

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



December, 1943

Vol. 16, No. 12

## THIS MONTH

1944 MINISTERIAL READING COURSE .....	3, 22
Sweep Out the Cobwebs of Lethargy—Building Up Our Intellectual Muscles —Announcing the 1944 Reading Course—Reading Course Electives—Im- perative for the Progressive Worker	
A MORE EFFECTUAL MINISTRY .....	5
Question-and-Answer Service (duo discussion)—Streamlining Personal Visi- tation—Picturing Hymns With Chalk—The Times Demand New Methods— Safeguarding Physical Properties	
MUSIC OF THE MESSAGE .....	10
The Organ or the Piano—Which?	
BIBLE INSTRUCTOR COUNCIL .....	11
XVIII. The Greater Bible Work—Hints by a Minister's Wife	
CHALLENGE OF A WORLD TASK .....	13
S. D. A. Church Membership	
VITAL "TESTIMONY" COUNSELS .....	14
The Observance of Christmas	
RELIGIOUS WORLD TRENDS .....	16
Exalting the Ten Commandments	
THE ASSOCIATION FORUM .....	17
The Pastor's Relation to Youth	
COLLEGE MINISTERIAL SEMINARS .....	18
Panel Discussion for Youth—Early Reports From the Colleges	
THE FIELD SAYS .....	19
Needful Evangelistic Literature—Questions on the Jewish Passover	
THE PULPIT AND THE STUDY .....	20
God's Way of Success—Characteristics of a Good Sermon	
THE MEDICAL MISSIONARY .....	28
Called to a Spiritual Service—Standing Up to Life (demonstration health talk)—Focusing on Nursing Objectives—Current Scientific Comment— Association Notes	
EFFECTIVE ILLUSTRATIONS .....	34

---

---

## NOTES AND NOTICES

### Information and Sundry Items

---

---

IN this life or death business called war, intensive and exacting precision training is required of the soldier. This is particularly

#### PUT AMMUNITION TO RIGID TEST

true of officers of all ranks. But sheer heroism and skill alone are not sufficient. Relentless tests are made of all equipment used, for the life of the user, as well as the victory of the army in battle, is largely dependent thereon. The army cannot win the war simply with spirit. Materiel—guns, armor, ammunition, and all things mechanical—must pass the most rigid examination and exacting tryouts.

All of which is a parable and a lesson for us as soldiers of the cross, serving in the army of the Lord. Too often we have been but superficially and inadequately trained in the principles and technique of offensive and defensive warfare. We have not been hardened by sufficient training. There has been too much carelessness as regards our equipment. We have too often used ammunition that has not passed rigid inspection by trained experts. As a result, we have suffered casualties that would have been needless had our arguments and historical proofs been relentlessly examined and tested by experts.

The day has passed when carelessness can be overlooked. Souls are at stake, and the welfare of the army of the Lord is involved. Moreover, it is too much to expect a soldier in the ranks to examine his own ammunition and equipment. He probably has not the training, the tools, or the time for such. His is to use the tested equipment and ammunition provided. Our ammunition must conform to the tests of the Bible, the Spirit of prophecy, the laws of evidence, and the established facts of history, science, etc.

When these tests have been passed, we can rest in the assurance that we will not be found helpless and overwhelmed when surprised by the onslaught of enemy fire. Then we can be assured that our projectiles will find the weak spot in the enemy's lines, that our ammunition shells will not jam the breach in our own guns or explode in our own hands.

Nor is such careful testing inconsistent with faith in God, loyalty to His word, and courage under fire. Indeed, confidence in our cause and in sure victory is inseparably connected with knowledge of the reliability of our equipment and ammunition. Let us spare no pains here. Let us suffer no needless casualties by carelessness at this point. Every quotation we use should be absolutely reliable; every argument employed should be sound and irrefutable. We are in the greatest war of all.

❑ WE regret that circumstances have compelled us to delay our announcement of the 1944 Ministerial Reading Course until this number. Such promotion material usually appears in the October or November issue, but this year it had to be held over until December. This special feature, together with the yearly Index, occupies considerable space, and does not leave as many pages for articles as we would like. But it cannot be avoided this time.

❑ WE would invite your attention to the comprehensive Index which always appears in the December number of *THE MINISTRY*. (See pages 42-47.) It has definite reference value. *THE MINISTRY* is proud of the list of 256 writers who contributed to its columns this year, 105 of which are new names. Our workers are cordially invited to send in discussions on methods, and other appropriate articles. Mere reports on the progress of the work are outside the scope of *THE MINISTRY* and are not usually deemed suitable for these columns.

#### One Solution for Christmas Shoppers

❑ HERE'S A HAPPY SOLUTION to the puzzling problem of that Christmas gift—at least in some cases. If you know of some ministerial or medical intern who is not receiving *THE MINISTRY* magazine, a progressive local church officer who would benefit by it, an active lay preacher or colporteur, a young man who is planning on the ministry for his lifework, a young woman who might make a good Bible instructor some day, a song leader who would be interested in the "Music of the Message" section each month, a doctor or nurse who would enjoy reading the Medical Missionary department, an alert teacher in college, academy, or even church school—why not make one or more of them forever grateful to you by subscribing to *THE MINISTRY* for them at a special gift price of \$1 a year?

A year's subscription to a friend would mean that twelve times in 1944 he would be reminded of your kindness, for each monthly issue of *THE MINISTRY* would continue the spirit of your Christmas gift. Furthermore, it is doubtful whether anyone else would duplicate your gift.

Upon your request a gift card will accompany the initial number of *THE MINISTRY*.

#### BY WAY OF REMINDER

❑ NEARLY all conferences, divisions, and institutions renew their workers' *MINISTRY* subscriptions. However, there are many miscellaneous subscriptions going to doctors, nurses, and laymen, which must be renewed by the individual. How about your *MINISTRY* subscription? What is the date of expiration on the wrapper? If you are personally responsible for your subscription, please see that it does not lapse.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR McELHANY, R. ALLAN ANDERSON, LOUISE C. KLEUSER  
OFFICE EDITOR MABLE A. HINKHOUSE

Try the broom of systematic study to

## Sweep Out the Cobwebs of Lethargy

By ROBERT H. PIERSON, *Radio  
Evangelist, New York City*

A FARMER and his wagonload of lumber were axle deep in a mudhole. The farmer was perched atop the lumber, waiting disconsolately while his team rested. A neighbor passed and seeing his friend in such a plight called out with a laugh, "Well, John, I see you aren't making much progress, but you are established!"

Established, but not making much progress—that is what workers in the cause of God need diligently to guard against! It is so easy to settle down to a busy program that crowds out study, and thus die mentally while the body goes rushing on, laboring away at a rapidly diminishing rate of efficiency.

While we are busy in our evangelistic advertising, proclaiming to the world that "Millions Now Living Will Die Twice," we need to assure ourselves and our congregations that as preachers of the Word we ourselves are not preparing to die twice—once from the ears up, long before the physical remains are finally laid in the grave.

There is one time that the apostle Paul declares covetousness is in order: "Covet earnestly the best gifts." 1 Cor. 12:31. Weymouth makes the text read, "Ever seek to excel in the greater gifts." Moses gives us a similar thought, but in different wording, as he declares that God desires us to be "the head, and not the tail." Deut. 28:13. In other words the One who has called us to serve in His cause desires to see us excel in our work through some plan of progressive self-improvement. By self-improvement I mean brushing the cobwebs of lethargy from our sleepy minds with the broom of systematic study in those fields that will better equip us in our great work of saving souls.

College graduation should be merely the threshold of a life destined, through systematic

study and effort, to increase in efficiency and power as the years go by. I have seen some men who, though never privileged to attend our institutions of higher learning in the early days, are today powerful, well-disciplined speakers because they were always studying, continually keeping abreast of the times and the progress of their profession. They were constantly seeking "to excel in the greater gifts."

"Set aside a portion of each day for a study of the Scriptures and communion with God," counsels one whom the Spirit of inspiration used. ("Gospel Workers," p. 100.) If we follow this earnest appeal we shall fulfill the admonition of the apostle Paul as he is quoted by the Twentieth Century New Testament translators: "Make it your ambition to win God's approval, as a worker not ashamed of his work, accurate in delivering the message of the truth." 2 Tim. 2:15.

Workers too indolent or too disorganized in their personal routine to assure a place for Bible study and other self-improvement study are rebuked by the messenger of the Lord in these pointed words: "It is a sin to be neglectful of the study of the Word while attempting to teach it to others."—*Id.*, p. 99.

No one will be more ready to detect spiritual and mental stagnation in our public discourses, and declining efficiency in dealing with church affairs than those for whom we minister. They may love us for our earnestness, but they will not excuse us for our failure to dig deep for the hidden manna to feed their souls. The Spirit of prophecy urges us on to greater heights of spiritual and scholastic achievement:

"There is opened before us a path of constant advancement. . . . There should be continual striving and constant progress onward and upward toward perfection of character."—*Testimonies*, Vol. VIII, p. 64. "A minister should never think that he has learned enough, and may now relax his efforts. His

education should continue throughout his lifetime; every day he should be learning, and putting to use the knowledge gained."—*"Gospel Workers,"* p. 94.

In the story of Joseph's dream the seven good ears of corn were quickly devoured by the seven blasted ears. This is almost a parable of what can happen in the experience of a Seventh-day Adventist worker unless considerable sanctified, diligent care is exercised. The fat years of college study may soon be eaten up by a few years of mental idleness.

What fraternity of Christian workers has at its disposal the excellent helps and incentives to encourage them in their systematic self-improvement that we have? Most of us have access to up-to-date libraries in the cities where we are located. Then, in addition, to suit our busy program we have many streamlined helps that will save us hours of research—the annual Ministerial Reading Course books; THE MINISTRY, with its array of up-to-the-minute methods and articles by our leaders and other specialists in their lines. We have also the gold mine of spiritual truth awaiting our claim in the counsels of the Spirit of prophecy, in the writings of our many capable denominational authors, in our fine periodicals, and in many other sources of truth calculated to build us up spiritually and to increase our working efficiency.

With so much at our disposal the Lord will not excuse lightly those who, having accepted the high calling, fail to "seek to excel in the greater gifts." God desires that we should not only "be established," but also be making well-balanced progress in our great work of winning souls for the kingdom.



## Broken Hearts

By ROBERT HARE

BROKEN hearts along the way,  
Tired hands and feet that stray;  
Lonely lives without a song,  
Passing by the whole day long—  
Think you not, as you kneel to pray  
Of broken hearts along the way?

Maybe their sun has set in grief,  
Too deep for stranger—souls' relief,  
Too deep for love below the stars,  
And great as prison's iron bars—  
Then do you ever think to pray  
For broken hearts along the way?

Songless and starless—nights of woe  
Lending their day a shadowed flow;  
With blossoms withered where they tread,  
And briny tears for daily bread—  
Oh, do you often think to pray  
For broken hearts along the way?

Your downy nest may never feel  
The bitter blast or sharpened steel;  
Your kindly heart may never know  
The pangs that forged their chains of woe.  
Yet, fellow weakness still must pray  
For broken hearts along the way!

*New South Wales*

## Continuing Ministerial Education

PROVIDED a man has the proper equipment in intelligence, education, and personality for the gospel ministry, it is safe to say that his success or failure in that calling will depend upon two variable factors. Those factors are his spiritual zeal and the extent to which he continues his education throughout his life. There are good men—men who have enough basic academic work, enough intelligence, and the proper personal appeal for the ministry—who are failures in middle life in the work at which they ought to be successful. The failure far too often is due to a failure to keep alive the sense of wonder through an intimate life of prayer or the failure to keep their minds active by intense study and mastery of new areas of knowledge in theology and in other fields of scholarship.

Dr. Joseph Sizoo . . . told how he had been holding small conferences with groups of ministers of his church all over the country this year and how he has been thrilled at the "sheer devotion to duty, loyalty to the church, and concern for the kingdom of heaven" which characterizes them as a group. But he added:

"The greatest weakness of the ministers of today—especially those over forty years—is that they have lost touch with the world about them. The minister is so absorbed in his immediate task that often he has lost his perspective. His whole outlook has become cabined and confined. Many times he is unable to evaluate what is important. He has lost the sense of discrimination. He has become provincial and petty. He has grown stale and lonely. . . . Through the force of circumstances he has lost touch with the world of books, and the world of thought."

In offering a solution to the problem he raises, Doctor Sizoo points out in his speech as recorded in *The Intelligencer-Leader* that ministers facing these difficulties "don't need scolding, but help," and adds: "They need above all someone who will stimulate their thinking, restore for them a sense of comradeship, bring back to them perspective, open to them the world of books, and warm their hearts. . . ."—*Presbyterian Tribune, June, 1943.*



## Seventh-day Adventists and Noncombatancy

☞ AFTER months of study by groups especially appointed for that purpose, after thorough discussion at the Spring Council of 1943 in New York, and after additional months of later study by committees and sub-committees, a formal statement on "Why Seventh-day Adventists Are Noncombatants" was approved and authorized for publication at a meeting of the General Conference Committee on October 11, 1943. The full text of the statement may be obtained from the War Service Commission, which is publishing and circulating it in the form of an envelope-size leaflet.

---

# A MORE EFFECTUAL MINISTRY

---

Efficient Evangelistic Methods and Pastoral Technique

---

## Question-and-Answer Service

By J. L. SHULER, *Instructor in Evangelism, Theological Seminary*

*In this duo discussion two of our experienced evangelists discuss the advantages of the question-and-answer service in the evangelistic meetings. First J. L. Shuler sets forth the reasons for conducting the question-and-answer service for a short period every night of his meetings. Then R. L. Boothby tells why he prefers to use the question box one night a week only, devoting the whole evening to this feature.*

**A** QUESTION-AND-ANSWER service, every night, rightly conducted, is one of the most valuable mediums of free advertising for an evangelistic effort. In fact, this part of the meeting may be even more valuable in building and holding the interest than the paid advertising. Evangelists generally recognize the value of using questions in their paid advertisements to create a desire to hear their sermons. Why not have a nightly question-and-answer service during which you can capitalize on the people's questions to build interest in your future subjects?

Many questions will come in on hell, the state of the dead, the Sabbath, the unpardonable sin, the mark of the beast, etc. If the evangelist gives thought to the matter, he can, without revealing his position on these subjects, say something that will greatly arouse the interest of his entire audience to hear his forthcoming lectures on these vital themes. The preacher who knows how to keep the people curious will hold their interest and attendance.

In this procedure the benefit of the question service is not limited merely to the questioner, but it reacts on the entire audience for building and holding the interest. The public in general have scarcely any concept of the many vital themes which are to be discussed in an Adventist evangelistic effort. The question service tends to develop these themes in a natural way, without any forced publicity on the part of the speaker. Those questions open up vistas of interest to the hearers as to what the meetings have in store for them. Certainly it pays to instill into their minds the importance of the meetings in this manner. As they hear these questions read and commented upon, many conclude, If these meetings are to take up such important items, I must plan to attend every lecture.

One of the requisites for conducting a successful public effort is to know how to build and hold the interest, beginning with the first meeting. The nightly question-and-answer

service affords a most desirable opportunity to build and hold the interest during the early weeks of the effort.

Some of the other advantages of a question-and-answer service preceding each sermon are: It helps to bring the people on time for the sermon. It allows time for various needed distributions by the ushers. It can be used to create an interesting and natural approach to the Sabbath truth in the sermons. It may be utilized, beginning with the second Saturday of the effort, to start the people coming to the place of meeting on Sabbath afternoons.

The question-and-answer service opens the way to remove objections to the destruction of the wicked, the unconscious state of the dead, and the Sabbath, just as soon as these doctrines are first brought before the audience. It provides opportunity for the repetition of truth on our vital doctrines and makes a deepening impression on the minds of the people. It helps produce better-informed converts. It gives people help on their precise needs. It affords opportunity to remove doubts and clear up misunderstandings, when they first arise. As a rule, the sooner misunderstandings are cleared up, the better. Why wait until several weeks of meetings have passed, before starting to clear away questions of misunderstanding?

If the meetings are well planned, the question-and-answer service will not encroach upon the time needed for the sermon, nor prolong the meeting beyond its proper length. On the reverse side of the card I use for questions, I have a few rules printed. One of these rules is: "We reserve the right to read and answer from the desk only such questions as may be profitable." This tends to eliminate foolish or unwise questions.

## The Evangelistic Question Box

By ROBERT L. BOOTHBY, *Columbia Union Conference Evangelist*

**I** FOLLOW the plan of devoting a whole evening a week to the answering of questions. I do not start the question box until I have progressed a few weeks into the effort, or until after I have covered nearly all the doctrinal points. I have these special question nights for about five or six weeks. I have

found that the people are very much interested in this service, and we usually have a large crowd. I like this plan better than answering a few questions each night from the beginning, for the following reasons:

1. Answering questions each night either cuts down on the time needed to present the evening sermon properly, or else it prolongs the service into too long a meeting.

2. When opportunity is given for the public to ask questions, we may expect every type of inquiry. I prefer that such questions do not come before my audience in the early part of the meetings. Those present will think of enough questions without having the doubts and questions in the minds of a promiscuous crowd suggested to them.

3. Having the question-and-answer service after the doctrines have been presented gives occasion to review and emphasize the doctrinal points of the message so as to get them well fixed in the minds of the people. It also gives opportunity to make a clear explanation of objections which are sure to be pushed to the forefront by our enemies as the campaign reaches the stage where souls are making their decisions and are leaving their past associations to unite with the church. People often become interested after the meeting has been in progress several weeks, and the question night then presents opportunity to cover the points of the faith which they have missed.

4. There is freedom to answer all questions at this later stage in the meeting. Answering a few questions each night from the first of the series oftentimes makes it necessary to defer the answer until the subject has been covered in the sermon. But by that time the interrogator may not be present, and thus misses the answer. It seems to me that such a plan might result in dissatisfaction on the part of those who ask the questions, and have to have their answers postponed.

## Streamlining Personal Visitation

By ALBERT A. LEISKE, *Evangelist,*  
*Colorado Conference*

NOT long ago I visited an evangelist who was successful to a certain degree in his work. I inquired concerning his method and found that instead of crediting his success to some simplified plan, he credited it to his strenuous visiting program. He had his workers out every day all over the city, until they were all exhausted and unable to do justice to the evening program. I have seen that evangelist dash into the evening service with his entire company depleted of physical strength for the evening responsibilities. Surely we, as God's messengers, must develop a higher regard for health principles as laid down in God's writings for His people, and study to develop a more

efficient plan in place of excessive personal visitation in connection with our public lecture services.

In my evangelistic equipment I take into consideration the importance of personal contact with the people for Bible study, visiting, and prayer. I consider that the offices which we have in our tabernacle for the various workers are just as important to the success of our revival campaign as the prayer room, the lecture hall, or the Bible classroom. These rooms are used every evening, prior to the lecture, for our streamlined visitation and Bible studies.

Four of these offices are located near the main entrance of the auditorium. On one side we have the office of the evangelist and of his secretary, and on the other side of the entrance we have two more offices with separate entrances; these are occupied by two of our senior pastors in the city, who serve as spiritual counselors and advisers. If these brethren understand their responsibilities, their services are most valuable. We have placed an arch door between these two rooms for the convenience of the pastors, in case they wish to consult each other on some special case or problem, and in that way it is not necessary for them to come out into the main auditorium.

Our evangelistic company is organized into various groups in order to fit into the program properly as a whole. We have the musical group, which takes general oversight of the tabernacle and the congregation before the services and during the music period. Then we have the spiritual counselors and advisers in their various offices, prepared to give counsel to all who are seeking a deeper experience in the things of God, to answer Bible questions, to help people in their problems of life, and to unite with lost souls in seeking God for the forgiveness of sins.

The third group consists of the floor workers out in the main auditorium, who meet the people as they come to the evening lecture. They study the individuals as they come into the auditorium, observe their interest in the messages or sermons, and if they meet a person who wishes to ask questions on the Bible, they immediately refer him to one of the pastors. We generally have the ministers' wives, in appropriate uniform dress, serve in this capacity.

The name, address, and telephone number are secured from each individual who visits the office; also information which might be helpful to the Bible instructors or the evangelist. If possible, the pastor makes an appointment for a Bible instructor to visit the home. The information and appointment secured in this way save considerable time and extra driving.

The office workers have other responsibilities which are very important in securing valuable information and appointments for the evangelistic company. We prepare a free mimeo-

graph copy of certain lectures, but instead of mailing them out or handing them to the people at the door, we ask those who are interested to call for them at the various offices. This puts us in personal contact with hundreds of people in a very short time, and in an inexpensive way.

We have a free literature card which is passed out by a floor worker to all as they enter the lecture hall on certain Sunday nights, and then we announce from the platform that a free copy of the original lecture will be available to all who will fill out the literature card and call at the office the next Tuesday night. We explain that we have them fill out the card to ascertain how many copies of the lecture will be needed; also securing their names gives an opportunity for our Bible instructors to arrange the names alphabetically, so the crowd may be handled efficiently. The Bible instructors arrange the cards in four equal sections to be divided among the four offices. The evangelist in one office might receive the cards with names from A to F; the next office, the names from G to L; the third, the names from M to R; and the last office, from S to Z. The alphabetical arrangement of the names in each office is given to the floor workers, and when the people come to the tabernacle on Tuesday night and request their free lecture, they are directed to the various offices.

I am sure that it is possible for each to understand that the spiritual counselors have a big task on their hands. Their services are indeed most valuable and important. The floor workers must see to it, as the people crowd into the auditorium, that the men in the offices have sufficient time to get the necessary information that is needed to properly carry on in an efficient manner and secure the right information. As the individual comes into the office for his lecture, the first thing we do is to secure his name, address, and telephone number. We look up the card that he filled out on Sunday night, and then proceed very tactfully to secure the needed information.

Here are some of the questions that we ask: "Was Sunday night your first service? Are you enjoying the lectures? In what part of the city do you live? When are you generally at home? The reason I am asking this is that I might call on you sometime." Then we proceed to make an appointment if a definite interest is shown. In securing this information the office workers or spiritual counselors must be capable of feeling their way. Again I wish to repeat, a great deal of energy and useless running around is saved by this plan, and more people are reached in less time. I have been amazed at the large numbers who have been helped through our spiritual advisers between seven and eight o'clock each evening prior to our regular lecture.

The service of the spiritual counselors is most

valuable after the testing truths have been presented. They begin a definite work for the people who are interested in the truth, to bring them to a decision. As souls are struggling to make a decision, the gathering of the people in the auditorium, and the singing of the beautiful gospel songs during the music service, have a marvelous effect on those who are almost persuaded to take their stand for the truth. I have found that it is much easier to get a decision in one of our offices, when troubles of the world are on the outside and we are shut in alone with God, and the spirit of the evening service is taking hold of the hearts of the people.

The entire working force must bear in mind that their work is not the only thing that is going on in the tabernacle at that very moment. The music director must know that the wrong song just at this time might bring the wrong decision in some office. So we can see that the harmonious effort of each individual in the company is essential to carry on an efficient and definite program for God.

## Picturing Hymns With Chalk

By MRS. FREDERICK HARDER, *Missionary Appointee to Europe, S. D. A. Seminary*

WHY does the chorister supply a duet or quartet, a violin solo, or some other "special music," when he could just as well treat the congregation to the recorded music of Caruso or Kreisler? Is it not because Christ can speak more directly to the soul of one individual through that of another, than He can through a mechanical phonograph, even though the artistry displayed on the latter may be more nearly perfect?

I believe the same principle applies to the stereopticon. We all recognize the added effectiveness of a gospel song when it is accompanied by appropriate and beautifully colored stereopticon pictures. But might it not be that a still deeper impression could be obtained if the picture is created before the audience during the singing of the song? In the evangelistic program or in the church the "chalk talk" artist may make a real contribution. Anyone with average artistic ability can learn to do very effective work with chalk and an easel.

Besides the evangelistic services, there are other opportunities for chalk talk illustrations in the Sabbath school, M. V. meetings, Christmas programs, Sunshine Bands, etc. Such work is very interesting. To hear the "Amen's," and to see tears stream down the faces in the home for the aged, are more than ample compensation for any effort exerted. The appeal these illustrations make to children and youth can scarcely be overestimated.

I use the best talent available to sing the words to be illustrated. A solo, duet, quartet,

chorus, or choir is effective only as hearts are touched with the words sung. A poem fitly spoken can take the place of singing, if suitable musical talent is not available.

