

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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THIS MONTH

NORTHERN UNION EVANGELISTIC COUNCIL	3, 16
Our Conduct and Pulpit Manners—Preparing Converts for Baptism— The Evangelistic Sermon—Advertising an Effort	
CHALLENGE OF A WORLD TASK	5
National Leadership in China	
THE PULPIT AND THE STUDY	6
The Gift of Prophecy, No. 2 (sermon outline)—Use Index to Spirit of Prophecy	
RADIO EVANGELISM IN ACTION	7
Conference Bible Correspondence School	
THE ASSOCIATION FORUM	9
S. D. A. Good-Will Advertising—Utilize Sustentation Workers— "Missing Member" Problem	
BIBLE INSTRUCTOR COUNCIL	11
The Bible Instructor's Personal Appearance—The Bible Instructor's Place in an Effort—Man's Death and Resurrection (study outline)	
EDITORIAL KEYNOTES	15
Full Facts Furnish Wholesome Challenge	
A MORE EFFECTUAL MINISTRY	21
Using Astronomy in the Pulpit—Are Scripture Readings Out of Date? —Cartooning as a Feature in Evangelism—"Closed Door Meeting" Technique—"Sunday Only" Campaign	
THE MEDICAL MISSIONARY	27
Selection of Medical Missionaries—Health Message a Part of the Cospel—Current Scientific Comment—Nursing in Time of War— Christ and the Christian Physician (study outline)—The Sanitarium and Soulsaving—Health Defense (concluded)	
THE REALM OF RESEARCH	34
V. The Roman Pontifex Maximus—Moon Phenomenon of 1780	
THE BOOK SHELF	37
"Language in Action" (review)—"The Enjoyment of Poetry" (review)	

NOTES AND NOTICES

Information and Sundry Items

As the remnant church girds for the final fray, she needs to examine methodically her expensive bulwarks and defenses, to take stock of her

STRONGER DEFENSES FOR TOMORROW

armament and her ammunition. Silent batteries, weak and unfortified spots, need to be noted and prepared for the battles ahead. This should be done in the same comprehensive way as that followed by progressive statesmen of the day in making their surveys. The church should not be one whit behind the nation in long-range planning, and in completeness of preparation for the crises ahead. Our batteries and our ammunition, both for defensive and offensive warfare, should be complete and ample. They should be the very best that consecrated scholarship can produce. As one important means to this end, our workers should be provided with a diversified defense literature that is thoroughly reliable and fully documented—material calculated to meet every contingency in our battle with error. More of our competent and trained workers should undertake, or be assigned to, the preparation of defense materials that will really be the final word on a given point. Too much of what we have is superficial. It has often been hastily assembled and hurriedly written—and is therefore mediocre in value and temporary in character. Such material reflects little credit upon the cause. We need facts, more facts—yes, all the facts—painstakingly assembled, competently organized, tellingly told. These contributions should be such as will bear the scrutiny of a hostile world. They should answer the questions of anxious, bewildered minds—minds confused by the sophistries of camouflaged errors and half-truths which have been adroitly projected by those bent on hampering or overthrowing truth. Clear-cut thinking, virile, logical reasoning, and incontrovertible conclusions are needed to settle many of the contentions and charges that float about and the fallacies so assiduously promoted by purveyors of error. There is room and there is need for such materials in this journal and in book form. But let it be thorough and representative. We need to reach increasingly higher standards in our defense literature for the strengthening of our worker body against the day of impending conflict.

☛ God will honor the ministerial methods that He has commended through His special counsels to this people. Take God at His word and use them. Put Him to the test. He will not, cannot, fail those who accept and follow His instructions.

☛ THE Lord uses all sorts of temperaments and talents in His work—the dominating and the docile, the daring and the timid, the aggressive and the reactionary, the liberal and the conservative, the talker and the worker. Let us likewise be tolerant of others who differ from us, but who love the Lord and His service equally with us.

☛ THE article by Dr. T. R. Flaiz in the Medical Missionary section of this issue of THE MINISTRY (page 27), on the vital principles involved in the selection and preparation of medical missionaries for foreign mission service, will be of definite interest not only to medical workers, but to all missionaries and appointees, as well as to those concerned with their appointment.

☛ As to the second advent, do we merely believe a doctrine, or are we longing for the appearing of a Person, and teaching our hearers to love His appearing? This is worth thinking through.

Association Service to Our Workers

☛ THE Ministerial Association is proud of its record in the production of new and vital worker books during the past few years. Most of these would probably never have been brought forth except for the guaranteed distribution that the annual Ministerial Reading Course provides. Yet these volumes were needed to fill in gaps in our specific worker literature. Two such volumes are in the new 1943 Course—"Principles of Church Organization and Administration," by Montgomery, and "Typical Evangelistic Sermons," Vol. II, by eighteen leading Seventh-day Adventist evangelists. Incidentally, Volume I of "Typical Evangelistic Sermons" has just had a third printing—a good record for this type of book, vindicating the typical Seventh-day Adventist sermons idea, with outline, sermon, and handbill or chart.

Other worker books for which the Association has arranged are: "Public Evangelism," by Shuler (3 printings); "The Sanctuary Service," by Andreasen (2 printings in English, also translated into Spanish and Portuguese); "Modern Religious Trends," by Christian; "Genesis Vindicated," by Price; "Forty Centuries of Law and Liberty," by Johns; "Genes and Genesis," by Clark; "Origin of Sunday Observance," by Straw; "Living Evangelism" and "The Divine Art of Preaching," by Haynes; "China's Borderlands and Beyond," and "Organization," by Crisler; "The Faith of Jesus," by Andreasen; "The Preacher and His Preaching," by Evans; and "Report of the Evangelistic Council."

The Association esteems it a privilege to have served our workers thus. Several new manuscripts are in course of preparation, including a comprehensive book on radio methods and objectives.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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☞ "Take heed unto thyself, and unto the doctrine." 1 Tim. 4:16.

OUR CONDUCT AND PULPIT MANNERS*

By HENRY L. RUDY, *President of the
South Dakota Conference*

IN his admonition to Timothy, the apostle Paul couples the person of the messenger with the teaching, or the message, itself. "Heed" is to be given to both. The same principle is true of the gospel ministry today. The ones chosen to give God's final message of hope to a rapidly perishing world must be living representatives of that message in body, mind, and spirit.

"Take heed unto thyself," said the apostle. The "self" suggests personality, individuality, personal distinction. These surely should be apparent in the work and deportment of every gospel minister. Every individual should feel free to act natural, and in a manner becoming to him. One person may quite properly deport himself in a way that would be entirely unbecoming in anyone else. So in this matter of pulpit manners, the personal distinction of the preacher must have its proper place. In dealing with this subject, therefore, allowance is made for the idiosyncrasies of the minister. But right in this connection, as in all other cases, the words of the apostle apply. It is really because people are constituted so differently that it is necessary to take heed to *oneself*. Each of us has his own special case to study, and it is only as we become acquainted with ourselves that we are able to benefit from instruction and make necessary improvements. We read in "Fundamentals of Christian Education:" "To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character."—Page 525. But self-knowledge must be followed with self-improvement. Someone has rightly said:

"The person of a minister should be neat and cleanly; his manners such as will show the fair influence of religion on his temper and deportment; his style of intercourse such as will be an example

to the old and the young, and such as will not offend against the proper laws of courtesy and urbanity. There is no religion in a filthy person, in uncouth manners, in an inconvenient and strange form of apparel, in bad grammar, and in slovenly habits—and to be a real gentleman should be as much a matter of conscience with a minister of the gospel as to be a real Christian."

One fault can very easily eclipse all the minister's virtues and gifts. Since the pulpit is the place where both the virtues and the faults of the preacher are most quickly detected, it is profitable to reflect upon his manners and conduct in the sacred desk.

A few years ago a questionnaire dealing with the chief defects of preachers was sent to hundreds of laymen. Eighty-five points were listed. The following fifteen defects, classified under three heads, received the highest score:

1. FAULTS IN SPEECH.
Poor enunciation.
"Preacher" tone.
Monotonous rise or fall of voice.
Excessive noise or bombast.
Lack of correlation of voice and subject.
2. PULPIT PRESENCE.
Listlessness.
Unnatural posture.
Apologetic demeanor or lack of authoritative-ness.
Careless or incorrect dress.
3. CHARACTER AND ARRANGEMENT OF MATERIAL.
Limited vocabulary.
Evidence of lack of preparation.
Lack of directness.
Lack of humanness.
Unrelated to actual life.
Too long.

By looking over this list carefully, every preacher can discover for himself wherein he has defects. Fortunate is the minister who has a wife or friends who can point out his defects to him. Often a preacher considers himself almost perfect, and receives a real shock when some fault is pointed out to him. It takes a lot of heavenly grace to take correctives gracefully. This is where we can help one another in our high profession. Once we realize our

* Presentation at Northern Union Evangelistic Council, Minneapolis.

deficiencies, we will "spare no pains to reach the highest possible standard of physical, mental, and moral excellence."—*Counsels to Teachers*, page 67. Here are some suggestions for better manners.

1. **PERSONAL ATTIRE.** Grenville Kleiser gives us some timely advice on this important subject:

"An attractive personal appearance is of undoubted advantage to a speaker, as even the first impression made by him may determine his subsequent success or failure. Prejudices and preferences are formed by an audience quickly and unconsciously. The speaker who wishes to make the best impression, therefore, should make the most of himself. His clothes should be plain and in good style. He should remember that immaculate linen and scrupulous care of the nails, teeth, and hair are unmistakable signs of culture and refinement."

2. **DEPORTMENT IN THE PULPIT.** The minister's entrance into the pulpit should be deliberate and dignified. His presence in the pulpit should be an object lesson of worship and spiritual leadership. His attention should be centered on the service he is rendering to the congregation, and not upon a multitude of things about.

"He should sit up straight in his chair. He should keep his knees together. He should seldom cross his knees, and never by resting one ankle upon the other knee. He should stand squarely upon his two feet. He should never permit himself to lean upon the desk with his arm upon the Bible. He should not clasp his hands over his abdomen, nor place them under his coat tails, nor put them in his pockets."

3. **WATCH SPEECH DEFECTS.** Five faults in speech head the list in the group of fifteen defects which received the highest score in the questionnaire previously referred to. "All impurity of speech or of thought must be shunned by him who would have clear discernment of spiritual truth."—*The Desire of Ages*, p. 302.

4. **PUNCTUALITY AT SERVICES.** The minister should be punctual in his appearance at public worship. He should start his services on time. He should be punctual in bringing his services to a close. One man who regularly attended services and was always in good time was asked how he invariably managed to come early. He replied, "It is part of my religion not to disturb the religion of others."

5. **REMAIN IN THE PULPIT.** All conduct of worship should emanate from the rostrum. Once the minister enters the pulpit he should remain there until the service is over.

6. **APOLOGIES OUT OF PLACE.** An apologetic demeanor is out of place in the pulpit. Either the minister should be prepared to enter the pulpit, or he should stay away if he must make apologies. Advertising one's deficiencies is a sure way to impair one's efficiency. Lack of authoritative-ness is linked with making excuses. The pulpit is no place for uncertainty or failure to carry out the program of the church as it should be carried out.

7. **AVOID MANNERISMS.** How obnoxious some mannerisms are to the audience or congregation! Mannerisms are legion in number—adjusting the hair, arranging the coat, fingering

the nose, standing at the edge of the platform, excessive use of handkerchief, etc.

8. **SERMON DELIVERY.** A number of terse maxims on public speaking have accumulated through the years. These can be most helpful in sermon delivery.

"Stand up! Speak up! Shut up!" These are called the three "ups" in public speaking. They originated with Martin Luther, the great Reformer. Here we have a warning against some of the fatal weaknesses of public speakers—slumping in posture, inaudibility, and failure to stop at the proper time.

The three "in's" of public speaking: Every speech should *interest*, *inspire*, and *instruct*.

"If anyone is ever fool enough to ask you to speak, be fool enough to speak." Beginning speakers often doubt their ability. They often refuse to speak because they think they have nothing worth while to say. But just as a doctor always responds to the call of the sick, so a public speaker should respond to the call to speak. Only by speaking will you learn to speak."

"Fust I tells 'em what I'm goin' to tell 'em; then I tells 'em; then I tells 'em what I told 'em." This formula of a successful colored preacher has the elements of good organization—introduction, discussion, and conclusion.

"Begin low, proceed slow, rise higher, take fire, when most impressed be self-possessed, to spirit wed form, sit down in a storm." This formula cautions restraint and self-control. It teaches the value of climax and warns the speaker to stop when he has the audience in his hands.

"If you don't strike oil in three minutes, perhaps you are boring in the wrong place." Here the speaker is advised to get to his subject quickly, not to dawdle. If you have nothing which challenges the attention of your hearers, it is better to stop as quickly as possible.

"Think yourself empty, read yourself full." The minister should think his subject through if he hopes to be original. The people come to hear what the minister thinks on a certain subject, not to hear what he has recently read about it. If one thinks the subject through, the organization of the material will emerge, and he will realize his need of material to fill in the gaps. Reading will help to supply that need.

"A speech should be like the leaping of a fountain, not the pumping of a pump." That maxim came from the great Phillips Brooks. To fit into this illustration, the speaker should be fluent. He must like to speak, be enthusiastic and joyfully abandoned to speaking.

Every Seventh-day Adventist minister may be a great power in the pulpit. We have a mighty message, and it is only by presenting this message to a sympathetic audience in such a manner that both the message and the messenger will attract our hearers that we can meet the demands of the present hour.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

NATIONAL LEADERSHIP IN CHINA

By EDGAR H. JAMES, *Missionary,
Central China Union Mission*

LEADERS are born, but they may also be developed. This development comes not only through education and training, but also by being given an opportunity to try. One of the great needs of a leader is a thorough backing by those he is to lead. This backing develops as confidence is earned through the years and a leader gives evidence that he has ability to lead. This has been particularly true of China. The present rulers of China were a long time in winning the confidence of the people, but that trust has now become spontaneous.

Many of the young men of China are endeavoring by education and training to prepare themselves for leadership. Far back in an interior city in China, away from the regular routes of travel, I was asked by a group of well-educated young men to give a lecture on the essential qualities of leadership. Among other things that were stressed was the need of a leader's being able to do in an efficient way the things he is trying to lead others in doing. The discussion that followed showed that this idea had found a place in their thinking.

Times of crisis have always revealed qualities of leadership that we did not realize existed. Doctor Djang, of "Yale in China," is an outstanding illustration of those who are equal to the responsibility placed upon them. "Yale in China" was established by graduates of Yale University. It has become one of the leading institutions in China for the training of doctors, nurses, and educators. The buildings have now been put to the flames, together with so much that was built up for the good of the Chinese people. In spite of the difficulties of the past five years, however, Doctor Djang, the present leader of this institution, is still carrying on in a noble way, unhindered by the lack of commodious buildings and elaborate equipment.

Last year I met Doctor Djang on the Burma Road. As he was traveling with a group of young doctors, a hole had been torn in the bottom of the gas tank of the station wagon in which they were riding. Being close to the city to which they were traveling, the younger men secured other means of transportation and went into the city, each with his own baggage. Doctor Djang stayed with the driver and finally enlisted my help to get the car to town. A rubber tube on the carburetor, sucking from a

half-gallon tin of gas, soon brought the car into the city. This accomplished, the doctor gathered his own things and found another way to take them to his home.

By his invitation I went several miles out into the country to visit the medical training center. Small, grass-roofed houses, scattered about over the hills, were the living quarters, classrooms, and laboratories of this great institution. Doctor Djang's office was in one end of one of these small huts. He had a small desk and a few chairs on a dirt floor, with living quarters in the other end of the hut—quite different from the well-appointed office to which he had been accustomed—but he was happy to be able to carry on, doing both the large and menial duties that devolve upon a leader in times of crisis. Other departments of this great educational institution are scattered in the hills, on the outskirts of other much-bombed cities—scattered many hundreds of miles apart, but all operating under the kindly, efficient leadership of a humble yet great man.

The leadership of our own work in many parts of China has been placed upon the shoulders of men of experience. I have confidence not only that we will see the work develop, but that there will come out of this experience a leadership which will not need to be replaced, if and when we as missionaries are able to return to our work in China. It is my opinion that we should return, not to be the leaders, but to be helpers in the great task of finishing the work of God in China.

Loyalty and Co-operation Manifest

The following incident illustrates the attitude that will no doubt dominate many in response to national leadership. A Chinese worker had been away from his home province for some years, and he desired to be transferred back home when it could be arranged without difficulty. Another Chinese worker was chosen to take the responsibility of the work in this same province, should it be necessary for all the missionaries to leave. When I was preparing to depart for the States, the brother who wanted to be transferred came to me and requested that before I left, arrangements might be made for his transfer home. He said, "While you are still here, it is all right for me to ask for a transfer, but if the work is left in the

hands of a Chinese leader, loyalty to national leadership would demand that I should not ask for a change, once he was placed in charge."

This means that our Chinese workers and people are going to support and stand by those of their own people who are appointed to carry responsibility. This same support has already been shown in many instances. Pray for the national leaders of the church in the lands of the Far East who are left with the responsibility of finishing the work of God at such a time as this.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

The Gift of Prophecy—No. 2

(Sermon Outline)

By L. W. WELCH, *Instructor in Bible,
Canadian Junior College*

TEXTS: Revelation 12:17 and 10:19

I. INTRODUCTION: Summary or review of previous sermon on Spirit of prophecy.

1. Prophets existed in both Old and New Testament times as spokesmen of God.
2. Both men and women prophets.
3. Both false and true prophets.
4. Therefore, God gives tests, that we may know them.
 - a. Fidelity to Christ.
 - b. In accord with Scriptures.
 - c. Prophecies must be fulfilled.
 - d. Physical tests.
5. Gift neglected because of rejection of the law.
6. Both law and prophecy to be restored in "remnant" church.

II. RESTORATION OF LAW.

1. The Reformation.
 - a. Back to the Bible.
 - b. Huss, Jerome, Luther, Wycliffe, Calvin.
 - c. Advent movement a reform movement.
2. End of 2300 days.
 - a. Call to purity.
 - b. Return to commandments.

III. RESTORATION OF PROPHETIC GIFT.

1. Hazen Foss, October, 1844, Poland, Maine.
2. Ellen G. Harmon, December, 1844.
 - a. First vision.
 - b. Second vision like that of Foss.
 - c. Life—born 1827, married James White, 1846, died 1915, having writ-

ten much and led advent people to tremendous advance.

IV. TESTS APPLIED:

1. Physical. "Gift of Prophecy," Haynes, pp. 150-155. (Loughborough, M. G. Kellogg, D. T. Bourdeau.)
2. Biblical.
 - a. Fidelity to Christ. ("Gift of Prophecy," p. 168; "Gospel Workers," pp. 159, 160.)
 - b. Bible exalted. ("Gift of Prophecy," p. 169; "Gospel Workers," pp. 309, 310.)
 - c. Fulfilled prophecies and leadership.
 - (1) Literature work, 1848. ("Life Sketches," p. 125.)
 - (2) Spiritism to arise, 1849. ("Early Writings," pp. 59, 86.)
 - (3) Health message in 1863. ("Testimonies," Vol. IX, p. 153.)
 - (4) World-wide mission movement not equaled by any other Protestant organization.

V. CONCLUSION: Today restoration of law and prophecy have been means of heralding three angels' messages to ends of earth.

Use Index to Spirit of Prophecy

IT is an accepted fact that we should know the writings of the Spirit of prophecy. Even those who refuse to believe this message admit Mrs. E. G. White's marvelous knowledge of the Bible and her telling way of writing. Many Adventists who long to know more of her works start out in systematic reading, but their zeal flags after finishing a few volumes. We would suggest that you begin by using the Index.

Refer to it for any *text* you may wish to preach on, and read the references given. See Scriptural Index, arranged by books of the Bible, in first few pages of the Index.

Refer to it for any *biographical sketch* you may wish to make—for example, Cain, Caleb, Satan, or Judas, and read the references before you make your sermon.

Refer to it on any *abstract subject* you may wish to preach on—indolence or joy, honor or co-operation—and read the references before you prepare your talk.

Refer to it for *Bible studies* which will interest and build—for example, The Appellations of God, Memorials, Prayer Meetings, or Object Lessons From Nature. You will find a wealth of material from which to choose the most interesting points and needed lessons.

Some of these subjects will require the use of more volumes than you possess. Obtain them as you can. They will awaken your interest in God's Word, and will throw light on countless passages.

The Index itself is an invaluable source of material—R. S. Joyce, in "The Lay Preacher's Manual."

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

CONFERENCE BIBLE CORRESPONDENCE SCHOOL*

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

THE radio offers greater opportunities for reaching the masses than anything else invented by man. Thousands of people may be induced to listen to our message over the radio who would never attend a public meeting. The aged, the poor, and the indifferent may never be reached by any other way. During the last few years we have all been awakened to the almost unlimited possibilities of the radio. We are convinced that God will use the radio more forcefully than most of us have realized. Many of us had hoped for some time that we would hear our message preached over a national hookup like that of other denominations. Today we see that hope accomplished, and we are proud of the excellent program the Voice of Prophecy is sending out over the air.

