

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 15, No. 12

December, 1942

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## NOTES AND NOTICES

### Information and Sundry Items

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OUR science teachers have a definite contribution to make to this movement through aiding our ministry in more effectively, soundly, and

winsomely presenting our **SCIENTIFIC SAFEGUARDS AND TEACHING HELPS** missioned message to the world,

as regards creationism in its inseparable relation to the Sabbath, the past flood of waters, and the coming deluge of fire. We cannot successfully meet the modern adherents of evolutionism without a sound grasp of the essential facts of the flood catastrophe, and such help must come from our science specialists. When we make misstatements of scientific fact, we discount all other sound matters presented, and jeopardize our likelihood of a further hearing from the scientifically trained. The moral claims and eternal importance of this message demand the highest, clearest, and soundest form of presentation commensurate with its high character and great objectives. It is a life-and-death message for mankind. We must make it truly a savor of life unto life. To this end, we need the constructive, safeguarding aid of our science associates. We need both "Do's" and "Don't's" for guidance. We need to have pointed out those slips that are so easy, and perhaps common, but are, nevertheless, untrue, and that affront the scientifically trained in our congregations, just as we need kindly correctives, for example, as to our speech. But more, we need the results of their wide study and research, made available in a form and phrasing understandable and usable by us as nonscientists, and bearing full, invulnerable documentation for each basic point and principle. This, our ministry and Bible worker groups need and will welcome. And this has been promised by our science teachers in recent council assembly. We must pull together as a team in our common cause. We, as ministers, need and seek help from every competent source and field.

☛ THE New York Conference is the first North American conference to send in word to the Association office of action on the 1943 Ministerial Reading Course, assuring us that every worker will have the new study set for the new year. Congratulations on prompt and unanimous action, New York! And best wishes and enjoyment to the New York workers, one and all!

☛ We note a long list of broadcasts in the *Pacific Union Recorder*. Numerous names are employed in the Pacific Union that are suggestive and diversified, such as "Beyond Tomorrow," "Bible Auditorium of the Air," "Proph-

ecy Speaks," "Voice of the Hour," "Voice of Prophecy," "Friendship Hour," "Voice of Present Truth," "Radio Bible School," "Victory Hour," "Bible Crusader," "Voice of Hope." This does not, of course, exhaust the list of possible radio-hour names that will attract or disclose the general objective of our broadcasts.

☛ SEVERAL inquiries have come recently concerning portable tabernacles. Will those who have worked out successful plans and blueprints that could be secured by others kindly communicate with the Editorial Office of THE MINISTRY? You can thus render a service to your associates.

#### Values of the Index (Pages 43-47)

☛ SPECIAL ATTENTION is called to the reference values of the comprehensive Index to Volume 15 of THE MINISTRY, covering the issues of 1942, which appears in the back of this issue. Many of our workers preserve their copies of this journal for reference, and find them of incomparable value. Several methods of preservation are used. Some bind the twelve copies into a book. One of our ministerial interns has worked out a unique, inexpensive plan for preserving his copies, and many are following his method. He purchases a twenty-five-cent notebook each year at the ten-cent store, sheet size 6 x 9½ inches, punches holes in each MINISTRY, and inserts it in the notebook. Since each notebook holds twelve copies, or a year's supply, he thus preserves his journal for a very reasonable sum.

☛ MENTION may appropriately be made of the fact that there were a total of 225 contributors to the 1942 volume of THE MINISTRY, and 106 of these were new contributors to our columns. If any whose names do not appear have materials and suggestions appropriate to these columns, they are cordially invited to submit them.

#### By Way of Reminder

☛ NEARLY all conferences, divisions, and institutions automatically renew their workers' MINISTRY subscriptions at the end of the year. However, there are many miscellaneous subscriptions, going to doctors, nurses, and laymen, which must be renewed by the individual. How about your MINISTRY subscription? What is the date of expiration on the wrapper? If you are personally responsible for your subscription, please see that it does not lapse. The great majority of subscriptions expire at the end of the year, or with the December number. Hence this reminder.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## MAINTAINING THE FOREIGN MISSION VISION

By T. J. MICHAEL, *Associate Secretary  
of the General Conference*

IN Proverbs 29:18 we are told that "where there is no vision, the people perish." This text may, no doubt, be interpreted in various ways. I believe, however, that it is particularly true with regard to the foreign mission vision of the church. Without question, if our people lose their vision of their foreign mission responsibilities, they will perish and the church cannot survive. The fulfillment of the command of Jesus Christ, "Go ye into all the world, and preach the gospel to every creature," is the only basis for the existence of the church. If the people, for any reason, lose sight of that fundamental reason for the existence of the denomination, then surely "the people perish."

Although some of our missionaries, owing to the exigencies of war, have had to leave their fields and return to the homeland, at this very time the General Conference is making definite plans for reconstructing and extending our great world-wide missions enterprise. Our leaders, our workers, and our people in general have a heavy responsibility in planning for a sustained mission advance until the work is finished. We expect that our people will continue earnestly to pray for, and loyally to support by their means, this work which must be accomplished in all the lands of the earth. Students in our institutions and younger workers should be diligently preparing themselves so that when they are needed, there will be available an army of prospective missionaries ready to say, "Here am I; send me."

Upon the leaders devolves the responsibility of kindling and fostering this missions spirit among our people and workers. I am not suggesting that this is not being done. But the time left is short, and the unaccomplished task is so immense that it seems to me much more needs to be done than has yet been attempted. In normal times our workers and people receive, as it were, a bird's-eye view of our great missions enterprise by reading the *Review and*

*Herald* and the Sabbath school missions readings. But during this war emergency no reports are forthcoming from many overseas fields. It would seem wise, therefore, for our workers to do some special reading, to secure for themselves information which they can use to maintain and develop the spirit of missions in our people.

One of the greatest foreign mission problems confronting this denomination is the work for Moslem people. There are not far short of three hundred million people who believe that Mohammed is God's chosen successor to Christ and superior to Him. For this vast multitude of non-Christians, we have scarcely begun to labor. In the Near East alone there are approximately sixty million Moslems for whom we have as yet done comparatively nothing. The General Conference Committee is placing ten missionary families under appointment immediately for work in those Moslem lands of the Near East just as soon as it is possible for them to go forward. They are already studying the Arabic language and other related subjects at our own Theological Seminary while they wait for God to clear the way for them to go to their fields.

### Urgency of Work for Moslems

This forward-looking plan should have the enthusiastic and intelligent support of all our people and workers. Unfortunately, in general, our people know nothing, or at best very little, regarding the needs and the urgency of this work for Moslems. When our ministers preach to them about the approaching end, and the unfinished task which prevents our Lord from returning, how many of them stress the fact that there are almost three hundred million Moslems yet to be reached with the message of a crucified and soon-coming Saviour?

In this issue of THE MINISTRY, two books are reviewed, one "The Christian Approach to the

Moslem" and the other "Man's Quest for Salvation." The first will contribute very materially in helping our workers intelligently and forcefully to impress our people with the tremendous Moslem challenge confronting us as a denomination. The second will help to make our workers and people acquainted with the beliefs of the followers of other religions, and their pathetic need for a saving knowledge of Christ, the Saviour of the world.

May we urge that our workers purchase these two books and read them as electives in connection with the Ministerial Reading Course. A careful study of these books will repay the workers themselves for the investment, and there should also be a rich dividend of a more intelligent and enthusiastic interest in our unfinished task on the part of our people. May God grant that our workers especially shall possess a proper, undimmed *vision* of our foreign missions responsibilities, so that our people shall not perish for want of that spiritual life and inspiration which comes from carrying out the great commission given us by our Lord.

**The Christian Approach to the Moslem, James Thayer Addison, Columbia University Press, New York City, 1942, 365 pp., \$3.75.**

The following book review by K. H. Latourette, appearing in the July, 1942, *Moslem World*, deserves a careful reading by our workers, so that they may have an intelligent comprehension of one of the greatest problems we face in the finishing of God's work in the earth.

"There is no occasion for dismay or despair as the church faces the Moslem world. Many friends of missions have acted as though there were. They have often had a feeling of frustration. In the course of its history the Crescent has won far more ground from the Cross than the Cross has regained from the Crescent. When, in the face of the great Christian missionary movement of the past century and a half, the Crescent and the Cross have competed for the allegiance of animists, the former has often advanced more rapidly than the latter. No well-informed observer can honestly gainsay these sobering facts. Yet the Christian need not admit defeat. A comprehensive survey of the record of Protestant missions to Moslems in the nineteenth and twentieth centuries shows encouraging, even though numerically slight, gains. In the past twenty-five years these gains have been gathering momentum.

"This is the impression made by a reading of Dr. James Thayer Addison's latest book, 'The Christian Approach to the Moslem.' Dr. Addison has long commanded the respect of students of Christian missions by his sound scholarship, his gracious charm, and his clear Christian faith.

"The first section of the book, which includes seven chapters and about a fourth of the pages,

is a rapid, comprehensive survey of the pre-nineteenth century relations of Christianity and Islam. It has to do chiefly with Roman Catholic efforts to win the Moslems. It narrates in excellent fashion the story which, well known to the experts, is all too little familiar to the average missionary and pastor. The remainder of the volume, about three fourths of the whole, covers, country by country, Protestant missions to Moslems. In connection with each land there is given something of the political, social, and religious setting in the midst of which missions have operated. Not all the Protestant agencies are catalogued. To have done so would have increased the usefulness of the book as a work of reference but would have greatly extended its length and perhaps have detracted from its readability.

"In the concluding chapters, generalizations are ventured on the methods employed for the care of the convert and on some of the main features of missions to Moslems. Doctor Addison has been careful to bring the story down to date. His interest is not so much in the history for its own sake, as in making the history contribute to the continuing and growing efforts to bring the gospel to the Moslems.

"The total impression which the book makes is one of hope. When the entire Moslem field is surveyed, it is clear that a considerable amount of effort has been expended by Protestants in their endeavor to reach the Moslems. On the whole, this effort has been growing. Lessons in methods of approach have been learned. Improved training for missionaries has been devised and applied. Advance has been registered in the preparation, printing, and distribution of literature. Moreover, in the past quarter of a century, increasing numbers of Moslems have been won to Christ and have affiliated themselves with the church.

"The movement has been particularly marked in Iran, India, and the Dutch East Indies. It would be distorting the facts to claim that any mass movement is in progress. Conversions are as yet a mere trickle. But here and there the trickle is becoming a rivulet, even though still a small one. Protestants have not yet directed nearly so much attention to the Moslem world as to some of the other non-Christian sections of the globe. Yet advance can be recorded. It is to be hoped that this book will contribute to the advance. That clearly is the wish of the author. He has not written for the expert, but for the thoughtful Christian and the rank and file of those who are committed to missions."

While other Christian organizations have made some progress in this most difficult of all mission tasks, Seventh-day Adventists can scarcely be said to have made a beginning. But we now recognize our responsibility, and the denomination is planning to concentrate on this important phase of our foreign mission work.

T. J. MICHAEL.

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# THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

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## COMBATING MINISTERIAL STAGNATION

By W. T. BARTLETT, *Field Secretary,*  
*British Union Conference*

**S**TAGNATION is an unpleasant, offensive idea. It is distressing to imagine such a thing as befalling any Seventh-day Adventist preacher. There is no place or excuse for stagnation in the Christian worker's experience.

Stagnation is relative. One might never be like a stagnant pond, covered with green scum, but yet might lack the crystal purity of the sparkling fountain, and fall into the comparative stagnation of cistern water. For us the great cure for stagnation is the more abundant life of the overflowing waterfall.

Stagnation can be physical, mental, spiritual. Stagnation in any of these is apt to extend to other departments. While our food is strictly rationed, it may seem impossible that the body should become torpid through overindulgence. But here also indulgence is relative. If you live a sedentary life, you reach the limit of what you can profitably absorb in the way of food much sooner than if you are living a very active life of exhausting labor.

Mental intemperance unfits one for practical service, and may produce a fiction devotee or a dreamy philosopher who is worthless for life's real needs. So also spiritual indulgence may produce a spiritual epicure, who luxuriates in the fatness of the Lord's house, but does not enjoy labor for souls. The one safe rule to save us from the lethargy of stagnation, whether of body, mind, or spirit, is to be sure that the output is equal to the intake. We must not consume more than we produce. To preserve a proper balance is the best way to combat stagnation.

If we, as workers, live up to the program we have set for ourselves, we shall find plenty of healthful occupation for all our mental energies. There is the study of the message itself. We are to become all-round exponents of the everlasting gospel, stretching every nerve to raise ourselves with God's help to the lofty height of the apostolic example. Then we must study the message in its setting. We must know the history that tells of fulfilling prophecy, and as much as possible be able to recreate the very atmosphere in which revelations of the Bible were given.

We must know how to apply the message to our hearers, and to that end we must study them

profoundly and become expert in knowing the needs of human nature, and the efficient supplying of those needs. We must be sound counselors to our converts, able to help them in their personal, domestic, and spiritual problems. We must become wise in the training of our converts, until every one of them is rooted and grounded in Christ, and completely prepared for whatever good work he may be called upon to do.

The demands that face us today call for the fullest development of moral character and spiritual power. We are to know how to grow more and more into the divine nature. We are to have such dealings with God as the saints enjoyed. We are to know all that Moses and Daniel and Paul can teach us about God. We are to make spiritual discoveries for ourselves, so that we may speak with authority. There is no end to the knowledge of God, and we are to be ever growing in that knowledge.

**A**LL that we can learn is to be directed to the cultivation of our spiritual life, so that God may find in us fit agents for His service, and see reflected in us His own Spirit. We must partake of the deep things of God and impart them to the members of our churches. It is our task to raise those members to the same level of experience that we have attained through faith. This labor will call for most earnest study, prevailing prayer, and unreserved consecration. Whatever else we lack, we must become spiritual giants if we are to meet the standard set before us as the servants of Christ. Then we are to acquire moral power to grip the souls of men with the message of truth, and master the art of bringing every thought into captivity to the obedience of Christ.

Having accepted this program for ourselves, we shall find that its ever-increasing demands will take care of any tendency on our part toward stagnation. Christ will supply us with the life more and more abundant, more and more elevated, more and more dynamic. We shall then accept larger tasks with rejoicing, go forward courageously to ever greater difficulties, and with God's help perfect our service and extend it to the farthest limits of human capacity.

## Put Your Best Into Your Sermon

By KINGSLEY H. MINIFIE, *Evangelist,  
Tanganyika, East Africa*

RECENTLY I found a new word, *serendipity*, the meaning of which is, "The art of finding valuable things one is not looking for." The minister who develops this art and gathers sermon materials, at times in remote and unexpected places and under strange and unusual circumstances, is one who is developing a treasure of thought and inspiration.

We often hear reference to the homiletic consciousness which all ministers must develop. To the young worker it is at first difficult to be consciously gathering likely sermon material all the while. But soon this ability is developed to the extent that it becomes second nature to him, as it were. He soon becomes master of the art to such an extent that even while not particularly on the lookout for sermon material he will find it.

Every one of us needs a wealth of facts and illustrations from which to draw, but it is only by constant gathering that this can be accomplished. The fruitage of such endeavor will be powerful sermons which will draw men and women near to God and create a deep interest and respect for His Word.

It cannot be the will of God to have His matchless truth presented in the same way over and over again. It is not well to use the same illustrations and the same outline for a sermon over a period of years. It is not best to present the message in the same way each time to an audience, for such a practice is uninspiring for both minister and people.

We have a glorious message of matchless truth from the God of heaven, a message designed especially for this hour. It deserves our deepest, most prayerful study. When clothed in its real beauty and radiant with the light of heaven, when given from a Spirit-filled heart and spoken by lips touched with holy fire, the message will appear to many in its true light, as God intended it should. Under such preaching, hundreds will break the bonds which hold them to this world.

Alone with God in study—what a sacred privilege! What an honor! It is here in the quiet hour of meditation and prayer that God reveals His message to the minister. Miracles take place as through mortal clay direction is given, and an effectual ministry results. May we give the message its right place, and study and work for the approval of Heaven. Achievement may be attained in our ministry that will exceed all that we have hoped or dreamed. We are instructed to expect great things of God. But only as we put our best into study, and give the message its true place before the minds of men, can we expect the more abundant blessing of Heaven in our work.

Those who stand before congregations to give the advent message should be filled to overflowing with the fulness of its truth, and be able to deliver it in a clear, simple, logical way which will captivate the minds and hearts of men. Only by prayerful study and wise planning will this be realized. Then the church will receive from its ministry all that God intends it should.

## The Seven Last Plagues

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

### I. INTRODUCTION.

1. Said to be the *last* plagues. Rev. 15:1.
2. In them is filled up the wrath of God. Rev. 15:1.
3. No one to be saved during them. Rev. 15:8.
4. Ancient Israel a type of modern Israel. I Cor. 10:11, 12.

### II. AWFUL TIME OF TROUBLE COMING.

1. A day of waste and desolation. Zeph. 1:14-18.
2. Destruction from the Almighty. Joel 1:14, 15.
3. Land and cattle affected. Joel 1:17-20.
4. Trumpet in Zion (the church). Joel 2:1.
5. Never anything like it before. Dan. 12:1.
6. A dreadful famine coming. Amos 8:11, 12.

### III. PLAGUES COME AS DREADFUL CLIMAX.

1. World-wide warning first. Rev. 14:6-12.
2. Fall of Babylon (the churches). Rev. 14:8.
3. People decide between God and "beast." Rev. 14:9, 10.
4. Plagues of Egypt preceded deliverance. Ex. 7-11.
5. Seven last plagues precede deliverance. Rev. 16:15, 16.

### IV. THE PLAGUES IN THEIR ORDER.

1. Grievous sore upon all "beast" worshippers. Rev. 16:1, 2.
2. Sea becomes as blood of dead man. Rev. 16:3.
3. Rivers turned to blood. Rev. 16:4-7.
4. Sun scorches men with fire. Rev. 16:8, 9.
5. Darkness over seat of beast. Rev. 16:10, 11.
6. Drying up of river Euphrates. Rev. 16:12-16; Dan. 11:45.
7. Unprecedented earthquake and hail. Rev. 16:17-21.

### V. GOD'S PROTECTION PROMISED.

1. No plague to fall on righteous. Ps. 91:9, 10; Rev. 3:10.
2. God's call to His people today. Zeph. 2:1-3.
3. Blow the trumpet in Zion (the church). Joel 2:1.
4. God's deliverance promised. Joel 2:32.

