer meeting, Wednesday at 8 P. M.; young people's meeting, Friday at 7:45 P. M.

When we first begin this program in a new church, we start with building up the midweek prayer meeting attendance through a special series of studies based on the Spirit of prophecy, which emphasize the order of events in the closing scenes as set forth in "The Great Controversy" and "Early Writings." For a few weeks we dispense with the established prayer meeting formula, and devote the whole hour to a line-by-line study of the first vision given to Sister White. This has never failed to increase

greatly the prayer meeting attendance. During the past year here in Battle Creek the attendance at the midweek service has consistently averaged from three hundred to four hundred. A blackboard is used, the events clearly indicated are put down, and their relationship to past and future events is carefully studied.

We endeavor to show that God is preparing for the accomplishment of His original purpose in the creation of man through the people of the advent movement. At each study, the people are encouraged to ask questions and to voice their opinions of the passage studied. In addition to bringing to the minds of the people a vision of the meaning of this movement, this method will also show them that God has placed within their hands source materials which will make them independent of any other human agent in coming to an understanding of the meaning of present-day conditions and the correct interpretation of prophecy yet to be fulfilled. It encourages people to think for themselves, and teaches them to study for themselves. (It goes without saying that the one who conducts such a course of study must himself have covered the ground thoroughly beforehand, and must be able ever to keep in mind the great fundamental principles of truth which stretch from eternity in the past to eternity in the future.)

Question Service for Intensive Study

We do not neglect the periods of special prayer. At the beginning of each service, opportunity is given for personal requests for special prayer in behalf of individuals, for themselves, for loved ones, and for friends. As this type of service is conducted over a period of weeks, there will gradually develop a new spirit in the prayer and testimony service, and there will also develop a freedom of expression among the people in questioning. When the questions seem to indicate a demand for it, announcement is made of a new service to be held Sabbath afternoon. The people are invited to bring their questions to this service, and the questions are handed in each week on slips of paper and are discussed immediately. The people are encouraged to assemble all the facts they have been learning in the midweek service in the solving of the problems presented in the questions.

The leader of this service should, of course, be fortified with a wide knowledge of the Bible and the Spirit of prophecy, and must be prepared to answer every question in the light of the great fundamentals of truth as they have been revealed in the controversy between Christ and Satan. This service, introduced in the Battle Creek Tabernacle in the summer of 1941, has enjoyed from the first meeting an attendance equal to, and on many occasions greater than, the attendance at the midweek study. Our motto in these question-and-answer services is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The answer to the question must be based on the clear, consistent teaching of the Bible and the Spirit of prophecy. This is an interesting and instructive service, and many consider it one of the best services of the week.

Worship Predominant in Vesper Service

Following the question-and-answer service, the people are invited to come to the main auditorium where they find an atmosphere of quietness and rest introduced by fifteen minutes of organ music. In this service we attempt to teach the people the true meaning of worship in quiet meditation and communion with God. The organist is encouraged to select appropriate music which will create the desired atmosphere. At exactly one hour before sundown, the organist signals the minister by playing "Into my heart, into my heart, come into my heart, Lord Jesus." As the members bow their heads in silent prayer, the minister quietly kneels in the pulpit. As he rises to his feet, the congregation unites in singing softly the same chorus. The opening theme hymn is read, and a few appropriate remarks are made.

When the vesper service is conducted on Friday evening, which is also a very appropriate time, we read the words of No. 430 in "Christ and Song," "Another Six Days' Work Is Done." At the present time here in the tabernacle, we are using for our opening hymn, No. 325 in the new hymnal, "My God, Is Any Hour So Sweet?" The congregation remains seated during this entire service. Following the singing of all the stanzas of the hymn, the congregation is invited to join in a responsive reading selected from the hymnal.

Then comes one of the most beautiful and impressive parts of the service. A period of silent prayer is introduced by inviting the members to follow Jesus and His disciples through the gates of old Jerusalem, down the narrow path, across the brook Kidron, up the gentle slope of the Mount of Olives, into the Garden of Prayer. This is the signal for the strings group, made up of three or four violins and a cello, to begin softly playing an appropriate selection. All bow their heads in silent prayer until the musical number is almost completed; then the minister offers a short, audible prayer. At the present

time, we are using for this silent prayer the refrain of the hymn, "The Beautiful Garden of Prayer." Any other appropriate music might be selected. This should not be long, perhaps not more than one minute.

Following the period of silent prayer and music, an appropriate prayer poem is read. We have found the poems of Grace Noll Crowell to be very effective. She has a series of books of prayer poems, some of which are: "Songs of Hope," "Light of the Years," "Songs for Courage," and "Songs of Faith." A list of all her poems can be secured from her publishers, Harper Brothers, of New York and London.

This prayer poem is generally followed by a hymn story and the singing of the hymn by the congregation. One of the finest collections of hymn stories is entitled "Lyric Religion; The Romance of Immortal Hymns," by H. Augustine Smith. It was published in 1931 by D. Appleton-Century Company, New York City and London. This collection gives not only the hymn story and the hymn, but also the hymn tune. Another helpful book in this field is the volume, "The Story of the Hymns and Tunes," by Butterworth and Brown, published in 1906 by Doran, New York City. There are, of course, other helpful books of similar character.

At each vesper service a special instrumental number is played either on the organ or by the strings group; there is also a special vocal number, which may be a solo, a duet, a quartet, or a ladies' trio. Occasionally, we enjoy special music by various music groups of the church, such as the girls' glee club, the junior choir, or the ladies' sextet. A short talk of not more than ten to fifteen minutes, generally continuing the spiritual lesson of the sermon of the morning, brings the service to a close, and just as the sun is setting, the sexton tolls the sunset bell. As the bell is rung, the congregation sits in absolute quietness with bowed heads. This usually concludes the service, and the congregation quietly disperses as the organ plays softly. On some occasions a closing hymn is selected, such as No. 51 in the hymnal, "Day Is Dying in the West," or No. 52, "Now the Day Is Over."

The purpose of the vesper service is to emphasize the beauty of reverence and meditation, and its effect is noticeable in all the other services of the week, especially in the Sabbath school and preaching service. It promotes reverence for the house of God. The individual is encouraged to discover God within the quietness of his own thinking and heart.

The eleven o'clock service on Sabbath morning is reserved for a special feeding of the flock. No campaign or promotional work is permitted at this hour. Taking subscriptions for periodicals, promotion of the Ingathering and other campaigns, are largely cared for at the time of the midweek service. Aside from brief announcements, no promoting of these

special campaigns is intruded into the eleven-o'clock hour. Here, again, the entire service is planned to produce the effect of worship and reverence. From the playing of the opening prelude, the entrance of the ministers, and special numbers by the choir, on to the closing response by the choir, the benediction, and the postlude, the entire service is one unit, carefully planned to produce a definite effect. No campaign sermons are permitted.

Following the closing response by the choir, the congregation is seated, and as the organ plays, the deacons dismiss the congregation, beginning at the rear, row by row. This eliminates the confusion of visiting and the disorder that generally follows the benediction. Members quietly file from their seats into the aisles and directly into the foyer. Once a month the minister and elders step to the rear of the church during the closing song, and shake hands with the people as they leave.

In the minds of the congregation every service is definitely connected with every other service of the week. Thus, the Sabbath morning sermon should present questions that would bring the people to the question-and-answer service in the afternoon; and the question-and-answer service, coming approximately one hour before the vesper service, brings a large group together for the sundown vesper service. The midweek prayer meeting study gives the people a background of knowledge that will enable them to derive greater benefit from the Sabbath morning sermon and the Sabbath afternoon service. If in this entire program free communion between the individual and his God is restored, he will then be led to co-operate with God in demonstrating the accomplishment of His original purpose in his ministry to his fellow men.

Such a program will definitely increase the tithing income of the church, as well as the Sabbath school and mission offerings. It will also stimulate home missionary activities, for, as the missionary leader of the tabernacle recently stated, "Every sermon and study is a home missionary sermon and study." In fact, every activity of the church is strengthened and improved if these several services are rightly conducted.



FOR God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation. What cause have we to mourn before the Lord that we have so long neglected this good work! If we had but engaged it sooner, how many more might have been brought to Christ!—*John Wesley.*



WHY ARE WE EVANGELISTS?—By simplicity of heart, I mean that a man evidently goes into the ministry for the glory of God and the winning of souls, and *nothing else.*—*Spurgeon.*

Careful Follow-Up Work

By T. A. McCoy, *District Leader,*
Ohio Conference

IN reviewing the statistical reports of our work in North America, we are all distressed at the appalling losses among those baptized into the church. How can we hold new members in the church? First of all, before they are taken in, make sure that a real change has taken place in their lives, that they are born of the Spirit, and not merely mentally or psychologically converted. Let them bring forth fruits meet for repentance. Then, and not until then, let them be born of water in baptism. However, a worker may have made certain of this, and still the new believer may lose out by the way, if proper follow-up work is not faithfully done.

New members are but newborn babes, and should be treated as such. Often there are stumblingblocks in the church. These should be removed, so far as is possible, by the pastor of the church before new members are taken into fellowship. The new member should be instructed that while the message is perfect, those in the church are not all perfect. For Jesus said of the wheat and the tares, "Let both grow together until the harvest."

When individuals are born again, we should not expect them to be fully grown. On the farm I learned that the new shoot of corn was a very tender plant which demanded careful attention. The more it grew, the less care and attention it took. So it is with a person born in Christ.

Jesus said to Peter, "Feed My lambs." In follow-up work, proper feeding is important. See to it that the new members are regular in attendance at the Sabbath school, the church service, and the celebration of the ordinances. Teach them to study the Bible daily and to be instant in prayer. If a new convert misses a Sabbath service, visit his home before the next Sabbath. Let him know that he was missed.

Note their spiritual experience and progress from week to week. Call in their homes when they have not planned on your visit—not as a spy, but with the purpose of finding their real needs. As you make these visits, encourage them to subscribe to the *Review and Herald*. Then, as their financial circumstances permit, place the Conflict Series in their homes. Later the other writings of the Spirit of prophecy should be added.

With all this care, we should make sure that the new members lean heavily upon the arm of God, and do not depend too much on the evangelist or pastor. Teach them to be strong in the Lord. From the very start, teach them to labor for the salvation of others. "Everyone who has received Christ is called to work for the salvation of his fellow men."—*Acts of the Apostles,* p. 110. There is a definite place in the cause

of God that all should fill. Help them to find this place. Help them engage actively in the first Ingathering campaign. Interest them in every department of the work.

Check their benevolent spirit by a periodic visit with the church treasurer. See if they return a tithe to the Lord. More is accomplished by kind dealing with these matters in the very beginning than by many a sermon later on. Learn, so far as possible, their health habits of eating and drinking. Help them to live in harmony with the message of health.

When the evangelist leaves the field, it would be well for one of his associate workers in the effort to remain as pastor of the new converts, for they are already acquainted with him. But where this is not possible, the newly called worker should be in the field a few weeks before the evangelist leaves, and the departing worker should highly commend this worker to his new converts. The work of the new pastor is highly important. He should have the same genuine burden for these souls as the evangelist had. He should take the same care and have the same personal interest in these new ones, as though they were the fruit of his own labor.

Jesus came "to seek and to save that which was lost." Luke 19:10. We have only one work, only one business, and that is to *save*. In every way possible we must *save*. Let us preach the Word in all our Sabbath services, always remembering that the message that made people Seventh-day Adventists will keep them Seventh-day Adventists.

Adapting Evangelism to War

By S. G. JOYCE, *Evangelist, North England Conference*

HAVE war conditions made necessary any change in titles for an evangelistic series, a change in subject sequences, in public service programs, in evangelistic literature?

The choosing of good titles for lectures is important to attract an audience interested in the Bible, to make Seventh-day Adventists, to herald Christ's return, to bring the message to the largest number of people. Do not use titles that offend or that anticipate the decisions which are to be urged upon the congregation.

The sequence of the subjects is also important in heralding Christ's return, in building up an audience on popular topics (Armageddon and Death are both still in this category), in bringing the Sabbath to the notice of the largest possible number. Therefore it should be presented in the best possible hall. The Papacy and evolution or creation are good subjects to introduce the Sabbath question. We must teach all truth, and make Seventh-day Adventists. We must not add to the people's fear (Luke 21:26) by continually preaching war crisis after crisis! Jesus said if He be lifted

up, He will draw all men unto Him. So lift Him up, not the earth's woes, troubles, and politics.

For a public service program, feature the idea "Home Before Dark!" War conditions, blackouts, air-raid-precaution activities and fire watching, and the disturbed mental state of the people, as well as home and shopping difficulties, all demand services of only one to one and a half hours in length. Inject life and movement into the meetings. We are to kindle fires in people's hearts and arouse a movement toward the kingdom of Heaven. Therefore we must not be static.

As for evangelistic literature, the best and most appropriate literature is that prepared by our own publishing houses. It is much better than the evangelist's own proud effort.

DISCUSSION BY L. MURDOCH: Today's constant topic of conversation is the war. This affects the preacher. He is in danger of becoming a recruiting agent, of arousing racial feelings, of encouraging hatred, and of forgetting the international character of the advent message. An ordained minister is not ordained to preach politics, but to preach the Word! In wartime preaching, we are to—

1. Avoid preaching fear; preach love.
2. Avoid preaching news of today; preach the good news of the kingdom.
3. Avoid preaching communism, militarism, pacifism, and other "isms;" preach Christ.
4. Avoid misuse of the prophecies.
5. Avoid doubting the old landmarks.

DISCUSSION BY H. K. MUNSON: Four ways to adapt evangelism to wartime conditions:

1. Overcome the blackout problem by starting campaigns very early in autumn or very early in spring.
2. Increase evangelistic staffs to allow the holding of more meetings by at least two co-workers in the same campaign.
3. Make literature more versatile and up-to-date. More attractive, arresting tracts on fundamentals are needed.
4. Teach the simple gospel truths.
5. Keep away from condemnatory subjects and preach positive truth that turns people from error.

