

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

February, 1946

Vol. 19, No. 3

## THIS MONTH

<b>CHALLENGE OF A WORLD TASK</b> .....	3
Radio Evangelism During Japanese Occupation—Spirit of Prophecy Literature	
<b>AUTUMN COUNCIL HIGH LIGHTS</b> .....	5
Actions of Vital Concern to Workers	
<b>A MORE EFFECTUAL MINISTRY</b> .....	7
Launching an Evangelistic Campaign—"Voice of Youth" Program—Evangelistic Bible Quiz—Use of the Law-Mirror—The Cure of Diseased Minds—Try Oral Questions at the Close	
<b>THE BOOK SHELF</b> .....	14
<i>Twentieth Century Reformation—Coming to Terms With Life—God Save the Home!—Radio Speech—Marriage Before and After</i>	
<b>BIBLE INSTRUCTOR COUNCIL</b> .....	15
Introducing the Prophet Among Us—A Study on the Sanctuary—Will the Jewish Nation Be Restored? (Bible study)	
<b>KINDLY CORRECTIVES</b> .....	19
Guard Well the Soul's Avenues	
<b>EDITORIAL KEYNOTES</b> .....	21
Swivel-Chair Critics of Evangelism	
<b>RADIO EVANGELISM IN ACTION</b> .....	23
Programming a Simulated Broadcast—History and Rise of Voice of Prophecy—Constructing the Studio	
<b>HEALTH EVANGELISM</b> .....	27
Our Symmetrical Health Program—What Narcotics Do to the Body—S.D.A. Doctor Leads Army Chapel Meetings—Health, the Entering Wedge—Daily Dietary Requirements—Solving the Alcohol Problem—Medical Opportunities in China—Breakdowns From Immoderation	
<b>WITH OUR THEOLOGICAL STUDENTS</b> .....	34
So You're Going to Be a Minister?	
<b>THE LARGER OUTLOOK</b> .....	35
Case History of Osaka, Japan—National Income and the Tithe	
<b>MUSIC OF THE MESSAGE</b> .....	38
Little Sermons in Song	

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## NOTES AND NOTICES

### Information and Sundry Items

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☞ MUCH that we hear is fragmentary, biased, or distorted. Not a little of the rumor that floats around is wholly untrue. Therefore the gospel

#### CULTIVATE THE JUDICIAL ATTITUDE

worker, who is to be the very embodiment of fairness, accuracy, and justice, should instinctively ask, What is the other side of the story? He should demand the whole picture before he reaches a conclusion, forms a judgment, or expresses an opinion. We have a bounden obligation before God to shield the innocent. This is inescapably true when dealing with character and reputation. There is a lot of evil talk and malicious gossip in this old world, and this seeks to infiltrate and mar the church. Good things and true seem not to travel far. But let a choice morsel of gossip or suspicion start on its way, passed along from person to person, and it grows until its original size and form are scarcely recognizable. When evil actions have been proved, that is bad and sad enough. But even then we are to love and to labor for the sinner and seek to shield the good name of the church. What should be said then of the voicing of mere suspicions concerning the character of others—evil surmisings, judging of motives, and the placing of constructions on the basis of surmise? Once uttered, such expressions are beyond recall. Thou shalt not kill includes the assassination of character as verily as the assault upon physical life. The spirit of assassination is sin as truly as the literal act. One well-planted though unfounded evil suggestion may mar a worker's reputation and blight his future service. It may kill his influence with his conference president, or his effectiveness with his church. Woe to the individual who concocts a story, or who passes on a false suspicion! Both are alike odious. Better that a millstone were hanged about his own neck, for God will not hold him guiltless who defames his brother. We need to exercise the common principle of justice that every person is to be considered innocent of wrong until proved guilty. We need to challenge defamatory statements and to demand truth or the withdrawal of unsupported assertions. We need to develop the judicial attitude that requires all the facts and sifts all the evidence before a judgment is reached. We as workers should be the truest, fairest, most kindly, and the most accurate in our relation to the soul, the character, and the reputation.

☞ ONE of our Bible instructors kindly passes on this bit of information: "Some time ago I obtained copies of the Augsburg Confession and Luther's ninety-five theses. These come in separate pamphlets, and are inexpensive—only five and ten cents respectively. These two documents are mentioned often both in sermon and in writing, but they are not widely read or easily available. I thought our workers would be glad to know where they might

be bought, so here is the address: The Lutheran Book Concern, 55 East Main Street, Columbus, Ohio."

☞ OUR readers may wonder why we alternately ask for back copies of THE MINISTRY and offer to supply back numbers. However, the truth of the matter is that we are "short" on some numbers, and "long" on others. Our earnest desire is to be of service to those of our workers who wish to keep unbroken files of THE MINISTRY, and we therefore try to act as a clearing house of exchange. Our workers frequently write us that they have a file of MINISTRY clear back to the start (January, 1928), and sometimes they add, "with the exception of \_\_\_\_\_." We then try to supply the missing numbers to such individuals. And, of recent date, we are making diligent effort to supply several years' files to countries that have been cut off by the war (China, the Far East, and Continental Europe in particular).

In the November number last year we listed several numbers in which we were lacking sufficient quantities to supply these Divisions, and asked our readers to send in any of the numbers they could spare. We greatly appreciate your co-operation in this, as package after package has come in. However, we still need more copies of some of these numbers. If you have any of the following to spare, please bundle them up and send them at once to Editorial Office, THE MINISTRY, Takoma Park 12, D.C., and they will be used to supply files to institutions and larger conference or mission offices in the countries named:

July, 1940

March, November, December, 1941

April, October, November, 1942

July, September, 1943

March, September, October, November, December, 1944

January, 1945

Bound volumes or loose copies of the earliest issues of the MINISTRY (1928 and on, when the size was much smaller) are also needed to help individuals in this country complete their files, particularly:

March, 1928; April, 1929; September, 1932; January, February, April, 1933; July and December, 1934.

☞ THERE were 204 contributors to THE MINISTRY for the year 1945, 79 of whom were new writers for these pages.

☞ ABOUT once every two years a circular letter on MINISTRY is sent out from our Editorial Offices to all S.D.A. doctors that we are able to reach. Such a letter has just been sent out, and the first response was from a physician in Little Rock, Arkansas, who sent in a personal subscription, and two others—one for a sister who is a dietitian in California, and one for an uncle who is a church elder. We invite our readers who have physician friends to speak a good word to them re THE MINISTRY.

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## Radio Evangelism During Japanese Occupation

By POONG YUN YIN, *National  
Evangelist, Penang, Malaya*

I WISH to tell you and our workers in America how much THE MINISTRY has meant to me, especially during the four years of Japanese occupation in these parts of the world when we were not able to get any help from our headquarters. When Japan declared war on the United States and Britain on December 8, 1941, all our foreign brethren were forced to leave Malaya. In this town of Penang the leaders of the Seventh-day Adventist English church—Pastor H. F. Benson and Dr. H. Hebard—were ordered to leave. Subsequently I was put in charge of the English church.

For this I felt most incompetent and unqualified. I was a schoolmaster and was not trained for the ministry. Being only twenty-five years old at the time, I was truly unprepared for such heavy responsibilities. In my helplessness I implored God to help me, always reminding Him that it was not my work but His. Then I set myself not merely to read the Bible but to know it, since the Word of God forms the basis of our denominational doctrines and teachings. Next I studied the writings of Mrs. E. G. White in order to strengthen myself spiritually and intellectually.

Then I devoured all the instructions contained in THE MINISTRY. My latest copy was dated September, 1941. I learned, among other methods of labor evangelization, that the radio should be fully utilized to spread the good news of salvation and of the glorious appearing of our Lord Jesus Christ. During the early period of their rule here, the Japanese Government was intensifying its political propaganda, and set up a new broadcasting station in Penang. There was an urge in me to approach the proper authorities to request permission to broadcast sermons and to sing gospel solos. So one day I mustered enough courage to do so, and to my joy and surprise I was given periodic dates covering two and a half years.

We were allotted fifteen minutes for each broad-

cast. Ten minutes was given to the presentation of a doctrinal theme, while the remaining time was given to a solo, sometimes closing with a brief word of prayer. I became known to the radio public as the "singing evangelist." After the first few months of such solo broadcasts, our church also presented a group known as The Gospel Singers before the microphone. The Gospel Singers were usually given from thirty to forty-five minutes, during which time gospel songs and invitation calls were presented alternately. With the help of the Lord this effort was well received, and sometimes listeners would request that their favorite hymns be sung over the air.

In connection with the broadcast work of the Penang English Seventh-day Adventist church, I want to acknowledge the valued help I received from radio instruction in THE MINISTRY. Articles like "Better Radio Broadcasting," "Radio and the Divine Commission," and also tips and hints by H. M. S. Richards, Dallas Youngs, and others were carefully studied. I followed those instructions and applied them whenever possible in my work until I have become quite at home in front of the "mike." And please note that I had never faced a microphone before. There were many responses and interests aroused. The seeds of the gospel were sown in many homes, and only eternity will reveal the full results from the effort put forth by the humble members and friends of the Penang Seventh-day Adventist English church.