What are some of the materials needed? For one thing, an easel—either tripod or folding—which is sturdy enough to hold a large board steady. You cannot work effectively with a light board or fragile easel, as you must be free to concentrate your mind and heart on your work. The board should not be heavy, but smooth, as any rough places on it are exaggerated by chalk. It should be large enough to be seen by the audience. I would suggest 31" x 42".

Unprinted newsprint, I find, is the cheapest and easiest to use. The chalk does not stick to it as readily as to some rougher finishes; yet greater speed may be attained on it. Lecturer's crayons, 1" square and 3" long, are the easiest to use. They come in nearly all colors and shades. Their large flat side enables one to cover the surface of the paper rapidly. If the background is to be in only one or two colors, colored calcimine put on with an eraser, cuts down the time even more. Surgeon's rubber gloves will save the hands. They are more easily removed than is the chalk, especially where washing facilities are not conveniently located.

Colored lights focused on the picture after it is finished reveal and intensify colorings. The transparent appearance which certain colors lend is extremely intriguing. I've had many people, unable to believe it was focused from the front, look closely at my equipment and ask how the light penetrated my board and paper. A trough reflector, with space for six to eight bulbs, is perhaps the best way to light the picture. Mine fastens to the easel under the drawing board so that the light shines from the bottom of the picture. During the process of drawing, the light trough is covered by a ply board on which I lay the chalk. I remove this with one hand as I manipulate the switches for the various colors with the other. Since different colors create different moods, one must choose colors in harmony with the mood of the song.

The lights may be attached above the picture, though it is then more difficult to keep the mechanics inconspicuous. With various colored cellophane used in conjunction with a projector, and focusing its beam upon the picture, one may obtain very pleasing effects; however, some effects achieved by the blending of colors might not be possible by this method. Any number of different effects can be worked out with a little effort and ingenuity.

Illustrations of this type differ from ordinary pictures in that they are drawn to look better at a distance than at close range. Instead of blending the colors together, light and dark colors are put on near each other to create a contrast. The main objects of the picture must

stand out so they can be clearly seen by those in the rear of the room. This can be achieved only by contrast.

Choose simple pictures. You should not try to draw attention to yourself but to impress the truth of the song more deeply upon the hearers. Be as inconspicuous as possible. Pick up colors in the order of their use on the picture, and try to make all the strokes of that color at one time. The picture should be as thoroughly memorized as a reading would be. You should be able to finish the picture, frame and all, in six to nine minutes. Many of our hymns take even less time than that. In such a case let the pianist play the piece through before the singer starts, and perhaps again just before the last stanza. By all means time the picture with the music so that both will end at the same time, else the effect of a climax will be all but lost. Make up pictures to fit the songs. Watch for simple designs to incorporate into your pictures, and do try it, won't you?

A book which contains some good illustrations for beginners is "How to Picture Hymns With Chalk," by William Allen Bixler. This and the materials needed can be secured at Balda Art Service, Oshkosh, Wisconsin, or at any good artist supply store. (For further particulars see page 36.)

## The Times Demand New Methods

By ANDREW FEARING, *Evangelist,*  
*West Pennsylvania Conference*

FOR years I was a confirmed believer in the five-nights-a-week plan for evangelistic campaigns. I had strong convictions that success could not be assured in any other way than by five nights a week for thirteen weeks or more. In the last year or so, however, we have seen revolutions in many fields, and it seems we must be able to adjust our methods to the times in which we live.

Because of gas and tire rationing and the overburdened transportation facilities in the city of Pittsburgh, we decided we would try three nights a week. We chose Sunday, Tuesday, and Friday nights, with a meeting on Sabbath afternoons during the latter part of the series. The result was worth while and gratifying. The audience was larger and the people happier.

We had been concerned, too, with the financial difference in returns between the three-nights-a-week plan in contrast with five or six services a week, as it costs about the same for advertising and yet there are not as many offerings to be received. But over a seventeen-week period \$2,500 was received in offerings, and book sales amounted to nearly \$500. This took care of our needs acceptably.

At the present time we are starting a third campaign in this city. The people were ques-

tioned about what they desired—the concentrated five-nights-a-week program or the longer three-nights-a-week plan. The latter plan was overwhelmingly favored, as folks seemed to feel they could not attend every night, no matter how much they might desire to, and with the fewer nights they could support every meeting. Thus for the present at least, we are endeavoring to concentrate on three nights a week over a longer period of time.

The five-nights-a-week plan of evangelism may still be workable in smaller cities, and can still be followed where possible. But we feel that the three-nights-a-week plan is more feasible in large cities where there are long distances to travel.

## Safeguarding Physical Properties

By W. A. BENJAMIN, *Secretary of the General Conference Insurance Service*

THE progress and speedy triumph of the work of God in the earth is uppermost in the mind of every true believer of the gospel message. Those whose hearts are responsive to its advancement will be quick to detect and correct any errors or carelessness which may become evident. Every interest of God's cause should be scrupulously safeguarded.

For nearly eight years the Seventh-day Adventist denomination has maintained an insurance service of its own, operating largely in the North American territory. Close contact with the problems of fire protection and loss has revealed tendencies in many places toward laxness in the elimination of the ordinary fire hazards that steal upon us unawares. But diligence on our part is necessary in keeping constant watch of the properties so generously entrusted to our care as stewards in the vineyard of our Lord.

Much of what seems to be negligence in the protection of our properties in conferences and institutions arises from a lack of proper understanding of the fundamentals of fire hazards, and of what we can do to remove these deficiencies. A few simple suggestions will be helpful to those who are charged with the responsibility of maintaining perpetual safety measures.

Every property in our conferences, including institutions, offices, churches, and elementary schools, should be checked at least twice a year—spring and autumn—by someone definitely charged with this responsibility. In the larger institutions this task can be readily assigned to a trusted assistant or supervisor. And in local churches and schools the pastor or local elder or deacon may assume this important duty. Very small and easily remedied deficiencies often result in major fire damage and loss. Points usually causing the most concern are as follows:

1. *Poor housekeeping*—dirty corners, closets, basements, dust accumulations, cobwebs, and the like.

2. *Faulty smoke pipes* in connection with heating equipment. Old or badly worn parts should be replaced with new material and at least an eighteen-inch clear space left between the smoke pipe and the nearest wood construction. Heating apparatus should be thoroughly checked before the heating season begins in the fall. Smoke pipes should be fastened securely in place and should be kept clean of all soot.

3. *Chimneys* should be checked for cracks, and repairs made promptly.

4. *Electric wires* with poor connections or with worn insulation should be replaced. All wiring should be examined carefully.

5. *Ashes* from the furnace or stove are safer if put into a metal container until they can be removed from the premises. In no case should they be thrown against wooden partitions.

6. *Oiled dust mops and cleaning cloths* should be placed in metal containers when not in use. (Most dust mops have removable heads.) Spontaneous combustion from oil mops and dust-cloths is the cause of many fires.

7. *Rubbish and waste materials* should be removed from the building and not allowed to accumulate.

8. *Old wooden-shingle roofs* are a definite fire hazard. A very small spark lodged in dry, curled-up wooden shingles may start a fire that will prove extremely disastrous. Old curled-up shingles should be replaced.

9. *Stoves* are used in many small churches for heating purposes. Heating stoves should be kept at least four feet distant from side walls, and the walls protected with metal coverings. The metal sheet under the stove should project not less than eighteen inches on the floor in the front.

There are many more ordinary fire hazards which intelligence and good judgment will recognize and eliminate. Within the past ten years fires have destroyed nearly \$400,000 worth of Seventh-day Adventist denominational property in North America. Not all these buildings and furnishings—many of which were secured by great sacrifice on the part of our believers—were fully covered by insurance. In nearly every case proper precautions would have largely prevented the loss.

Every worker and leader who senses the responsibility which has been placed upon him in God's work will be keenly alive to the trust which he has assumed in the protection of both its material and spiritual interests. Among these will be the safeguarding of the physical property over which he has been given stewardship.

✱ ✱ ✱

☞ READING is to the mind what exercise is to the body.—Addison.

---

---

## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

---

---

### Organ or Piano—Which?

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

BOTH vocal and instrumental music have had an important part in the history of the church. During its long history the church has made use of various musical instruments to assist in the worship service. In the Bible we read of timbrels, harps, drums, cymbals, trumpets, flutes, viols, dulcimers, and other instruments. Percussion, string, and wind instruments have been used for religious services. Then there are some branches of the church which do not admit the use of instrumental music at all in the church service.

In choosing musical instruments for use in worship services today, we must take into consideration traditional usage, association, and appropriateness of tonal qualities. For example, tone colors and qualities which are today associated with theatrical or dance music are certainly inappropriate for church. Some instruments are more suggestive of religious emotions than others; this makes these instruments of greater use to the church.

The traditional instrument for the church is the organ—either the pipe organ or the smaller reed organ. When the piano became a popular instrument and found its place in nearly every home, it became popular also in Sunday schools and even in the church service. But today there is a strong trend back to the use of the organ as a more appropriate church instrument, even for the smaller churches. This undoubtedly has been brought about by an increased appreciation of organ tone for religious services, and by the large number of inexpensive reed and pipe organs now on the market.

Churches wishing to improve their services are returning to the use of organ music and the superior tonal qualities of the organ.

The reasons for this are not hard to discover. The piano is primarily a secular instrument, and most of the music written for it is either for the home or the concert. It is a convenient and valuable instrument, adaptable to many uses, but its method of tone production is percussive, which is more stimulating to the nervous system than organ tone. Many of the greatest composers, such as Beethoven, Chopin, Schumann, Mendelssohn, Liszt, Brahms, and Debussy, wrote effectively for the piano. A knowledge of the piano and its music is basic in the training of all church musicians.

Until recently the organ was found principally in the church, and sometimes in large

auditoriums, but in recent years it has become an instrument for the theater, the radio, and the home. While there is a vast difference in tonal quality between organs used for these various purposes, there is associated in the minds of most people a definite relation between organ tone and religious service. The tones of a church organ seem to arouse the religious emotions in a way not done by other instruments. This makes the instrument very useful for worship services.

Some musicians attempt to play the organ in the same style as the piano is played, with disastrous results. Others attempt to make the organ sound hauntingly sweet and gushy, imitating the theatrical style heard so frequently over the radio. Those who attempt to play the organ for church services should realize that there is a definitely religious style and a distinctly organ approach which must be learned.

The church organist should seek for smoothness, or what is known as a legato style of playing. He should make his hymn playing sound as connected and unbroken as a string orchestra or a trained group of singers. He should cultivate this style; which is by no means easy, seeking the help of a good instructor until he masters the elements of the organ touch. Then he should seek to select the qualities of tone which are beautiful rather than pretty, which suggest the emotions of reverence and awe rather than of sentimental love and earthliness. The beautiful tone qualities of a good organ are much more restrained and delicate than the gaudy, obvious tone qualities of the theater organ.

#### Hymn Playing an Exacting Art

Some students seek the help of a teacher with the remark, "I just want to learn to play hymns," little realizing that the art of playing hymns correctly and beautifully is by no means a simple matter. Hymn playing in churches would be greatly improved if the organists sensed their responsibility and their need for careful practice and diligent study in this exacting art. A period of organ study would also be a boon to any pianist who has the privilege of playing for church.

When played beautifully and with expression, hymn tunes are more beautiful on the organ than on the piano. But even though a pianist can play difficult classics, this is no indication that his playing of hymns on the organ will prove acceptable unless he masters the basic principles of expressive and smooth organ playing.

By all means, let our churches investigate the possibilities of purchasing some type of organ suitable to the size of the building and the finances of the church. The cost would probably be no more than is usually spent for a piano, but the musical results would be far better.

---

# BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

---

## Greater Bible Work—No. XVIII

WITH this number of *THE MINISTRY* we bring our "Greater Bible Work" series to a close. We shall discuss here a number of the Bible instructor's miscellaneous problems, beginning with her living quarters.

Selecting a home is no simple matter for the Bible instructor, for there are some vital factors to be taken into consideration if she is to have the necessary comforts and conveniences, and also to live where her work will be carried on to the best advantage. Usually she is one of the type of workers who know no permanent dwelling place; yet her life should not be a gypsylike existence. Our attitudes influence our work, and although one's stay in a certain place may be of short duration, the time spent there should be influential in every respect.

The Bible instructor must develop the knack of settling herself in a new place without making a whole community aware of her arrival. It is recommended, for the sake of the work, that she have but few possessions. Every article should be necessary and of the type to make transportation simple. While some Bible instructors have their own housekeeping establishment, or perhaps the furniture necessary for a small apartment, the majority have to live their lives in just one room, with limited housekeeping facilities. This is hardly from choice, for these plans do not appeal to the average woman; but they are sacrifices made for the work. Some become experts in working out their home furniture and equipment problems on the next to "blessed-be-nothing" scale, as far as ownership is concerned; but this causes one to keep on replacing items at financial loss, or be forced to borrow or rent those articles which others own as standard essentials.

Bible instructors of experience have learned some pointers they might well pass on to others. When locating in a new place, they make but temporary arrangements at the start. If one then lives with a Seventh-day Adventist family until more permanent plans are worked out, there is no disappointment later when changes must be made. A Bible instructor should not be asked to live with a struggling Seventh-day Adventist family merely to help them work out their financial problem. Experience is a hard teacher, and we can save ourselves much embarrassment by being more cautious beforehand than sorry afterward. One needs a telephone and some utilities which poverty cannot provide.

There are enough problems to be worked out with our readers, and added home cares must be avoided.

One's living quarters may be a bit cramped, but they can be neatly organized. Cleanliness and neatness should not be affected by cramped conditions, for they are personality traits of the worker. To stress Sabbathkeeping and health reform to those not of our faith when one's own little home is a scene of disorder and confusion, destroys the very message we teach.

When making arrangements for a place, one should ask if it includes facilities to wash and press one's clothes. We are judged by our appearance. The Bible instructor's work is visiting. Good taste suggests that she dress, not as a housewife, but as a caller, and not as a neighborly visitor, but as a professional gospel worker. Whether she wears dark colors or dresses of subdued shades, may be regulated by her age and personality, the climate and the community in which she is called to labor. There is a place for the uniform which is worn by women workers at the evangelistic meeting. This must be the essence of good taste and neatness.

Another question that enters into the Bible instructor's home problems is that of the amount of money she should pay for rent. She should live in a good neighborhood of the middle class of people. For this privilege she may have to pay a little higher rent than is ordinarily the case.

Bible instructors should be good managers. Bills should be paid promptly. A budget and a record of one's daily expenditures is important, especially for those who must file an itemized laborer's report with the conference every month, showing their expenses for every day. Some workers detest keeping accounts, but since this is a part of a Bible instructor's life, one should adjust her likes and dislikes and fall into line. To humor one's idiosyncrasies is foolishness, but to take oneself in hand is Christian wisdom.

We who claim to be experts of Bible mathematics and of the finance of the church should be masters of our own finances. It is to be regretted when poor management necessitates enlisting the help of the conference treasurer. True, illness can come to anyone, and emergencies will bring pressure to our personal budget, but there are always ways by which the conference can handle these items. As Christian workers, we should manage our own affairs so judiciously that they will give no cause for the

slightest suspicion of imposition or ill management on our part.

When the time comes for a worker to be transferred, let the Lord direct. After a few years of frequent transfers to other cities or fields some workers develop a restive spirit which grows on them to the extent of becoming a real problem to conference administrators. Let us believe that an all-wise Providence is shaping our future and that we must eventually give an account of the money conferences have to spend to settle us again and again. While it is not wrong for us to have an occasional conviction that the Lord is leading us elsewhere, we should maintain our confidence in God's leadership and the brethren who plan His work at large.

We who teach other people to find the Lord's program for themselves, on their knees, must learn the same lesson for ourselves when our problems must be weighed. Workers who give great concern to various "calls" that come to them should understand such calls are often the result of their own restiveness. The art of settling down to the present task until God Himself points out another field of labor is an experience in true holiness which we may individually practice. On the other hand, some fields would never provide the proper development for some workers, and it is a sign of alertness and good judgment for them to help bring about transfers that will make them more useful to the cause.

#### Home, Health, and Miscellaneous Problems

- I. BIBLE INSTRUCTOR'S CHOICE OF A HOME.
  1. Making temporary locating arrangements at first.
  2. Selecting good neighborhood of the middle class.
  3. Arranging for necessary comforts and privacy.
  4. Selecting furniture and equipment that can be readily transported.
- II. WORKER'S HOME AN EXAMPLE.
  1. Cleanliness and neatness must characterize our homes.
  2. Our home an object lesson to new believers.
  3. Need of facilities for washing and pressing.
  4. Letting our garments reflect our religion.
  5. A compact filing system an aid to order and neatness.
- III. MANAGING THE LORD'S BUSINESS.
  1. Bible instructors must be good financial managers.
  2. Examples in liberal giving.
  3. Debt shunned by every worker.
  4. Should never sing the "poor-mouth" song.
- IV. THE QUESTION OF TRANSFERS.
  1. Believing firmly in an all-wise Providence.

2. Confidence in the brethren to work out transfers.
3. Checking the restive spirit which agitates "calls."
4. Convictions relative to transfers must be God inspired.

L. C. K.

## Hints by a Minister's Wife

By ETHEL NUMBERS COON,  
Syracuse, New York

FROM our short experience in evangelism we have gathered a few impressions which may prove helpful to Bible instructors. From the viewpoint of an evangelist's wife, I should like to discuss a few points which, if recognized and corrected, would make the work of the Bible instructor more valuable to the evangelist.

First, be willing to adapt your own personal plans to fit those of the evangelist with whom you are working. There are methods, and there are methods. We do not all use exactly the same procedure. When I took my first job as a stenographer I had just finished my course and naturally thought I knew the right form for turning out a finished letter. And, of course, I felt that my way was the only right way. My employer taught me a lesson I have never forgotten. He had his own style, and he expected me to follow that style as long as I was working for him.

So, although we may feel—and at times rightfully so—that our method is superior to that of the evangelist, we must be willing to give up our wishes at times and fit right into the method of the man at the head of the company. This will go a long way in making the machinery run smoothly, and the more smoothly we can make our machinery run, the better will be the finished product. Remember, *co-operation* is of more value than *method*.

By this we do not in any way mean to infer that a co-worker should not be free to express herself concerning her ideas of ways in which the work might be improved. This is one of the objects of the workers' meetings held during the campaign. Be free to counsel together and express your own mind. But if your plan is not followed, be willing to follow the plan of your leader without irritation. Ever be on the alert to see anything you can do to make the work of the evangelist easier, but be careful not to go to the extreme of making yourself officious. In your eagerness to help, do not appear bossy and overbearing. Most men are allergic to being bossed by the feminine sex. This is just as true in an evangelistic company as it is in the home or office.

Be loyal to the evangelist. Although you may not see eye to eye in everything, uphold each other before the people. A spirit of unity seen among the workers by those in attendance is very helpful in aiding them to make favorable decisions.

We once had an experience which perhaps is unusual, but it illustrates the point in question. We had a very capable Bible instructor working with us. No one could give a better Bible study than she; neither could we find anyone who could give a more helpful Sabbath school lesson study review. But she was so sympathetic with the people when visiting in their homes that instead of helping them to decide for the truth, she actually made it seem very reasonable for them to reject it. We could not determine for a long time what the trouble was, but finally it came to light. And years later we found also, by her own confession, that this same worker talked against the evangelist as she visited among the people. Then, of course, it was plain why greater and more enduring results were not seen. "If a house be divided against itself, that house cannot stand." Mark 3:25.

When reporting work done and visits made, be as brief as consistent. An evangelist does not appreciate being burdened with unnecessary details. If he felt capable of carrying all details in his mind and caring for them, he would not need your help. Always remember that when it comes down to the last analysis the burden of the whole campaign is resting on his shoulders. He has to care for the larger matters. Most evangelists now have card reporting systems by which they can determine at a glance the degree of interest of each person. If he has to listen to a long, detailed account, he might save time if he made the visit himself. So in reporting, be brief, concise, and to the point.

Be wide-awake, alert, farsighted. During a public effort keep close watch of your people. Make it a point to know the new faces from night to night, as far as lies within your power. If you can help it, don't let the newcomers get away without a hearty handshake and a friendly smile. Show a personal interest in them that will make them want to return. The evangelist appreciates such co-operation.

In giving Bible studies don't talk too much. You will be a greater asset to your evangelistic company. Leave your people wanting more rather than worn out. And be careful not to go ahead of the evangelist in your visiting. This is appreciated by all leaders.

I suppose there is no characteristic of a Bible instructor that is more valued by an evangelist than dependability. This is true in any branch of work. The dependable person is the one in demand. What a load is lifted from the shoulders of the evangelist when he is able to outline some particular work, turn it over to his Bible instructor, and *know* that the work will be done faithfully! If he takes time to give it to another, then has to check to see if it has been done, and then, perhaps, in the end do it himself, it is much easier for him to do the work in the beginning. Rare are the individuals who are absolutely dependable—so very rare that when one joins our company it is as re-

freshing as an oasis in the desert. As Bible instructors, would it not be well to develop on this point till you can really be rated as A-1?

Now, let us summarize the points and suggestions for a more effective working relationship between Bible instructor and evangelist:

Don't force your own methods. Be willing to submit to your leader, but still be yourself.

Don't speak of the failings of the evangelist—be loyal.

Don't wear out the evangelist with details—make your reporting brief, concise, and to the point.

Don't talk too much—just enough.

DO be dependable. Carry your responsibility faithfully.

The burden laid upon our Bible instructors is heavy. We value their good work. May God bless us all as we seek to improve—each in his chosen line.

---

## CHALLENGE OF A WORLD TASK

### Mission Problems and Methods

---

## S. D. A. Church Membership

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

THE principal avenue of entrance into membership in the Seventh-day Adventist Church is by Christian baptism. Relatively few persons who have been baptized previously become members on profession of faith in our teachings without rebaptism.

During the twenty-five years between 1917 and 1942, 231,614 members joined the Seventh-day Adventist Church by baptism in the United States and Canada. During the same quarter century 46,475 members were added upon profession of faith.

Within this same twenty-five-year period 38,927 church members in the North American field were claimed by death, and 128,930 were dismissed for unfaithfulness to their church vows or were reported missing from church association.

In round numbers these figures indicate that for every 100 members taken into the church over this quarter of a century in North America, 14 were laid away to await their Lord's return, and 46 were dismissed from church fellowship. An average of 40 members out of each 100 who had joined the church remained in active membership.

For each 100 members who found entrance into the Seventh-day Adventist Church during the single year 1942 in the United States and Canada, 15 were laid to rest, and 44 were dismissed for unfaithfulness or for failing to keep their contact with the church body.

It is recognized that many of the members claimed by death in any given period were from those who had become members prior to the time in question; and some of the members dismissed had come into the church in previous

years and had grown careless in their church interests. But a comparison of the "ins" and "outs" for any given period is a fairly reliable barometer of the ebb and flow in church relationships.