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# RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

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## FOLLOW-UP WORK IN NEAR-BY AREAS

By H. H. SCHMIDT, *Pastor-Evangelist,*  
*Missouri Conference*

**R**ADIO knows no boundary lines. As we broadcast from the powerful station KFEQ in St. Joseph, we receive many responses from listeners in Missouri and the surrounding States.

Since we have only a fifteen-minute broadcast once a week, it will be some time before our entire message can be brought to our listeners, although we are endeavoring definitely to present our distinctive message. This we are doing by giving "The Millennium," for example, in a series of three talks. "The State of the Dead and the Resurrection" is given in a series of three or four talks. Between these various series of studies, we find it advisable to present something in the way of inspirational or devotional material. This makes for variety, and serves as an appeal to listeners who may not be following the broadcast every week.

We try to follow the plan of making a strong heart appeal at the end of every talk, whether it is doctrinal or inspirational. And because the Lord has blessed us with a voice to sing, we always plan for at least two stanzas of a gospel hymn to close the program.

In view of the fact that some length of time will elapse before the entire message is brought before the public, we are making strong use of the Bible Study Correspondence plan. This brings the message before the people even though they may not hear all of it over the air. Enrollments come in from a dozen States. Since radio has no boundary lines, there must be some plan for following up those in other conferences who are finishing the correspondence course. After having studied the Sabbath question, many write in and say, "We are trying to keep the right Sabbath, but how are we going to find other Sabbathkeepers or the church that keeps the Sabbath?" These must be followed up and visited.

Our plan is to write a letter to the president of the conference in which such an interest arises. In this letter we give a brief summary of our contacts with the interested person, and perhaps enclose a letter received from him. We ask the president to assign this interest to the worker in whose district the interested person lives. If his address is a box number or rural route, the postmaster will usually give informa-

tion to a minister, which will aid in finding the person. From there on the interest can be more fully developed, and the person further instructed and brought into the church. To sum up, in our radio work we have before us these four objectives:

1. To present our distinctive message definitely over the air. This we do by giving the doctrinal subjects in a series of talks. In each talk we make a brief heart appeal.
2. To intersperse these doctrinal series with a devotional subject of a more general nature.
3. To make strong use of the Bible Study Correspondence plan in bringing the message before people who do not listen regularly to the program. Even though they do listen regularly, they will learn the truth and become Seventh-day Adventists in a much shorter period of time if they take the study course.
4. To follow the plan of turning over definite interests which arise in another conference to the president of the proper conference, with the understanding that he will assign the interest to a district leader.

## Harvesting Radio Results

By PASTOR L. C. NADEN, *President,*  
*West Australian Conference*

**H**OW have you harvested your radio work? This is the question I have been requested to answer through the columns of THE MINISTRY. The aim of every preacher of the third angel's message is undoubtedly to make good Seventh-day Adventist Christians of his audience. From the beginning of my radio experience in 1937, when I was appointed pastor of the Advent Radio Church\* in Sydney, Australia, I earnestly planned and prayed that I might win souls for this message through the avenue of radio preaching. I set about to harvest my radio work in the following manner.

1. Copies of the addresses broadcast were offered to any listeners who would write in for them.
2. A permanent mailing list was built up by requesting listeners to have their names listed to receive copies of the broadcast regularly.

\* The Advent Radio Church in Australia corresponds to the Voice of Prophecy in America.

3. The next step was the compilation of a loose-leaf book in which a page or more was set aside for every person who corresponded with us. The names were inserted in alphabetical order. On each page we recorded the date of receipt of letters, with any items of interest or expressions of appreciation culled from them. Thus we were able to tell at a glance the number of times a person had written in, and from the information recorded we could quickly note the interest.

4. When a definite interest was noted, that person would then be invited to join the Radio Bible Class. The response to this invitation was usually good. Studies were held with the idea of gaining the absolute confidence of the readers (a) in the ability of the pastor to present Bible studies clearly; (b) to establish faith in the word of God; and (c) ultimately to lead people to the place where they would unhesitatingly accept the testing truths of the third angel's message.

The "testing" truths were not presented until approximately four months after the reader received the first study. In order to help my readers meet some of the objections that are usually presented when people become interested in the message, I tried an experiment which proved helpful. Along with the studies on the Sabbath question, I began posting some of the main objections to Sabbathkeeping and their answers as found in F. D. Nichol's book, "Answers to Objections." I was rather reticent about placing these objections in the hands of my readers, but I learned from this experience that very often the answers to the objections arrived at the right time, and many were helped by them. My experience with a radio Bible class conducted in this way has been that a large percentage of those taking these studies have accepted the message.

5. In addition, I have found that placing the names of interested people in the hands of our evangelists in different towns has met with good results.

6. Then, too, there is no more helpful way of quickly harvesting one's radio work than to conduct missions [evangelistic efforts] in various places under the title of "The Radio Broadcast." For instance, we always advertise "The Advent Radio Church Mission." Announcements during the broadcast concerning the mission are always helpful.

7. I am always glad to give a fellow minister a boost. If he were opening his mission in another city, I would announce during my broadcast that Mr. —, a friend of mine, would be commencing a series of prophetic and Bible lectures in —; and his subject the opening night would be —. Then I would conclude with a strong appeal to my radio friends in that district to attend this mission. Thus this was a help in harvesting the radio interest in that place.

Just a few experiences, culled at random from my files, will show at a glance that we have had the joy of doing some harvesting in the past.

MEETING MEMBERS OF ANOTHER CHURCH.—It was my privilege to address twenty-three adults in a home at Auburn (a suburb of Sydney) just recently. I was invited there by the members of a certain church. They were very enthusiastic about the meeting, and invited me to give them studies fortnightly during the coming year. These people know that I am a Seventh-day Adventist, but the Radio Church had broken down all prejudice, and all present on this occasion showed a very friendly spirit by addressing me as "brother." They assured me of larger congregations in the future.

BAPTISM IN BATHTUB.—An old Church of England gentleman, a retired master builder, eighty-two years of age, was listening in one night and heard for the first time the truth concerning baptism by immersion. He was so much concerned about the matter that he purchased no less than fifteen books that he might be sure in his own mind as to the right mode of baptism. He also visited the minister of St. Andrew's Cathedral, Sydney, with the result that the minister wrote a ten-page treatise on the subject of infant sprinkling for him, but still he was not satisfied.

After his first visit to my office he said, "Pastor Naden, will you baptize me some day?" I replied, "Nothing would give me greater pleasure, Mr. —." I heard no more from him for weeks. The other day I received an urgent request to come to his home. When I arrived at the door, here was the old man in his pajamas and dressing gown. He greeted me by saying, "Pastor Naden, I have been praying and studying about the subject of baptism. Heaven is too precious to lose, and I want to do all that the Lord requires of me. I have filled the bath. Please, I would like you to baptize me now."

Before the old gentleman went into the watery grave he prayed, "O Lord, wash away my sins and prepare me for Thy kingdom." He also handed me an envelope with the following note enclosed: "In grateful appreciation of your spiritual help and guidance, to help you in your good work—£5." This experience reminded me of the Ethiopian who said to Philip, "Here is water; what doth hinder me to be baptized?"

HOSPITALS TUNED IN.—We have ascertained that the Royal Prince Alfred and the Coast Hospital, two of the largest hospitals in New South Wales, are regularly tuned in to the Advent Radio Church. Quite a number of private hospitals listen in as well. We are pleased to know that those in charge think so much of our services that they tune these great institutions in to our broadcasts for the benefit of the sick within their walls.

ONE-TIME DRUNKARD CONVERTED.—A drunkard was converted while listening to our services one Sunday evening. I did not hear from this man again till last week, when he walked up to me on the street and made himself known. I was eager to know just how he was getting along, and in reply to my question, he said, "Pastor Naden, do you know what is running through my mind all the time, even while I am speaking to you?"

"No," I replied, "I do not."

"Well," he said, "the words of that hymn, 'What a wonderful change in my life has been wrought, since Jesus came into my heart.'" He rejoices in the deliverance that God has given him over the drinking habit, and he told me of his happy little family that goes along to church each week, all rejoicing in the love of God. These people are now good Seventh-day Adventists. Truly the radio is a means of interesting people in our message.

## "The Family Hour" Program

ELDER WALLACE A. LUSK conducted a series of informal "Family Hour" programs over the radio at Texarkana, just preceding the Voice of Prophecy broadcast on Sundays. The program proceeded as an informal discussion by a family, consisting of the father and mother and their children, and various visitors who dropped in. Announcements, music, prayer, and the reading of passages from our literature were all woven into the program. Elder Lusk has provided us with the script for the first ten broadcasts, one of which appears here.

### The Family Hour (No. 8) KCMC, June 21, 1942

ANNOUNCER [Play one stanza and chorus of "Near to the Heart of God," then announce]: We wish to remind you that it is just a half hour until the Voice of Prophecy will be heard over this station! In the meantime, stay tuned in for "The Family Hour," a program of story, song, and inspiration for the whole family, presented each Sunday evening at five-thirty by members of the Seventh-day Adventist church, the people with a message.

MYRTLE LEE: Father, I want you to meet my friend, Miss Betty Whitlock, from Marshall, Texas, who is here visiting friends in Texarkana. She sang for us in Sabbath school yesterday, and I enjoyed her singing so much that I invited her over to sing for us this afternoon.

FATHER: I'm surely happy to meet you, Betty, and we shall be delighted to hear you sing! Won't you give us a number right now?

BETTY: Why, yes, if Myrtle Lee will play for me. [She sings: "Why Should He Love Me So?" Time, 3 minutes, 15 seconds.]

MOTHER: That was very beautiful, Betty. And now, I believe it is time for our Sunday afternoon story hour. Let me see, this is

Father's Day, isn't it? Do we have any stories that would be suitable for Father's Day?

ALIDA MAY: I was just thinking about that story in the *Youth's Instructor* that was called "A Defense of Daddyisms." And Betty could sing the song that the girl in the story sings!

MOTHER: Yes, that would be fine. Would you like to read it for us, Alida May?

ALIDA MAY: Yes, I'd be glad to! [She reads "A Defense of Daddyisms," *Youth's Instructor* (Nov. 29, 1927). Time, 11 minutes, 30 seconds.]

FATHER: We always have a little devotional period at this time on Sunday afternoon. I have been reading to the family from the little book "Steps to Christ." Would you like to listen in with us this afternoon, Betty?

BETTY: Why yes, I would. I have read that little book myself, but it is so helpful that I always enjoy hearing it again.

FATHER: Let us bow our heads for a moment of prayer before we begin. Father in heaven, we are indeed thankful to Thee for the joys and blessings of this day. We thank Thee for the temporal blessings of life, but most of all, we are thankful for the gospel, and for what it does for human hearts and homes. We ask that as we endeavor to learn more about the plan of salvation, Thou wilt open our understanding and help us to bring our lives into complete harmony with Heaven's plan for us. We would not be selfish in our requests. Wilt Thou bless every home in our community. Remember those especially who have asked that we pray for them. We ask Thee to hold in check the forces of evil, and make our homes places where the angels of God will delight to dwell. Forgive our mistakes and shortcomings, and prepare us for a place in that glorious home where we shall know Thee, our Father, face to face. We ask it in Jesus' name. Amen.

Now we shall go on from where we left off last week on the subject of prayer. [He reads from "Steps to Christ."]

I see that it is time for the Voice of Prophecy, so we shall stop here for now. Will you turn on the radio, Myrtle Lee?

ANNOUNCER: You have been listening to "The Family Hour," presented each Sunday afternoon at five-thirty from the studios of KCMC by members of the local Seventh-day Adventist church, the people with a message. If you are enjoying these weekly programs, why don't you sit down and write a letter of appreciation to the people who are giving their time and talent for your pleasure and profit? That's the only way they have of knowing how much good they are doing. And remember, if you wish to join the group of sustaining friends who make this broadcast possible, you may still have your choice of a copy of "Steps to Christ" or "Uncle Arthur's Bedtime Stories." Just address your letter to "The Family Hour," KCMC, Texarkana.

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## EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

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**BIBLE BULWARK.**—A physician, bright but critical, went to hear D. L. Moody. Although he had no thought of such a result, he was converted. When asked the reason for his change of heart, he said, "I went to hear Mr. Moody with no other idea than to have something to laugh at. I knew he was no scholar, and I felt sure I could find many flaws in his argument. But I found I could not get at the man. He stood there hiding behind the Bible, and just fired one Bible text after another at me till they went home to my heart straight as bullets from a rifle. *I tell you, Moody's power is in the way he has his Bible at the tip of his tongue.*" Jesus didn't convert the devil; He did not set out to, but He defeated his purpose, and in just the same way that Moody defeated the physician.—*Christian Instructor.*

**ENSNARING TRAPS.**—Boys often entrap and catch sparrows by a simple device. They roll a piece of paper into the form of a funnel and stick it in the ground, putting seed at the bottom. The bird thrusts its head down into the funnel to get at the seed, and when it would lift its head the funnel sticks on, and it cannot see to direct its flight. *Satan is continually getting men ensnared in his funnels to get at his seed, and so he blinds them and they cannot fly.*—*The Bible and Spiritual Life.*

"CHANGE YOUR HITCHING POST," said the old man to the youth who had decided to give up the questionable amusements of his former associates and to travel the Christian way of life. Having ridden his horse to town, he began to tie up at the usual place near the haunts where his old companions were continuing the habits that he had resolved to break. An observer who knew the strong pull of custom gave him the sharp warning, "If you mean to change your life, change your hitching post."

In these days of the automobile we would say, "Change your parking place." But the principle remains the same. It is of little use to pray, "Lead us not into temptation," if we continually turn our faces and steps toward sin so that it is more natural to go in than to stay out.—*Moody Monthly.*

**HEED THE CHART.**—A young lieutenant in the English navy years ago discovered a small but dangerous rock in the Mediterranean, never before known, and reported it to the admiralty. It was telegraphed to all stations and ordered to be put down on all the charts. The first ship to sail over the spot was under command of an old captain, who, noting the warning newly placed on his chart, desired to know

by whom the rock was reported. On being informed, he replied, "There is no such rock there. I have sailed over this sea for twenty years, and if such a rock had been there I would have found it." And then, in his pride and conceit, he gave orders to his sailing master to steer directly over the spot indicated. The gallant ship was driven over the danger spot under full sail. There was a tremendous crash, and the noble vessel went down with all hands. Many a Christian suffers shipwreck through unheeding conceit or neglect of his infallible chart. May the Holy Spirit incline us to study diligently our Divine Chart and sail closely by it.—*G. F. Pentecost, in the Presbyterian.*

**HEAVEN'S GLORY.**—A little Swedish girl walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked what she was thinking of so intently. Her answer was, "I was just thinking, if the wrong side of heaven is so glorious, what must the right side be!"—*Christian Reader's Digest.*

**GOD'S RAINBOW.**—Left behind by the last lifeboat, two missionaries tightly clutched a Bible and Testament and plunged into the sea from the listing ship. As they swam for their lives to a hastily launched raft, the Bible slipped from the hands of one and was lost in the depths.

But later, when the two men spread their wet clothing on the rail of the raider that had picked them up, the older man picked up the Testament, soaked and bedraggled. Reverently he thumbed its pages, opening and spreading it in the sun to dry. Suddenly words seemed to leap from the open page, while a rainbow—one of the five distinctly visible in a clear sky during those awful weeks of uncertainty—arched its brightness over the dreary deep.

God was speaking again, as centuries before He had spoken to His servant on the seas: "Now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship." Acts 27:22.—*The King's Business.*

**ROBBING GOD.**—A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins. Seeing a beggar who asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"—*The Presbyterian.*

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☛ **PRECEPT FOR PREACHERS.**—"One cannot always finish, but one can always stop. If the flow ceases, do not dribble."

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# BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

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## GETTING READERS READY FOR A DECISION

By ROSE E. BOOSE, *Bible Worker,*  
*Santa Ana, California*

THE question, "How shall I get my readers to make a decision to obey the truth?" is certain to appear whenever Bible workers' problems are considered. While it is impossible to outline a fixed set of rules by which this may be accomplished, yet there are certain fundamental principles which, if applied, will make our work more effective in securing decisions.

The matter of bringing individuals to a decision for Christ and the message for this time is not accomplished in a moment, nor does it come as the result of half-hearted, intermittent effort. There is a background to such a weighty decision which it is well for the Bible worker to recognize. Both the divine and the human element enter into this experience. On the divine side, there is the Holy Spirit and the living word of God; on the human side there is a child of God dealing with the sinner who knows not God, and often is living in open rebellion against Him.

This work of winning men and women to Christ is not to be undertaken in our own strength or in the wisdom of man. We should realize that God has undertaken to win men from sin to righteousness, and all that human beings can do is to co-operate with the divine agencies already at work for the redemption of a lost world. Of this divine work we are told:

"By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process."—*The Desire of Ages*, p. 172.

### Must Be Deeply in Earnest

It should fill our hearts with courage to know that the mighty power of the Holy Spirit is working upon the hearts of those for whom we labor. The life of the "living preacher" is a great factor in the work of soul winning. The Bible worker must teach the truth from a full heart and a deep conviction that every word is true. She must be deeply in earnest, both in and out of season. If she manifests deep earnestness only while giving a Bible reading, or while making an appeal for a decision for Christ,

and at other times is light and trifling in manner and conversation, it is very likely that the appeal from her lips will go unheeded. In that case the souls for whom she is working will consider such earnest words as a part of her profession, and not as the result of a burdened heart yearning for their salvation.

The life in which the Holy Spirit dwells cannot be light and trifling at any time. Instead, a holy atmosphere of grace will surround the life, making it a savor of life unto life. Where the Spirit is, there will be a life of prayer and intercession going up to God in behalf of the unsaved. A genuine burden for souls is something that cannot be taken on or put off at will. It is a gift from God. The first matter of importance, then, may be summed up in these words, "Take heed therefore unto yourselves." Acts 20:28.