IN advocating the truth of God, let us use sound arguments, quote reliable facts, cite reputable authorities, use trustworthy quotations, give accurate references, and thus do honor to truth and bring credit to the cause we love. Loose statements, faulty reasoning, untrustworthy "authorities," and undependable extracts bring question upon the validity of the whole cause of truth we have espoused. Let these not be employed among us.

## Spirit of Prophecy Literature

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

THE counsels of the Spirit of prophecy have been inseparably linked with the inception and development of the work of the Seventh-day Adventists in America. This has been an expanding literature serving an expanding work, until today we have thirty-seven current volumes of general and specialized counsel available to readers of the English language. What a blessing these books are to the church!

In lands other than English-reading, as our work has sprung into being and has grown, it has been but natural that certain of the E. G. White books should form a part of the literature produced for the church and for general sale by our colporteurs. Quite naturally the selection of specific books for the Spirit of prophecy literature for a given area, has been left largely in the hands of the responsible leaders who were on the ground, working in counsel with the trustees of the Ellen G. White Publications.

Among the elements which have entered into the choice of the particular Spirit of prophecy books for a given field have been the following:

1. The message of the book itself. Would it serve our church members alone, or could we expect a wide distribution in the hands of our colporteurs?

2. In volumes for the church the lines of counsel thought to be most needed, considering the local conditions and the development of the work.

3. The cost of manufacturing and the anticipated distribution, considering both our own membership and the population of the country, and the facilities and resources at our disposal for printing, stocking, and distributing.

It is gratifying to mark the progress made as we look over the Spirit of prophecy literature read by the peoples of the principal lands of the world.

The little volume *Steps to Christ*, undenominational in its character, universal in its message, and small in size, predominates. It has been published in fifty-nine languages and has entered millions of homes.

In many countries *Great Controversy*, with its distinctive message, has been selected as a volume for wide distribution by our literature evangelists, and either whole or in part has appeared in nearly thirty of the leading languages of the world. We find it not alone in the principal languages of Europe and South America, but also in certain languages of Asia and Africa. Beyond these two volumes, however, we find a wide variation and lack of uniformity in the Spirit of prophecy books selected both for church and subscription sale.

As we examine the picture we shall speak of Europe as an illustration. While *Great Controversy* has been issued in a number of the leading languages, *Desire of Ages* and *Patriarchs and Prophets* have been published in only four. *Christ's*

*Object Lessons* and *Thoughts From the Mount of Blessing* have each been printed in a number of languages. They are books that could be sold by our colporteurs.

When we study the literature written more particularly for the edification and instruction of the church, we discover it to be very meager. *Early Writings* has appeared in a few of the languages. In some others a selection from the first part of *Early Writings* has been published. We see but a small and miscellaneous grouping of selections from the *Testimonies for the Church*. While we do not anticipate that the day will ever come when the full nine volumes, written over a period of nearly six decades, with some of their messages local as to time and place, will ever be published in the various languages, yet it does seem that the believers of other lands should and must have more of the counsel addressed specifically to the church.

### Testimonies and Selections in Europe

In Great Britain a little volume of 220 pages, selected from the five thousand pages of the nine volumes, supplementing the imported full set from America, was distributed quite widely. In Germany two small volumes of selections were published, but one has long been out of print. In France one book was printed many years ago, followed some years later by another volume of selections. The first book passed out of print, and in still later years a third volume was issued which overlapped somewhat the out-of-print volume, but does not take its place.

In other of the European countries, various modifications of the German and French selections from the *Testimonies* have been chosen, some articles dropped out and others added, and all this has created a grouping of *Testimonies for the Church*, usually in one small volume, which from one country to another varies widely in content.

Our workers in America have been favored with a fine library of Spirit of prophecy volumes of general and specialized counsel. What would we without *Gospel Workers* and the many companion volumes? Yet in Europe only the German workers have had *Gospel Workers*, while *Education* has appeared in four European languages. The small book on colporteur work and the one on Sabbath school work have been issued in a larger number of languages.

Of the books on health, only *Ministry of Healing* has been published generally. It has a record of wide use in eleven of Europe's languages. *Counsels on Diet and Foods* has appeared in but one language.

A forward step was taken just before World

War II in the encouragement of the production of *Messages to Young People* in many of the leading languages. That which gave this impetus was the constructive planning of the Missionary Volunteer Department and the gifts of the young people of America to meet the initial expense of these several editions.

This was the picture in 1939 and 1940. Through the war years literature stocks have been largely exhausted or destroyed.

Swinging to the Orient, we see India with its many dialects and poverty-stricken populace, and find *Steps to Christ, Life and Teachings*, and a brief selection from the *Testimonies*, each in about eight dialects. The Asiatic picture is similar to that of Europe, the various language areas having Spirit of prophecy literature varying from a volume or two to a well-developed library. The books for colporteur sale predominate, and there is but little of the counsels directed especially to the church.

China, with its one principal language, had at the beginning of the war a steadily developing Spirit of prophecy literature. But this, with most of the literature of the Far East, is now either sold out or destroyed.

Practically nothing has yet been done in providing any of the Spirit of prophecy books for the natives of the South Seas or Africa. *Steps to Christ* has been issued in a few dialects.

Turning to the southern part of the Western Hemisphere we find a very encouraging picture. A well-developed library of twenty-one of the E. G. White books is available to Spanish peoples of Inter-America and South America. The Portuguese readers have but a few less. This fine record has been made possible through a well-planned, consistent, steady publishing program.

This world picture of the Spirit of prophecy literature must include the record of the fine work done by the Pacific Press International Branch in the publication, primarily, of *Steps to Christ* and *Great Controversy* in many languages. While the distribution of these volumes is largely in North America, large shipments of certain of them have been sent to Europe in years gone by, to supply certain fields in which little publishing was done.

Many chapters from the various E. G. White books have also appeared in the church papers serving the various language areas. This has been a great help in lands with a small Spirit of prophecy literature.

Thus we have before us a picture of the Spirit of prophecy literature the world around at the outset of World War II. Time has not permitted the receiving of full reports from areas which were devastated by war, but we know that literature stocks in the lands involved have been largely destroyed or used up during these war years. And thus today there is not even available to our believers and our workers the limited Spirit of prophecy literature which was obtainable in 1939 or 1940. We are now faced with the task of publishing anew the Spirit of prophecy literature in many languages of the world.

After examining the world picture, and making a beginning in planning for the renewal of the Spirit of prophecy literature, we can see clearly that now is our opportune time to bring greater uniformity in this literature in the several divisions of the world field. How can we hope for the unity of the church and the strengthening of the believers, when some groups have certain Spirit of prophecy writings and others have practically none, and even in those groups which have Spirit of prophecy writings, there is a wide divergence of the content of counsels of divine origin? That it is not possible or necessary to furnish all fields with all the books we have in America, is clear; but that in every field, however small, the constituency should have a uniform, basic Spirit of prophecy literature, is equally as clear.

There has never been such an opportune time to bring in a uniformity in this literature. Should we not then develop a program for printing the Spirit of prophecy books, embodying:

1. A uniform, basic Spirit of prophecy literature of several volumes for every Seventh-day Adventist home.

2. The production of certain Spirit of prophecy books which could be used both by the church and for subscription sale, appearing either in their entirety or in abridged form, but only in standard, approved abridgements.

3. The addition of other of the Spirit of prophecy books as rapidly as the development of the cause in various areas makes possible.

This program, if carried out, should be initiated and fostered from the world headquarters. There must be careful planning, and some fields must have financial help. Such an endeavor will aid greatly in the spiritual rehabilitation of the church.

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## AUTUMN COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

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### Actions of Vital Concern

ALTHOUGH the over-all report of the important Grand Rapids Autumn Council just held, prepared by the Secretarial Department of the General Conference, appears in the *Review and Herald*, a few of the leading actions of vital concern to our workers are recorded here, for study. The effectiveness of these plans and recommendations will be gauged by full acquaintance with them, and hearty support thereto by all workers. First should be emphasized the report of the Committee on Evangelism, presented by the union conference presidents:

#### Report of Committee on Evangelism

Realizing that we have entered upon the day of God's power and of unprecedented opportunity in saving lost souls, and believing that the minister of today is called upon to make known the saving knowledge of God as never before, and recognizing that the work of soul winning is being sadly neglected among us now when we should be gathering in the largest harvest of souls in our history; therefore,

*We recommend*, 1. That a call be sent forth to all our workers and members to renew their dedication without reservation to the work of God and earnestly seek that spiritual revival necessary before the Pentecostal outpouring of God's Spirit can be experienced.