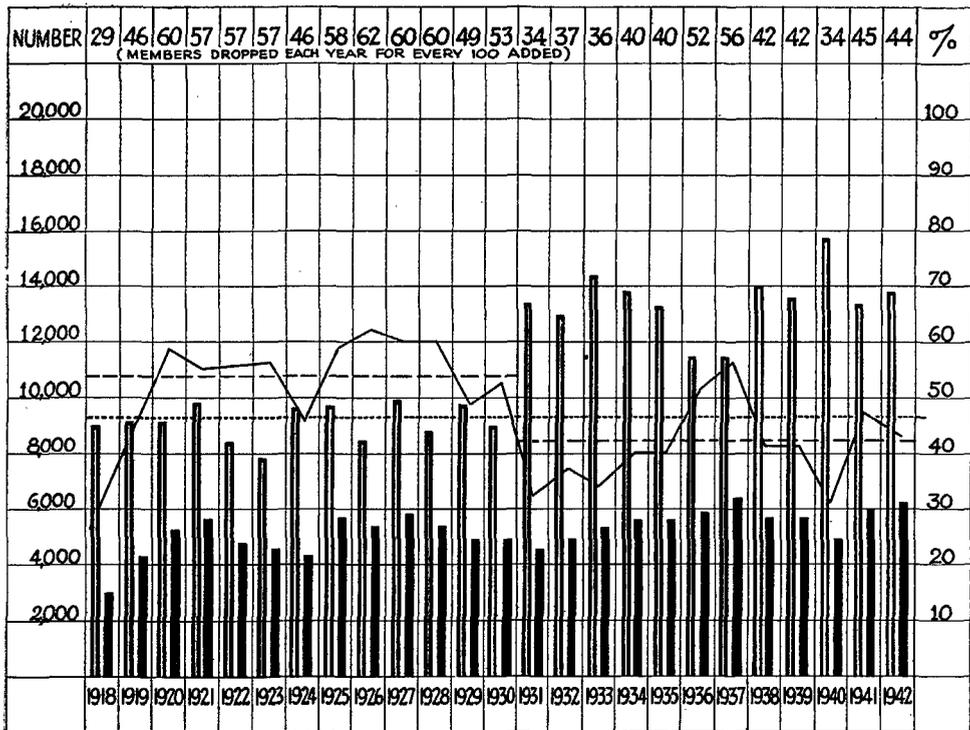
The tabulation following compares the intake and the outgo in Seventh-day Adventist Church affiliation between the average for the twenty-five years from 1917 to 1942 and the single year 1942, based on each 100 members who have joined the church during these periods:

	25-Year Average	Single Year 1942
Members added by baptism	83	89
Members added upon profession of faith	17	11
<b>TOTAL MEMBERS ADDED</b>	<b>100</b>	<b>100</b>
Members dismissed for unfaithfulness and other causes, for each 100 members added	46	44
Members dropped by death	14	15
<b>TOTAL MEMBERS DROPPED</b>	<b>60</b>	<b>59</b>
Net increase in membership for each 100 members added	40	41

The chart displayed on this page shows graphically the membership additions each year by baptism and upon profession of faith (the open perpendicular bars), and the members lost through unfaithfulness (the black bars). The

scale at the left indicates the number of members in each case. The irregular line running across the chart shows the relationship of losses to gains year by year; and the figures at the top give the number of losses annually of members disfellowshipped for every 100 members added by baptism and profession of faith in the North American field. For example, in 1920, 60 members were dismissed for each 100 added; in 1933 and 1934, 40 each year were dropped to 100 accepted; and in 1942, 44 members were disfellowshipped for every 100 taken into the church by baptism and upon profession of faith.

That some improvement is being made in winning and holding Seventh-day Adventist Church members in more recent years is shown by the higher open bars representing additions, the more even black bars picturing losses, and by the general lowering of the yearly and average graphic lines indicating the relationship of the two groups. Ultimate success has not yet been reached, which is a zero score of losses. Faithful church members and workers for the Master will labor and pray that the avenues of exit may be effectively stopped and that the outpouring of the Holy Spirit will draw multitudes of loyal members into the church of God and hold them for His kingdom.



EXPLANATION OF CHART: Seventh-day Adventist Church members in North America added each year by baptism and profession of faith—open bars, scale at left. Members disfellowshipped—black bars, scale at left. Percentages of losses to gain—graphic line with scale at right and figures at top of chart. Members disfellowshipped for each 100 added—figures at top of chart. Average number of members dismissed for every 100 added from 1917 to 1930—53, and from 1930 to 1942—41 (both dashed straight lines). Average number of members dismissed to each 100 added for 25 years—46 (dotted straight line across the page).

---

---

## VITAL "TESTIMONY" COUNSELS

---

---

Reprinted From Periodical Articles

---

---

### The Observance of Christmas

"CHRISTMAS IS COMING" is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge Him as their Saviour, to honor Him by willing obedience to His service. They show preference to the day, but none to the One for whom the day is celebrated, Jesus Christ.

The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us, no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. . . .

There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of man through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from Him to mortal man, whose sinful, defective character made it necessary for Him to come to our world.

Jesus, the Majesty of heaven, the royal King of heaven, laid aside His royalty, left His throne of glory, His high command, and came into our world to bring to fallen man, weakened in moral power, and corrupted by sin, aid divine. He clothed His divinity with humanity, that He might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon Himself man's nature, He raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds.

Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God,—not their obligation to each other, to honor and glorify one another by gifts and offerings. But

they should be taught that Jesus is the world's Redeemer, the object of thought, of painstaking effort; that His work is the grand theme which should engage their attention; that they should bring to Him their gifts and offerings. Thus did the wise men and the shepherds.

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose.

The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls.

### Day Not to Be Ignored With Children

The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked His course of action. Let it mark ours who profess to love Jesus; because in Him is centered our hope of eternal life.

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view. . . .

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied

—Please turn to page 40

---

---

## RELIGIOUS WORLD TRENDS

Biblical Exposition and Homiletic Helps

---

---

### Exalting the Ten Commandments

THE September, 1943, issue of *Moody Monthly*, in the section International Uniform Sunday School Lessons, conducted by Harold L. Lundquist, presents a study on Jesus and the ten commandments. It may be helpful for our evangelistic workers to observe the importance that is here attached to the law. The writer introduces the lesson with the following thoughts:

"It is appropriate to point out that, far from being outmoded, the ten commandments are really the basis of all moral law. They need a diligent restudy and re-emphasis in our day of disregard of moral standards.

"As interpreted by the Lord Jesus and applied to our daily living, the truth of these commandments should be brought home to every boy and girl, man and woman in our Bible schools."

The discussion of the lesson continues with an explanation of Matthew 5:17-19. It is noteworthy that at the outset there is no tendency to minimize the importance of obedience to God's law.

"The law of God is eternal, never to be abrogated, never set aside. Christ Himself, although we might properly say that He was in reality the Lawgiver and thus had power and authority over the law, indicated His purpose in coming to be that of giving the law its full meaning, not of destroying it. One could wish that those who profess to be His servants might have the same measure of regard for God's law. If they did, they obviously would not be so ready to ignore it, so quick to change it or explain it away, and far more ready to accept with their Master every 'jot and tittle,' that is, even the minutest details of His Word.

"Recognizing Christ as the fulfillment of the law should prepare one to manifest obedience to every moral precept through His grace and by His strength. Certainly it should not lead anyone to lawlessness or carelessness regarding details of the daily walk. Fellowship with the Saviour should be revealed in consistent living. (Verse 20.)"

The next point the writer makes is also logical and Scriptural, but one must now observe the wrong emphasis that is often placed on the relationship of faith to works.

"Obedience to the commandments brings a man up to the very entrance upon life, but to enter in, he must have more than the 'things' of the law; he must have the Person who is 'the door' to eternal life.

"The young man who came to Christ was rich. His mind was obsessed with things. He had made it his business to observe the law, and had done well (verse 20), but his soul was not satisfied. He thought one more 'thing' to do would accomplish his purpose.

"The general attitude of the man was commendable. He sensed his lack of the vital something which would remake his life. He came to the right one—the Lord Jesus—with his question.

"His failure to go beyond the things of the law to a faith in Christ, however, showed that he loved his

possessions more than he desired to follow the Lord. "Those in our day who are trying to please God and gain eternal blessedness by works, by doing things and keeping commandments, need to recognize that in Christianity we have the blessed One who is more than the law. They need to look away from things to be done, to the great thing that was done once and for all on Calvary."

Our next quotation by the same author discusses a few texts which are frequently used in a controversial manner, and with an attempt to prove that we need not fulfill the "letter of the law" today.

"The Scriptures are great because they bear witness to the Christ who can give life. But obviously the One to whom they bear witness is greater than they are.

"Paul speaks of the law as a 'schoolmaster to bring us to Christ.' Gal. 3:24. The picture is literally of a servant charged with bringing the child to school where he may learn the truth. So the law convicts man of sin, makes him conscious of his own utter inability to meet God's requirements, and makes him ready to turn to Christ in faith and repentance. (Rom. 3:20.)

"These men of our Lord's time were very religious. They spent much of their time searching the Scriptures that they might find eternal life. But most of them failed to understand that the life they sought was in the One who stood before them—Jesus of Nazareth—and not in the letter of the law. . . .

"The time has passed when men might seek life in the Scriptures apart from Jesus. Now that Jesus has come, life can be found only if the Scriptures lead one to Jesus.

"If our study of the Scriptures does not bring us to Christ, then it is vain indeed. For that reason we cannot study the ten commandments without turning constantly to Jesus as the One greater than the law.—Lesson Commentary."

After this editor-teacher has ably explained the relationship of Christ to the law, and suggested a few ideas that might be "loopholes" for obedience when it really pertains to keeping the *fourth* commandment, he draws his study to a strong conclusion:

"At the same time, let us not forget that the Lord, who was greater than the law, did not set it aside, but fulfilled it. The ten commandments are just as valid and binding today as ever, but they must be interpreted in the light of the New Testament.

"We shall find that this does not weaken them. Quite the opposite is true. We must meet not only the letter of the law, but must fulfill it in spirit—a far greater and richer experience."

It still remains a matter of interest to us how these modern law advocates can teach both positively and negatively on this great subject of God's law, and how they can "blow hot and cold" with the same breath. This must be understood in the light of our times, for since the church has taken over the problem of regulating international law for postwar reconstruction and is basing it on the ten commandment law, the "letter" as well as the "spirit" of the law must be emphasized. The urgency of the world problem and a present ruthlessness toward law generally, make such teachers stress obedience to the law of God today with new emphasis. (Isa. 2:1-4; Micah 4:1-3.)

L. C. K.

---

---

# 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 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.*

## The Pastor's Relation to Youth

EDITOR, THE MINISTRY:

There is no age limit in our pastoral and evangelistic work. Consequently we should never lose sight of our ministerial duty in shepherding the young of the flock. Scanning the lives of the notables in the history of the church, we cannot fail to be impressed—yes, startled—by the large number who were “apprehended” by Christ in their youth. We must conclude, therefore, that the relationship of the pastor to the Missionary Volunteer Societies is vital to his own success as a pastor, to the salvation of the young people, and to the filling up of the ever-depleting ranks of local church leadership.

The pastor needs the Missionary Volunteer Society, and the Missionary Volunteer Society needs the pastor, since both seek to make church membership certain for the youth of the church. There is always a dangerous interval between the normal time of conversion in the life of the child and his reception into the church. This period bristles with dangers, for it is then that Satan's most artful devices are launched.

The Junior Missionary Volunteer Society bridges this gap, and thus becomes a “halfway house” to the church. Joining this society, in which are many of his fellows, is a natural step for the youth. Here the Junior is among others of his own age—the difficult age between childhood and youth. By joining the Junior Society, he confesses to a limited circle that he has a Christian's hope, thus making easy and natural, as well as more probable, the later supreme confession which joining the church implies.

Another period fraught with danger to the growing Christian experience is the time immediately following baptism and reception into the church. At this time the evil one seeks to chill the warmth of the first-love experience. Having openly acknowledged Christ before the world, the youth is often left to grope by himself for further development in Christian experience. It is a recognized fact that every young Christian will either grow or die spiritually. Enlisting the overflowing energies of youth in Christian service is one of the surest ways to provide for the sturdy development and growth of Christian character and to build for

responsibility in church membership. Association of Christian youth in the Senior Missionary Volunteer Society affords one of the surest ways to fulfill in the experience of our youth the great aim of the church, “To save from sin and guide in service.”

Here, then, is one of the most fruitful fields for evangelism. Here, also, in embryo, are the future leaders of the church. Do you wish to build strongly for the future of your church leadership? Then, as pastor, keep your relationship to the Missionary Volunteer Societies clear, close, and continuous. Here is the most important training school within the church. Here is where the feeling of responsibility and usefulness in the Lord's service develops the Christian life as nothing else can.

The Missionary Volunteer Society is a watchtower for the pastor. Through this agency he may know the religious status of each one of his young people. He may not have time to visit every home as often as he would like, but in the weekly meetings of the Missionary Volunteer Society he can have the young people together for contact and kindly observation. Thus the growth in grace of each one of the young Christians in his flock may be watched and fostered. Here, also, he may observe the development of talent in preparation for filling important places in the responsibilities of church leadership. By a close relationship between the pastor and the young people's society, the proper mold may be given to youthful lives.

It might be well for us to remember too that a Missionary Volunteer Society may be a wonderful strength to the pastor in his work. Missionary Volunteer officers having the right conception of the possibilities which God has placed in their hands, may be of inestimable help. It would be a real addition to the band organization of any society to include a Pastor's Aid Band (Prayer and Personal Workers' Band), made up of those in the society who are in definite sympathy with the plan of saving the youth.

As pastors we may strengthen our hands and more easily reach our important objectives in behalf of our young people by giving close study and counsel to the development of this great training school within the church.

L. K. DICKSON. [President,  
Pacific Union Conference.]

---

## COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

---

### Panel Discussion for Youth

By WALTER OST, *Dean of Men,  
Washington Missionary College*

FOR years I have been impressed with the importance of our dormitory worship hour and what is presented during that period. Too often it is just another meeting which the students must attend. Knowing that it was a period at my disposal as dean of men, and wondering if there was any way to vary the program and yet continue to make it of value, I decided to launch a new plan at Washington Missionary College, which we have followed for some time now. This plan is being passed on because someone else may be able to use it or some modification of it.

A panel of five young men was selected, to whom questions were directed relating to the topic chosen for discussion. All questions were taken up by the chairman and assigned to one of the members, sometimes arbitrarily, and sometimes after asking the group which one would care to answer it. At times no one on the panel cared to answer. Then the question was submitted to the group as a whole, but always the panel was given the first chance to answer the question. It should be stated that there was a regular plan in the selection of the topics which were discussed. These were posted ahead of time in order that the panel and the group as a whole might have time to study the topic under consideration. This is a skeleton outline of the first topic, as placed on the bulletin board:

#### Why We Believe the Bible

1. What is inspiration?
2. What is revelation?
3. Did the Bible writers themselves recognize each other as inspired and thus authoritative?
4. Briefly state prophecies that indicate the inspiration of Bible.
5. Is tradition as safe a guide as inspiration?
6. How does the Bible differ in results from other sacred scriptures, such as the Koran?

As can readily be seen, this topic was capable of engendering a great deal of discussion. One example may be given. The question was raised: When Christ said to search the Scriptures (John 5:39) and when Timothy said, "All Scripture is given by inspiration," etc. (2 Tim. 3:16), how could this include the New Testament, since the term "Scriptures" necessarily meant that which had been written? How, then, could the New Testament be proved to be Scripture, and thus inspired? After some discussion one young man brought forth a text which settled the matter; namely, 2 Peter 3:13-16.

Many other questions came up that were of interest. After this first general topic others were discussed—the first advent of Christ, the second advent of Christ, the nature and destiny of man, salvation from sin, etc. There was no attempt to enter into an exegesis of each subject, but questions were so asked as to lead the discussion into profitable lines.

It became necessary to set up a system to facilitate matters in handling the discussion of the program. Therefore certain regulations were adopted. Questions must be on the topic under discussion. (The privilege of deciding whether the question was relevant or not rested with the chairman.) Questions could be submitted in writing or asked orally. Most of them were oral. While canvassing, many of our boys had been asked questions which they were unable to answer. Often these questions found their way to the chairman of the panel.

Since this general program had as one of its objectives the preparation to meet people outside the church and answer their questions, we ruled that in answering questions we would use only the Bible and historical facts. We soon realized how much we needed the Spirit of prophecy for proof of our various doctrines and positions; yet Scriptural proof was what we held to to prove every point.

After the plan had been functioning several evenings, numbers were drawn, and according to those numbers the members of the panel were replaced, one being added and one deleted at each new meeting. A great deal of interest was manifested, so much so that some of the students wanted to have the discussions every night for worship. This was impossible, although it was planned to have them Sabbath afternoons, allowing anyone who wished to to join us at that time.

A few cautions might be pertinent. It is exceedingly difficult for the chairman to sit still and be patient while the discussion slowly brings a correct point to the surface, when he could so readily do it, but in a program such as this, it is important for the group to develop the point of view and thus derive the feeling that it is theirs. It is interesting to watch and see the truth develop. One must not be dogmatic and feel that all need come to his point of view, nor must he feel offended if the group does not see as he does. It takes time for any group to become accustomed to this type of discussion, but before long no one will be speaking out of turn, and the meetings will be conducted with a reverential attitude. This is a little difficult to do at first and still have everyone feel free to speak and express himself.

You may ask, What are the values of this program? First, the young men begin to think; they wonder what they do believe. The best way for them to find out what they believe is to try to express it before a sizable group. It was found that they did much more independent

study after a discussion of this kind. They believed something that someone else did not, or they did not believe something another did. As it became necessary for them to study to prove their point, with an honest heart sincerely searching for the truth, they often became converted themselves. The young men discussed Bible topics rather than worldly topics. Much of the spirit of criticism and frivolity left the dormitory.

This plan could be used very effectively in our college ministerial seminars. Such groups would naturally be interested in the message and in discovering new methods of presentation. Some use might also be made of this method in conducting open-air meetings where people from the audience could ask questions.

How may this plan be utilized in other fields? This is only conjecture, but it does seem that our Sabbath school classes should be conducted more on this order, rather than having the teacher just give another little sermon, using the Lesson Quarterly as an outline. Participation is what people want. They want a chance to express their views.

A modification of this plan may be used in our churches for prayer meetings or study group meetings, or by a group who are giving Bible studies. Questions met in the giving of Bible studies may be discussed in such a group. Care must be taken to keep in mind that you are searching for truth, not dogmatically forcing truths or views on people. It is even conceivable that young people's meetings could be conducted after this fashion. Converts could also be instructed by this means. Possibly radio programs could be conducted on this order. New methods are constantly needed to attract different people.

It is to be kept in mind that this is suggested as one plan, not that this plan is to supersede all others, but merely to augment and to introduce variety. Those who try this plan or any of its modifications will be surprised to see how much interest will be engendered when people learn that it is a meeting in which they can participate.

### Early Reports From the Colleges

☪ THE first club of theological student subscriptions for THE MINISTRY has come to us through the good offices of Paul Heubach at La Sierra College, Arlington, California. Twenty-six student subscriptions have been received, in addition to those previously provided for the faculty, and this is indeed commendable.

☪ A FEW days later, T. K. Ludgate, of Southern Junior College, sent in twenty-four student subscriptions, with this encouraging note:

"Our Ministerial Seminar has been organized, and we are looking forward to many interesting and valuable experiences as we seek to fit ourselves for greater efficiency in the Lord's service.

"Six groups of field workers have been organized, and already we have received indications that evangelistic openings will soon be found. One of these groups is planning definitely to conduct meetings for the public at a point about three miles away from the college.

"I am happy to enclose with this letter a list of twenty-four subscriptions to THE MINISTRY. I am planning to use THE MINISTRY for class assignments in the pastoral training course."

☪ UNION COLLEGE is off to an excellent start under the leadership of Professor Blue, who sent in an exceptionally high number of subscriptions for the beginning of the school year—*one hundred and two!*

---

## THE FIELD SAYS

Echoes From Our Letter Bag

---

### Questions on the Jewish Passover

EDITOR, THE MINISTRY:

The response to the articles on the Passover in the September and October issues of THE MINISTRY has been large. These short studies were given for the express purpose of calling attention to important statements in the Spirit of prophecy concerning the use of the word "passover," and particularly to the fact that neither in first century writings—New Testament, Philo, and Josephus—nor in the writings of Ellen G. White does this word always mean the "Passover lamb," or even the Jewish date of slaying the lamb. In some cases the true interpretation of the word is dependent not only upon the chronology, but also upon the relation of the Antitype to the type.

Many have expressed a desire for further study, while some, we know, have been studying Biblical chronology for years. On the other hand, there are those who apparently are not fully acquainted with the Spirit of prophecy chronology, and again others who do not get its meaning as to the true Jewish date of the crucifixion Passover. In addition, uncertainty exists with still others about what typical event the death of Christ fulfilled—whether an event *before* or *after* His death!

To Seventh-day Adventist scholarship, the Spirit of prophecy chronology is an indispensable aid. Although its statements are not commonly employed as actual proofs, yet when understood they become a dependable guide to every Biblical time argument, and one which the student of chronology cannot set aside with impunity. That the true facts of first century history are also in harmony with the Spirit of prophecy has been illustrated in these Passover studies.

It was shown that the statement by Josephus, in Ant. III.X.5, is in agreement with "The De-

sire of Ages," page 77; namely, that the second day of unleavened bread was the sixteenth day of Nisan on which the wave sheaf was offered and that on this Jewish date—Sunday—Christ arose from the dead. ("The Desire of Ages," pp. 785, 786.) Moreover, the following Passover statement from Philo, who lived in the time of Christ, is in significant concordance with that in "The Great Controversy," page 399:

"On this day [the Passover] every dwelling house is invested with the outward semblance and dignity of a temple. The victim is then slaughtered and dressed for the festal meal which befits the occasion. The guests assembled for the banquet have been cleansed by purificatory lustrations, and are there . . . to fulfill with prayers and hymns the custom handed down by their fathers. The day on which this national festivity occurs may very properly be noted. It is the fourteenth of the month, a number formed of the sum of two sevens, thus bringing out the fact that seven never fails to appear in anything worthy of honor but everywhere takes the lead in conferring prestige and dignity."—*Special Laws II, XXVII, pp. 148, 149. Tr. Colson. 1937. Loeb Classical Series.*

We are pleased to receive letters of inquiry from those who are studying together. The next study will be on "The Passover Peace Offering." GRACE E. AMADON.

## Needful Evangelistic Literature

EDITOR, THE MINISTRY:

Why can't we have literature treating on Daniel 7 without raising the Sabbath issue? We also have great need for something attractively and popularly presented in brief on evolution, dealing with the fallacy of the missing link theory and the veracity of the flood story. Something brief, effective, and not too involved is needed on the "secret rapture."

I believe one great need in this work is a set of definitely spiritual tracts, brief and to the point, warm with spiritual fire. They should make use of good stories and illustrations. These, dropped in along with our correspondence, will give our work a strong spiritual appeal and prepare hearts to yield in full surrender. A. E. LICKEY. [Evangelist, Greater New York Conference.]

---



---

## THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

---



---

### God's Way of Success

By T. T. BABIENCO, Minister, Manitoba-Saskatchewan Conference

IT should be the greatest concern of every worker to be a success in the cause of God. To fail brings sorrow. To succeed brings joy. Every one of us wishes to have more success

in his work. To me the fifty-third chapter of Isaiah has brought much comfort and encouragement. Here is described the way in which Christ achieved success, and Christ's way must be our way. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

We must follow the path Christ trod. "If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." Christ's experience must be our experience, and Christ's reward will then be our reward. Let us consider this wonderful chapter, Isaiah 53, verse by verse.

VERSE 1. "*Who believeth our report? and to whom is the arm of the Lord revealed?*" Many times in my work I have felt to cry out these same words. "Who believed my report?" I preached, visited, studied, prayed, and hoped for success, but success was not in sight. I think we have all had such experiences. But shall we be discouraged? No! Let us follow Christ to the end of this chapter and success will be ours.

VERSE 2. "*He hath no form nor comeliness; . . . there is no beauty that we should desire Him.*" Christ had not worldly greatness, riches, pomp, authority, or any of the characteristics that usually draw people and compel them to follow. Neither has He bequeathed them to any of His servants. We may have not a thing that the world loves and adores, but we have a message—the everlasting gospel. Let us preach it with power.

VERSE 3. "*He is despised, . . . and we esteemed Him not.*" Despised for what? For good works. He was not looking for recognition, office, honor. He worked not because He expected thanks from the people, but because they were needy and He loved them.

VERSES 4 AND 5. "*He hath borne our griefs, and carried our sorrows, . . . He was wounded for our transgressions.*" Christ suffered for the sin and wrongdoing of others. We do not like to suffer for something we have not done. This is not the human way, but it is the way to success. Carry the sorrows of others, take blame for others, suffer for others.

VERSE 6. "*All we like sheep have gone astray; we have turned every one to his own way.*" Christ looked upon all men alike. With Him there was no party, no nation, no caste, no partiality; there were none high or none low. They were all lost sheep who needed to be brought into the fold. We must have the same spirit to follow our Master. We cannot differentiate among the people. We cannot take part in partisan fighting. We cannot have the spirit of this world that tolerates. No, we must love and work for everyone alike.

VERSE 7. "*He opened not His mouth, . . . as a sheep before her shearers.*" Christ conquered by keeping silent. But He was not silent when it came to defending the work of God. In a strong way Christ denounced the wrongdoing

and wrong teaching of the Pharisees. And when words did not help, He "made a scourge of small cords." He drove them all out of the temple and poured out the changers' money and overthrew the tables. In this lesson Christ taught that we should do our work thoroughly and not leave the unpleasant work for our successor to do.