### Must Be Steeped in the Word

Next to a godly life, filled with the Holy Spirit, and a love for souls, is the need of being steeped in the word. "Let the word of Christ dwell in you richly in all wisdom." Col. 3:16. One who would win souls must have a ready working knowledge of the Bible. It is one avenue through which the Holy Spirit works, and the particular phase to which the Bible worker has dedicated her life. We are told that the word is "able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. The "engrafted word, . . . is able to save your souls." James 1:21. It is the "sword of the Spirit" (Eph. 6:17), and a soldier for Christ must know how to wield the sword effectively when the time comes to storm the citadel of the soul. Dwight Mallory Pratt, in "The Master's Method of Winning Men," makes an important contribution on this point, as follows:

"Adequate intellectual and spiritual equipment is gained only by familiar acquaintance with the word of God. The Bible is the Textbook of the spiritual life. It meets every variety of moral need. Its working passages should be at the finger tips and tongue's end of every Christian worker. If fencing with the sword is an art that requires practice and skill, much finer is the mental and spiritual art of using effectively 'the sword of the Spirit which is the word of God.'"—*Pages 29, 30.*

### Understanding of Human Nature

The third step in bringing about a decision may be said to be an understanding of human

nature—the ability to read souls. Of the Saviour it is said, He “needed not that any should testify of man: for He knew what was in man.” John 2:25. No human being can have such an insight into human nature as Christ had, yet it is well to remember that one of the gifts of the Spirit is “discerning of spirits.” 1 Cor. 12:10. Fenton’s translation renders it “discerning of character.” In the same epistle we read: “For what man knoweth the things of a man, save the spirit of man which is in him.” 1 Cor. 2:11.

We must remember that “to know men is better than to know books on psychology.” How then may we learn to know men and women so as to win them for Christ? We may begin by seeking to understand ourselves and the needs of our own hearts, by carefully studying the Bible characters and their variety of experiences from which to learn, and by sympathetically mingling with all kinds and types of people. One may usually find a good assortment in his own block.

There is no end to such training during a lifetime, for no one is graduated from the school of life. In proportion to the time spent, such study yields greater returns than any other course one can pursue. In this school we learn that no two individuals are alike. Everyone’s reaction to the things of this life is different. Unless these facts are taken into consideration in teaching the truth, we shall fail in making the most of our opportunity, and cannot work intelligently for a decision and a finished work.

“No two individuals can be approached in the same way. Unbelievers differ in temperament, training, inheritance, education, moral capacity, motive, and condition. Some are antagonistic to truth, others eagerly searching for it; some sincere, others hypocritical; some upright in conduct, others vicious and willfully evil; some timid, hesitant, introspective, sensitive in heart and conscience; others brazen, unrefined, and utterly unconscious of any spiritual need.”—*Id.*, p. 32. “Scripture that applies to one may not apply to another. To know how to select verses and passages with reference to the special case in hand soon becomes a facile art under the guidance of the Holy Spirit.”—*Id.*, p. 30.

The fact that there is a difference in human nature and heart longings is beautifully expressed in the Spirit of prophecy in the following quotations: “There are thousands upon thousands who give no time or thought to the salvation of the soul.”—“*Testimonies*,” Vol. IX, p. 24. Yet on the other hand: “All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.”—“*Acts of the Apostles*,” p. 109.

#### Laboratory for Interpreting Souls

This “science of interpreting souls cannot be mastered without the clinic, any more than chemistry can be mastered without the labora-

tory. . . . Face to face with souls we become acquainted with their innermost life. In the light of God’s word the secrets of the heart are unveiled.”—“*The Master’s Method of Winning Men*,” p. 31. Just as individuals differ in temperament and general make-up, and just as instruction must be given according to individual temperament and conditions, so also in the end the Bible worker must make her appeal for decision according to each individual need.

#### Various Methods of Appeal

A few examples from actual contact will be given to illustrate this point. Some Bible readers have such a keen sense of right that to know the truth is to sense their obligation and obey it. A friend of mine who had been attending some meetings remarked to one of her neighbors that she believed the Seventh-day Adventists were right. Her little daughter hearing this said: “Mother, then why don’t you do it?” The decision was made and this woman brought her family to Christ.

a. With others, the infinite love of God through the sacrifice of Christ so touches the heart that the appeal for decision may be made on the beautiful words of Christ: “If ye love Me, keep My commandments.” John 14:15. “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” John 15:10.

b. Again, a sense of loyalty may be the point for decision. Recently one of our ministers told that his decision for the truth was brought about while reading “*Daniel and the Revelation*.” He declared that never again would he honor an apostate power by Sunday observance. The next week end he kept the Sabbath of the Lord. That was the beginning of a life dedicated to the service of God.

c. In order that some may be aroused to a sense of their danger, they must be brought face to face with the terrors of the final judgment of the wicked. Seeing the danger before them, by the study of such texts as Luke 13:3 and Hebrews 10:26-31, many have fled to Christ and found protection in His blood.

d. Then again many are fearful and hesitant. They are afraid that they cannot hold out in the Christian warfare, that if they start and fail in finishing the race, the condemnation will be greater than if they had never made a confession of Christ. For such, the promises of God, revealing His keeping power, are needed. (See John 10:27-29; Jude 24, 25.)

Courage and trust must be instilled in the fearful, and when by faith they lay hold on the promises of God and accept them as their own, they often become beautiful Christians because they know the source of their strength and are not self-confident. From the life of Nicodemus we learn that the hesitant and fearful are not to be considered as hopeless. For three years

he hesitated and wavered before he made the final decision which definitely identified him with Christ and His followers. When he did yield, he became a power for good.

All along in our work for souls, and especially at the critical moment when decisions are being made, we need an abiding love for them and infinite patience and gentleness, as well as the sterner qualities of an Elijah and a John the Baptist. There must be no weakness manifested on the part of the Bible worker. Nothing must be said or done to excuse or minimize the responsibility of the soul hanging in the balance. She must live so near to the Lord that He can teach her when to use the right method for a reader at the right time.

To present the truth and then say, "You see this is the truth. What are you going to do about it?" may work at times, but not in most cases. Paul tells us that we as "ambassadors for Christ" are to "beseech" men to be reconciled to God. (2 Cor. 5:20.) In the same chapter he uses the expression, "we persuade men." In another place we read: "Thou hast loved my soul from the pit of corruption." Isa. 38:17, margin. This was Hezekiah's testimony of praise. There are in these expressions a warmth and loving solicitude worthy of our emulation. Is this too high an aim?

"Christ did not tell His disciples that their work would be easy. . . . But they would not be left to fight alone. . . . He bade them be brave and strong. . . . He made full provision for the prosecution of their work, and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail."—*Acts of the Apostles*, p. 29.

If the Bible worker does not see all her readers accepting the message, she should not consider that as a cause for discouragement. The Lord has not promised that everyone who hears the message will accept it and be saved. We are still in the time of seed sowing. The work of sowing the seed has been committed to man. He is also to cultivate and nourish the vineyard, but the production of fruit can come only from God. When the "times of refreshing" shall come, the seed sown now, whose fruitage is not immediately forthcoming, will spring up and bear fruit for the kingdom of God. This is very clearly set forth in "The Great Controversy."

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. . . . Satan also works with lying wonders. . . . Thus the inhabitants of the earth will be brought to take their stand.

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit."—*Page 612*.

When the message has been faithfully delivered, declaring the issue of life and death which is before us, and the appeal is made to choose life, the servant of God can do no more, but

must leave the results with the Lord, who knows the hearts of men. In this manner Moses finished his work. (See Deut. 30:15-20.) In like manner, Joshua, before he lay down to his

## Outlines for Bible Studies

### Type Meets Antitype

(Review and tie in with the preceding study of the 2300 days. Suggest to readers that we now learn what the cleansing of the sanctuary involves.)

#### I. SANCTUARY IN THE WILDERNESS.

1. Ex. 25:1, 8, 9, 40. An earthly dwelling place for God, patterned after the heavenly.
2. Heb. 9:2-5. Furnishings were significant.
3. Heb. 9:6-10. Order of service was also a figure.

#### II. MINISTRATION FOR SIN.

1. Lev. 4:27-29, 13-15, 22-24. Sinner brought offering, confessed sin over it, killed it.
2. Lev. 4:5, 6, 16, 17; 10:17, 18. Daily the priest figuratively carried sin into the sanctuary.
3. Lev. 4:20, 26, 31, 35. Daily forgiveness and reconciliation effected.

#### III. DISPOSAL OF SIN ON DAY OF ATONEMENT.

1. Lev. 16:5, 7-10, 15, 16, 20-22. Cleansing of sanctuary in type disposed of sin.

NOTE.—Only those sins that had been confessed and transferred to the sanctuary in type during the year, were removed on the Day of Atonement and placed on the head of the scapegoat.

2. Lev. 16:23, 24. Priest exchanged regular garment for linen, signifying an accomplished work for sin.

#### IV. TYPES CEASED AT THE CROSS.

1. Col. 2:14-17. "A shadow of things to come."
2. Dan. 9:27. "Cause the sacrifice and the oblation to cease."
3. Heb. 8:1, 2; 9:23, 24. Christ the minister of the true sanctuary.
4. Acts 3:19, 20. Sin must first be blotted out.
5. Heb. 9:28. Christ comes "the second time without sin unto salvation."
6. Matt. 27:50, 51. Significance of the rent veil.

#### V. APPEAL.

1. 1 John 1:9. God's promise to forgive and to cleanse.
2. Zech. 3. Righteousness provided by God.

ESTHER DAHLSTEN.  
[Missionary from China.]

rest, summoned all Israel before him and put the issue of life and death plainly to them: "Choose you this day whom ye will serve." John the Baptist appealed to the people of his day to "flee from the wrath to come." He told them plainly that those who would not heed the invitation would be hewn down. (Matt. 3:7-10.) Now, as then, the power of choice is left with the individual. Let us take courage and go forward in faith and trust in the Lord of the harvest, that His word shall not return void.

## Turning Visits Into Studies

By *ELSIE GUNTRIP, Bible Worker,  
South England Conference*

**A** MOST important phase of our work is turning visits into Bible studies, as this lays the foundation for the making of good Adventists. We need to work in the spirit of prayer, and to continue asking wisdom of the Lord to deal with those souls with whom He has brought us into contact.

During the early visits, it is well to find out whether the people are members of any particular church. This will help you in addressing yourself to them, and also in the presentation of the truth. In some cases it may take time to introduce a series of Bible studies, but patience and perseverance will bring success. There are others who are just longing for truth, and are ready to study with you almost as soon as you meet them. Those who have not been in the habit of attending church would probably be hesitant if they were asked whether they would like to have a Bible study. It would be better at first to tell them of some of the wonderful passages found in God's word, trying to gain their confidence by reading from the Bible yourself.

The signs of Christ's second coming, such as found in Luke 21:25, 26 and Joel 3:9, 10, create an interest, for these things are actually happening today, and no one can deny them. Some will soon see that the Bible tells the truth, and you will be able to lead them onward step by step until you have the joy of seeing them searching the pages of their own Bibles and kneeling with you in prayer. The following are some ways which have proved helpful in turning visits into Bible studies:

1. **SHOW YOURSELF TO BE A FRIEND.** Jesus won the hearts of the people because He proved Himself to be their friend. We cannot do better than follow His example. Sympathize with them in their troubles. If any member of the family is sick, be sure to inquire after him, and pray for him in the home. Try to win the affection of the children. Help them in every way possible.

2. **SEEK OUT IRREGULAR ATTENDANTS.** Note those who are interested, but who through un-

avoidable circumstances cannot attend the meetings regularly. Many such persons will be glad of the opportunity to study with you in their own homes, if you make the suggestion.

3. **WORK FOR THE DEAF.** Help the deaf to enjoy God's word. Many who are afflicted in this way will gladly accept an invitation for Bible study.

4. **CARRY YOUR BIBLE.** Always carry your Bible with you when visiting, and when questions arise, answer them from God's word. This will probably create enough interest so that it will not be difficult to open studies.

5. **OFFER HELP.** Suggest that if your readers have any questions in their minds concerning any subject they have heard or read in the literature left with them, you will be glad to help them to understand them from the Bible. An invitation to your own home for study is often appreciated when it is not possible for people to have you in their home.

6. **QUESTION READERS.** It is wise to ask questions so as to find out whether they believe what is being taught in the booklets, and to inquire whether they would not like to learn more of these wonderful subjects from God's word.

7. **BE PERSEVERING.** Do not give up your visits until you know you have done your utmost to deepen the interest of your reader. Remember that we must render an account to God of our stewardship.

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## THE BOOK SHELF

Books, Reviews, and Discussions

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*Spurgeon's Sermon Notes*,\* edited and condensed by David Otis Fuller, Zondervan, Grand Rapids, Mich., 1941, 337 pages, \$1.95.

Charles Haddon Spurgeon has long been called "The Prince of Preachers." No preacher through the Christian centuries has been quoted more than has Spurgeon. During his life he read "Pilgrim's Progress" a hundred times, and his entire literary style was powerfully shaped by John Bunyan. He seemed to have but one purpose and passion in life—to preach Christ and Him crucified. This volume of Spurgeon's sermon notes has been condensed from four original volumes covering about 1,500 pages. It contains nearly 193 complete sermon outlines with almost 500 choice illustrations. They are not for the lazy preacher who scorns or neglects thorough preparation. Rather are they intended for those ministers, missionaries, and Bible teachers who need a spark now and then to make the fire burn and glow with new heat and power.

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

\* Elective, 1943 M. R. C. See page 37.

**Worship in the Churches,\*** William Roy McNutt, Judson Press, Philadelphia, 1941, 275 pages, \$2.

This excellent book is written by a professor of practical theology of Crozer Theological Seminary, who for a number of years served as the pastor of a large Baptist church.

The book contains seventeen chapters filled with a wealth of information portraying mainly the reverential spirit of worship which is of such paramount significance to social fellowship and decorum in the Protestant pew and pulpit, and yet so sadly lacking in the churches of today.

It seems to me the book is a timely one, for he who reads it will discover that the author places on a high pedestal the minister and his conduct in the pulpit, pastoral prayer, congregational singing, and the deep spiritual atmosphere which should permeate the church during the worship of God.

Those who read these paragraphs will certainly highly resolve to move forward in the deeper meaning of worshiping God, and will themselves become centers from which there shall come forth influences which will move our brethren nearer to God and nearer one another as they worship in our churches.

Writing for a wide audience, Doctor McNutt has emphasized some features relative to church architecture which hardly fit into the general program of our work. But in spite of the small portion occupied with these matters, our workers will find much to stimulate thought from the greater part of this interesting book. As it has been written especially for preachers, it would indeed make a worth-while investment.

GEORGE S. RAPP. [Pastor, Capital Memorial Church, Washington, D. C.]

**Man's Quest for Salvation,\*** by Charles S. Braden, Willett Clark and Co., Chicago and New York, 1941, 274 pages, \$2.50.

This work makes a historical and comparative study of the idea of salvation in the world's great living religions. It is based upon the fundamental fact that every religion had its origin in man's quest for the supreme being or beings who could give him the salvation which he recognizes as necessary, but which he cannot attain of himself. The way to salvation is variously interpreted in the different religions, and the writer has in a commendable manner sought to analyze the requirements for salvation as they are understood to be in each of the major religious systems.

As far as possible the different "scriptures" are permitted to speak for themselves. In such a work the author is naturally handicapped in having to depend on translations in many instances, and oftentimes these translations of the scriptures of other religions have suffered be-

cause of the religious prejudices of the translators. In at least one case in this book a translation has been selected which is recognized as being most unacceptable by those who know.

On the whole, however, the book is worthy of reading. It will give our workers a glimpse of the tragic needs of the multitudes in the mission lands across the seas. It will give them at this time, when promotion material from the mission lands is difficult to secure, an understanding basis on which to emphasize the urgency of building up our missions program so that the news of the soon coming of Him who is the Saviour of the world may speedily be given to every nation and kindred and tongue and people.

T. J. MICHAEL. [Associate Secretary, General Conference.]

**Keeping Your Church in the News,\*** W. Austin Brodie, Revell, New York City, 125 pages, \$1.

This is the first of a series of handbooks, to be called Church Publicity Handbooks. It seeks to show the pastor or any church officer how to prepare interesting "copy" for his church, and to obtain newspaper publicity for it. It is written by an expert on this subject, but is equally adapted to those who know very little about newspaper work. It tells in a graphic way:

1. How to write a story in newspaper style.
2. How to "place" the story.
3. How to conduct proper press relations.
4. How to conduct various publicity campaigns.
5. How to train a publicity organization.

The purpose of this book is to train church officers and laymen, as well as ministers, in a proper way to prepare, produce, and place church news for the press. It is distinctive from all other books in its completeness of text and wide range of subjects. It should appeal to all Seventh-day Adventist workers, and provide real help for them in the important work of obtaining publicity for church activities.

CARLYLE B. HAYNES.

**Evangelism in the Home Church,\*** Andrew W. Blackwood, Abingdon-Cokesbury Press, Nashville, 1942, 160 pages, \$1.

A book which our ministers will profit from reading. It points out in detail how an effective evangelistic program may be integrated with various activities of the local churches, and, while kept under the leadership of the pastor, carried forward largely by the congregations' spiritually minded laymen, both men and women.

CARLYLE B. HAYNES.



☞ It has been truly said that the man who doesn't read good books has no advantage over the man who can't.

\* Elective, 1943 Ministerial Reading Course.

## The 1943 Reading Course

ALL MINISTRY readers in North America have received, direct from Ministerial Association headquarters, an enrollment card for the new 1943 Ministerial Reading Course. Four of the books are new—just off the press—and especially prepared for our workers. The fifth is the Spirit of prophecy volume, "Education," and is not included in the club price.

Perhaps the leader in the 1943 set of books is the second volume of "Typical Evangelistic Sermons," by eighteen experienced Seventh-day Adventist evangelists. The foreword and contents appear below.

### FOREWORD

IN 1940 an experiment was made when a volume of "Typical Evangelistic Sermons" was published. Since then so many expressions of appreciation have been received, and so many requests have been made for another such book, that at the Evangelistic Council held in San Francisco prior to the General Conference of 1941, it was decided to publish a second volume. This present work is the result. It is not an experiment, therefore, but a part of the great forward movement in aggressive evangelism. It has come into being to meet a demand.