The radio Bible correspondence course method is gaining momentum and is becoming popular all over the country. This method of giving the message is found to be very economical; and a quicker, more effective follow-up work is being accomplished. Nothing can take the place of public evangelism as we have always known it, of course, but this Bible course will be found to be a great aid to the evangelist if he uses it wisely.

At first it will be easy to take care of mailing and correcting the lessons; but as the work grows, we will face the problem of taking care of a heavier mail without additional help. Because of this, we believe the Bible correspondence school should be fostered by the conference like any other department of our work. If this were done, all radio correspondence courses could be combined into one. Many broadcasters could conduct the course, but all lessons and requests could be forwarded to the conference office to be cared for by one or more persons employed for that purpose.

Another good reason for conducting the course from the conference office is the continuity. Seventh-day Adventist ministers move frequently, making it difficult at times for some of them to follow up their interest. Weeks, sometimes months, elapse before their places are filled. What happens then to the radio Bible correspondence school, upon which so much time and money have been spent?

Moving from city to city, as we have been doing here in North Dakota, makes it very dif-

ficult for us to do justice to the work. We reached the place where we were at a loss to know what to do. We thought all along that the conference should be the central place for the Bible school, but we were afraid to suggest it. The recent Autumn Council, however, has come to our rescue with a solution to the problem.

In North Dakota we have decided to place the correspondence school responsibility with the home missionary department and to employ another stenographer to handle both the radio Bible course and the Bible Study League. All those who conduct a school in the conference will use the same lessons, and all lessons will be corrected and mailed from the conference office. In this way the work can be kept going without interruption, regardless of what happens to the radio evangelist.

Because the radio Bible correspondence school is such an effective way of handling the names of interested people and of giving them the message, the entire conference force should be encouraged to enroll students for this one large school.

Five Sources of Supplying Names

During 1943 the Radio Chapel Bible Correspondence School, which I am conducting, will be fed from five different sources. First, we get names from those who hear the special offer directly in our weekly broadcast. People are thrilled to know that they can get such a comprehensive Bible course free. They are hungry for the Bible, and their letters of appreciation are a tonic. During the tabernacle meetings which are going on simultaneously with the broadcasts, we urge the people to enroll in the radio school. The Bible workers then go to their homes and help them to understand the lessons. The majority come into the church before they finish the lessons, but all who come into the church usually finish the course.

The second source of supply is the program for reaching unentered counties. Thousands of pieces of literature have been mailed to carefully selected names all over the conference by our faithful church members, and scores of people have become interested to the extent that they desire further help. Time and money have been faithfully spent on these people, and the interests must be followed up. What can

*Presentation at Northern Union Evangelistic Council, Minneapolis.

we find better than the radio Bible correspondence course to fill the need? Many may not go very far with the course, but even if only a few accept it, the effort is still worth while.

The third source of names is the long list which the evangelist can supply when he is leaving one place for another effort. We all leave people behind whom we longed to bring to a decision. A good way to keep in touch with these people, or to keep up their interest, is through the correspondence course. The least we can do is to tie them to this course. We always have many people on our list who write us letters, asking questions on doctrines. This method of follow-up work will undoubtedly bring results with such.

Another way to get names is through the colporteurs. As the colporteur goes from home to home, he finds people who are definitely interested in the study of the Bible. Although he is unable to give them the time they need, he can encourage them to listen to the radio program and take a free Bible correspondence course. Scores of such people who are on our mailing list are enjoying the course.

The fifth source of supply is through our lay members. Our people can go from house to house and distribute advertising material. Our churches could easily secure thousands of enrollments by concerted action.

If all of us feed the one conference Bible school, embarrassing situations will be avoided which sometimes arise when a layman tries to conduct such a school. Some of our lay people may be qualified to carry on such a course, but a unified plan like the one we are now urging is, we feel, much more satisfactory. It tends to impress the students with the bigness, importance, and thoroughness of the organization behind the Bible correspondence school.

Exercise Care in Answering Questions

We find that many questions come to us which require care and tact in answering. Some people want to know what denomination sponsors the course; others want to know why we have not identified ourselves with a denomination. We tell such people that we do not believe there should be any denominational tag on the Bible. A kind, friendly letter in this vein will often divert an inquirer's mind from the question.

One woman asked me recently what day I thought was the Lord's day according to the New Testament. Because she was about seven lessons away from that subject in the course, I told her I had been searching for texts to substantiate Sunday as the Lord's day, but, even though some of us hate to admit it, we could not make any day the Lord's day except Saturday. I then asked her to pass on any information to me that she might find on the subject, and perhaps we could at least settle it for ourselves by the time we were through with this

course. She is still taking the course and asking other questions.

Some write in, wanting to know whether our boys should be called upon to kill. How would some of our laymen answer a question like this? We avoid any commitments on such questions, but we appeal to our questioners to join us in praying that the war will soon be over and that we may always be prepared. We do not always know who or what is behind some of these questions. It may be someone trying to get us off the air.

Since we are working under the name of Seventh-day Adventist, we should do all in our power to make our program representative of the message. Some emergency may arise that will ban public gatherings; therefore we should do everything to get as many as possible to enroll in our correspondence course, whether it is with the Voice of Prophecy or with the local broadcaster. Some will prefer the coast-to-coast radio school, while others will prefer the local school.

A very important part of the course is the follow-up work. We can organize the course, get the students, send out the lessons every day, and broadcast a message every week, but if we do not follow up the interested until they are baptized and added to the church, all our efforts and money will have been in vain. We must follow up the interested ones at all cost. If they are across the line in another conference, that conference will be glad to accept the responsibility of leading the prospects to a decision. If a person is in another part of the conference in which you are working, make sure that the district leaders or pastors get the name and follow it up.

Several months ago a woman enrolled in our radio course. She was faithful in her lessons and from time to time would ask questions about baptism and how she should relate herself toward her Catholic husband, who opposed her in the study of the Bible. Since we were located near where she lived, we called on her. We found that her two daughters were studying with her, and one of them did all the writing on the lessons. We learned that one of our lay members had given them some studies several years ago, and now they are receptive to the testing truths of our message. Two weeks ago this woman and her two daughters were baptized. Her young son is making arrangements to have his paper route taken care of on Sabbaths, so that he, too, may be baptized. This is what good follow-up work will do.

Our work is important. The battle rages with increased fury. The task is great and the hour late. War conditions may make it difficult for some of our evangelists to advance as rapidly as they would like, but let us hold our gains, sow the seed, and consolidate our position for the last great objective. The radio, with its Bible correspondence course, is sure to bring a rich harvest.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or of the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Contributions of value are invited for these columns.

S. D. A. Good-Will Advertising

EDITOR, THE MINISTRY:

As I have been watching how the machinery in our work runs as compared to that of a worldly enterprise, I have been struck with several impressions. Perhaps I should not draw comparisons, but there are certain principles I believe to be similar. I am thinking of *good-will advertising*. We have something to sell, as it were. It is not a popular product, but we want it to be. We would like it to be on every tongue. We are convinced that it is good, in fact, the best—the original. Others have changed the trade name, and have used fictitious advertising. The public does not realize it is buying inferior and unreliable products.

I think of our organization as a great sales force with sales managers, and salesmen in their allotted territory. Let me make this observation: A salaried salesman in the field, who does not see his superior every few days, has a detailed report to make out that greatly helps in getting the job done as his sales manager would have it. Then if he has something to be done, such as certain contacts which are bound to be helpful, the sales manager knows that those contacts have been made. He asks for them and he gets them—*they are in the report!* As he looks at the territory where his men are working, he knows the local setup in each community. He has the assurance that his men are there on the ground—that his local salesman *personally* knows men of influence there.

This is not a new idea. I had this work for a number of years with the Curtis Publishing Company, as their branch manager in Michigan. We had accounts in three banks so that I might become acquainted with the bank heads.

The Chamber of Commerce, all civic leaders, doctors, and attorneys are important to know. They help to mold public opinion. In our work issues are constantly arising which are important for civic leaders to understand. How to become acquainted with these people depends on the tactfulness and resourcefulness of the good-will salesman. A big smile, a hearty handshake, and a feeling inside that you represent the finest organization on earth, give a man confidence. An inferiority complex will show in your face. Enthusiasm is contagious. Let's radiate it!

The same plan works with ministers of other faiths. To become acquainted with them is the Christian thing to do, and besides, it helps in many ways. As an example of helpful contacts that might be made, the mayor of Madison listened very attentively as I explained our work to him. In making the appointment, I had told his secretary that I wanted to see the mayor to explain what our denomination was accomplishing in national defense, through our Medical Cadet Corps. The mayor was also impressed when I told him that I was speaking in the public schools and churches in the State on a subject that would help make better men and women for our Government—namely, temperance. He said he believed this to be a very patriotic gesture on our part. Upon my leaving his office, he said, "If you have any difficulty in making appointments in this city, let me know." I thanked him and asked him for a statement regarding the work I was doing, to give to the young people in Wisconsin. This he gladly supplied.

There are many services we can perform in which local men will be glad to help us if we will let them know. If we were awake to the possibilities of the "entering wedge," I believe we could have a much higher rating than we now have. I have letters from ministers and high-school superintendents which testify that our work is appreciated.

I should like to suggest that a film* be made, showing our world-wide work with emphasis on what is being done in the United States—our missions, Dorcas Societies, Medical Cadet Corps, publishing houses, schools, sanitariums, clinics, etc. This film should also depict our patriotism, religious liberty principles, and so forth—in other words it should be a propaganda film. It ought to be put together in such an interesting way that we could really go out and do an effective job of good-will advertising. Our men in the field could make appointments to show this film in Y. M. C. A.'s and in commercial and civic clubs, as well as in connection with evangelistic work and in our own churches. We have the organization and the finest men in the world. They are in the field, willing and ready to advertise in their territory a message

* That a step has been made in this direction, see March MINISTRY, page 42.—EDITOR.

of a soon-coming Saviour. We need to learn how to approach men who will not hear the story unless we go to them where they are.

F. P. CLEVENGER. [Evangelistic Assistant, Merrill, Wisconsin.]

Utilize Sustentation Workers

EDITOR, THE MINISTRY:

Are we as a denomination capitalizing as we should on the experience and ability of our sustentation workers? It is really very gratifying to see how much valuable service some of these men are giving to the cause of God. We have two, at least, in the Caribbean Union Conference who are accomplishing much in the work.

The compiled report for 1940 of Pastor Philip Giddings of British Guiana, reveals some facts of interest for the year's work—such as fifty-six sermons and twenty-one other meetings ("other meetings" on his report mean real meetings). He has very poor eyesight and is advanced in age; yet he and his wife tramp about over the city, making many visits in the homes of the people. During the latter half of the year he served as pastor of the Georgetown church, the former pastor having been transferred to Trinidad.

Another veteran worker in our field who is doing valiant duty is Pastor R. T. E. Colthurst of London. Elder Colthurst has served in several fields in connection with our world work. About three years ago he returned to the West Indies, having already been on sustentation for some time, from the Northern European Division. Learning of his presence in our field, we set out to utilize his strength and ability. He has rendered valuable and appreciated service both in the field and in the church, and for a time served as Bible teacher at the Caribbean Training College in Trinidad.

How much better for these sustentation beneficiaries to be "wearing out" in service than just "rusting out" in inactivity. An old automobile, so they say, depreciates more rapidly by continually standing idle in a garage than by a reasonable amount of service on the road. In our mission fields where funds are so limited and laborers are so few, we must utilize every possible resource.

How much happier the men themselves are, and how much the church and the cause are benefited by the spiritual help of these men of mature judgment and well-seasoned experience. We would not expect or desire these sustentation men to go beyond their physical strength or endurance in service. But we do know that they are happier and healthier, and usually live longer, by giving a reasonable amount of service to the cause.

Too many, I fear, are dropped entirely out of reckoning when placed on sustentation—"side-stepped" and sometimes almost forgotten

—Please turn to page 45

"Missing Member" Problem

EDITOR, THE MINISTRY:

The leadership of the denomination should sense the seriousness of the "missing member" problem facing the church. It is evident that many workers in the cause lightly regard their responsibilities in this perplexing question. Especially is this evident in North America, where more than sixty thousand church members are not members of the Sabbath school. The loss sustained by the denomination and by these absent members themselves is almost beyond computation.

The blessings of the Sabbath school are many. We do not need to enumerate them here. The value that comes to those who daily follow the series of carefully prepared lessons in the Sabbath School Quarterly cannot be too highly estimated.

Surely the great majority of the sixty thousand members who habitually absent themselves from Sabbath school lose the blessing described by Mrs. White in "The Great Controversy:" "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—Pages 593, 594.

As leaders in the cause of truth, we must know that many of those members who lose the blessings of the Sabbath school will also lose the blessings of the eternal home. Something must be done for them. If the Sabbath school is the greatest single denominational endeavor, then the "missing member" is the denomination's Number One problem.

In a study of this problem and its solution, the attitude of our workers toward the question is vital. The solution to this distressing problem will take persistent, continued effort. But without the full co-operation of the workers of the denomination, the difficulties of the task are greatly multiplied.

Often our Sabbath school leaders in local churches remark that visiting ministers who are invited to take the eleven o'clock service Sabbath morning do not arrive in time for the Sabbath school. The impression is becoming more and more general that our ministers are not faithful in Sabbath school attendance. The influence of this attitude on the part of workers is serious.

Can the employed workers of the denomination regard this question lightly and be clear before God? Can we hope for a solution of the "missing member" problem while so many workers are a part of the sixty thousand absent church members? The seriousness of the whole problem needs to rest more heavily on the hearts of the workers of this church. Every worker should be a committee of one to see that he is doing his part in solving the problem in his church.

V. T. ARMSTRONG. [Associate Secretary, Sabbath School Department.]

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

BIBLE INSTRUCTOR'S PERSONAL APPEARANCE

By MARJORIE L. KEOUGH, *Bible Instructor,
South England Conference*

ROBERT BURNS once wrote, "Oh wad some power the giftie gie us, to see oursel's as others see us." He was thinking of other matters than outward adornment, but we who are engaged in appealing to the highest instincts of our fellows, will do well to apply the sense of his words to our personal appearance. The importance of the impression we create should be instinctively realized. Without affectation or foppishness we are to observe the utmost neatness and precision in our personal attire.

The term "personal appearance" includes one's beauty—or lack of it—dress (mode and manner of wearing), and footwear. Pertaining to the first—one's physiognomy—we are not responsible for our features, form, or comeliness, but because we all have the ability either to mar or improve what God has given us, it behooves us to use wisely what natural adjuncts are available to enhance our appearance.

We may judge ourselves to be the possessors of a commanding personality, but slovenly attire, soiled hands, ill-kept fingernails, untidy hair, down-at-heel shoes, halitosis, etc., will militate crushingly against our valuable assets. We must remember always that first impressions are important and lasting. Our message and work lose their dignity and importance when the vehicle looks or sounds cheap or very ordinary.

On the subject of dress, the apostle Paul declares in 1 Timothy 2:9, 10: "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I have never gathered from this that the apostle here vetoes "bobbed" or "permanent" hair styles, but it is obvious that his words are intended to emphasize the need for modesty in a Christian woman's dress.

All will doubtless agree that simplicity of dress makes a sensible woman of any calling appear to the best advantage. Therefore, it would seem imperative that we, dispensers of Christian ethics, should observe a tasteful simplicity in our whole attire. By this I do not infer that we should have no interest in the prevailing fashions. On the contrary, I believe that we should be up to date in the best sense of

this term. To be definitely dated in one's attire today is to be the wrong kind of spectacle. One no less important than Ellen G. White herself said, "We are considered odd and singular, and should not take a course to lead unbelievers to think us more so than our faith requires us to be."—*Testimonies*, Vol. I, p. 456.

A famous violinist, a busy woman, who in days of peace regularly played before royalty, found that she had no time for frequent changes of apparel. She therefore instructed her dress designer to create for her a simple, yet well-tailored outfit which would be suitable for morning, afternoon, or evening. I feel there is something in her idea from which we can profit. Obviously, no Seventh-day Adventist Bible instructor has a private dress designer to create her attire; nevertheless, she must be pleasingly dressed at all times, and the idea of an all-purpose outfit would seem to fit her needs.

The Bible instructor should always act and dress the part of a woman professing and teaching true godliness. She should never be guilty of wearing apparel which verges on the immodest or masculine. Her clothing will naturally be of good quality, in tasteful, moderate hues. Her sleeves and skirt will be neither too short nor too long. The heels of her shoes will be just high enough or low enough to give her correct poise. Her hair will be neat and tidy, and crowned by a hat which will not excite comment. In fact, from head to foot in all her adorning she will, as the apostle admonishes, "be . . . an example."

I would emphasize the necessity of always being well-groomed. Surely inconsistency is advertised by those who bedeck themselves well for appearance at the Sabbath, Sunday, or mid-week services, yet wear "any old thing" for routine work the rest of the week. The controlling factor of one's remuneration will, of course, determine the extent of one's wardrobe, but I am sure that we all receive sufficient pay to enable us to dress appropriately.

In all that pertains to our attire we do well to find the middle position between the overdressed and the slovenly and keep to it. We cannot be too careful that our appearance does not contradict our words and teaching. Dealing with this matter, Mrs. E. G. White wrote, "God has bidden us wear the richest dress upon the soul."

BIBLE INSTRUCTOR'S PLACE IN AN EFFORT*

WE might first ask the question, Is there a place in our denominational work today for the Bible instructor, formerly known as Bible worker? Or is our evangelism facing new problems which require substitution of other contact methods to replace this worker, so important in our soul-winning efforts of the past?

Reasoning from the example of governments in the present war crisis, we would say that the services of capable women should be in great demand. Many government offices, as well as important positions in business, industry, and agriculture, are now being filled by women, who are keeping the machinery in action. Youthful and mature women now fill the vacancies created by the men who have gone to the front. Their precision, alertness, adaptability, endurance, and courage are coming to the fore in this unusual hour in history.

Likewise, in the present great crisis of the church, God planned that noble, self-sacrificing, skillful women should enter into active warfare against the mighty foe and do exploits for the cause of truth. To meet this need, there is no greater work than that of the Bible instructor. While devoted women have been associated with the program of the gospel in every age, Heaven designed that in the remnant church an unusual work should be accomplished by them.

We should emphasize the profession of Bible teaching to youth today, for God is calling young men and women to this particular work. Although women can do their best work in the homes, there is also a place for the young men in the Bible work, for in a personal way they can reach those men who are studying our message. But we have been instructed that these workers must not be "without a thorough education and training. They must be proved to see if they will bear the test; . . . [or] they will not correctly represent our cause and work for this time."—*Fundamentals of Christian Education*, p. 113. The Bible instructor is not merely a feature in our present-day public evangelism, but a necessity. When a spirit of inquiry is awakened, the interest must be followed up by personal work.

"Those who desire to investigate the truth need to be taught to study diligently the word of God. Someone must help them to build on a sure foundation. . . . At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure house of God's word."—*Review and Herald*, Feb. 21, 1907.

"The best work you can do is to teach, to educate. Whenever you can find an opportunity to do so, sit down with some family, and let them ask questions. Then answer them patiently, humbly. Continue this work in connection with your more public efforts.

Preach less, and educate more, by holding Bible readings, and by praying with families and little companies."—*Gospel Workers*, p. 193.

Again, we have been instructed that our evangelism is weakened in its results where a thorough Bible work is lacking.

"Many a laborer fails in his work because he does not come close to those who most need his help. With the Bible in hand, he should seek in a courteous manner to learn the objections which exist in the minds of those who are beginning to inquire, 'What is truth?' Carefully and tenderly should he lead and educate them, as pupils in a school. Many have to unlearn theories which they have long believed to be truth. . . . They should be carefully instructed, and should be prayed for and prayed with, watched and guarded with the kindest solicitude."—*Id.*, pp. 190, 191.

Bible Instructors in Our Cities

The process of finding souls in our cities is that of searching for them. This requires vigilant, strenuous, persevering effort. Though the large cities now present new and challenging problems to the personal worker, nevertheless the Lord has many honest souls there and we must seek them out. Because of war pressure, in many a family every adult is away from home working in an office, shop, or factory. This is a part of patriotism, but it is also a problem the visiting worker has to deal with. Bible instructors must now spend many hours and wearisome days locating the individuals interested in our public meetings. All too often it is almost impossible to make any kind of contact in the home or office. Therefore, the Bible class before the regular evening meeting is not an innovation, but a necessity, in many an effort.

Some evangelists prefer teaching these classes themselves, and yet we find our sisters conducting these study groups with real efficiency. Too often the busy evangelist finds himself unable to give the proper attention to the classwork, and his burdens are greatly lessened by the services of the Bible instructor. We frequently find that these classes are progressive and that both Bible instructors and evangelist shoulder the responsibility of these instruction groups.