VERSE 8. "He was cut off out of the land of the living." Christ was denied the privilege of life. Everything He taught was rejected before it was given just consideration. We, too, are counted as wolves, having no right to be among the Christian churches as ministers of Christ.

VERSE 9. "To Him was assigned the grave with the wrongdoers." (Russian translation.) He had done no violence, but because He was doing a saving work for others He was looked upon by the theologians as a murderer. They planned to bury Him as a murderer. Someone may similarly dig a grave for us, but we cannot be engaged in digging graves for others. Such work has no place among the ministers of Christ. Theologians may have time for it, but Christ's ministers must be busy in soul-saving work.

VERSE 10. "Yet it pleased the Lord to bruise Him." These ten verses have spoken of suffering, not because of the wrong done by the sufferer, but because the sufferer was helping lost souls to escape the prison of the enemy. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." This is the way to success. It is not our gifts, our education, or our position. There is no success without suffering and death.

VERSE 11. "He shall see of the travail of His soul, and shall be satisfied."

The first ten verses of this chapter present the travail of Christ's soul. Not much success can be seen in them—only suffering, toil, rejection, and death. It seemed as though the enemy was winning all the time. But this was the way to success. God does not win by smashing everything to pieces. By the creation of new sufferers the enemy will be conquered. Our success comes by doing right, by holding on, by preaching the commissioned gospel. In our work we have to go the same way Christ went.

VERSE 12. "Therefore will I divide him a portion with the great." This is the reward. "If so be that we suffer with Him, that we may be also glorified together."

This chapter was written for our encouragement in the great spiritual war between truth and error. We must not be discouraged as we see some of our men fall in battle. Men will fall in one way or another, because we are in a spiritual war and will be till the enemy is conquered. But if we do not trust in men we will not be affected by their fall. Our work is to train courageously for the spiritual battle and press on to ultimate success.

## Characteristics of a Good Sermon

WHAT are the characteristics of a thoroughly good sermon? According to Griffith Thomas it should—

1. Possess unity. Every part of the sermon should be connected with the rest, and our treatment should proceed step by step from the opening to the close.

2. Be marked by progress. We should prepare it so carefully that we may be able to avoid putting into Division I what should be in Division II.

3. Be clear.

4. Be characterized by vitality. The dry bones must be clothed with flesh, and the sermon made living.

Preachers who are too airy and flowery may be described as Webster once described an opponent in a law case: "Gentlemen of the jury, this man neither alights nor flies forward. He hovers."

The outline should conform to the regular threefold division of every true sermon and have an *introduction*, a *substance*, and a *conclusion*.

The INTRODUCTION is very important. It should be short, arresting, appropriate, and have close connection with what follows. H. E. Fosdick says, "Within a paragraph or two after the sermon has started, wide areas of any congregation ought to begin recognizing that the preacher is tackling something of vital concern to them."

In regard to the SUBSTANCE of the address:

1. There will be a proposition. We must state our case, and show the people what we intend to do with our subject.

2. There will be explanations. We must interpret and justify our propositions.

3. There will be observations. We shall comment on and apply our text in all suitable ways.

4. There will be illustrations. There are very few sermons that are not benefited by some illustrations to impress the subject on the mind and heart.

The CONCLUSION should be short. Beware of saying "Finally" more than once. What vain hopes you may awaken, only to be shattered with a succession of other expressions such as, "In closing," "Lastly," "One word more," etc. Jesus sometimes ended with a question. "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" "The baptism of John, was it from heaven, or from men?" The conclusion should be direct. Each hearer must feel as though the preacher were saying, "Thou art the man."—R. S. Joyce in "Lay Preachers' Handbook," Nottingham, England.

✕ ✕ ✕

❑ It is hideous to say nothing at great length. Spurgeon.



## Building Up Our Intellectual Muscles

**I**N the earlier days of this cause, when the framework of a world movement was being wrought out with comparatively meager tools and limited man power, there was a refreshing vigor about those spiritual forefathers of ours. There was a vision, a long-range objective, and a daring that is to be both admired and emulated. Oftentimes without extensive formal education, these men were nevertheless well trained. They were studious—yes, scholarly—in their habits. They applied themselves to learning with an understanding and a diligence that shames most of us today.

That they were intellectual stalwarts must be admitted by those who take the pains to investigate their habits and their achievements. If one inclines to question this rather broad statement, here is opportunity to test it out by scanning the adopted General Conference actions of 1882, reprinted on the opposite page. Compare the annual Ministerial Reading Course plans for today with those of the years 1882 to 1885. Banish the thought that this study plan is a modern creation amongst us. It became operative with Seventh-day Adventist workers away back in 1882, but later was allowed to lapse, and was revived in 1922. So there is nothing new in a reading course for our workers. But the amazing part of it all is the comprehensiveness of the twofold nature of the reading, embracing the extent of these courses, and the character of the reading outlined.

The sheer volume of those courses is astonishing. Some incline to fret these days over the task of reading four or five books totaling 1,000 or perhaps 1,500 pages in an entire year. But our men of the eighties read four, five, and six thousand pages a year—and it was not light reading. Go over the titles carefully as they appear on the opposite page. Then ponder the totals. The combination is really astounding. And the resultant strengthening of those men of the eighties is apparent to all who knew them. They labored, and we have entered into their fruitful labors. They builded and we are occupying the sturdy structure. Moreover, all our ministers—both ordained and licensed—were expected to pursue these courses. And, beyond that, they were to be examined yearly to see if they had carried out the plan! Verily, those were the days!

The truth is that we have grown intellectually soft and flabby in recent years. A solid book often wearies and overwhelms us. We shrink

from it and groan under the mental application involved. We need to grip ourselves and resolutely harden our intellectual muscles. We need to put ourselves to the mental stretch. Those men accomplished what we shall never achieve unless we, by discipline and industry, apply ourselves to systematic study and a well-rounded reading program. This presents a sobering challenge to us today.

The 1944 Ministerial Reading Course, which is announced in the pages following, is an attempt to supply our need today. Five **REQUIRED** volumes, together with a well-rounded list of **ELECTIVES**, comprise the comprehensive United Study Plan. When we have read the five excellent volumes prepared by qualified specialists, we shall round out and build up the course by the choice of electives, selecting these according to special need, individual preference, or line of work. Departmental workers have recommendations from their general department as an aid, though these suggestions are not mandatory.

An increasing number of workers choose several electives. It is a well-known fact that some of the best-known men among us in various branches of service—and the very busiest—read an average of a book a week. They feel that they must. Otherwise they would lag behind. The cutting edge of their mental tools would otherwise become dulled. But the precise number of electives is a matter of individual choice. The main thing is for *every worker to enroll in this course*. Let us by the systematic united-study plan become stronger, more efficient workmen for God. We urge you to fill in and return the enrollment card you have received by mail, or to cut out and send in the blank appearing on page 27. "Come thou with us, and we will do thee good." L. E. F.

## Away Back in the Eighties

**T**HE following action shows the amazing scope of early reading courses as far back as 1882. This was taken from a "Report of the General Conference and Other Anniversary Meetings of the Seventh-day Adventists," published at Battle Creek, Michigan, in 1882 (pages 8-11).

"We, your Committee, respectfully submit the following report:

"We recommend that all our ministers, both

ordained and licentiate, be requested to pursue the appended course of reading.

"We further recommend that the committee on credentials and licenses in each conference examine the candidates yearly to see whether they have pursued the course of reading recommended.

"We also recommend that all our ministers now holding credentials and licenses commence with January 1, 1882, the reading of the Bible, 'Testimonies' Vol. I, and such works prescribed for the first year's reading as they have not previously read."

### Early Reading Courses (1882)

<i>First Year</i>	<i>Pages</i>
Bible (entire)	
Testimonies, Vol. I	
Sanctuary and 2300 Days	340
Thoughts on Daniel and Revelation	725
Faith and Hope	150
Matthew Twenty-Four	64
United States in Prophecy	150
Three Messages	150
All pamphlets on Sabbath and law questions	1,000
All books, pamphlets, and tracts bearing on the immortality question, as found in our list of publications	500
Life of William Miller	400
Life Sketches	400
Bell's Grammar (one quarter of it)	150
Writing	
First Fifteen Books Rollin's Ancient History	600
Current News	
A. Clark's Manual on Preaching	300
Higher Life (Boardman)	
<b>Total</b>	<b>4,929</b>

We recommend the use of Barnes's Notes or A. Clarke's Commentaries, to be read from the first, year by year, a page or two at a reading.

### *Second Year*

Bible (entire)	
Bell's Grammar (second quarter)	150
Rollin's Ancient History (remaining books)	600
History of the Sabbath	500
Bible From Heaven	300
All tracts on Sabbath and law, found in our list of publications	260
Our pamphlets entitled Baptism, Atonement, Spiritualism, Age to Come, Spirit of God, Miraculous Powers, Facts for the Times	1,150
All our tracts and pamphlets not previously read bearing on the second advent, as found in our list of publications	325
Spirit of Prophecy, Vol. I	400
Writing	
Current News	
Prideaux's Connections	600
Gibbon's Rome, Vols. I and II	1,200
Geography	
Saints' Rest	
Testimonies, Vol. II	
<b>Total</b>	<b>5,485</b>

### *Third Year*

Bible (entire)	
Testimonies, Vol. III	
Bell's Grammar (third quarter)	150
Gibbon's Rome, Vols. III-VI	3,600
Current News	
Geography	
Spirit of Prophecy, Vols. II and III	800
Remainder of our doctrinal publications; i. e., all the doctrinal works published by Review and Herald not specified in previous year	1,500

Rhetoric (A. S. Hill or Quackenbos) ..... 500  
 Rise and Progress of Religion (Doddridge) .....

**Total** ..... 6,550

### *Fourth Year*

Bible (entire)	
Testimonies, Vol. IV	
Bell's Grammar completed	150
Current News	
Geikie's Life of Christ	800
Life of Paul (Conybeare and Howson)	900
Bunyan's Pilgrim's Progress and Holy War	600
Simpson's Lectures on Preaching	335
Mosheim	1,000
D'Aubigne's or Martin's History of the Reformation	1,500
Paley's Evidences	200
Spirit of Prophecy, Vol. IV	

**Total** ..... 5,485

### *Fifth Year*

Bible (entire)	
Testimonies, Vol. V	
Josephus' Antiquities and Wars	1,200
Green's or Knight's History of England	
Goodrich's, Ridpath's, or Bancroft's History of the United States	1,000
Dowling's History of Romanism	1,000
Eusebius' Ecclesiastical History	436
Hagenbach's History of Doctrines	
Burrage's Act of Baptism	
McIlvaine's Evidences of Christianity	525

**Total** ..... 4,160

### *Sixth Year*

Bible (entire)	
Testimonies, Vol. VI	
Horne's Introduction	1,600
Lives of Luther, Calvin, Knox, Wesley, Judson, etc.	2,500

**Total** ..... 4,100

All of which is respectfully submitted.

### Committee

J. N. Loughborough  
 W. H. Littlejohn  
 D. M. Canright  
 S. H. Lane  
 E. R. Jones

"*Moved*, That we adopt the report, by considering the course prescribed for each year separately. The question now being on the adoption of the recommendation for the first year's course of reading, after some discussion, an amendment was offered that Geikie's "Life of Christ" be placed in the first year's course. This was spoken to by a number of brethren, and adopted. The motion, as amended, was then adopted.

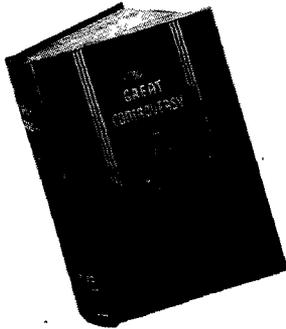
"The question now recurring on the adoption of the second year's course, an amendment was offered that the volume of Gibbon to be used should be the student's edition; this amendment was lost. The motion was then adopted.

"The courses of the remaining years were voted on favorably, when the preamble and report as a whole were adopted.

"*Moved*, That the Chair appoint a committee of three to still have this matter under advisement with a view to suggesting revisions of the various courses, if in their judgment any should be made. Carried."

# Books That Build

## SPECIALLY PREPARED FOR THE 1944 MINISTERIAL READING COURSE



### THE GREAT CONTROVERSY By Ellen Gould White

During the coming year, in which we commemorate the inception of the third angel's message, it is most fitting that we turn again to "The Great Controversy Between Christ and Satan." The author, with divine enlightenment, speaks with unique knowledge of the past and with clarity and assurance of the future, as she depicts upon the background of the history of the past twenty centuries the play and counterplay of contenders in the bitter conflict.

Special emphasis is placed upon the rise of the advent movement. We hear the first and second angels sound their messages, and we see the advent hope well again in the hearts of men. The testing message uttered by the cry of the third angel is next heard, and as its work progresses, the curtain is drawn back, and we get a glimpse of the artful attempts of the great adversary to thwart its reception and seal the world in sin.

Quickly the unfolding drama turns to events yet future. Startling movements, religious and political, stand forth before us. Graphically we see portrayed the last struggle of the church and its glorious triumph.

That we may ever hold fresh in mind the reality of this bitter conflict in which we are engaged; that we may grasp anew the significance of the present ministry of Christ, now a century in progress; that we may be spiritually and intelligently prepared for the rapidly developing cataclysmic final scenes of the controversy, the ministry of the Seventh-day Adventist Church should again unitedly read "The Great Controversy."

This price is for unbroken sets only, exclusive of the Spirit of prophecy volume. The price in overseas divisions is gauged by transportation and exchange. Such information is furnished directly to each worker by the division Association secretary.

For enrollment blank, see page 27. The five REQUIRED VOLUMES and any of the listed ELECTIVES may be ordered

**FROM YOUR BOOK AND BIBLE HOUSE**

	Price
Broadcasting the Advent Message .....	\$2.50
The Story of Our Health Message .....	2.50
Sunday in Roman Paganism .....	2.50
Alcohol the Destroyer .....	1.25
The Great Controversy .....	\$2.50

**TOTAL .....** \$8.75

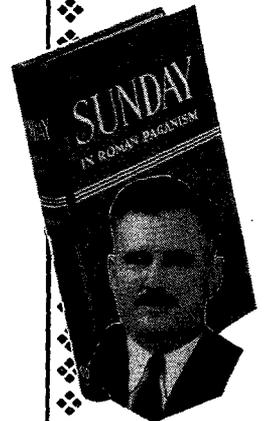
**SPECIAL CLUB PRICE, \$6.95**

Prices higher in Canada  
Add sales tax where required



### THE STORY OF

This new book expressed needs of earlier and in dietetic, therapeutic re- nected form Seventh-day A fore presented as you read ho came through the church ber progressive ins and methods



### ALCOHOL THE

This book of the Souther Association, j packed with t rial. Compre pact in form a ume is all t reveals alcoho physical health and personality spiritual values alcohol is long day Adventist front line of t

## BROADCASTING THE ADVENT MESSAGE

This new book represents the accumulated experience of nearly twenty years of radio preaching by Adventist preachers. So wide is the field that no one man can cover it. Many have contributed out of their years of trial and error—and success. The quintessence of all that has been done in radio ministry for the advent movement is here referred to the reader for the first time. Every teacher who is interested in radio work will find this book as the answer to his prayers—and questions. The know-how that has been developed by consecrated men is here condensed into a handbook and guide for all who

## By Over Forty S. D. A. Radio Evangelists

are connected in any way with radio ministry. Every executive will want it to aid him in guiding the committees which must appropriate funds. Every pastor will want it, that he may integrate his local church work most effectively with both local and national broadcasts. Every theological student will want it, that he may be prepared to enter the radio ministry when he shall take up his duties. And even men who are already successfully carrying on radio work will find in this new book ideas which may improve their work and multiply their results. This is a *must* book in 1944 for every Adventist worker.

## OUR HEALTH MESSAGE

meets a long-felt and oft-lamented need. Against a background of contemporary movements for temperance, sanitary, and health reform, it presents in continuous form an important feature of Adventist history never before published. You will be stimulated by six outstanding messages on the Spirit of prophecy between 1848 and 1871, with instructions in healthful living and health education. In-

## By Dores Eugene Robinson

cluded also is a valuable statement of the issues in the denominational crisis that led to the transfer of the center of medical training from Battle Creek to Loma Linda, with the remarkable providences connected with the inception and development of our medical college. The author, a member of the office staff of the Ellen G. White Publications, has consulted and used many documents, not generally available, in the comprehensive files of denominational records at the General Conference headquarters.



## SUNDAY IN ROMAN PAGANISM

The author has made an exhaustive study of the Sabbath-Sunday question in the first four centuries of the Christian Era. His research has extended over the past twelve years in Europe, the United States, and Latin America. In this investigation many thousands of musty tomes in various languages were consulted. He has here presented his findings on the planetary week and its day of the sun as they were employed in Roman paganism—the planetary week being an astrological institution in which the days were dedicated to a hebdomad of celestial orbs, worshiped as gods by the

## By Robert Leo Odom

heathen. In this treatise the author has assembled a large number of statements by ancient writers, old inscriptions in both Greek and Latin, paintings, and calendar fragments, revealing the use of the planetary week among the pagan Romans from the first century B. C. to the fourth century A. D. This is the most comprehensive study yet presented on the subject, and as far as we know, the only book published on the theme. The photographic material is most valuable. The work is designed to give to workers and students a better understanding of the pagan background of Sunday.

## THE DESTROYER

Book by C. Aubrey Hearn  
in Baptist Sunday School  
set off the press, is literally  
temperance sermon mate-  
ensive in scope, but com-  
and organization, this vol-  
at its title implies. It  
d as the destroyer of  
t, the wrecker of mind  
d, the ruiner of moral and  
A great crusade against  
past due, and Seventh-  
workers should be in the  
his battle. To take the

## By C. Aubrey Hearn

lead, we must have full and reliable information and a comprehensive view of the issues. A veritable arsenal of practical suggestions for temperance teachers. It has a whole series of impressive diagrams, graphs, illustrations, impressive cartoons, an appendix of quotations and suggestions, and the volume closes with a valuable bibliography. In order to be conversant with the latest issues and facts concerning the alcohol problem, every Seventh-day Adventist minister, and other workers, will need to read this fascinating book.



# M. R. C. Electives, 1944

## Better Speech

"Your Speech and How to Improve It," Frank Colby, Vanguard Press, New York, 1942, \$2.98.

## Biographical Sketches

- "Six Kings of the American Pulpit," C. E. Macartney, Westminster Press, Philadelphia, 1942, 210 pages, \$1.50.  
"Man of Like Passions," R. E. Day, Zondervan, Grand Rapids, Mich., 1942, 200 pages, \$1.50.  
"Constantine the Great," L. B. Holsapple, Sheed and Ward, New York, 1942, 475 pages, \$3.  
"George Washington Carver," Basil Miller, Zondervan, Grand Rapids, 1943, 166 pages, \$1.50.  
"John Wesley," Basil Miller, Zondervan, Grand Rapids, 1943, 140 pages, \$1.

## The Christian and War

- "Christian Answers to War Questions," Hampton Adams, Revell, New York, 1943, 96 pages, \$1.  
"The Historic Church and Modern Pacifism," Umphrey Lee, Abingdon-Cokesbury, Nashville, 1943, 249 pages, \$2.  
"The Christian and the War," C. C. Morrison, Willett, Clark, & Co., Chicago, 1942, 145 pages, \$1.50.

## Church Publicity

- "How to Make Friends for Your Church," J. L. Fortson, Association Press, New York, 1943, 186 pages, \$2.  
"Successful Church Publicity," Carl F. Henry, Zondervan, Grand Rapids, 1943, 226 pages, \$2.

## Fundamental Doctrines

- "The Meaning of Repentance," Wm. D. Chamberlain, Westminster Press, Philadelphia, 1943, 238 pages, \$2.  
"One Lord, One Faith," Floyd V. Filson, Westminster Press, Philadelphia, 1943, 256 pages, \$2.

## The Gospel Musician

- "Music in the Scriptures," I. E. Reynolds, Broadman Press, Nashville, 1942, 149 pages, 60 cents.

## Homiletic Helps

- "First Peter in the Greek New Testament," K. S. Wuest, Eerdmans, Grand Rapids, Mich., 1942, 120 pages, \$1.25.  
"Philippians in the Greek New Testament," K. S. Wuest, Eerdmans, 1942, 120 pages, \$1.25.  
"Planning a Year's Pulpit Work," Andrew Blackwood, Abingdon-Cokesbury, Nashville, 1942, 240 pages, \$2.  
"Sermon Outlines and Illustrations," R. W. Engstrom, Zondervan, Grand Rapids, 1942, \$1.25.  
"Some Hints for Fruitful Bible Study," Charles Finney, Zondervan, 1942, 27 pages, 25 cents.  
"Spurgeon's Sermons on the Second Coming," edited by D. O. Fuller, Zondervan, Grand Rapids, 1943, 147 pages, \$1.25.

## Inspiration and Devotion

- "Abundant Living," E. Stanley Jones, Abingdon-Cokesbury, Nashville, 1942, 371 pages, \$1.  
"Christianity Is Like Christ," W. H. Griffith Thomas, Zondervan, 1942, 168 pages, \$1.25.  
"Mighty Prevailing Prayer," A. Sims, Zondervan, 1942 (5th ed.), 50 pages, 35 cents.

## The Missions Spirit

- "An Hour With J. Hudson Taylor," T. W. Engstrom, Zondervan, 1942, 28 pages, 15 cents.  
"An Hour With Adoniram and Ann Judson," T. W. Engstrom, Zondervan, 1943, 24 pages, 15 cents.  
"Men of the Outposts," Herbert Welch, Abingdon-Cokesbury, Nashville, 1937, 261 pages, \$2.  
"They Do Meet," Dr. Bertha E. Selmon, Froben Press, St. Lukes Place, New York, 1942, 154 pages, \$2.50.

"When the Spirit's Fire Swept Korea," Jonathan Goforth, Zondervan, 31 pages, 25 cents.

## Pastoral Aids

- "Increasing Church Attendance," Albert Gage, Zondervan, 1942, 153 pages, \$1.25.  
"Case Work in Preaching," Ezra Rhoades, Revell, New York, 1942, 159 pages, \$1.25.  
"The Funeral," Andrew Blackwood, Westminster Press, Philadelphia, 1942, 253 pages, \$2.  
"How Jesus Dealt With Men," Raymond Calkins, Abingdon-Cokesbury, Nashville, 1942, 214 pages, \$1.75.  
"The Pastor as a Personal Counselor," Carl Schindler, Muhlenberg Press, Philadelphia, 1942, 147 pages, \$1.25.  
"Where Are the People?" Sidney Powell, Abingdon-Cokesbury, Nashville, 1942, 223 pages, \$2.  
"Facts of Faith," C. Edwardson, Southern Publishing Ass'n, Nashville, 1943, 320 pages, \$2.50.

## Personal Improvement

- "Salesmanship and Business Efficiency," James S. Knox, Knox Business Book Co., Oak Park, Ill., 1941, 414 pages, 85 cents direct from publishers.  
"On Being a Real Person," H. E. Fosdick, Harpers, New York, 1943, \$2.50.

## The Radio Ministry

- "Handbook of Broadcasting," Waldo Abbot, McGraw-Hill, New York, 1941, 422 pages, \$3.50.

## Religious Liberty

- "Church and State in Contemporary America," Wm. Adams Brown, Scribner's, New York, 1936, 360 pages, \$2.75.  
"This Freedom—Whence?" J. Wesley Bready, American Tract Society, New York, 1942, 365 pages, \$1.50.

## Religious World Trends

- "Christian Europe Today," Adolph Keller, Harpers, New York, 1942, 310 pages, \$3.  
"Christian World Action," O. F. Nolde, Muhlenberg Press, Philadelphia, 1942, 113 pages, 40 cents.  
"We Cannot Escape History," J. T. Whitaker, Macmillan, New York, 1943, 374 pages, \$2.75.

## Science and Scripture

- "A Scientific Man and the Bible," Sunday School Times, Philadelphia, 1925, 158 pages, \$1.

## Temperance and Prohibition

- "The Amazing Story of Repeal," Fletcher Dobyns, American Businessmen's Research Foundation, Chicago, 1940, 457 pages, \$1.50.  
"Wrecking the 18th Amendment," Ernest Gordon, Alcohol Information Press, Frankestown, New Hampshire, 1943, 312 pages, \$1.60.

## DEPARTMENTAL RECOMMENDATIONS

### Department of Education

- "Principles of Teaching for Christian Teachers," C. B. Eavey, Zondervan, 346 pages, \$3.