A committee was appointed to supervise its production. In considering the needs of our evangelists, it felt that sermons particularly in the field of testing truths, and messages calculated to appeal definitely to men and women to take their stand for the judgment-hour message, would bring the kind of help most desired by our fellow ministers. This volume, therefore, contains a number of sermons on the Sabbath and related truths which are intended to bring men to a decision. The majority of those who have contributed to it are at present actively engaged in large evangelistic endeavors. All who have written have done so out of a rich experience in active soul-winning work. The greatest things for the advent cause are not in the past but in the future; in fact, it might be said that the greatest preachers of the advent truth are possibly now in the making.

The time has surely come for a strong and vigorous proclamation of the advent message. Never before have the multitudes needed a clearer setting forth of truth, and perhaps never since the Reformation of the sixteenth century have men the world over been more eager to hear God's word expounded. It is at such an hour, when darkness covers "the earth, and gross darkness the people," that the Lord's messengers are to hear His clear call to "arise and shine." And the promise is that "the Gentiles shall come to thy light, and kings to the brightness of thy rising." Under such a Spirit-filled ministry, the whole earth will be lightened by the glory of God's message. What a privilege to be living in such an hour! A privilege indeed, but also

a responsibility which demands the highest and best of every one of us.

It is to help our evangelists measure up to the demands of such an hour that this volume is being sent forth. To bring men and women to a decision for Christ, and then to establish them in His truth is the greatest and most exacting task of all. This work requires tact, talent, and technique. The method of fellow evangelists is always a fruitful field for study.

We appreciate the willingness of those who have contributed to share with others their methods and their messages. The Ministerial Association feels confident that this volume will bring inspiration to our ministry in all parts of the world upon whom is laid the responsibility of holding aloft the torch of truth to the millions.

R. ALLAN ANDERSON.

### Contents, "Typical Evangelistic Sermons," Volume II

- Sermon I . . . . . "Christ, Who Is He?"  
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- Sermon II . . "What If Jesus Does Not Come?"  
By PAUL OMAR CAMPBELL
- Sermon III . . "Discovered—A Peculiar People  
Trying to Leave This World Alive"  
By DON HIATT SPILLMAN
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- Sermon XVIII, "The Sin God Never Forgives"  
By JOHN L. SHULER

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# THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

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## PETRIE, FATHER OF MODERN ARCHAEOLOGY

By W. L. EMMERSON, *Editor of  
British Present Truth*

SIR FLINDERS PETRIE, who died a few weeks ago in Jerusalem at the age of eighty-nine, well deserves the title of "Father of Modern Archaeology." Certainly no excavator has done more to confirm by his "finds" the trustworthiness of the Old Testament narrative. That this great excavator should have turned in early years to discovery and exploration is understandable, seeing that his mother was the daughter of an Australian explorer; while the precision of his labors and his scientific attention to detail he no doubt owed in large measure to his civil engineer father.

Before he was twenty years old, Petrie was busy on ancient British and Roman remains in England, and in his early twenties he had already published several books, including one on Stonehenge. At twenty-seven he set out for Egypt to begin a career of more than sixty years of excavation in Bible lands, his first task being a survey of the Pyramids of Giza, near Cairo, and the tombs of the Egyptian nobles associated with them.

His work on the Pyramids was strictly scientific, and he had no time for the fantastic prophetic speculations which have been built on their measurements. There is a story, though no doubt apocryphal, that on one occasion he found a man with a large file scraping away at one of the stones of the Great Pyramid. On Petrie's inquiry as to his intentions the man replied, "I am trying to make the pyramid fit my prediction!"

Professor Petrie's early associates in archaeological research, such as Edouard Naville, belonged to the old school which was interested only in the great monuments, and entirely neglected minor objects like pottery fragments. Petrie's first really great contribution to the developing science, therefore, was to draw the attention of excavators to the importance of this more insignificant material. While admittedly of less value as museum specimens, they threw much light on the everyday life of the ancient world, and were of immense value in the dating of ancient remains.

By emphasizing this latter tremendously important fact, he laid the foundation for the reconstruction of a continuous history of the ancient world for millenniums before the Christian Era. Previous to this, archaeology had merely amassed a huge collection of isolated

specimens. Petrie, from an intensive study of the smaller objects associated with the larger monuments, revealed their chronological interrelations and showed how they could be pieced together to provide a continuous story of the ancient world.

His other great contribution to the science of archaeology was his discovery that the great mounds, or "tells," of Bible lands were the result of city after city's being built, destroyed, trampled down, and again built upon through many centuries. From this observation he concluded that if each stratum was "peeled" off by careful digging, and by avoiding intermixing, the history of the city, and from this of whole countries, could be reconstructed with precision.

This method, now universally adopted, has made archaeology an exact science and has provided innumerable confirmations of the Bible story. Professor Garstang's work at Jericho, Sir Leonard Woolley's at Ur of the Chaldees, and the late Professor Starkie's discoveries at ancient Lachish, were wonderfully fruitful because they followed the scientific methods laid down by Professor Petrie.

DURING the course of his life-work in Bible lands, Petrie dug on sites as far apart as the extreme south of Egypt and the north of Syria, as well as almost everywhere between, and from the Biblical point of view his most fruitful work was on the period from Abraham to Joshua.

His researches on the origin of the Egyptians definitely established the fact that the successive waves of migrants to the Nile valley came originally from the Caucasus region via the Tigris-Euphrates valley and Arabia, thus confirming in a remarkable way the dissemination of the children of Ham as recorded in the tenth chapter of Genesis.

As a result of excavating many sites in southern Palestine and the Egyptian delta, he threw much light on the "Shepherd kings" who invaded Egypt from Syria, bringing about the fall of the Middle Kingdom. It was this invasion which aroused such hatred of the Asiatics in the hearts of the Egyptians, and occasioned the grievous bondage of the Israelites when the Egyptians eventually expelled the invaders and recovered control of the country.

In the Sinai peninsula, while tracing the

journeyings of the Israelites on their way to Canaan, Petrie discovered the famous Serabit inscriptions in rudimentary Hebrew characters, dating from something like 1800 B. C. These gave the lie direct to the critics who had denied the possibility that Moses could have written the Pentateuch. He, with others, had already showed that the Egyptian hieroglyphics and Babylonian cuneiform writing went back long before Moses' day, and in Sinai he proved that the earliest form of Hebrew writing also long antedated the birth of Moses.

It was Professor Petrie, too, who discovered at Tell-el-Amarna in Central Egypt, the capital of Akhenaton, or Amenhotep IV, the pharaoh who was ruling Egypt when Joshua entered Canaan. His first "find" there was the Tell-el-Amarna tablets. These are mostly letters from the garrison commanders in Palestine giving news of the invasion of Canaan by the Hebrews; they provide contemporary light on the struggle, as well as confirmation of Joshua's account of the conquest in the Bible.

For his distinguished scientific work Flinders Petrie received many academic honors and was knighted in 1923. But perhaps the finest testimony to his indefatigable enthusiasm is that he died, not in comfortable retirement at home, but in activity almost to the last in the land which had been the scene of his immense labors for so many years.

## Noah's Message Our Prototype\*

By H. M. S. RICHARDS, *Director,  
Voice of Prophecy, Los Angeles*

THE type of evangelism most needed today was born during the generation before the flood. We need, as then, to extend the overtures of God's grace, and utter the prophetic warning of an impending world-wide catastrophe as a result of trampling God's law underfoot. Evangelists today, giving God's last message, early discover practically all the features of present-day evangelism in that of Noah. Jesus refers to it in Matthew 24:38-40 and Luke 17:27, and Peter gives us the key to its use today in his two epistles (1 Peter 3:19, 20; 2 Peter 2:5; 2 Peter 3).

There are certain marked advantages which current evangelistic effort has over Noah's time, however. For instance, it can point to the definite fulfillment of most of the details of Bible prophecy to stabilize faith in the word, and on this strong foundation it can present the many prophecies proving that the day of the Lord is now very near, even at the door.

In order to appeal to the science-mindedness of today, and as a clay ointment for the science-blindness of the times, evangelism can present scientific proof that the flood actually happened,

\*Address before Deluge Geology Society, Los Angeles, April, 1942.

thus substantiating the sermons of Noah and proving the greatest catastrophe in the history of the earth. This greatly strengthens faith in the Bible, and helps people to take hold of salvation and God's last message. For those under the influence of evolution, scientific proof of the flood disproves the main basis of evolution, which is the doctrine of uniformity, the crux of modern opposition to God's last message.

The philosophy of uniformity affirms that the laws of nature are eternal and unchangeable, and that the operation of those laws, as at present, has produced the present natural world from vaguely conceived origins. Bible believers can easily see how utterly fatal this is to faith in all supernatural events as described in the Bible, beginning with creation itself and taking in the flood, the origin of the ten commandments, the miracles, the virgin birth of Christ, the experience of being born of the Spirit, the resurrection of Christ, the second coming of Christ, and the resurrection of man.

Uniformity is the antithesis of such passages as 1 Corinthians 15:1-4. In this passage, Paul defines the gospel as based upon four great facts: (1) The fall of man; (2) the vicarious death of a sinless Saviour; (3) the resurrection of Christ; and (4) the inspiration of the Scriptures. And all four of these facts break the so-called "law of uniformity." This is true because *sin*, if it exists, proves a moral relationship of man to God. And if a sinless Saviour appeared in history, He superseded mere natural law. The resurrection of Christ was an intervention by God in the realm of nature, and the inspiration of the Scriptures is a fourth break in the law of uniformity. To be a Christian, one must believe these four facts. And these facts are all contrary to the law of uniformity, which is the foundation of all evolutionary teachings. This we should constantly stress.

ALL around, among all civilized peoples today, especially among the educated classes—and seeping rapidly into the minds of the masses—the cold theory of this ghastly creed, under the cloak of science, has well-nigh taken possession of the thinking of the day. It points mostly to the strata of the earth as proof of its position. But deluge geology is showing that those very strata are only the layer-by-layer deposits of the flood of Noah, thus completely blasting the supposed foundation from under the whole temple of uniformitarianism with its many high steeples, spires, and turrets of modernistic interpretations and interpolations. Great will be the fall thereof if these labors can be sufficiently developed.

When we reach the only hope of man today, the second coming of Christ, Peter pictures the conflict with uniformitarianism. It is willingly ignorant of the work of the flood, and for that

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## WHY A DEARTH OF BIBLE WORKERS?—NO. 2

**W**E have already written on the question of our present dearth of Bible workers and the call for young women to this field of service. We are now ready to discuss the question of the contribution our schools can make toward the training of these workers. The fact that we have almost forgotten to include a special course to develop Bible workers, is indeed a reflection on our shortsightedness. We must set to work immediately to change this situation in our schools. This is most urgent. Our courses must be created in harmony with the needs of the field. And surely we need Bible workers. Our schools have a point when they defend themselves for their present lack of courses for Bible workers, by declaring that conferences have not been Bible-work conscious.

Why do we find whole conferences today without the services of a single Bible worker? Why does it seem to some evangelists that the Bible worker is a figure of the past, in spite of the fact that the messenger of the Lord urges home in the most forceful language the great need of the Bible work for these closing days? Why have so many young women who felt called to this work been sidetracked into other professions? An attempt to make lengthy replies to these important questions would not change the conditions. There are some fundamental reasons, to be sure, but it is our determination to enlist every worker to help change this picture.

### How Colleges Can Encourage Bible Work

We urge that our schools be prepared to play their part in leading us back to the heaven-born idea of using well-trained Bible workers. The field indeed needs professionally trained women to teach the Bible in the homes of the people. Public evangelism awakens the interest, but the final decisions are usually made in the homes of the people.

There has been a decided drift away from the original place of the Bible workers in the evangelistic company. Instead of developing true, personal Bible teachers, the tendency has been to develop handbill distributors and social visitors. Our schools feel entirely unprepared to give much direction to the newer "doorbell ringing" mission of our present Bible work. Teachers are embarrassed to hear youth, whom they would like to guide into the Bible worker course, tell them that they "don't think they

would like this type of work." There is no special challenge in such a program for intelligent young women. It seems to them to be on the level of house-to-house advertising of a far less dignified type. Some who have done Bible work have told the prospective Bible worker that there is little opportunity in the profession at present really to teach people the Bible. They merely hurriedly answer people's questions as they call at the homes. With the many calls to be made from day to day, it can at best be only hurried work. "Who plans to do that all day long?" as one courageous modern expressed it.

While personal work is a technique for both the pastor-evangelist and the Bible worker, the latter's training must be more than a ministerial course in adaptation. There are specific needs in the Bible work as outlined in the heavenly blueprint for this people, and these must be met while in school with adequate training, and field experience as well. During these years the young woman must orient herself to her future task, and in the environment of the evangelistic laboratory must find that the fascinations of her chosen calling make an ever stronger appeal to her soul. The pattern must not be a bit of this course and a sprinkling of another, resembling a crazy quilt. It must be of definite design. Our schools are ready for just such a program. Let us direct our young people into them, teaming up with these noble teachers to plan a larger Bible work. Again, let the field welcome the product of our schools when these young men and women have completed their courses and are ready for the Bible work, guiding their steps into a successful evangelism.

### Developing Bible Workers in the Field

In the preceding discussion, we have dealt with the attitude of the experienced Bible worker toward the beginner, and with the latter's special training course in our colleges. We now turn our attention to the field where the product of our schools will be used.

Granted that the prospective young Bible worker has successfully completed her school training, which should have embraced actual field work as well as the classroom theory, she is now ready for conference employment. She will need, first of all, the kind, fatherly counsel of the president of the conference. She may not feel free to take the initiative in seeking counsel, wondering if she is in her sphere of propriety

and also thinking of her relationship with the evangelist with whom she is very closely associated in the work; but she should counsel with him. There are many questions she may wish to ask her president, and if given an opportunity to receive help on a few of the more urgent problems, she will be happy for the interview and will relax in confidence and security. An understanding president is often responsible for the smoothly working policies she will find in her work with her evangelist associate, whose counsel should next be received. The plans of the conference committee and the suggestions made in workers' meetings will also guide her in her work.

There is value in associating the beginner with a tried Bible worker who will be able to inspire, guide, and teach her the necessary techniques of the profession with which she did not entirely become acquainted during her training in school. In this way her progress will be greatly expedited. The experienced Bible worker then has a great responsibility. A real sisterly, not *motherly*, counsel is valuable. Some mothers ruin their children by doing the work for them; that is why *sisterly* helpfulness is far more wholesome. Furthermore, the young woman must not now be treated as a child, for her work demands that she be a leader and not a leaner.

There is another vital point to emphasize at this stage of the young Bible worker's career. We must remember that it is only a very short step between her schooldays and her larger responsibility in the field. During her college years her teachers guided her studies and plans, while the dean of women filled the place of mother when she needed help with her temperamental instabilities. Pronounced temperamental tendencies often greatly irk a Bible worker of experience. They may bring a clash between the younger and the older worker which may result in the young Bible worker's erecting a wall of reserve toward her senior. The mature worker may now become more and more convinced in her impressions that her charge is temperamentally unfit for the Bible work. She may in confidence express such impressions to her associate pastor or to the president of the conference if he asks her regarding the young Bible worker's progress.

Here is a great crisis in the young woman's life. It takes understanding to handle skilfully such a case. She may naturally turn to the minister's wife, but since few minister's wives may have had such an experience themselves, she may not be able to help the Bible worker. If at this time the Bible worker of experience will not be "too set," she may be a real blessing to the movement, and God will be able to use her to establish that young soul. Out of this crisis will grow a valuable experience for the young worker—that of learning to labor with others and of leaning heavily on the Lord. Flimsy

dreams will now vanish, and the young Bible worker will be equal to doing her own thinking and making her own decisions. She will demonstrate that she is not temperamental; she now has a grip on herself.

Experienced workers must not unduly exaggerate such experiences. Unless there is a history of recurring instabilities in the development of the beginner, we may as well attribute them to the growing-up process of any young worker. It might be well to remember that the temperamental person does not merely present a problem; she also adds color to the setting, and a sense of humor may do much toward letting the occasion "blow over."

A conference is greatly blessed by adding a young Bible worker to its force today. Our school courses provide a broad background of knowledge for the Bible work. Youth today know how to analyze themselves, and when given a fair chance in the work, they give promise of making strong workers. The internship plan checks their work periodically so that there is little danger of retaining misfits in the Bible work. Let the beginner feel the warm welcome of Christian associates as she enters the work, and she will soon develop in the kindly atmosphere of this understanding leadership.

L. C. K.

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## Noah's Message Our Prototype

(Continued from page 18)

reason is scoffing at "the promise of His coming" as a disturbance in the even course of nature. Peter (2 Peter 3) points the way and sounds the note of last-day evangelism as it points back to the actual fact of the world's most terrible catastrophe of old, and forward to an even more tremendous transformation of the earth in the future, all the while preaching Christ and spiritual transformation to go with it.

To sum up, Noah was the first "last-day" evangelist. Today's evangelist, however, has the vast advantage of practically the whole field of Bible prophecy back of him, instead of in front of him as Noah had. Today's evangelist can offer scientific proof that the flood actually happened, as an evidence of the reality of God's wrath. Since the wrath is one of the main features of today's message, how can we justly fail to cite it? The proof of that event satisfies reasonable and proper scientific demands of today, and breaks the fatal, endless chain of uniformity as the underlying basis of unbelief.

This kind of evangelism opens minds and hearts to belief in and adjustment to the supernatural as well as the natural, thus escaping the deadly grasp of materialism and providing freedom to have saving faith in the atonement and resurrection of Christ and in His second coming.

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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□ Evangelistic and pastoral co-ordination

## HOLDING MORE OF OUR NEW CONVERTS

By OLIVER LEE DENSLOW, *District Leader, Cincinnati, Ohio*

AS our efforts in the field of evangelism increase, enlarge, and intensify, adding hundreds and thousands of new members to the constituency of our churches, no more important demand is made upon our ministers than that of holding these new converts to the message. To evangelize and win men to the acceptance of certain specified doctrines is a great accomplishment; but to *hold and establish* them in the truth, to make loyal, truehearted Christians out of them, to train them to become active missionaries for others, and so to live that their lives in turn will aid in the salvation of men, are tasks of no secondary importance. Thus the question of what can be done to hold a larger percentage of our converts is a most timely one.

My observations on this problem lead me to suggest that upon the evangelists of this denomination rests the most solemn responsibility of doing their work with thoroughness. Every point of truth should be carefully and prayerfully presented. We have no doctrines of which we need be ashamed. New converts should not be baptized until they have had time to prove that the sanctifying power of the message has resulted in true conversion. We read in "Gospel Workers:" "God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted."—Page 370.