Vegetarian Dinner for Converts

By H. A. PECKHAM, *Pastor, Willows, California*

THE idea of a vegetarian dinner for new believers came to me as a means of getting people together for a group picture, and becoming better acquainted with new members, as well as demonstrating a meatless dinner. The local pastor and his wife, together with the Dorcas leader, took up the plan and made it far more of a success than we had even hoped for. With their counsel, we made out

the menu, which consisted of gluten steaks, scalloped potatoes, kernel corn, vegetable salad, olives, pie, and milk to drink.

Only those who had had experience were asked to prepare the gluten. We asked every member to bring something. We told each one exactly what to bring, such as a can of kernel corn or a can of olives. All food was to be at the hall by 6 P. M., and the meal was to be served at 6:45.

The gathering was held in the largest available hall in town. The building had a dining room that would seat 150 people. This room was in addition to the main hall. When sixty-three arrived, it was easy to see that the attendance would be large, and that the food committee would have a real task. But we had an abundance of food for the five hundred people present.

The new believers were guests, and were seated at the first sitting. While the meal was in progress, the local pastor gave a short talk on healthful diet, and told of our health foods and the stores where they could be purchased.

Many were the comments on the attractive, tasty-looking plates of food. The former members of the church, as well as the new believers, were all delighted with the service and the food. The kitchen work was organized by the Dorcas leader of the church, and perfect organization helped to make the dinner a success. Every woman in the kitchen knew just what to do. No charges were made; however, \$10 was handed in by pleased guests. This covered all the expense, with a little left over.

While those who were first seated were being served in the dining room, more than three hundred were listening to one of our doctors, Dr. A. E. Merkel, speak on health in the main hall. In connection with his talk, he used a sound motion picture on a health subject. One of the most thrilling moments of the evening came when more than sixty new believers got together for a flash picture. It was worth the whole effort we made to see all these new members in a group, waiting for the picture.

All had a good time, and I do not remember hearing a single person, old or young, say it was too much work for what was accomplished. One woman among the new believers, who had had much experience in cooking and catering, stood up in church the following Sabbath, and said, "I have never in all my experience seen a more tasty, yet thrifty, meal served than was served at our gathering last week."



❖ ECCLESIASTICAL frivolity and orthodoxy are incompatible. The cross and not the fiddle is the central attraction for the true church. Do not simply play at church. Feed the sheep instead of trying to amuse the goats.—*Christian Digest*.

THE ASSOCIATION FORUM

Discussion on Methods and Problems

How Shall We Preach the Message?

EDITOR, THE MINISTRY:

To give the full message or not to give it, is a question that oftentimes presents itself to the evangelist as he conducts his evangelistic efforts. There is a recognized danger, in these days, in following the guidance of non-Adventist evangelists in methods of work. We see great crowds flocking to hear a Billy Sunday or a Gypsy Smith, or some other twentieth-century evangelist, and we too often strive to imitate their methods and preach their messages, modified or adapted to some extent to include some phases of Adventist doctrine. While it is well for us to study various methods of preaching, and to try to understand the psychology of reaching, as well as of attracting, the masses, we must never forget that we have a distinctive message which can be preached only "under a sense of the awful judgments soon to fall upon the world."

The Spirit of prophecy indicates that a very definite and positive preaching should accompany the message. A few significant statements will suffice to bring to our minds the kind of preaching that is needed today.

"There are times when words of reproof and rebuke are called for. Those who are out of the right way must be aroused to see their peril. A message may be given that shall *startle* them from the lethargy which enchains their senses. . . . Let the message of truth, like a sharp, two-edged sword, cut its way to the heart."—*Testimonies*, Vol. VII, p. 155.

"All who are truly engaged in the work of the Lord for these last days will have a *decided message* to bear."—*Id.*, Vol. VIII, p. 9.

"Not with tame, lifeless utterance is the message to be given, but with *clear, decided, stirring* utterances."—*Id.*, p. 16.

"A *special message* is now to be borne, a message that will *pierce the spiritual darkness and convict and convert souls*."—*Id.*, p. 36.

"The message of truth is to be proclaimed by lips touched with a live coal from the divine altar."—*Id.*, p. 37.

Again, the temptation comes to omit some phase of our teaching, and to cover up some of the more controverted points. It is sometimes reasoned that if we can convert the people to Christ, then they will more readily accept the rest of the message. Granted. But while they are being converted to Christ, they must also be taught "all things whatsoever I [Jesus] have commanded you," and not be baptized until they have accepted "all things." The instruction from the highest source to which we can turn, is clear on this also:

"More earnest efforts should be made to establish the truth in various localities. And there must be *no covering up of any phase of our message*. The truth for this time must be given to the souls ready to perish. *Those who in any way hide the truth dis-*

honor God. Upon their garments will be the blood of souls."—*Id.*, p. 155.

The teachings of Christ in His day were not popular with all the people; yet He never refrained from preaching truth even though it might mean the loss of membership. You will recall that on one occasion a large multitude of people turned from Him because He preached something they could not, or would not, accept. Turning to the little handful of disciples that remained, He asked them if they, too, would go away.

Say what we will, we must recognize that the message of the advent is one that brings to men the opportunity for a great decision. It is not based upon emotionalism, or bringing in people through hysterical movings. Such methods may seem spiritual in themselves, but are not lasting. High-pressure methods of evangelism have no place in the preaching of Seventh-day Adventists. Securing the plaudits of men of rank or office in the world, being "hail fellow well met" among the crowd, does not bring us into favor with God, nor does it help bring souls to Christ under the fearful sense of the judgment. Speaking of evangelists who have power to draw crowds, the messenger of the Lord says:

"And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. . . . The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures."—*Id.*, Vol. IX, p. 109.

No doubt the same counsel that is given in regard to our literature applies also to preaching the message by word of mouth. I quote one more statement: "The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken, in leaflets and pamphlets."—*Id.*, p. 231.

May the Lord help His ministers at this time to bear a decided message, one that is given in love, and will do the work which God has designed shall be accomplished. May He guide His workers by His Holy Spirit so that the preaching of this last message to a dying world may be accomplished under the mighty outpouring of Pentecostal power.

WESLEY AMUNDSEN. [Departmental Secretary, Inter-American Division.]

Local and National Broadcasts

EDITOR, THE MINISTRY:

I believe with all my heart in our coast-to-coast radio program. I believe that it should enlarge until it is as big as any of the other religious programs now on the air, or bigger. A coast-to-coast national program draws many listeners who would not listen to local programs, however good. The fact that it is a coast-to-

coast program gives it prestige in the minds of many.

But I believe also that all our men who are fitted for radio work and who can get on the air should be on the air. One reason for this is that we ought to have as many voices as possible proclaiming the message. Different personalities and different ways of giving the message, will draw different people and bring them to Christ.

Another important point to remember is this: A nation-wide program is not possible on the Columbia or the National Broadcasting System, but there are many radio stations connected with these systems that will carry local broadcasts of a religious nature. Many of these are powerful stations, located in strategic cities with a vast listening audience. To my mind these especially are the stations that should be used by local broadcasters wherever possible, as the local broadcasters may speak over these stations and reach audiences that will not listen to the smaller stations which may be used as outlets for the Mutual Broadcasting System in those particular localities.

However, there should be close co-operation between our local broadcasters. I am profoundly convinced that there should be a change in the quality of much of our broadcasting. Some of these local broadcasts are publicly announced as Seventh-day Adventist programs; yet their script is not passed by any committee. Thus there is no way in which the denomination can guide these programs, which definitely represent the denomination. I hope that the General Conference Radio Commission will give its interest and fostering care to the local broadcast as well as to the Voice of Prophecy.

My concept may be boiled down to this: first, there is a definite place for local broadcasters which cannot be filled by anybody else; and second, the local broadcasters should have the care and guidance of our radio authorities.

H. M. S. RICHARDS. [Director, Voice of Prophecy, Los Angeles.]

The Principle of Obedience

EDITOR, THE MINISTRY:

Here is as good an argument as I have ever read relative to James 2:10. I thought it might be valuable to our workers, through the pages of THE MINISTRY. I quote from the "Bible Record of Creation," by P. W. Grant:

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' The man who keeps nine and yet breaks the tenth, is here said to be guilty, not of one merely, but of the entire ten. How, it may be asked, can this possibly be?"

"Let us look at the one authority on which they are based. He who breaks one precept sets aside the authority on which that precept

is founded; but, in setting aside this authority in one instance, or as to one part of the one law, he denies the same authority as to every other part, and therefore as to the whole; he sets aside the authority on which the whole rests, and, accordingly, sets aside the whole law which rests upon it: 'he is guilty of all.'

"Again, let us view the ten commandments as the revealed will of God. In this case, a man may choose to obey nine and refuse to obey one. How, it may be said, can this imply disobedience to all the ten? Let us simply ask, Why does he refuse to obey one? Clearly because, in that one case at least, he prefers his own will to the will of God. But, why does he obey the remaining nine? Because he prefers the will of God to his own? Certainly not; for, if he so preferred the will of God to his own, he would assuredly also have obeyed or preferred that will in the case of the remaining one.

"There must, then, be some reason for the great apparent difference of choice. In the exceptional instance, the will of God did not fall in with his own will, and consequently he disobeyed. In the other instance, the will of God did fall in with his own will, and thus he obeyed. Hence, he disobeyed the one because discordant with his own will, and he obeyed the nine because accordant with it; in fact, he acted according to his own will with respect to the whole ten, and thus violated all by choosing to do the will of God, seemingly as God's, but really as his own, in the case of nine: 'he is guilty of all.'

"Once more, let us consider the principle of obedience, supreme love to God. He disobeys one. Why? Because he prefers himself to God or loves himself more than God. Self is supreme; God is subordinate. But if he thus acts from supreme self-love in the one case, he cannot but act from the same supreme self-love in any other case. In heart or in spirit he violates every precept: 'he is guilty of all.'"
—Pages 357, 358.

THEODORE CARCICH. [President,
Southern New England Conference.]

Sabbath School Evangelism

EDITOR, THE MINISTRY:

The "Greater Evangelism" slogan has met with an enthusiastic response from an unexpected quarter—the Sabbath school. While "The Soul-Winning Sabbath School" has been blazoned around the world for many years, it has been only recently that serious consideration has been given to the vast soul-winning possibilities inherent in the Sabbath school organization and membership. Not many are familiar with the fact that seventy-five per cent of all denominational baptisms are from Sabbath school members. This is logical, since ministers, evangelists, Bible workers, and lay

workers endeavor to interest all their prospects in the Sabbath school; and in the mission field this is the usual mode of entrance into the church.

The soul-winning possibilities within the membership of the Sabbath school are scarcely comprehended by our Sabbath school leadership. Yet there are many, many thousands of Sabbath school members not yet baptized into church membership. Every year there is an army of boys and girls reaching the age of accountability, who should be won for Christ. In addition to this group, there are thousands of youth who have never yet made a decision to follow Christ. And there are those of older years who have been brought into the Sabbath school through the missionary activity of church members or through evangelistic endeavor.

Pastors, evangelists, and officers of the church and the Sabbath school can greatly increase Sabbath school and church membership through the simple method of encouraging Sabbath school members to "Bring One" not of our faith to Sabbath school. Even the children may be enlisted in this endeavor. Through such missionary effort, one little girl in the Philippines was instrumental in winning twelve adults in one year. When people have become interested through literature, Bible readings, or cottage meetings, they should be invited to Sabbath school.

By far the greatest evangelistic endeavor of the Sabbath school, however, is that of branch Sabbath school and branch Sunday school work. No effort has been made to gather statistics regarding the number of Sunday schools being conducted throughout the world, but more than fifteen hundred branch Sabbath schools have been reported in the latest statistics. One conference reported twenty new churches in twenty consecutive months as the result of branch Sabbath school and Sunday school work. Such fruitful returns from the labors of Sabbath school workers have encouraged greater endeavor in this method of soul winning in other parts of the world.

In order that branch Sabbath schools and Sunday schools may have suitable lesson material, a series of lessons covering a year's work has been prepared. These lessons are printed in quarterly form, covering thirteen topics in each quarterly, numbered one to thirteen, without date. The title of the series is "Lessons for Bible Schools." They are printed and distributed by the Southern Publishing Association, Nashville, Tennessee, to retail in North America at five cents each. The topics presented and the arrangement of the lessons are designed for evangelistic endeavor for those not of our faith.

The Inter-American Division has a Sabbath school evangelism goal of one branch school for each Sabbath school class. In North America and other divisions the goal is one branch Sab-

—Please turn to page 46



WHY A DEARTH OF BIBLE WORKERS?—NO. 1

DURING these days of war, governments are searching for trained mechanics and for men and women with special skills. An apparent shortage in some particular trade may be due to low wages or unusual hardships in the profession. We are growing conscious of such terms as "emergencies," "trends," "cycles," etc. War needs call for a production that did not need to be considered in times of peace. This is equally true of God's work, where the present needs demand many more well-trained evangelistic teachers than we now have.

There is a deplorable dearth of well-trained Bible workers, and it is vital that we begin to build up this important branch of service. How can we do it? Let us suggest three ways. We should be looking (1) to our established Bible workers to win promising youth to their profession; (2) to our colleges to provide a Bible workers' course to train these youth thoroughly; and (3) to our conferences, where the prospect will be further developed to meet the practical needs of the field. As we ponder the present dearth of professional Bible workers, we may well assume that all three of these agencies have in a measure failed in the past to produce the kind of Bible workers that the field is needing. But what has happened cannot be changed. In discovering our needs, we must begin to remedy the situation.

As Bible workers we must not be sensitive when certain things are laid before us for study. Observing conference officials, evangelists, and pastors feel that our sisterhood of Bible workers has failed to some extent in helping the young beginning worker. Are we good trainers? Do we employ skillful supervisory technique with our beginners? Perhaps we find ourselves saying, "You should do so and so," instead of, "Suppose we try it together." How will we react if some kindly but daring soul passes on the constructive criticism that too many of our experienced Bible workers have become "set in their ways"? This characteristic may have tended to discourage some who might have become good Bible workers. Even if this does not apply to each one personally, it will help the whole group to weigh the criticism.