2. That immediate steps be taken in all our conferences and churches to enlist the active participation of the church membership in all possible forms of soul-winning endeavor.

3. That we appeal to those church members who have settled in, or are planning to settle in, already overpopulated Seventh-day Adventist centers to give heed to the counsel of the Spirit of prophecy and go into needy areas where we have no, or but few, believers, and assist in raising up new churches wherever possible.

4. That the conferences give special study to the organization and utilization of their evangelistic forces with the view to distributing the work of the ministers in such a manner that the workers who are best fitted for aggressive evangelism be allowed to devote the major portion of their time to that particular line of work, while others less gifted along evangelistic lines be called upon to look after lines of endeavor where their abilities can be utilized to good advantage.

5. That new evangelistic recruits be carefully selected, making sure that only such individuals be employed who give evidence that they have been called of God for the work of the ministry and are successful in winning men and women to Christ, and that in planning the evangelistic work with their workers, conference leaders seek to encourage the younger ministers to help them wherever possible to become more successful as soul winners.

6. That ministerial interns devote their time to evangelism and not to work among churches, as district leaders or church pastors, and that the first-year interns be directed first of all to learn the art of soul winning personally and directly by combining personal house-to-house visitation with their public ministry.

7. That committees exercise greater care at the time of the conference sessions and annual audits in checking over the soul-winning accomplishments of individual workers in connection with the renewal of licenses or credentials for an additional period of service.

8. That in selecting conference leaders nominating committees exercise special care to make sure, as far as possible, that such men be chosen who have had a sufficient background of evangelistic and pastoral experience to give them the necessary understanding of, and interest in, evangelism to cause them to lead their fellow workers, as well as the churches, into strong, aggressive, soul-winning endeavor.

9. That the General Conference arrange for a meeting of the union and local conference presidents, together with such General Conference representatives as may be available, to give special study to a program of evangelism commensurate with the urgency and need of our day.

### Youth Night

Somewhat related to the foregoing recommendation was also the one on Youth Night:

*We recommend*, To our evangelists that they capitalize on the wave of evangelism for youth that is sweeping the country, by having one night a week in their public evangelistic meetings to be known and advertised as "Young People's Night," suggesting Friday or Saturday night as preferable, and that on this night the young people of the church be invited to participate in the service.

### Press Relations

Still another action touching us all is on Press Relations:

WHEREAS, Our denominational program for building co-operation with the public press is bearing fruit, with the result that newspapers generally are giving an increasing amount of space to the publication of church news and information concerning home activities, world work, and teachings of Seventh-day Adventists; therefore,

*We recommend*, . . . 3. That we encourage our ministers to give more thought and study to press relations,

to gain experience in writing, and to use the newspapers in relation to churches under their care and their evangelistic efforts; and

4. That we make such plans as will open the way for the giving of short training courses in religious reporting for senior ministerial students, ministerial interns, and our younger ministers.

### Allotment of Ministerial Internships for 1946

All workers will be interested in the internship allotments for 1946. Here they are:

*We recommend*, That provision be made for ninety-seven ministerial internships for 1946, the allotment to be as follows:

1. That seventy-five internships be assigned to the several union conferences as follows:

Atlantic	7	Northern	6
Canadian	6	North Pacific	7
Central	6	Pacific	7
Columbia	10	Southern	7
Lake	8	Southwestern	7

2. That eleven internships for colored workers be distributed by the General Conference Committee in counsel with the several union conferences.

3. That eleven internships be assigned to the Bureau of Home Missions for distribution by the General Conference Committee in counsel with the several union conferences.

And all will be gratified over a plan for providing help for ministers coming to us from other denominations:

*We recommend*, That the General Conference Committee be authorized to set up a fund to assist ministers of other denominations who accept our faith and who need to get a training for work in our cause, and that the Committee work out a definite plan on which such assistance may be given.

### Special Missionary Training

With respect to the overseas missions side, there will be general rejoicing over a comprehensive provision for special missionary training, reading as follows:

*We recommend*, 1. That a six months' period of special missionary training be provided for missionary appointees in a School of Missions to be conducted in connection with the Theological Seminary in Takoma Park, Washington, D.C.

2. That this training include a course in medical and health evangelism for nonmedical appointees, and general orientation courses for missionary appointees.

3. That the staff for medical training include one full-time clinic nurse, qualified in public health, and doctors and nurses in the Washington community who have had rich experience in their particular area of study, either through mission service or special study.

4. That the staff for the missionary orientation courses be the officers and other members of the General Conference staff who have had experience in foreign mission service, together with the regular staff members of the Theological Seminary, and others who may be brought in from various parts of the field for specific instruction.

5. That the General Conference Committee, in conjunction with the Theological Seminary Board, work out plans for the carrying out of this resolution.

### Basic Spirit of Prophecy Library

It is good to know that at last the plan for a Basic Spirit of Prophecy Library has been set in operation that will prove a godsend, and constitute a great unifying agency in our overseas divisions:

*We Recommend*, The following books for the Basic Spirit of Prophecy Library:

—Please turn to page 44

# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

## Launching an Evangelistic Campaign

By F. W. DETAMORE, *Evangelist, Amarillo, Texas*

WHETHER one is a local pastor beginning a series of meetings, or an evangelist who has been invited in to conduct a campaign, he faces the problem of organizing the church for the proposed campaign. The simplest and yet most thorough method of solving the organization problem, I have found, is the use of a mimeographed information sheet.

One or two Sabbaths before the opening meeting it is well to preach a rallying sermon, building up the interest and the spirit of the church toward the meetings soon to start. This sermon should indeed be spiritual. It should include an appeal and should serve to rally the support of the members to the respective fields of evangelistic service—handbill distribution, ushering, choir singing, telephoning, etc.

The most effective way that I have found of presenting the importance of these lines of service is to include in the sermon one or more actual experiences of conversion resulting from various types of endeavor. Conversions have resulted from a

handbill; surrenders have been settled by a hymn; decisions have been made because people have been impressed with the sincerity of the ushers; whole families are now faithful church workers, brought to the opening service through an anonymous telephone invitation; etc.

At the close of the sermon, needless to say, the speaker will make a consecration call, asking the members to lay all on the altar of sacrifice, more fully to prepare the way for the working of the Spirit of God in the city.

After the altar call, when the people have returned to their seats, you add, "And now we have about ten minutes of very important items to care for—matters which are of extreme importance in preparation for the opening service. I hope not one of you will have to leave. Please bear with us these few minutes as the ushers pass out these blanks. Just hold them a moment, and we will go over them together." (Text of blank shown in column 1, and telephone announcement below.—EDITOR.)

### Telephone Announcement

Good morning. The welcoming committee is calling some of the homes in the city to give a personal invitation to be out to the Bible lectures by Mr. \_\_\_\_\_, beginning Sunday evening here in \_\_\_\_\_. These lectures have been heard by thousands in other cities, and we are indeed thankful for the privilege of hearing this series. We are hoping for a large turnout at the big opening meeting. Mr. \_\_\_\_\_ will speak on "\_\_\_\_\_."

The meeting begins at 7:30 P.M. A musical program will precede the evening address.

The new auditorium has been erected at \_\_\_\_\_. We surely hope you can be out for this special opening service at seven-thirty Sunday evening at \_\_\_\_\_.

### Remarks Made Regarding the Blank

"I hope EVERY person here today will, without fail, fill out one of these blanks. I do hope *not one* will neglect this, *please!* All right, let us go down through these items together:

"1. *Will you pray daily for the meetings?* I feel certain *every* individual here will be willing to write 'Yes' in that blank. Now we wish to form a prayer circle throughout the day, so we can know that someone is praying for the meetings every hour of the day. Which hour best fits your daily program? Mark that down in the space provided, please.

"2. *How many nights will you endeavor to attend?* I find that many of our members like to set

### Evangelistic Campaign, Beginning August 12

Realizing the nearness of the end and the need of *every* member doing his part in the coming evangelistic campaign, I will—

1. Pray daily for the meetings \_\_\_\_\_.  
(What hour will you take as your special appointment in prayer? \_\_\_\_\_)
2. Endeavor to attend \_\_\_\_\_ nights a week.
3. Endeavor to bring out at least one friend each week. \_\_\_\_\_
4. Help in the choir. \_\_\_\_\_ (What part do you sing? \_\_\_\_\_)
5. Help in the ushering. \_\_\_\_\_
6. Help in the nursery. \_\_\_\_\_
7. Use my telephone to invite others out.

8. Pass out \_\_\_\_\_ handbills weekly.  
(Do you desire territory near your home, or would you be willing to distribute elsewhere? \_\_\_\_\_)

9. Which newspaper do you read? \_\_\_\_\_  
Favorite radio station \_\_\_\_\_

\* \* \* \* \*

Name \_\_\_\_\_ Telephone \_\_\_\_\_  
Street and Number \_\_\_\_\_ Zone \_\_\_\_\_

a goal for themselves of attending two, four, or five nights a week. How many nights will you endeavor to attend each week?