### Home Missionary Department

- "The Pew Preaches," by Wm. L. Stidger, Abingdon-Cokesbury, 1930, 251 pages, \$2.50.

### Medical Missionary Department

- "Religion and Health," Seward Hiltner, Macmillan, New York, 1943, 292 pages, \$2.50.  
"Religion in Illness and Health," Carroll A. Wise, Harpers, New York, 1942, 279 pages, \$2.50.

### Missionary Volunteer Department

- "Challenge From Youth," R. S. Devane, Richview Press, Dublin, 1942, 297 pages, \$2.75.  
"Youth Seeks a Master," L. H. Evans, Revell, New York City, 1941, 126 pages, \$1.  
"Squaring Up" (junior sermons), Julius Fischback, Judson Press, Philadelphia, 1941, 160 pages, \$1.25.

# IMPERATIVE for the Progressive Worker

AN exceptionally fine list of ELECTIVE volumes, to be selected for reading along with the four REQUIRED books in the new 1944 Ministerial Reading Course, appears on the opposite page. The range of these books is so diversified that they will meet the needs and tastes of virtually every reader of **The Ministry**—practically every worker in this cause. Whether you are engaged in evangelistic, pastoral, administrative, departmental, or institutional labor, you will find that which you will enjoy, and that which will supply your particular need. Many workers read several of these electives. This reading of worth-while books is imperative for every growing worker. And the greater the load and the busier the man, the greater his need for keeping in the forefront with his thinking and study. Some of the busiest men in our worker ranks are the greatest readers of the elective volumes. That is one of the reasons these men are where they are, and why they are able to accomplish what they do. Your Book and Bible House will order any of these books for you, or you can get them direct from the publishers. Full information is given in the listing.

## Ministerial Association Secretaries

THE roster of overseas division Association secretaries, with their addresses, is—

AUSTRALASIAN: E. E. Roenfelt, "Mizpah," Wahroonga, New South Wales, Australia.

INTER-AMERICAN: Glenn Calkins, Apartado 50, General Peraza, Havana, Cuba.

SOUTH AMERICAN: H. O. Olson, Calle Pino 3801, Buenos Aires, Argentina, South America.

SOUTHERN AFRICAN: W. H. Anderson, Grove Avenue, Claremont, Cape Province, South Africa.

SOUTHERN ASIAN: A. L. Ham, Box 15, Poona, India.

SOUTHERN EUROPEAN: A. V. Olson, Hüheweg 17, Bern, Switzerland.

DETACHED FIELDS: H. W. Lowe, Stanborough Park, Watford, Herts, England; G. A. Lindsay, Tunnelgatan 25, Stockholm, Sweden; E. L. Branson, 16 Av. de Koubbbeh, Heliopolis, Egypt; W. McClements,

S. D. A. Mission, Box 19, Ibadan, Nigeria, West Coast, Africa.

## Instructions for Enrolling

If resident in North America, kindly send name and address to Secretary, Ministerial Association, General Conference, Takoma Park, 12, D. C., and secure books through your local Book and Bible House.

If resident outside North America, send registration to your *division* association secretary, and order your set in accordance with his directions.

You will never regret the investment. Preferably use the enrollment card which will be mailed to you, or cut out and mail the blank which appears below.

In NORTH AMERICA  
mail to association head-  
quarters address.

In OVERSEAS DIVI-  
SIONS, send to division  
association secretary.

## Enrollment Blank

FOR THE NEW 1944 MINISTERIAL READING COURSE

ASSOCIATION SECRETARY:

You may enroll my name for membership in the 1944 Ministerial Reading Course—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of *designated books* in accordance with instructions, and upon completion report to the association secretary in the division in which I reside.

I have chosen as my *elective(s)*: .....

Name .....

Address .....



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

D. LOIS BURNETT, R. N.

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

## Called to a Spiritual Service\*

By FREDERICK LEE, Associate Editor  
of the Review and Herald

HOW often we have heard the bitter cry of a suffering man or woman, "Lord, take away pain." And how often we have longed for the power to take away pain. The following poem was found on the wall of a Denver hospital:

### "Lord, Take Away Pain

"The cry of man's anguish went up unto God:  
"Lord, take away pain—  
The shadow that darkens the world Thou hast made;  
The close-coiling chain  
That strangles the heart; the burden that weighs  
On the wings that would soar—  
Lord, take away pain from the world Thou hast  
made,  
That it love Thee the more!"

"Then answered the Lord to the cry of the world:  
"Shall I take away pain,  
And with it the power of the soul to endure,  
Made strong by the strain?  
Shall I take away pity, that knits heart to heart,  
And sacrifice high?  
Will ye lose all your heroes that lift from the fire  
White brows to the sky?  
Shall I take away love that redeems with a price  
And smiles at its loss?  
Can ye spare from your lives that would climb unto  
Mine,  
The Christ on His cross?"

Let us think a moment of the twofold purpose of pain. First, it is one of the greatest mediums for character development, and second, it provides the greatest occasion for service. Man is no more worthy to escape pain than was his Master, who was made perfect through suffering. And do not those who minister to the sick need to develop those priceless qualities of tenderness and sympathy which come from seeing another suffer? What mounting pride and uncontrollable selfishness we would have in the world if it were not for the humbling and melting influences of pain. Was there ever a time when the world was so filled with pain and woe, or ever offered so great an occasion for tender ministry?

Class of 1943, as you take up the duties for

\* Address at consecration service for the 1943 graduates of the Washington Sanitarium School of Nursing.

which you have been trained, you face a broken and bleeding world. While you are trained particularly to wait upon suffering bodies, let me emphasize your call to a higher and more lasting work than that—your call to a spiritual service. Some of you may think that the professional care of the ailing body is that for which you should employ your powers; yet you have been taught, no doubt, that the most difficult wound to heal is that of the mind and heart. If you can help to quiet the troubled mind and calm the fearful heart, the body which you attend may more quickly recover. We quote the following from the *Religious Digest*:

"A striking testimony to the importance of religion as a medium of healing was given in London, England, a few years ago. Dr. Martin Lloyd Jones, a Harley Street specialist in diseases of the heart, gave up his medical work to become a Christian minister. One day he suggested to Lord Horder that they go through the files of all the cases they had dealt with in recent years, separating those cases who were suffering with organic diseases from those who were sick of functional disorders. It was found that only 25 per cent of the patients had organic diseases and 75 per cent were of the functional type. Doctor Jones asked Lord Horder what he thought medicine would do for that 75 per cent, and the great physician replied, 'Little or nothing. What they need most of all is religion.'"

Thus the spiritual service which you may render is of great importance, and it may be the only means for the recovery of the one to whom you are ministering.

The great Supervisor has said, "I know thy works and charity and service." Yes, the One who weighs the acts of men knows that those unrewarded services which are prompted by sympathy and love, those extra attentions which very often turn the battle against pain and suffering in favor of recovery, far outweigh in heaven's scales the performance of the routine duties that must be rendered in attendance upon the sick.

The cheerful, heartwarming word, the gentle, sympathetic touch, the friendly, unhurried approach, the confident and hopeful attitude, the sincere and earnest interest, that which cannot be recorded on the patient's chart—these are the services of the spirit that must not be forgotten

if you would write your name on memory's wall. Then it will be that not only God will remember your work and charity and service, but many a man and woman will remember it as well.

Today, if ever, the world is calling for a nursing service that touches the spirit and soul of man, for as never before men are distraught in mind and bewildered in heart.

Upon your graduation you may seek greater efficiency through further study. You may desire to rise to the highest peaks of your profession. Let me call your attention to one way that leads to the heights. Said the psalmist, "Thy gentleness hath made me great." Here is emphasized a spiritual quality that is above professionalism.

That efficiency which creates a chilling atmosphere while duties are being perfectly performed and which leaves a patient feeling cold and remote, might better be spared. A sweet and tender nurse, with her smile and sympathetic attention, though not so learned, doubtless ministers with greater power. The first may carry out the doctor's orders to the very letter and leave the patient feeling very ill, while the other, sensing the need of adding personal interest to a doctor's orders, will refresh a troubled heart with the same medicine.

That quality that makes a true nurse and causes her memory to linger long in the mind of a man or woman is not the perfection of her technique, or the professional air that surrounds her when she enters the room, or the thorough but mechanical way she gives a treatment. But it is that quality of the spirit which causes the body to relax when she is near, and the mind and heart to unconsciously find rest under her attentions. It is that spirit which urges her on to the second mile after she has done her duty, that extra aid that she renders of her own volition, because her heart is gentle and her spirit tender.

#### Where Are Such Qualities Found?

You well may ask, "Where are such worthy qualities to be found? Is there some course of study we may take, some graduate school we may attend, to acquire these qualities of heart and soul that find a sympathetic response in the heart and soul of another?"

No, you will not be able to acquire them in any school of the land. You will find them only in the realm of the spirit; you will acquire them only in that school in which the Holy Spirit is the teacher. Or we might say you must become a tree planted and nourished by the Holy Spirit in order that you may bear those fruits of the Spirit that are basic in such a spiritual service as we have been emphasizing.

The fruits of the Spirit, those qualities of life that are so necessary if you would fulfill the mission for which you have been trained and for which the world is calling, are these: love, joy, peace, long-suffering, gentleness, goodness,

faith, meekness, temperance. Here are nine basic qualities of character that will multiply a thousandfold the effectiveness of a nurse's service. Not your acts, but your attitudes will be what will make you great in your profession. Not what you do, but what you are, is of the greatest importance. Let us briefly consider each of the fruits of the Spirit.

**LOVE.** This is that quality which is fundamental to all service and without which no service is complete. You must put love in your work—that unselfish love which causes you to want to help anyone in great need and makes you thankful that you have the means to do so.

"Love took up the harp of life and smote  
on all the chords with might,  
Smote the chord of self, that, trembling  
pass'd in music out of sight."

**JOY AND PEACE.** "A merry heart doeth good like a medicine" is an oft-quoted text. Not that shallow merriment that bubbles on the surface while the heart is dark with sin, but that peace and joy which comes from a consciousness of being right with both God and man. Such joy is not dependent on the vicissitudes and changes of life, but can surmount all criticism and trial, injustice and misunderstanding.

Said the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Here is revealed the only true and constant source of that peace of heart which will cause you to radiate a pleasant and joyful spirit and help you to beat back those waves of pain and suffering that often well-nigh overwhelm the one to whom you are ministering. May it be said of you, "Her ways are the ways of pleasantness, and all her paths are peace." Prov. 3:17.

**LONG-SUFFERING.** You may well pray for this quality, as you daily enter the sick room. Your body will often be weary and your soul tried as you attend those who suffer, but seek above all things to be patient, compassionate, and considerate.

**GENTLENESS AND GOODNESS.** A great man once exclaimed, "Gentleness, more powerful than Hercules!" When Paul found it necessary to write an epistle of rebuke to the Corinthian church, he opened one forceful passage by saying, "I . . . beseech you by the meekness and gentleness of Christ." Of Christ it had been said, "A bruised reed shall He not break, and the smoking flax shall He not quench." The messenger of the Lord has said:

"True gentleness is a gem of great value in the sight of God. A meek and quiet spirit will not be ever looking out for happiness for itself, but will seek for self-forgetfulness, and find sweet content and true satisfaction in making others happy."—*Testimonies*, Vol. III, p. 536.

In these days when men's and women's faces, as well as hearts, are hard, and they boast about it, you should study to be gentle and tender and kind. Only thus can you refresh the spirit and

soul of those whom you attend and render a spiritual service that will help to restore the mind as well as the body. These qualities are rooted in goodness, which is not that "holier-than-thou attitude" which more often aggravates than inspires, but that genuine whole-hearted helpfulness which is forgetful of self. Only such a one can be a comforter of the highest order.

"Ask God to give thee skill  
 In comfort's art,  
 That thou may'st consecrated be  
 And set apart  
 Unto a life of sympathy:  
 For heavy is the weight of ill  
 In every heart,  
 And comforters are needed much  
 Of Christlike touch."

**FAITH.** Faith is another quality that is very necessary to the nurse. It is essential to the spirit of confidence that must ever prevail in the sickroom. That faith which is rooted in the mercies of God and a consciousness of His abiding presence and continual aid is a far greater basis for confidence than mere professional skill.

**MEEKNESS.** This is the doorway into the heart of a troubled soul. Who ever heard of one seeking out the proud for comfort and aid? If you wish to be unloved, one from whom the ill will turn, then be proud and haughty and unwilling to stoop to do some lowly service. "Blessed are the meek," said Christ, "for they shall inherit the earth." Yes, inherit a world of friendships, a world in which there will be many who will call you blessed.

Now we begin to see what is meant by the words of the psalmist, "Thy gentleness hath made me great." Yes, these qualities of the Spirit, and these alone, will make you truly great.

**TEMPERANCE.** Today many are seeking the services of the nurse who has a broad vision of her work, one who aims to make use of spiritual means as well as professional skill. Do not forget the quality of temperance. Moderation in all things and self-control are absolutely necessary to the one who would perform an efficient and complete service for afflicted men.

Many disheartened and hopeless men and women may come within the circle of your ministry. Some special service, fresh with life and hope, that you may render, may be the occasion that will inspire a weary sufferer to summon his courage and press forward to the goal of health and happiness. Again we read from the inspired pen:

"God has placed you in a world of suffering to prove you, to see if you will be found worthy of the gift of eternal life. There are those all around you who have woes, who need words of sympathy, love, and tenderness, and our humble, pitying prayers. Some are suffering under the iron hand of poverty, some with disease, and others with heartaches, despondency, and gloom. Like Job, you should be eyes

to the blind and feet to the lame."—*"Testimonies,"* Vol. III, p. 530.

Class of '43, everywhere there are men and women who are longing for the help of one who is tender and kind, whose touch is gentle, whose countenance is serene, and whose heart is pure. Only those in whose life are manifested the fruits of the Spirit can fulfill the mission in life to which they are called by the crying need of humanity and the high purpose of God. Are you willing to consecrate your life to such a glorious service? What is your response?

## Demonstration Health Talk

By ALICE STALEY, R. N., Assistant Director,  
 Paradise Valley Sanitarium School of Nursing

SUBJECT: "Standing Up to Life"\*

- I. Do you stand up to life? How is your posture?
  1. Posture defined in its broadest sense means carriage of body in standing, sitting, lying. In mechanical sense it means relation of parts of body to each other.
  2. Effects of poor posture.
    - A. Have skeletal chart to show bony structure.
    - B. Point out ill effects of poor posture.
      - a. Cramping of lungs.
      - b. Overcrowding of heart.
      - c. Displacement of abdominal organs.
    - C. Poor posture compared to poor alignment in automobile.
- II. Your carriage, sir!
  1. Standing from ground up in correct position.
    - A. **FEET:** Toes point straight ahead with inside borders of feet parallel with each other for either standing or walking. Improper balance causes a waddle and also thickens ankles.
    - B. **KNEES:** Should be slightly flexed. Stiff knees throw whole body out of line.
    - C. **HIPS:** Should be firm and not protruding backward. Assume position of making yourself small. This relaxes the knees and avoids swayback.
    - D. **CHEST:** Best thing to do with chest is nothing. Your chest made up of twenty-four ribs which hang down from spine, and if you push them up and forward by main force, you are automatically pulling your spine forward.
    - E. **SHOULDERS:** Let shoulders swing free, not pulling backward or forward on your neck muscles, but off at each side, as broad and wide as possible.

\* A talk prepared to give before a group of secondary school students.

F. HEAD: Belongs exactly on top. Not dangling as if it belonged to a third cart horse, or reared back as if on too tight a curb, but rising uprightly from the shoulders. Head about one tenth of body weight, and in order to balance evenly, should be poised perfectly aloft.

2. Sitting: In sitting, bend from hips and not from middle of back or shoulders. Shoulders should be held in straight line. Chairs should allow feet to rest squarely on floor and chair back should fit and support the back. Form habit of sitting in firm balance over your sitting bones, and not in puddle of loose muscles. Do all bending from hips.
3. Correct lying position: In sleeping, body should stretch as long and straight as possible. Cramped positions cause poor circulation and cold feet.

### III. Benefits of good posture.

1. Good health.
2. Beauty of form.
3. Correct mental attitude.
4. Aid to personality.
5. Avoids body defects—varicose veins, flat feet, hernia, and various curvatures of spine.

### IV. The ten commandments of good posture. Study and follow them carefully.

1. Feet slightly apart, inner arch held high, toes pointing straight ahead.
2. Weight slightly forward over balls of feet.
3. Knees firm but not tense, neither bowed or knocked.
4. Hips firm.
5. Both hip bones level.
6. Pelvic girdle, which is indicated by hip bones, held up in front.
7. Lower abdomen flat.
8. Chest natural.
9. Shoulders level and "easy" (not shrugged upward).
10. Head poised comfortably on top of spine, so that eyes do not have to be lifted to look forward. Chin neither up nor down.

#### REFERENCES

- Williams, Jesse, "Personal Hygiene Applied," 1938, p. 183.  
 Metropolitan Life Insurance Co., "Health, Happiness, and Long Life," and other pamphlets.  
 Lane, Janet, "Your Carriage, Madame," 1934.  
 White, Ellen G., "Education," p. 198.



☞ SLEEP, riches, and health, to be truly enjoyed, must be interrupted.—*Richter*.

☞ As you send in subscriptions and articles, we would request that you always designate your professional status, as M. D., R. N., or whatever it may be.

## Focusing on Nursing Objectives

By H. M. WALTON, M. D., *Secretary, General Conference Medical Dept.*

IT is my purpose this morning to discuss with you informally some important features of nursing education. My thoughts have been directed into this channel because of contacts I have made in the field and some trends I have noticed which cause me some concern. May I direct your attention to several texts, reading first from Hebrews 12:1, 2:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

These verses are very familiar to us, but they feature the thought that has been running through my mind. You recall that the preceding chapter names outstanding men of faith, as recorded in the Old Testament, and makes mention of some of their achievements and mighty works for God. The writer of this epistle desires to inspire us to greater action by referring to these characters as spectators in the amphitheater, who are observing us as we run the Christian race. Several times in the writings of the apostle Paul, he makes reference to the Olympic games—an event that was well known in those times. So the writer uses the metaphor here, making it apply equally to our day.

In this figure we become the contestants in a foot race. This cloud of witnesses—these mighty men of faith—are our spectators watching the contest. We are admonished, in this Christian race, to strip off and fling aside sin, which is here likened to the folds of a garment clinging closely about the limbs, that we may run with patient endurance the race set before us. You have never seen an athlete on the running track wearing a long flowing bathrobe. That would be absurd, but no more so than to attempt to run successfully the race of life, bound about by the encumbrances of sin that entangle our feet.

Looking unto Jesus! These words bring into focus the central objective of this study, and indeed all our thinking. A rather literal translation of this expression would be, "looking away from every other object we fix our gaze upon Jesus, our forerunner."

A few years ago the world's fastest runner at that time, lost a foot race on a track in Southern California simply because he took his eyes off the goal post long enough to look around to see his closest competitor. In that moment of distraction and delay, his rival passed him and

\* Worship talk at Workshop for Directors of Seventh-day Adventist Schools of Nursing, Berrien Springs, Michigan, June, 1943.

won the race. Just so it may be in life's race; some distraction that causes us to take our eyes off Jesus may so entangle us that we shall lose the winner's crown.

Now, dear fellow workers, using this same figure in considering our immediate problem, let us look well to the goals and objectives set before us relative to nursing education. We can never win or be truly successful—we can never win this educational race if you please—with our vision fixed on professional attainments, monetary gains, or worldly acclaim. We are to cast aside all that would entangle or distract or becloud our vision. Let us look unto Jesus in the matter of the commission which He has given us—the goal which we as medical missionary workers are seeking to attain.

I am really not anxiously concerned about our schools of nursing as relates to their professional standards. I feel that our denominational schools of nursing are in a very desirable position. During this institute we shall give study to the school of nursing curriculum; yet I hardly think any major changes will be made in the courses of study.

I am concerned, however, about our schools of nursing from the point of view of denominational objectives and ideals. A large responsibility rests upon our sanitariums in training missionary nurses. We have an obligation to discharge in behalf of the young people who come to us for training. My acquaintance with denominational needs and my contacts with both the field and the product of our schools lead me to say that our attention and that of our associates needs to be very earnestly focused on the ideals and objectives for which our schools of nursing were established.

If we fail to influence the thinking of the young men and women who come to us, if we do not create the atmosphere which will mold their ideals and clarify and enlarge their vision, if we fail to so thoroughly indoctrinate and inoculate these students with the basic principles of devotion for the uplift of humanity, that they fail to become possessed of the desire to give themselves to the work of God on earth, pray tell where then will our students become possessors of these ideals?

The gratifying results of a clear vision of objectives and a fixed purpose was seen in the experience of Moses, of whom it was said, "He endured, as seeing Him who is invisible." To me this statement means that Moses lost sight of those things which were in the immediate foreground, and there were some things there to be reckoned with, weren't there? It became necessary for Moses to choose between "Him who is invisible" and the pleasures of this life—wealth, position, authority, fame. What enabled him to make the decision he did? It was what he saw! It was that vision he had caught and held in central focus that enabled him to see beyond the foreground of position, wealth,

and pleasure, and to hold to that which he saw in the background—actually the invisible. He saw that the eternal values of the kingdom of heaven were in no sense comparable to the fleeting, transient things of the land of Egypt.

As leaders in nursing education, we have the responsibility of so guiding the student nurse that she, too, will "endure as seeing Him who is invisible." The influences and atmosphere surrounding our student bodies must be such as to lead them to fix their vision, not on the foreground of salary, professional attainments, position, or pleasure, but upon the hidden eternal values related to the service of humanity and to the perfection of personal godliness. These words from "Steps to Christ" seem pertinent to our subject:

"Our Saviour's joy was in the uplifting and redemption of fallen men. For this He counted not His life dear unto Himself, but endured the cross, despising the shame. . . . That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character and rank, is the work of sinless angels. The spirit of Christ's self-sacrificing love is the spirit that pervades heaven, and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the work that they will do. . . .

"The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life.

"Love to Jesus will be manifested in a desire to work as He worked, for the blessing and uplifting of humanity."—Pages 77, 78.

I am anxious, therefore, that we redouble our efforts to make the medical missionary objectives of the denominational medical program an integral part of the school of nursing curriculum. I believe this subject deserves our very earnest study. May God bless each of you in your efforts to conform our nursing education to the "pattern" shown us. Student nurses who are thus thoroughly indoctrinated and whose hearts are charged with missionary zeal will go forth from our sanitarium schools to let their light shine to the blessing of body, mind, and soul of all who come within their sphere of influence.

The attainment of such objectives in our education of the nurse will in turn make available a larger number of earnest, devoted young people to occupy positions of trust in our institutions and to serve as the "Lord's helping hand" in medical missionary lines wherever needed.

#### NOTE TO OUR READERS

☞ WITH this issue of THE MINISTRY (December), the great majority of subscriptions expire. What is the date of expiration on your MINISTRY wrapper? We urge that all subscriptions be renewed promptly for 1944, or upon receipt of notice. If you are receiving the magazine in a club, please see that your renewal is assured through the institution with which you are connected.

**CURRENT  
SCIENTIFIC  
COMMENT**

**DIAGNOSIS, CONTROL, AND PREVENTION.**—Economically and from a health standpoint, brucellosis (undulant fever) is one of the most important diseases transmissible from animals

to man. Measures for eradication of Bang's disease need to be pursued vigorously in cooperation with veterinarians, the Federal Bureau of Animal Industry, and State departments of agriculture.