Too often thorough work has not been done in the past. Individuals have accepted the theory of the truth, have been baptized and rushed into church membership, with only a superficial knowledge of the message. They have not been given time to dig deep and establish their spiritual house upon foundation principles. Hence, when the storms of opposition arise, they quickly forget the arguments by which their new-found faith is established, and so are swept away from their moorings. Again, we read in "Gospel Workers:" "Unless those who receive the truth are thoroughly converted, unless there is a radical change in the life and character, unless the soul is riveted to the eternal Rock, they will not endure the test of trial."—Page 368. One evidence that an evangelist has done his work well, that his converts are fully instructed, that his work is properly bound off, will be found in the

fact that the work does not ravel out soon after his departure.

No other worker has an influence over new members equal to that of the evangelist who first teaches them the message. To them he always remains the greatest preacher of all. They believe in him, and will readily follow his counsel in all things related to the work of the church. He should fit them into the regular church program and help them to understand that they are now part of a great world-wide movement. This takes time. Therefore no worker should feel that he can do thorough work for new members in a few weeks. Paul stayed in Corinth a year and six months, but he left a well-organized church of new believers. Too many times in the past the minister or evangelist, after a few weeks' effort, has moved on, leaving new members like "sheep without a shepherd," to be devoured by the wolves of false doctrine. I believe we should plan to stay by our work long enough for new converts to become adults in the faith, thoroughly established in all points of doctrine.

If another is to follow up the work of the evangelist, he should by all means be located in the field from the beginning, or even before the effort starts. He should be closely associated with the evangelist through the series, assisting wherever possible, mingling with the people, visiting, teaching, and helping them over their difficulties. Thus the new members will learn to associate him with the movement and will not feel so forsaken when the time comes for the evangelist to leave. When the two are associated from the beginning, it is the mission of the pastor to make prominent the work of the evangelist, who naturally leads out in the public work, while the pastor acts as the assistant.

The pastor can do much to keep down criticism and secure the full co-operation of the church membership in the effort. These measures will help materially in the results obtained. However, as the time for the evangelist to leave draws near, it becomes his duty to emphasize the importance of the pastor's place, bringing him more and more into prominence in the minds of the new believers. By his acts the evangelist should say, "He must increase, but I must decrease." Thus it will be much easier for the

pastor to hold the new believers, and there need be no decided break in the program when the evangelist leaves. That minister who is called to go into a city and hold what some evangelist wins, without being associated with him during the campaign, faces an almost impossible task.

With the evangelist gone, the real problem for the pastor begins. These new converts, having been won by the evangelistic type of sermon, expect him to carry on in the same style. Yet a pastor is also expected to build up the spirituality of the church membership and promote denominational policies and programs, including the circulation of our good literature, the raising of our local and conference goals, and the supervision of our many church interests—all of which calls for a little different type of sermon from that usually given by the evangelist. The best solution to this problem of evangelism in the midst of an ever-increasing program of denominational promotion, seems to be the Sunday night services, which should continue indefinitely following an evangelistic effort. Those subjects which first appealed to the new converts may again be discussed and restudied, thus deepening their understanding of present truth.

Long before new converts are baptized, they should be encouraged to become members of the Sabbath school. Here they will be taught the value of daily Bible study, and as they search the Scriptures, they will become familiar with the Book and its teachings. Soon they will be able to give a reason for their new-found faith, which is a strong factor in binding them to the church. The Sabbath school is an agency second to none in establishing new members. We have little to fear regarding those who become regular members of the Sabbath school. The first step in apostasy is taken when they begin remaining away from this important service. Keep them in the Sabbath school and the Sabbath school will keep them in the church. Those not found in their Sabbath school class need the immediate attention of the worker.

All realize that the new converts will need frequent visits from the pastor and Bible worker. Confronted with many new problems and difficulties demanding careful and prayerful consideration, they will greatly appreciate the visit of the worker who will kindly and sympathetically instruct them. The more frequent these visits can be made for a time, the better. The enemy, working through friends, neighbors, and former church associates, will do everything possible to upset them on points of our doctrine. It is important that these be kept clear in their minds. It is marvelous, indeed, with what ease they can sometimes forget the truth and accept false teachings. Do not leave them long without knowing their spiritual standing. Pray with them, and teach them to pray.

To fortify them against false doctrines, see that they are well supplied with our good litera-

ture. Encourage them to purchase our books and to subscribe for our papers, to store their minds full of arguments in favor of truth. God has said, "My people are destroyed for lack of knowledge." Our good books furnish knowledge on almost every subject; the new members must be made aware of this fact and encouraged to search out the truth and know it, not as a statement made by the evangelist, but as something which they have read for themselves from the Bible.

Encourage other members of the church to visit and become acquainted with the new ones. New members always lose friends by uniting with the Adventist Church. They need to gain new friends and make new social contacts. They must not be left to feel forsaken in the world. Help them to get acquainted with the other members of the church. Older members should take an interest in the new ones, especially those older members who can be depended upon to talk about the points of the message and not the gossip of the church. We are all social beings. If this fact were recognized a little more, and opportunity provided for meeting outside the church and the Sabbath hour, it would be a blessing to many in our large cities.

New members should find a place in the missionary activities of the church right from the start. Perhaps they could begin working first with a literature band. Giving out announcements of the meetings, or any other activity will help them realize that they are now a part of a great missionary organization. The Ingathering will, of course, demand their time and attention. But one of the best ways to hold them in the movement is to let them know that they are indeed a part of it, that it is their church, and that they belong to it. Keep them warm in Christian service, and they will not grow cold and die so readily as when left with nothing to do in the midst of a church whose responsibilities reach to the very ends of the earth.

## Evangelism Adjusts Difficulties

By GLENN CALKINS, *President of the Inter-American Division*

IN many places our workers have become so occupied in looking after the affairs of the churches that they do not find time for active evangelism. Church problems and church discipline are occupying their time, and I am rather convinced that Satan is trying to bring in those problems and multiply them, so that our ministers will have their time fully occupied in endeavoring to run down some of these minor matters. That situation must be changed.

I find in all the countries which I have recently visited that the people are hungry to hear present truth, more so than ever before.

Now is the supreme time to preach the message, because the world today is stirred as it has never been stirred before, and our distinctive truths today will have an appeal such as they have never had before. We must preach the message today, for we may not have the opportunity of preaching it much longer. I believe our men can be awakened to the situation.

We have talked to some of them, and we have found a ready response. They have wondered how they can do all the things they should do in looking after their churches, and yet carry on evangelism. We have tried to show them that if they will promote evangelism in their churches, oftentimes that will automatically care for many of the things that are now occupying their time. When people hear the truth preached with power, when they see new converts flocking into the church, many of the things that have been causing them to stumble will be driven out of their hearts.

### “Oh! Those Juniors!”

By W. C. LOVELESS, M. V. Secretary,  
Southern California Conference

WHEN the junior pulpit gets on fire, the whole family will go to church to see it burn. No longer will we hear the pastor and the junior leader say, “Oh, those juniors! What are we going to do with them?” As ministers of God we must sincerely ask ourselves the question, “Have we done all we can for the juniors?” The boys and girls in our congregation are the rightful heirs to the church of God. If their hearts are not won to this message in the tender years of their experience, they are sure to become critical, fault-finding seniors. Likewise they will become backslidden adults.

Boys grow up in the period from twelve to seventeen. Somewhere within these years many boys become interested in worldly affairs and lose their loyalty to the Sabbath school and church. Likewise girls attain young womanhood. We must win the confidence of youth by meeting them both upon their own ground—holding their interest by helping to solve their problems at home, at school, or wherever they may be. This is the time they must have their life's course charted by Christian ideals and precepts. They must be led along trails of Christian faith and right living which recognize that the modern youth must be busy doing something for the cause of God or his feet will stray in forbidden paths.

In some churches the junior pulpit has become a beacon light, guiding the feet of its youth to a place of usefulness in the church. Where you find a junior pulpit aflame for God, there is a dynamic force of energy radiating to every part of the congregation. The juniors will do as much as or more to boost their pastor

and his work than any other group in the church. Too many of our churches are losing this potential power and force by overlooking or ignoring the junior congregation altogether. Every minister and worker should determine to give a ten or fifteen-minute sermon to the children every week, planning something with action and a spiritual lift. The juniors will respond.

After fifteen years of working with the young people and juniors of our churches in many conferences, I am forced to believe that our whole ministerial staff could reap a great harvest in the evangelization of our own juniors. In many cases it means a new line of thought, study, and preparation, but it has a rich reward.

A very forceful illustration was presented to us one summer in our junior training camps. We had less than four hundred junior boys and girls in attendance. After we had worked with these youth in the usual way, 102 of them asked for baptism. They asked to be baptized because they found it was better to have Christian standards and ideals than to be cheating and coming short on the things that others were measuring up to. All these children who asked for baptism were the regular rank and file of juniors from our churches. It is possible that some of them will not remain loyal Seventh-day Adventists, but we find in our evangelistic work also that many of those brought in do not remain loyal. It is a sad fact that we are doing a great evangelistic work for the outside world and permitting our own junior boys and girls to go out the back door of the church. We think very little of the loss until they are gone.

Every pastor should determine to have a junior sermon every Sabbath morning and let the entire church know that he has planned for it, and will be disappointed if the juniors are not there. Spend time in finding junior sermon material with object lessons, for this will have a lasting impression upon boys and girls. God has placed the responsibility upon us as ministers, and He will hold us as accountable in the judgment for the juniors as for any other group. I think of this quotation many times with reference to our youth:

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!”—*“Education,”* p. 271.



TEST OF MENTAL GROWTH.—Not how many books we have read, but how many we have absorbed, is the test of our mental growth. Culture is never quantity. It is always quality of knowledge. It is chiefly through books that we enjoy intercourse with superior minds. In the best books great men talk to us, give us their most precious thoughts, and pour their hearts into ours. God be thanked for books!—*Watchman-Examiner.*

## Pastor's Good Will Greetings

THE law of kindness is effective at all times, and yet the holiday season presents a special opportunity for the pastor to demonstrate his individual interest in the members of his flock. The average church program today makes it necessary to train our church members to bring their problems to the Great Burden-bearer, sparing the shepherd's time and energy for looking after sheep in need of special attention, and also concentrating on those other sheep who must be speedily brought into the fold. Proper shepherding, however, builds up the courage and usefulness of those who share in the proclamation of the message with us.

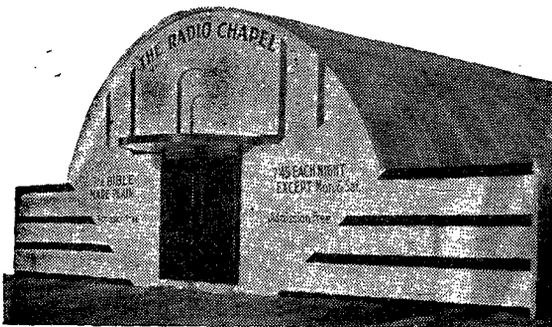
Some pastors now use a printed or mimeographed form letter, on stationery appropriate to the season, to convey their greetings for the New Year. After receiving a letter of this character as a New Year's greeting, one church member was overheard to say: "No holiday message pleased me more than the beautiful letter my pastor sent me. I read it several times, and then I knelt down to pray that Jesus might help me to measure up to his sincere desires for my soul's welfare. The fact that my busy pastor took the time to think of me suggested that I enter his name first on my prayer list for the New Year." L. C. K.

## Appealing Streamlined Tabernacle

By WILTON R. ARCHBOLD, *Evangelist,*  
*North Dakota Conference*

OUT here in the North Central States where the city populations are small and the conference incomes are meager, we must use a smaller set-up than that used in many of our other conferences. However, we try to make these tabernacles as modern and attractive as possible. It is a satisfaction to know that we can have something representative on a small scale, yet adapted to the field in which we are located.

We have been using the dome-shaped, streamlined tabernacle for five campaigns, both in



Exterior View of W. R. Archbold's Tabernacle,  
Bismarck, North Dakota

Iowa and North Dakota, and find it the most attractive structure we have ever used. This type of building is new to most people in our part of the country, and has good drawing power. One man asked us to take a contract to construct a building just like it for him in another part of the city. People come long distances to see the "new streamlined chapel."

The building shown in the picture is the one we are now using. It is 30' x 72', made in the form of a semicircle. The ribs are made of four 1" x 4" boards bolted to 2" x 6" foundation stringers, which are in turn bolted to 4" x 4" posts driven about three feet into the ground. Once the form for the ribs is made, four or five men can build enough ribs for a very large building in a day. The rest of the work is simple.

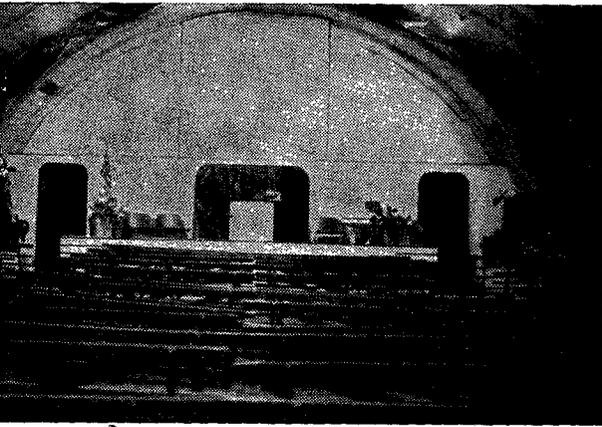
This building seats 300 people, and before the war cost \$475, plus much labor which was donated. In order to use the building this winter, we will spend another \$100 for insulation and other material to make it warm. No conference need go bankrupt under that kind of program. We filled the building to capacity during the week, and twice every Sunday night, in a city where we had only twenty-six members when we first entered.

Our system of lighting the platform end of the building has drawn many favorable comments. The accompanying cut of the interior will give some idea of the platform even though the colors are not discernible. Behind the picture screen there are twenty-eight lights of four different colors mixed evenly on both sides. The top row of lights reflects against a painted wallboard nailed to the building itself. The next piece of wallboard is out from the first piece far enough to set the bulbs between the two boards, and the bulbs are far enough below the top edge of the second board so that they cannot be seen from any place on the floor of the auditorium. There are four such rows of lights, the last row being only about twenty inches from the screen.

In this way the lights do not interfere with the pictures on the screen. These lights are never turned out during the service. While the people are coming in to the strains of the organ music, small wall lights are used in addition to these colored lights. This combination makes a dignified and impressive scene. The music director turns on the main lights as he enters the platform to begin the song service.

The entrance to the building is lighted by several neon tubes which follow certain curves on the building. Around the fifteen-foot canopy over the entrance is a band of neon; another twelve-foot piece is curved over the words, "The Radio Chapel;" two bands appear on each side of the two circular boards which help to hold up the canopy, and a complete circle of

Interior View



of Archbold Tabernacle, Showing Lighting Arrangement and Platform

white shows under the canopy. These tubes are of rose, white, and blue, thus giving a patriotic effect which is very attractive. The circular tubes on this type of building have a much better effect than neon letters, which are used on almost every other building.

The baptistery is behind the curtain, just behind the speaker's desk and exactly between the two sections of colored lights. During baptisms all lights, except the colored, are turned out. Those who have seen this service say it is one of the most beautiful and impressive they have beheld. From the picture one can see the glow of the lights against the boards, just below the top edge of the six-foot partition which extends all the way across the building.

No one hesitates to bring friends to such a meeting place. Many businessmen have told us that their city has never seen anything like it. People from all walks of life have been attracted to our tabernacle. The building can be used over and over again, and can be moved at very little cost. It certainly serves its purpose, and our churches are proud to have the gospel preached in such a building in their town.

## Attractive Front Enhances Tent

By CECIL F. GRAVES, *Evangelist, Alabama-Mississippi Conference*

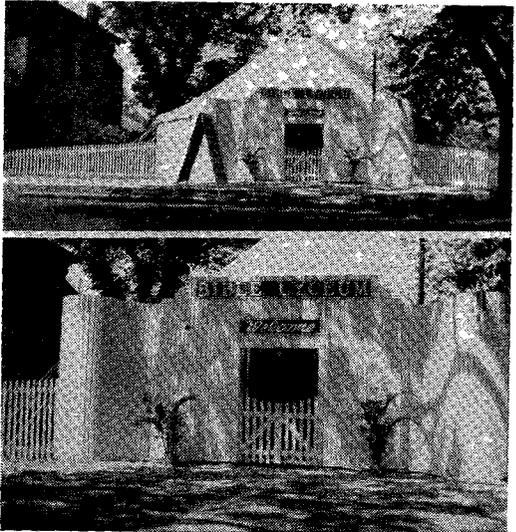
FEELING that our tents should have a more dignified appearance, we set about to erect a front which would be attractive and yet dignified. The accompanying picture and diagram show the results of our work. It is our sincere conviction that the money thus spent, including the beautiful neon sign, was the most profitable expenditure of our entire budget. We felt it was the best advertising we could get.

The cost of the neon sign was a bit heavy. However we felt that in the long run such a device would be comparatively inexpensive, in that it can be used indefinitely without further cost. The illumination in front of our tent was brilliant, and we had some 1400 watts inside; yet our light bill was only \$7.00 for nine weeks.

The front was 14' x 10' with a 4' x 7' doorway. The two wings were each 6' x 10'. A panel fence was made long enough to reach to the edge of the lot and to the walk, respectively.

The front and wings were made solid of 1" x 2" strips, ten feet long, and 1 1/4" lattice ten feet long. They were alternated in perpendicular position, being nailed to a framework. The framework for the front was made of 2" x 4" material. For each wing, there were four ribs cut from three-quarter-inch plywood. It required two pieces of 4' x 8' plywood to make these ribs. We used six 4" x 4" posts, fourteen feet long, to support the entire structure.

It surely pays to erect an attractive front to conceal the rather drab appearance of a tent. An inviting appearance always has a better chance to appeal to those who might be inclined to pass without inquiring about God's message.