Bible workers of experience regret that they could not do more to guide beginners, who were too often thrown upon their own. They feel that, had their own experience been brought to the rescue of these new workers, more of them

might have been anchored in the profession. On this very point we recognize that it takes a broad-minded, unselfish person to really help a beginner. Bible workers are not only teachers; they are also leaders in their churches. Because of this, their influence counts widely. They must remember that this leadership on their part had to be developed first. The beginner stands in decided contrast to the capable Bible worker of long standing.

The spirit of John the Baptist, who said, "He must increase, but I must decrease," is what we all need. With such a spirit we can do much to prevent eclipsing the beginner with our forceful personality. Especially is this true when the beginner is plunged into the midst of an intensive campaign where experience is at a premium, and there is very little time for special guidance. The young worker too often feels her inexperience, and doubts if she will ever attain to the position of Sister —, who is so efficient in the Bible work.

We have never had too many Bible workers. The profession has never been overrun. This situation has tended to develop a group who were strong workers when alone, but where teamwork was required, things did not work out so well. With the growing needs of evangelism, and the need for our Bible workers to be placed where intensive teamwork is needed, it is tragic when an intolerant attitude on the part of an otherwise efficient worker tends to drive a promising young woman out of the profession.

NOW for another point. Some have frequently met this response on the part of a young woman they tried to interest in the Bible work: "Oh, I just couldn't think of being a Bible worker. I couldn't work as hard as Sister —. I couldn't bear being under such a constant strain, coming home at all hours of the night. I couldn't stand working from early morning till late at night. Sister — has such a hard life. Etc., etc." Perhaps, unconsciously, we are in danger of giving those who are watching us wrong impressions of our work.

As a matter of fact, Bible workers are not breaking in health nearly so often as those from other ranks of service. Perhaps they have learned to guard the laws of health. But perhaps also it is due in some cases to the fact that after the worker has completed a confining,

nerve-straining program in an effort, our conference officials, at the suggestion of the evangelists, will allow a few days of rest, or even longer vacations.

Many of our Bible workers have concessions and favors bestowed on them that materially improve their living conditions above the average worker's. Bible workers are not subjected to that pressure of supervision experienced in the field of education, for instance. Their salaries cover fifty-two weeks in the year, and there is real security and stability in financial matters. They can often work out their daily program without deadly routine and a constant watching of the clock. They meet scores of people who thrill them with their encouragement, commending their ability. Their success is widely discussed, while the work of other groups is too often taken for granted.

Bible workers should be happy; and they are happy. If their seriousness has at times impressed onlookers with their "hard program," it may be because some have not altogether mastered the knack of enjoying their work. This point could well be emphasized while seeking to draw youth into the profession.

There are other good reasons why, during the past decade, relatively few women have entered the Bible work—reasons such as the desire to marry and establish a home, the tremendous pressure involved in the evangelistic program, the modern trend toward "doorbell ringing" instead of Bible teaching, and the lack of provision by our colleges for a well-planned course to stimulate a deep burden for this evangelistic calling. In spite of the present problems, however, let us be of good courage in the Bible work. Consecration and vision will draw scores of promising young people into this noble profession. This discussion will be continued in the next issue.

L. C. K.

THE BOOK SHELF

Books, Reviews, and Discussions

Book Reviews

The Bible Speaks, by W. L. Emerson, Stanborough Press, Watford, Herts, England, 1942. 605 pages. Cloth, 25 shillings; leather, 35 shillings.

Our English publishing house has produced a large new book which is a very creditable piece of work. It is something different that will undoubtedly take its permanent place among our Adventist literature. The author, W. L. Emerson, sets out to cover practically all phases of the message in the form of questions and answers, supported by quotations from new and diversified sources. The cream of Bible texts, and hundreds of new quotations that have not appeared in any Adventist book before, will

prove of inestimable help to our preachers and laymen for years to come.

The title, "The Bible Speaks," has nothing to do with any other book of the same title, but is an indication that the book endeavors to let the Bible speak on every vital phase of the advent message. The book has 600 pages, including 85 classical full-page cuts, also a number of brilliantly colored plates. There are 16 sections, with 141 studies; 163 quotations and cited authorities are given; and the total comments are about two hundred. There is also a section of children's stories. Many claim that it is the most exhaustive treatment of the advent message in any book of its kind. The colporteurs are finding the book a phenomenal seller, and we are sure it will be a valuable addition to the Adventist library.

H. W. LOWE. [President,
British Union Conference.]

Immensity, God's Greatness Seen in Creation,* by Clarence H. Benson, Scripture Press, Chicago, 1937. 140 pages, \$1.50.

Astronomy is quite definitely one of today's popular sciences. "The world's greatest debt to astronomy," says Professor Simon Newcomb, "is that it has taught us what a great thing creation is, and what an insignificant part of the Creator's universe is this earth upon which we dwell." Truly, no other study more majestically magnifies God. It is most appropriately fitting that preachers of the message calling men to "worship Him that made heaven and earth" should have a real acquaintance with the starry universe which, Sir James Jeans concedes, "appears to have been designed by a Pure Mathematician."

Here is a book which presents a very useful and fascinating auxiliary study for the Adventist worker. In it we are introduced to immeasurable distances; we are staggered by incomparable speeds; we are amazed by the contemplation of inconceivable power; we are awed by incalculable numbers and astounded by inimitable precision.

The author strikingly illustrates the harmony between God's book of nature and His revealed Word. The book emphasizes the creatorship of Christ. In some ways it is a fitting sequel and complementary volume to Lucas A. Reed's "Astronomy and the Bible."

The chapter entitled, "Do the Stars Influence Human Lives?" is of special interest in these days of popular belief in the vagaries of astrology which sets human speculation against the Bible and offers human prognostication as a substitute for faith in God.

This volume brings together in a nontechnical manner much interesting data that will illuminate many a sermon.

C. A. REEVES. [Canadian Union
Conference Evangelist.]

* Elective, 1942 Ministerial Reading Course.

The New 1943 Ministerial Reading Course

WHETHER IN PEACE OR WAR

Prepare for Imminent Responsibilities

ANY plan or provision that continues to grow both in the homeland and in the mission field for more than a fourth of a century—despite the stress of the multitudinous pressures resting upon our diversified worker body—must have intrinsic merit. It must appeal to our workers as being of definite value, or they would not continue to follow it year after year. And the annual united study plan for workers, known as the Ministerial Reading Course, qualifies under these exacting demands.

Widely followed in the home bases, this reading course is regarded as indispensable in the mission fields. It has been both pathetic and heartening to hear the expressions of distress from our evacuated missionaries now back in the homeland as they tell of how they had to leave all their beloved books of former Ministerial Reading Course sets, courses which they had followed for years in the mission field.

These books, chosen with great care, and often specifically written to meet the special needs of our workers, have endeared themselves to these faithful laborers. They are proved friends and counselors. They are dependable guides and informers. They are needed stimulators and broadeners. They are truly practical and pertinent. And above all, they are soundly Adventist in tone, content, and scope. They are designed to increase our efficiency, and to enlarge our vision. They are sure to make us better workmen for God. That is why we gladly present them before our workers each autumn. We feel that we are rendering a distinct service in so doing.

The set for the new year, 1943, is one of the best in the history of the plan. The books now offered are admirably suited to the present hour. They are indispensable working tools for **you**. No worker can afford to be without them. No theological student will make a mistake in investing time and money in them. Forward, then, together, in united study endeavor! Full information regarding the course follows.

SPECIFIC instructions for enrolling are found on page 27. You are earnestly urged to respond to this personal invitation. This is the hour to advance together!

The new 1943 course embraces the five required volumes described in the center spread of this issue of **The Ministry**, together with one or more ELECTIVE volumes to be chosen by the individual. A comprehensive list of these "Electives," together with all necessary information and instruction regarding enrollment both in North America and overseas, plus names of Association secretaries, appears on pages 26 and 27.

By Ellen Gould White

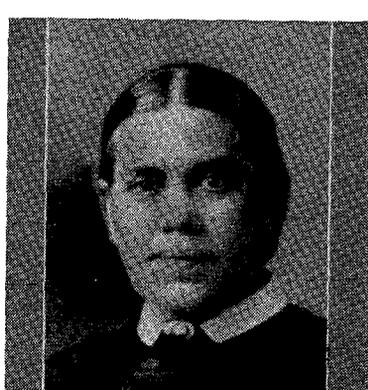
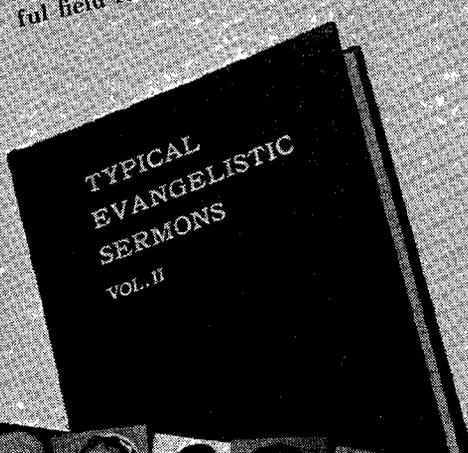
For the spiritual refreshing it will bring to your own heart, and for the inspiration it will bring to your soul, you, as a Seventh-day Adventist worker, should reread the book "Education" during 1943. Because you must deal constantly with minds and souls sometimes worn and twisted by sin and waywardness, you are a teacher in the highest sense, and should frequently restudy the inspired blueprint. Because the tragic failure of many Seventh-day Adventist parents to comprehend the vital need of Christian education is costing the souls of thousands of our youth, every worker must be stirred to lead out in a revival of the spirit of Christian education. For such a task no better equipment can be found than the divinely indited Spirit of prophecy counsels. In

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The 1943 MINISTERIAL Reading Course

TYPICAL EVANGELISTIC SERMONS VOLUME II

Volume I of Typical Sermons brought forth so many expressions of appreciation, and so many requests for another book, that a second volume seemed imperative. The sermons in this second volume are designed to make a definite appeal to bring men to decision. Thus they bring the kind of help most desired by fellow ministers. The work of the soul winner requires tact, talent, and technique, and the method of fellow evangelists is always a fruitful field for study. R. ALLAN ANDERSON.



this critical hour when the glare of present-day events may blind us to lasting principles, we may chart a safe course with the aid of the book "Education."

ARTHUR L. WHITE.

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Left to Right: A. O. Sage, P. O. Campbell, D. H. C. T. Everson, M. L. Venden, H. G. Stoehr, R. A. B. R. Spear, F. F. Schwindt, S. G. Joyce, D. E. C. B. Haynes, C. A. Reeves, F. D. Nicho

CHURCH ORGANIZATION AND ADMINISTRATION

By Oliver Montgomery

comprehensive" is the one which best describes this new church organization and administration. There has never been a book which attempted to cover the entire field of church conference operation in any detail or breadth of content found in this work. The first few chapters deal with the fundamentals of organization and leadership as shown in the life of the Hebrews in the wilderness and the early Christianity of Paul's day. Upon this



tion the author builds a lucid presentation of our organization from the individual in the local congregation to the local and union conferences, the divisions, and the General Conference. The duties of members and conference executives and the authority of committees in conference sessions, are discussed. The principles of leadership are made clear. The policies of the denomination are revealed and explained. This book is invaluable to every worker, and to every church member.

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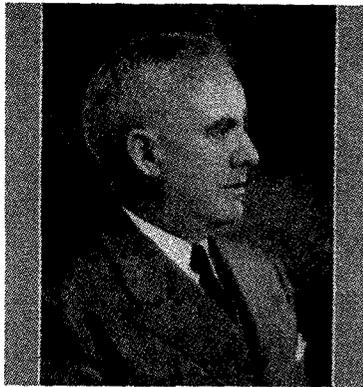


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THE SHADOW OF THE BROAD BRIM

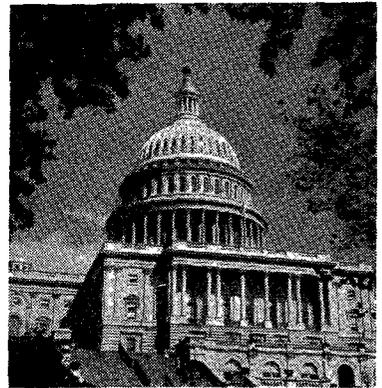
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Biographical Sketches

- "David Livingstone, Explorer-Missionary," Basil Miller, Zondervan, Grand Rapids, Michigan, 1941, 163 pages, \$1.
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"How to Live the Victorious Life," An Unknown Christian (reprint), Zondervan, Grand Rapids, Michigan, 127 pages, \$1.
"Secular Illusion or Christian Realism," E. R. Davies, Eyre & Spottiswoode, London (Colins, Toronto), 1942, 121 pages, 3½ shillings.
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- "The Sabbath—Which Day and Why?" M. L. Andreasen, Review and Herald, Takoma Park, D. C., 1942, 255 pages, \$2.

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- "Three Centuries of American Hymnody," Henry Wilder Foote, Harvard University Press, Cambridge, Massachusetts, 1940, 417 pages, \$4.
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- "Reality in Preaching" (addresses), Muhlenberg Press, Philadelphia, 1942, 168 pages, \$1.50.
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Missions Spirit

- "Charles E. Cowman, Missionary-Warrior," Lettie B. Cowman, Oriental Missionary Society, Los Angeles, 1928, 433 pages, \$1.
"Economic and Social Environment of the Younger Churches," J. Merle Davis, Edinborough House Press, Eatongate, London, 1939, 231 pages, \$1.
"Man's Quest for Salvation," Charles S. Braden, Willett, Clark and Co., Chicago & New York, 1941, 274 pages, \$2.50.
"Some By-Products of Missions," Isaac Taylor Headland, Methodist Book Concern, New York City, 1912, 323 pages, \$1.50.
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- "The Enjoyment of Poetry," Max Eastman, Scribners, New York City, 1913, 224 pages, \$1.25.

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- "Education for Family Life," 19th Yearbook of the American Association of School Administrators (N. E. A.), 1941, 368 pages, \$2.
"Faith or Fear in Child Training," Margaret W. Eggleston, Round Table Press, Inc., New York City, 1934, 191 pages, \$1.