Where the elements of personal attention and prayer are carefully weighed, this type of Bible instruction has a definite place in modern evangelism. The lessons of the various correspondence and radio courses can be profitably employed in these Bible classes in connection with our public efforts. After the lesson has been taught in the class, the students enjoy answering the questions at home on a prepared answer sheet. This type of application fastens the truth in the mind and is invaluable where the indoctrination is thorough and where the soul needs are not eclipsed by the mere mechanics of the project.

Commendable progress has been made by our evangelists in bringing a larger group of inter-

* Presentation at Northern Union Evangelistic Council, Minneapolis, January, 1943.

ested souls to a speedier decision than we considered advisable some years ago. Evangelists of longer experience have progressed in their methods of approach, and younger evangelists are following their methods with success. To some extent evangelism has been thrown into a new pattern, with an unusual interest in experimenting to find methods that will produce greater results in shorter periods of time. We welcome this advance, and yet we must not overlook the almost alarming membership losses we have had to meet. This problem should become the burden of every earnest gospel worker.

Too often evangelistic companies are forced to cripple along without proper help in personal work. Much of the instruction is given in lecture form with the personal touch decidedly lacking. Again, the evangelists who lead out in these meetings are transferred too soon to other fields of labor. Thus new converts are deprived of that personal attention that means so much to their establishment in the message. Right at this stage the Bible instructor is indispensable to an effort, and conferences would do well to add women of ability and training to their working force to indoctrinate new believers thoroughly. It is poor economy to expect the new work to hold fast without this most needed attention. It is a reflection on our experience to neglect this point. In this connection we might well consider how the nations are already giving close attention to postwar problems and adjustments.

Bible instructors today must be skillful in training laymen who can be wisely used in our public evangelism. Under their leadership new fields of labor may be so carefully prepared by laymen that the success of an effort will be more definitely assured. There is also a need for trained nurses and dietitians who can make special contributions to our meetings. Health instruction might well become a drawing feature to the truth. Accompanied by visual education and profitable devices, the nurse and the dietitian can materially strengthen public evangelism. We have not yet begun to train or use these women to meet their fullest service. This should present a challenge to us for the future.

We now have Bible instructors who are especially skillful in working with children. The Christian church at large is showing a growing interest in the field of youth evangelism. The ability to work winsomely for juniors is an asset to the profession and may well be cultivated. However, we must remember that Heaven has distributed various talents and but a few to each individual; so not every Bible instructor will make a "child evangelist," in this sense. But let us encourage those women who have a contribution to make in this field. Those who have pioneered in this work have already demonstrated its place in the gospel program.

As we plan our evangelism, let us stress the need for Bible instructors. Let us keep our

vision clear for the proper type of worker, who has a background of education and denominational experience. Pleasing personality and aggressive bearing are not the only qualifications this delicate work demands. Although we may be forced at times to use helpers who cannot measure up to all our ideals for them, let us not forget that the calling of the Bible instructor measures up to that of the evangelist. With the right vision for our needs we will soon develop women of higher caliber, fine judgment, powerful teaching ability, and deep sympathies for the souls we must reach. These qualities, coupled with the same consecration needed for the ministry, will soon lift the profession out of the slump experienced in the past few decades. The Bible work is a noble work, indispensable and productive. May God speak to the hearts of our noblest young women to prepare themselves for a profession that will enlist them in the highest type of service for humanity.

L. C. K.

Outlines for Bible Studies

Man's Death and Resurrection

By ALMA E. TRACY, *Lay Bible Instructor, Takoma Park, Maryland*

- I. MAN'S NATURE AS COMPARED WITH GOD'S.
 1. Man dependent upon God as the source of life. Acts 17:25, 28.
 2. Man mortal, God immortal. Job 4:17; 1 Tim. 6:15, 16.
 3. Immortality given to man by God. 2 Tim. 1:10.
 4. Through the gospel, man hopes for immortality. Rom. 2:7; 2 Tim. 1:10, 12; 6:12, 14.
 5. Immortality will be possessed by man when Jesus appears. 1 Cor. 15:51-53.
- II. "WHAT IS MAN!" Ps. 144:3.
 1. Man composed of spirit, soul, and body. 1 Thess. 5:23.
 2. Man's body made of the dust of the earth. Gen. 2:7 (first part).
 3. God's breath of life is the spirit of man. Job 27:3.
 4. The beasts also received this same breath (spirit). Compare Gen. 2:7 with 7:15, Eccl. 3:19-21.
 5. The soul is the union of dust and breath. Gen. 2:7.
 - a. *Dust plus breath equals a living soul.* Gen. 2:7 (last part).
 - b. *Dust minus breath equals a dead soul.* Ps. 104:29; Job 34:13, 15.

When a body is cremated, it is first wrapped in chemically treated sheets and then placed in a furnace at a high temperature. When the sheets are opened, all that is found is a handful of ashes. Everything else has passed as gas into the atmosphere.

III. MAN'S NATURE IN DEATH.

1. How transient is man in this earth? Ps. 144:4.
2. Where does man go at death?
 - a. His spirit goes back to God. Eccl. 12:7; Job 34:14.
 - b. His soul goes into the grave. Ps. 89:48; 30:3; Job 33:22, 24, 28.
 - c. His body returns to the dust. Gen. 3:19; Job 34:15.
3. Does man know anything in death? Ps. 146:4.
4. To what is death compared? John 11:11, 14; Ps. 13:3; Eccl. 9:5, 6.
5. Where does man sleep in death? Job 14:10, 12, 13; Dan. 12:2.

IV. MAN'S RESURRECTION FROM THE DEAD.

1. Will the dead live again? John 5:28, 29; Isa. 26:19.
2. When will the dead be brought back to life? Eze. 37:12-14; 1 Thess. 4:16; John 11:24.
3. With what kind of body will they be raised? 1 Cor. 15:44, 53; Ps. 104:30.
4. What will then take place? Phil. 3:20, 21.

V. JESUS, THE RESURRECTION AND THE LIFE.

1. Eternal life is in the Son. 1 John 5:11, 12.
2. The resurrection made possible through Christ. John 11:25.
3. Jesus' resurrection the pledge of our rising again. Acts 26:8; 1 Cor. 15:16-20.
4. The sinner comes forth at the resurrection of damnation. John 5:29; Rev. 20:5, 6.
5. Instead of *life* eternal, the sinner receives *death* eternal. Rom. 6:23; 1 John 5:12; Rev. 21:8.

VI. GOD APPEALS TO US TO CHOOSE LIFE.

1. He sets before us life and death. Deut. 30:19, 20.
2. He has no pleasure in the death of the wicked. Eze. 18:30-32.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

STARVING AMID PLENTY.—We read of a very rich man, worth hundreds of millions of dollars, who was said to have literally starved to death. For many months before he died, he was unable to digest any solid food. He gave great banquets, but he could not partake of the delicacies he provided for others. Although he took some pleasure in entertaining foreign princes and important personages, he himself slowly wasted away. Opulence and luxury are not life, nor can the splendors of this world become an adequate substitute for real living. While we know this, how pitiful is the knowledge that in the realm of spiritual and eternal things there are souls that seem to be withering away. We must have the spiritual appetites within ourselves if we

are not to become so debauched that we have little or no capacity for faith and hope and love. Jesus never said anything more clearly true than this: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

WRONG ORDERS.—Some years ago a passenger train was flying into New York as another train was emerging. There was a head-on collision. Fifty lives were snuffed out. An engineer was pinned under his engine. The blood was pouring from his nostrils, and tears were running down his cheeks. In his dying agonies he held a piece of yellow paper crushed in his hand, and he said, "Take this. This will show you that someone gave me the wrong orders." Unregenerate men and women will stand before the great white throne and point to their modernist preachers, saying, "Someone gave me the wrong orders."—*Christian Digest*.

SINNER'S NEED.—A poor, untidy man walked into a little drugstore one evening and said to the druggist, "Please, mister, have you got anything for a bad cold?"

The druggist, of course, started to work by his rules, and he asked, "Do you have your prescription with you?"

The man answered, "No, I ain't got no prescription with me, but I've brought my cold with me!"

That is just the way God wants sinners to come to Him. Do not try to bring a prescription. That will only get you into trouble. Bring your sin, and when you can say, "Just as I am, without one plea, but that Thy blood was shed for me," He will be ready so to touch you and put salvation to your account.—*Christian Digest*.

"SUNDAY SCHOOL MAN."—In a Western city a small boy got lost on the streets. Aimlessly, he wandered from place to place. Finally he became tired, hungry, and afraid. Then, though he was a brave little chap, he began to cry. His crying attracted the attention of passers-by, and one kind gentleman took time to stop and speak with him.

"What's the matter, little man?"

"I—I's lost," was the reply.

"And where do you live?"

"Wid fadder."

"But who is your father?"

But to this question the child seemingly could not reply intelligently. A number of persons collected about the pair, and several men tried to learn the identity of the father. Finally, the boy blurted out in answer to a question concerning what his father's occupation was: "Father's a Sunday school man!"

With this clue, the men were able to locate the father, and soon father and son were rejoicing together.

It also developed that the father was one of the biggest businessmen of the city, but the significant fact is that his secular business was not first in his life. He was the superintendent of a large Sunday school, and in his home life conversation concerning the Sunday school was much more frequently heard than any about his business. For this reason, the little chap had learned to think of his father as "a Sunday school man."—*Gospel Messenger*.

CHRISTIAN RESTRAINT.—The story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once there began some sneering remarks from some rough fellows. These remarks kept up, and when the young minister left the car, to the amusement of his companions, one youth said: "Say, minister, how far is it to heaven?" Many a Christian under the circumstances would have kept quiet or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It is only a step; will you take it now?" This reply and the influence of the young minister's keeping his temper under provoking circumstances were later the means of bringing that young man to Christ.—*Earnest Worker*. Reprinted in *Moody Monthly*.



FULL FACTS FURNISH WHOLESOME CHALLENGE

THE American people have been deeply disturbed in recent months, because they have feared and felt that they were being given chiefly the rosy side of the war picture. Victories and gains were played up, but reverses and losses were being withheld, glossed over, or but tardily released, so that allies and opposing nations alike were sometimes aware of certain unpalatable facts before the American public became cognizant of them.

Spokesmen for the people so vigorously decried this policy that it has been changed. Such have contended that the people want the full facts and can take them—that the reaction from false optimism based on selected facts, creates a fatal complacency, brings vicious results, and lowers morale, while the full facts constitute a sobering challenge to which men and women will rise.

Is there not a needed lesson here for the church? Should not complete frankness and full information characterize all our portrayals of the warfare of the church? For example, are not our losses as necessary to the true picture as our gains? And is this information not as essential to the sound morale of our full worker body as are the full war facts to the citizenry of the nation? We need never be afraid of realism. Our workers and our people will rise to the challenge of the full facts. But uneasiness and unrest will result if there is a feeling that only advances in finances or membership are publicized, while unfavorable trends are glossed over. The rank and file of our workers want to know our exact status.

Lethargy is the inevitable result of a one-sided optimism, and lessened activity results from an ill-founded impression of "All's well on all fronts." To illustrate: A comparison of tithe income and proportionate foreign mission giving over two decades reveals a proportionate decrease in per capita offerings, despite a larger total sum for missions because of increased membership. Or to turn to another aspect: A study of our convert losses will spur us to find out the cause of our sobering leakages. The loss of souls is of infinitely greater moment than the loss of a battle. Inadequate prebaptismal instruction, lack of constructive personal work, insufficient follow-up, and subsequent impoverished spiritual diet in the churches, all have their bearing on the results. Our goals for souls oftentimes result in carelessness and superficiality in method.

We need to test soul winning by souls *retained*, rather than merely by souls *gained*. The test of any evangelist's work is really discovered a year, or better still two years, after baptism. We need to throw a new emphasis upon sound conversion, thorough indoctrination, and genuine integration with the church. We want our converts to be full-fledged Adventists, including belief in the Spirit of prophecy, health reform, and all the rest. It is infinitely better to have one thousand added with nine hundred remaining, than fifteen hundred added and 900 remaining. It is better for the church, better for the people involved, and better for the evangelist.

We are dealing with souls for whom Christ died. Those who start well but turn back are often worse off than before, and are frequently more inaccessible. A false philosophy of superficial mass evangelism, promulgated by some who have left us, has made a tragic impress that remains with some to mar and minimize sound, abiding results. It is not enough merely to get people into the lifeboats. *We must bring them into port.* This is the evangelist's task.

L. E. F.



Suggestions for Church Ushers

❶ Don't walk the aisles more than necessary, looking for seats. Look up your vacancies as you seat people. Try to seat them where they will be congenial with their neighbors. Learn where they want to be seated.

Be dignified; be courteous; wear a smile. See that strangers, especially, have hymnals.

Don't seat people any place during the doxology, invocation, introit, moments of meditation, prayer, and Scripture reading. . . . Seat them only on the side aisles, and back of the two center aisles during anthems. . . .

See that those who need acousticons are supplied. Be on time—at least fifteen minutes before the beginning of the service.

Don't hang on the pews during collection of offering. Have coat buttoned; be trim and neat in appearance. Carry plate in left hand. Don't rush the collection.

Don't leave your station unless relieved by another. Be prepared to meet any emergency.

Take care of ventilation during the hymns, before the message.

Love your work and the results will be satisfying to yourself, your church, and your Lord. —*Sunday School Times.*

UNION EVANGELISTIC COUNCILS

Northern Union Conference, Minneapolis, December 29, 1942, to January 5, 1943

PREPARING CONVERTS FOR BAPTISM

By WILLARD A. DESSAIN, *Pastor,*
First Church, St. Paul, Minnesota

AN argument in favor of thorough preparation for baptism is hardly necessary with a group of Seventh-day Adventist ministers of the gospel. Thorough preparation does not of necessity mean that the candidate has been in a baptismal class for a long time. It is not dependent upon how much of our life-giving truth the convert may have heard, how many books he has read on our message, how many Sabbath meetings he has attended. But it does depend on how much he has absorbed of that in which he has been instructed and on his willingness to embrace and practice those truths.

Necessary instruction should include the basic fundamentals of our message. The Sabbath, the advent, the sanctuary, the judgment, the state of man in death, the millennium, tithing, the Spirit of prophecy, and other kindred truths should form the general background of every well-established believer in our system of truth.

Perhaps the time-tested method of forming a Bible class in which prospective candidates meet regularly for baptism, remains the soundest, safest, and most effective method of establishing new converts in the truth. It excels in effectiveness for several reasons: (1) It reviews the message with the reader in graduated quantities. (2) It spaces the periods of study without possibility or semblance of cramming or overstuffing. (3) It creates an appetite for systematic study of God's precious word. (4) It affords the reader the priceless opportunity to ask questions. It acquaints the candidates with the minister and Bible instructor. (5) It affords the minister and Bible instructor the opportunity to observe the convert at close range, to determine whether he is sincere in his inquiry into our truth and whether he is really attempting to practice what he is accepting. (6) It affords the candidate the privilege of associating with others who are also newly accepting the truth. Thus the convert feels that he is not alone in breaking from former forms, creeds, and habits. This is a source of great strength and stimulation to him, for "iron sharpens iron."

The time for a Bible class to meet is not always an easy matter to arrange. The most convenient time may be at the close of the Sabbath service, when instead of the usual handshaking at the church door, the minister will call the class into his study or some quiet room

and immediately begin to teach. Sometimes a class can be arranged to meet before or right after the Wednesday night prayer meeting, or the class may want to meet in the pastor's home, weekly or more often. It is always well to spend five minutes in reviewing what was covered in the previous lesson for the benefit of any who may have been absent. The date for baptism should be planned long ahead.

It is often found that some candidates cannot possibly arrange to attend the baptismal class. They may be too busy; their home duties may not allow them to come; they may live too far away; or they may be too timid, as is often the case. Then one must resort to the God-given privilege of the personal Bible study. Hundreds of souls would be outside the ark of safety today if it had not been that the truth was carried into their very homes. This is a work that both pastor and Bible instructor can join in with profit. Pity the pastor who is so busy preaching and reading and preparing sermons, that he has not time to open the word of God to inquirers in the quiet precincts of their homes! Paul, great preacher that he was, never wearied of going from home to home to open the Word.

Gaining Entrance to Homes

Not a few have difficulty in getting into the homes of the people for Bible studies. It is an art that grows with practice and experience. We can seldom succeed unless a previous acquaintance with the individual has been formed. Often a visit may be turned into a Bible study; then if the individual shows promise and interest, the visit is repeated; a time is set for the next visit; and a course of Bible studies develops. In every case, tact, kindness, and consideration must be exercised, or the prospect may be gone.

In preparing a candidate who has a previous knowledge of our truth, it is highly commendable that either the pastor or Bible instructor sit down with him and thoroughly review the cardinal points of our faith. Not only should these be reviewed, but the candidate should thoroughly understand them and consent to them. To follow this procedure would eliminate baptizing those who show weakness on tithing, the Spirit of prophecy, health reform, or some other point. Having candidates publicly consent to these and other fundamental points of faith at

the time of their induction into the church, is the best method. This procedure builds confidence and makes for more lasting results.

Much could be said about the importance of being acquainted with one's converts, for different personalities respond to different methods. Wise are the soul winners who put elasticity into their technique of winning people. Some souls must be hurried along. To wait and linger means to allow the enemy to sow seeds of doubt and distrust. These seeds eventually spring up and choke the Word. Others are deliberate by nature, slow to make up their minds, tardy to make a decision. These cannot be hurried. To press them would be disastrous. Some are argumentative by nature. Time must be allowed to let the Word satisfy their every question. Sometimes the candidates have personal problems that greatly puzzle and perplex them. This causes them to be very timid about taking the important step of Christian baptism. The wise worker will work with them patiently and carefully. He will help them sweep away these barriers and frustrate the enemy's best-laid plans to hold them back. The only way one can help them personally is by knowing them. The sheep must know the voice of the shepherd.

It is a grave mistake to drop one's interest in people after they have been baptized. The care should continue through a period of years and should be just as tender and sympathetic and steady as when the convert was first led into the truth. Many a young convert has grown lax or has fallen by the wayside because he was left to his own devices after baptism. The difference in spiritual attention by the worker before baptism and after baptism is often too great. It is a privilege to nurture God's people in the truth of the living God.

It is quite natural for prospective candidates for baptism to attend Sabbath school. The wise Sabbath school superintendent will steer them into the pastor's or the Bible instructor's class. When the need is apparent, this affords an excellent opportunity to give special lessons to these new converts. If there is ever a time when digressing from the Sabbath school lesson is allowable, it is here. The lesson may be on "Sanctification," but the subject of tobacco may become the theme of the morning's study. At times a special set of specially prepared Sabbath school lessons may be followed with great profit for a number of weeks. This procedure often greatly accelerates the preparation of candidates for baptism. When this method is followed, others in the Sabbath school class should be treated in the main as spectators, for the interest should be focused on the prospective believers. Progress on the part of these new believers is encouraging.

The closest harmony should exist between Bible instructor and pastor as they prepare the candidates for baptism. In no case should the minister prematurely hurry along a class which

the Bible instructor may be preparing. It is far better to wait a few weeks than to force the Bible instructor to do superficial work. It is always safe to allow converts to prove their experience for a number of weeks, or even months, before they are presented to the church for acceptance and baptism. Many a spiritual tragedy has been avoided by following this common sense method.

The Evangelistic Sermon

By CHARLES LEONARD VORIES, *State Evangelist, Iowa Conference*

IN the preaching of the everlasting gospel, the evangelistic sermon is for the sole purpose of making Seventh-day Adventist Christians, thus preparing a people for the coming of Christ and His kingdom. It is one thing to gather a collection of texts, quotations, and clippings, and then read them to an audience, but it is quite another thing to prepare heart-moving sermons on the last warning message to the world, preach them in a way that will stir multitudes, point out transgressions, and cause men to seek a Saviour from sin. As far as the rules of homiletics are concerned, there may be a similarity in the two presentations. But the one is a real sermon, whereas the other is just a hollow echo.

PREPARING THE SERMON.—What, then, should be the order of preparation and manner of delivery of the evangelistic sermon? While the introduction should be of such importance as to arouse special interest in what is to follow, it should be short. It is more likely to accomplish its purpose if it is brief. Every preacher has experienced the effect of a long-drawn-out introduction to a narrative; therefore it should not be difficult for him to understand that the same effect would come from attaching a long introduction to a sermon.

Since the last warning message to the world is based on Scripture, the body of the sermon, or rather the whole sermon—in order to be most effective—should contain no small portion of the Word. There is no substitute for the inspired admonition, "Preach the word." Nothing else in the sermon can give it more power. Nothing else so convinces people of truth. It is the one thing which is desperately lacking in the popular preaching of today, the one thing of which the world is most in need.

The Lord's messenger has made plain what the preaching of the Word will do. "It is the naked truth that like a sharp, two-edged sword cuts both ways. It is this that will arouse those who are dead in trespasses and sins."—*Testimonies*, Vol. IX, p. 143. It is by the expounding of the Word that we can expect God's purpose to be accomplished in our preaching, for we read in Isaiah 55:11: "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish

that which I please, and it shall prosper in the thing whereunto I sent it."