"3. And next, *Will you endeavor to bring out at least one friend each week?* Certainly that is not asking too much. Surely, as we approach the very borders of eternity, that is not too high a goal to set. Will you not write 'Yes' in that blank and ask God to help you bring out at least one friend a week?

"4. *Will you help in the choir?* Now, friend, we are not calling merely for professional singers or church choir members. This is an evangelistic choir, and we want every one of you to help in the choir who can sing at all. The larger our choir, the more representative it will be of our great message. Now, won't you be willing to serve? The first practice will be here in the church at five this afternoon, and we hope so much to have a large choir. I do hope that everyone who can sing at all will be willing to serve in the choir. As you check this item, please put down which part you prefer to sing. If you are uncertain, leave that last space blank.

"5. Now for those men who are willing to *help in the ushering.* We want all the men who are not singing in the choir to check this, for we need plenty of help in ushering and greeting the people. We plan for the ushering to be dignified and well organized. Men, please give us the assurance that you will be willing to serve as an usher if needed. Thank you.

"6. And now, ladies, how many of you are willing to *help in the nursery?* We want all who are willing to assist in the nursery to check this. Two ladies will be in charge, but we want a list of others who will be willing to help if needed.

"7. *Use my telephone to invite others to the meetings.* Are you who are fortunate enough to have telephones willing to use them in calling names on assigned pages in the directory? Surely it is a good plan to use your telephone in missionary service. We are furnishing a sample which you may use as a guide in your telephoning." (See page 7. On the next Sabbath hand a slip to each of those volunteering to telephone, telling them which pages of the directory they are to cover. Also advise them to call residence numbers only.)

"8. And now we come to the most difficult item on the list, and yet one of the most important and effective—*passing out handbills.* I know that it is not easy to go out week after week, rain or snow, or sunshine, with one hundred or two hundred handbills. It is hard work. But how much this means in bringing people out to the services! We need every person in the audience to help in this great endeavor, and if *all* will lift, it will not make a heavy load for any *one* person. I hope that every one of you will give us your support. This particular field of missionary work will show in a concrete way how genuine your interest is in this campaign. Now, how many of you are willing to pass out handbills weekly? Will you please stand, all of you? Yes, choir members too—everybody. That is fine.

"And now, how many announcements will you

try to be responsible for each week? Designate the number. Also tell us whether you prefer territory near your home, or would you be willing to work an assigned territory in another part of town?"

[From the information on these blanks you will be able to perfect the territory organization by the next Sabbath.]

"9. Please note which *newspaper* you read. It will help us in determining the advertising strength of your local papers.

"10. Which is your *favorite radio station?* We need this information in case we are able to obtain time on the air.

"Now please put down your name, address, and telephone number, and the ushers will collect the slips. You may keep the telephone announcements to use next week end. Tear off the blank at bottom for listing backsliders and interests. If you do not have these names and addresses today, try to get them this week, for certain, and turn them in to me next Sabbath." [Our next discussion covers the care of these names.]

Then follows a word of appreciation for the warm and loyal response of the audience, just before the benediction. This leaves the audience in a co-operative spirit—a spirit so essential to the success of your meetings, as "*workers together with Him.*"

Elder Detamore's method of approach to backsliders will be covered in a forthcoming issue, and the text of the card he uses in this connection will be given at that time.—EDITOR.

## Voice of Youth Program

By DEWITT S. OSGOOD, *Pastor-Evangelist, Indianapolis, Indiana*

VOICE OF YOUTH, an evangelistic program by youth for youth, was launched last spring by the Indianapolis North Side Missionary Volunteers. The pastor had planned to hold a series of Sunday evening services in the church auditorium, and it was arranged for the Missionary Volunteers to hold their meetings Friday evenings.

The young people were to present the doctrines and to choose topics that would synchronize with the pastor's Sunday evening subjects. They were to have complete charge of the meetings. Their advertising was pointed toward youth, their labor was to be for youth, and their subject presentation was to have youth appeal.

Committees were appointed to have charge of pulpit and rostrum appointments, music, ushering, personal work, distributions, etc. The Harmonettes (ten girls) and the Usherettes (six girls) wore uniforms. The collections paid expenses. The secretary's report was read at each meeting.

Each subject was presented as a symposium. In other words, it was a program-effort, three or four or even six taking part during the evening service. The natural divisions of each topic were ascertained and assigned to the various speakers. For instance, in speaking on the signs of the times the

first speaker took the subject "General Signs of Christ's Coming" (wars and rumors of wars, famines, pestilences, earthquakes, and scoffers); the second speaker dealt with "Signs in the Social World" (2 Tim. 3:1-5); and the third speaker concluded with "Modern Inventions as Signs of Christ's Coming" (Dan. 12:4; Nahum 2:3, 4).

The pastor provided the subject outlines; however, he (or any other older church member) did not appear on the platform in any service. The library reading course\* and book outlines\* for reading guidance proved invaluable.

The young people's prayer and workers' meeting at three-thirty Sabbath afternoon was a boon to success. Assignments, reports, and mutual encouragement helped to sustain the holy fires of heavenly enthusiasm. The young people tried to work three weeks in advance. When the topic became known, the song leader planned the special numbers and selected songs that would lend to the objective of the service. The pulpit manager arranged for those who were to go into the rostrum to announce songs, offer the prayer, etc. During the week the topic was to be presented, the speakers came together after the prayer meeting to rehearse in the auditorium for the Friday night youth service. The evening program was simple:

PIANO MUSIC	7:35-7:45
SONG SERVICE (interspersed with specials)	7:45-8:00
THEME SONG (by Harmonettes)	8:00
(Speakers enter rostrum and bow in worship.)	
OPENING SONG	
PRAYER	
SECRETARY'S REPORT	
ANNOUNCEMENTS	
OFFERING	
SPECIAL	
SPEAKERS I, II, III, etc.	
SONG	
BENEDICTION	
THEME SONG (by Harmonettes)	

Twelve subjects were presented. We list them herewith and in a number of instances note the topic divisions.

1. Europe's Fate.
2. Signs of the Times.
3. Heaven Signals Earth (Matthew 24).
4. The Devil in the Chain Gang for 1,000 Years.  
Events That Introduce the 1,000-Year Period.  
What Happens During the 1,000 Years?  
What Occurs at the End of the 1,000 Years?
5. God or Gorilla?  
There Is a God.  
Evolution—a Last-Day Sign.  
The Re-creator.
6. Grace or Disgrace.  
Is Grace Necessary?  
Grace That Does Something.  
Enabling Grace.  
Means of Grace.
7. That \$64 Question (Sunday in the New Testament).

8. The Four Beasts of Daniel 7.
9. Is Hell Hot? (3-minute talks).  
The Justice of God.  
Flee From the Wrath to Come.  
The Wicked Reserved Unto the Day of Destruction.  
Sanctuary Service Illustrates the End of the Wicked.  
Where Is Hell?  
The End of Hell.  
How Long Is Forever and Ever?  
Everlasting Punishment or Everlasting Punishing?  
Sodom and Gomorrah.  
Gehenna.  
The Fire Burns Out.  
The Message of John 3:16.
10. Spiritism.
11. The Three Angels' Messages.
12. The True Church.

The young people never failed to have a good attendance. Eleven had definite experiences as personal workers in leading souls to Christ. To the glory of God nineteen were baptized as a result of the consecrated endeavors of these young people.

## Evangelistic Bible Quiz

By M. K. ECKENROTH, *Evangelist,*  
*Minneapolis, Minnesota*

THE evangelist is constantly confronted with the problem of drawing out of his audience the questions they may have in their minds. He is continually asking himself, How shall I present the next message of the series? What phase of the subject is not clear to the people? How can I most effectively deal with the hidden objections of my listeners? Different methods have been used to draw out the audience and answer their questions. Some use the general invitation for the audience to submit questions. These in turn are answered the following night, if the evangelist feels he can safely answer and deal with them. If he is not clear in discussing them he merely ignores the question. This has some decided disadvantages, but by this method only a comparatively few names are secured for the evangelistic company.

I have developed a method of questions and answers that not only deals effectively with individual questions but also aids in getting the people to the meetings on time and gives access to a large list of names. This plan is patterned after several popular radio quiz programs. These radio programs have gained tremendous popularity and are considered worthy by large manufacturers who make tremendous investments advertising their products. So why, I thought, could not the same idea be used to the advantage of the evangelistic program?

I prepared a card, the two sides of which are here shown. At the top a space is provided for the name and address of the individual. On the left there is a column to be used for true-or-false questions; on the right a column to be used for "multiple choice" or "completion" questions. At the bot-

\* Elder Osgood has promised to elucidate upon these features in a future article.—EDITOR.

tom of the card there is a notation concerning any question the listener may have. The question is to be written on the opposite side, and here opportunity is given to request a visit by the evangelist.