Home Missionary Department

- "Evangelism in the Home Church," Andrew W. Blackwood, Abingdon-Cokesbury Press, Nashville, 1942, 160 pages, \$1.
"On the Trail of the Seventy," Wesley Amundsen, Review and Herald, Takoma Park, D. C., 1942, 126 pages, 85 cents.

Medical Department

- "Just Nerves," Austen Fox Riggs, Houghton Mifflin Co., Boston & New York, 1922, 87 pages, \$1.
"Miracles in a Doctor's Life," Walter Lewis Wilson, M. D., Bible Institute Colportage Assn., Chicago, 1935, 121 pages, 20 cents.
"Toughen Up, America!" Victor G. Heiser, M. D., Whittlesey House, New York City, 1941, 228 pages, \$2.

Missionary Volunteer Department

- "53 Sunday Talks to Children," Joseph A. Schofield, Jr., Wilde Co., Boston, 1942, 203 pages, \$1.50.
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ASSIGNMENT IN THE SOUTH

By LIEUTENANT COMMANDER J. J. SHORT, U. S. N. R.,
Naval Hospital, Parris Island, S. C.

BETTER start packing up, for we will soon be going places," I remarked to my wife when news of the Pearl Harbor disaster was first received over the radio. As an officer in the Medical Corps of the United States Naval Reserves, I expected orders to active duty as soon as the nation should become involved in war.

One month from Pearl Harbor found me in Parris Island, S. C., a place I had never heard of until my orders came through. It is a Marine recruit depot on the Atlantic coast. Parris Island and the surrounding country are historic, for here the Huguenots established a settlement in 1562 under their intrepid leader Jean Ribault. This colony, about the earliest to be established in this country, was not altogether successful, the French having been finally annihilated by the Spaniards, who came up from Fort Augustine to wipe out the "heretics." At Port Royal, a short distance from the hospital at which I am employed, are the remains of the old Spanish fort. A few miles away, at the tip of Parris Island, is the Huguenot monument commemorating the heroic explorers, who "for the glory of God and king" made their abortive attempt to plant the seeds of Protestantism in this country only seventy-five years after Columbus found his way to this hemisphere. Other historic scenes near by are the old Sheldon church destroyed by Sherman in his march to the sea at the close of the Civil War; a house in Beaufort from the porch of which Lafayette delivered an address during the Revolution; and many another house of colonial, Revolutionary, and Civil War days.

But I was not thinking of historic shrines when first I saw Parris Island. The thought uppermost in my mind was just what was in store for me. I expected some medical assignment, of course, but would it be at the hospital in direct care of the sick, or at the recruit depot, passing on the eligibility of recruits? What problems would I have to face regarding the Sabbath? In the care of the sick I could serve without violation of conscience, but certain other duties might present a problem, cause much embarrassment, and possibly arouse

prejudice. Realizing this, I gave myself up to much earnest prayer.

On the way through Washington, D. C., I stopped over Sabbath, enjoyed the fellowship of some of our leading brethren, and had them pray with me for direction and guidance. The sudden uprooting from home, leaving my medical practice and research, and a church building project, had been a great ordeal after I had spent twenty-two years striking my roots into the great city of New York. But I had a calm confidence that God's hand was in it all, and I was confident that He would prepare the way and provide the wisdom to meet every problem.

Problem of Church Attendance

A United States Naval Hospital of four hundred beds at this base provides for the care of the Marines. About fifty medical officers arrived at or about the time I did. I was gratified when I was told that I was to be the chief of medicine. This would mean having control of medical affairs and would permit a certain degree of latitude in planning my duties. Since my duties were the direct supervision of the sick, the Sabbath problem was largely cared for at the start, but not altogether. Hours from 8:30 A. M. to 4 P. M. left no opportunity to attend services at Savannah or Charleston, where the nearest Adventist churches were located. Furthermore, I found that the hospital service required my presence every forenoon, including Sabbath and Sunday. Services in our churches were held Sabbath forenoon; so there seemed little likelihood of my seeing the inside of an Adventist church for a long time.

After my family arrived, we had private devotions on Sabbath afternoons, liberty for which was graciously granted me by the executive officer. During our first Sabbaths, we took trips to historic and beautiful spots near by, and felt the presence of God's blessing in many ways. But a deep longing for fellowship with "those of like precious faith" came over us. Furthermore, to be thus immobilized from teaching and preaching the Word, as I had been doing for so many years, seemed intolerable.

It was with a somewhat heavy heart, there-

fore, that I set out one day on an official trip with some patients to Washington. But the cloud was lifted when I met old friends in the truth again. Only one who has been deprived of Christian fellowship and association can thoroughly appreciate their value and inspiration. No wonder we are exhorted not to forsake "the assembling of ourselves together, as the manner of some is." In addition to the joy of meeting Adventist brethren once more, I received good counsel and encouragement which did much to lighten my depressed spirits.

Among other things I learned that there were Adventists in the vicinity of Parris Island. I then got in touch with the president of the Carolina Conference. A prompt reply to my inquiry put me in touch with Brother Samuel Thomas—"Uncle Sam," as he is affectionately called by all who know him—faithful Adventist, sage, philosopher, and for fifteen years mayor of Yemassee, South Carolina. I have a strong suspicion that "Uncle Sam" was responsible for my being sent to Parris Island—but I am getting ahead of my story.

Yemassee is a small town of less than a thousand people, but an important railroad junction. It was recently featured in *Life* magazine. I found there a small group of about twelve to fifteen Adventists, members of the Charleston church. Sabbath school was held in a private home. These good people, instead of standing aloof from the other members of the community, were co-operating as far as possible with all activities of a proper nature.

I was asked to take charge of the Sabbath services, and at our first meeting the local Methodist minister, with whom Brother Thomas was very friendly, joined us. Something I said evidently impressed him, for he invited me to speak at his Methodist prayer meeting the following Friday evening. More than this, he offered our people the use of his church for our Sabbath services without any charge whatsoever.

For several months this arrangement has been continued. For the most part, prophetic studies have been presented, though at times these have been interspersed with devotional topics. The attendance was between twenty and thirty for many weeks, though after warm weather arrived, it diminished. Many interested and enthusiastic comments were made upon the subjects presented. At all meetings, including our own, we could count on the pastor and his family, which included his wife, her mother, three daughters, and a small son. At no time have we detected the least prejudice against Adventists or our teachings.

A warm friendship and Christian fellowship sprang up at once between the pastor's family and my own. Many private discussions on Bible topics resulted. One evening while visiting at our home, the minister asked, "Don't you reckon we will have to get down to a thorough

study of this Sabbath question one of these days?" Having heard that he had given it considerable study and settled it to his own satisfaction, I felt that he was hoping to convince me of my error. I replied that I should be delighted to study with him.

Later at his home our two families assembled for a study of the Sabbath question. It was agreed that on this occasion he might present his objections to the Sabbath without interruption. It was with some surprise, therefore, that we heard him introduce the subject by confessing that the seventh day is the Sabbath. "I haven't a leg to stand on for any other day, according to the Bible," was his candid statement. Then he launched into a long discourse, with many quotations from various authors, but chiefly from Romans and Galatians, on the familiar subject of the law and grace. He refused to take an antinomian position, but seemed to feel that the law was for the sinner, not for the Christian. Before the study was over, I gave him just a hint of our position, stressing the thought that Adventists believe in justification by faith only, and hold that "by the deeds of the law shall no flesh be justified." Light began to dawn, for he remarked before we left, "I begin to see your viewpoint. I guess I have just been showing myself up."

At our next meeting I was primed with many quotations from John Wesley and others on the subject of the law. But my efforts were unnecessary. He also had been studying, he said, and Wesley's arguments had convinced him that the law must be observed.

The first fruit of our labors was the delightful elderly mother of the pastor's wife. She read our literature so assiduously that the minister complained that he couldn't get a chance at it. She told us that many lifelong questions in her mind had been cleared up by our literature. Somewhat deaf, she had not been able to take part in our numerous discussions; so it came as a complete surprise when she announced, with determination, her conviction of the truth of our position and her decision to keep the Sabbath. A more enthusiastic and happy convert to the faith it would be impossible to find.

Keeping in Touch by Correspondence

Early in June of this year, while still studying with us, the pastor received orders from the War Department which removed him to an Army camp in Massachusetts, where he is now serving in the Chaplains' Corps, and his family moved to another South Carolina town. We keep in constant touch by correspondence, and have just received a letter from the pastor's wife, from which I quote:

"You can't know how I need to get my mind and heart perfectly settled on all these things. Oh, I've been so dissatisfied in all of the church services I've attended. They just leave me cold and hungry. . . . I have felt as if I were in an alien, foreign land.

People have been lovely, . . . but they just don't know what it's all about, and seem so shallow in their thoughts and conversations when my mind is revolving around such momentous questions and truths. . . . Please never cease to pray that God will thoroughly convince me of what I should do and will open the way or show me a plain path. Somehow I can't lose the feeling that James and I have a step to take which will be out of the ordinary, or some definite work to do here for our Lord. Since our things came, I've been studying "the books," especially on the Sabbath, and feel I shall have to start keeping the Sabbath!"

Regarding one of her daughters who refused to go to the dentist on Sabbath, she writes:

"She wants to keep the Sabbath, and God forbid that I should be guilty of leading her astray. We must keep it, too. . . . I'm trying to get all these truths into the girls' minds, for I want our family united in our Sabbathkeeping and convicted of the necessity of it. I shall, for the present, keep on working on Sundays in the church, for there are so many blind and ignorant, and perhaps I can reach more that way. But I feel that whenever they won't accept or respect my Sabbathkeeping, then I have the right to step out. Our minister, an old man, is far from what I believe is needed in the pulpit today. How deluded we've all been! You should have heard him tell the church it was all right to smoke tobacco. He handles all sin that might affect his membership with kid gloves. I get nothing out of his sermons, but feel I want to preach a sermon to him. I'm praying hard—but not enough, I know—for God to lead me out and teach me and prepare me. I need your prayers, for I do so believe in you folks. It may be God put you right where you are to touch a few young ministers. . . .

"I believe my husband will have unusual daring once he is convicted. He cares not where it will lead him. . . . You opened up a new, a real, world to me, and it seems it is the thing I've been searching and starving for."

The pastor's present position is that he can find nothing against our doctrines, but wants more time for study before taking a stand. He has stated his conviction several times that God may be calling him to service in our ranks, and when thoroughly convinced, he will not hesitate.

After his departure we wondered just what would become of the interest among the Methodists of Yemassee. It seemed too much to expect that the next pastor would be so unprejudiced and friendly. But God had evidently prepared the way. When we called at the parsonage, we were given a hearty greeting by the new minister and his wife, and immediately ushered into the dining room for dinner. He said he had heard all about us, and urged us to continue our meetings for the Methodists. So at the time of writing we are still carrying on. The new minister and his wife also attend our meetings on "the Sabbath," as he himself calls it. This gives opportunity twice weekly to bring in something for his special benefit. On our invitation he recently preached to us and gave an excellent study on prayer.

Still other doors are opening. Another Methodist minister from a neighboring town has attended one of our meetings and visited us on several occasions. He has not committed himself. A Baptist congregation near Yemassee has twice invited me to speak at Wednesday

night prayer meetings, and has shown great interest in the news of our Lord's soon coming. A Methodist Sunday school class at Beaufort has also invited me to speak to them.

"God works in a mysterious way, His wonders to perform," Brother Thomas said recently. "Here I was praying for help, and you, strangers a thousand miles away, were sent to help me." It makes one feel somewhat awestruck to think that he might be selected and dispatched at a certain time for a special work. Perhaps Brother Thomas is right. Who knows? It is with deep gratitude and humility that we respond to God's opening providences. We earnestly ask the prayers of God's people everywhere that we may have the grace and wisdom to fulfill successfully whatever mission He may assign us.

First Principles for Physicians*

By JOE S. HASKELL, M. D., *Instructor in Medicine, C. M. E., Los Angeles*

EPHESIANS 6:12 is an oft-quoted text, and its spiritual significance is commonplace knowledge: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [margin, "wicked spirits"] in high places."

It has occurred to me that here is a special message to the medical missionary, a message that might easily go unnoticed or unappreciated because it is not specifically applied. To whom could we more aptly apply this truth than to those of us whose job it is to combat and "wrestle . . . against" the onslaughts of disease that plague and destroy the "flesh and blood"?

We know that our wrestling is not against flesh and blood, but against those powers and forces whose purpose it is to destroy the body in which mankind lives. We know that disease and death are the wages of sin: "There is a divinely appointed connection between sin and disease. No physician can practice for a month without seeing this illustrated."—"Counsels on Health," p. 325. Much of the disease and suffering of man is the direct result of the violation of the laws of nature, which are the laws of God.

Some of the maladies, however, are not the immediate result of sin on the part of the individual sufferer or even of his parents. This the Master taught on one occasion. But in the last analysis, "Sin and disease bear to each other the relationship of cause and effect."—*Ibid.* If there had been no sin, there would be no disease, no suffering, no death. And in the new earth, after the curse has been removed, there will be no more sin, disease, or death. We medical

* From a talk to the senior medical students at the College of Medical Evangelists in the Bible class lectures given by members of the Alumni Association.

workers will have to find a new job over there.

In our professional training as medical workers, our attention is largely directed to the study of "flesh and blood." And this is proper, because we should not be less qualified for our work than is the ordinary medical worker of the world. "It requires caretaking, deep, earnest taxation of the mind to carry the burden a physician should carry in learning his trade thoroughly."—*Medical Ministry*, p. 139.

A working knowledge of the body and its functions in health and in disease is fundamental and essential. We must know the reaction of the body, under varying circumstances, to the treatments which we might apply, constantly keeping alert to the dangers as well as the benefits of each. Such knowledge cannot be acquired in our school training, except in a very basic form. As good medical workers, we should never allow our days of study to end until our work is finished. "Plenty of physicians can be obtained who ceased to be students when they received their diplomas, who are self-inflated, who feel that they know all that is worth knowing, and what they do not know is not worth knowing. But this class are not the ones we want."—*Id.*, p. 139. Our cause wants medical workers who are well trained and yet constant learners—apprentices, as it were, to the Great Physician.