Knowing the effect of the Word on its hearers, one should make every effort to arrange the Scriptures, illustrations, and thoughts of the sermon as to make more plain and powerful the theme of the topic to be presented. Scriptures which do not serve to make plainer the truth which the sermon is to reveal should be omitted. Illustrations are of special value in sermons, but if the illustration is thrown in merely to amuse, if it will be remembered instead of the truth which it is designed to enforce, it is better to leave it out.

Some time ago I read of an aged minister who said to a young man who was about to occupy his pulpit, "You will get along well if you will say your best things first." Of course, something should be said in the beginning which will arouse interest, but how can such a procedure lead to a conclusion which would forever settle all controversy over the question under discussion? In the evangelistic sermon the very opposite should be carried into effect. Every text, quotation, illustration, and argument should grow stronger and more powerful, until the final conclusion nails down the truth of the subject so firmly that it can never be pulled loose.

To illustrate the truth as being nailed down is not an inappropriate figure, for we read in Ecclesiastes 12:10, 11, "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are . . . as nails fastened by the masters of assemblies." If our evangelists would be more free to drive down the nails of Scripture by the power of the Holy Spirit, more people would be convinced of truth. Even infidels would be startled by the accuracy of fulfilled prophecy, opponents would be stirred by the words of truth, backsliders would be reclaimed, and members of our churches would be more firmly established.

Ministers sometimes so emphasize the winning of people by love instead of argument, that some are almost led to conclude that argument has no part in the sermon. This is a mistake. Argument may and should occupy a large place in the preaching of our message to the world. Argument is merely that form of discourse which has for its purpose the proving of the truth or falsity of a proposition. In the preaching of this message there is an abundance to be proved. Therefore, I inquire how one can teach and preach the doctrines of the remnant church without the use of argument. To use it is to heed the admonition of Scripture, which says, "Prove all things; hold fast that which is good." 1 Thess. 5:21.

But someone may ask, "Does not the method you are advocating interfere with giving Christ His rightful place in the sermon?" No, for the stronger the argument and proof set forth in love, the more people will see that they are hope-

less and lost and must have a Saviour from sin. The evangelist is to herald the gospel, and he is a success to the extent that he can do it in a way that will save people from their sins. But what is the need of preaching the saving power of Christ, unless he has convinced his listeners that they are sinners and therefore in need of a Saviour?

I am of the opinion that many misunderstand the expression that we are to make Christ the central theme of every sermon. To mention the name of Christ or set forth some of His teachings throughout a sermon, is not my understanding of what is meant by preaching Christ. I might not know how to make Christ the center of every sermon, but it is easy, even natural, to make Him the end, the object, the purpose, of many of my sermons. He should be, and must be, pointed to as the only possibility of putting into practice the instruction imparted by the evangelistic sermon.

Evidently this was Paul's understanding when he wrote in Romans 10:4, "Christ is the end of the law." We read in "Gospel Workers," "Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner's refuge."—Page 158. Regardless of all the arguments that might produce incontestable proof for the binding claims of the law of God, if Christ is not revealed as the only hope of man's obeying the law, preaching is less than worthless, for it has pointed out man's lost condition without giving him any hope.

Pointers on Delivery of the Sermon

The effect of the sermon upon the congregation may depend as much, or more, upon how the sermon is delivered as upon its contents and logical preparation. Therefore how should it be preached?

No matter how skillfully the sermon may have been outlined and written, do not read it, for that will most certainly cause it to lose much of its force. The present tendency of Seventh-day Adventist ministers to read their sermons is to be deplored. I would go a step further and say, if there is any temptation to depend on your outline while preaching, do not take it into the pulpit.

My pastoral training teacher, W. R. French, who has a keen knowledge of the Scriptures and the ability to quote them, taught his students to prepare an outline, but not to use it while delivering the message. Some of the students asked, "Suppose we should forget the outline?" Elder French's ready reply was, "You will not forget it a second time." I have put this advice into practice, and for ten years I have not laid out an outline while preaching a sermon. I believe this has given me a degree of freedom in preaching that I would not otherwise have had. Of course it is better to go on a crutch than not to go at all, but those who have no need of a crutch can make faster progress than those who have to use one.

The sermon should generally range from thirty to forty-five minutes in length. It is better that it be too short than too long.

The evangelistic sermon should have in it the fire of the Holy Spirit. One has remarked that if the pulpit is on fire, people will come out to see it burn. I truly believe that many whose hearts are melted by this type of preaching will be caused to walk in the light which shines from the burning pulpit. We do not have a tame message to bear to the world. It is really pitiful to see a dead preacher giving a powerful message to people who are dead in sins. Mrs. E. G. White was moved to write:

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin."—*Testimonies*, Vol. VIII, p. 37.

As in the preparation of the sermon, so with its delivery. Every effort should be put forth to make the truth simple and plain. Do not feel complimented when people listen to your sermon and say, "That was certainly a deep sermon." But when they say, "That was the plainest sermon I have ever heard," you may feel that you have attained to at least a degree of success as an evangelist. The words of a well-known writer among us will make forceful the value of making plain the message the sermon is to carry:

"It is the very highest eloquence to make things plain. It takes very little learning to make easy things appear hard, but to make hard things easy is the very highest art of good preaching. The most forceful preacher or the very best orator is the one who can make himself best understood. Even if we spoke 'with the tongues . . . of angels,' we could do no more than make ourselves intelligible. I am inclined to believe that the greatest learning will manifest itself in the greatest plainness."—*The Divine Art of Preaching*, Carlyle B. Haynes, pp. 134, 135.

Some appeals to the lost may dart out all through the discourse, but these should not be made to the extent that the mighty appeal, the application of the conclusion, will be weakened, for it should come at the close of the sermon.

An evangelist may be able to prepare and deliver a single sermon to perfection, but he is not likely to be a great success as an evangelist until he has the entire series of doctrinal topics organized in his mind as one great, mighty sermon, with Christ as the end, purpose, and object.

Advertising an Effort

By CLARENCE E. SMITH, Pastor,
Minneapolis, Minnesota

WE live in the most tumultuous times this world has ever known. Never before has there been so much confusion, bewilderment, and despair, or so much dreadful anxiety for the future. In this dark hour, while the nations are war torn and bleeding, men and women

everywhere are asking: "What does it all mean? What are we headed for? Is there any hope?" We who have been called to deliver God's final message to man, have the answer to these questions. But one of our most vital problems is, How can we effectively arrest men's attention and induce them to listen to the word of truth? Years ago the Lord's messenger wrote:

"In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—*Testimonies*, Vol. IX, p. 109.

This paragraph clearly sets before us the task in getting the ear of the public today, for "the people can be interested by no ordinary efforts." There was a time when our evangelists could pitch their tent on almost any four corners, and the very presence of the tent was advertising enough. There was a time when our ministers could announce such topics as "The Second Coming of Christ," "The Home of the Saved," "Man's Nature and Destiny," and the people would come and listen eagerly. That time has long since passed. The competition by meetings and amusements of all kinds—churches, lodges, theaters, movies, dance halls, and sports—and the unique methods used to secure the attention of the people, make it necessary for us to offer something appealing, something that will catch the eye and grip the mind, if we are to succeed in getting people to listen to the stupendous and solemn truths of God's Word.

It is still true that we must "put forth extraordinary efforts." This does not mean that we are to resort to sensationalism, nor that the preacher or anyone else in the effort is to be compared to the star performer in a theater. "Extraordinary efforts" means that our methods are thought over, worked over, prayed over, and up to date in a changing world. Yet they must be in keeping with the importance and sacredness of the message we represent. Whatever we do, our work should always be characterized by such dignity as will commend it to all classes.

Several years ago I read an article telling about the high value commercial institutions place upon publicity. The author stated that John Wanamaker, the National Biscuit Company, and the Hart, Schaffner & Marx Company were spending a minimum of a million dollars a year for advertising. Other companies spend more than a million a year. Why do these commercial institutions set aside so much money for advertising? Why are they continually putting up great signs, filling the magazines and newspapers with ads, and buying expensive time on the radio? Because truly "It pays to advertise!"

In our evangelistic work we find similar results. We must advertise to get an audience, and we must keep advertising to hold continued attendance at our services. The one who can best advertise with a few penetrating facts that can be *seen, read, believed, and remembered* (other things being equal) will be the most successful in his work.

It is not possible to set forth any certain method of advertising which adequately meets the needs of all. Each worker must give study to his own particular field as well as his own personality, and then use the methods that will best serve his purpose. Several methods are worthy of our consideration.

1. **NEWSPAPER ADVERTISING.** One of the greatest mediums for advertising is the newspaper. In the Spirit of prophecy we read: "The press is a powerful means to move the minds and hearts of the people."—*Counsels on Health*, p. 465. The newspaper is perhaps the best means of evangelistic advertising we can find. It has a decided advantage over other forms in that it is delivered by newsboy and mail to homes and offices, and is read by all classes of society.

In the large cities the advertising rate in the newspapers seems almost prohibitive. But if it is possible to advertise the Sunday night lecture and focus your advertising on getting a crowd at that meeting, you can play up your subjects of the week and strongly urge a regular attendance.

A large, well-written advertisement will attract more people than several small ones. Too often newspaper advertisements are too small to be effective. It is well to get a position as near the top of the advertising pyramid as possible, remembering that two thirds of the distance to the top is the optical center of the page. Consideration should be given to the section of the newspaper in which we will advertise. We usually think of the religious page. An ad there will attract the attention of the churchgoing people, but many will not respond because of their contact with other church services at that hour. So it may be well to try the theater page or some other one. The front page of most newspapers is the best page for advertising, if it is obtainable.

Many newspapers will grant space to those who advertise in their columns, but we would do well to supply the copy ourselves, for newsmen seldom inject into the article the viewpoint we want the public to get. But in preparing such "write-ups," we must be careful to use a reporter's style.

2. **HANDBILL DISTRIBUTION.** Handbills are more effective in a small town than in a large city. The handbills should be attractive. If they are cheap in appearance, on poor paper with poor printing, the whole effort is cheapened in the minds of the people. They should be the same style week after week, so that whoever

picks one up will recognize it as being from your meetings. The handbills should be passed out every Sabbath afternoon or early Sunday morning. The best plan is to divide up your territory, giving each church member from four to ten blocks, with an average of one hundred to two hundred handbills. Urge these members to keep the same territory and work it well each week during the effort. Handbills should also be ready for the ushers to hand out to the people as they leave the evening meetings.

3. **RADIO ANNOUNCEMENTS.** The radio reaches large numbers. In the big cities it is expensive, but in the small ones it is often possible to obtain time at a very low rate. If one is able to carry on a regular broadcast each Sunday, the message he presents, his radio personality, and the announcements in which the meetings are stressed, make good advertising. One great disadvantage is that the announcement of the subject and the location of the hall is often forgotten, and the people who might be interested in the radio sermon fail to attend the hall meeting because of uncertainty of the meeting place.

4. **POSTER ADVERTISING.** Attractive posters placed on streetcars and buses make a very satisfactory method of advertising. In some cities space for such posters is provided free if the words "Ride the trolley" or "Ride the bus" are placed in a particular location on the poster. Since the buses and cars cover the entire city, this form of publicity should have a wider use among us.

5. **WINDOW CARDS.** Window cards can be used to advantage. They should be printed on good-quality cardboard, with a careful layout of material, and preferably in two colors. If the cards are displayed in the windows of the best stores, the meetings are given favorable standing in the community. The difficulty with this method today, when people do more window-shopping than actual buying, is that window space is at a premium, and if the owners do grant the courtesy of displaying the cards in their windows, they remain there but a short time, as the window space is much in demand for their own goods.

6. **SMALL CARDS.** Cards may be used as another form of advertising that will bring good results. These cards, which give the sermon topics, may be enhanced by the use of cuts and different-colored ink or paper each successive week and are very inexpensive. Proper distribution of them can be carried on by our church members.

7. **TELEPHONE CALLS.** In cities where Seventh-day Adventists have unlimited telephone service, it is a good plan to apportion names from the telephone directory for personal telephone invitation. Give these assignments to

—Please turn to page 46

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

☞ Encouragements and cautions on preaching the wonders of the heavens

USING ASTRONOMY IN THE PULPIT

By OREN C. DURHAM, *Research Scientist, Abbott Laboratories, North Chicago, Illinois*

EVERYONE, whether he stands behind the pulpit or sits in front of it, recognizes the value of appropriate figures of speech and well-selected illustrations. A sermon needs seasoning as much as an egg needs salt, and astronomy has always been a ready source of salty rhetoric. While it is true that for illustrative material Jesus drew more freely on the plants and birds than on celestial facts and phenomena, many other preachers and prophets of old frequently referred to the heavens. In discussing the resurrection, Paul called attention to variations in the color and magnitude of "celestial bodies" in order to stress the difference between a natural body and a spiritual body. Daniel could think of no better illustration of the lasting influence of successful religious teachers than the steady shining of the stars. Solomon described the church-bride as "fair as the moon, clear as the sun, and terrible as an army with banners."

But several Bible writers, particularly Moses, Isaiah, and David, are not satisfied with an occasional simile. They find in the heavenly bodies and their motions a source of personal inspiration and a revelation of the wisdom, love, and power of God comparable to that found in the Inspired Word. Isaiah goes so far as to advise those who have doubts or discouragement to study astronomy. He preaches a whole sermon from a sky text, even as Jesus did from a mustard seed or a clump of wild lilies.

One might go still further. Many of those who read these lines have visited a modern planetarium, such as the one in New York, Chicago, Philadelphia, Pittsburgh, or San Francisco. Those who have followed the lectures at such an institution will testify that some of the speakers give a most eloquent presentation, in which they completely submerge themselves in their subject. The lecturers on the Adler Planetarium staff quote the Scriptures and omit all reference to evolution, maintaining a spirit of reverence throughout.

Many a listener experiences the same inspiration from these programs that he finds in quiet communion with the Creator under the open sky or in a church. I can readily see how a preacher, who might be present at one of these first-rate planetarium programs, might wish to

borrow the speaker's equipment and methods and adapt them to the work of the gospel. Admittedly, there are wonderful possibilities in temporarily detaching an audience from the familiar little speck of dust on which they live, but perhaps there are pitfalls also. Of both these we shall speak briefly.

The threefold message itself has a basic astronomical aspect. The first of the trio of angel messengers, in announcing the judgment hour, called loudly for men everywhere to return to the worship of the forgotten Creator of "heaven and earth." The thought seems to be that the world, the solar system, and the uncounted galaxies furnish not merely a badge for their Author's identification, but a strong incentive to worship Him. (See Rev. 4:11.) An imaginative preacher, in using the seventh verse of Revelation 14 as a text for a sermon, would surely enlarge on the idea of intelligent appreciation of the glory and handiwork of God as glimpsed by the lay observer and particularly as revealed by modern astronomical research. To me the text not only suggests such exegesis; it demands it.

Astronomy a Pillar to Support Sabbath

To make sure that this concept is correct, we need only examine the argument that is used to rationalize the Sabbath commandment—"Remember the Sabbath day, . . . for in six days the Lord made heaven and earth." So, the more we know about the miracles wrought at creation and sustained ever since, the better we shall know the Creator, and the more meaning His unique time monument will have for us. Surely the handiwork which the Master Craftsman Himself rated so highly, deserves more than a passing glance from those for whom it was designed and who seek to give Him glory. Yes, astronomy is a pillar that supports the Sabbath message fully as well as the judgment message.

Suppose the evangelist is trying to emphasize the fulfillment of Daniel's time-of-the-end prophecy by reviewing the increase of knowledge in modern times. It would be unfortunate indeed if, in addition to stressing knowledge of the prophecies as a sign, he should confine his citations to the recent discoveries in electricity, chemistry, and aerodynamics without mention-

ing in some detail the marvelous success that has attended man's efforts to reach out into the depths of space. The discovery of helium in the sun before it was isolated in the laboratory, was no mean achievement. The fabrication of a telescope capable of revealing ten million stars for every one visible to the naked eye, is as truly a fulfillment of increased knowledge as the radio or the airplane.

Many a preacher who is aware of these possibilities is still reluctant to announce an illustrated sermon on astronomy. He feels such as David did when he was urged to use Saul's heavy fighting equipment, which he had not proved. The wise preacher does well to hesitate before purchasing a set of telescopic views of cosmic wonders which he has never taken the trouble to see for himself, or about which he cannot speak with the authority of the lecturer at the planetarium. The slides might easily tempt him beyond his depth in a decidedly deep pool, where the danger is not so much to his own prestige as to the cause that he represents. A superficial presentation will cause his better-informed listeners to say in their hearts, "This man began to build and was not able to finish. He promised more in his announcement than he delivered from the platform. Probably his whole line of merchandise is shoddy."

Desirability of Astronomy in Theological Course

On examining the standard theological course offered in our colleges, I was surprised to notice a great lack of astronomy and other natural sciences, until I learned how difficult it is to persuade ministerial students that they need to study the sciences. Only one of our colleges is properly equipped to teach astronomy, and even there the courses are elective for theological students. Answers to my inquiry indicated that most of our ministers begin preaching to this generation, that has made a god of science, with no more than a tissue smattering of book facts about the physical universe of which we are all a part. So those who later decide to reinforce their pulpit presentations by formal appeals to astronomy must educate themselves as they find time and opportunity. Seeing their need, some have done this very thing.

A novice in natural science should pick up the threads deliberately. The successful preacher does not become skilled in presenting the truths of the written Word in six weeks, or even in six months. Nor is it only a matter of time. Behind his many years of intensive Bible study there is a personal relish for revealed truth and beauty. Jeremiah delved so deeply into the written Word that it became the joy and rejoicing of his heart. This suggests the degree of application necessary before one may rightly divide the riches of truth from any other source. The preacher-student should read many chapters in the open outdoor Bible, and take time to meditate on what he has read before picking a text from its pages. The perusal of

poetical and factual articles and books about the sky is not enough—no more so than a dependence on commentaries in studying the Scriptures.

Useful Instrument for Ministerial Kit

But how shall the busy beginner begin? By reading a book, listening to a lecture, visiting an observatory, or gazing at the sky from his own yard? Always by first being inspired! I know how it happens that one very successful young minister can preach from such outdoor texts as, "Last night I watched Polaris," or, "Yonder above the oak is a cluster of stars that helped Job to get well." On a crisp autumn evening more than a decade before his ordination, an acquaintance asked him whether he knew anything of the sky. He admitted that he did not, but courteously listened and looked while his host pointed out some interesting celestial objects. Something that was said fired the imagination of the minister-to-be. His eyes were opened not only to a new means of personal culture, but to a useful implement for his kit. He may not become an authority on the scientific aspects of astronomy, nor buy extensive sets of lantern slides, but when he lifts up his eyes on high, he finds something that he can give to the multitude.

I feel that it makes little difference how the inspiration comes, who drops the seed, or how; but I have some definite convictions about cultivating the tender plant after it is sprouted. It grows best out of doors, and it thrives on curiosity. The Bereans searched the Scriptures daily to see whether the things Paul taught were so! They had a healthy, persistent curiosity, even though they were only amateur Bible students. Suppose a wide-awake preacher who has never had the opportunity to study astronomy, chances on the following:

"But it is in its moons that Jupiter contains the greatest telescopic treasure for the amateur. The four that are visible run a merry race with each other around the planet and change their respective positions from hour to hour and night to night. They aren't hard to identify with an ephemeris, and they can be followed for hours as they speed in front of Jupiter, throwing their shadows on the planet, vanish behind its giant disk, or plunge suddenly into its deep shadow. Binoculars will pick them up."¹

What would be more logical than for the reader to accept these statements as a challenge—to close the book and push right out of doors with a pair of field glasses to see for himself whether these things are so? If he has no binoculars and does not know where and when to look for Jupiter, he will not rest until he can borrow or buy an optical instrument, and lay hands on an ephemeris that will give him the schedule of events in the sky.² This procedure is vastly more satisfactory than to wait for an opportunity to visit a large observatory and stand in line for an hour in order to enjoy a half-minute glimpse of a single object.

Such a visit, or even a specially arranged

interview with a professional astronomer, may be very desirable at a later date, but not until the learner has mastered the rudiments of his subject. Far better if he secures his own simple tools of research that allow him to look often and long and thoughtfully. The binoculars should be at least eight power, but if only opera glasses are available, they should not be despised. An excellent book has been provided for those who wish to begin with opera glasses.³ But if the price of a pair of good binoculars is spent on materials for making a telescope, the yield in astronomical satisfaction will be ten times as great.

The construction of a telescope that will magnify a hundred or a hundred and fifty times is not a difficult or expensive task.⁴ Patience is the main requisite. Doctors, merchants, high-school students, housewives, and a number of preachers have made good optical instruments at home. Indeed, it was a preacher's enthusiasm that resulted in the first book in the English language on amateur telescope making. Fortunately, the pioneering in this field has been done; all we now need to do is to reap the fruits of others' labor and ingenuity.