Two Views of Attractive Front Used in the Graves Evangelistic Effort

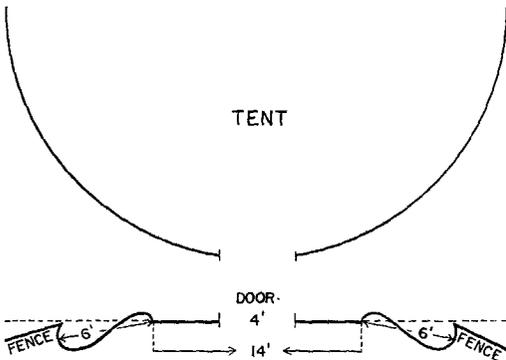


Diagram of Front of C. F. Graves' Tent at Montgomery, Alabama



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

## REKINDLERS OF LIGHT AND HOPE\*

By LYNN H. WOOD, *Professor of Archaeology,  
S. D. A. Theological Seminary*

TEXT: "I put thee in remembrance that thou stir up the gift of God, which is in thee."  
2 Tim. 1:6.

YOU, Class of 1942, have a gift, a professional gift, obtained through the opening providences of your heavenly Father and years of strenuous and persistent application on your part. Because of the emergency in which the world finds itself, this gift should bring wonderful returns both to those in need and to yourself. But far greater will be the returns both here and in the life eternal if your professional qualification is coupled with this other gift of which the text speaks.

The Greek word here translated *gift* is defined as "a special divine endowment conferred on a believer as an evidence of the experience of divine grace, and fitting him for the lifework or office to which he was called." The word translated "stir" comes from three root words which taken together literally mean "to rekindle a dormant fire." You have the picture of a party in the woods sleeping by the side of the campfire. It is late, and the burning logs have fallen apart. Someone awakens, and seeing the condition of the fire, gathers together the dying embers, throws more wood on, and soon the cheery flame reaches higher and higher. This is the picture Paul holds before Timothy as he faces the problems before him, and I want to hold the same idea before you as you enter upon a new phase of your life's task. I have therefore called you *the rekindlers*.

In giving you this title, I am wondering whether you sense the great responsibility falling to your lot. Do you realize that some sixteen years ago you fourteen young people with perhaps two hundred others started school in the first grade? Let this piece of alabaster represent the "rock whence ye are hewn." Isa. 51:1. Within four years, twelve of this company had dropped out, according to the latest Government statistics on education. Only 164 finished the eighth grade, and you were among that number. Nine more than dropped their

training, but you with 141 others went on to high school. Year by year the ranks thinned until only seventy-seven completed the twelfth grade.

Of this number, only twenty-eight went on to college, and again you fourteen were a part of that group. And now at the conclusion of four years of training beyond the high-school level you fourteen are the only ones left.

Have you thought of the responsibility that is yours because of the privileges that in God's mercy have been extended to you? The choice you have made for a motto indicates that you have realized and determined to accept, this responsibility, and resolve to be the rekindlers of lost hopes and ambitions. Your lives will touch the tragically long line of souls whose life fires are burning low. You take case histories and find lives that were once vibrant with new and exciting experiences, with obstacles easily surmounted. In the buoyancy of hope and confidence, they felt themselves riding the crest of the wave of success. Their friends were abundant and attentive. The present was bright with prospects; material resources were plentiful, and their future as leaders seemed certain. In their overconfidence they gloried in their health, power, and ability. They paid little attention to the signboards by the side of the road, warning of curves, dangerous intersections, and rough by-passes. Their fires were burning brightly. But now as they stand before you, victims of the crisis, the fire is almost out. The glowing coals are scattered, and the wind is blowing the sparks out into the storm. Can you rekindle these fires? Let us analyze the task before you.

### Six Ways of Rekindling Hope

The text, Matthew 25:34-40, from which you have chosen your motto, "Inasmuch," lists six ways in which you are to be the *Rekindler*. May we take them up point by point. "I was an hungered, and ye gave Me meat." Fear of many sorts has stricken the heart low. The sick come to you faced with a hunger, not for physical food so much as for life's absolutes—faith, courage, trust, and an understanding of life's

\* Baccalaureate sermon, Washington Sanitarium and Hospital School of Nursing, September, 1942.

battles and experiences, both those that have gone, and those yet to come. You, as an angel of mercy, are to gather those dying embers together and make them feel again warmth and comfort after numbing days of sorrow, grief, and pain. But how can you perform this wondrous service unless like Moses you are able to say from the depths of your own experience: "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord"? Deut. 8:3. Have you taken time to sit at the feet of the Master during these past sixteen years till you can know of a surety that "the young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing"? Ps. 34:10. If so, then all unconsciously, as you minister to those under your care, will they see you have found in Christ the true "meat" (John 6:48-55), and, following your lead, will partake of the bread from heaven, and exclaim with Jesus, "I have meat to eat that ye know not of." Then the fires of life's absolutes will again burn brightly in their hearts.

*"I was thirsty, and ye gave Me drink."* Hardships, enmities, and dissertations perhaps have parched the lips of those you minister to, and they come to you realizing with a start that, like the woman at Jacob's well, they thirst for the water of life. They thirst for the "portion of salvation," that cleansing draught which is none other than the blood of Christ. So, far more than the technical ministry, which for years you have studied so hard to make efficient, there must be in you a well of water springing up into everlasting life. This spring cannot develop in a day—it comes from down deep in the soul. The daily annoyances, the heartaches, the misunderstandings, the long tedious hours of contact with every kind of temperament, the hard physical labor—have you allowed these to be tools in the hand of the Master Artisan to dig deep this fountain of refreshment, so deep, in fact, that those in your care will marvel and stoop also to drink? You may not know about it now, but later—oh, the joy of knowing that unconsciously you have been the means of bringing life and vigor again to hearts as dry as the desert sands.

*"I was a stranger, and ye took Me in."* They will come—those in this endless stream of wrecked souls—with the fires of friendship gone out. Fair weather friends have left behind lonely hearts, shattered hopes, and an awakening to the fact that they have all these years been following will-o'-the-wisps. Perhaps added physical suffering has caused a loneliness that is indescribable. As you know, with a large majority of people, sickness starts in their mental attitude, and today the hospitals are full of more or less psychopathic cases. In

their misery they make you their confidant. You are the one to whom they open their hearts. You are the only one who knows the secrets of their lives. Do you ever betray their confidence, by discussing these secrets even with members of your own profession? Or are you a member of the L. L. L.—Locked-Lip League?

On this the day of your graduation, will you not in your heart ask God to make you fit to carry the responsibilities which these privileges have placed upon you? The value of the personal sympathetic touch cannot be overestimated; neither can it be obtained overnight. It is a trait that must have grown throughout your entire training. What a blessing to be a rekindler of the fires of joyous companionship, and to make your associates feel that the burned-out fagots—the failures of the past—can be made to enrich the experiences of the future! In rekindling their fires, you will be astonished how much brighter your own is burning!

*"I was . . . naked, and ye clothed Me."* Standing here and there in this long line you will find those who, all too late, realize the futility of their efforts at self-development and self-improvement apart from God. Our Edenic parents tried to seek ways and means of their own to improve their status, but awoke to a realization of their own nakedness. Patiently God furnished the guilty pair with garments, but such garments as would hold before them constantly the price necessary to redeem them. God has spoken through John the revelator to this last church concerning our nakedness, which the Spirit of prophecy says is self-righteousness, and says we do not even recognize it. Would it not be wonderful if in the days to come, you would discover that it was your white raiment—the righteousness of Christ, a garment of heavenly texture, that can be bought of Christ only for a life of willing obedience ("Testimonies," Vol. IV, p. 44)—that caused them to go to the shop to buy the same raiment for themselves!

*"I was sick, and ye visited Me."* They come to you sick of soul—a sickness such as Isaiah describes in his first chapter—full of bruises and wounds. They feel themselves veritably to be putrefying souls that can neither be bound up nor mollified with ointment. The efficiency of your medical treatment is to be expected, but oh, my dear friends, what an opportunity is yours to heal the soul bruises by the consistency of your lives! A few days ago, I spent the week end attending the graduation exercises at the Boulder Sanitarium. I was sitting on the lawn beside the path leading up to the administration building when two patients passed by. "Did you hear that whistle? That means their Sabbath has passed."

"They certainly have a wonderful religion!" "Yes, and the beauty of it is that they live it. Did you ever see a more consecrated person than that man, —?" And the two passed out of hearing. Little did that individual know how

he was being watched and the effect his earnest, open life was having on sin-sick souls. To be an efficient assistant to the physician is a wonderful thing, but oh the beauty of the nurse who adds to her professional qualifications the God-given talent of rekindling the light which "lighteth every man that cometh into the world"!

*"I was in prison, and ye came unto Me."*

They will come to you, prisoners of the evil one, so bound by the chains of habit, so tightly bound, that the links cut into their very souls. And as if to taunt them, Satanic forces dangle before their minds the alternative of going still farther into sin or facing the shame and humiliation of exposure. Then you come—a veritable angel of light—even as Christ came to the woman having a spirit of infirmity for eighteen years.

Even as that soul heard the Master's voice, "Ought not this woman, . . . whom Satan hath bound, lo, these eighteen years, be loosed?" so may they hear your voice pleading on their behalf. Your words of comfort and courage, born of your own deep and abiding trust in God, will be keys to unlock their prison doors. To realize you are fighting for them, believing in them, praying for them, to see how you have full self-control even under the greatest provocations—all these things will make you the deliverer of their souls. And the beauty of it all is that you may not even realize you are just bubbling over like a spring, bringing refreshment to many a desert waste.

As I said before, let this piece of alabaster, just as we find it in Palestine, represent the rock from whence you were hewn some sixteen years ago, as you began your education. Let this beautiful alabaster vase represent you now, as you stand at one of the high places in your young lives. Various tools have been used to mold and perfect you. Your training as such, is completed. You stand graceful of form, perfect of finish, professionally equipped. But look! I place this light within the vase and see! What beauty—hidden beauty—is now revealed. Let this light represent the power of the Christian life within you that makes your service a hundred times more beautiful. Unaware of its enhanced distinction, it shines forth to all around, and its admirers marvel that a creator could make a thing so wonderful out of a rough stone like this one.

So we praise God for his lightbearers after sixteen years of polishing. Standing today on what appeared to you but a few years ago as the summit of life's preparedness, you look to see the mountain peaks of Christian perfection ahead of you touching the sky, beckoning you ever to climb higher. Think well of your responsibility and rekindle the fire which God has placed in your own hearts, for in so doing you shall rekindle many another, to rejoice with you in the beauty of the kingdom of heaven, prepared for you from the foundation of the world.

## Our Relation to Right Living

By WILLIAM G. WIRTH, *Head, Department of Bible, C. M. E., Los Angeles*

ONE of the health features much in need of correction today is the question of vicious immoral living. This has been greatly manifest, as we all know, because of the calling of so many of our young men to war duty. Commander Gene Tunney of the United States Navy is deploring the greatly increased number of young men who are physically incapacitating themselves, by falling into a vicious immoral life. Of course, all wars tend to this sort of corrupt living, and to Seventh-day Adventists with their high standard of purity in body as well as in soul, this rising immorality in the social fabric, due to war psychology and its consequent letdown of social and personal standards, should be a great challenge.

True it is that we are called to give to the world a health message of correct diet. It is also true that we are called to give to the world a message emphasizing that kind of living which will make for character development and will preserve the best elements of true manhood and womanhood. It is most unfortunate that the women of our day in many cases are so deporting themselves in their increased smoking habits as to lower their own moral standards and take away from them that fine, chaste womanly reserve which should ever characterize femininity.

Seventh-day Adventist health leaders should give these various social vices careful attention and should do what they can privately and publicly to resist the downward trend in our present-day relationship between the sexes. May I close this article with these pointed words from Mrs. White in "Counsels on Health," pages 582, 583:

"The life of Solomon might have been remarkable until its close, if virtue had been preserved. But he surrendered this special grace to lustful passion. In his youth he looked to God for guidance, and trusted in Him, and God chose for him, and gave him wisdom that astonished the world. His power and wisdom were extolled throughout the land. But his love of women was his sin. This passion he did not control in his manhood, and it proved a snare to him. His wives led him into idolatry, and when he began to descend the declivity of life, the wisdom that God had given him was removed; he lost his firmness of character, and became more like the giddy youth, wavering between right and wrong.

"Yielding his principles, he placed himself in the current of evil, and thus separated himself from God, the foundation and source of his strength. He had moved from principle. Wisdom had been more precious to him than the gold of Ophir. But, alas! lustful passions gained

the victory. He was deceived and ruined by women. What a lesson for watchfulness! What a testimony as to the need of strength from God to the very last!

"In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. It is not safe to permit the least departure from the strictest integrity. 'Abstain from all appearance of evil.' 1 Thess. 5:22. When a woman relates her family troubles, or complains of her husband, to another man, she violates her marriage vows; she dishonors her husband, and breaks down the wall erected to preserve the sanctity of the marriage relation; she throws wide open the door, and invites Satan to enter with his insidious temptations. This is just as Satan would have it. If a woman comes to a Christian brother with a tale of her woes, her disappointments and trials, he should ever advise her, if she must confide her troubles to someone, to select sisters for her confidants, and then there will be no appearance of evil, whereby the cause of God may suffer reproach.

"Remember Solomon. Among many nations there was no king like him, beloved of his God. But he fell. He was led from God, and became corrupt, through the indulgence of lustful passions. This is the prevailing sin of this age, and its progress is fearful. Professed Sabbath-keepers are not clean. There are those who profess to believe the truth who are corrupt at heart. God will prove them, and their folly and sin shall be made manifest. None but the pure and lowly can dwell in His presence.

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Ps. 24:3, 4."

## The Conference Nurse—No. 3

By MARY COLBY MONTEITH, *Professor of Nursing Education, P. U. C.*

IN the preceding article we spoke of three distinct phases of school health education, and covered the first phase, or healthful school living. The second section, health service, includes "the examinations for disease and defect, the protective measures of first aid, vaccinations, and inoculations, and the follow-up corrective procedures for children with defects."—"Administration of Health and Physical Education," *Williams and Brownell*, p. 55. In the past, this phase of the health program has perhaps received the lion's share of the nurse's attention. This is still quite proper if the aims and objectives of health service are kept in mind.

"The health examination is one of the most valuable ways of providing an educational experience in healthful living which has both present and future values. It should be evaluated by the same criteria applied to other health projects. . . . Since this is

to be an educational experience, it should be planned by the teacher as well as by the nurse and the physician."—*Chayer, "School Nursing," p. 59.*

The functions of the examination have been listed as follows by Williams and Brownell, (p. 166):

1. To determine the presence of defects.
2. To acquaint parents with the nature of these defects.
3. To secure correction of remediable defects.
4. To develop a scientific attitude toward disease and bodily disturbances.

To review the whole scope of the health service, the nurse will find most helpful Chayer's "School Nursing," New York, Putnam, 1937; Morrison and Chenoweth's "Normal and Elementary Physical Diagnosis," second ed., Philadelphia, Lea and Febiger, 1932; Chenoweth and Selkirk's "School Health Problems," New York, Crofts and Co., 1930; and the pamphlet, "Health Education and Inspection for Church Schools," issued by the Educational and Medical Departments of the General Conference, Takoma Park, Washington, D. C. If Williams and Brownell's "Administration of Health and Physical Education" is available, pages 159-233 of this work would also be of value.

The exact procedure for the health appraisal will depend upon the medical facilities available. Considerable screening on the part of the teacher may be advisable even before the nurse arrives. For example, if the teacher has been taught the proper technics, it is perfectly acceptable that she should give a screening test for vision. Again, if a physician is available, the nurse will complete a portion of the inspection before he arrives.

In some public schools, physicians are paid from five to ten dollars an hour for school health examinations. The Home and School Association sometimes raises money for such a plan. Many localities have a Seventh-day Adventist doctor who might be willing to donate his services. Parents should be encouraged to take their children to the family physician for a health appraisal more thorough than any given at school. In such cases the family physician should be provided with the Physical Inspection Record used in the conference. Ideally, a dentist should examine the teeth. If possible, arrangements should be made for such service. The White House Conference states that if there is no physician, the nurse should make a yearly inspection of all children, including:

- "Testing visual acuity and eye defects.
- Testing hearing and inspecting for defects.
- Inspection of the general conditions of the mouth, teeth, gums, nose and throat, tonsils, and nasal breathing.
- Inspection of cervical and thyroid glands.
- Inspection of general condition of the bony framework.
- Inspection for symptoms of nervousness.
- Inspection for condition of the skin.
- Growth record.
- General impression of the well-being of the child."

—*White House Conference, "The School Health Program," p. 108.*

Careful study of the material sent from the General Conference is invaluable and necessary if we are to have uniformity of procedure throughout our organization. Some blanks are to be revised in the near future, I understand. Nurses interested in experimentation will receive friendly encouragement from the Medical Department in Washington, D. C.

For testing vision it is now recommended that the Snellen Symbol E Chart be used for all age groups. This chart can be purchased from the National Society for the Prevention of Blindness at 25 cents each if several are purchased at one time. (I have found the paper finish more satisfactory than the linen.) A metal standard for sheet music can be used for the base of a standard, which can be made of thin board and painted black, to hold the Snellen Chart. This makes possible the placing of the chart in the best location regardless of wall space. Mary Ella Chayer, in "School Nursing," gives a complete list of directions for making the vision test. (See pages 126 to 130.)

On pages 134 to 139, Chayer also gives instruction regarding hearing tests. It is felt that all tests other than the audiometer are "as archaic as the use of the leech by the medical profession." Since the hard-of-hearing child is in great need of both diagnosis and treatment, provision should be made for audiometer tests in all the schools. F. M. Duckles, executive secretary, California Committee for Hard of Hearing Children, Box 173, Berkeley, California, can give information on all apparatus. He can demonstrate the Phantom Junior Hearing Aid for the child who must attend the regular classes with normal children. It is a crystal set with ear phones, and can be carried about the room as needed (\$39.50 to schools).

If an audiometer is not available, the nurse should study community resources in each school area to see what can be done by city or county organizations. In fact, such contacts should be made regarding many phases of the school health program.

Nutrition presents such a broad field that the nurse may feel that she needs more information. The following references may prove helpful: Bogert, L. J., "Nutrition and Physical Fitness," Philadelphia, W. B. Saunders Company, 1940; Bureau of Home Economics, "Well Nourished Children," United States Department of Agriculture (free); Roberts, L. J., "Nutrition Work With Children," Chicago, University of Chicago Press, 1935; Rose, M. S., "Feeding the Family," New York, Macmillan.