These cards are passed out to all by the usherettes as the people enter the meeting place. A pencil is also provided. Then the song leader begins his part of the program on time. After two or three songs the evangelist steps onto the platform and announces that the Bible Quiz is about to begin. He explains that the first step is to place the name and address on the card. Then he reads his questions to the audience, and they fill in the card in the right or left column to be used that night. One night he may use ten true-or-false questions, while on another night he may use completion or multiple-choice questions. Ten questions are all that I use on any one night.

I explain that everyone who successfully answers all the questions used on one night will receive a special gift. The gift is usually a small crisis book. One or two comprehensive questions can be slipped into the list that will cover several points. I explain that the questions will be based on the Sunday night message or on the subjects presented during the preceding week. Then I invite the people to submit their questions, and explain that if their question is used on the Bible quiz program, they will receive a gift. This encourages questions and assists the evangelist in presenting the message. Following is a list of suggestive questions for the quizzes.

**TRUE OR FALSE:**

1. Jesus said, "I will not come back again."
2. Jesus promised that the second coming would not be with great secrecy.
3. In Matthew 24:13 Jesus said that the gospel would go to the whole world.

**COMPLETION:** (Write in the word that best completes the statement.)

1. "God so loved the world, that He gave His only-begotten \_\_\_\_\_."
2. "If ye love Me, keep My \_\_\_\_\_."
3. "The \_\_\_\_\_ day is the \_\_\_\_\_ of the Lord."

**MULTIPLE CHOICE:** (Select the word which you think best answers the question.)

1. Who said, "Remember the Sabbath day, to keep it holy"? (Jesus, Moses, Paul)
2. When will Jesus come in glory? (At the resurrection, seven years after the resurrection, after the millennium)
3. Who said, "Think not that I am come to destroy the law"? (Jesus, Paul, Peter)

Of course this list is merely suggestive of the type of questions used. By this method people enter enthusiastically into the service, and the evangelist secures long lists of names each night which can be used for mailing or calling lists. Then, too, high points of the message can be stated in such a way that the individual dare not write in "false."

It takes about six minutes to conduct the quiz. Then the song leader steps forward and announces a stirring evangelistic song. While the audience sings, the ushers gather up the cards. The winners

are announced either at the close of the service the same night or the following night. The usherettes can quickly check the cards, and the list of winners is passed to the evangelist, who calls for them to come forward for their gift.

The Bible quiz not only gets the people to the meeting on time but encourages them to stay through the whole evening to see whether they have won a prize. We have used this plan most successfully, and it is greatly enjoyed by the audience.

**BIBLE QUIZ TALLY**

Name \_\_\_\_\_

Address \_\_\_\_\_

True or False (Mark "T" or "F")	Multiple Choice or Completion
1	1
2	2
3	3
4	4
5	5
6	6
7	7
8	8
9	9
10	10

Do you have any question you would like to ask? If you do, please write it on the other side.

**THIS SIDE FOR YOUR QUESTIONS**

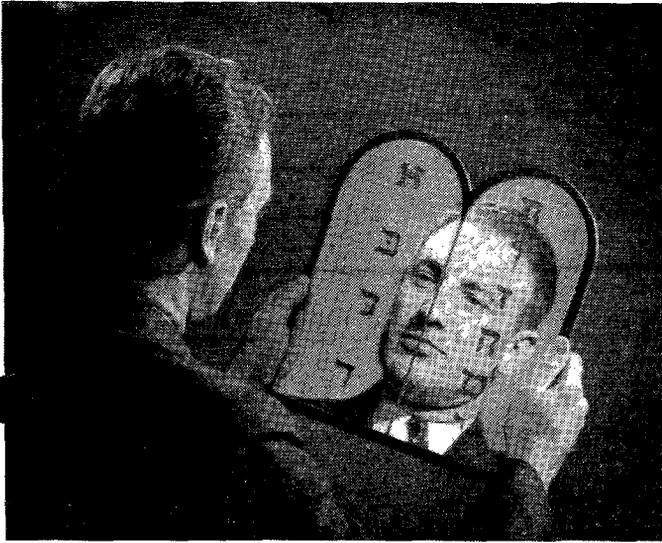
Would you like to discuss any Scriptural problem with Mr. Eckenroth, or would you like to have him visit you at your convenience? (Yes) \_\_\_\_\_ (He has helped thousands; he may be able to assist you!)

**The Use of the Law-Mirror**

By ROBERT F. CORREIA, *Licensed Minister, Potomac Conference*

THE law-mirror is used in conjunction with the text in James 1:23-25: "For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Just as the purpose of a mirror is to reveal the true physical condition of a man, so the purpose of the moral law is to reveal the true spiritual condition of a man. The looking glass shows where the face is soiled. The law-mirror shows where the heart is sinful. (Rom. 3:20; 4:15; 7:7.) One does not wash his face with a mirror; neither does one cleanse sin by the law. The law of God is a mirror that reveals our defects. A man would not smash a mirror because it reveals his physical defects;



neither would a sensible Christian attempt to do away with the law because it reveals his spiritual condition.

As water is the means to cleanse a soiled face, so the blood of Christ is the only means to cleanse the heart from sin. When the sinner discovers his need in the mirror of God's law, he goes to the fountain that was open "for sin and for uncleanness" (Zech. 13:1), and is cleansed in the blood of the Lamb.

**MATERIALS.**—Two pieces of looking glass  $\frac{3}{8}$ " thick, 6" wide, 12" long are required, and one piece of  $\frac{1}{4}$ " 3-ply fir 13" x 13".

**CONSTRUCTION OF LOOKING GLASS.**—The tops of the two pieces of looking glass should be cut in a curved manner to resemble the two tables of the law of God. The edges of the glass should be beveled. Hebrew letters or Roman numerals one to ten, one inch high, can either be painted or sandblasted on the looking glasses to give the effect of the Ten Commandments.

**CONSTRUCTION OF PLYWOOD BACK.**—The plywood should be shaped so there will be a half-inch margin on all sides when the mirrors are mounted upon it. Then the plywood should be sanded, stained in some dark color, and varnished. With special glue the two glass pieces should be mounted the plywood back.

## The Cure of Diseased Minds

By KEITH C. HOLMAN, *Pastor,  
Washington*

WHAT minister who has the responsibility of shepherding the flock of God has not been confronted with perplexing and distressing problems in counseling with members of his congregation? Many of these problems have their foundation in the mind and can be dealt with properly only by

one who has some understanding of the principles upon which the mind works. An understanding of these principles is the privilege and duty of every minister. Ellen G. White most aptly presents the problem thus:

"Men, women, and youth, by dwelling upon themselves, think they are in a much worse condition than they really are. They nurse their ailments, and think of them, and talk of them, until their usefulness seems to be at an end. Many have passed into the grave when they might have lived, and ought to have lived. Their imagination was diseased. Had they resisted the disposition to yield to infirmities and be overcome by them; had they summoned to their aid the powers of the will, they might have lived to bless the world with their influence."—*Health Reformer*, vol. 3, No. 1, p. 2.

A greater challenge than this could scarcely be placed before those who are to do the work of Christ. The sufferings of the mind are great and have much to do with the physical well-being. Yet little thought and study

have been given to this phase of ministry. Much effort, time, and planning are expended to make the campaigns of the church succeed; a ponderous weight of study in technique and large sums of money for equipment are placed in the hopper for evangelism, to bring a knowledge of the saving message of the gospel to a dying world. And rightly so! But what thought and study have been given to prepare men to help those who are so desperately in need of guidance? These problems are met and stumbled through, and the people go away, having received little or no help, to continue their miserable existence, because no one was able to help them. The ministers and shepherds of the flock should shoulder this responsibility very seriously. Again we quote:

"Workers of this character are needed now. Those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as best to represent the kingdom of God in a world lying in wickedness. Progress in knowledge is essential; for when employed in the cause of God, knowledge is a power for good. The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment."—Mrs. E. G. WHITE in *Review and Herald*, March 10, 1903.

In no other field of our church activity is there greater need. If we are true shepherds, and not hirelings, we shall be concerned about the mental as well as the physical soundness of our sheep. Our interest in them and our labor for them will not cease when we have them within the fold. We must pray *with* them and *for* them, and guide their minds in a proper way to the great Life-giver.

Such work is ministry of the highest order, and it is an interesting fact that the present trend among physicians is to rely strongly on the work of the clergy for help in healing by correcting the mental attitudes. This, however, takes a keen understanding of human nature and the working of the mind, and a heart filled with the love of God. Consider the great need here presented:

"Satan is the originator of disease; and the physician [or minister] is warring against his work and power.

Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here. Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life forces. Remorse for sin sometimes undermines the constitution, and unbalances the mind."—*Testimonies*, vol. 5, p. 444.