But it is not necessary to own high-powered instruments. Perhaps, after all, the greatest value of the telescope in the hands of an amateur is the incentive it furnishes for original observation. It gets the owner out of the easy chair. Without any such aid, one may now enjoy an acquaintance with the stars, constellations, and planets much more intimately than was possible for David. Our technical reference books⁵ are better than anything he could have had. But it is advisable to watch the date on the title page. Many important things have been discovered in the forty years since the late Lucas A. Reed wrote his inspirational "Astronomy and the Bible."

From the very beginning of his interest in the open book of the heavens, the amateur observer who has already had platform experience will find himself using astronomical illustrations in his sermons. He will, of course, quote David and Isaiah, Newton and Shapley, but he will not depend wholly on the fine things others have said. He will have his own experience to tell. Then if he finally decides to use lantern slides,⁶ the presentation will be a natural one. But he will no more think of promising a lecture on astronomy, as such, than one on chemistry or botany. He will still stick to the gospel, but the message he preaches will shine in a new and appropriate setting, and will not be obscured by a mountain range of dry statistics. He will not parade his knowledge, for he will realize how little he knows, compared with what he hopes to learn. Nor will it occur to him to use astronomy to prove things that can be proved more effectively by some other means, or that do not need proving at all. Thus astronomy will have taken its proper place in his pulpit.

(For references, please turn to page 45)

Are Scripture Readings Out of Date?

By TAYLOR G. BUNCH, *President of the Michigan Conference*

THE custom of reading Scripture as a part of the worship of religious services has come down to us through many centuries of church history. In the days of Nehemiah and the return of Israel from Babylonian captivity, a great public service was held amid the ruins of Jerusalem. Ezra, the scribe, "stood upon a pulpit of wood" and "read in the book of the law distinctly, and gave the sense, and caused them to understand the reading," and "the ears of the people were attentive unto the book of the law," and "all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground." Neh. 8:1-8.

All public reading of the word should be done "distinctly" so that the people can "understand the reading," and "the ears of the people" should always be "attentive," in an attitude of respect and reverence. When these conditions are met by both the reader and the hearers, a Scripture reading cannot but be productive of great good.

In the fourth chapter of Luke we find a record of the return of Jesus to His home town, Nazareth, where the scroll of the prophet Isaiah was handed to Him as He "stood up for to read" in the synagogue. After having read from the prophet Isaiah, He sat down, and "the eyes of all them that were in the synagogue were fastened upon Him." (Compare Isa. 61:1, 2.) Beginning with this text in Isaiah, Jesus preached a sermon in which He applied the prophecy to Himself.

When the Scriptures are read publicly, reverence demands that all eyes be fastened on the reader and nothing be permitted to detract attention from the message of God. In the introduction of the last book of the Bible, which was written especially for the remnant of the church in the last generation, is a divine beatitude that no Christian can afford to miss: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." This statement indicates that the prophet intended that the Apocalypse be read publicly to the churches to which it was sent, and bespeaks an attentive attitude on the part of the audience. "Blessed is he who reads aloud" is the Moffatt translation of this clause.

We know that public reading of the apostolic epistles was the custom of the time among the early Christian churches, just as the reading of the law and the prophets had been in the synagogues from time immemorial. Of course, the public reading of the Scriptures was more necessary before the invention and use of printing made the Bible available to the laity as well as to the priest or minister; but the custom still prevails in many churches, and it can be made

an important and impressive part of public worship. Generally a profound hush falls over a congregation during the Scripture reading, which thus constitutes a wonderful preparation for the prayer that follows.

Prayer is communion, or conversation, with God and therefore involves God and man speaking to each other—the Lord speaking through His word, and man answering through prayer. The proper attitude and reverent approach demand that God speak first. It therefore seems fitting that there be a Scripture reading just before the prayer. The voice of prayer is then heard in response to the voice of God.

The Scripture reading should be short, and whenever possible it should be on the subject of the sermon. From three to ten verses are sufficient and need not consume more than one or one and a half minutes. The prayer should be about the same length. The sample public prayer given by Jesus can be prayed slowly in one minute, and our public prayers should never be much longer. Most public prayers are entirely too long and cover too much ground. The divine model indicates that a public prayer should deal only with "this day" and those present. It should not cover the whole world. This is emphasized by instruction in the Spirit of prophecy.

The chief complaint against Scripture readings is that they take too much time, but they seldom consume as much time as the prayer. The average congregation would prefer a brief Scripture reading followed by a short prayer in behalf of their needs, rather than a long, tedious prayer not prefaced by the word of God. When a pastor carefully studies and condenses his sermon and organizes his service, the question of time is not such an important element.

"How readest thou?" A reverent voice, with full, well-rounded tones, in which the word of God is made distinctly clear to the mind and sweetly musical to the ear, will be heard and enjoyed by any congregation that has been educated in Scriptural appreciation and spiritual discernment.

In our larger churches we would do well to have a lectern on which is placed a large pulpit Bible. The lectern is made something like the small desk pulpit—a single upright post with a large base, and a slightly slanting top board to support the Bible. It should be made to match the pulpit and should be about the same height or perhaps a little higher than the pulpit, so that the person reading the Scripture can stand upright. It should be located at one side of the pulpit, about halfway between the pulpit and the end of the rostrum. Before the service begins, the Bible should be opened to the scripture to be read; and the person chosen to read the scripture and offer prayer should be seated directly behind the lectern so that he can simply step forward at the proper time for his part in the service. This plan, of course, might not be feasible in smaller churches.

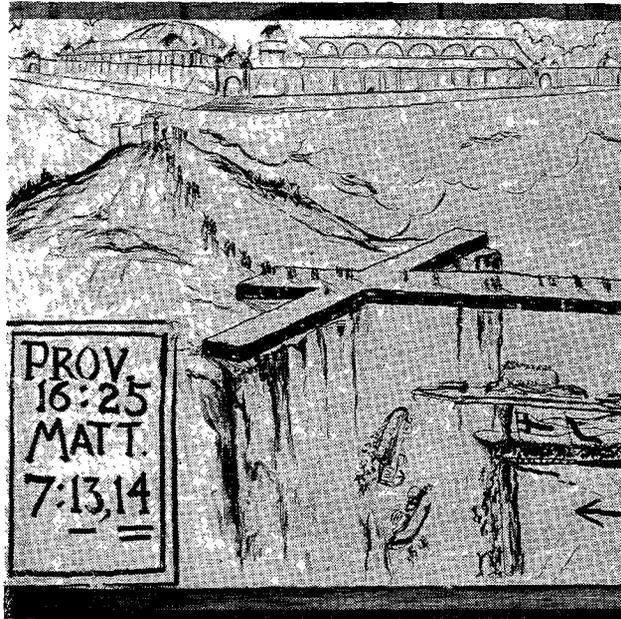
CARTOONING AS A FEAT

By HENRY

Gospel Cartoonist, C

VISUAL education has not only become a popular phrase among educators today, but has been generally accepted by world rulers and political and social leaders. In an age of speed and precision, charts, maps, pictures, and cartoons are used to great advantage in the propaganda of some great cause. The public does less abstract thinking than it did twenty-five years ago. We live in an age of signs and symbols which speak loud and fast. The prophet Habakkuk records what God said: "Write the vision, and make it plain upon tables, that he may run that readeth it. . . . At the end it shall speak, and not lie." There is need today for impressing more strikingly upon the mind the prophetic scenes recorded by men of old. Much of what the public perceives by ear is forgotten. But what is perceived by the eye usually makes a lasting impression upon the mind.

CHALK TALKS CLASSIFIED.—Chalk talking may be arranged under five main classifications: (1) Trick drawing, which is planned to surprise by unexpected development. (2) Dexterous drawing, prepared to excite admiration by the skill and dexterity of the performer. (3) Sentiment drawing, to awaken cherished memory or stir emotion (including religious and



Gospel Cartoon Drawn by Mr. Meissner, S

The Ministry, May, 1943

TURE IN EVANGELISM

MEISSNER

lahoma Conference

patriotic emotions). (4) Illustrations and portrayals, to present a scene, illustrate a story, or portray people (again this may be religious). (5) Crayon or chalk cartoons, to picture an idea, impress a truth, or mold opinion. (6) Gospel cartooning. This feature is the most fascinating of all to me and covers all five chalk-talk avenues.

The minister, evangelist, or Bible instructor who can surprise his hearers by an unexpected development of some truth; who can draw it with surprising skill and dexterity; who can awaken and stir cherished memories and religious emotions; or who can illustrate lofty scenes and portray the great people of the Bible and still stay in the background himself, may become the ideal gospel cartoonist. Like the evangelist who becomes the mouthpiece of the Spirit of truth, the chalk-evangelist's message becomes more and more illuminated, until his personality is eclipsed by the message he presents in picture and from his lips. By no means does he lose his personality. It is similar to a great artist and his instrument—the music momentarily eclipses the performer. Therefore, in the cartooning part of the drawing lies the acme of achievement for the chalk talker.

Cartooning is very direct. When the idea

is pictured, it stands out frankly. The crayon or chalk is not a crutch to the speaker, but an extra blow of the hammer. While his art is but a means of expression, the cartoonist conveys to an audience the results of his observation, and pictures the conclusions reached by keen thinking. Thus the message he brings is strikingly presented.

One need not be a skilled draftsman or a trained artist to picture ideas through cartoons. Mr. Patterson's matchstick men are used in yet simpler form by many Bible teachers, Sunday school and Sabbath school workers, in teaching simple lesson truths visually. The chalk cartoon is for everyone, from the most skilled cartoonist to the beginning chalk talker. Anyone can picture ideas by cartoon methods—in his own individual way. For example, one evangelist's small boy observed his father's efforts. One day he pictured in crude strokes his father triumphantly seated on the devil, and a newsboy calling out, "Extra! Extra! Evangelist floors the devil." A few crude chalk marks have great power. I have seen a cartoonist walk about the platform for forty-five minutes with a piece of chalk in his hand. He then drew on the easel a few lines which were to the point and satisfied his hearers. I believe there are among our evangelists, pastors, and prospective ministers, some few who have natural talent for art. Many others could use this means powerfully. The way is open to put the gospel into pictures and cartoons.

Where there is an evangelist and an associate evangelist, one of the two might do the gospel cartooning one evening a week. This feature will be a drawing card for a large crowd. The regular speaker prepares the way for the cartoonist with his practical and doctrinal cartoons. One striking way to attract and indoctrinate people right from the start is to have the very charts and beasts and images drawn life-size while the regular evangelist speaks. Using two persons in one presentation was once thought to be a hindrance, but experience is showing this to be a mistaken idea.

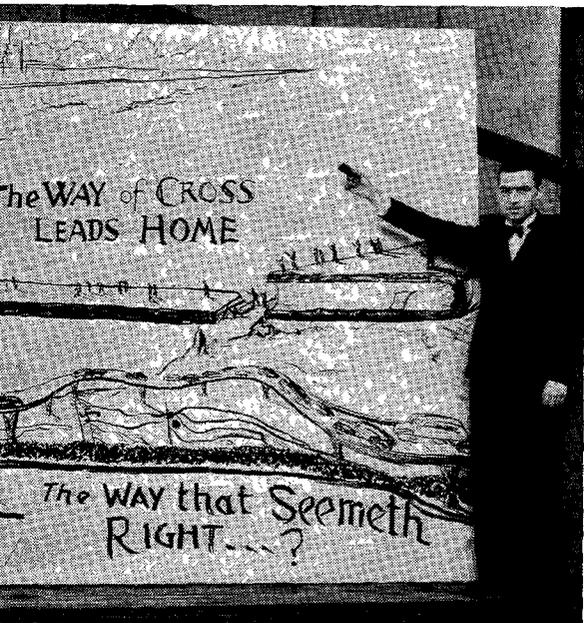
The evangelistic effort with which I am connected is planned in such a way that once a week we use a specially featured lecture. All subjects are advertised a week in advance and the special feature draws a good crowd.

Three Types of Lectures Used

I use three types of lectures. In one I draw and speak, with some special hymns to illustrate the main points of the sermon. (See accompanying picture.) I illustrate this by drawing the two ways, the cross-way to Calvary, the eternal city, and the home of the saved.

The size of the easel is eight feet by eighteen. This drawing was made without colors, but the Holy City can be pictured much more effectively with colors. The hymns may be omitted in this type of lecture.

In the second type of lecture only the cartoonist draws while the evangelist speaks. The



Showing the Cross-Way to Calvary

The Ministry, May, 1943

cartoonist develops one or more large-size cartoons to illustrate Bible truths. The picture is developed as the evangelist proceeds with his sermon. If it is on the sanctuary services, the Lamb of God, Christ our high priest in heaven, the judgment hour—all can be well illustrated. This lecture takes two evenings.

The third kind of lecture is a series of quickly sketched cartoons. From five to ten of these may be used. However, not all are drawn during the lecture. One may be drawn, and another may appear under this one, already prepared to drive home a point. When this second one is torn off, there may be another under it which needs only a few lines to be completed. Here less talking is done, and more drawing.

We have found in this unusual method that two men working together as one never will distract from the point, nor will one draw attention from the other. There are many angles to this gospel cartooning which cannot be written into one article. We hope many others will see light in the use of the crayon for a more attractive service of evangelism. So far we are using this striking method only as a special feature and as a help in indoctrinating new believers. It truly makes Bible truth plain.

"Closed Door Meeting" Technique

By ARTHUR A. CONE, *Pastor-Evangelist, Milwaukee, Wisconsin*

ON the night I speak on the mark of the beast, we use the "closed door" plan. The lecture is advertised beforehand and we announce that no one will be admitted without signing a name-and-address card and securing an "Admit One" ticket. On two Sunday nights we have these cards passed out and signed by those who wish admission tickets for themselves or their friends. Having given their name and address on this card, they surrender it to an usher as they leave the hall, and get an "Admit One" ticket in its place. Our own people get a pink ticket, and the others get a green ticket.

The ushers informed me that all the cards were soon signed up, and they had to use slips of paper for several to give their name and address. For those who come without tickets, we have ushers at the door with cards for them to fill out, after which they receive an "Admit One" ticket and can then attend the meeting.

You will note that this plan gives us the name and address of every person who attends the lecture, and thus we have a list for follow-up work later. In addition to this advantage, the plan stirs a great deal of interest in this particular meeting and makes people want to come.

So many new people came to the "closed door" lecture, and continued to come, that we felt it would be a serious mistake to close the meetings just then. After we had presented the Sabbath question in its various phases and people were ready to be visited, we turned over to

our colporteur usher the names and addresses we had secured on the night of the "closed door" lecture, and he has been visiting the people. He has sold a great many books in their homes and has found a number of openings for Bible studies.

"Sunday Only" Campaign

By PHILLIP L. KNOX, *Evangelist, Los Angeles, California*

A UNIQUE evangelistic program is now being tried out by the Southern California Conference in downtown Los Angeles. After weeks of careful study by the president of the conference and his committee, it was decided that in view of the dimout and gas rationing it might be well to crowd as much as possible into a "Sunday only" campaign.

The Biltmore Theater, with a seating capacity of seventeen hundred, has been secured for every Sunday, covering a period of six months or longer. Three evangelists—H. M. S. Richards, B. R. Spear, and I—have been asked to conduct the effort. One evangelist begins his program every Sunday afternoon at two-thirty, the second evangelist starts at four-thirty, and the third at six-thirty.

The present plan calls for each evangelist to cover the entire message independently during the series. L. E. Folkenberg acts as chairman for all three meetings and assists in co-ordinating the program so that no two of the speakers will present the same subject on the same day.

So far, the plan has worked very successfully. One handbill announces all three meetings, and one advertisement in the newspaper likewise includes the entire program for the day. Capacity crowds have attended to date. Three collections are taken every Sunday. The total offerings for the day run as high as \$240.

It is estimated that sixty per cent or more of the attendance is non-Adventist. Many are expressing great appreciation for the plan and program.



The Watchmen

By GEORGE CLARENCE HOSKIN

THE twilight hour is here, and earth's sad night
Is filled with dreadness and doom, and affright,
Foreboding sorrow, tragedy, and fear,
With human disaffection, insincere,
A frightening panic of adversity
That seals its purpose in finality.

The watchmen on the walls that to Him bind
The treasured souls of longing humankind,
Bringing the saving words of life to them
With Inspiration's sacred stratagem.

May every watchman's word be a demand;
The hours are short in which to understand,
And dangers that are lurking by the way,
Many, for whom He gave His life, betray.



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

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

¶ Let us correct some wrong impressions in the

SELECTION OF MEDICAL MISSIONARIES

By THEODORE R. FLAIZ, M. D.,* *Former Missionary to Southern Asia Division*

CONSIDERATION of the mobilization of foreign medical workers should look to the seeking out, not of men who can well be spared from the work at home, but of those who have most thoroughly proved their worth in constructive effort in their respective fields. There should be a complete fading out of the conception that the foreign missionary is merely a pious, saintly, impractical, behind-the-times, and occasionally slightly touched individual, quite suited to the peculiar peoples of strange lands, but perhaps too slow and unsophisticated for conference or institutional work in America. The guarding of appointments to the mission field by the commissioning of men only of the highest type, is one of the surest avenues to the strong rehabilitation of our foreign mission program.

An authority on missions among Presbyterians, Dr. Arthur J. Brown, said: "It is a mistake to suppose that any nice and apparently pious youth can become a foreign missionary. . . . The boards do not send the pale enthusiast or the romantic young lady to the foreign field, but the sturdy, practical, and energetic man of affairs, the woman of poise and sense and character."

The early church pointed to its high estimate of responsibility in the foreign field when it selected Paul and Barnabas for this charge. The standards to which we should aim in the training and selection of medical missionaries may be best estimated when we look to the men who have blazed the trail for the modern medical worker in mission lands. Doctor Parker in China, Doctor Scudder in India, Doctor Grenfell to our bleak North American shores, and Doctor Livingstone in Africa, with scores of equally devoted followers, have shown the way to the boundless possibilities in this pathway of mission service.

* Doctor Flaiz is now in private practice at Wapato, Washington. He and his wife are under appointment to return to India as soon as wartime transportation permits.

Any discussion of plans for the training of medical missionaries would consistently begin with a thought for the man himself, quite aside from his medical training. While it is a matter of history that some of the brightest lights of mission endeavor were men who were fully prepared for life's work before their attention was seriously turned to the mission problems, it would hardly be possible to fill all the needs of the field without a studied plan of preparing men from early college years for the specific purpose of mission work. It is in fact such a plan that actually functions from the lower school years of our educational system, through middle school and college and on through professional training.

There is in all these years a constant emphasis on the great aim of our institutions to train workers for the world field at home and abroad. What teacher, evangelist, administrator, or institutional worker does not remember the Wednesday morning Junior meeting of church school days, a meeting in which different fields were studied, the habits and customs of the people, the geography, the commerce, and more particularly the need for a work which could be done only by the Christian missionary? Frequently in such early years, plans for a life as a missionary are formulated, which later materialize in useful service in the fields thus studied.

FOR the most part missionaries chosen from such stock will be at a considerable advantage over those who are picked up at a later stage of their lives and have had no particular thought or burden for such work. The earlier training of the foreign missionary is therefore of significance in regard to the probability of ultimate success. That which has been a part of one's life through childhood and youth is less likely to be lost in later life than that which is acquired after full maturity.

All things being equal, we would therefore be led to conclude that the worker chosen from

a Christian school background should have greater chances of success. He should also have greater possibilities of adaptation to the various strange environments to which he will be exposed, and with this greater adaptability he will be more likely to become a permanent fixture in the mission field.

As it is not possible to select these candidates in their earlier years and follow them along with guidance throughout their period of development, our best course is to pick up our candidate at a point where he is approaching his time of appointment to the field. In most cases this will be in his last year of training, or during his intern service. There are perhaps better opportunities of knowing the qualities of these candidates while they are still in school than after they have left and are no longer under the close observation possible in college.

The attitude of the senior student toward the program of missionary training, his attitude toward our organized work, the ministry, the institution in which he studies, and the activities of the church, all give evidence of his fitness or failure as a prospective foreign medical missionary.

Pursuant to this plan, study might well be given to some procedure by which, in consultation with the medical school, these students would be placed under tentative appointment by the Mission Board, the prospective appointee being kept in constant touch with the board and with the possibilities for his future field of labor. Throughout his intern year and whatever further training he might undergo, his interest in mission endeavor could well be maintained by constant contact with the board or with the actual mission field.

As with other branches of mission work, the medical missionary should be encouraged to think of his appointment as a lifetime undertaking. The missionary who spends but one period of service in the field has just come to his period of greatest usefulness. Health and family matters permitting, the missionary, medical or otherwise, should plan to make the foreign field the scene of his life's work.

The three fourths of the human race who most need the gospel are receiving but one fourth of its resources and man power. It would therefore appear that the major problem of fulfilling the great commission lies in the foreign field. The military organizations of the nations are sending their best-trained and strongest divisions to the most difficult battle fronts of the world. The very best the church has to offer should be regarded as none too strong to represent the forces of Christ in the lands not yet evangelized.