Nor is thorough training and observing experience enough unless we realize that we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is not enough to be able to search out and find pathology or the physical result of disease, and to have skill in applying the most efficacious treatment after making a correct diagnosis. We must keep the perspective of the patient as a being in relationship to the great controversy between Christ and Satan. He is sick and comes under our care because of this conflict.

"The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him.

"Sickness, suffering, and death are the work of an antagonistic power. Satan is the destroyer; God is the restorer."—*Ministry of Healing*, pp. 112, 113. "Satan is the originator of disease; and the physician is warring against his work and power."—*Counsels on Health*, p. 324.

Only when we help our patient to adjust himself properly to this conflict, are we rendering the service needed, and in the higher sense expected of us. Not all patients who consult us have physical disease or pathology.

"Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here. Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life forces."—*Counsels on Health*, p. 324.

I recall one patient who consulted me because of sickness. He complained of weakness, nervousness, loss of weight, loss of appetite, fatigue, and inability to sleep. Physical examination revealed a fine tremor of the tongue and fingers. These symptoms suggested two diseases—hyperthyroidism or tuberculosis—but the patient had neither, nor could any other pathology be found to account for his illness. After physical examination and laboratory tests had failed to show the cause of his condition, consultation with the patient revealed that he was very much dissatisfied with his job. He was the youngest employee in a plant, and, consequently, had all the unpleasant tasks assigned to him, and was expected to do for any of the older employees portions of their work which they might not care to do. While some of the older men might and did take advantage of this situation to overstep their rights, this could have been endured if the pay had been adequate to support his family decently.

Other Factors Than Physical Involved

The man had tried to find other employment, and had been entirely unsuccessful. The worry over his lot had made him sick, but he had no organic pathology. No amount of medical treatment or physiotherapy would have been of consequential benefit to him. What he needed was a new job, or aid in adjusting himself to the existing conditions until a change could be made. This was the treatment he got, and the results were gratifying. It is such experiences as this that naturally open the way to point the patient to faith in God, who makes "all things work together for good" to those who love Him. Worry is a form of fear, and the only cure for it is a "faith which worketh by love," for "there is no fear in love; but perfect love casteth out fear."

I was called one day to see an elderly woman who had high blood pressure. She had organic hypertensive heart disease and some kidney damage. But she had called me because of an injured knee which she had hurt in a fall. Her condition required that she get up several times each night to empty her bladder. In the darkness, dizziness from high blood pressure had caused her to fall while feeling for the drop light in the center of her bedroom. This had happened several times, but fortunately the knee injury was not severe. Here was a medical problem and an environmental problem as well. The drop light had to be turned on with the turn key on the side of the socket, but in her kitchen there was a socket that turned on with a pull cord. Her means were very limited, and she had no one to do things for her, but it took only

a few minutes to exchange the sockets. Then a string was tied from the pull cord to the head post of the bed, so that the light could be turned on from the bed. This little service made a friend of this patient and paved the way for continued medical care and counsel to the end of her days.

Some patients consult us whose illness is the immediate result of sin or the violation of nature's laws. This class is represented by alcoholics and some who have venereal diseases. The natural tendency is to have little patience with these folk who are getting the just deserts of admitted or evident misconduct. I know many physicians who will not accept them as patients. But have we been set as judges of our fellow men? Rather, is it not our place as followers of the Great Physician not to break the bruised reed or quench the smoking flax? When I find myself tempted to be impatient with these unfortunates, or feel inclined to give them up as hopeless when they again revert to the cause of their difficulty, all I have to do is to recall how long-suffering and patient God has been with me. My besetments are not the same, but I have my failings, even as these have theirs. And I am glad that God has not lost patience with me or given me up as hopeless when He has had ample cause to do so.

Rational Basis Needed in Treatment

When I first started medical practice, nothing worried me quite so much as alcoholic patients. Too many of them wanted opiates to relieve their "jitters" while sobering up, and since most other medicines are not effective, I was at a loss to know how they should be treated. Then an article came out in the *Journal of the American Medical Association* of August 8, 1936, which gave me a rational basis for the treatment of this condition. This treatment, with a sympathetic attitude and the aid of religion, has been of tremendous help to the alcoholics who have since come under my care.

The patient who has recently acquired gonorrhea or syphilis as a result of promiscuity is frequently a very penitent individual, and is in the mood to be led to Him who is able and willing to forgive sin, as we co-operate in restoring health. The common practice of charging higher rates for the treatment of these patients and of insisting upon cash before care is given is not becoming to the medical missionary. We have treatments that will cure these diseases. We can also point the way to the cure of the underlying sin. Only as we apply both can we bring wholeness to the sufferer and send him forth with the injunction to "sin no more, lest a worse thing come unto thee."

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

The Conference Nurse—No. 2

By MARY COLBY MONTEITH, R. N., Professor of Nursing Education, Pacific Union College

PERSONAL qualifications are of the greatest importance. We agree with the thought that "the public-health nurse working alone needs to have . . . a special aptitude for working with lay and professional groups." (See "Minimum Qualifications," in Article I, October MINISTRY.) Lawrence Averill, in "Mental Hygiene for the Classroom Teacher," discussing contributing factors in the happiness of the teacher, states that a feeling of fitness for her task and a belief in and commitment to the task are chief factors. The same would apply to the work of the nurse. She must feel that she is at least fairly well fitted to undertake her work, and she must believe absolutely in the opportunity of service which the task presents to her. The whole discussion is well summarized in the following quotation:

"The work of a conference nurse compares favorably with the work of a county public-health nurse. She must be as well prepared scientifically and educationally as is the public-health nurse, and in addition have that spiritual vision and discernment which will enable her to make her work of promoting health an integral part of the third angel's message. She must, as does the county nurse, know how to appeal to all classes of people, and also how to present the same health message in different settings to meet the minds of little children in church schools and of youthful missionary volunteers. She must know how to appeal to the older class of home missionaries, and to groups of educators, as well as to those not of our faith.

"She must have such a command of her subject and such vision of its possibilities, that obstacles, disappointment, and a lack of appreciation of her work will only spur her on with renewed zeal 'to make known the quality of her product.' She must know, too, how to co-operate with other departments in the conference, strengthening them by feedings with the 'right arm of the third angel's message.' To do this, the conference nurse must not only have the preparation in training, but must keep abreast with the work of great men and women in public-health research work, always weighing any doubtful conclusion in that tried and tested laboratory. 'To the law and to the testimony; if they speak not according to this, there is no light in it.'—*Setting to Work as a Conference Nurse*," p. 4.

As the nurse anticipates her work, she should keep in mind clear definitions of such terms as "health," "health education," and "school health education." Health must not be considered as a narrow concept. C. E. Turner has stated it:

"Health is the normal functioning of all parts of the body, but most people have divided the sick from the well according to whether the body is horizontal or perpendicular to the surface of the earth. . . . Health is much more than merely not being 'sick in bed.' Normal functioning of all parts of the body means joyousness, cheerfulness, and efficiency, as well as the ability to do a full day's work without more than healthful fatigue. It means courage and enthusiasm for life. We need to build into our definition for health these ideals which we express by the term 'complete physical fitness.'—*Bauer and Hull, 'Health Education of the Public'*," p. 22.

The National Education Association defines health education and school health education as follows:

"Health education is the sum of experience which favorably influences habits, attitudes, and knowledge relating to individual, community, and racial health. School health education is that part of health education that takes place in school or through efforts organized and conducted by school personnel."—*Joint Committee on Health, "Health Education," p. 16.*

Fourfold Aim of Health Education

Since all the work of the conference nurse may well be considered as health education in its broad sense, she would do well to remember the aims of health education:

"1. To instruct children and youth so that they may conserve and improve their own health.

"2. To establish in them the habits and principles of living which throughout their school life and in later years will aid in providing that abundant vigor and vitality which are a foundation for the greatest possible happiness and service in personal, family, and community life.

"3. To promote satisfactory habits and attitudes among parents and adults through parent and adult education, and through the health education program for children, so that the school may become an effective agency for the advancement of the social aspects of health education in the family and in the community as well as in the school itself.



Association Notes

WE TAKE pleasure in sharing with you a greatly appreciated letter recently brought to us from Doctor Charles Dale, of our Shanghai Sanitarium Clinic:

"Just a note to report that all is well with us and the work in Shanghai. We are as busy as ever, and the staff is carrying on in a very good way. . . . I am still living at the foreign Y. M. C. A., which I find very convenient and comfortable, with its central location. "Cycle Doc" is my new title now. A bicycle in good weather isn't so bad, but Shanghai is not famous for its abundance of sunshine. We sent two of our last year's graduate doctors [Chinese] to Hankow, and every report says they are making the work there go very well. The boys who are helping me here are equal to any of our old ones. I feel that these boys are well worth my efforts in this country. Don't worry about us over here. We have the things we need, and carry on in a normal, regular way. I wish I could see many of you in the homeland, but until I do, I am glad to let you know that all is well."

This word that Doctor Dale is in good health and able to continue his work is most gratifying. We are particularly grateful to God for the providential care and deliverance of our fellow workers in the Orient, a number of whom have recently arrived in the States, after having been interned in various camps since last December. Our prayers continue for those who are still able to carry on or who are not yet repatriated.

"4. To improve the individual and community life of the future; to ensure a better second generation, and a still better third generation; to build a healthier and fitter nation and race."—*Id., p. 15.*

In planning for the medical work in our church schools, we must keep in mind that "the work of health inspection is necessarily done by the Medical Department, as it requires a special training to do this work in an effective way. But to be permanently effective, it must be done through the educational system."—*"Health Education and Inspection for Church Schools," p. 6.*

For these reasons the nurse must work in close co-operation with the conference educational secretary in regard to all plans for the schools. The logical time for school health work on the part of the nurse would be very soon after schools open in the fall, and again in April and May, if the nurse can make only two visits. If the visits are to be seldom, they should not be hurried. Ideally, the nurse should spend several days in the community to carry out a fairly complete program.

Three Phases of School Health Education

According to Williams and Brownell ("Administration of Health and Physical Education," p. 52) there are three distinct phases of school health education. These are: (1) Healthful school living, (2) health service, (3) health instruction.

"Healthful school living covers the hygienic and sanitary aspects of school plants and school processes."—*Page 55.* The conference nurse may be requested to devote some of her time to this phase of the health program. If so, she will find the following helpful: School Health Appraisal Form, Massachusetts Institute of Technology, Cambridge, Mass. (Dept. of Biology and Public Health, 1930); and James F. Rogers' "Safety and Health of the School Child," Washington, D. C. (U. S. Department of Education, 1937). Chapters 10, 11, and 16 in Chenoweth and Selkirk's "School Health Problems," New York (F. S. Crofts and Co., 1940), also contain useful material, as well as chapters 20 and 21 in Terman and Almack's "The Hygiene of the School Child," New York (Houghton Mifflin & Co., 1929).

Vision conservation should receive special consideration because of its relationship not only to health, but also to improved scholarship and behavior. The following inexpensive references may prove useful:

"Illumination Design Data," Engineering Department, General Electric Company, Nela Park, Cleveland, Ohio, January, 1930.

"American Recommended Practice of School Lighting," American Institute of Architects, 1741 New York Avenue, N. W., Washington, D. C., 1938. Price, 25 cents.

"The Well-Lighted Schoolhouse," National Society for the Prevention of Blindness, New York City, 1936.

"Illumination Levels and Eye Comfort Conditions," National Society for the Prevention of Blindness, New York, 1938.

"Conserving the Sight of School Children," National Society for the Prevention of Blindness, New York, 1935. Price, 35 cents.

A light meter to test the amount of light actually present in different parts of the school plant is invaluable. The Weston Foot-Candle Meter and one manufactured by the General Electric Company are available. A small, convenient pocket-size model may be purchased for about twelve dollars. The meter could be lent to individual schools, and the children could carry out projects regarding lighting during various hours of the day and in different parts of the room. The instrument is needed in making sure that the proper light is present when testing for vision.

The field of healthful school living is too large to discuss at length in this paper, but the nurse should remember that it includes attention to location of the school, construction of the building, finish of rooms, school furniture, rest rooms, lavatories, and toilet facilities, drinking water, heating and ventilation, lighting, fire protection, janitor service, school feeding, playgrounds, first-aid facilities, and even to the hygiene of instruction.

CURRENT SCIENTIFIC COMMENT

NATURAL FOODS IN THE AMERICAN DIETARY.—We must remember that we do not necessarily obtain most of our vitamins from the so-called best sources but from

staple foods that appear in our diet every day and that may carry relatively low amounts of the vitamins in question. Just as the clinician is learning that there are many subclinical states of vitamin deficiency, so we must recognize the value of staple foods even if they are not bubbling over with vitamins.

The deficiencies in individual diets may be temporarily relieved with tablets, capsules, or concentrates of vitamins, but even here we must sooner or later depend upon foods. If we find deficiencies in regional diets, we must turn to natural foods or food fortification of some kind. The use of natural foods will tend to prevent a lack of unknown factors, as well as correct a deficiency in the factor originally recognized.—C. A. Elvehjem, Ph. D., *Journal of the American Dietetic Association*, May, 1942.

PREVENTING NUTRITIONAL DEFICIENCIES.—In perhaps no other group of diseases does prevention offer as great possibility for complete success as do the nutritional deficiencies. Preventive treatment may be taken to mean general prevention, prevention in the population as a whole. As such it is a matter of diet alone, except under certain abnormal conditions, as war or famine, when supplements of concentrates or pure substances may be included. This

general prevention is a matter of economics and education, the availability of adequate food supplies at a proper cost to a population educated to a knowledge of a balanced, adequate dietary. Such prevention is properly a matter for public-health agencies, and the physician is less concerned with it than with other forms of prevention to be considered later. Nevertheless, the physician must not forget his obligation to the public as a teacher and a leader, and in particular to his clientele, who look to him for information and guidance on matters of health as well as illness. He should, therefore, be prepared to give sound up-to-date advice in matters of diet and nutrition in so far as this is available clinically, keeping abreast of new developments in a critical but progressive manner.—J. B. Youmans, "Nutritional Deficiencies," p. 10. Philadelphia: J. B. Lippincott Company, 1941. (J. A. D. A., May, 1942, p. 302.)