**M**ANY a minister meets such problems and looks on, perhaps with an aching heart, but does not know what to do or say to relieve the strain and thus save a home and rescue souls for the kingdom of God.

"In the advancement of His cause in the earth, He would have men appointed to deal with the erring who will be kind and considerate, and whose characters reveal the similitude of the divine,—men who will show the wisdom of Christ in dealing with matters that should be kept private."—Mrs. E. G. WHITE in *Review and Herald*, Nov. 14, 1907.

Few have realized the power of the mind or the work that can be accomplished through it. Thousands are suffering physically from mental causes. Many of these are in our churches and communities, and need the greatest care.

"Great wisdom is needed in dealing with diseases caused through the mind. A sore, sick heart, a discouraged mind, needs mild treatment. . . . It is through tender sympathy that this class of invalids can be benefited. The physician should first gain their confidence, and then point them to the great Healer."—*Ministry of Healing*, p. 244.

Although Mrs. White mentions physicians in relation to this type of work, what is said is likewise true of the work of the minister, for he comes in closer contact with the people as a whole than does the doctor. A true minister, or shepherd, should be able to do something for the sick and suffering who are members of his flock. In speaking of a specific case, the messenger of the Lord gives the following account:

"She need not linger along as she does, always sick, if you will all as a family heed the instructions given of the Lord. 'He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him speak peace and ensue it; for the eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil.' A contented mind, a cheerful spirit, is health to the body, and strength to the soul. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness. Mental depression is terrible."—*Testimonies*, vol. 1, p. 702.

Again we are forced to say, What a challenge to the shepherds of the flock of God! And we are led to ask, What preparation is needed to help in this needy field? Diseased minds are everywhere. They are not confined to hospitals and institutions. In speaking of the preparation that those need who care for such sufferers, Mrs. White says:

"It is highly important that a pastor mingle much with his people, and thus become acquainted with the different phases of human nature. He should study the workings of the mind, that he may adapt his teachings to the intellect of his hearers. He will thus learn that grand charity which is possessed only by those who study closely the nature and needs of men."—*Gospel Workers*, p. 191.

"There will ever be things arising to annoy, perplex, and try the patience of physicians and helpers. They must be prepared for this, and not become excited or unbalanced. They must be calm and kind, whatever may occur. . . . They should ever consider that they are

dealing with men and women of diseased minds, who frequently view things in a perverted light, and yet are confident that they understand matters perfectly.

"Physicians should understand that a soft answer turneth away wrath. Policy must be used in an institution where the sick are treated, in order to successfully control diseased minds and benefit the sick."—*Counsels on Health*, p. 350.

Much might be added to this discussion, but suffice it to say that in the light of these statements we believe there is valuable help to be gained by study in the field of psychology, when this knowledge is properly adapted and applied to our needs.

## Try Oral Questions at the Close

By ROBERT S. FRIES, Minister  
Glendale, California

**W**HEN and how to hold a question and Bible answer service in a series of evangelistic meetings is a problem that has several solutions. Some hold to answering written questions only one night a week. Others have a ten-minute period during the song service and before the lecture. My plan is to have the question time every night after the sermon. Most of the sermons in a series are of a doctrinal nature. While the subject is still vividly in mind, some persons will have questions that we did not have time or opportunity to answer in the sermon. Such would like to have their questions or objections answered. Some may go away in prejudice and never return, because they have always believed contrary to what they have just heard.

That is why the question service after the sermon is of greatest value. If a person knows that he will have the privilege of asking any Bible question, either written or oral, he will usually stay and hear what the evangelist has to say. He may not himself ask a question, but there will doubtless be someone who will ask the very question that he wanted to ask. Thus there is cleared up in his mind the conflict or doubt that lingered, and he goes away satisfied that the evangelist has the Bible truth. So I have followed the practice of holding the question service after every meeting, except when there has been an altar call. On those nights we announce that the questions will be answered the next night.

The fact that the evangelist is not afraid to answer any question that anyone in the audience may ask, convinces the people that he knows his Bible. They will leave the place saying, "That man surely knows his Bible."

There are several ways I have found to be successful in a question service. In a church where a large room is available we announce that the questions will be answered in this room immediately after the benediction. We invite all to stay who can do so. A question box is always at the door as the people enter. The written questions are handed me as the ushers come forward for the collection plates. I hurriedly glance through them and pick out the most interesting ones. As I make

the announcement of the question service, I read a few of the questions that will be answered. This arouses the curiosity of many, and they will stay to hear what the preacher answers in reply. Those who have written their questions will always stay to hear the answers. As a rule, from seventy-five to ninety per cent of your audience will remain. You are now talking to really interested ones.

Send your song leader and pianist to the room to start a chorus song service while the people are coming in. After a short prayer for the Holy Spirit to guide into all truth, the written questions are answered. The answers are of necessity very brief if many questions are handed in. A Bible text or two are generally sufficient. If the answer does not satisfy the inquirer, he will ask another question when the oral question period comes. It is regularly announced that questions on any topic to be preached about later on will be left over until that night. After all the written questions are answered, you can say, "Those are all of the written questions. Have any of you another question you would like answered? Do not be afraid to ask it. We will give you a Bible answer if it is possible. If not, we will tell you so. We are here to help you. Raise your hand if you have a question."

This part of the service is of greater value than the written question period. You see the questioner, and you have a golden opportunity to win a soul, so pray for heavenly wisdom in your reply. Always use the Bible as much as possible. Great care must be used to make a friend of your questioner. *Do not give a smart answer even if he asks a mean question.* Rarely will you get such a question. You can count on the audience being on your side every time if after you answer, you look at your questioner and ask, "Does that give the Bible answer?" The vast majority will say, "Yes." Other hands will go up, and you are now having the time of your life, with your mind working overtime, for you will have all kinds of questions. Sometimes an objector will try to ask a string of questions. State that your rule is "One question at a time," until all have been answered. This method will shut out all debaters who want to monopolize your time.

Close the meeting with prayer as soon as the questions lag. As a rule you will have to stop by saying, "No more questions, please. It is now ten o'clock and time to dismiss. Good night and God bless you. There will be more tomorrow night. Please rise for the benediction." You will generally find someone staying behind to see you about a personal problem. Thus you can make those personal contacts that count so much in winning souls.

Some may ask, Suppose someone asks a question you cannot answer at the moment? If you do not know the Bible answer or where to find the text, say you will look it up and reply the next night. But do not fail to do so. You will need a good concordance. Some hesitate to throw a question service open to oral questions that must be answered at once, without a chance to look up the

answers in a book. I was afraid to do so at first, but I soon found that if I knew how to preach an effective sermon on the second coming of Christ, for instance, I was able to answer any question the average person might ask that night. The same is true of the other doctrines.

One should be familiar with what various sects teach. Have in your mind what answer you would give if they would ask you about a certain verse that a certain sect always uses. For instance, a Mormon will always ask you to explain 1 Corinthians 15:29, and tell why you do not baptize "for the dead." A Catholic will ask about Matthew 16:18, 19 and kindred questions. One who believes in the modern "gift of tongues" will want to know whether you have the "gift," etc. You must be ready with the answer at once, and from the Bible. You must do some real studying beforehand, and keep on studying. Mark your Bible so you can tell where to go after reading the *verse*. By all means have your necessary books and pamphlets beside you—Moffatt's translation; the Douay version, or Catholic Bible; *The Ten Commandments*, by D. L. Moody; our excellent reference books; etc.

Where there is no extra room available for an afterservice, announce the meeting as outlined. Have the benediction, and tell all those to be seated who wish to remain for the question service. Start a chorus song, and when those have gone out who wish to leave, begin at once to answer questions.

#### Be Prepared for "Catholic Questions"

Be prepared for "Catholic questions." Never use a Protestant Bible for such, but quote from the Catholic Bible. Get one, and mark the verses about which you know questions will be asked, such as Peter and the rock, the true church, the power to forgive sins, the priesthood, etc. You can write in the margin the texts used in reply. You will need to familiarize yourself with the Catholic Bible; otherwise you will be embarrassed. *Always quote from Catholic books in reply to Catholics.* Besides the Bible, get Cardinal Gibbons' *Faith of Our Fathers*, which has so many paragraphs that can be used effectively; several catechisms; and pamphlets on Catholic doctrines which can be secured in most Catholic churches at the main-entrance bookstall.

Call attention to the fact that you are using standard Catholic books. Thus they will know you are familiar with what Catholics believe. Never answer questions about Catholic morals, or the priests, that some overzealous Protestant may ask. You must win the confidence of Catholics, and not antagonize them. A wealth of material can be secured in *The Converted Catholic*, as well as in standard Catholic periodicals. Be sure you know what Catholics teach. Do not guess. You will get very few Catholics to attend a Protestant service in a church or tent or hall. But an open-air service on some prominent street corner will bring many good questions from Catholics. In our open-air services held in different cities, most of the questions have come from Catholics. It is a pity that more of our ministers do not attempt to reach Catholics by the open-air service method.