Use of none but carefully pasteurized dairy products and enforcement by cities and communities of the Standard Milk Ordinance as recommended by the U. S. Public Health Service, afford the best assurance against the possibility of milk-borne disease.—*American Journal of Public Health, July, 1943, p. 779.*

**GEARING DENTAL PUBLIC HEALTH TO MEET WARTIME CONDITIONS.**—Dental studies show that after six years of age permanent teeth are attacked at the rate of three fourths of a tooth per child per year. The annual incidence of new defects, added to those already accumulated, presents a health problem of the first magnitude. At the moment there are no proved measures to prevent the inception of dental caries. The only effective method we have of preventing the sequelae of dental caries (infections and loss of teeth) is by utilizing remedial measures. In other words, without considering other oral diseases, to control dental caries dental service is continuously needed by practically everyone.—*American Journal of Public Health, July, 1943, p. 822.*

**"OVERTIME NUTRITION" FOR WORKERS HELPS GEAR INDUSTRY TO WAR.**—"You can't breakfast like a bird and work like a horse!" This is the caption of a striking health poster put out by the Nutrition in Industry Committee, Los Angeles County War Council. It is suggested that the following foods comprise a good breakfast: Grapefruit, orange juice, melon, or berries; oatmeal or other cereal with milk; eggs now and then; two slices of whole wheat or enriched bread and butter.—*Nutrition Research, June, 1943.*

**VITAMINS IN GENERAL PRACTICE.**—Exploitation of vitamin foods and vitamin therapy is common, and the medical or food quack is pernicious. It must be admitted, however, that persons with dietary deficiency diseases sometimes seek the services of a physician in vain.

In my experience most ailing people profit definitely from the use of vitamins even though their chief pathology, as for instance in toxic goiter, is not due to lack of vitamins. In fact, vitamin deficiency is so common that I consider the burden of proof is distinctly to show that there is not a deficiency rather than that there is one.—*Nutritional News, April, 1943.*

**FOOD HABITS OF TUBERCULOUS FAMILIES.**—A relatively high proportion of the tuberculous

families in Upper Harlem (New York) had food habits considered as unsatisfactory and probably indicative of certain dietary deficiencies. Less than ten per cent of the families studied had dietary patterns corresponding to a recommended standard. Seventy-one per cent were considerably below the standard pattern believed necessary for the maintenance of good health. After a period of supervision fifty-one per cent were in that class. Perhaps the most important point brought out by the study is that improvement in food habits can be obtained in families under public health supervision where sufficient emphasis is placed upon teaching what constitutes a good diet. Measures for the preservation of good health and for increasing resistance to infection are especially important for family members who have been exposed to tuberculosis.—*Journal of the American Dietetic Association, June, 1943, p. 458.*



## Association Notes

### New M. M. A. Members

THE practice is growing of enrolling the graduating classes from our sanitarium schools of nursing in the Medical Missionary Association. It is indeed a pleasure to issue a larger number of membership cards this year and to welcome so many new members to fellowship in the Medical Missionary Association, established to foster and promote the various phases of medical missionary activity in all our ranks.

We appreciate the co-operation of the nursing school directors in thus advancing the interests of the Medical Missionary Association. It is hoped that in each school an effort will be made to enroll all the senior class.

We trust the students in the schools of medicine and dietetics may be interested in the worthy objectives of the Medical Missionary Association. Likewise, the students in dentistry, laboratory technique, and physical therapy are invited to become members of this association, which was called into existence for the purpose of enlisting the potential forces of all the medical group in advancing the various phases of the work which Christ has commissioned His followers to perform.

It is hoped that these new members and all the student bodies in our professional schools will be regular readers of THE MINISTRY, which is the official organ of the association. In addition to the specific nature of the articles in the medical missionary section, many other articles in THE MINISTRY are of general interest and will prove informative and inspiring to those preparing for the various lines of medical missionary activity.

Full particulars regarding the Medical Missionary Association will be sent upon request.

H. M. W.

---

---

## EFFECTIVE ILLUSTRATIONS

---

---

For Use in Sermon or Song

**PAID IN FULL.**—The story is told of a certain country school, many years ago, that was extremely difficult to manage. A frail young man applied to teach in this school. When school opened, the new teacher announced that he was going to ask the pupils to make the rules for the school. This was something so new and yet so interesting that they enthusiastically accepted the plan. He asked what rules they wanted and what penalties for breaking them. Among the rules was one against stealing, with a penalty of a certain number of strokes upon the back.

Things went well for some days; then one day a boy was seen taking something from another boy's dinner pail. Immediately the teacher was notified, and the school called to order. The boy admitted his guilt. The teacher asked the pupils if they wanted the rules enforced and the punishment administered, and they all agreed that they did. So he called the guilty boy to his desk for his punishment, asked him to remove his coat and take his strokes, according to the rules. The boy hesitated and appeared greatly embarrassed, but the teacher insisted. His coat was old and tightly pinned with a safety pin at the neck. When he removed the pin, one of the big boys saw that there was no shirt under the coat, and the boy's ribs showed like the ridges of a washboard, he was so thin. His parents were so poor that some days they had no lunch to send with the boy. This day he became so hungry that he took something from another boy's lunch.

A large boy standing by took the situation in and asked the teacher if he might take the poor boy's punishment. He said, "Teacher, that boy has no shirt, and he cannot stand the whipping. May I take it for him?" And he did.

When the number of strokes had been given to the other boy, was there any punishment due the poor boy? No, his debt was paid in full; he was now free. So it is with the guilty sinner. The penalty for sin would destroy him. He could not take the punishment and live, for "the wages of sin is death." But Jesus Christ took the sinner's punishment, and "with His stripes we are healed." Christ paid our debt in full, so that "there is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. CLINTON J. COON.\*

\*Others are invited to contribute illustrations to this column.



¶ "It is wrong to differ from others, unless we differ in order to be right."

**WATCH THE BEAM!**—Not long ago I was sitting with a small group of business and professional men who were discussing some of the recent developments in the field of aviation. "What fascinates me most," said one, "is the ability to fly blind." He explained how it is possible for planes to take off at night under the floodlights of most of our major airports and fly through the darkness on a directed radio beam. As long as the pilot keeps his plane on the beam, a steady signal keeps coming through. If the pilot swings to the right or to the left of the beam, the signal is broken and changes. If the pilot swings out too far into the darkness, the signal stops. He must find the beam again or face possible destruction in the darkness.

As those men were talking, my mind began to wander. I began to think about this whole experience of living. I found myself saying, almost aloud, "Life for all of us is 'flying blind.'" But God has given us a "directed beam" in the life and teachings of Jesus Christ. As long as we keep on this beam, the signal of conscience keeps coming through, directing us to this task or to that task, to this responsibility or to that responsibility, to this service or to that service. If we go to the right of the beam in indulgent self-centered living, the signal is broken; if we go to the left in licentious indifference, the signal stops, and unless we regain the beam, we are in danger of crashing against a mountain peak of despair.

Let us keep the signal coming through!—*Zions Herald.*

**GOD'S DOING.**—We read in *Christian Alliance Weekly* the story of a British submarine which lay disabled on the ocean floor. After two long days hope of saving the entombed men was abandoned. Explaining to his men that they did not have long to live, the commanding officer distributed a sedative to his men to quiet their nerves and aid them in going to sleep in order that they might die peacefully; but he first requested them to sing "Abide With Me."

One sailor who was affected more quickly than the others by the sedative swooned and fell heavily against a piece of equipment, thus releasing a jammed lever which had kept the oxygen from being released so that the submarine could rise to the surface of the ocean. To the amazement of the entire crew, in a few moments the submarine was on the surface, and a few days later they arrived safely in a British port in good condition, owing to the direct intervention of God.

What an illustration of how God many times permits us to touch bottom in order that we might rise to the top with a new appreciation of His presence! Yes, He may cause a man to fall, overruling for the good of many.—*Prophecy Monthly.*

**THE GRIP THAT NEVER FAILS.**—Lord Radstock was urging a British army officer to accept Christ. "But I'm by nature non-Christian," objected the officer. "If I profess faith in Christ, I may disgrace Him by falling away."

Taking a pencil from his pocket, Lord Radstock held it upright on the table. "Why doesn't the pencil fall?" he asked.

"Because you hold it."

"It will work the same way with you," returned the nobleman. "God knows the frailty of human nature. He doesn't ask men in themselves to stand upright, but brings to them an external power—Himself. The question of falling depends, not upon the power of man, but upon the power of the Almighty, who is able to keep you from falling."

Years later the two met again. "God still has hold of the pencil," said the officer quickly.—*Religious Digest.*

**WHAT DO YOU HEAR?**—A famous scientist and a prominent minister were walking in the midst of throngs of people on the crowded sidewalks of the downtown business section of a great city. The scientist was a great student of animal and insect life. Suddenly he stopped and drew the minister to

a halt by his side. "What do you hear?" he demanded. The preacher listened for a few moments. "I hear the chatter of the passing people, the clatter of the street traffic, and the sound of great confusion," he answered.

"But what else do you hear?"  
 "Nothing else."

"Above all these sounds you have named, I hear a cricket," the scientist commented. And going over to the near-by side of a towering office building, he moved a small stone which lay against the foundation walls. Under it was a cricket making his shrill music.

The preacher was surprised. "How could you have heard that?" he cried.  
 The scientist replied, "Very easily. But let me show you something else."

He led the preacher back into the center of the thickest crowds rushing by. "Now see what happens," he ordered, and he dropped a dime on the cement.

The dime tingled almost inaudibly in the roar of the passing traffic. But instantly everyone within a distance of fifteen feet stopped and listened.

"Now," said the scientist to his preacher friend, "I will preach you a better sermon in one sentence than many preachers can preach in half an hour. Here it is—You hear what you want to hear, and what you are trained to hear; and you see what you want to see, and what you are trained to see."—*O. C. Lunholm, Watchman-Examiner.*

**PARABLE FOR TODAY.**—One Sunday afternoon, in order to have a little rest, daddy tore a picture of the map of the world from a newspaper, sheared it into a number of odd-shaped pieces, and

sent Joan into the living room to "put the world together again." He hoped for an hour of quiet, but in five minutes Joan was back, announcing that the map of the world was all laid out on the floor. "How did you get the world together so quickly?" queried her father. "That was easy," exulted Joan. "I turned the pieces over and on the other side I saw the picture of a man. I just put the man together right, and when the man was together right, the world was right."—*World Dominion.*

Say you saw it in THE MINISTRY



## Choir GOWNS

Uniforms, hangings, Bible markers, etc. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request.

DeMoulin Bros. & Co.  
 1179 S. 4th Street, Greenville, Illinois

## STEREOPTICON SLIDES

on the Third Angel's Message

WHERE YOUR CREDIT IS GOOD

Not made by students. Write for terms to

**ALBERT F. PRIEGER**

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

# The Gift Everybody Wants

**S** TIMULATING, helpful. Give the gift of the year for Service Men, Church Leaders, Friends and Family. Send today for a copy. Brings cheer and inspiration month after month.



# The CHRISTIAN DIGEST

Dr. Herbert Lockyer, Editor-in-Chief  
 Theodore W. Engstrom, Managing Editor

Each issue brings you the Cream of over a hundred religious magazines . . . articles on Evangelism, Devotional Life, Biography, Missions, Prophecy, Human Interest, etc.—all timely and enlightening.



## The Gift That Lasts a Whole Year!

Convenient 48 page Digest size—saves you time and money. Highly recommended; widely read.

Trial Subscription only \$1.00 for 8 months. A year's subscription \$1.50 (Foreign \$1.75), 18 months \$2.00.

Send 15c for current issue.

**THE CHRISTIAN DIGEST** 106 MASON ST., N.W., GRAND RAPIDS, 2, MICH.

## A Minister's Prayer

By W. DUNCAN EVA

DEAR Lord, I kneel before Thee here  
In deep humility;  
I plead with Thee for vision clear,  
For grace to meet the foe I fear,  
And true sincerity.

O, banish from my heart all pride,  
On Thee I would rely;  
In Thy perfection, crucified,  
My shame, my faults—my all I'd hide—  
Thy glories magnify!

Teach me to love the poor and weak,  
As Thou hast loved me;  
Grant me compassion now to seek  
With heart aglow and spirit meek,  
Souls for eternity!

O, may I never weary be  
In seeking souls to win;  
Nor grudge what Thou dost ask of me,  
But spend, and be all spent for Thee,  
In saving men from sin!

### CLASSIFIED ADS

Advertisements appropriate to **The Ministry**, appearing under this heading, four cents a word for each insertion, including initials and address. Minimum charge, one dollar for each insertion. Cash required with order. Address, **The Ministry**, Takoma Park, Washington 12, D. C., U. S. A.

#### SLIDES FOR SALE

SLIDES FOR SALE, HIGH QUALITY, SPECIALIZING in alcohol, tobacco, health, nutrition, and physiology. Lecture manuals available which have proved successful before hundreds of thousands of people. Inquire of Julius Gilbert White Publications, Madison College, Tenn.

#### EVERSON LECTURES

"THE LAST WARNING MESSAGE," "MARK OF THE BEAST," "Was the Law Nailed to the Cross?" "Saved by Grace," "Washing the Disciples' Feet," and other lectures in booklet, by Evangelist Charles T. Everson. Ten cents each, postpaid. Address Bible Lectures, Route 1, Box 77, St. Helena, Calif.

#### NEW AND USED BOOKS

USED BOOKS. WE BUY AND SELL NEW AND USED religious books and sets. Write Baker's Book Store, 1019 Wealthy St., Grand Rapids 6, Michigan, for free catalogues.

#### POSTCARD DUPLICATORS

SAVE 50% ON MIMEOGRAPH PAPER, STENCILS, AND inks. Send 30c for 3 sample stencils. SPECIAL TRIAL OFFER (24) for \$1.75—One pound \$2 ink only \$1. Automatic feed postcard duplicator \$9.50, with supplies FREE (value \$3.85) when mentioning this ad. Duplicating Products, 5348 Barry Avenue, Chicago 41, Illinois.

#### LIFETIME GOSPEL GIFTS

LIFETIME GOSPEL GIFTS FOR PROFITABLE RESALE, for fund raising or personal use. Gospel Gifts consisting of Gospel Pocket Lites with Scripture Verse and key-chains attached—Scripture Text Pencils, Gospel Postage Stamp Wallets. ROCK BOTTOM WHOLESALE PRICES. Write TODAY for complete information. Louis Gould, Dept. 20, Post Office Box 38, Station K, New York 28, N. Y.

#### CHALK TALK SUPPLIES

YOU CAN ENTERTAIN FOR ALL OCCASIONS WITH our Chalk Talk Material. Send 10 cents for our Illustrated Catalog. Balda Art Service, Dept. 88, Oshkosh, Wis.

## Notes From the Book of Nature

### Lessons From the Roots

▶ Roots must run deep into the earth. Superficially rooted plants quickly die when drought comes.

▶ The drier the ground, the deeper the roots must go. Christ was like a root in dry ground. (Isa. 53:2.) He went deep into truth. We must do the same if we would withstand spiritual drought.

▶ Roots anchor the plant and prevent it from drifting. We should be "rooted and grounded in the truth."

▶ Roots often store food for a period of need. Thus they are enabled to bring forth vegetation and fruit under unfavorable conditions. Desert plants have two root systems. The deeper system helps the plant to live during the long dry season. The surface system picks up the least bit of moisture that may fall during the rainy season.

▶ Roots that meet with saline soil will push on through it, if possible, to find good soil below. When they find good soil they send out many feeding branches to take in the nourishment.

▶ When slips are placed in boxes of sand, there is a long period of time before any growth appears. They are making roots. Students must spend a long time "making roots" before they are ready to take their place in life.

▶ The Christian needs to "make roots" deep in Christ before he tries to bring forth fruit.

▶ The root is a rough and unsightly part of a plant, but it is essential to life. Often God uses a rough, uncultured person in ways that are almost beyond our understanding. Many a humble worker, laboring at some menial task, is carrying on some part in connection with God's work that is just as essential as that of those whose labors make a greater show in public.

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



## The Year Is Done!

By LOUISE C. KLEUSER

TONIGHT, dear Lord, the year is done;  
Its plans laid bare; its victories won!  
Those sunlit skies offset by rain  
Brought disappointment, grief, and pain!

Yes, gone a year!—But can it be  
Its days were spent too heedlessly?  
Has human touch spoiled Thine own plan  
And marred the pattern Heaven began?

I ask myself, Are tasks complete?  
Confused, I seek Thy mercy seat!  
Kind God, who knowest my poor heart,  
Supply its lack—Thy peace impart.

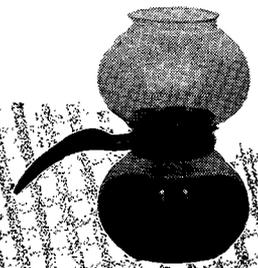
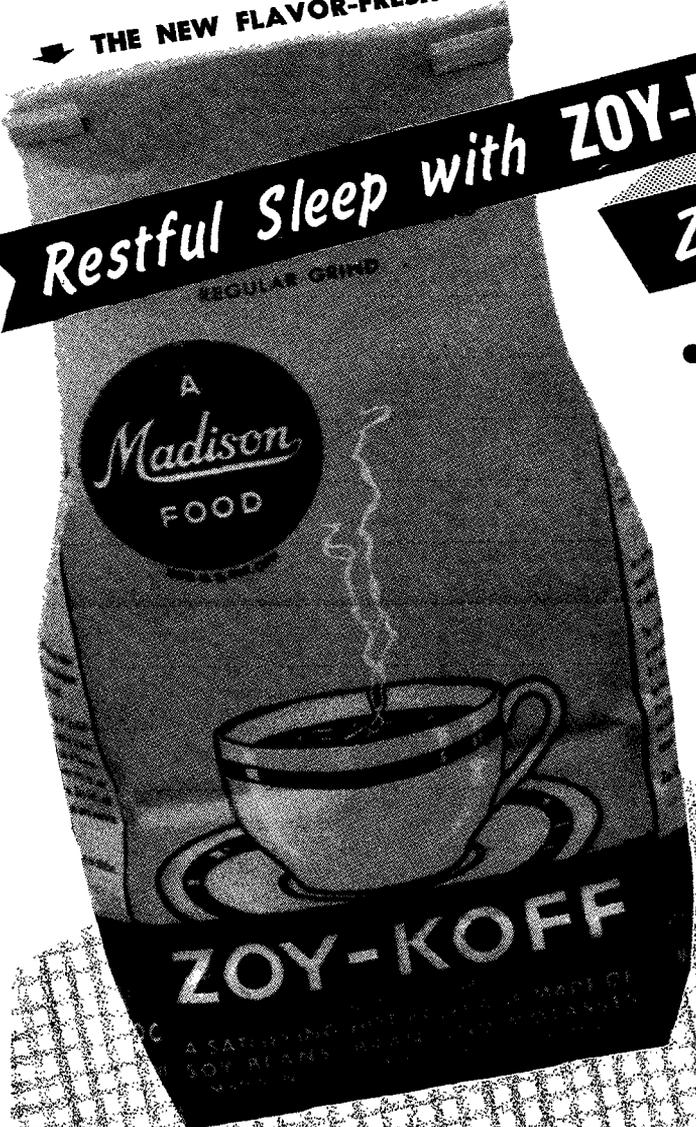
THE NEW FLAVOR-FRESH PACKAGE

Restful Sleep with ZOY-KOFF'S

Zestful Flavor



- ZOY-KOFF may be used morning, noon, or night by any member of the family, from little Johnny to grandpa, with the full assurance that it contains not even a trace of the drug caffeine. It will not affect the nerves nor produce insomnia caused from caffeine. Its zestful flavor is winning favor everywhere.



2 GRINDS, Regular-Fine

PREPARE Zoy-Koff as you would coffee (using one tablespoon for each cup in percolator, dripolator, silex, or coffeepot).

Available at health-food stores and specialty groceries. If Zoy-Koff is not obtainable locally, write us for address of nearest dealer.



Free Madison Health Messenger, recipes, health information

MADISON FOODS

MADISON COLLEGE, TENNESSEE

DEVOTED TO THE PROTECTION OF YOUR HEALTH

**Colored Filmstrips**  
on  
"The Message"  
in  
ENGLISH  
SPANISH  
PORTUGUESE

Send for Our Catalog

**MAYSE STUDIO**  
3205 East Hawthorne Street  
San Diego, California

## THE RELIGIOUS PRESS

Valuable Current Excerpts

**SIMPLER PUBLIC WORSHIP.**—A plea for simpler public worship was made by the Archbishop of York in the latest issue of the York Diocesan leaflet. Public worship, he said, must be adapted to evangelistic purposes so as to attract those who come into contact with Christian worship for the first time or who only come into contact with it on special occasions.

"It is tragic to see a crowd of men in church uninterested in a service because the hymns are sung to unfamiliar tunes; because the length of the prayers make them restless or inattentive; or because the sermon concerns matters which are remote from their daily interest," the Archbishop stated.—*The Presbyterian*, September 9.

**CATHOLICISM IN ETHIOPIA.**—The Vatican and the Jesuits hoped to overpower and incorporate the Ethiopian church into Roman Catholicism. So they lent their influence to the Italian raid. The result is that Roman Catholic missions have been made impossible for all time—not that they will be prohibited, but because of the loathing which Abyssinians will always cherish toward Romanism.—*Gospel Minister*, September 23.

**MOSLEM FEDERATION.**—Absorbed as we are by the dramatic scenes transpiring in Russia, in Italy, and in the south Pacific, little attention has been given to two recent events which have occurred within the Moslem world. Yet these may point toward postwar developments of major moment. In the first place, Egypt and Iraq have recognized the independence of Syria, thus indicating their readiness to bring all possible pressure to bear to lift the French control of that key region of the Near East. And in the second place, the premiers of Egypt and Transjordan have concluded talks on the formation of a Pan-Arab union which the press is informed have brought them to virtual agreement. The Egyptian prime minister, Mustapha Nahas Pasha, has been empowered to continue these talks with representatives of other Moslem states, looking toward an economic rather than political union of at least Egypt, Syria, Transjordan, Iraq, and Saudi Arabia.

Thus the vague talk of Moslem federation which has filled the Near East for years is suddenly brought down out of the clouds. It even seems possible that

the writers of peace treaties at the close of the war may be confronted by the reality of an organized Arabic union. The most ticklish problems which remain to be settled before such a union can come into being, dispatches from Cairo indicate, concern the future of Palestine and Lebanon. Syria has eased the latter by announcing its readiness to accept an independent status for Lebanon, provided some sort of customs union is arranged. No announcement of the solution sought for the Palestine problem has been made. But if an Arab economic union is formed, it will give a totally new cast to the postwar political picture around the eastern end of the Mediterranean.—*Christian Century*, September 29.

**A "HEAP" OF BIBLES.**—If the New Testaments which have been given by the Gideons to the men and women in service could be stacked, one atop the other, the pile would be thirty-nine miles high. Five million Testaments have been presented, officials announced at the international conference.—*Gospel Minister*, September 23.

**RELIGIOUS LIBERTY AND PEACE.**—Correspondence of the Joint Conference Committee on Public Relations representing the Southern, Northern, and National Baptist Conventions, with a total membership approximating 11,000,000, reveals that that body at its last meeting manifested great concern over the fact that the Commission to Study the Bases of a Just and Durable Peace fails to make any adequate statement concerning religious freedom and what must be associated therewith—the separation of church and state. If religious liberty is to be more than just a euphony, then it must become self-evident that no democratic form of government will be able to safeguard religious liberty to its people until the principle of the separation of church and state is given due recognition in the peace settlement. . . .

The time for shaping the peace is approaching, and Baptists have a great responsibility as the largest free evangelical sect in the world to insist on the question of religious liberty and the separation of church and state being embodied in the coming peace conference. If we speak now and do so together, our influence will be felt.—*Watchman-Examiner*, September 23.

**FORTUNETELLERS.**—According to *Saturday Evening Post* there are now some 80,000 full-time fortunetellers in the United States. This is a conservative estimate, based on the statement of John Mulholland, a professional magician who is said to be America's leading authority on soothsayers. According to estimates of the Better Business Bureau, Americans spend \$200,000,000 a year to know the future.—*Gospel Minister*, September 16.

**RELIGIOUS EDUCATION.**—Forty-one States have legalized the release of children from school for religious education.—*Gospel Minister*, July 8.

**INCOME TAX DEDUCTIONS.**—The public should be reminded, says Dr. Roswell P. Barnes, associate general secretary of the Federal Council of the Churches of Christ in America, that while the new income tax law withholding tax money at the source of wages and salaries permits no specific advance deduction for religious, educational, or charitable contributions, a deduction of fifteen per cent for such contributions is still permitted by the basic Internal Revenue laws. Deduction credit for contributions can be claimed when annual income tax returns are filed, Doctor Barnes points out.—*Zions Herald*, September 1.

**PREVALENCE OF ALCOHOLISM.**—Chronic alcoholic victims to the number of more than a million are in the United States, and their number is increasing about 60,000 a year.—*Gospel Minister*, September 2.