Report From a Medical Secretary

THE following paragraphs are taken from a report in the *Pacific Union Recorder* by Helen Thompson, R. N., medical secretary of the Southern California Conference.

"Since the middle of January, nine of our churches have known the thrill of seeing a fine group of workers carry through to completion the course in Health Preservation and Home Nursing, and 134 certificates have been issued to those who have satisfactorily completed this course. This means that 134 persons are much better equipped to fill their places in service for the Master than they were before.

"We are happy for the success of these church groups, knowing that a great harvest of good will be reaped as a result of the time spent and the effort put forth, not only by the instructors of these classes, but also by the pastors of these churches, who with good faith and works helped to promote this program vigorously.

"We appreciate the time given by our graduate nurses who have shared in this effort, teaching our people how to be greater workers with the Master. They have indeed been as lights for God, shining in their places, receiving grace for grace as they impart to others.

"To all those who have had the opportunity of taking the course in Health Preservation and Home Nursing, we send words of encouragement that you will become *living, working agencies* for the Master, doing what you can to broaden the work of medical ministry.

"We have but to search the Spirit of prophecy writings to learn what God expects of His people in these last days. 'The Lord Jesus desires the members of His church to be an army of workers, laboring for Him according to their varied capabilities.' Let more of our churches press into the spirit of this work and receive the blessing that God has promised."

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

SEVENFOLD ERRORS OF "DISPENSATIONALISM"

By VARNER J. JOHNS, *Professor of Bible, College of Medical Evangelists, Loma Linda*

IT is significant that the very first words of Jesus in answer to the question, "What shall be the sign of Thy coming?" were, "Take heed that no man deceive you." The last days were to be marked by multiplied deceptions in regard to the manner of Christ's coming. The one word that marks every deception is the word "secret." The second coming of our Lord is with open "power" and "great glory," as the "lightning" which streaks across the heavens.

In recent years a most dangerous deception known as the "secret rapture" has captivated many foremost ministers and teachers of the popular churches. This heresy is grouped with other pernicious teachings, equally dangerous and deceptive, in what is known as "modern dispensationalism." Many of the so-called Fundamentalist Bible schools sponsor the sevenfold errors of dispensationalism. The chief agency in its promulgation is the Scofield Reference Bible.

Near the beginning of the present century, this new and "strange" doctrine was first brought to America by Malachi Taylor, one of the Plymouth Brethren. Among those captivated by it was Dr. C. I. Scofield, who became its leading exponent. He prepared a new edition of the Bible, and with notes, headings, sub-headings, and summaries, imposed upon the Bible a system of error as subtle and Satanic as any that has ever been invented by the master deceiver. The very fact that these errors are bound together in one volume with the Scriptures of truth, may account for the rapidity with which the fire of evil has spread.

SEVEN SO-CALLED DISPENSATIONS.—The Scofield Bible divides the history of the world into periods of time, known as "dispensations:" (1) Innocence, (2) Conscience, (3) Human Government, (4) Promise, (5) Law, (6) Grace, (7) Kingdom.

In each of these periods, the Lord "deals with man upon a plan different from the plan of the other dispensations." For example, the period from Sinai to Calvary was "the dispensation of Law;" from the cross to the second coming, "the dispensation of grace;" and from the second coming to the close of the millennium, "the dispensation of the kingdom." There is no "mingling" of methods of salvation during these periods, according to the Scofield scheme.

There was "no grace" in the dispensation from Moses to the cross; "no law" in our present period of "grace." Moreover, our era is the era of the church, and has nothing to do with the kingdom. The age to come ushers in the kingdom. This "kingdom" belongs to the Jewish nation, which will be restored and its people converted during the millennium.

These seven dispensations are fittingly labeled as "arbitrary, fanciful, and destitute of Scriptural support." There is no Scriptural mention of a dispensation of human conscience during the period before the flood. Neither is there mention of the reign of human government during the period from the flood to Abraham. And while promises were made to Abraham, precious promises are likewise made to the children of Abraham, who are the blood-bought of the ages. But the most serious evils are found in the so-called fifth, sixth, and seventh dispensations. Every lover and teacher of truth ought to know the magnitude of these errors and battle against them, using the sword of the Spirit, which is the word of God. The seven principal errors of the Scofield Reference Bible may be listed as follows:

1. Dispensationalism.
2. Antinomianism.
3. False ideas of the antichrist.
4. The "secret rapture."
5. The return of the Jew to Jerusalem.
6. False teachings in regard to the kingdom.
7. False hope of a second chance.

IT is impossible to give an exhaustive study of these errors in THE MINISTRY. More complete study was given them in a series of articles in the *Review and Herald*, starting Nov. 13, 1941. An exposure of the heresy in all its aspects is given by Philip Mauro, noted Fundamentalist, member of the bar of the United States Supreme Court, in his book, "The Gospel of the Kingdom, With an Examination of Modern Dispensationalism." We are limited here to but a few comments and texts on each of the seven points, as an incentive to further study.

I. MEANING OF DISPENSATIONALISM.—In the Bible the word "dispensation" never refers to a period of time. Invariably its meaning is "a stewardship," "the act of dispensing," "an administration." Read the four New Testa-

ment texts in which the word "dispensation" is found: 1 Corinthians 9:17; Ephesians 1:10; 3:2; and Colossians 1:25. Weymouth's translation of 1 Corinthians 9:17 reads: "A stewardship has nevertheless been entrusted to me."

The plan of the ages is a *gospel* plan. God's dealings with man have been ever the same. Faithful Abel and Enoch, Abraham and Moses, were all "saved by grace." Their lives were marked by obedience to God's commandments. By "faith," they obeyed! So, today God's remnant church is a church which keeps the *commandments* of God and the *faith* of Jesus.

2. THE ANTI-NOMIAN ERROR.—Says the Scofield Bible, "The law is a ministry of condemnation, death, and the divine curse." (See note on Gal 3:24.) But your Bible and mine says that the "law is holy, and the commandment holy, and just, and good." Three times Paul exclaims "God forbid," as he guards against the error of antinomianism (Rom. 3:31; Gal. 3:21; Rom. 7:7). When the Holy Spirit declares that "the law of the Lord is perfect, converting the soul," how dare anyone call it a "ministry of condemnation"? Says Mr. Mauro:

"Here is where some of the most serious evils of dispensationalism come clearly into view; for the aspersions which the teachers of that system cast upon the holy law of God constitute in their totality a complete and grievous misrepresentation thereof."

3. MISCONCEPTION OF ANTICHRIST.—The dispensationalist has reversed the historic Protestant position in regard to the antichrist, and is teaching the error that was invented by the doctors of the Catholic Church in order to combat the Reformation. Protestantism pointed the finger of prophecy at the Papacy; but Rome declared that the antichrist was a man yet to come who would rule for three and one-half years at a future period of "tribulation." Dispensationalists are the proponents of this papal error.

4. "SECRET RAPTURE" FALLACY.—The teaching regarding "secret rapture," or the silent taking away of the church before the time of trouble, is a most serious error. Note well the sequence of events in verses 30 and 31 of Matthew 24. The gathering of the elect (verse 31) follows the coming of Christ in glory and power (verse 30). Do not be misled by the false use of the words "parousia" and "apokalupsis." The very word translated "coming" in Matthew 24:27 and 1 Thessalonians 4:15 is the Greek word "parousia." "Lightning," "voice," "shout" are words which describe the "parousia."

5. RETURN OF JEWS ILLUSION.—The illusory hope of the restoration of the Jewish nation at Jerusalem is destined to lure millions into the desert of destruction. The promises to the Jewish nation were all conditioned on obedience. God did all that He could ever do for the Jews in sending them His prophets and finally His Son. He did not cast away His people. The

very first Christian churches in apostolic times were made up almost entirely of Jews. The Israel of God, to whom the promises are made, is spiritual Israel. To Abraham and his seed belong the promises. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Read Romans 4:13; 9:6-8; Galatians 3:29; Romans 4:8-12, 17; Galatians 3:7-9. Then read Hosea 13:9, 10, 14, and other Old Testament prophecies, to see that the hope of the ages for Israel was through the resurrection from the dead.

6. POSTPONEMENT OF THE KINGDOM.—More than one hundred times did the Lord Jesus refer to the kingdom; only twice to the church. His message was a kingdom message. "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2) was the message of John the Baptist. It was also the burden of Jesus, of the twelve, and of the seventy who were sent forth as the ministers of Jesus (Matt. 4:17; 10:7; Luke 10:9). The door of entrance into the kingdom is not through racial inheritance, but through the new birth (John 3:3, 5). Citizenship in the kingdom of grace belongs to Gentiles as well as to Jews. (Eph. 2:19). Even now we are translated into the kingdom of grace (Col. 1:13). At the second coming, the saints enter the kingdom of glory (Dan. 7:27). The Scofield Bible, adding error to error, postpones the "kingdom" to an age to come and makes it a possession of natural Jews.

7. "SECOND CHANCE" HERESY.—If one error could be greater than another, then the doctrine of a more favorable opportunity for salvation during the millennium is the greatest of all. "Behold, now is the accepted time." The world is now having its "second chance." Beyond the grave there is no hope of salvation (Isa. 38:18). Before the second coming of Christ, probation's hour will have closed for eternity (Matt. 13:38-43; 25:31-46; Rev. 22:11, 12). Truly, the heresy of a "second chance" is the capsheaf of error.

MANY are not aware of the magnitude of the error of modern dispensationalism. Nor do they realize how widespread is the influence of the Scofield Reference Bible. Many teachers of truth are not alert to the trend of the times in the religious world. New issues must be faced. New errors must be exposed. Some of these errors are as old as sin, but clothed in new garb. This borrowed garment of "Fundamentalism" must be torn from the dark form of dispensational error. The Scofield Bible must be unmasked for what it is—a tree of knowledge of good and evil, with the good as the words of Scripture; the evil, the heretical notes of C. I. Scofield. There are thousands of earnest Christians who, like Philip Mauro, may be saved from error if the truth is brought home to their hearts.

Bible Baptism (Sermon Outline)

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

TEXT: Matthew 28:19, 20

I. INTRODUCTION.

1. Importance of baptism. John 3:5.
2. Must be preached by conversion. John 3:3.
3. A saving ordinance. I Peter 3:21.

II. NECESSARY PREREQUISITES.

1. Candidate must be properly instructed. Matt. 28:19, 20.
2. Must believe the instruction. Mark 16:15, 16.
3. Genuine repentance to be followed by baptism. Acts 2:37, 38.
4. Must demonstrate his belief by obedience. (Example of Philip and the eunuch found in Acts 8:36-38.)

III. THE PROPER METHOD.

1. Bible examples.
 - a. The example Jesus set for us. Matt. 3:16.
 - b. John used "much water" in baptizing. John 3:23.
 - c. Philip "went down . . . into the water." Acts 8:36-38.
 - d. Baptism called a burial. Rom. 6:3-6.
 - e. Baptism called both a burial and a resurrection. Col. 2:12.
 - f. The Bible says there is "one baptism." Eph. 4:5.
2. Baptized into proper body.
 - a. God's church on earth called a body. Col. 1:18.
 - b. Only one faith. Eph. 4:4.
 - c. The remnant body or church described. Rev. 12:17.
 - d. How we become a member of His body. I Cor. 12:13.
 - e. The last step into the church. Acts 2:41, 42.
3. Baptized by proper authority.
 - a. Who has authority? Those sent of God, no other. Matt. 28:19, 20.
 - b. Some preach contrary to the Word. 2 Cor. 11:13-15.
 - c. God does not authorize such to baptize. Gal. 1:8.
 - d. How we can know whether they are sent of God. Isa. 8:20.
 - e. We sometimes compare baptism to the marriage ceremony. Would the state recognize marriages performed by those who do not have the proper authority? Does God recognize baptism when it is performed by one not sent of Him? Every believer in the Lord Jesus Christ should be satisfied that he has been baptized by the proper authority.

IV. THE QUESTION OF REBAPTISM.

1. Paul rebaptized certain believers. Acts 19:1-6.
Not a denial of former experience, but evidently rebaptized because of additional light.
2. Additional light revealed today in three-fold message. Rev. 14:6-12.
3. Do not delay carrying out this ordinance. Acts 22:16.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Interchurch Co-operation

THE long-anticipated merger of Protestant groups, which will ultimately result in concerted pressure against nonco-operative bodies, grows apace. It is essential for us to keep abreast of this trend that will ultimately center against the commandment-keeping remnant.

The question, "Where are we now in interchurch co-operation?" is propounded in the Methodist *Zions Herald* of September 2. The writer states that "the history of these co-operative efforts covers more than a hundred years. Current organizational expressions of this co-operation are represented by a multitude of agencies." He then goes on to show how the merger is taking place, in local, State, and national organizations:

"Gradually, many of the churches represented in these organizations came to feel that State or local areas should have only one co-operative agency to serve the needs which their varied ministry in the local community requires. This has resulted recently in a notable trend toward interdenominational mergers. The first expression of this trend took place in large cities in 1923. Now nearly all the major organized cities have merged their separate councils of churches, councils of religious education, councils of church women, ministerial associations, missions councils, etc., into one inclusive interdenominational agency. This same trend is true of State interdenominational work since 1932. Today there are 251 local and State councils and federations of churches across the country through which individual churches are co-operating.

"Sixty-seven separate communions are officially co-operating in one or more of the eight major national interdenominational agencies. These eight are the Council of Church Boards of Education, the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement, the National Council of Church Women, and the United Stewardship Council. Created at different times and designed for separate purposes, the co-operative ministry of these agencies and the new ecumenical spirit in Christendom have brought them closer and closer together. . . .

"Certainly the completion of the organization of the World Council of Churches is a first priority in the strategy of church co-operation internationally, and should be consummated as quickly as world conditions permit. Every answer to where we are now in church co-operation indicates we cannot stop there.