THOUSANDS of doctors have voluntarily left their practices in response to the call of the Army for medical help. They may return wounded or broken in health. They

may never return at all. But this does not deter them from making the sacrifice.

There are matters relative to the worker's personal situation which should be given thought. The doctor who goes to the mission field with the worries of indebtedness will be less likely to stay permanently. He cannot help being reminded of the classmates at home who may have more than they well know what to do with while he plans and works to save a few dollars each month to apply on his debt. It will not be too surprising if he looks forward to getting into circumstances which will enable him to clear his obligations. Salaries paid to our workers are adequate for comfortable living, but they do not provide extensively for extras. Workers who have family obligations which are likely to make it necessary for them to return home should not be encouraged to go out in foreign service.

A discussion of the qualifications of a doctor for the foreign field necessarily brings up the matter of his professional experience and post-graduate work. The conservative young doctor in the homeland relies heavily on consultation in his work and learns much by contacts with fellow physicians. But the young man placed in the mission hospital is expected from the very first to be physician, surgeon, obstetrician. Obviously he is not qualified for this role, and he must of necessity mature along the difficult way of trial and error. This is hardly fair to him, to his patients, or to the mission. If, therefore, the young doctor can have advanced training, especially in surgery, or a period of experience in active private practice, he will be at a great advantage. The plan recently developed by the Mission Board, by which prospective workers are placed under a deferred appointment, facilitates this feature of the worker's qualifications. The young man who is definitely looking to foreign work can by this arrangement plan with his future employers for his most effective training and experience.

As applied to the foreign medical work, this principle should lead to selection of those most talented scientifically, those most devoted spiritually, and those most successful professionally among all our medical men. The man with a second-rate personality, the man who has been mediocre professionally, the man who has been inactive or noncommittal spiritually, will be no bright, shining light even in the dark corners of the earth. The one who has succeeded in an outstanding way in his practice at home, who because of his talents is needed in the work in the home country, is the man who is needed even more urgently in the foreign field. It is from among such that selections should be made for the strengthening of the work in these most important scenes of Christian endeavor. This should be a challenge to those men who, having succeeded in the home base, can feel that God calls them to scenes of wider usefulness in fields beyond.

HEALTH MESSAGE, A PART OF THE GOSPEL

By R. A. ANDERSON, *Associate Secretary of the Ministerial Association*

THE words spoken by Moses to the children of Israel in the wilderness, are really prophetic of God's people in every age: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." God expects His people to be happy. The gospel itself is good news, and good news always makes folk happy. Israel was a people saved by the Lord, and they had a right to reveal to those around them the joy of that experience.

When the Pharisees took stock that the disciples had been with Jesus, it was perhaps not so much the clear logic of their thinking, but rather the happiness of their dispositions, that made the disciples a contrast to the crowds around them. Jesus had come to give them life, yes, life more abundantly, and the Holy Spirit shed abroad in their hearts was not only guiding them into all truth, but was quickening, or giving life to, their *mortal* bodies. We must never overlook that function of the Holy Spirit. He guides our minds into the truth; but He also gives life to our mortal bodies in order that we may live the truth before others.

Health is a part of holiness. God has not given to every man a robust physique, but His promise is, "As thy days, so shall thy strength be." It is possible to be sound in theology and yet be unsound in physical living. However, if the Spirit of God is leading, He will lead one into sound, healthful living.

Our health message is a vital part of our whole evangelistic program. In Matthew 8:16, 17 we have a very challenging thought: "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." When Christ became the Lamb of God to take away the sins of the world, He not only bore our sins, He also took our infirmities and bore our sicknesses. All sickness is the result of original sin. To recognize Jesus as our sin bearer is the very heart of the gospel, and yet the Scripture says He bore our sicknesses as well as our sins. The lesser is included in the greater.

Now, just as it is incumbent upon the gospel teacher to instruct his converts thoroughly in the nature of sin and the way of escape from the consequences of violation of the moral law, so he must also instruct them in healthful living in order that they may escape the consequences of violation of physical law. Having lived in sin without God and without hope, the Christian now learns to live in the grace of God, walking in the steps of his Master. Just as it is

important for him to turn from worldly amusements as an evidence of sanctification, so is it essential that he eschew worldly habits of eating and drinking. The one who saves us from sin by His grace, lives and longs to sanctify us wholly—body, soul, and spirit—that we may be "preserved blameless unto the coming of our Lord," or as the Revised Version says, "at the coming of our Lord." When our Saviour comes, He will find a people who are blameless in spirit, soul, and body. They reach that standard by the Spirit of God, who dwells in them, for it is the Spirit that sanctifies the life.

Yes, the gospel of health is not something added to the message of the everlasting gospel; it is indeed part of it. How often we have used the text in the epistle of John, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. He is not talking here merely about soul health, but clearly about bodily health as well, for the same Spirit that sanctifies the soul, quickens the mortal body.

God declared through Moses, "Ye shall therefore keep My statutes, and My judgments: which if a man do, he shall live in them." Lev. 18:5. The abundant life will reveal itself in all that we do. A happy people will be a holy people, and a holy people will be a healthy people. We are not called to fanaticism; we are called to holiness. Preaching the "gospel of the kingdom" in all its fullness means teaching the gospel of health, for we read in Matthew 4:23 that "Jesus went about, . . . preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." As He preached the gospel of the kingdom, He made inroads into the devil's domain. The kingdom of light was challenging the kingdom of darkness. No wonder the twenty-fifth verse says, "There followed Him great multitudes of people." The multitudes always follow when the fullness of His gospel is preached.

He called Israel as an individual nation and made some very real promises to them concerning their health. Now, however, the gospel is going to every nation, kindred, tongue, and people. He is gathering the true Israel of the Lord from all the corners of the earth. But as they are gathered, He is sanctifying them by His Spirit. When He was leading His ancient people out of Egypt into the Land of Promise, He said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the

Egyptians: for I am the Lord that healeth thee."

This same promise is applicable to the Israel of God today, who, having left Egypt, are on their way to the heavenly Canaan. But like every other promise, it is on condition that we diligently hearken to the Lord and give ear to His commandments. If we will, then He promises to make us free from the Egyptian diseases, for "I am the Lord that healeth thee." Rotherham's translation says, "I am the Lord, thy Physician."

The instruction that God gave to Israel through Moses is, in many respects, a masterpiece revealing His concern for minute details of physical life. He who designed the wonderful mechanism of the human body is eager that through observance of natural laws we preserve our health, in order that we may indeed be the temples of the Holy Spirit. God's abhorrence of the "strange fire" offered by Nadab and Abihu in the sanctuary in the wilderness, that brought such swift judgment on those careless priests, is a symbol of His concern lest we, through carelessness or indifference, be found offering "strange fire" within these body temples of ours. Those who, through wrong habits of living, are found eating swine's flesh and like abominations in the last days, will be consumed when the Lord comes to judge the nations.

Let it be our earnest concern to make ready a people prepared for the Lord—prepared in body, soul, and spirit. For "when He shall appear, we shall be like Him." The everlasting gospel that goes to all the world is molding men into the likeness of Him who bore both our sins and our sicknesses. To restore in man the image of Him who created him is the purpose of the everlasting gospel. "I am not ashamed of the gospel of Christ," declares the great apostle; "for it is the power of God unto salvation." Yes, He lives to make effectual in us by His Spirit what He wrought out on Calvary for us by His sacrifice.

CURRENT
SCIENTIFIC
COMMENT

STABILITY OF MILK.—

"When used in the preparation of scalloped potatoes, homogenized milk is relatively less stable to coagulation than is unhomogenized

milk. The stability of milk in potato cookery is dependent to a great extent upon the source of the potato, the composition of which is determined by variety, soil conditions, and other environmental conditions. Corrective methods cannot be recommended loosely, without specific tests having been made. It appears that acidity of the potatoes, expressed as titratable acidity, is not a measure of their effect on the stability of milk.

The stability of milk, either homogenized or unhomogenized, to coagulation induced by salts added to cooked oatmeals or cooked wheat cereals depends upon the type of meal or cereal employed. In any case, the stability of homogenized milk was definitely less than that of unhomogenized milk. The coagulation of the milks was either definitely inhibited or prevented by the addition of table salt in the normal quantities used for seasoning the cereals. Absence of seasoning salt may therefore be considered a predisposing cause of coagulation of milk added to cooked cereals. Preheating of milk did not increase its stability to coagulation when added to the cereals."—*Abstract, Journal of the American Dietetic Association, November, 1941, pp. 918, 920.*

VITAMIN C IN INFECTIONS.—In infections the demand for vitamin C is increased. Vitamin C is presumed to play an important role in resistance to disease; and a low C level predisposes mankind to disease, since membranes are more permeable. After a disease develops, the demand is greater and administration of C is necessary in some cases. The high fevers cause faster utilization of C.—*Abstract, Journal of the American Dietetic Association, December, 1942, p. 845.*

FATS AND CAROTENE UTILIZATION.—"Various natural oils were fed to vitamin-A-deficient rats receiving controlled levels of carotene. Of the oils tested, soybean oil gave the best growth. Cottonseed oil, linseed oil, corn oil, and wheat-germ oil also had a beneficial effect upon the growth. Butterfat and coconut oil had no appreciable effect."—*Abstract, Journal of the American Dietetic Association, November, 1941, p. 924.*

VITAMINS IN FLOUR.—Dietary surveys show that a large proportion of the Canadian population consume diets inadequate for optimum vigor, efficiency, and resistance against disease. The Canadian people as a whole do not receive enough of the vitamin B complex. Canadian wheat is one of the richest sources of Vitamin B, and a good source of most of the other members of the vitamin B complex. White flour contains only one sixth to one quarter of the original vitamin B₁. White flour has been produced which retains from 56 to 60 per cent of the vitamin B₁ originally present in the wheat, and an increased amount of other members of the B complex. Bread made from this flour has an excellent flavor and can be classed as a "protective" food. This bread should be a real factor in improving the health of the nation.—*"Retention of the Wheat Vitamins in Flour and Bread," Tisdall, Jackson, Drake, Newman, Whiteside, Miller, and Edgar, Canadian Medical Association Journal, August, 1941, p. 101. (Abstracted in J. A. D. A., November, 1941, p. 918.)*

Nursing in Time of War*

By MRS. CHARLES LARSEN, R. N., Former
Missionary to China Division

MANY and varied have been my experiences since leaving the Boulder Colorado Sanitarium and Hospital. After having worked for several years I decided to go to Union College for further schoolwork. Then came World War I. With a desire to help alleviate the suffering war brings, I entered the American Red Cross Nursing service and served both in the homeland and in France. At the close of this war I again studied at Union College and did some private nursing. After my marriage I was associated with my husband in schoolwork. In 1926 we were sent to China. The first eight years were spent in schoolwork in the city of Shanghai. Here we went through a civil war as well as an attack on Shanghai in 1932.

After a few months in the homeland we returned to China in 1935, where Mr. Larsen was pastor of the China Memorial church in Hong Kong. As you may well imagine, I had many duties as the wife of a pastor. Our work grew heavier as time passed. From 1937 on, we cared for many refugees as a result of the war Japan was waging on China. I worked with the Chinese Red Cross during this time. Then came that sad day of Pearl Harbor, in December, 1941, when Great Britain and the United States of America became allies of China. I had already registered with the British Red Cross in Hong Kong, and had been assigned a post should trouble arise; so I immediately went to work at the Happy Valley Hospital in Hong Kong.

During the first two weeks of the war I was assigned to the task of night supervisor. The first week found us with eighty patients to care for and the work of getting organized. Our patients were for the most part convalescents from other hospitals who had been sent to us to make room for the patients who were injured during the bombing. In two days, however, these patients were sent to other medical institutions, and the Happy Valley Hospital was filled with over two hundred seriously wounded patients.

The other members of the night nursing staff were five Chinese graduates, five undergraduates, and a number of British, Irish, and Portuguese women who were acting as nurses' aides. However, after two or three nights, I was left with only the Chinese staff and an Irish girl. Two girls for telephone service also stayed by.

Every night we were subjected to very severe shelling during the first half of the time and again in the early hours of the morning. It was difficult to work under these conditions, with

only a shaded candle for light. The Chinese girls were nervous, but stayed by their work.

After we had worked together several nights, one of the girls asked me how I could remain so calm under such conditions. I hardly knew how to answer, and before I could speak a Mrs. Lee answered for me. She told them some of the things of which I had told her in months past regarding the prophecies, and said that if I would tell them of these things, they also would know where to look in time of trouble and would understand the meaning of the things that were coming on the earth. This gave me the opportunity to tell the story of salvation to the night staff. Night after night as the shells were bursting outside the building, these girls drank in the gospel story.

After a while I was changed to day duty. Then the water supply was cut off, and there was little food. Just picture caring for over two hundred infected patients with no food or water. Finally, at the risk of shellfire, a little water was secured from two storage tanks in front of the building. This was not of much help, however, for we did not know how long these tanks would stand the gunfire, nor into how many days' provision to divide the water.

Then came Christmas Eve. We felt that we could no longer stand the sight and stench of the wards. For several days it had been impossible to go to our hotel for rest and food, and we had had to be housed with the patients all this time. We now decided to risk the rooms on an upper floor for sleeping and dining.

Just as we were finishing a light supper one evening and were leaving the room, a volley of gunfire was showered upon us. We all dropped with our faces to the floor, and some of us crawled to the little rooms in the rear of the building. The shelling continued for five hours. Some of us prayed and then sang the hymn, "The Angel of the Lord Encampeth Round About Us." At the end of the shelling we found that no one had been injured. A shell came so close to my face, however, that it burned off my eyebrows.

This was the last time we were shelled, and at dawn on Christmas morning we met the Japanese face to face as they came in, taking possession of the building. We were now prisoners of war. Many of the women were molested, and it was a terrifying Christmas Day. To tell you all the story would take too long, but I am glad to testify to the protecting hand of God and to His mercy. I am thankful that I was able to be of service to my fellow women and the patients during those trying hours.

The colony surrendered on Christmas afternoon at four o'clock, but we knew nothing of that. Only after one of our number had escaped through enemy lines and found her way to the medical headquarters with the story of our situation, did relief come the following day. Happy Valley Hospital was evacuated, and the staff was taken to the Queen Mary Hospital. I

* As reported in the December, 1942, *Boulder Cañon Sentinel*, newsheet of the Boulder-Colorado Sanitarium Nurses' Alumni Association. Mrs. Larsen was formerly Maybelle Lippincott.

worked there for nearly a month before the staff was interned.

The months we spent in a Japanese internment camp make another story. God continued to be very near to us throughout those trying times. Later we were chosen to be among the group of those who were repatriated to the United States in exchange for an equal number of Japanese prisoners of war.

Christ and the Christian Physician (A Study Outline)

By G. A. ROBERTS, *Extension Secretary,
General Conference Medical Department*

I. CHRIST, OUR EXAMPLE.

1. Christ, the Chief Physician. "Ministry of Healing," p. 111.
2. Christ, the Great Physician. *Id.*, p. 174.
3. Christ, the greatest Physician. "Testimonies," Vol. IX, p. 178.
4. Christ, the true head of the medical profession. "Counsels on Health," p. 536.

II. THE PHYSICIAN AS UNDERSHEPHERD

1. Every physician should be a Christian. "Testimonies," Vol. VI, p. 229.
2. Physicians should combine prayer and effort. "Counsels on Health," p. 367.
3. Physicians may have the co-operation of angels. "Testimonies," Vol. IV, p. 567.
4. The physician may be divinely guided in surgery. "Ministry of Healing," pp. 117-119.
5. The skillful touch of his hand is the wisdom of divine power. "Christ's Object Lessons," p. 349.
6. He should co-operate with God. "Testimonies," Vol. VI, pp. 250-252.
7. He should be girded with every piece of heavenly armor. "Counsels on Health," pp. 584-588.
8. He may save life unto eternal life. "Testimonies," Vol. VI, pp. 229, 230.
9. To him is committed the highest trust ever given to man. "Ministry of Healing," p. 119.
10. To no other are committed possibilities so great or an influence so far-reaching. *Id.*, p. 132.
11. In his practice he should serve as one of God's ministers, an evangelist. "Counsels on Health," p. 544.
12. The Christian physician should be as sacredly set apart for his work as is the minister. *Id.*, p. 540.
13. His work is as exalted as that of the ministry. "Testimonies," Vol. VII, p. 111.
14. The greatest physician is the one who walks in the footsteps of Jesus Christ. "Counsels on Health," p. 544.
15. The physician must meet his patients at the judgment. "Ministry of Healing," p. 119.

The Sanitarium and Soulsaving

By J. NORMAN CLAPP, *Chaplain, Mountain Sanitarium, Fletcher, North Carolina*

IN recent weeks here at the Mountain Sanitarium we have had the privilege of seeing gratifying results in the united efforts of the medical and spiritual forces of the institution. Three patients are now keeping the Sabbath. All have read "The Great Controversy," and one has also read "The Desire of Ages" and part of "Daniel and Revelation." We are continuing to give special instruction to them on the points of the message. Other patients are showing excellent interest in the studies on the Scriptures.

Two of these new Sabbathkeepers are a very fine couple. They each went through an unusual experience in their illnesses and fully believe that God preserved their lives in answer to prayer. The husband stopped at the sanitarium to visit his wife, who had been very ill for months as a patient, and he was suddenly taken down with a serious case of pneumonia. He passed through two crises, and each time he was so low that the physician saw no hope except in God's special healing grace. Afterward the physician remarked that this man was the sickest patient he had ever seen.

In the crises we had special prayer for the man, as well as for his wife. The student nurses prayed in classes, in bands, at the worship hour, and individually. The workers sent their petitions to heaven, and many of the patients joined with us in presenting the case to the God of mercy.

After these patients were out of danger, a special season of thanksgiving prayer was engaged in, and heartfelt gratitude was expressed to the Great Physician for His love and mercy. Later they accepted the Sabbath truth. No doubt we should seek God more often and more earnestly in behalf of those committed to our stewardship and care.

Upon the request of a group of patients, the chaplain is giving a special series of studies on the book of Daniel. A convenient time in the afternoon is appointed for this study. The patients who are in attendance have shown appreciative interest in hearing these great and solemn truths.

Four groups of student nurses have been appointed to give Bible studies as a part of their training. One group is giving Bible readings to patients. Each of the other groups is holding cottage meetings at various places in the neighborhood. At the time of this writing, good attention is being given to the efforts of these young nurses.

In our sanitariums the physicians, nurses, and chaplains have a providential opportunity for seed sowing in good deeds and Bible truths, which should result in a harvest. And though immediate conversions to the message are dif-

ficult in sanitarium work, yet we are much encouraged when such is the case. With prejudice removed, and with vital seeds of truth implanted in the minds and hearts, many patients should eventually rejoice in the saving truths found at our sanitariums.

Health Defense (Concluded)

IV. Our Great Air-Raid Shelter

*Prepared by the MISSES FLECK,
GIBSON, MILLER, and WIMER*

A. Divine Strength a Defense

Before you are the words of Scripture from Job 22:25, "The Almighty shall be thy defense." [See poster.] The rest of the verse reads, "And thou shalt have plenty of silver." The margin tells us that silver here refers to silver of strength. And so we might say, "Yea, the Almighty shall be thy defense, and thou shalt have plenty of strength." If ever there was a time when we needed strength, both physically and spiritually, we need it right now and in the days that lie ahead.

In Isaiah 8:22 we find a graphic description of the times in which we are living: "They shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." How many people are looking unto the earth and beholding nought but darkness! What a wonderful privilege that as Christians we can look to heaven instead of earth!

B. Hearts Failing From Fear

Our country has been anticipating war. There have been articles in various periodicals and papers for the last ten years about the nations of earth preparing for war. We used to read about it and put it aside as something possible but not probable in our land—at least not right away.

But now it has come. And somehow men are beginning to feel that we are nearing "a time of trouble, such as never was since there was a nation." Dan. 12:1. Jesus diagnosed the attitude and reaction in this time prior to His coming when He told of the hearts of men "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Psychiatrists recognize fear as an emotion which disturbs the vital functions of the body, raises the tension of the nervous system, and produces a state of unrest which leads to discouragement, depression, and despair. Such is the effect upon those who have "no hope, and [are] without God in the world." Eph. 2:12. Overwhelmed by fear, the heart needs above all else a place of refuge—a mental and spiritual air-raid shelter.

C. Immediate Preparation Necessary

"Air-raid shelter" is a common term these days. Such shelters are being erected on every side, and signs direct to their location. They are being constructed far from any skies that have yet been darkened by the approach of enemy planes. Preparedness is the watchword of defense. When bombs fall is not the time to erect a shelter.

A ship was once in distress. The rigging had all been blown overboard, and the ship was letting in water faster than the sailors could pump it out. Suddenly one sailor, particularly noted for his vile language and dissolute life, stopped pumping, dropped to his knees, and began to pray that God would save the ship. About that time the captain came along, gave him a kick, and ordered him back to the pumps, advising him to save his prayers for fair weather.