**MORAL DISINTEGRATION.**—The widely known J. Edgar Hoover says: "This country is in deadly peril. We can win this war and still lose freedom



INTRODUCING

# YOUR HOME and HEALTH



Specially arranged and somewhat abbreviated, the former subscription book, "The Ministry of Healing," now appears in modern, strikingly beautiful form. The original text has not been altered except for new chapter titles and the omission of some special instruction to medical workers. The new book has been edited and approved by the Ellen G. White Publications trustees.

We, as publishers, are gratified that this wealth of practical counsel and help for home and health problems is again available for the benefit of all.

The book contains 380 pages. New, beautiful illustrations add meaning to the text and greatly increase the reader interest. The instruction in healthful living, ideal home relationships, and the principles conducive to happiness and health are essential to vital Christian living today.



Because of the greater pressure and strain on all of us today, it is doubly necessary to guard the health and maintain a peaceful, happy atmosphere in the home. "Your Home and Health" helps establish that condition.

To our workers who have "The Ministry of Healing" and who recognize its value, we address our message. Urge all new believers to purchase "Your Home and Health." "Especially do those who are seeking for restoration of health, need the book," wrote Ellen G. White of "The Ministry of Healing."

by

ELLEN G. WHITE

Note the attractive, modern chapter titles:  
**Horizons of Better Living**

**Laying the Foundation**

The Heritage of the Home  
Secret of a Happy Marriage  
Blueprint for a Modern Home  
Problems of the Mother  
Understanding the Child  
Building Family Morale  
Education Begins at Home

**Maintaining Physical Fitness**

Feeding the Family  
A Balanced Diet  
Clothes for the Family

**Enemies of Health**

Stimulants and Narcotics  
Liquor and Modern Life  
Intemperance Can Be Cured

**Care of the Sick**

Simple Remedies  
Home Nursing  
The Mental Outlook  
Benefits of Outdoor Life  
The Power of Prayer

**The Divine Teacher and Physician**

**The Higher Life**

Everyday Religion  
Living With Others  
The Highest Experience

A liberal 40 per cent discount is made to Adventist believers

Write today for complete details

Address your **BOOK AND BIBLE HOUSE**

Pacific Press Publishing Association

for all in America. For a creeping rot of moral disintegration is eating into our nation. I am not easily shocked or alarmed. But today, like thousands of others, I am both, shocked and alarmed. The arrests of teen-age boys and girls all over the country are staggering. Some of the crimes youngsters are committing are almost unspeakable, . . . prostitution, murder, rape. These are ugly words. But this is an ugly situation. If we are to correct it, we must face it."—*Watchman-Examiner, September 23.*

**UNFORTUNATE OVERSIGHT.**—In Italy there is a small but important minority of Protestants known as Waldensians. Like their more numerous fellow citizens, the Roman Catholics, they have churches. And not unlike Vatican City these structures, though no less sacred, are not bombproof. President Roosevelt notified the Pope that Allied forces would respect the churches and the interests of the Roman Catholic Church. Not a word was said about nor to the Waldensian Church.—*Gospel Minister, September 9.*

**VIRILE CHRISTIANITY.**—After this war there will be unexplored spiritual power generated by the desperate sense of spiritual need. There is evidence of this already. When I was in China five years ago, I found a virile Christianity, but it had not reached the strength that Christianity in China reveals now. Today word reaches us that churches are crowded in China. Bibles cannot be printed fast enough to meet the demand. Students, after their trek into the interior, are turning for Christian leadership in a greater number than can be supplied. War is not destroying Christianity. War is driving the mind and spirit of men into a deep awareness of the necessity of the Christian religion.—*Charles T. Leber, in the book "The Unconquerable," Revell.*

## The Observance of Christmas

(Continued from page 15)

that innocent substitutes can be devised for many gatherings that demoralize.

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to Him gifts and offerings. Let everyone remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . . In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "evergreen," suggest the holy work of God and His beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith. . . .

Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of His kingdom.—*Ellen G. White, Review and Herald, Dec. 9, 1884.*

### THE 1944

# CENTENNIAL

Next year Seventh-day Adventists will celebrate the centennial of the beginnings of the great second advent movement. A hundred years ago a small group of people stood on the threshold of a tremendous experience. They

were to start making history in direct fulfillment of Bible prophecy.

The story of how the light kindled then has shone clear round the world, can be told best in our church paper—

## The REVIEW AND HERALD

New subscription rates, January 1, 1944

	Jan. 1	NOW	
<b>REVIEW</b> , one year .....	\$3.00	<b>\$2.75</b>	(In countries requiring extra postage add 50 cents for the REVIEW, \$1 for the BIG FOUR, and \$2 for the FAMILY GROUP.)
<b>BIG FOUR</b> , one year .....	4.20	<b>3.90</b>	
Review, Life and Health Liberty, Present Truth			
<b>FAMILY GROUP</b> , one year .....	7.30	<b>6.70</b>	
Big Four, Instructor Worker, Gazette			

Order from your

**BOOK & BIBLE HOUSE**



*Gluten Steaks  
are Plenty Good!*

**BREADED GLÜTEN STEAKS**

Dip Glüten Steaks in egg batter, canned or Soy Milk then in corn meal, Ruskets or cracker crumbs. Brown in skillet or broil in oven on both sides and garnish with flowered radishes.

Full of good, rich food value too! The fine body-building proteins of choice quality, wholesome wheat, plus added vitamins and minerals, make Glüten Steaks extra nourishing. Tender and juicy, these vegemeats are easily prepared in many delicious ways. You'll find Glüten-Burger just the thing for tasty meat-like loaves and patties.

AT HEALTH AND QUALITY FOOD STORES

*Loma Linda Food Company*

ARLINGTON



CALIFORNIA

# "MINISTRY" INDEX FOR 1943

By Contributor and Department

## Contributor Index

- Abbott, G. K., M. D.—The Wisdom of the Human Body—April.  
Abel, Harlyn—Fundamentals of Gospel Song Directing—Aug.  
Amadon, Grace—Significance of the Word "Passover"—Sept., Oct.; Questions on the Passover Service—Dec.  
Amundsen, Wesley—The Shepherd's Responsibility to the Flock—Nov.  
Anderson, A. W.—The Minister and Temperance Work—Aug.  
Anderson, G. T.—The Minister and Historical Materials—Jan.  
Anderson, Helen, R. N.—Home Nursing Class in Canton—April.  
Anderson, R. A.—Through Science to God—March; A Forward-Looking Evangelistic Council—April; Divine Call to Holiness and Fellowship—April; Health Message, a Part of the Gospel—May; Pointers to Progress—May, July, Nov.; Prophetic Preaching Needed Today—June; Open-Air Evangelism—June; Utilizing Publicity Possibilities—Sept.; Holding the Evangelistic Audience—Oct.  
Anderson, Mrs. W. H.—Bible Instructor Training School—July.  
Andress, W. M.—Sanitarium Contacts and Influences—Jan.  
Archbold, W. R.—Radio-Tabernacle Combination—April; Conference Bible Correspondence School—May.  
Armstrong, V. T.—"Missing Member" Problem—May.  
Armstrong, W.—Planning and Working for the Baptism—Nov.  
Ashlock, C. J.—Ideal Supervision of a District—June.  
Babienco, T. T.—God's Way of Success—Dec.  
Baer, Eleanor, R. N.—Music and Mental Hygiene—Sept.  
Beauchamp, Stella Mae, R. N.—Your Child's Teeth—Aug.  
Benjamin, W. A.—Safeguarding Our Physical Properties—Dec.  
Bennett, Olive M., R. N.—A Blueprint for Body Balance—July.  
Bergherm, W. H.—Medical Work in Columbia and Venezuela—Jan.  
Bollman, C. P.—Be Thou Clean (poem)—Jan.  
Bond, C. L.—"Trails for Climbing Youth" (review)—Jan.; "53 Sunday Talks to Children" (review)—Feb.; "Our Youth" (review)—Feb.; "Rediscovering the Adolescent" (review)—Oct.  
Boose, Rose E.—"The Prayer Life" (review)—March.  
Boothby, R. L.—Question-and-Answer Service—Dec.  
Bragan, Lillian J., R. N.—Whole-Grain Wholesomeness—June.  
Broberg, S. A.—Satan, Who Is He? (sermon outline)—June.  
Brooks, Mable E.—Dream Cottage (poem)—Oct.  
Brown, H. F.—"God Runs My Business" (review)—Oct.  
Buckwalter, J. A.—Purpose of Laws and Ordinances—Aug.  
Bunch, T. G.—Are Scripture Readings Out of Date? May; Ministering to a Sick World—Aug.  
Burg, F. M.—A Tradition at Walla Walla—June; A School That Educates for Life (poem)—June; "When Ye Pray, Say"—Aug.  
Burns, N. C.—An Important Plank in Our Platform—Aug.  
Burns, R. J.—Are We Called to Be Preachers or Lecturers?—Aug.  
Burrows, S. W.—W. M. C. in Action—July.  
Butler, W. A.—"On the Trail of the Seventy" (review)—Feb.  
Campbell, M. V.—"Language in Action" (review)—May.  
Campbell, P. O.—War's Opportunity in Health Evangelism—March; "Bargain" Attendance Night—Sept.  
Carcich, Theodore—The Church's Soul-Winning Agencies—June.  
Cardey, E. L.—Evangelism and Church Schools—Feb.  
Carrier, F. C.—The Liquor Traffic and the Church—Feb.; Medical Workers and the Liquor Traffic—March.  
Chen, Philip S.—The Law of No Upper Limit—Nov.  
Chester, Isabel Russell—The Soul-Saving Church Choir—Jan.; The "Gospel News Choir"—Oct.  
Clapp, J. N.—The Sanitarium and Soul Saving—May.  
Clark, H. W.—Notes From the Book of Nature—March, May, June, Dec.; What About Natural Selection?—July.  
Clements, Mayme M.—What a Bible Instructor Expects—July.  
Clevenger, F. P.—S. D. A. Good-Will Advertising—May.  
Conard, Claude—Trends in Our Denominational Giving—Feb.; S. D. A. Church Membership—Dec.  
Cone, A. A.—Book Sales Without Pressure—March; "Closed-Door Meeting" Technique—May.  
Conklin, Dorothy Whitney—Christ's Relationship to Man (study outline)—Oct.  
Coon, C. J.—Paid in Full (illustration)—Dec.  
Coon, Ethel Numbers—Hints for Bible Instructors—Dec.  
Cox, Ernest—Meeting British Israelism—Oct.  
Crager, C. P.—"Ministerial Instructor" in Mexico—April.  
Craven, E. E.—Successful Advertising Today—Jan.  
Crawford, R. E.—"Evangelism in Type"—Jan.  
Creelman, Ruby M.—The Law and the Gospel (study outline)—Nov.  
Curran, H. A.—Radio Reading Room Progress—Aug.  
Curran, Mrs. H. A.—Cooking Lessons by Kodachrome—March.  
Davies, Olive C.—Ways of Gaining Decisions—Feb.; What an Evangelist Expects of a Bible Instructor—July.  
Davis, Edith—Effectively Presenting the 2300 Days—Nov.  
DeGinder, Lorna B.—The Perfect Gift (poem)—April.  
Delafield, R. E.—The Moon Phenomenon of May 19, 1780—April, May; Season's Greetings by Pastor—Nov.  
Dessain, W. A.—Preparing Converts for Baptism—May; Strive for Colorful Preaching—Aug.  
Detamore, F. W.—Financing the Local Radio Program—Feb., March; National and Local Broadcasts—June; Billboard-Advertising Values—Sept.  
Dickson, L. K.—The Pastor's Relation to Youth—Dec.  
Durham, O. C.—Using Astronomy in the Pulpit—May.

- Eckenroth, M. K.—A Larger Approach to a Larger Evangelism—June  
 Edeburn, Edna—"George Muller, the Man of Faith" (review)—June.  
 Edwardson, Christian—Why a Zionist Movement Must Fail—Jan.-March.  
 Edwardy, F. W.—Help Soldiers Find Your Church—June.  
 Emmer, A. G.—Light in a Dark Place (illustration)—July.  
 Esteb, A. A.—The Pastoral Watchman (poem)—March.  
 Eva, W. D.—A Minister's Prayer (poem)—Dec.  
 Evans, L. C.—God's Marching Orders (sermon outline)—Nov.  
 Farnsworth, Anna Mary Beckner—Why I Chose the Bible Work—Oct.  
 Fearing, A. C.—The Times Demand New Methods—Dec.  
 Ferren, J. R.—Our Health Work in the Newspapers—June; The Minister and the Newspaper—Aug.  
 Flaiz, T. R., M. D.—Selection of Medical Missionaries—May.  
 Fordham, W. W.—Evangelism for Colored People—March.  
 Fountain, T. M.—Seven Steps to a Revival (sermon outline)—Oct.  
 Frazee, T. A.—The Head and Not the Tail—June.  
 Frick, J. E.—"Occupy Till I Come"—March.  
 Froom, Fenton E.—Inexpensive Chart Holder—Oct.  
 Froom, L. E.—Bible Workers Renamed "Bible Instructors"—Jan.; Why We Differ From Worldly Scholars—Feb.; Adapting Evangelism to Changed Conditions—March; Full Facts Furnish Wholesome Challenge—May; Breaking the Vicious Circle—July; Candor of the Good Old Days—Aug.; There Is No One "Best" Method for All—Sept.; Cling to the Educational Blueprint—Nov.; Building Up Our Intellectual Muscles—Dec.  
 Garrett, M. R.—Telephone Reservation Cards—July.  
 Giddings, Mayme E.—Importance of Baptism (study outline)—Aug.  
 Graham, H. L.—"If You Can't Sing, Sing Anyway"—Sept.  
 Graves, Miss M. A.—A Bible Instructor's First Year—Aug.  
 Griffee, Leah M.—Health Protection Against Communicable Diseases—Jan.  
 Griffin, A. C.—Advertising and Its Results—April.  
 Guild, M. C.—Effective Appeals for Decision—April.  
 Halenz, H. F.—Sugar, Body Calcium, and Vitamins—Sept.  
 Hall, O. B.—Preparatory Church Membership—Oct.  
 Halswick, Louis—Spirit of Prophecy Reading Program for 1943—Jan.  
 Hannum, H. B.—Music at Church Weddings—June; "Three Centuries of American Hymnody" (review)—July; The Organ or the Piano, Which?—Dec.  
 Harder, Mrs. F. E. J.—A Search for the Missing Text (study outline)—Sept.; Picturing Hymns With Chalk—Dec.  
 Hare, Robert—The Debt I Owe (poem)—Feb.; That Sacred Spot (poem)—July; Broken Hearts—Dec.  
 Harker, Joseph—Effective Speaking and Preaching—Sept.  
 Haughey, Mrs. Kenneth R.—What Seventh-day Adventists Believe—April.  
 Haynes, C. B.—"The True Spirit of Worship" (review)—Jan.; "There Are Sermons in Stories" (review)—Feb.; "Reality in Preaching" (review)—March; The Church and Peace—July; "Youth Faces Today's Crisis" (review)—Aug.; "John G. Paton" (review)—Sept.; "The Supplanter Undeceived" (review)—Oct.  
 Haynes, D. F.—Come! a Most Significant Word—July.  
 Heald, B. M., Metropolitan Street Meetings—Nov.  
 Hegeman, John, "Weep With Them That Weep"—Aug.  
 Hirst, T. Edward—Hints on the Care of Tents—June.  
 Hollingsworth, Mayme—The Cleansing of the Sanctuary—July.  
 Hollister, M. A.—Six Audience Enemies—Jan.; "Just Nerves" (review)—Feb.  
 Holm, Bessie M.—Work for the Lambs of the Flock—Nov.  
 Holmes, Josephine—Bible Work in China's Interior—Feb.; Oriental Village Work—Aug.; My Prayer (poem)—Sept.  
 Hooper, W. H.—The Measure of a Song Service—Nov.  
 Hoskin, G. C.—Pentecost (poem)—Feb.; The Watchmen (poem)—May.  
 James, E. H.—National Leadership in China—May.  
 Janzen, Jacob, M. D.—How Are "Your Feet Shod"?—Feb.  
 Jenkins, Reathel—False Fruits and Delusions—March.  
 Jeys, G. H.—Preparation of Display Advertising—March.  
 Johansen, E. J.—The Minister and His Relationships—April.  
 John, Miss M. M.—Work for Young People—March.  
 Johns, Alger Francis—Medical Missionary Course Values—Jan.  
 Johns, V. J.—"God and You" (review)—Oct.  
 Johnson, Mr. and Mrs. Stanley—Illustrated Songs in Felt—June.  
 Johnson, Stanley—Art Board and Stand—July.  
 Jones, J. K.—Impressions of the Southern Union Council—June.  
 Joyce, R. S.—Use Index to Spirit of Prophecy—May; You and Your Audience—July.  
 Kalar, Addie Mae—Ways of Securing Readers—Jan.  
 Kegley, R. J.—The Place of the Evangelistic Meeting—April.  
 Keough, Marjorie L.—Bible Instructor's Personal Appearance—May.  
 Kiesz, Arthur—Reclaiming Our Backsliders—Feb.  
 Kime, Mrs. Dallas S.—Effective Contacts Among Non-Adventists—Jan.; Homes as Centers of Activity—March.  
 Kimmel, Florence G.—The Faith of Jesus (study outline)—Feb.  
 Kinzer, N. H.—Evangelism in Unentered Catholic Cities—July; A Great Need in Central America—Sept.  
 Kleuser, Louise C.—The Greater Bible Work—Jan., Feb., April, June-Dec.; Reading Course and Seminary Course for Bible Instructors—Jan.; Babel Voices on Evangelism—Jan.; Bible Instructors' Meetings—April; Bible Instructor's Place in an Effort—May; Bible Instructor Credential Card (April) and Badge (June); "His Last Will" (review)—Sept.; The Church Stands for Something—Nov.; War and Reconstruction—Nov.; Exalting the Ten Commandments—Dec.; The Year Is Done (poem)—Dec.  
 Klose, Amy, R. N.—Rational Exercise—Nov.  
 Knox, P. L.—"Sunday Only" Campaign—May.  
 Kohler, C. N.—Possibilities of Local Radio Work—Nov.  
 Larsen, Mrs. Charles, R. N.—Nursing in Time of War—May.  
 Lee, Frederick—Called to a Spiritual Service—Dec.  
 Lee, L. C.—The Soul-Winning Radio Program—April.  
 Leiske, A. A.—A Five-Cycle Evangelistic Program—Aug.; Streamlining Personal Visitation—Dec.  
 Lemon, Rachel May—A Unique Plan for Raising Funds—Oct.  
 Lennox, W. M.—Evangelism on a Small Scale—Jan.  
 Lickey, A. E.—Needful Evangelistic Literature—Dec.

- Lindbeck, L. H.—Effective Radio Follow-Up Work—March; True Worship Promotes Service—Sept.
- Longacre, C. S.—Praying for the Sick—July.
- Lowe, H. W.—“Secular Illusion or Christian Realism” (review)—March.
- Lundquist, H. B.—Field Activities at S. W. J. C.—July; Laws in the Art of Persuasion—Aug.
- Mahon, Kathleen—Building New Members Into Church Life—June.
- Marsh, F. L.—True Christian Science and Evolution—Feb.; “Fundamentals of Zoology” (review)—July.
- Maudsley, Walter—Successful Advertising Today—Jan.
- Maxwell, A. S.—The Sermon That Converted Surgeon—Sept.
- McAssey, Eva Jeune—Let's Not Use the “Ave Marias”—June.
- McComas, K. M.—When Self Gets in the Way (illustration)—Jan.; How Large Is Your Basket? (illustration)—July.
- McDonald, Geneva—Bringing People to a Decision—Aug.
- McElhany, J. L.—The Minister at Study—Jan.
- McFarland, J. W., M. D.—The Time for Medical Missionary Work—Aug.
- McLennan, S. H.—Work of the Pastor—Evangelist—June.
- Meissner, Henry—Cartooning as a Feature in Evangelism—May.
- Meleen, E. M.—Insight, One of Our Great Needs—Oct.
- Meyer, Jean C.—Value of Chalk-Talk Illustrations—July.
- Michael, T. J.—Listening In on the Cleveland Convention—March.
- Miller, Lulu Hill—Felt Device for Illustrations—Feb.
- Miller, Marjorie—Why So Many Apostasies?—Aug.
- Mitchell, A. I.—The Radio as an Entering Wedge—Feb.
- Montgomery, O.—Dangers That Threaten Today—July.
- Morrison, H. A.—Our Strength in Being a “Peculiar People”—Oct.
- Murton, Jessie Wilmore—“The Love of Christ Constraineth” (poem)—July; Bystander (poem)—Sept.
- Neff, M. L.—“If You Were the Creator” (review)—Feb.; “The Secret Rapture and the Antichrist” (review)—March.
- Neil, J. L.—Effective, Essential Equipment—Nov.
- Nylander, J. H.—Free Cuts for Advertising—Aug.
- Ochs, Mrs. Dan A.—Harmony and Design in Dress—Nov.
- Odom, R. L.—The Roman Pontifex Maximus—Jan.—May.
- Ogden, A. R.—Utilize Sustentation Workers—May; Vain Repetition of Words—June.
- Olsen, M. E.—“I Love Books” (review)—Jan.; On the Growing of Sermons—April.
- Ost, Walter—Panel Discussions for Youth—Dec.
- Pease, N. F.—Presenting Spirit of Prophecy to Our Youth—July.
- Peterson, A. W.—Our Youth Challenge the Ministry—Feb.
- Peterson, E. F.—Prison Work Is Highly Profitable—Feb.
- Phillippi, Mrs. G. C.—What Is Bible Sanctification? (study outline)—Jan.
- Pierson, R. H.—South India's “Shock Troops”—Feb.; Village Evangelism in South India—April; Advancing the Interests of Christian Education—Nov.; Sweep Out the Cobwebs of Lethargy—Dec.
- Pingenot, E. L.—Question Service for Church—Nov.
- Piper, A. H.—Doctrinal Preaching Diminishing—Sept.
- Pitman, Naomi Kime, M. D.—The Physician in the School Health Program—June.
- Prenier, H. S.—Profitable, Spirit-Born Men—Nov.
- Prieger, A. F.—Three Ways to Use Slides—April.
- Reeves, C. A.—Uniform Dress to Identify Workers—April.
- Reiswig, Della—Nutrition and Cooking Schools—March.
- Rentfro, C. A.—Potent Factors in Radio Broadcasting—Nov.
- Rex, Lila—Nursing, in the Eye of God—June.
- Rey, Marjorie Nixon—“The Enjoyment of Poetry” (review)—May; Preparation of Manuscript—Nov.
- Rhoads, J. H.—Perverted Persuasive Power—April.
- Richards, H. M. S.—Practical Pointers on Broadcasting—April; Three-Hour Sermon on Sabbath Question—Nov.
- Risley, E. H., M. D.—Medical Work to Be of Highest Order—March.
- Roberts, G. A.—Christ and the Christian Physician—May; The Ministry of the Physician—June; Gospel Medical Missionaries—July; Fulfilling the Great Commission—Nov.
- Roberts, Giles N.—Evangelistic Hymn Playing—July.
- Robinson, A. T.—A Retrospective Glance—Feb.
- Robinson, D. E.—That Alleged “Camden Vision”—March.
- Robison, J. I.—Walla Walla Student Evangelism—July; Cultivate the Art of Oral Reading—Nov.
- Rottmiller, Carol, R. N.—Nursing's Greatest Reward—Feb.
- Rudy, H. L.—Is a Time of Peace Coming?—Jan.; “Religion in Colonial America” (review)—March; Our Conduct and Pulpit Manners—May.
- Santee, Lillian—The Importance of Obedience (study outline)—June.
- Saunders, Maria—Value of Vegetables in the Diet—Oct.
- Schierman, D. R.—Effective Approach to Sabbath Question—April.
- Seat, E. T., M. D.—“Doctor of Mankind”—April.
- Semmens, L. A.—Signs in the Realm of Scholasticism—Jan.
- Shadel, Hazel I.—Manning and Maintaining a World Movement—June.
- Shankel, G. E.—Direct Approach to Africans—Sept.
- Sharp, F. L.—The Sabbath School and the Minister—Aug.
- Shryock, Harold, M. D.—Principles of Mental Hygiene—Oct., Nov.
- Shuler, J. L.—The Place of Public Evangelism—Jan. Feb.; Effectively Presenting Daniel 2—Oct.; Question-and-Answer Service—Dec.
- Small, C. S., M. D.—The Pathology of Alcoholism—Jan.
- Smith, C. E.—Advertising an Effort—May.
- Smith, Mrs. E. Van Nockay—Satan's Thousand-Year Vacation (study outline)—March.
- Spalding, A. W.—The Glorious Return (poem)—July; The Festival of the Blessed Hope—Oct.
- Spear, B. R.—“How to Live the Victorious Life” (review) June.
- Spillman, D. H.—Health Work in Seattle Effort—Feb.
- Staley, Alice, R. N.—Standing Up to Life—Dec.
- Steinweg, Virginia—Counsels on Voice Instruction—Oct.
- Stevens, J. A.—Harnessing the Man Power of Our Churches—Oct.
- Strahle, J. J.—“Personality in Action” (review)—June.
- Straw, W. E.—Emmanuel Missionary College—Oct.
- Strickland, R. G.—As to Campaign Sermons—July.
- Taylor, C. L.—When Is a Candidate Ready for Baptism?—July.
- Taylor, H. B.—Popular Interest in Prophecy—Feb.
- Tracey, Alma E.—Man's Death and Resurrection (study outline)—May.
- Tucker, J. L.—Radio Technique and Procedure—Jan.