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## THE BOOK SHELF

Books, Reviews, and Discussions

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**Twentieth Century Reformation,\* Carl McIntire, Christian Beacon Press, Collingswood, New Jersey, 1944, 220 pages, \$1.50.**

The Federal Council of the Churches of Christ in America has been under fire before, but never so devastatingly as in this book, written by the president of the American Council of Christian Churches, a fundamentalist rival of the Federal Council. It is carefully written, temperate, excellently documented. It makes plain that the Federal Council, claiming to represent the entire constituency of twenty-seven denominations, really does not represent them, is not the spokesman for American Protestantism, is doctrinally not evangelical, has taken churches into membership which teach Mariolatry, icon worship, the mass, and transubstantiation. Quotations are given showing that its leaders declare miracles impossible, evangelical beliefs "outmoded," deny the deity and resurrection of Jesus, and do not fairly represent the opinions and wishes of the Christian churches of America. The book presents dependable information. It is a valuable book of reference.

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

**Coming to Terms With Life, William M. Elliott, Jr., John Knox Press, Richmond, Virginia, 1944, 142 pages, \$1.50.**

This book is by the young and successful pastor of the Highland Park Presbyterian church of Dallas, Texas. It is composed of fifteen sermons which have as their purpose helping the average church member to face the real problems of life honestly and successfully. The vibrant and earnest personality of the author is evident throughout the book.

Some pastors, finding their sermons becoming extremely theoretical, realize that they are not effectively influencing the everyday lives of their congregation as they should. As a counterbalance this book of down-to-earth lessons will prove helpful.

LEONARD F. WEBB. [District Leader, Texico Conference.]

**God Save the Home! \* Walter E. Schuette, Lutheran Book Concern, Columbus, Ohio, 1940, 72 pages, 60 cents.**

"Whose fault will it be if bankruptcy comes upon our human family through the loss of the home?" Mr. Schutte gives a thought-provoking answer to this question in this small and very readable book, brimful of help for "Homemakers, Would-be Homemakers, and Should-be Homemakers."

"The peril of the Christian home is the low grade of our own Christianity." Even though God established the first home in perfect surroundings, sin wrecked that happy family life, and today it is still sin that wrecks homes. Too many are

crowding God out of their daily living, and as a result our homes are tottering on their foundations. To win in the struggle against sin requires a consciousness of God's companionship in the home, a regard for His Sacred Word, and spiritual strength which comes through religious activities—all helped by the active work of the Holy Spirit.

The tenth wedding anniversary letter (chapter 5) will need to be read many times to grasp all the expressed and implied ingredients of happiness—companionship, recreation, reading, and other practical elements of home life. Then it will be worth while to follow through the meaning of discipline as related to *disciple* and *learner*.

Every minister, church worker, and parent will receive inspiration from this book and will be impressed that "the real essence of the home is its personnel," and that "no one in this world is rich unless his heart is rich."

MRS. FLORENCE K. REBOK. [Parent and Home Education, General Conference.]

**Radio Speech,\* Sherman Paxton Lawton, Expression Company, Boston, 1932, 453 pages, \$3.60.**

The author, Sherman Lawton, of the department of speech, Bradley Polytechnic Institute, has made an exhaustive study of radio speech and presents to broadcasters a very practical book. This book tells how to overcome broadcasting difficulties and problems. The chapters on radio speech, writing, speaking, and audiences are outstanding. In fact, it gives the broadcaster a fine psychological approach to radio broadcasting. Those wishing to gain a technical background to the field of radio speaking will find this book worth while.

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

**Marriage Before and After,\* Paul Popenoe, Wilford Funk, Inc., New York, 1943, 246 pages, \$2.**

Every pastor should have a copy of Dr. Popenoe's book *Marriage Before and After*. Dr. Popenoe, general director of the American Institute of Family Relations, is recognized as a leading authority in this subject. Naturally, those contemplating marriage go to the pastor—or should—for counsel.

The vital questions in the minds of hundreds of our young people are answered in a reliable, sympathetic manner. Some of the chapter headings are "Marriage Need Not Be a Gamble," "Five Reasons Why Girls Pet," "Will you Keep Growing After Marriage?" The discussion of specific problems, together with some practical self-tests, makes this one of the very best books which one can read before marriage.

Married people will also find many helpful thoughts and worth-while subjects. Some of the chapters especially for them are: "Are You the Perfect Husband?" "Are You the Perfect Wife?"

ARCHA O. DART. [Secretary, Department of Education, Potomac Conference.]

\* Elective, 1946 Ministerial Reading Course.

\* Elective, 1946 Ministerial Reading Course.

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# BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

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## Introducing the Prophet Among Us

By DOROTHY WHITNEY CONKLIN,

Bible Instructor, Southern New England Conference

BOY once had to whitewash a fence around his front yard when all the other boys were heading for the swimming hole. He convinced them that his task was so fascinating that they all begged to help him. Consequently, the fence was whitewashed in record time, and they all went swimming.

Can we not borrow from that boy's psychological approach when the time comes to present the Spirit of prophecy to our readers? Suppose he had gone at the problem from this angle: "I know that you don't want to help me whitewash this fence. You're in a hurry to get to the swimming hole, and I'd rather go along with you than bother with this job. I don't suppose you want to help me, do you?"

No one would have been interested. Instead, he represented that task as being so much fun, so alluringly different, that his companions just naturally wanted to get in on the fun themselves.

Do we ever make the mistake of presenting the Spirit of prophecy from a negative angle? Or do we make it seem the most natural thing in the world to accept the presence of the "abiding gift" in the Seventh-day Adventist Church? Do we inspire others with a desire to share the possession that affords us such adequate warning, such sure guidance, such comforting protection?

Here we must part company with our illustration. That boy had no inner conviction that whitewashing the fence was a fascinating activity for a summer morning. He was merely doing a good job of play-acting to serve his own ends. But we shall never persuade others to accept a belief that is unpopular, almost unheard of, and opposed to people's past beliefs, unless we ourselves first believe it, then love and appreciate it—and make use of it!

At first it is well to allow our students to "cut their Adventist teeth" quite naturally on such portions of the gift as are suited to beginners, without explaining to them that Ellen G. White possessed supernatural powers. Statements culled from *Patriarchs and Prophets* or from *The Desire of Ages* may be used to buttress illustrations from the Old and New Testament in the weekly lessons. But we should take care to use only such material as can readily be seen to comment on texts within our readers' grasp. At this stage Mrs. White should be presented as a clear and lucid author with a knack for making Bible stories stand out in

detail. It will be sufficient to comment thus: "Here is what one author has to say along that line. Doesn't she bring out the thought clearly?"

After our students have become used to appreciating Ellen White's grasp of Bible themes, most of them will welcome the opportunity to borrow the book from which these quotations are being read. Then as they taste and find it good, we may continue to lend them as many books as they have time to digest, being very careful in our selection. Any of the Conflict Series, *Ministry of Healing*, *Thoughts From the Mount of Blessing*, and, of course, *Steps to Christ*, will provide a rich background for deeper appreciation later. Not all the writings are suitable, or even safe, for such early presentation. *Early Writings* and the volumes of the *Testimonies* will arouse questions that we are not prepared to satisfy at this stage.

Suppose some precocious student soon exclaims, "Why, this book is wonderful! I've learned more Bible from it than all my years of churchgoing have taught me. This author must have been inspired." Let us stoutly resist the temptation to make the obvious ecstatic retort, "She was!"

Just because the contractor delivered the roofing to a house ahead of schedule, you would not attempt to put it on, would you, before the walls were solidly put up and fastened securely in place? Neither would you discard it. Just tuck that precious remark safely away in some corner of the memory for future reference. We have building work to do before we can safely draw conclusions.

FIRST, let us show the gift of prophecy as God's way of remaining with His people when rebellion had made man a renegade. We might have been left outside the pale, forever cut off from our Father's house. He was under no obligation to draw aside the curtain and give us comforting glimpses into His plans for our future and His concern for our present. Yet He has promised to do nothing until He first lets us know about it through the gift of prophecy. Wonderful, compassionate heavenly Father, who still reveals His love and lets us know that the door is wide open for us to come home! Surely this is good news that every child of God should know.

Next, let us unfold the practical outworkings of the gift in the lives of Noah, Moses, Abraham, Joseph, Elijah, Jeremiah, Daniel, John the Baptist, Paul, and John the revelator; then show how the same priceless gift was bequeathed by Christ to the infant church until such time as we all grow

up to the fullness of His stature and come into the unity of the faith that He had and taught. We should still possess that gift, should we not? We have not grown tall enough or broad enough, spiritually, have we? We are still not united in the faith as He expects to find us when He returns. Then we cannot afford to dispense with any of His gifts.