There are two classes of people in the last days which are brought to view in Scripture. First, there is the group who, like the sailor, have not availed themselves of a place of refuge:

"The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17.

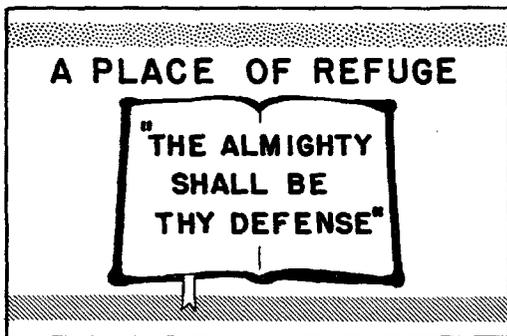
On the other hand there are those who, looking up, can say with confidence:

"Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

D. Suggestions for Mental and Spiritual Health

The Bible contains many suggestions which will help us develop vigorous mental and spiritual health.

1. *We should have the right perspective.* We should place the happenings and activities of every day in proper relation to the big and important issues of life. The Master has bidden



Poster Displayed During Fourth Health Talk and Throughout the Conclusion of the Service

us, "Occupy till I come," and we should direct our activities toward the hastening of that day.

2. *Let us be cheerful.* "Joy is the flag hoisted to signify that Christ is believed and loved indeed." Jesus has told us, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

3. *We must learn to face reality.* From practically all over the world come reports of refugees who have had to leave their homes and flee from the enemy. The future holds only terror for them, and how they must long to "dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:18.

As Christians, you and I are refugees in this world. We are facing a stormy time, but that very storm will drive us nearer home. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

4. *Don't worry.* Worry saps the life forces and cuts the efficiency and effectiveness of our service for God and country. Christians should be the most courageous people on earth today. We should face the world with the words of Job, "I know that my Redeemer liveth" (Job 19:25); and with those of Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12).

5. *Trust in divine power.* We can be calm and confident. Those promises which God gave to His people of old are just as sure for us today. "In quietness and in confidence shall be your strength." Isa. 30:15. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3.

And so, in these days before the storm descends full upon us, let us seek refuge in that divine air-raid shelter of faith, that we may "be ready always to give an answer to every man that asketh . . . a reason of the hope that is in [us]." 1 Peter 3:15.

E. Conclusion

(In conclusion the following poem is given with bowed head as a prayer.)

"God of our fathers, knower of old
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget, lest we forget!"

(The hymn, "A Shelter in the Time of Storm," played softly as a musical postlude, is effective in concluding the service.)



RESEARCH is not a thing that you do in the laboratory. It is a state of mind. Research is an organized method of trying to find out what you are going to do after you can't keep on doing what you are doing now.—D. F. Kettering.

THE REALM OF RESEARCH

Historical and Scientific Findings

The Roman Pontifex Maximus

V. Head of National Sun Worship

By R. L. ODOM, Editor, *The Watchman Magazine*

ONE of the prerogatives of the Roman pontiffs was that they could "make laws for the observance of any religious rites, not established by written law or custom, which may seem to them worthy of receiving the sanction of law and custom."¹

It was in the days of the emperor-pontiffs that sun worship became the national religion of the Roman people.² Since the days of the Caesars the Oriental cult of Mithraism was spreading throughout the Roman world, so that in the middle of the second century, in the reign of Antoninus Pius, the worship of Mithra, a solar deity, was well known. At the same time we find that the practice of calling the days of the week by their planetary names was then in vogue. Commodus, the emperor-pontiff from 180 to 192 A. D., was initiated into the mysteries of Mithraism and is said to have had a human sacrifice offered therewith, a thing which Hadrian (117-138 A. D.) had forbidden.

Later, Varius Avitus, who at the age of five had begun to be educated as a priest of Baal, the sun-god of Phoenicia and Syria, was made high priest of the sun while still a youth. In 218 A. D. he was made emperor and Pontifex Maximus of the Roman Empire. He immediately made sun worship the official cult of the nation. He built a temple to the sun on the Palatine hill and despoiled the temples of the other gods of the city to embellish that of the sun-god. The emperor himself assumed the title of Heliogabalus, or Elagabalus, the name by which the solar deity was known in the East.³ "He wore his pontifical vest as high priest of the sun, with a rich tiara on his head."⁴

Because of his excessive cruelty and unrestrained vice, the reign of Heliogabalus was short, ending in 222 A. D. But ere this the day of the sun [Sunday] had already been received into the pagan religious calendar.

Writing not long after the middle of the second century, Justin Martyr addressed an apology to the emperor and people of the Roman Empire in defense of his religious views. In doing this, he used the pagan nomenclature for the days of the week, a thing he did not do in his writings to those who believed in the Holy Scriptures. To the heathen he said:

"On that called the day of the sun an assembly is had of all those dwelling in the cities and rural

districts. . . . And the day of the sun we make an assembling of all together, because it is the first day, on which God, having changed the darkness and matter, made the world; and Jesus Christ our Saviour rose from the dead on the same day. For on the [day] before that of Saturn they crucified Him; and on that, after the [day] of Saturn, which is the day of the sun, having appeared to His apostles and disciples, He taught these things just as we have submitted to you for consideration."⁵

Tertullian, the Roman lawyer and ecclesiastical apologist, wrote about 200 A. D. to the pagans:

"Others, certainly more cultured, think the sun is the god of the Christians, because it is known that we pray toward the east and make a festivity on the day of the sun. Do you do less? Do not most of you, in affectation of worshiping the heavenly bodies, at times move your lips toward the sun-rising? You certainly are the ones who also received the sun into the register of the seven days, and from among the days preferred it, on which day you leave off the bath, or you may defer it until the evening, or you may devote it [the day] to idleness and eating."⁶

Aurelian, the emperor-pontiff from 270 to 275 A. D., made the worship of Mithra, as the Invincible Sun, the official religion of the Roman Empire. "He set the priesthoods in order, he constructed the Temple of the Sun, and he founded its college of pontiffs; and he also allotted funds for making repairs and paying attendants."⁷ On the coins of Aurelian, the sun-god is called *Sol Dominus Imperii Romani*, "The Sun, the Lord of the Roman Empire."

From that time forward the Roman emperors were the official high priests of the cult of the Invincible Sun. As such, Constantine I, shortly before the battle with Maxentius at the Milvian Bridge in 312 A. D., was praying toward the setting sun, according to his own report, when he saw a fiery cross appear above the solar disk, and an inscription which said: "In this (sign) conquer."⁸

While there may be a diversity of opinions about the circumstances and motives which induced Constantine to look with favor upon the Christian religion, his act of adopting the cross as his standard did, in fact, mark a turning point in the course of Roman history and constituted the beginning of a new era in that of the Christian church. In him we find for the first time the strange fact of the Pontifex Maximus of Roman paganism using his office in behalf of the interests of an ecclesiastical party that would one day rise in power to the extent that one of its prelates, the bishop of the church in the Seven-hilled City, would assume for himself the heathen title and prerogatives of Supreme Pontiff in the religion of the state.

FOOTNOTES AND BIBLIOGRAPHY

1. Dionysius of Halicarnassus, "Roman Antiquities," bk. 2, ch. 73. (Harvard University Press, Cambridge, Mass., 1937.)

2. See articles entitled "Pagan Week, Day of the Sun, and Calendar," which appeared in THE MINISTRY, December, 1935; February and March, 1936; also "Mithraism and the Pagan Week," THE MINISTRY, January, 1939.

3. Biographical sketches of this emperor are given by Aelius Lampridius and Herodian in *Scriptores Historiae Augustae*, and some data may be found in Dio Cassius' "Roman History," bk. 78, ch. 30.

4. Harper's Dictionary of Classical Literature and Antiquities, p. 576, art. "Elagabalus."

5. Justin Martyr, "First Apology," ch. 67, a literal translation based on the Greek text found in Migne's "Patrologia Graeca," Vol. VI, cols. 427-431, 493-578.

6. Tertullian's Apology *Ad Nationes* (To the Nations), ch. 13, a literal translation. The Latin text says: "Vos certe estis, qui etiam in laterculum septem dierum Solem recipistis, et ex diebus ipsum praelegistis, quo die lavacrum subtrahatis, aut in vesperam, differatis, aut otium et prandium curetis." See also Note 2, above.

7. Flavius Vopiscus, "The Deified Aurelian," ch. 35 (in *Scriptores Historiae Augustae*), (Putnams, New York, 1922).

8. For the story of Constantine and his Sunday laws, see articles entitled "The First Civil Sunday Law," THE MINISTRY, October and November, 1935.

Moon Phenomenon of 1780—No. 2

By RICHARD E. DELAFIELD, *Pastor-Evangelist, Texico Conference*

IN the previous issue of THE MINISTRY, information was presented as to the certainty of the sun and moon phenomena's occurring in conjunction with each other on May 19, 1780. In this article, material will be furnished from some original sources dealing with the moon and its red appearance on that memorable night, also the possible natural causes of the phenomenon and the prophetic significance of the event.

1. BLOOD-RED APPEARANCE OF MOON. First, the moon and its red appearance on that night. Many of our workers are familiar with the following statement by George I. Butler in regard to the blood-red appearance of the moon, in fulfillment of Revelation 6:12:

"Milo Bostwick, writing from Camden, New Jersey, March 3, 1848, says, 'The 19th of May, in the year 1780, I well remember. I was then in my 16th year. The morning was clear and pleasant, but somewhere about 8 o'clock my father came into the house and said there was an uncommon appearance in the sun. . . . My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, *but the moon, which was at its full, had the appearance of blood.* The alarm that it caused, and the frequent talk about it, impressed it deeply on my mind.'" (Italics mine.)

The Boston *Gazette* states that "the hemisphere for several days had been greatly obscured with smog and vapour, so that the sun and moon appeared *unusually red.*"² (Italics mine.) One preacher, Joshua Spalding, who saw the event, is quoted as saying: "We have seen the appearance in the heavens of "*blood and fire and pillars of smoke.*" . . . We have seen wonderful and alarming phenomena of darkness in the sun and moon."³

Mrs. Levi C. McKinstry, a well-known religious lecturer who spoke to large audiences in England during the latter part of the nineteenth century, states in her history of the four

great world empires: "We have learned that on the night following that dark day the moon failed to give her light, and the darkness was intense. It is stated that toward morning *the moon was distinguished, but that it was so red that it had the appearance of blood.*"⁴ (Italics mine.)

Woodward, in summing up what he thinks are probable natural causes of the phenomena, stated that for a few days prior to the event, owing to great fires, "The sun and moon exhibited an unusual redness in their color, with the further fact that this [red] obscuration increased as they [the sun and moon] approached the horizon."⁵

The Lord's messenger makes a statement in her book, "The Great Controversy," with which we are familiar: "After midnight the darkness disappeared, and the moon, when first visible, *had the appearance of blood.*"⁵

2. POSSIBLE NATURAL CAUSES. And now we will discuss the possible natural causes of the phenomena of May 19, 1780. Woodward, in his work "The Dark Day," gives an elaborate discussion of what he believes to be natural causes of the phenomena; which may be summarized as follows:

Air of a smoky and vaporous character. . . . Great fires . . . air decreasing in weight . . . causing the fall of the suspended vapors . . . to a lower level, where they would more directly and completely obscure the rays of the sun. . . . During the darkness when most complete there were visible a considerable number of strata of clouds, one above another, the lower strata being very near the earth. . . . Much rain before and during; air had become saturated with moisture enough to cause heavy clouds. . . . Smoke apparently abundant in the air that day, since a yellow or brassy color was the predominating hue. . . . Rain water caught in the tubs . . . was thick, dark, and sooty; it had a light scum which seemed to resemble the black ashes of burnt leaves. . . . Rapid fall of the barometer that day; the smoke in upper air descended near the earth and combined with vapor, and naturally produced an unusual darkness. . . . Rain washed foreign substances from the air, leaving traces of them everywhere. Then things lighted up.

Summing up these natural causes, Woodward asks a question about the causes of the dark day and night, and then answers his own question as follows:

"What are they, if not supernatural? I answer: If it is possible to know the causes of any event, then the known causes of that darkness were (1) vast accumulations in the atmosphere of smoke from burning forests, (2) several strata of clouds formed after a period of dry weather, (3) these two obscuring media combined and brought very near the earth because of a falling barometer, (4) with resultant darkness lasting until clouds and smoke were dissipated by the wind. Nothing more supernatural than every cloudy or smoky day."⁶

The *Boston Gazette*, from which we have already quoted, has this to say about that which might have caused the phenomena: "The vast body of smook from the woods which had been burning for many days, mixing with the common exhalations from the earth and water and condensed by the action of winds from opposite

points, may perhaps be sufficient causes to produce the surprising darkness."

3. PROPHETIC SIGNIFICANCE OF DATE. And now the third and last part—the most thrilling aspect of the story—the prophetic significance of May 19, 1780. It was held at that time, and since then down till the present time, that this dual-natured event occurred at the exact chronological time according to the prophecies in Matthew, Luke, Revelation, Joel, and Isaiah. Woodward, who argues so strongly for its natural causes, says:

"It makes no difference if the darkness was not supernatural. Christ did not say it would be. Even if produced by natural causes, it must be accepted as the fulfillment of Christ's prediction, since it came at the right time—just when He said it would come, 'immediately' after the great tribulation. Preach that, dropping all reference to the 'supernatural,' and the preaching of the 'signs' will be as effective as ever."⁷

Mrs. McKinstry, already cited, has this to say about the event's coming at the right time chronologically:

"But some are disposed to set this sign, which was to mark the end of the tribulation, aside. They say, 'There have been many dark days in the world's history, and this was no more significant than others.' It does not make any difference if there have been ten thousand dark days in the world's history; only one occurred at the proper time to mark the end of the tribulation, and that one was on the 19th of May, A. D. 1780.

"Ministers went into their pulpits on the following Sabbath [Sunday] and referred to this darkness as the fulfillment of Christ's words, 'immediately after the tribulation, etc.'"⁸

One minister, Elam Potter, in a sermon delivered May 28, 1780, called attention to the Biblical forecast in Matthew 24 in the following words:

"Especially I mention that wonderful darkness on the 19th of May. Then, as in our text, the sun was darkened; such a darkness as probably was never known before since the crucifixion of our Lord. . . . Some people were in a sort of dismay, and thought the day of judgment was drawing on. A great part of the following night also was singularly dark. The moon, though in the full, gave no light, as in our text. For my part, I really consider the darkness as one of the prodigies foretold in Matthew 24:29 and designed for our admonition and warning."⁹

It seems evident that regardless of the causes of the darkening of the sun and the moon of May 19, 1780, the eternal fact remains that the *sun was darkened* and the *moon withheld her light* in harmony with divinely inspired prophecy which foretold the occurrence of this dual-natured event at the exact time chronologically when the phenomenon itself happened—"in those days, after that tribulation" (Mark 13:24), after the Lisbon earthquake of 1755, and before the star shower of 1833 (Rev. 6:12).

¹ Butler, G. I., "Facts of the Times," pp. 159, 160. (Review and Herald, Battle Creek, Mich., 1885.)

² *Boston Gazette*, May 20, 1780.

³ E. P. Woodward, "The Dark Day of May 19, 1780," p. 67. (Portland, Maine.)

⁴ Mrs. Levi C. McKinstry, "The World's Great Empires," pp. 410, 412. (Boston, 1883.)

⁵ Mrs. E. G. White, "The Great Controversy," p. 308. (Mountain View, California, 1911.)

⁶ Woodward, *op. cit.*, pp. 27-35.

⁷ *Id.*, p. 122.

⁸ McKinstry, *op. cit.*, pp. 410-412.

⁹ Woodward, *op. cit.*, pp. 90, 91.

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EDUCATION DEFINED.—Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shape of letters and the tricks of numbers, and then having them turn their arithmetic to roguery and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example.—*Ruskin*.

NOTES From the BOOK of NATURE

Lessons From the Springs

- ▶ Christians are to be like a spring in the desert.
- ▶ Christ is like a spring in the soul.
- ▶ Springs burst from the earth without any visible source of supply. Year in and year out they continue to flow. Neither heat nor cold, storm nor drouth, can stop their flow. They have their source deep in the earth's water supply.
- ▶ Jesus said to the woman at the well, "The water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.
- ▶ Artesian springs and wells gush up on the driest plain or desert. They are made possible by the presence of water-bearing gravel or porous rock that is connected with a higher area of sand, possibly hundreds of miles away. With out this constant source from the rains and snows falling on the distant highland, they would soon dry up. A spring is like living truth gushing forth from unknown depths. We cannot always tell whence it comes, but it pours forth to freshen and invigorate us.

H. W. CLARK. [Professor of Biology, Pacific Union College.]

THE BOOK SHELF

Books, Reviews, and Discussions

Language in Action,* S. I. Hayakawa, Harcourt Brace, New York City, 1941, 345 pages, \$2.

This is a book which, though very readable, will frequently cause one to pause and ponder his own use of the English language and analyze the meaning of the words he utters or writes. It is a guide to accurate thinking.

The book opens with a fable about two towns, A-Town, and B-Ville, whose reactions to a political problem were exactly opposite because they used different words to describe the same phenomena. Later it demonstrates how the use of words not only records the past but can control the future. To influence the future is the reason ministers preach; journalists write; employers, parents, and teachers scold; propagandists send out news releases; and statesmen give addresses.

"Snarling" words or "purring" words can be used, which, though both accurate, have an infinitely different effect upon the hearer. The same story may be slanted different ways by the choice of words. We are reminded that the meaning of a word is seldom the same on any two occasions. The meaning of words is altered considerably by the context and by the tone of voice.

The book, "Language in Action," will not only help one to speak more accurately and effectively, but will serve equally in aiding one to think truthfully. The author is a Canadian of Japanese parentage. He received an M. A. degree at McGill, and a Ph. D. at the University of Wisconsin in 1935. The following year he began teaching English in northern Wisconsin towns. He is now assistant professor of English at the Illinois Institute of Technology.

"Language in Action" was chosen by the Book-of-the-Month Club for its December, 1941, selection. In announcing it, Christopher Morley wrote, "Among the many books your committee has chosen, this one, I think, is unique. Its pleasure consists not only in the reading, but in its effect upon everything else you may subsequently read, say, or hear."

M. V. CAMPBELL. [President, Northern Union Conference.]

The Enjoyment of Poetry,* Max Eastman, Scribner's, New York City, 1939, 199 pages, \$2.75.

Although the writing of good poetry may be restricted to a few, its appreciation and enjoyment can be universal. If you have seen it used artfully and effectively, but have not known how to adapt it to your own needs, you will be interested in reading Eastman's analysis of the enjoyment of poetry.

An understanding of poetic construction will

* Elective, 1943, Ministerial Reading Course.

prove valuable to the minister who recognizes the importance of thorough preparation of his sermon material. It will teach him brevity, beauty of expression, and a fine discrimination in choice of words. Eastman says:

"Names are a vital part of the contribution that memory makes to things. They determine and carry with them all the rest—the imagery, the mood, the attitude, and the activity. The right word is magic; it evokes for us out of the eternal fog whatever object is potential there, and puts us face to face in direct current of communication with it."

An appreciation of poetry will open a new, fascinating vista of thought and imagination for those who practice the art of thinking, meditation, and revery. In these quiet chambers we become the most creative. In Chapter 5 of his book Mr. Eastman says:

"In expectation and revery realization is often more perfect than in the too obdurate presence of things. That this gift of realization can be given in the absence of things often better than in their presence, however melancholy it may be, and again suggesting an irony in nature, is a very manifest truth. . . . This is one of the reasons why the poetic cultivate their power of reminiscence and even learn to enjoy the finest savors of an experience after it is past."

He says further: "Poetic choice is not a choice of things to be realized; it is a second

choice, within the thing to be realized, of a focus that will intensify the realization." He cites Biblical poetry as exemplary of unusual choices and comparisons.

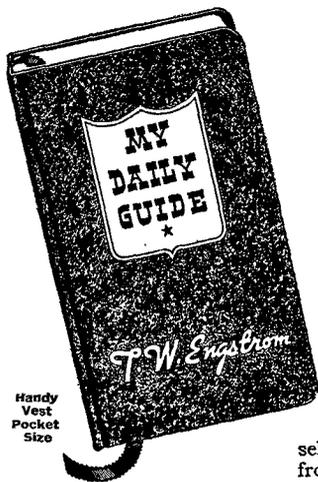
"Poetry is not often written without strong emotion, and not often without a dim desire to eternalize emotion. Emotion is not the essence, nor a definitive feature of poetry. . . . Poetry ushers us out of the library. It is a gesture toward the world. And thus it is that although primitive, poetry is also divine. It is a redeemer of the mind from the serious madness of abstraction. An appreciation of poetry leads us not only into the presence of ideas, but into the presence of what is beyond any idea. They are made to apprehend the being of things the mind cannot contain."

"Of all things poetry is most unlike deadness. It is a property of the alert and beating hearts. It is unconditionally upon the side of life. It is the offspring of a love that has many eyes, as many as the flowers of the field. . . . Poetry is like religion in that it exists with glorious definition for those who have attained it; but for those who merely look upon it, there is little that appears."