The churches must move forward to an ever-increasing co-operative unity. The extremity of misery and affliction which the human family now suffers places upon Christendom a greatly increased responsibility to exemplify the spirit of togetherness and unity which arises from its faith in Jesus Christ. This foundation of the church's faith and life is deeper than all denominational separations. Church co-operation can help make this clear. This, in turn, under the guidance of God, may release new spiritual power. Thus equipped, churches may acquire a united front as they face responsibilities before them now and in preparation for their ministry in the postwar world."

Still Clinging to Evolution

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

ON Sunday night, August 2, 1942, in the Riverside church, New York City, Harry Emerson Fosdick made it plain that he still clings to the pagan teaching of evolution. Seeking to find some comfort for his parishioners in the gloomy prospects of current developments, he found that comfort in the slow processes of evolution. He said:

"Imagine yourself back some millions of years ago on this planet, facing two facts here. On the one side volcanoes—huge, terrific, blazing with the inexhaustible fires of the earth's flaming core, and on the other side protoplasm—microscopic, invisible along the water's edge, feeble, quiet, vital. On which are we betting, as we stand there millions of years ago—volcanoes, or protoplasm? Protoplasm had no credible chance to mean anything as against the violent forces represented by volcanoes, and yet, see what actually came of it at last—life, spirit, beauty, music, prophets, apostles, martyrs, scientists, and saints.

"The unimaginable did happen. Unpredictability is the essential quality of this cosmos, and in the future, as in the past, the one thing we can be most sure about is that what will happen will be something that 'eye hath not seen, nor ear heard,' and that hath not entered into the heart of man."

"In these days we need the reinforcement of this meaning of God behind our morale. Volcanoes versus protoplasm—that is not ancient history. On the one side, today, the upheaval of violent forces that shake the world; on the other, the spiritual forces, quiet, invisible, vital, creative—my soul, how hard it is to believe in them with steadfast faith! Many of us here are tempted to bet on the volcanoes.

"That is the kind of cosmos we live in. It is the incredible that happens. To many of us the application of this truth will be most poignant when we think of the terrific events we now are living through, full of foreboding, packed with evil omen. We are tempted at least emotionally to feel that the world is almost sunk, history come to a dead end. Yet, my friends, look at history. What happens there is habitually the unpredictable."

What a pitiable, futile doctrine! According to Mr. Fosdick's belief, it has taken at least one hundred million years for the processes of evolution to give the victory to protoplasm rather than volcanoes. Does he mean to imply that it will take a similar period of time before we can hope for deliverance from the present volcanic forces that are shaking the world? How much truer optimism it is to believe that the Lord who made the earth by His Word will shortly bring to eternal defeat all the forces of destruction, and begin His glorious reign.

Publicity in the Public Press

MUCH has been said and written regarding our workers' utilizing the public press in reporting the activities of their churches, by inserting sermons, and in various other ways. We seldom expect the press to write about us, but a recent write-up of considerable interest has found its way to our office—an account in which a newspaper reporter wrote at length of his visit to a Seventh-day Adventist church in Pennsylvania.

The article, "We Go to Church in Erie," in the Erie *Dispatch-Herald* of February 23, appeared in the reporter's regular column, with his name, Arch Bristow, superimposed on an appropriate winter scene. In the first paragraph he tells how he had been visiting a different church each week, and this was his "fifty-eighth consecutive churchgoing." The story covers almost forty column inches, and is written in chatty, informal style. We marvel, as we read it, how a non-Adventist could find so much to say about a single visit to a single church. Space does not permit reproduction of the whole write-up, but we quote a few extracts:

"So accustomed have we become to driving out to church on Sunday morning, through quiet streets deserted except for churchgoers, it seemed strange indeed to be on our way to church in the midst of this busy, Saturday afternoon scene, and in the middle of the afternoon. However, it is very good for us to do things that are different. Every time we climb out of our rut, we're lifted to a new elevation, from which the viewpoint is different. To Seventh-day Adventists, of course, what others call Saturday is the Sabbath day, and there is excellent Biblical basis for calling it the Sabbath.

"While not the busiest, 10th Street is one of Erie's active thoroughfares. Traffic flows steadily east and west. The Seventh-day Adventist church is on the south side of the street, some three blocks east of State, a red brick church with low Roman tower, large gothic windows, easy steps; a friendly, brown door coming almost flush with the sidewalk. A chiseled cornerstone informs the visitor the church was 'Established 1890. Rebuilt 1931. . . .'

"We take a seat in a rear pew, so that our note-making may annoy no one. Also, a rear pew gives a visitor the best view of the church. The walls and curved ceiling are finished in light buff. The gothic windows are green and gold, with rich blue, purple, and gold at their pointed tops. The handsome oak pews are deeply cushioned in green. Beneath the pews a polished, hardwood floor. The church's broad middle aisle is carpeted in rich green. Three tall-backed chairs stand in a recess behind the oak pulpit. A cheerful, well-lighted, warm, friendly church in which to find oneself this cold, windy February afternoon. . . .

"The three men occupying the Seventh-day Adventist pulpit, while laymen, are local elders, taking the place of the pastor in his absence. It is quite remarkable so fine a speaker is found outside a regular pastorate. He is an easy and convincing talker, and there is more thought and logic in his address than one sometimes hears from a preacher who wears a gown. His subject this afternoon is 'God's Other Commandments.' He begins by reading from Matthew 5:48: 'Be ye therefore perfect as your Father is perfect.'

"Immediately there is a rustle of Bible leaves, as almost every adult member of the congregation follows the Bible reading. Again and again during his talk, as the elder reads one passage and another,

comes a rustle of Bible leaves over the entire church as his hearers follow the words closely. This close following of the text, this rustle of Bible leaves throughout the church, is an unusual feature of the Adventist service we shall remember. We have never seen its equal. This intimate participation in the service seems a fine thing. It is as if everybody shared in the preaching. . . .

"Erie's Seventh-day Adventists could not be more warm and friendly. We meet many fine people, and after considerable friendly chatting step out into the cold air of the late February afternoon, a most pleasant memory added to our long list of church visits."

What would a reporter find if he visited *your* church?
M. A. H.

EFFECTIVE ILLUSTRATIONS

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THE GRIP THAT HOLDS.—One distinguished leader of men tells of a fishing and picture expedition in which he was accompanied by a famous Indian artist and others, which took them into the Cascade Mountains of Oregon.

His party had for several miles followed the ridge of a precipitous range of lesser mountains, when it became necessary to descend to the river level for a greatly desired picture. Two United States forest rangers who were piloting them began cautiously to drop downward. After a time, being somewhat familiar with the country generally, and growing impatient with their slow progress, this man started all alone by what he thought to be a more direct and an easier way. He had taken only a few steps from his companions when his footing failed, and sprawling headlong, he shot over the ledge. Fortunately a kind Providence had timed and directed his fall. Out from the sheer rock of the cliff grew a sturdy little mountain pine. For five miles in every direction he scanned that mountainside for a similar growth, but in vain. It was the only place where his fall could have been broken. These are his words as he continues his story:

"Madly I hurled myself upon the tiny tree. I clutched it with my hands, entwined it with my limbs, and prayed that it might not fail, and all this in a winged second of time that was an eternity of fear. The tree held.

"After my horror-stricken companions had lifted me to safety and I had recovered my nerve sufficiently to complete the journey, following the guide, I stood by the boiling, thundering stream and looked up at the little tree. Gnarled, stunted, scarred by the rocks of avalanches, it was not a thing of beauty, but I am sure that you will understand me when I say that it looked better to me than any lordly sequoia of the forest."

Out of that interesting mountain experience,

The Ministry, November, 1942



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so nearly a tragedy, there comes to us a message of faith—the grip that holds. This is the world's supreme need and ours in this present hour. The world is slipping over a sheer precipice, into a fall which means its destruction. The ground beneath is rotting and crumbling away. That which seemed so solid, so promising of safely carrying through, is giving way. The world today is forced to confess its inability, and that if there is nothing in the faith of Jesus, everything is lost.

Faith is the only grip that will save this world from slipping down the sheer granite sides of unbelief and infidelity to a wrecked and crumbling civilization.

LOUIS K. DICKSON.*

SIN SOILS THE SOUL.—"Can't I wear a white dress down into the mine?" asked a young woman, who, with others, was about to visit a coal mine.

"Yes, mum," replied an old miner. "There's nothing to keep you from wearin' a white frock down there, if you want to. But there will be considerable to keep you from wearin' one back."

Just so, in the Christian life, there are many things we cannot do if we are going to keep ourselves "unspotted from the world."

K. M. McCOMAS.*

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

THE RELIGIOUS PRESS

Valuable Current Excerpts

WAKE UP, CHURCH!—We need self-criticism. We need it now as never before, because the world has never, since Christ was born, faced a crisis of such seriousness and scope as the one that has developed in the last five years. We are not in a world war but in the midst of a world revolution of gigantic proportions which is changing, for good and all, the ways of thinking and living for every nation and every man, woman, and child under the sun. There stands the church and there stands the world in a foundation-shaking break-up.

What are we to do? This hour calls for boldness, for resourceful leadership, for an indifference to our fate similar to the indifference that characterized Jesus, who might have saved His life, but recklessly threw it away for our sakes.

Courage is what we need, and initiative. While, all around us, men are in confusion groping to find the way, why do we not furnish the strongest kind of leadership? The church has just what is needed in this hour—moral insight and spiritual vision, and an understanding of the nature of God and man, and of the deepest meanings and the highest purposes of life. It has influence; it has power. But it is timid. We churchmen are strong on theory, emphatic in pronouncements, beautiful in the statement of ideals. But when it comes to the practical issue, all too frequently we declare that implementing the ideal, seeing to it that it is put to work, is not our business. We declare in pontifical fashion that "time will take care of that problem." But we are not here to save the church; we are called upon to save the world. Let us not forget it.—*Zions Herald, July 20.*

"WARTIME STEWARDSHIP."—It is the seriousness of the crisis which faces British churches that has led their members to review their consecration and their stewardship. Threatened with the loss of their freedom and their faith, they are meeting the challenge. Would to God that a like movement might sweep over the churches of this country. Were we to increase our giving proportionately to that made by the churches of Britain, the figure would reach a sizeable sum.

Let us see what can be done. Money is not scarce these days. Both economists and the Treasury Department of our country are alarmed over the unprecedented sums of money now in the possession of the people, who have fewer opportunities of spending it on things worth while. Why should not the Lord receive much of it? The Government allows fifteen per cent deduction in income tax for benevo-

lences, but the average has not yet passed two per cent.—*Watchman-Examiner, August 13.*

LIQUOR IN ARMY.—The Philadelphia Methodist Board of Temperance says, "Our young men should return home as free from the taints of vice as when they left." One of their laymen says, "The German, Japanese, and Russian armies are dry, but the United States is raising up its Army in a wet atmosphere. We have learned that the morale of a nation will never rise above its morals."—*The Gospel Minister, August 6.*

FACTS ABOUT CHURCHES.—A study [was] made by the Federal Census Bureau of more than a score of the larger denominations. As would be expected, Roman Catholics have the largest parishes. Their city churches average more than 1,900 members; rural, 400. Jewish congregations are next in size. Methodist churches seem to run somewhat larger than the average of Protestant denominations. The typical urban Methodist church has 440 members. Country Methodist churches average 100 members.

Research was made to find the proportion of men in church membership. Here the Latter Day Saints led, with the record showing almost equality. Two Lutheran denominations follow, and Roman Catholics are fourth. For every 100 Catholic women, there are 91 men. The figure for the Methodist Church is 71 male members for every 100 female members. Southern Methodists ran about 75, Northerners 68. The figure for the united church represents just about the norm of Protestantism in this respect.

The compilation shows three and a half billion dollars invested in church buildings by the churches of America. Of twenty-one denominations tabulated in the graph, the average Methodist church seems to be low in valuation, being worth about \$20,000. According to the Census Bureau, however, there has been a strong trend toward the building of more costly churches. In 1916 the average Methodist church was worth but \$8,000.—*Zions Herald, July 29.*

REVERENCE IN PRAYER.—Irreverence in churches when someone is leading in public prayer appears to be growing to alarming proportions. People sit with uplifted heads, gazing vacuously or talking to each other as if attending a movie. In some churches, the organ even accompanies the prayer, apparently as a sensuous boost. Especially is this likely to be true during the prayer for the offering. If the organ must play while the people are making their offerings, it does seem that the spirit of worship would demand a reverent silence during the prayer, in which the leader seeks to voice the heart quests of all believers present. There is no more reason for soft music during such a prayer than there would be during the sermon of the pastor. In prayer, he leads them in petitions and praise to God, while in preaching he seeks to bring a message to them from God. Perhaps there are times when the preacher might welcome the organ's inarticulate pleading as a warming boost to the cold flatness of his words, but we submit that it does not make for a proper spirit of reverence during the prayer or the sermon.—*Selma University Chronicle, reprinted in Watchman-Examiner, August 27.*

CATHOLIC BLESSING.—Every Catholic priest must perform exorcisms whether he believes in them or not. All material things not blessed by a priest are believed to be possessed by evil spirits according to Roman Catholic teaching; hence the Catholic practice of blessing automobiles, airplanes, medals, houses, bathrooms, etc.