The most satisfactory chart for height and weight is the "Classroom Growth Record," National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C. In place of the old-fashioned "standards" for normal weight, the chart states, "It is more important to know that a child is gaining than that he or she weighs any particular amount at a certain

time." The Leland Stanford University has prepared tables based on width weight which aid in certain borderline nutritional conditions. Width may be more accurate than height as a basis for comparison with the average. In using any tables of so-called normal weight, we must keep in mind that the figures are based on averages, and must be used only to indicate trends.

It will be noticed that form C-26, used for the physical inspection, provides brief space for a history of communicable diseases, immunizations, etc. If duplicates of this form are not left with the teacher, this history, at least, should be placed in her hands. It will be useful to her in dealing with day-by-day problems of illness among her students. In fact, the teacher may procure this information the first day of school when parents bring their children to register.

Again, time and space do not permit a more exhaustive discussion of the health appraisal in the school. Parents should have been informed of the date of the inspection and urged to attend. After the inspection, notes regarding either defects or the lack of any defects should be sent to all parents. The nurse should remain in the community long enough to have a meeting with the Home and School Association. As many home visits should be made as time will permit. Miss Chayer says, "Home calls have three immediate purposes—self-information, or what the nurse learns; health service, or what the nurse does; and health education, or what the family learns. . . . To do effective teaching in the home, the nurse must plan her call in advance."—*"School Nursing," p. 246.* When the nurse leaves the school, she must be sure that adequate records of the condition of each child are left in the hands of the teacher, for—

"In many rural situations, the nurse and the classroom teacher are responsible for the health of the child in school. Since the nurse who has a large area to cover can visit her schools only once or twice a year, the classroom teacher must be prepared to take the larger measure of responsibility."—*White House Conference, Id., p. 113.*

### Third Section—Health Education

The third section of health education, that of health instruction, deals with "the materials by which children are helped to acquire health habits, learn health skills, master health knowledge, and develop health attitudes."—*Ibid.*

The key person in health education must be the teacher, who is with the children day by day, while the medical folk come and go. "The teacher is responsible for the quality of health teaching done in the school." "The 'spark plug' in this must be the classroom teacher." The nurse does have an important place, but not as it was first conceived in early programs.

"When the nurse of the past started her work in the schools, health talks were among her activities for changing behaviour. At varying intervals she went into a classroom and talked to the children

about their health, or about keeping clean, or about eating the right kind of food, and unfortunately, many were the pedagogical principles which she violated."—Chayer, "School Nursing," p. 20.

Miss Chayer continues by pointing out a few of the most significant faults in such a plan. The aims of the teacher and the nurse were not co-ordinated; little provision was made for any continuous growth, with no connection between one health talk and the next; and the talks were not necessarily graded to the abilities of the age groups. On the other hand there were good results. A new kind of informal teaching was introduced, a great deal of knowledge was given to the children, and the teacher became more intelligent regarding health. (Id., pp. 20, 21.) There is certainly no objection to a nurse's giving health talks to school children if she keeps in mind that she and the teacher must co-operate at all times.

"The teacher and the nurse, now having a common aim, together built up the health program, the nurse furnishing the teacher with a scientific basis for health teaching by calling attention to health shortages revealed by the health examinations and by vital statistics of the community. The nurse also contributed a wealth of source materials to help the teacher to place her health teaching on a more scientific basis."—Id., p. 22.

The nurse should interest herself in plans for health instruction as they are being carried out in the schools of her conference. She should assist the teacher in using the Gold Star Chart and the Health Habit records. She should know of the use being made of the weekly period set apart for health, and of plans for health integration. She must be familiar with literature in the field of health instruction. Bibliographies, such as the one found on pages 311 to 361 of "Health Education," Joint Committee on Health, National Education Association, 1940 edition, give abundant sources. Teachers should feel free to write to the conference nurse, between visits, for helps in health education. As the instruction is carried on in the school, "the primary aim which the nurse and all other health workers must hold constantly before their attention is this—for every child continuous and satisfactory growth in control of conduct contributory to health."—Ibid.

As the conference nurse continues her work in the church schools, she will wish to check herself as to accomplishments. This list, prepared by the National Organization for Public Health Nursing, regarding the functions of the public health nurse in the school, may aid her:

1. Participates in formulating and developing a health education program based on the needs of the pupils.
2. Assists physicians in the examination of pupils and the interpretation of findings to teachers, parents, and children.
3. Teaches the value of adequate health supervision and facilities for medical and nursing care, and assists in securing correction of defects.
4. Encourages and instructs teachers, parents, and pupils to observe and recognize deviations from normal health.

5. Assists in the control of communicable diseases through teaching the recognition of early symptoms, the importance of isolation, and the value of immunization.

6. Contributes to the maintenance of a healthful school environment—physical, emotional, and social.

7. Arranges for the care of emergencies and minor injuries and illnesses in accordance with procedures having medical approval.

8. Participates in a program for the prevention of handicaps and the care and education of handicapped children.

9. Develops relationships to co-ordinate school nursing activities with all other health forces of school, home, and community, and to promote community health resources.

10. Participates in curriculum making. Nurses who are qualified may instruct classes in principles of healthful living and care of the sick.—*Public Health Nursing, February, 1938.*

In order to further the successful program of a nurse in a conference, the following recommendations, given by the White House Conference for the School Health Program in the Elementary Schools, are repeated for the further study of all concerned with the work:

1. The essential importance of home-school-community co-operation in any program for health education should be given great recognition.

2. The total school life should be considered from the viewpoint of child learning respecting health conduct. Time schedules should admit of health instruction's being given in its natural relationships and individualized to meet the needs of each child.

3. The various special fields which are involved in health education, such as nutrition, safety education, and social hygiene, should be more effectively integrated in the instructional and supervisory program, and not handled as separate subjects.

4. Scientific research should be carried on to determine for this age group essential health behaviors and knowledge which is necessary to rationalize behavior satisfactorily.

5. Better provision should be made for preparing the classroom teacher for her responsibilities in health education.

6. Schools should make more adequate plans for educational evaluation, from the viewpoint of total child welfare, of all services, methods, and materials offered in schools for use in health education before they are accepted and used.

7. More recognition should be given to the importance of supervision in articulating and making effective the curriculum in health education, and further investigation should be made of the relative effectiveness of different types of supervision.—*Page 160.*

May I emphasize the importance of recommendation five in the foregoing list. Our own colleges should incorporate more health education into the teacher-training curriculum. Courses should include a thorough foundation in human physiology and hygiene, child health, first aid, physical education including methods, and, if possible, a course in home hygiene and care of the sick. All of these courses are now being offered in our colleges, but future teachers are allowed to be graduated with few if any of them in their individual programs.

I should also like to recommend that the conference nurse be encouraged to continue her education in the field of public health nursing, working toward State recognition as a Public Health nurse.

Furthermore, I would recommend that the

conference nurse be delegated the authority for a general health program in the conference, and that she should not be removed to some other activity demanding the bulk of her time. If satisfactory work is to be done, the nurse must be allowed sufficient time for the school health program, with adequate opportunity for follow up.

(END OF SERIES)

## BOOK REVIEW

**Toughen Up, America!**\* Victor G. Heiser, Whittlesey House, New York City, 1941, 228 pages, \$2.

Doctor Heiser is the distinguished author of such best sellers as "An American Doctor's Odyssey" (1936) and "You're the Doctor" (1939). In this new book he tells us how to prepare for the times ahead, which he calls "tough." We cannot meet "tough" conditions without first becoming "tough." By this he does not mean rough, but rugged and physically fit. He bases his argument upon our need in the light of the defense program.

The book deals primarily with the fundamental principles of healthful living, as stated in chapter 1: "For the years that are ahead we shall need to cultivate the physical toughness as well as the high spiritual and mental stature of our forefathers, for it is possible that we may be called upon to live at a high pitch."

Another paragraph states: "Only recently have we known very much about foods. The science of nutrition has been one of the outstanding contributions to medicine in the past quarter of a century. Many of the most persistent diseases that have for centuries baffled physicians—and some of them still do—can now be arrested, prevented, or cured by proper eating." And again, "We must learn how to eat to keep our heads clear and our alimentary canals healthy, for good food is of little value if our digestive systems cannot make use of it."

The book is very readable, as well as instructive. It would be well for everyone to read the chapter, "Outwitting the Years," as also the one, "Our Own Worst Enemy." Another excellent chapter is entitled "Habits—Assets and Liabilities." The author gives many helpful facts about foods. He advocates the free use of fruits and vegetables. Regarding the eating of pork, he warns against trichinosis, stating it is now reported that in the United States there are seventeen million people suffering from the disease. He tells of alcohol and tobacco and other habits that are liabilities. There is counsel for the "thin young woman," as well as reducing diets. "Toughen Up, America!" is well worth the time of anyone for reading and study, both for the present and for the future.

M. A. H.

\* Elective, 1943 Ministerial Reading Course.

## Health in Relation to Religion

(Testimony Study Outline)

By MARY C. McREYNOLDS, M. D., *School Physician, Pacific Union College*

THE "Gospel of Health." 7T, 137; 6T, 327; MH, 115.

Health work not to promote physical well-being only. 7T, 120.

Not only health, but perfection, the great object. 1T, 554.

Part of third angel's message. 1T, 486, 559; 3T, 61, 62, 161.

An important place in the work of salvation. 9T 112.

For purifying His church. 9T, 113.

Its great object spiritual. 1T, 564, 565.

Sanctification impossible when we are under control of appetite and passion. 3T, 570.

John the Baptist a reformer. 3T, 60-63.

Christ began work by reforming physical habits. 3T, 486.

Eternal destiny depends upon strictly temperate habits. 3T, 489.

Every practice which destroys physical, mental, or spiritual energies is sin. MH, 113.

A sin to abuse health. 3T, 150.

In worst sense transgressors of God's law. 3T, 165.

Impossible for those who indulge appetite to attain perfection. 2T, 400.

Diet and appreciation of truth. 2T, 364.

From a religious standpoint. 3T, 170.

Relation to the loud cry. 1T, 486.

The truth not appreciated. 6T, 371.

Those who conquer appetite have power to conquer on other points. 3T, 493.

Failure to overcome appetite, failure in other victories. 3T, 490.

Sin to eat too much. 2T, 412.

Discern right and wrong. MH, 128.

Relation to translation. 2T, 63.

Hope of Eden, firm denial of appetite and passion. 3T, 49.

Religion a continual wellspring. CH, 28.

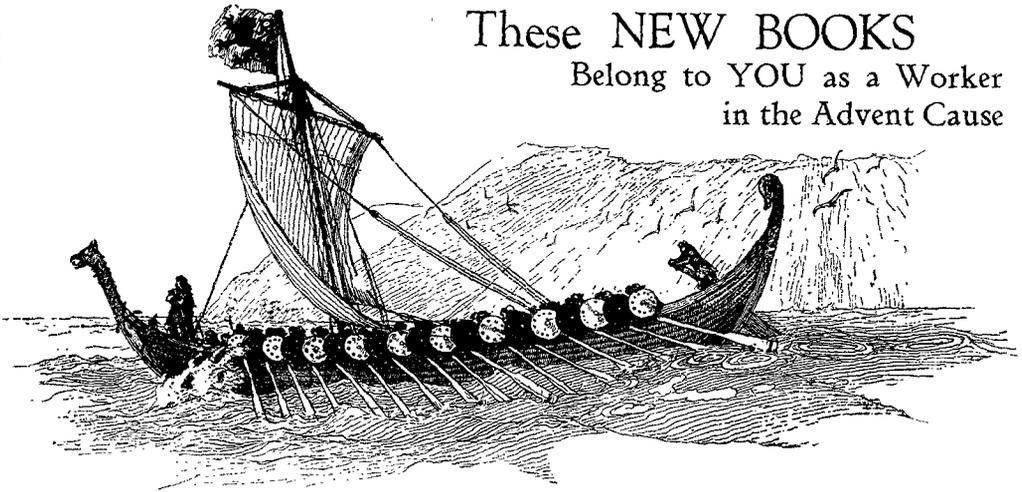
Christ's love a healing power. CH, 29.

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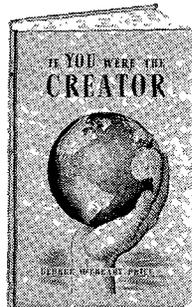
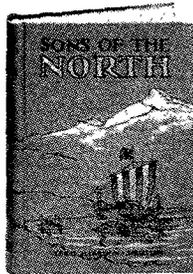


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## THE RELIGIOUS PRESS

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**AGGRESSIVE EVANGELISM.**—Many churches and good people have been stressing the coming of the Lord, but have been relaxing in an aggressive program of evangelization. The doctrine of Christ's coming should be stressed even more than ever. Now is not the time to relax the declaring of the "blessed hope." On the other hand, now is the time to stress evangelism as never before. The church should have a greater vision than the nations possess. She should have a greater foresight and give forth the gospel light and the spiritual help which this perishing world so much needs at this time. —*J. Stauffer in the Gospel Minister, September 17.*

**ALARMING RATIO.**—Some may be startled to learn from a tract, "Seven to Two," being published by the American Board of Missions to the Jews, that today there is actually one Protestant Jewish convert to every 156 of Jewish population, while the proportion from all other non-Christian religions together is one to every 525. If the ingathering from the heathen and Moslem world had been in the same ratio, there would be a total of 7,000,000 converts from the non-Christian Gentile world. It would be wise to heed the admonition of Romans 11:18-21.—*Prophecy Monthly, September.*

**WORLD MISSION CONVOCATION.**—This may not seem to be an appropriate time for an interdenominational foreign mission conference, but nevertheless a great gathering is being planned. Believing that the global war in which the United States and most of the world is directly or indirectly involved creates an imperative for the Christian church to face anew its mission at home and abroad, eight national interchurch agencies have called a "Christian World Mission Convocation" of five thousand delegates to meet in the public auditorium in Cleveland, Ohio, December 6-10. Sponsoring organizations are the Foreign Missions Conference of North America, the Home Missions Council of North America, the Federal Council of Churches, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women, the United Stewardship Council, and the World Council of Churches. . . .

Following the sessions of the convocation, a series of regional religious conferences will be held across the United States and Canada to carry to the people of the churches the message of the spirit of the gathering.—*Watchman-Examiner, September 3.*

**EXCLUSIVE REVELATIONS.**—One of the mysteries of the human mind is its capacity for holding contradictory views. Frazer, the author of "The Golden Bough," says that no one who does not understand man's ability to hold several conflicting opinions can comprehend the growth of religion. We suppose that the explanation is that much religion is bound to be a manifestation of escapism. We think of hardheaded brokers who are Plymouth Brethren, and whose religion, insulated from all reality, consists chiefly in a study of the fulfillment of prophecy. There were Oliver Lodge and Conan Doyle with their implicit faith in spiritualistic manifestations.

Now we read that the radio-commentator, Boake Carter, has taken up some strange variation of Judaism, based on the deciphering of a secret code revealed by a Jewish hermit in Palestine. We suspect that the appeal which most of these strange religions have to otherwise rational, sometimes keenly scientific, minds is one which it is difficult for any of us to resist—the delightful sense that we belong to an elect group, cognizant of truths which are hidden to outsiders. The Plymouth Brother has no use for

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"institutional Christianity." He is in that little group which faithfully follows the religion of the New Testament, and which at the second coming of Christ will be caught up into the clouds. We fear that this is a peril of all religion which claims a specific, exclusive revelation. . . . It is a great thing to be one of the "little flock" who are the elect of God while the rest remain in outer darkness.—*Zions Herald, September 23.*

TAYLOR RETURNS.—Speculation has naturally been aroused by the return of Myron C. Taylor to his post at the Vatican and the report that, on his arrival, the Pope immediately granted him the longest private interview of his reign. Interest in the nature of Mr. Taylor's mission has been increased by the fact that, as Secretary Hull has admitted, it required the co-operation of the Italian government to make it possible for the American envoy to reach Vatican City. Something of importance is evidently in the wind. But what is it?

The press prints obviously inspired suggestions that Mr. Taylor has gone to Rome to back up the Pope's efforts to secure better treatment for Jews and other helpless refugees. . . . Backstage rumors in the national capital indicate that the reason for Mr. Taylor's sudden journey is to be sought in another direction. These suggest that the matter at stake may be the possibility of a peace move by the Pope. . . . Nobody outside the inner circles of government can know. But certainly this embassy to the Vatican deserves careful watching.—*Christian Century, September 30.*

LESSON IN CONSISTENCY.—There are those who contend vigorously for the doctrine of the Lord's imminent return, but are visibly making ready large legacies for the antichrist. If the Lord comes in this day, they will leave to those who will further the program of the pit, resources which they should have invested during the life on earth for the advancement of the gospel.

It has been suggested that much of the objection to hearing the preaching of the second coming is the fact that so many who profess to look for His return live in utter contradiction to any such hope. We are getting into an unpopular subject—but is it not one we should all squarely face? If one really looks for Christ's return any day, will he not wish to have his property in such a portable form that he may take as much as possible of it up with him in the clouds?—*Prophecy Monthly, October.*

DANGEROUS COMPARISON.—John Macmurray pointed out the missionary significance of the fundamental distinction between Christianity and religions in a paper circulated at the Jerusalem Missionary Conference in 1928.

"There is a general danger in comparing Christianity with other religions and picking out for emphasis what they have in common. . . . The essential question is to discover what Christianity has to give to the world that no other religion can give, in any degree. The difference has to be one of kind. Unless Christianity is essentially and radically different from other religions, unless there is some sense in which it is just right and they are just wrong, then there isn't much to be said for the missionary drive. One of the profoundest remarks which I have come across about religion is in Collingwood's 'Speculum Mentis.' He says that religion reached its climax in Christ; and in doing so, it ceased to be religion. Using religion in this sense—and it is the only sense in which it can be used when one studies comparative religion—he seems to me to be just right. Much that belongs to religion in this sense permeates what we call Christianity—both in doctrine, spiritual outlook, and organization. And I have a conviction that the points which the various world-religions have in common with Christianity are in large measure the points which are not specifically Christian, but merely religious."