## Departmental Index

Tucker, Mrs. J. L.—Right Arm Breaks Down Prejudice—March; How the "Quiet Hour" Began—July.  
 Turner, H. R.—Building the Evangelistic Choir—Feb.; Scenic Portable Baptistry—Feb.  
 Tymeson, Miriam G.—Advancing the Interests of Christian Education—Nov.

Van Divier, J. E.—Evangelistic Music Provisions—Feb.  
 Vaughan, Frances—Cultivate Christian Courtesy—July.  
 Veach, Mrs. H. R.—Women as Gospel Song Leaders—March.  
 Vories, C. L.—The Evangelistic Sermon—May.  
 Votaw, H. H.—Important Supreme Court Reversal—Aug.; Religious Liberty Work Evangelistic—Nov.

Waldo, H. P.—Life's Uncertainties (illustration)—Aug.  
 Walleker, Sadie M.—Bible Work Gives Greatest Joy—Sept.  
 Walter, Marvin—Missionary Work in Navaho Land—Nov.

Walton, H. M., M. D.—A Time of Opportunity—Jan.; Importance of Health in Childhood—July; Maun Medical Mission—Aug.; The Ministry of Compassion—Oct.; Focusing on Nursing Objectives—Dec.

Wargo, George—Psalms 117 (A communion hymn)—June.

Warren, Veronica M.—Relationship of Bible Instructor to Church—April.

Weaver, J. E.—"Faith or Fear in Child Training" (review)—July.

Welch, L. W.—The Gift of Prophecy—April, May.

Wellman, Thelma M.—"Unfamiliar Stories of Familiar Hymns" (review)—Feb.

Wells, G. W.—"Charles G. Finney" (review)—July.

Wendth, Ernest—Seeking the Lost (illustration)—Jan.; How Sin Overcomes (illustration)—July.

Weniger, C. E.—How Effective Is Your Speech?—June; Some Questions to Ask Yourself—July.

White, Mrs. E. G.—The Observance of Christmas—Dec.

Wickwire, C. L.—"Marriage" (review)—Aug.

Wiest, C. S.—Financing the Local Effort—Aug.

Wilcox, F. M.—"The Conflict Within Myself" (review)—Jan.

Wilson, Ellen, R. N.—Sin, a Hereditary Disease—June.

Wood, L. H.—Christ's Use of Psalms 117—June.

Woodman, I. J.—Satan Declares War—Nov.

Woodyard, Lillian A.—A Method of Biblical Research—Nov.

Wooller, K. J.—Relation of Radio to the Message—Jan.

Wright, J. F.—S. D. A. Films Authorized—March; A Grave and Sobering Challenge—March; Conserving Our Membership Gains—April; "Charles Cowan, Missionary Warrior" (review)—June; "David Livingstone" (review)—Aug.

Wright, Mrs. J. F.—Pastoral and Parental Responsibility—Jan.; Zulu Woman's Observation—Aug.; "Climbing" (review)—Sept.

Youngs, Dallas—Radio Correspondence School Possibilities—Oct.

Zeelau, Helen—Unique Openings for Bible Work—Jan.

### ASSOCIATION FORUM, THE

Is a Time of Peace Coming?—Jan.  
 Evangelism in Type—Jan.  
 Evangelistic Music Provisions—Feb.  
 Evangelism and Church Schools—Feb.  
 S. D. A. Good-Will Advertising—May.  
 Utilize Sustentation Workers—May.  
 "Missing Member" Problem—May.  
 Three-Hour Sermon on Sabbath Question—Nov.  
 Work for the Lambs of the Flock—Nov.  
 Effective, Essential Equipment—Nov.  
 The Pastor's Relation to Youth—Dec.

### ASSOCIATION NOTES (Medical Missionary)

Feb., July, Aug., Oct., Dec.

### AUSTRALASIAN MINISTERIAL INSTITUTES

Are We Called to Be Preachers or Lecturers?—Aug.  
 The Minister and Temperance Work—Aug.  
 Important Plank in Our Platform—Aug.  
 The Sabbath School and the Minister—Aug.

### BIBLE INSTRUCTOR COUNCIL

The Greater Bible Work—Jan., Feb., April, June—Dec.  
 Unique Openings for Bible Work—Jan.  
 Ways of Securing Readers—Jan.  
 What Is Bible Sanctification? (study outline)—Jan.  
 Reading Course for Bible Instructors—Jan.  
 Seminary Course for Bible Instructors—Jan.  
 Ways of Gaining Decisions—Feb.  
 Women in Revival and War Work—Feb.  
 The Faith of Jesus (study outline)—Feb.  
 Bible Work in China's Interior—Feb.  
 Cooking Lessons by Kodachrome—March.  
 Satan's Thousand-Year Vacation (study outline)—March.  
 False Fruits and Delusions—March.  
 Work for Young People—March.  
 Relationship of Bible Instructor to the Church—April.  
 Bible Instructors' Meetings (Northern and Southern Unions)—April.  
 What Seventh-day Adventists Believe (study outline)—April.  
 The New Credentials Card—April.  
 The Bible Instructor's Personal Appearance—May.  
 The Bible Instructor's Place in an Effort—May.  
 Man's Death and Resurrection (study outline)—May.  
 Building New Members Into Church Life—June.  
 The Importance of Obedience (study outline)—June.  
 Bible Instructor's Badge—June, Aug.  
 Bible Instructor Training School—July.  
 The Evangelist and the Bible Instructor—July.  
 Value of Chalk-Talk Illustrations—July.  
 The Cleansing of the Sanctuary (study outline)—July.  
 Why So Many Apostasies?—Aug.  
 A Bible Instructor's First Year—Aug.  
 Importance of Baptism (study outline)—Aug.  
 Bringing People to a Decision—Aug.  
 A Search for the Missing Text (study outline)—Sept.  
 Bible Work Gives Greatest Joy—Sept.  
 Why I Chose the Bible Work—Oct.  
 Christ's Relationship to Man (study outline)—Oct.  
 Counsels on Voice Instruction—Oct.  
 Effectively Presenting the 2300 Days—Nov.  
 A Method of Biblical Research—Nov.  
 The Law and the Gospel—Nov.  
 Hints for Bible Instructors—Dec.

SAY you saw it in

**The Ministry**

## BOOK SHELF, THE

- "The True Spirit of Worship"—Jan.  
"I Love Books"—Jan.  
"The Conflict Within Myself"—Jan.  
"Trails for Climbing Youth"—Jan.  
Spirit of Prophecy Reading Program for 1943—Jan.  
"There Are Sermons in Stories"—Feb.  
"If You Were the Creator"—Feb.  
"Fifty-three Sunday Talks to Children"—Feb.  
"On the Trail of the Seventy"—Feb.  
"Unfamiliar Stories of Familiar Hymns"—Feb.  
"Our Youth"—Feb.  
"Secular Illusion or Christian Realism"—March.  
"Reality in Preaching"—March.  
"The Prayer Life"—March.  
"The Secret Rapture and the Antichrist"—March.  
"Religion in Colonial America"—March.  
"Language in Action"—May.  
"The Enjoyment of Poetry"—May.  
"How to Live the Victorious Life"—June.  
"Charles E. Cowman, Missionary-Warrior"—June.  
"George Muller, the Man of Faith"—June.  
"Personality in Action"—June.  
"Fundamentals of Zoology"—July.  
"Three Centuries of American Hymnody"—July.  
"Faith or Fear in Child Training"—July.  
"Charles G. Finney"—July.  
"Youth Faces Today's Crisis"—Aug.  
"David Livingstone, Explorer, Missionary"—Aug.  
"Marriage"—Aug.  
"His Last Will"—Sept.  
"John G. Paton"—Sept.  
"Climbing, Memories of a Missionary's Wife"—Sept.  
"God Runs My Business"—Oct.  
"Rediscovering the Adolescent"—Oct.  
"God and You"—Oct.  
"The Supplanter Undeceived"—Oct.

## CHALLENGE OF A WORLD TASK

- Effective Contacts Among Non-Adventists—Jan.  
Trends in Our Denominational Giving—Feb.  
South India's "Shock Troops"—Feb.  
Homes as Centers of Activity—March.  
"Occupy Till I Come"—March.  
Village Evangelism in South India—April.  
National Leadership in China—May.  
Manning and Maintaining a World Movement—June.  
Evangelism in Unentered Catholic Cities—July.  
Oriental Village Work—Aug.  
Zulu Woman's Observation—Aug.  
Direct Approach to Africans—Sept.  
Insight—One of Our Great Needs—Oct.  
Shall We Neglect Missions Now?—Nov.  
S. D. A. Church Membership—Dec.

## COLLEGE MINISTERIAL SEMINARS

- Open-Air Evangelism—June.  
A Tradition at Walla Walla—June.  
How THE MINISTRY IS USED in Our Colleges—June.  
Field Activities at S. W. J. C.—July.  
W. M. C. in Action—July.  
Walla Walla Student Evangelism—July.  
Emmanuel Missionary College—Oct.  
Panel Discussions for Youth—Dec.

## CURRENT SCIENTIFIC COMMENT

Each month except April.

## DEMONSTRATION HEALTH TALKS

- Health Protection Against Communicable Diseases—Jan.  
Health Defense—Feb.-May.  
A Blueprint for Body Balance—July.  
Your Child's Teeth—Aug.  
Music and Mental Hygiene—Sept.  
Value of Vegetables in the Diet—Oct.  
Rational Exercise—Nov.  
Standing Up to Life—Dec.

## EDITORIAL KEYNOTES

- Bible Workers Renamed "Bible Instructors"—Jan.  
Why We Differ From Worldly Scholars—Feb.  
Adapting Evangelism to Changed Conditions—March.  
Divine Call to Holiness and Fellowship—April.  
Full Facts Furnish Wholesome Challenge—May.  
Prophetic Preaching Needed Today—June.  
Breaking the Vicious Circle—July.  
Candor of the Good Old Days—Aug.  
There Is No One "Best" Method for All—Sept.  
Holding the Evangelistic Audience—Oct.

## EDITORIAL POSTSCRIPTS

Jan.-April, June, Aug, Dec.

## EFFECTIVE ILLUSTRATIONS

Jan., March, May, July, Aug., Dec.

## THE FIELD SAYS

- "Ministerial Instructor" in Mexico—April.  
Three Ways to Use Slides—April.  
Vain Repetition of Words—June.  
Help Soldiers Find Your Church—June.  
Questions on the Jewish Passover—Dec.  
Needful Evangelistic Literature—Dec.

## KINDLY CORRECTIVES

- Perverted Persuasive Power—April.  
On Preaching Old Sermons—April.  
How Effective Is Your Speech?—June.  
Some Questions to Ask Yourself—July.  
Cultivate Christian Courtesy—July.  
Practical Pointers for Preachers—Aug.  
Preparation of Manuscript—Nov.  
Pointers to Preachers—Nov.

## THE LARGER OUTLOOK

- The Liquor Traffic and the Church—Feb.  
A Retrospective Glance—Feb.  
Presenting Spirit of Prophecy to Our Youth—July.  
Praying for the Sick—July.  
The Festival of the Blessed Hope—Oct.  
Harmony and Design in Dress—Nov.

## MESSAGES FROM OUR LEADERS

- A Grave and Sobering Challenge—March.  
Conserving Our Membership Gains—April.  
Religious Liberty Work Evangelistic—Nov.

## MINISTERIAL READING COURSE

- Announcement of 1944 Course—Dec.  
Sweep Out the Cobwebs of Lethargy—Dec.  
Building Up Our Intellectual Muscles—Dec.

## MORE EFFECTUAL MINISTRY, A

- Evangelism on a Small Scale—Jan.  
The Place of Public Evangelism—Jan., Feb.  
Pastoral and Parental Responsibility—Jan.  
Successful Advertising Today—Jan.  
Prison Work Is Highly Profitable—Feb.  
Felt Device for Illustrations—Feb.  
Our Youth Challenge the Ministry—Feb.  
Reclaiming Our Backsliders—Feb.  
Scenic Portable Baptistery—Feb.  
Evangelism for Colored People—March.  
Book Sales Without Pressure—March.  
He Builds as He Preaches—March.  
Preparation of Display Advertising—March.  
The Minister and His Relationships—April.  
Uniform Dress to Identify Workers—April.  
Effective Appeals for Decision—April.  
Effective Approach to the Sabbath Question—April.  
Advertising and Its Results—April.  
Using Astronomy in the Pulpit—May.  
Are Scripture Readings Out of Date?—May.  
Cartooning as a Feature in Evangelism—May.  
"Closed Door Meeting" Technique—May.  
"Sunday Only" Campaign—May.  
The Church's Soul-Winning Agencies—June.  
Hints on the Care of Tents—June.

Illustrated Songs in Felt—June.  
 When Is a Candidate Prepared for Baptism?—July.  
 As to Campaign Sermons—July.  
 Art Board and Stand—July.  
 Telephone Reservation Cards—July.  
 A Five-Cycle Evangelistic Campaign—Aug.  
 The Minister and the Newspaper—Aug.  
 Free Cuts for Advertising—Aug.  
 Financing the Local Effort—Aug.  
 True Worship Promotes Service—Sept.  
 Doctrinal Preaching Diminishing—Sept.  
 Billboard-Advertising Values—Sept.  
 Utilizing Publicity Possibilities—Sept.  
 Harnessing the Man Power of Our Churches—  
 Oct.  
 A Unique Plan for Raising Funds—Oct.  
 Inexpensive Chart Holder—Oct.  
 Preparatory Church Membership—Oct.  
 The Shepherd's Responsibility to the Flock—Nov.  
 Question Service for Church—Nov.  
 Profitable, Spirit-Born Men—Nov.  
 Planning and Working for the Baptism—Nov.  
 Advancing the Interests of Christian Education—  
 Nov.  
 Season's Greetings by Pastor—Nov.  
 Metropolitan Street Meetings—Nov.  
 Streamlining Personal Visitation—Dec.  
 The Times Demand New Methods—Dec.  
 Picturing Hymns With Chalk—Dec.  
 Safeguarding Our Physical Properties—Dec.  
 Question-and-Answer Service (duo discussion)—Dec.  
 Dec.

#### MUSIC OF THE MESSAGE

The Soul-Saving Church Choir—Jan.  
 Building the Evangelistic Choir—Feb.  
 Women as Gospel Song Leaders—March.  
 Christ's Use of Psalms 117—June.  
 Let's Not Use the "Ave Marias"—June.  
 Music at Church Weddings—June.  
 Hints on Evangelistic Hymn Playing—July.  
 Fundamentals of Gospel Song Directing—Aug.  
 "If You Can't Sing, Sing Anyway"—Sept.  
 Consecrated Singing Differs—Sept.  
 "Gospel News" Choir—Oct.  
 The Measure of a Song Service—Nov.  
 The Organ or the Piano, Which?—Dec.

#### NOTES AND NOTICES (Appear in each issue)

#### POEMS

Be Thou Clean—Jan.  
 The Debt I Owe—Feb.  
 Pentecost—Feb.  
 A Worker's Prayer—Feb.  
 The Pastoral Watchman—March.  
 The Perfect Gift—April.  
 The Watchman—May.  
 A School That Educates for Life—June.  
 The Glorious Return—July.  
 "The Love of Christ Constraineth"—July.  
 That Sacred Spot—July.  
 "When Ye Pray, Say"—Aug.  
 Bystander—Sept.  
 My Prayer—Sept.  
 Dream Cottage—Oct.  
 The Year Is Done—Dec.  
 Broken Hearts—Dec.  
 A Minister's Prayer—Dec.

#### POINTERS TO PROGRESS

May, July, Nov.

#### PULPIT AND THE STUDY; THE

Why a Zionist Movement Must Fail (sermon out-  
 line)—Jan.-March.  
 The Minister at Study—Jan.  
 On the Growing of Sermons—April.  
 The Gift of Prophecy (sermon outline)—April,  
 May.  
 Use Index to Spirit of Prophecy—May.  
 Satan, Who Is He? (sermon outline)—June.  
 You and Your Audience—July.  
 Come! A Most Significant Word (sermon out-  
 line)—July.

Laws in the Art of Persuasion—Aug.  
 Strive for Colorful Preaching—Aug.  
 Purpose of Laws and Ordinances (sermon out-  
 line)—Aug.  
 Effective Speaking and Preaching—Sept.  
 The Sermon That Converted Spurgeon—Sept.  
 Meeting British Israelism—Oct.  
 Effectively Presenting Daniel 2—Oct.  
 Seven Steps to a Revival—Oct.  
 Cultivate the Art of Oral Reading—Nov.  
 God's Marching Orders (sermon outline)—Nov.  
 God's Way of Success—Dec.  
 Characteristics of a Good Sermon—Dec.

#### QUERY COLUMN, THE

That Alleged "Camden Vision"—March.

#### RADIO EVANGELISM IN ACTION.

Radio Technique and Procedure—Jan.  
 Relation of Radio to the Message—Jan.  
 Financing the Local Radio Program—Feb., March.  
 The Radio as an Entering Wedge—Feb.  
 Effective Radio Follow-Up Work—March.  
 Practical Pointers on Broadcasting—April.  
 Radio-Tabernacle Combination—April.  
 Conference Bible Correspondence School—May.  
 National and Local Broadcasts—June.  
 How "The Quiet Hour" Began—July.  
 "Weep With Them That Weep"—Aug.  
 Radio Reading Room Progress—Aug.  
 "Bargain" Attendance Night—Sept.  
 Radio Correspondence School Possibilities—Oct.  
 Potent Factors in Radio Broadcasting—Nov.  
 Possibilities of Local Radio Work—Nov.

#### REALM OF RESEARCH; THE

The Minister and Historical Materials—Jan.  
 The Roman Pontifex Maximus—Jan.-June.  
 I. Pontifical History in Brief—Jan.  
 II. The Pontifical Power—Feb.  
 III. Regulator of Holy Days—March.  
 IV. Controller of the Calendar—April.  
 V. Head of National Sun Worship—May.  
 VI. His Prerogatives Transferred—June.  
 True Christian Science and Evolution—Feb.  
 Through Science to God—March.  
 The Moon Phenomenon of May 19, 1780—April,  
 May.  
 What About Natural Selection?—July.  
 Significance of the Word "Passover"—Sept., Oct.  
 The Law of No Upper Limit—Nov.

#### RELIGIOUS PRESS, THE

(Appears in each issue).

#### RELIGIOUS WORLD TRENDS

Signs in the Realm of Scholasticism—Jan.  
 Christ's Coming Important News—Jan.  
 Babel Voices on Evangelism—Jan.  
 Popular Interest in Prophecy—Feb.  
 Listening In on the Cleveland Convention—March.  
 The Church and Peace—July.  
 Important Supreme Court Reversal—Aug.  
 Learning From Other Churches—Oct.  
 The Church Stands for Something—Nov.  
 War and Reconstruction—Nov.  
 Cling to the Educational Blueprint—Nov.  
 Exalting the Ten Commandments—Dec.

#### UNION EVANGELISTIC COUNCILS

The Soul-Winning Radio Program—April.  
 A Forward-Looking Council—April.  
 The Place of the Evangelistic Meeting—April.  
 Our Conduct and Pulpit Manners—May.  
 Preparing Converts for Baptism—May.  
 The Evangelistic Sermon—May.  
 Advertising an Effort—May.  
 Impressions of the Southern Union Council—June.  
 Ideal Supervision of a District—June.  
 A Larger Approach to a Larger Evangelism—June.  
 Work of the Pastor-Evangelist—June.

#### VITAL TESTIMONY COUNSELS

The Observance of Christmas—Dec.



**I**NSPIRATION!—A sound concept of the nature, scope, and operation of inspiration is imperative to a true understanding of the Spirit of prophecy. The trouble with nearly all who have repudiated this gift, as manifested in the remnant church, has sprung from a false theory of inspiration, with which certain facts, encountered later, cannot be reconciled. Then, instead of adjusting one's theory to conform to all the facts—and, incidentally, to the precise disavowals and delimitations of the Spirit of prophecy itself—they have, instead, unsoundly and illogically challenged and finally repudiated the gift itself. Nearly all who have turned away from the gifts have once held a position of extreme adherence to the Spirit of prophecy, but based upon untenable premises. Then under the impact of irreconcilable facts, swinging from that extreme of the arc, they have gone to the other unreasonable extreme of disbelief and rejection. Such a revulsion is both tragic and irrational. God help us all to hold and to teach a sound and rational position that will stand every test conformable to the Scriptures, to sound reason, and to the delimitations of the Spirit of prophecy.

**C**OMMERCIAL!—The wide distribution of message literature in connection with our evangelistic efforts is highly essential. The spoken message should be buttressed and made permanent by effective supporting literature. Free literature is indispensable, and an attractive bookstand for selling should be part of the "must" equipment of every effort. Tracts, pamphlets, books, periodicals, songbooks, and Bibles give scope and backing to the oral efforts from the rostrum. Especially through selected books can a well rounded, connected concept be augmented, and this excellent literature should be mentioned from the platform during the song service, or by the evangelist somewhere in connection with the sermon. However, there is danger of carrying this to the point where it smacks decidedly of the commercial. Such an impression counteracts the good. Especially is this true with public sales that drag on and take priceless time away from the sermon—or extend the closing hour unduly. Far better to give away outright the few copies distributed in some congregational sales than to weary the audience, scatter the interest, and jeopardize the effectiveness of the address to follow. Especially should we be careful not to offend the sensibilities of conscientious Sunday keepers by public sales on Sunday. Let us dispense our supporting literature wisely.

**O**PPPOSITION!—As heralds of truth we owe much to our opponents. We should never be irritated by opposition or challenge. We should accept it as an opportunity for clarification and further study that will result in the stronger establishment of truth with better and fuller evidences, stronger proofs, and more irrefutable conclusions. Truth shines the brighter the harder it is rubbed. So these unwitting burnishers of the precious gold of truth are really to be thanked for the opportunity, as well as the necessity they create, for the greater investigation and vindication of truth. These challenges call for more time, effort, and sometimes for more money than we have been wont to spend. But the returns justify the expenditure. Truth grows under opposition. It is inertia that stagmates.

**O**VERDONE!—Periodic meetings of the evangelistic company are imperative for mutual understanding of the task before them, for necessary reporting and assignment, and thus for successful united effort. But these necessary councils are by some overdone. When they gravitate into daily meetings, instead of weekly—perhaps at the evangelist's home, for his convenience—they often exact excessive time in travel to the place of assembly, then in the discussions, and finally in going on to appointments in the scattered homes of the interested. Voluminous records and excessive details that consume an unreasonable amount of time take away from the time of visitation imperative in the homes of the people. And they often make fatal inroads into the time of necessary preparation and study. Let us strike a happy medium in this matter. Avoid the loose planlessness of some, on the one hand, and on the other, evangelistic methodism gone extreme.

**S**TRENGTH!—Strong characters often have strong weaknesses. Deep conviction marks such a personality, usually with positive views for and against various matters. We must learn to appreciate and capitalize on the points of strength, while passing over, with generosity, those traits that are not so admirable. The Lord has to cover us all with the mantle of charity. And we are to emulate His gracious ways to others. Some of our own traits are as unpleasant to others as theirs may be to us. Yes, "charity toward all and malice toward none" is sound Christian philosophy. We need the strength that men possess. Therefore we must overlook and hide their weaknesses.

L. E. F.