The book is full of many beautiful sentiments and ideas. Much of its exposition is helpful and is designed to be practical. It is orthodox in its field and literary in its character. Its reading is bound to enrich and stimulate.

MARJORIE NIXON REY. [Instructor in Creative Poetry, Lansing, Michigan.]

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The Year Book for 1943

ALL WORKERS and others who wish to keep abreast of official data of the Seventh-day Adventist denomination will need a copy of the 1943 YEAR BOOK, just off the press of the Review and Herald Publishing Association. The book contains over 400 pages, and sells for \$1 through your Book and Bible House. Following is a brief outline of the YEAR BOOK'S valuable contents:

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- Names and addresses of all Seventh-day Adventist educational, publishing, and medical institutions in the world field, with the names of officers, faculties, and staff members.
- Names and descriptions of all periodicals, both home and foreign, published by the denomination, with editorial staffs and subscription prices.
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- Constitution and By-Laws of the General Conference.
- Ministerial Directory, giving the names and the latest available addresses of all ordained and licensed ministers in the denomination.
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THE RELIGIOUS PRESS

Valuable Current Excerpts

WARTIME WORSHIP.—The curtailment of a good many of the prominent "activities" of many churches has been brought about by the need for conserving fuel, cars, tires, and by rationing, plus the dimout conditions which prevail in many places. To a certain extent an increase has been noted in the principal service of worship. Some churches, on the other hand, report very little difference in church attendance. Local conditions determine the effects noted. . . . The need for God and the principal ministries of the church in prayer and worship are recognized by all.—*The Presbyterian, March 4.*

PRETENSION DEPLORED.—The Federal Council of Churches, in its statement on "Our Heritage of Religious Freedom," slaps squarely in the face the Roman Catholic hierarchy, which presumes to say to Protestants that they should not enter Latin America as missionaries. Says the Federal Council: "We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own."—*Watchman-Examiner (Baptist), February 2.*

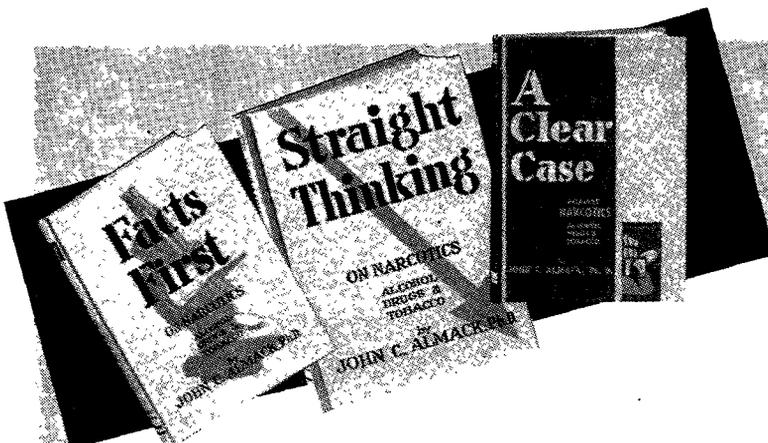
MOSLEM WORK HANDICAPS.—The missionary working among Moslems has a double job: he has to correct or destroy false teaching about Christianity, as well as proclaim its positive teaching.

There is still another difficulty for the missionary to Moslems, and that is a common vocabulary. They also speak of one God, a day of judgment, mercy, grace, sin, the return of our Lord, Paradise, heaven, inspiration, and so on. Some might suppose that this would be an advantage, but on the contrary it is a great handicap, for the ideas and meaning held by the Moslems are utterly foreign and inimical to the truths of Christianity expressed by these same words. So while we have to use the words, we must constantly be on our guard against allowing them to go undefined. The Moslem must not be allowed, for example, to suppose that he and we are thinking the same thoughts when we speak of *one* God. Likewise, when a Moslem speaks of the return of our Lord, he thinks of His coming to earth again in order to marry and have children, to rule the world for forty years, and then to die and be buried alongside of Mohammed where a grave is prepared and waiting for Him.

In this work of clearing up misunderstandings, the printed page is unexcelled. The heated argument of two persons is avoided and the reader has time to digest at leisure what is written.—*J. Christensen, in World Dominion, January-February.*

IMPLACABLE CATHOLICS.—The English Catholics are vigorously protesting because the government proposes to pay *only* half the cost of Catholic schools. To us in the United States, fighting for crumbs like free textbooks and rides on the school buses, such a proposal would sound like an advance installment on Utopia. One must be struck, again, by the calm assurance of the statement that "the implacable opposition of the Catholics . . . will force the government to exempt the Catholic schools from the national school system." No if's, but's, or maybe's—two and a half million Catholics, in a population of thirty-seven million, "will" force the government to make some compromise. It sounds like a dream, but on which side of the Atlantic are the dreamers?—*America (R. C.), March 6.*

PROPHECY'S IMPORTANCE.—During the last two or three decades we have heard more concerning



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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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the present fulfillment of prophecy than at any time during the Christian centuries. It is true that for certain types of mind the prophetic word has a special attraction. These portions of the Scriptures have therefore been the happy hunting ground of many who have desired to learn about the future; but it seems that in the last few decades the interest in the study of prophecy has been heightened.

An interest in this portion of the Scriptures normally indicates a healthy spiritual condition—a desire to know more perfectly what God has revealed. An absence of this desire to study the predictions of the Word is indicative of an abnormal growth or distorted or perverted ideas regarding the truth.—*Biblical Research Monthly, February.*

NEAR EAST CHALLENGE.—The Moslem Arab population of the Near East, of course, is the supreme challenge to the missionary enterprise, both from a numerical point of view and because of the solidarity of the opposition. The distribution of the total Arab population of 16,000,000 in the Near East (including both Moslem and nominal Christian Arabs) is as follows:

Palestine (Arabs only)	1	million
Syria	3½	million
Trans-Jordan	½	million
Iraq	3	million
Arabia (including Saudi Arabia, Yemen, Kuwait, Bahrein, Oman, Hadhramaut, and Aden)	8	million
	16	million

About half of these souls live in the closed lands of Saudi Arabia, Hadhramaut, and Yemen, beyond the reach of the missionary at the present, but the other 8,000,000 Arabs of the Near East could be reached and evangelized if there were enough of the right kind of missionaries available.—*Sunday School Times, February 27.*

ARCHBISHOP'S VISIT.—The specific purpose of Archbishop Spellman's trip to Rome via Spain is still a subject of speculation, and little more. The official announcement that it has to do only with church interests is undoubtedly true, for whatever a member of the hierarchy does is done for the promotion of church interests. In this case the errand, whatever its object, was such that it seemed appropriate for the archbishop to have a conference with the President before starting and to be met by American ambassadors along the way. Religious News Service reports a widespread belief among both Catholics and non-Catholics that "the archbishop may be acting as an envoy on behalf of President Roosevelt." . . . Another suggestion . . . is that the archbishop's business in Rome is to arrange for a temporary transfer of the Pope to a safer seat in Brazil. . . . Rome is a dangerous spot. A commanding general does not remain on the firing line. While the Pope has plenty of courage to stay at his post, as he has ordered all his bishops to remain at theirs, he might very properly move to a place where his functions could be performed with less chance of interruption.—*Christian Century, March 3.*

CHANGING INDIA.—The Christian population in India is less than two per cent of the total population of the country, but its influence is far greater than its percentage. Hinduism and Islam are both being permeated with Christian ideals and sentiments. Modern expositions of the Hindu and Moslem scriptures are being made in the light of the teachings and the principles of Jesus. A comparison of modern Hindu and Moslem religious writings with those of a half or even a quarter of a century ago, will make the difference very clear and evident. The study of editorials in the better type of papers, like the *Indian Social Reformer*, will show how freely the sayings of Jesus are being quoted. . . . The last hundred and fifty years have made so much difference that the attitudes and social customs of

age-old establishment have been changed and new ones that are healthier and more helpful have taken their place.—*S. M. Mash, in World Dominion, January-February.*

RELIGIONS IN RUSSIA.—There are three different religious attitudes in Russia today. First, a mystical group among young men; second, the social priest, desirous of helping to reconstruct the new society; and third, outside the church, the great evangelical movement, said officially to number five million. This latter movement has made great progress among Communist youth, as it calls for real conversion and confession in a time when confession is not easy.—*World Dominion, January-February.*

CRITICAL SITUATION.—John W. White, in the December *Catholic Digest*, uses words which tell of a situation which is going to make brotherhood among the nations of this Western Hemisphere most difficult. The Protestant Christians of North America are not going to permit the Roman Catholics of South America to be their spiritual guides and mentors. If good will is going to be developed among the nations of North and South America, the situation described by the following words of Mr. White will have to be changed: "South America is hastily putting up its immigration bars to prevent entrance of the hundreds of North American Protestant missionaries who have fled from Japan and the Orient. . . . Seven of the ten South American republics (all except Bolivia, Colombia, Venezuela) are not permitting any new missionaries to enter their territory. . . . Protestant missionaries always have been considered 'undesirable' in all the South American countries."—*Watchman-Examiner, February 18.*

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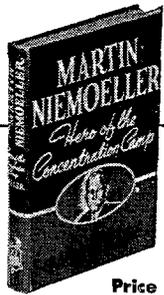
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CHURCH TAXATION.—Congress, by the Hunter-McCarren Act, has stemmed the tide of taxation on church property so far as the District of Columbia is concerned. Generous exemptions are made in this act and include, besides churches, hospitals, schools, and colleges, cemeteries, and residences for ministers and other clergy when owned by the church. The test of such exemption seems to have been whether or not the property is used in any gainful way. How far the States will follow this lead cannot be stated. Most States now give generous exemptions, but the tendency is away from this to a stricter accounting. The best protection is the full use of church-owned property for definitely religious purposes and a cessation of money-making projects on the part of church organizations.—*The Presbyterian, Dec. 31, 1942.*

FAULTY EDUCATIONAL SYSTEM.—From educators all over the land, and even from the recruiting officers of our armed forces, comes a flood of testimony to the ineffectiveness of our public educational system. It is revealed not merely in the pathetic inability of many draftees and volunteers to read, write, and understand their own language or handle the simple fundamentals of mathematics, but more significantly in the recent testimony of many teachers in the New York area. These teachers ad-

mit frankly that there is no such thing as discipline in their schools, and that under present laws and conditions it would be impossible to enforce it if they had it. Some blame school authorities; others blame parents. It seems obvious that while part of the guilt rests on both these parties, the greater burden rests on the nation as a whole. We have sold the nation's children to the modern theory that a child should "play his way to a noble manhood," and to the fatal theory that religion—which is the only true basis of ethical conduct—must not cross the threshold of the public school. We are beginning to wake up. It is high time.—*The Presbyterian, Dec. 31, 1942.*

LUTHERAN PLANS.—We should be ready to do what we can, as soon as the war is over, to help restore Christ to the Russian homes. *The Lutheran Hour* has begun negotiations aimed at the specific objective of bringing our broadcasts to the people of the U. S. S. R. in their own language. As a church we ought to prepare even now for a wide evangelizing program that will bring the gospel back to war-torn Europe.—*Walther League Messenger, February.*

CATHOLIC SCHOOLS.—A total of 2,549,919 students attend Catholic educational institutions in the United States, it is reported in the *Catholic School Market Letter*. Some 2,015,333 children attend parochial schools. Attendance at Catholic high schools is 372,339; at universities, colleges, and normal schools, 143,279; at seminaries, including major and preparatory, 18,968.—*Watchman-Examiner, February 11.*

EUROPE TODAY.—Another evidence of the continuing exchange of views and the maintenance of fellowship within the church across national frontiers even in wartime is found in the publication by the Study Department of the Provisional Committee of the World Council of Churches of an extensive study on European preaching in wartime. . . . Documents are included from Denmark, Finland, France, Germany, Holland, Norway, Sweden, and Switzerland. . . . One editorial conclusion adequately justified by the material is that "the outbreak of the war aroused the congregations to a new life and to a new trust in the church as the only institution which has a clarifying and liberating message." . . . A constantly recurring theme is the prophetic function of the church in the world and in the nation, proclaiming eternal truths and reminding the nation that it is not morally autonomous, but that it subsists under the governance of God.—*Federal Council Bulletin, February.*

YOUTHFUL AGNOSTICS.—"Half of America's youth are involuntary agnostics," says Dr. J. Campbell White. "They do not know the truth about God, because they have never been taught. Ninety-five per cent of all our criminals and bandits are developed out of their half of the population. . . . Can we afford not to give religious instruction to all boys and girls? The church people alone could pay the cost of such instruction for all unchurched youth in America and have enough left out of what they are now compelled to spend for crime, to multiply the entire work of the church fourfold. When we get the church to see this, something will be done to change this amazing situation."

A striking article in the *Religious Digest* for September shows that fifty per cent of the children in America are receiving no religious instruction, and the remaining fifty per cent are getting a thin wash of religious teaching. Forty Protestant denominations have joined in a four-year program of advance to reach the unreached with Christian teaching.—*World Dominion, January-February.*

CATHOLIC MISSIONS.—The Roman Catholic missionary zeal is astonishing. Within the last two years the number of this church's American mission-

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aries has increased 13 per cent to reach a total of 5,187; of whom about 2,600 are in foreign fields, and almost one out of every ten of these is a Jesuit. Within the last ten years that church has more than doubled the number of its workers among the Negroes of this country, no fewer than 486 men and women working among the colored population of the North and South.—*Walther League Messenger, February.*

RELIGIOUS EDUCATION.—The Memphis ministers' association has voted to set up a commission to study the matter of credit courses in religious education as a part of the daily curriculum in the city's public schools. The Baptists, largest group in the city, will oppose the move. They claim that such courses violate the principle of separation of church and state. Others will oppose such courses on the ground that if given they may be brought under the influence of the fundamentalists, who never let up in their efforts to air their views throughout the city.—*Christian Century, February 24.*

ANOTHER NEW LANGUAGE.—Another new language has found its way into print, as usual, by way of the Bible. It is Conob, a dialect spoken by a group of Indians living in the department of Huehuetenango, in the northwestern part of Guatemala. The Gospel of John, the first complete book of the Bible to appear in this dialect, has just come from the presses of the American Bible Society. A parallel column is printed in Spanish, this being the usual form in which the new Scriptures are produced for the Indians of the Latin-American countries.—*Watchman-Examiner, March 4.*

LUTHERAN UNITY.—*Religious News Service* says that with five million communicants, the various branches of the Lutheran Church are moving toward a co-ordinated program for all the bodies. These include the United Lutheran Church, the American Lutheran Church, the Lutheran Augustana Synod, the Norwegian Lutheran Church, the Lutheran Free Church, the United Danish Evangelical Church, the Danish Evangelical Lutheran Church, and the Finnish Suomi Synod.—*The Presbyterian, February 25.*

Utilize Sustentation Workers

(Continued from page 10)

by our administrators and committees, perhaps until the day of their funeral. The General Conference sustentation plan provides that the services of such beneficiaries should be utilized whenever and wherever possible. We could and should use a number of such men in our mission and home fields to good advantage. It was my privilege to be on the committee that drafted the original sustentation plan. Let us use, and not abuse, this plan, which has truly proved to be a blessing throughout the years.

A. R. OGDEN. [Camp Pastor, Balboa, Canal Zone.]



Astronomy in the Pulpit

(Continued from page 23)

¹"New Handbook of the Heavens" (McGraw-Hill Book Company, Inc., New York, 1941), p. 72.

²"Observer's Handbook" (Royal Astronomical Society of Canada, Toronto). 25 cents.

³"Astronomy With an Opera Glass," Garrett P. Serviss (Appleton, New York, 1895).

The Ministry, May, 1943

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⁴ "Amateur Telescope Making" (Scientific American Publishing Company, New York, 1928).

⁵ Bartky, "Highlights of Astronomy" (University of Chicago Press, 1935).

⁶ University of Chicago Press, Chicago, markets lantern slides. A free catalogue of their slides can be obtained upon request.



Advertising an Effort

(Continued from page 20)

all who will volunteer for such service, and instruct them how to proceed. This entails no expense and will bring excellent results. On the opening night we should enlist all church members who have phones to call all friends in town, urging them to be at the meeting.

8. PERSONAL LETTERS. Another very valuable method of advertising the meetings is for the evangelist to write a mimeographed letter, stressing the seriousness of the times and the urgent need of Bible study. Then play up the opening night and enclose a handbill. This letter should be sent to all who are on any interested list, and to relatives and friends of church members who might be interested. You can get a permit from the post office and mail these letters for one cent each. The church members will be glad to address and stamp and fill them after prayer meeting, just before the meetings begin. If mailed on Thursday morning, they

will reach their destination in sufficient time. In proportion to its circulation, this letter will bring as much response as any advertising that can be used.

There are other methods such as billboards, theater tickets, special printed invitations, etc., that may be used profitably. As an effort progresses, it is well to drop out part of the advertising. You may determine which type to drop by asking the people which kind of advertising brought them to the meeting. Whatever method we continue to use should be the best. And in all these methods we should remember that it is the message rather than the messenger, which is to be made known. The third angel's message is the biggest news in the world! By the Lord's help, we must exalt it so that it will "arrest the attention of the multitudes."

We must not forget that the greatest advertisement is found in Spirit-filled sermons which result in a satisfied audience. No amount of advertising, of whatever nature, will hold the crowd, if they are disappointed in what they hear at the meeting. Before we begin an effort, and as we continue, let us earnestly pray, and enlist the prayers of God's people for a revival. We should ever remember that men and women are won for Christ "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

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Following the Objective Approach

A TRULY CHRISTIAN church will always be evangelistic, for only the church that lives by capture can hope to live at all. But if our evangelism is carried forward in the objective spirit of one who has made a noteworthy discovery and has a passion to share it with others, rather than in the subjective spirit which seeks to correct and dominate another, we can more confidently expect success. "We have found the Messiah," cried one of the first disciples, as he hurried to share his discovery with his friend. "Come, see a man, which told me all things," was the missionary slogan of the Samaritan woman. And the record continues, "Then they went out of the city, and came unto Him"—the most natural thing to do. If we play the role of a host, spreading the table to share with others the spiritual feast, our preaching will then not merely warn, it will win.

Attitude Toward Other Ministers

WHAT ARE OUR objectives as we enter a new field? Do we go there merely to make Adventists, or is ours a wider field of service than just adding new members to our own church? Do we have any responsibility to the community?

It is recorded that when Jesus passed through a city, He healed *all* that were sick. We have no reason to feel that these sick ones had given any previous evidence of a willingness to follow the doctrinal teachings of the Master. Instead, it was His great heart of love that moved Him to help the needy. His heart was moved with compassion when He beheld the multitude.

And how do we relate ourselves to the ministers of the various churches in the vicinity? Our attitude to them may in a great measure influence our results. Of course we have a message to bear, and we should never feel under necessity to withhold any phase of the truth for this time. But do we reveal an egotistical, self-sufficient attitude, leaving the impression that we are there as correctors of heretics, or is our attitude one of friendly, Christlike humility? The following counsel from the messenger of the Lord sets some objectives before us that we do well to ponder.

"When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. . . .

"Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep."—*Review and Herald, June 13, 1912.*

"Much has been lost by our people through following such narrow plans that the more intelligent, better-educated classes are not reached. . . . It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? . . . Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes?"—*Id., Nov. 25, 1890, p. 1.*

The Winsomeness of Sympathy

HOW SYMPATHETIC the Saviour was, even to His persecutors—to those who were fast nailing Him to the cross! "Father, forgive," He said; "they know not." Some things men do just because they know not. They are unacquainted with their real nature. Someone has said, "To know all, is to forgive all." That is why Jesus forgave.

What a complexity is the soul of man in its fallen condition! "*The good that I would I do not: but the evil which I would not, that I do,*" declared the apostle Paul. Is not this a true portrayal of human nature?

Some scientists, we are told, have succeeded in grafting one portion of an insect upon another in the pupa state. The vivisector may take the pupa of a butterfly and graft it onto the pupa of a spider. This, of course, is wonderful, but it is also tragic. For the result in the final stage is a creature with "a passion for sunshine and a love for darkness." To use the descriptive words of Doctor Watlington, it has "a longing for roses and a thirst for blood, demanding inconsistent satisfaction. A creature perplexed within itself, afraid of itself, devouring itself." Is not this abortion a picture of man's unsanctified soul? Men do what they do because of a warped nature, rather than as a result of downright wickedness. Surely we should be sympathetic to souls whom sin has thus distorted! We must do more than correct or direct. It is our work to lead men to become partakers of the divine nature, but as leaders our strength lies in our sympathetic approach rather than our dogmatic assertion. It takes a big heart to be a real soul winner.

Mrs. Lincoln, in speaking of her husband, once declared, "His heart is as big as his arms are long." And Abraham Lincoln's arms were unusually long! Yes, his heart was big. That made him a great leader in a crisis. Sympathy and kindness have a language of their own—a universal language. The one who learns that language has gone seventy-five per cent of the way toward success.

R. A. A.