Newborn babies particularly are believed to be possessed by the devil who must be adjured and cast out by the priest at baptism. Salt, itself previously exorcised, is placed in the child's mouth; oil, likewise exorcised, is spread on its chest and back, and spittle from the priest's mouth put in its nostrils and ears. Then the priest, directly addressing the devil, says: "Depart, thou damned devil, from this child!"—*Converted Catholic Magazine, September.*

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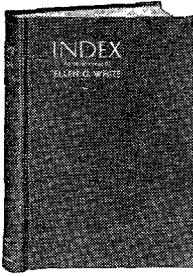
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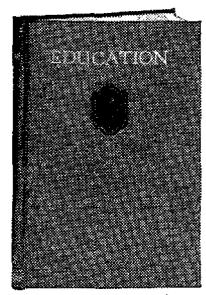
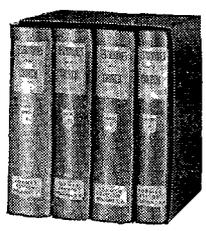
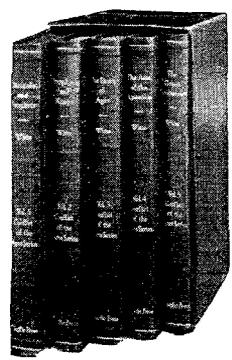
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ETHIOPIA'S LIBERATION.—The liberation of Ethiopia . . . has restored freedom, not only to the native Coptic church there, but also to Protestant missionary work. The Board of Foreign Missions of the United Presbyterian Board in Philadelphia has announced that Haile Selassie has invited the return of Presbyterian missionaries.—*Converted Catholic Magazine, June.*

RUSSIAN SYMBOLISM.—Russia threw out the church, but innocently they kept in their flag the hammer of Jesus the carpenter. Despite governmental decrees, there are between six and fifteen million Baptists in Russia. . . . We must start praying that there will be a great spiritual upheaval in strong and mighty Russia, and that in Russia's flag the hammer might become a cross, and the sickle the symbol of great harvest.—*Charles A. Wells, in the Watchman-Examiner, August 20.*

11,000 MISSIONARIES.—American Protestant missionaries to the number of about 11,000 are still engaged in service in various mission fields, in spite of war conditions, reports *Gospel Minister*.—*Prophecy Monthly, August.*

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ENGLAND AND MISSIONS.—Despite men in service, scattered congregations, and the bombing of many church buildings, the Baptist Missionary Society of Great Britain raised nearly £10,000 more this year than last year. It was so with all the denominations in Great Britain.—*Watchman-Examiner, August 6.*

INDIAN REBUKE.—When the Indians from the Acoma tribe of New Mexico sent four thousand dollars for defense bonds to Washington, they wired the following message with the money: "We are glad to let Uncle Sam use our money, but please inform him that we do not wish the funds used to buy liquor for the soldiers." It is too bad that the white man doesn't turn off the faucet of poison.—*The Gospel Minister, July 23.*

BIBLES IN MEXICO.—The national evangelistic crusade, launched last October by the Mexico City post of the Salvation Army, has been gaining momentum. The aim is to place 7,000,000 Gospels in house-by-house visitation throughout the country. This means placing a Gospel in almost every Mexican home. The Oriental Missionary Society of the U. S. A. provides the Gospels and supports the distribution spiritually by forming prayer groups for intercession. . . . Local pastors and churches, young people's groups, and bands of volunteers are being mobilized for the task. Churches and members of all the denominations are participating in the campaign, and 100,000 Gospels have already been thus distributed. The campaign will operate for ten years, and the leaders are calling for 5,000 volunteers. Some of the denominations are assigning full-time workers.—*Christian Century, August 5.*

CATHOLICISM IN RUMANIA.—The German-controlled *Donau Zeitung*, of Belgrade, reports that Roman Catholic schools in Rumania, hitherto administered by the church, have been handed over to the German *Volksgruppe* with the approval of the Rumanian minister of education.—*Watchman-Examiner, August 6.*

LIQUOR INCREASE.—With stunning impact upon the minds of all good citizens comes the statement that by July 1 the sale of intoxicating liquor in this country will reach a grand total of two billion gallons for the fiscal year, an increase of 17.7 per cent over the total for 1940-41. This figure, released by the Woman's Christian Temperance Union, is based on the actual record of liquor consumption for the first eight months of the fiscal year, projected by estimate to July 1. What this tragic increase in liquor consumption means for the nation, now in the worst war crisis in its history, should be clear to every open-minded man and woman.—*Zions Herald, June 24.*

COMPULSORY BIBLE STUDY.—All high schools in the province of Quebec under the control of Protestant school boards, will be compelled to offer Bible study as a compulsory study, and they will be questioned on the Bible in the English examinations at the end of the year.—*The Gospel Minister, July 23.*

SPIRITUALISM IN ENGLAND.—Los Angeles *Examiner* "March of Events" said recently: "Nowhere in the world is Spiritualism so respectable as in England. There it rates as religion and 100 divines belong to the cult."—*Prophecy Monthly, August.*

CATHOLIC PRESS.—The Catholic Church in the United States has its own *International News Service*. It supplies its own brand of information to 452 publications and 24 foreign countries. It has contacts with all foreign countries through the Vatican diplomatic service which is in operation not only in neutral countries, but in all belligerent countries.—*Converted Catholic Magazine, September.*

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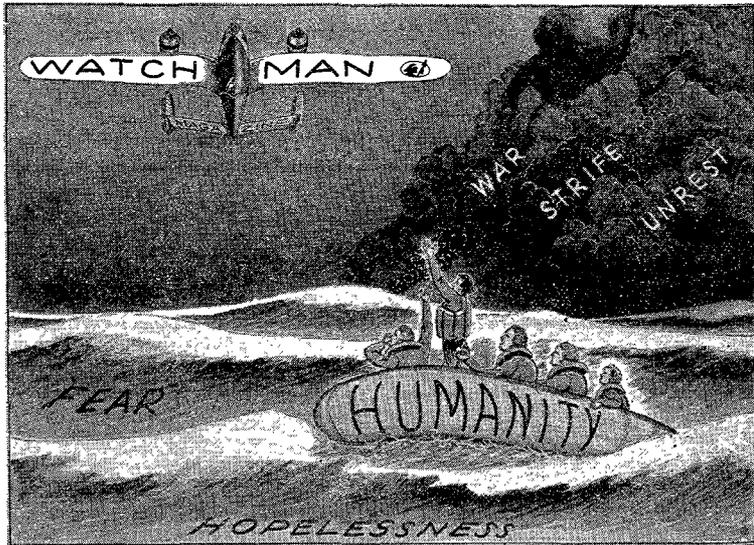
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PRESBYTERIAN-EPISCOPAL ACCORD.—It is announced that the joint committee of the Presbyterian and Protestant Episcopal Churches has reached "complete accord." The basic principles agreed upon relate to doctrine, worship, general church government, the ministry, ruling eldership, membership, the place of the laity, and the right of local congregations. This accord reached by the joint committee will now be submitted to the 276 presbyteries of the Presbyterian Church and the 80 or 90 Protestant-Episcopal dioceses for approval, revision, or possible rejection.—*Watchman-Examiner, August 20.*

BIBLES IN ARMY.—The Gideons, in a recent meeting held at Cleveland, Ohio, placed an order for two million New Testaments to be distributed to the armed forces throughout the world.—*The Gospel Minister, August 6.*

PYRAMID DATES.—The pyramid theory always involves date setting for Christ's return and also for other events. Seiss indicated a time soon after 1877. Mack pointed to 1938. Lamb said 1934. Black, Davidson, and others said 1936.

If the science of the pyramid is so exact, why is it that one pyramid prophecy after another has collapsed? All of them should have collapsed after September 16, 1936, which was almost the universal date set forth by pyramidologists. Such contradictions are not to be found in either the Scriptures or in true science.—*Prof. J. P. Free, in Christian Victory, reprinted in Prophecy Monthly, August.*

HEADQUARTERS MOVED.—Father Divine, Negro cult leader, has moved from New York City to Philadelphia, Pennsylvania, because of the "antagonistic and malicious attitude of officials of New York City." Father Divine and his followers have also formally opened the Brigantine Hotel, at Brigantine Beach, Atlantic City, New Jersey.—*Watchman-Examiner, August 20.*

RELIGIOUS STATUS QUO.—Just how solidly Catholic can one suppose a country to be which has expelled the religious orders? Missionaries abhor a religious vacuum. Proselyting—that is, disturbing the faith of the faithful—may be a mistake, but it is not necessary in Latin America. But the issue goes deeper than that. It is one of principle and not merely of fact about the degree of adherence to Roman Catholicism in Latin America and the proportion of Protestant missionary effort that has been devoted to shaking it. In such a world as free men are trying to build, should it be accepted as a principle that the religion of every area must be frozen as it was at some earlier date? Such a policy cannot be defended. The Roman Catholic Church itself does not believe in it as a general policy but only in reference to regions in which it gained dominance—political and economic as well as religious—which it now wants to protect as a sacred monopoly while it pursues its policy of expansion, as every Protestant admits it has a perfect right to do, in new fields. We protest against the policy of the closed door, for Protestants and Catholics alike.—*Christian Century, August 19.*

FINNEY, THE REVIVALIST.—Finney's great contribution was his remarkable gift of interpreting the Holy Spirit in the deep and abiding work of correcting the sins of the saints, in stimulating effective praying, in accomplishing widespread conviction of sin, and in the general regeneration of sinners who came penitently to Christ. His teaching was systematic. To this day, no better instruction on revivalism exists than Finney's "Lectures on Revivals."—*Watchman-Examiner, August 20.*

PURGATORY MONTH.—November is "purgatory month" in the Catholic Church. Since the thirteenth century, Catholics are obliged to believe that the souls of their departed loved ones, and their own souls in turn, must remain in a lake of fire for an indefinite time before being able to appear before God's throne in heaven.—*Converted Catholic Magazine, November, 1941.*

"All Out" Program for Victory

IN striking contrast to the warring nations' all-out endeavor, hurling gigantic military machines against each other in a death struggle to kill and destroy, there is cheer and prospect in the fact that God is preparing His forces for the greatest world-compassing program in human history. Every campaign and missionary project on the part of His church provides an impregnable sector along the battle line of His appointment. And the thrilling part of it all is the assurance that every honest heart will receive the warning message, and that the earth will be "lightened with His glory."

One of the greatest missionary projects is the circulation of our all-message magazines. The *Watchman* evangelistic effort is scheduled the month of October. For the present moment this special missionary effort occupies a unique sector in God's great soul-winning battle line set for the finishing of His work in the earth. Our annual *Watchman* evangelistic effort is especially designed to accomplish a twofold purpose among the members of our churches.

1. To acquaint our believers everywhere with the distinct advantage in using the *Watchman* for missionary subscriptions and in various other ways as a means of indoctrinating others with the third angel's message.

2. To enlist all our believers in a united endeavor to utilize in ever-increasing volume this excellent missionary journal in their missionary program during the coming year.

During the year 1942 three copies of the *Watchman* will have fallen into someone's hands every two minutes. Time and space will not permit a rehearsal of soul-winning results that naturally follow in the wake of this enviable missionary endeavor, but, on frequent occasions our hearts have been stirred as we have learned of souls rejoicing in a new hope because they read the *Watchman*.

Our pastors and evangelists can have a very definite part in the *Watchman's* 1942 evangelistic effort. They will want to participate in this all-out missionary advance. As you contemplate your part in the program we would present a three-point suggestion:

1. Take advantage of the *Watchman's* special offer to provide missionary subscriptions for yourself and as many of your friends as possible.

2. Take up a liberal offering in your church to provide missionary subscriptions for public libraries and other reading rooms in your community.

3. Encourage your church members either to sell or distribute the magazine among their friends.

As you thus make provision for accomplishing larger soul-winning results with the *Watchman* during the coming year, let us pray unitedly that the Spirit of God will bring definite conviction to the hearts of those into whose hands it will fall, and that many souls will join hands and hearts with us in the onward march to the kingdom.

H. K. CHRISTMAN.



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.

LUTHERAN HOUR.—Negotiations are under way to put the "Lutheran Hour" on the air in English and Icelandic from a powerful radio station in Iceland having a power of 100,000 watts and operating over three frequencies. The Iceland station will also give the program coverage in England and Scotland. The "Lutheran Hour" was broadcast last year in three languages—English, Spanish, and Portuguese—and was carried by 325 stations in the United States, Canada, Alaska, Hawaii, the Philippine Islands, China, and 20 Latin American countries.—*Watchman-Examiner*, August 13.

Sabbath School Evangelism

(Continued from page 20)

bath school for each church. Latest statistics indicate that there are approximately four hundred branch schools in North America, and the new Lesson Quarterlies should result in greatly increasing this total. The leadership and membership of the Sabbath schools of the denomination are enthusiastic over their part in greater evangelism.

J. A. STEVENS. [Secretary, General Conference Sabbath School Department.]



The Preacher and His Books

(Continued from page 4)

fluence of the ministry of books on the preacher's life is set forth by Dr. Wallace H. Finch in these choice words:

"Did I say a preacher's books are his tools? Let me change the figure. They are his daily bread; they are sustenance for his heart, his mind, his spirit. Let me change the figure again: they are the source of his divine fire. Often he will come to them spent and exhausted, his torch gone out. They will kindle him again; they will set him on fire. The smoldering spark he holds, under their contagion, will burst into flame.

"Let me change the figure again: they are his unfailing spring of refreshing waters. The sun of a pitiless publicity beats upon him. He is every man's servant. The streets he treads and the roads he travels are dry and hot; they consume his moisture. His books are an unfailing spring of refreshing waters; they slake his thirst, rest his weariness, invigorate and inspire him.

"Let me change the figure of speech once more: a preacher's books are his living, breathing, blessed companions. They will talk to him with companionable intimacy when he is lonely; chide him when he lags behind his best; banter him when he is thinking too much of his precious self; laugh with him at the idiosyncrasies and oddities of the human crowd; joust with him upon the mimic field of imagination, and sit with him in the cool of the day at the door of his tent like visiting angels."



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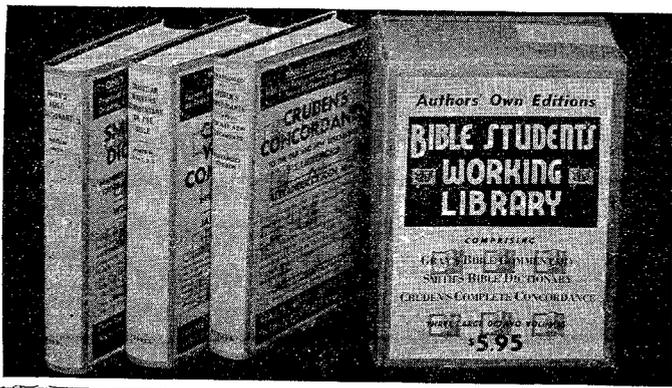
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