These claims with regard to the distinction and uniqueness of Christianity are of course denied, but

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## THE ENTERING WEDGE

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

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

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

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

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they ought not to be denied or ignored or to be undiscerned by Christians.—*Moslem World, October.*

**BASIC CAUSE.**—J. Edgar Hoover, director of the Federal Bureau of Investigation, said in a commencement address that there is a sad lack in many homes of reverence for God and, as a result, reverence for law. We may well heed Mr. Hoover's words, for he has a wider knowledge of criminality than any other man among us. To lack reverence for God is to lack reverence for law. In other words, the parent who neglects opportunities to teach his son about God is making a potential criminal of him.—*Watchman-Examiner, September 3.*

**TAX IN BRITAIN.**—No one in Britain is making a profit out of the war. Excess profits are taxed 100 per cent (with a small refund promised after the war). Income tax is at the rate of 50 per cent, and surtax brings it up to 97½ per cent on all income over \$80,000 a year. On an income of \$3,000, a married man pays \$955 in income tax. On an income of \$25,000, he would pay \$15,000.—*Zions Herald, September 16.*

**CHAPLAIN SHORTAGE.**—With the armed forces expanding with prodigious rapidity, the demand for chaplains has become so acute that the Army has now lowered both age and educational standards for that service. Commissions are now available to men who have not passed their fiftieth birthday, provided they can meet the other requirements. Instead of insisting on an arts and a divinity degree, the new regulations allow a man who has a degree from an accredited liberal arts college, and who is ordained to the ministry to apply. . . .

Since there are only 30,000 men in the Protestant ministry who have the four years of college and three years of theological study which is the minimum educational equipment for the ministry in many of the denominations today, the armed forces were asking a good deal when they called for 10,000 of these men for the chaplaincy. The Navy, which wants 400 more chaplains this year from the Baptist, Methodist, Congregational-Christian, Disciples, Lutheran, Reformed, United Brethren, Unitarian, and Presbyterian churches, according to the *Federal Council Bulletin*, has not changed its requirements. What is needed now is a large increase in the number of men enrolling in theological schools if the churches in the United States are not to experience the shortage of leadership which is now so serious a problem in Canada.—*Christian Century, September 30.*

**CHILDREN'S CHURCH ATTENDANCE.**—It is a great mistake for parents to assume that the church service is not the occasion for a child's attendance because it is long and wearisome to a little mind. They do not realize how the imagination paints the edifice with tints of glory, how glimpses of higher things and perceptions of duty to God and men are formed. A child has a greater capacity for thought and dreaming than his elders are inclined to admit. It is a well-known fact that the questions of a child are hard to answer, and it is because they go to the heart of great subjects. If such deep thoughts are awakened in a little mind; who can estimate their impression on the moral nature and their spiritual uplift to the heart?—*Moody Monthly, September.*

**MARY AND ATONEMENT.**—There is no difficulty in appreciating the sublime fitness of the Assumption. Christ and His blessed mother were one in their enmity toward evil. Christ conquered the forces of evil and atoned for mankind on Calvary; and in that work of atonement, as Leo XIII says, Mary was her Son's "Consort." Benedict XV describes our lady's close alliance with Christ in these words: "She offered her Son, in so far as she could, so that we can rightly say that she, united with Christ, redeemed mankind." "Through her mystical union with Christ and by His extraordinary grace," declares Pius XI, "she also became and is piously termed a Reparatrix."—*America (R. C.), August 15.*

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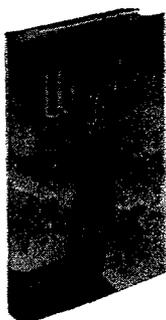
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**CHURCH INCREASES.**—Church membership in Protestant churches, according to a report of the United Stewardship Council, increased by 1,000,000 in 1941, and contributions for church purposes increased by \$17,500,000.—*The Gospel Minister*, July 30.

**INCREASE IN EARTHQUAKES.**—From 1906 to 1924 there was an average of one [quake] a year, from 1930 to 1933 there was an average of ten each year, in 1934 there was a total of 33 quakes, and in 1935 there were 93 quakes which were equal to all quakes in the 29 preceding years.—*Christian Victory*, *Gospel Minister*, September 3.

**GHETTO'S ORIGIN.**—When the universality of the medieval church was shattered by the Protestant Reformation, the passions engendered by the religious wars that followed broke with redoubled fury on the head of the Jew. The Catholic reaction accused the Jew of having inspired the "heresies" of the Reformers. Whereupon the church instituted the *ghetto* behind whose thick walls the Jew was to be quarantined to prevent any further trafficking in dangerous ideas with his Christian neighbors.—*Religious Digest*, October.

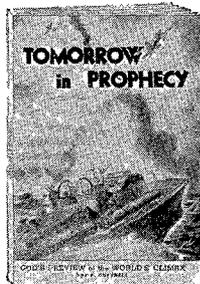
**PROTESTANT PARADE.**—Brooklyn, best known as the home of the Dodgers, is also known by New Yorkers as the "Borough of Churches." Proof that Protestantism is still strong in Brooklyn is had in its annual parade of the Bible and Sunday School Union.

This year, the 113th anniversary of the event, 100,000 men, women, and children marched in the parade despite inclement weather. It is one of the oldest religious traditions of Brooklyn, and is regarded as a symbol of united Protestant action, representing, as it does, 320 churches and Sunday schools. The theme this year, spread on hundreds of banners, was "Christ, the Light of the World."—*Converted Catholic Magazine*, October.

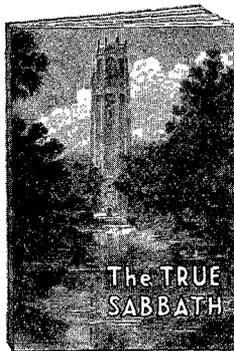
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- Lyman, Mrs. L. E., R. N.—Home-Nursing Class in Seattle—July.
- Lyman, Lewis—Streamlined Tabernacle in Seattle—Aug.
- MacKenzie, Nan—Our Responsibility to Reach All Classes—Feb.
- Mansell, Leslie R.—Songbook Ownership as an Aid—March.
- Marter, E. W.—Helderberg College, South Africa—April.
- McComas, K. M.—“Take One” (illustration)—Sept.; Sin That Soils the Soul (illustration)—Nov.
- McCoy, T. A.—Careful Follow-Up Work—Nov.
- McElhany, J. L.—Making Our Evangelistic Plans Effective—Feb.
- McMillan, J. A.—Safeguards of Prophetic Interpretation—April.
- McReynolds, Mary C., M. D.—Health in Relation to Religion—Dec.
- Michael, T. J.—Doing What “Can’t Be Done”—May; Shall We Go Out of Business as a Foreign Mission Enterprise?—Sept.; “Today in Thailand” (review)—Oct.; Maintaining the Foreign Mission Vision—Dec.; “Man’s Quest for Salvation” (review)—Dec.; “The Christian Approach to the Moslem” (review)—Dec.
- Miller, H. A.—Trio of Chorus Songs: “Hand in Hand With Jesus,” “Keep Me,” “Till Jesus Comes”—April; Preludes and Offertories—Nov.
- Miller, H. R.—Recruits for the Final Conflict—Aug.
- Minifie, Kingsley—Put Your Best Into Your Sermon—Dec.
- Minner, L. D.—Medical Work in the Inca Union—May.
- Mitchell, J. G.—Creating and Maintaining an Interest—July.
- Monteith, Mary C., R. N.—The Conference Nurse—Oct.—Dec.
- Montgomery, O.—Adherence to Church Standards—March.
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- Mozar, Mrs. D. A.—Working Among Hungarians—Oct.
- Munger, M. E.—Remodel Before Church Efforts—April.
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- Murton, Jessie Wilmore—“The Lord God Omnipotent” (poem)—Jan.; “All Things Now Are Ready” (poem)—Feb.; Preparing Poetry for Publication—Feb.—April.
- Myers, Mrs. F. D.—Thoroughness in Bible Work—Nov.
- Naden, L. C.—Harvesting Radio Results—Dec.
- Naude, Philipina M., R. N.—The Hospital as a Social Institution—March—July.
- Neil, J. L.—Methods of Employing the “Right Arm”—May.
- Nelson, L. M.—Home Nursing for New Converts—May; Movable Letter Publicity Device—June.
- Nesbit, Alta—Caring for Radio Names—Jan.
- Nichol, F. D.—“Current Religious Thought” (review)—Feb.
- Ochs, Dan A.—“The Essentials of an Effective Ministry” (review)—Jan.
- Ochs, Mrs. Dan A.—The Minister’s Wife Should Dress Sensibly—Sept.
- Olson, A. V.—Cornerstone of Christian Faith—Sept.
- Osgood, D. S.—Camp Meeting Evangelism—Oct.
- Paddock, C. L.—Printed Page Buttresses Preaching—Aug.
- Peckham, H. A.—Vegetarian Dinner for New Converts—Nov.
- Peters, G. E.—Efforts in New Territory—May.
- Peterson, A. W.—Multiplying Yourself by One Hundred—June.
- Peterson, H. W.—Tents in Summer Evangelism—May.
- Pingenot, E. L.—Pastoral Building for Strength and Unity—Nov.
- Piper, E. A.—Pitching Large-Sized Tents—Aug.; Proper Care of the Tent—Sept.
- Pound, I. C.—“Message Advance” Program—Aug.
- Price, G. M.—God and Creation (sermon outline)—Feb.
- Priebe, Dorothy Kellogg—Medical Evangelistic Course—Aug.
- Prout, C. S.—Prohibition’s Chances of Comeback—Jan.
- Purcell, A. F.—Organization of 30-Minute Program—Oct.
- Rapp, G. S.—“Worship in the Churches” (review)—Dec.
- Rebok, D. E.—S. D. A. Education for the World Today—April, May.
- Reeves, C. A.—The Persistence of Hell—March; “Life-Changing Evangelism” (review)—May; Teaching Converts to Pay Tithe—Sept.; “Immensity” (review)—Nov.
- Replogle, Leon—The Secret of Missionary Success—June.
- Reynolds, L. B.—Evangelism Through the Newspapers—Oct.
- Rice, M. L.—Our Primary Business Is Preaching—Feb.; Charge to A. U. C. Graduates—Oct.
- Richards, H. M. S.—Keep the Message on the Air (poem)—Oct.; Local and National Broadcasts—Nov.; Noah’s Message in Prototype—Dec.
- Risley, E. H., M. D.—The Natural Remedies for Disease—May.
- Robinson, D. E.—Is This Nation Yet to Be Humbled?—Sept.
- Roeder, Dorothy—Visual-Aid Board in Demonstration—Feb.
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- Sanders, F. O.—Conducting Lay Workers’ Classes—April.
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- Seat, E. Toral—Scientific Side of Temperance—June.
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- Senecal, B. T.—Radio Bible Correspondence Course Successful—March.
- Short, J. J., M. D.—Assignment in the South—Nov.
- Shryock, Harold, M. D.—Don’t Mar the Reflection (illustration)—March.
- Shuler, J. L.—Sitting in One’s Own Shadow (illustration)—Sept.
- Shwe, Po—Some of Burma’s Evangelistic Problems—March.
- Smith, C. O.—Health Message in Evangelism—July.
- Smith, Cordie Lee, R. N.—Concepts of Nursing—Sept.
- Snide, H. E.—“Rise of the Dutch Republic” (review)—Oct.
- Snider, J. D.—The Preacher and His Books—Nov.

- Spalding, A. W.—Decision (poem)—May; If God Should Hide His Face (poem)—Oct.
- Spear, B. R.—Cooking Schools in Evangelism—March; "Diggers for Facts" (review)—May; The "Prophecy Speaks" Tabernacle—Aug.; Questionnaire Response From KGER—Nov.
- Specht, W. F.—Bible Quiz in Evangelistic Meetings—May.
- Spillman, Don H.—Technique of Getting Names—April; Streamlined Tabernacle in Seattle—Aug.
- Steinbach, William E.—Use "Color Spots" in Gospel Advertising—April.
- Steinel, I. A.—Church Music and Evangelistic Music—April.
- Steinweg, Virginia—Reward of the Wicked (study outline)—Sept.
- Stevens, J. C.—"My Message to Sunday School Workers" (review)—May; Sabbath School Evangelism—Nov.
- Stewart, Grace—Gathering Jewels for the Kingdom—March.
- Stoneburner, Ella, R. N.—Concepts of Nursing—Sept.
- Stray, F. W.—Sermons, Practical and Doctrinal—Sept.
- Strickland, R. G.—Let's Stop One of Those Leaks—Sept.
- Sutherland, E. A., M. D.—The Layman as a Medical Missionary—Jan.
- Teesdale, W. Homer—Religious Instruction in the Public Schools—Jan.
- Thompson, Helen, R. N.—Report From a Medical Secretary—Nov.
- Tippett, H. M.—Tragic Story (illustration)—March; "The Psychology of Christian Personality" (review)—June; Converted Cowboy (illustration)—Sept.
- Tucker, J. L.—"Quiet Hour" Radio Program and Reading Room—Jan.
- Turner, Harry R.—Unique Portable Tabernacle Construction—March.
- Turner, W. G.—Our National Broadcast Plans for 1942—Jan.; Expanding the National Broadcast—May; Recent Developments in Radio Expansion—Aug.; Broadcasting Restrictions Being Agitated—Sept.
- Urquhart, E. J.—Today's Challenge (poem)—May.
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- Volkers, Ernestine—Child Evangelism Possibilities—July.
- Vollmer, H. W., M. D.—Are We Prepared for Epidemics?—May.
- Votaw, H. H.—The Nurse, Servant of God and Humanity—Feb.; Avoid Extravagant or Reckless Expressions—Oct.; "American State Papers" (review)—Nov.
- Waddell, R. F., M. D.—A Day at the Bangkok Mission Clinic—July.
- Walsh, Mary A.—Contacting and Interesting Catholics—June; Paralleling Two Important Professions—Sept.
- Walton, H. M., M. D.—Nicotinic Acid vs. Nicotine—Jan.; Disease Contracted From Animals—July; Opportune Time for Health Education—Aug.
- Watts, Mrs. R. S.—Cleanliness (health talk outline)—July.
- Weaver, J. E.—Cross-Illumined Educational Goal—Aug.; Church-Supported Schools—Oct.
- Welch, L. W.—Canadian Junior College Seminar—Oct.
- Wellman, Thelma—Success of the New Hymnal—March.
- West, G. R.—The Bible Worker's Key Place—Jan.
- White, A. L.—Unauthenticated Reports and Pseudo Testimonies—June; Ellen G. White Publications Activities—July, Aug.; "Education" (review)—Nov.
- Wight, S. E.—The Technique of Tent Pitching—July.
- Williamson, J. J.—Small but Fruitful Efforts—Oct.
- Williamson, Marguerite—Allowing God to Work—June.
- Wirth, Wm. G.—Health Demands of Today—July; Prophecy and Destiny—Sept.; Our Relation to Right Living—Dec.
- Wood, L. H.—Rekindlers of Light and Hope—Dec.
- Wright, J. F.—Preparation for Baptism—June, July; An Hour of Supersacrifice—Nov.
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**HOMELAND!**—Descending from some lofty mountain range, one occasionally gets a never-to-be-forgotten view of the surrounding plains, stretching out beautifully clear to the horizon line, as far as the eye can see in every direction. Fields of green of varying hues, dotted with grazing sheep and placid herds, extend out before the eye over plains and rolling hills, interlaced with winding streams—with perchance a sylvan lake. At such times the mind instinctively goes back to Moses on Mt. Nebo, as he viewed the Palestinian Promised Land. We, too, can visualize from some such height, spread out in panorama before us, the token of our eternal homeland. We should never cease to herald its imminent establishment and its glorious character. We are pilgrims and strangers here. But we shall soon enter the eternal Promised Land. Courage, brother, courage!

**HONESTY!**—It is neither ethical nor wise—not to mention the element of simple honesty—to continue to use a discredited, inaccurate, or spurious quotation *after* its dubious character is known. Yet some have been known to persist in employing such dubious supports, just because the phrasing is apt and sounds impressive or convincing. The same principle applies, of course, to unsound arguments and evidences that might be employed. But the willful, continued use of such discredited citations is the almost certain forerunner of ultimate personal catastrophe. There can be no respect for, or personal confidence in, such untenable presentations. And with such, sooner or later, there will be repudiation not only of that faulty point, but possibly of the full truth as well. An honest mind and a clear conscience are imperative to the successful and continued propagation of truth.

**SCIENTIFIC!**—To the scientifically informed, a serious scientific misstatement on the part of the preacher of truth—or even a slip—will often cause a blackout, of greater or lesser duration, as concerns everything else in the sermon, however good it may be. The entire presentation thus is inadvertently brought under question, and there arises doubt concerning the soundness and accuracy of the preacher in the other matters he is presenting. Doubt will suggest, “Perhaps he is equally careless, misinformed, and untrustworthy on other points, on which I am not informed.” Such scientific

“breaks” in our oral or written presentations inject an element of reproach, and constitute a real deterrent to winning a large group of hearers who either have to hurdle these handicaps or, more likely, turn away in pity, contempt, or disgust. When we deal with astronomy, creationism, deluge geology, or food facts, or enter other scientific fields, let us for the sake of truth and of the souls of our listeners, be scientifically sound and accurate in our statements.

**ASSUMPTION!**—No conference, church, or institution can of right arrogate itself to the position of custodian of the faith of the denomination, and corrector of its heretics. Definitions of doctrine and statements of faith, to be valid, must come from the sisterhood of conferences with their constituent churches and institutions, through our one authorized and authoritative body—the General Conference in session, or the full General Conference Committee as its delegated body of administration. All volunteer attempts to control the faith are encroachments upon this principle and prerogative. They are assumptions of authority that are automatically invalid and unseemly. We must move forward unitedly in these basic relationships.

**RECTIFYING!**—One of the distinct services rendered this cause by the Voice of Prophecy national broadcast is the exaltation of Christ before the world in the setting of the message. His deity and His vicarious, atoning death are made central in every doctrine presented and in the prophetic truths of the message. The fact that we, even more than others, believe in salvation only by grace, before the cross as well as during the Christian dispensation, was a telling point made recently. In our anxiety to honor the law and to exalt the Sabbath, we have not always made clear our real position on the gospel. The public has had occasion to misunderstand, and to censure us as legalists. Why? Because we have too often departmentalized and segregated our presentations in this way: When we preach salvation by grace through Christ, that is usually clear and sound. But when we preach on the law, the Sabbath, and many other doctrines and prophecies, this basic gospel principle is often crowded into the background and we become dogmatic and doctrinarian. These national broadcasts are setting us before the world in true perspective. This should have been done long ago.

L. E. F.