Point out that the gift of prophecy disappeared for a time long ago. No one of the great Reformation churches ever claimed the gift. Then we must show the close relationship between the law and the prophets, and that persistent disregard of the former nullifies the gift of the latter. No one would wonder at the hopelessness of teaching algebra to a boy who would not bother to master the multiplication tables. Added light can be given only on the basis of the use of light previously imparted. If it is consistently ignored, future education is at a standstill. On the other hand, lessons faithfully learned presuppose more and more lessons to learn, until the student has learned all that the teacher has to impart.

When the proper sequence of obedience to God's known will, and further revelations of that will, are grasped, the cessation of that gift during periods of national apostasy will seem but the natural thing. So, too, will be the restoration of the prophetic gift to a people willing to follow as God directs.

When we have gone this far, our students may even help us out by saying: "Well, then, if Seventh-day Adventists are the people who are finishing what the Reformation only began, if they really are obeying all God's commandments, then they ought to have the gift of prophecy restored to them, ought they not?" Now you go on from there!

## Study on the Sanctuary

By LILIAN G. BRADLEY, *Bible Instructor, South Africa*

WHEN giving a study, let us try to adopt the method best suited to the student. As the majority of people know very little about the Bible, the simple story method is the most appropriate to start with. The subject of the sanctuary, given in story form, is both interesting and easily understood. Following is one way used in presenting this, the most beautiful subject on the plan of salvation.

"Good morning, Mrs. Brown. This is a bright, sunshiny day, and our study this week will make us feel happy within. You remember the subject we studied last week—the millennium. We learned that in the end those who have been faithful will dwell with God, but that the wicked will be destroyed by fire. Today we shall hear of the great plan of salvation whereby mankind may escape the final fires of destruction and dwell with God forever.

"The sanctuary service reveals to us the wonderful love of our Saviour, the love of One who died that all may have salvation. Turning to Acts

4, verse 12, we read that 'there is none other name under heaven given among men, whereby we must be saved. In spite of this, many people, rich and poor, think they can buy salvation; but salvation is a gift. It is free. Peter says in his first epistle, the first chapter, verses 18 and 19, that we are not 'redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.'

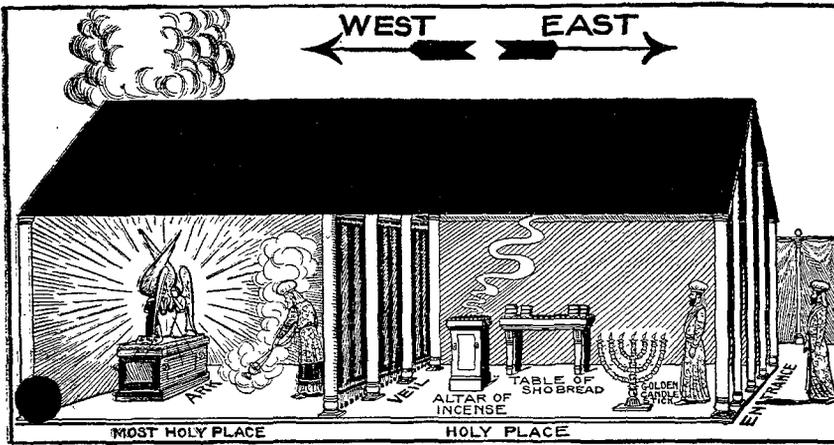
"In the beginning God made a perfect world; He planned that it should continue as such, but sin came and marred that which God had made perfect. Now the great plan of salvation came into operation. John 3:16 tells us: 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' This plan of salvation introduced the great sacrificial service, for we are not redeemed with silver or gold, but by the precious blood of the Lamb.

"Wherever the people of God built an altar and sacrificed a lamb thereon, God met with the sinner. As Moses led the children of God out of Egypt to the land of Canaan, God spoke to him about the matter of worship. In Exodus 25:8, we read that God told Moses to have the people make Him a sanctuary where He could meet with them and commune with them, and He told Moses to make it after the pattern shown him in the mount. (Verse 40.) What kind of pattern was this? Hebrews 8:5 tells us that it was a shadow of the heavenly, a perfect miniature of the heavenly sanctuary.

This sanctuary was divided into two apartments. (Ex. 26:33.) [Draw a sketch.] It was a large room divided by a beautiful, hand-embroidered curtain, separating the holy from the most holy place.

What kind of furniture was placed in the sanctuary? First of all, we read in Exodus 25:21, 22, that the ark of the testimony, with the two cherubim above the mercy seat, was placed in the most holy apartment. Hebrews 9:3-5 mentions that the ark of the covenant held the golden pot that contained manna, and Aaron's rod that budded, also the tables of the covenant. [Indicate on sketch.] The Lord met with His people between the two cherubim above the mercy seat.

"In the holy place we find several articles. Note Exodus 40:22-33. Verse 22 says that the table of shewbread was placed on the north side. [Indicate on sketch.] Jesus says, 'I am the bread of life.' John 6:35. The candlestick was placed on the south. [Indicate.] Jesus says, 'I am the light of the world.' John 8:12. Right before the veil the golden altar of incense was placed [indicate], whereon sweet incense was burned and ascended up before God, just as the prayers of the saints ascend as sweet incense before the throne of God. The altar of burnt offering was placed by the door of the tabernacle of the congregation. On it the lamb was offered as a burnt offering unto the Lord; this reminded the people of the promise of a Saviour, Jesus the true Lamb, who would one day be slain for their salvation.



"As the priest came out of the most holy place, he would linger a while in the first apartment, then proceed to the gate of the tabernacle and place his hands on the head of the live goat, transferring in type the sins of the people onto the Azazel goat, which was then taken into the wilderness and turned loose. (Lev. 16:20-22.)

"All this was a figure for the time (Heb. 9:9, 10), and pointed forward to the sacrifice of

"Between the tent of the congregation and the altar the laver was placed, where the priests could wash before appearing before the mercy seat, or the throne of God, as it were. Christ has promised to wash away our sins if we come to Him in faith, and to present us before His Father in heaven. We now have before us a sketch of the sanctuary.

"This sanctuary was so made that it could be taken down and folded up neatly, and easily carried when the children of God moved. The high priest went into the holy place every day for morning and evening worship. (Num. 28:3, 4.) He would lay his hands on the head of the lamb, confessing the sins of the congregation, transferring them in type to the lamb, which was then slain. The blood was taken into the holy place and sprinkled before the golden altar. [Indicate.]

"Besides this the people brought sacrifices throughout the day, sin offerings, peace offerings, thank offerings, etc. (Lev. 4:27-30.) The sinner would lay his hand on the offering, transferring in type his sin to the lamb. Then he would himself slay it, and the high priest would take the blood and sprinkle it before the golden altar. [Indicate.] Yes, it does make one shudder at the thought of slaying a lamb, but God wanted to impress upon the sinner the awfulness of sin, and how Christ, the true Lamb, would suffer for us.

"The greatest day of all came once a year—the Day of Atonement. (Ex. 30:10.) This day ended the year's rites and sacrifices. Before this great Day of Atonement all were to prepare themselves spiritually. (Lev. 16:29, 30.) Just picture this great day—all the congregation before the tabernacle in fear and trembling, pleading in their hearts that God would accept their sacrifice and cleanse them from all sin. The priest, after offering a sacrifice for the priesthood, would take two goats and cast lots at the gate of the tabernacle, one goat for the Lord and the other for Azazel, or the devil. The Lord's goat was offered as a sacrifice (Lev. 16:15, 16). The blood was taken by the priest into the most holy place and sprinkled before the mercy seat. [Indicate.]

Christ, the true Lamb. [Stand a book upon the table and draw attention to its shadow.] When the people offered the lamb, they lived in the shadow of the cross; then when type met antitype, it all came to an end. (Matt. 27:50, 51.) Christ, the true Lamb was slain.

"Now, this side of the cross, we partake of the communion service, thus showing the Lord's death till He comes. (1 Cor. 11:26.) Baptism is evidence of believing in the cleansing and resurrecting power of Christ. We also have the privilege of evening and morning worship. We now have a High Priest, Jesus Christ the righteous; He is pleading for us before the throne of God in the heavenly sanctuary. (Heb. 9:23-26.) Just as the earthly priest entered once a year into the most holy place of the earthly sanctuary, so Christ, our High Priest, has entered once into the most holy place in the sanctuary in heaven, there to plead for us. When He lays down His priestly robes and dons his kingly robes, probation will have closed; it will then be too late to be saved. Now is the day of our salvation.

"Mrs. Brown, Christ is pleading for you before the heavenly Father. Will you respond to His pleading call? We know when Christ entered the most holy place, but we do not know when He will come out. Not even the angels in heaven know. (Matt. 24:36.) But this we do know, that when probation closes the plagues will fall, the one thou-

—Please turn to page 46

## Outlines for Bible Studies

### Will Jewish Nation Be Restored?

By ALMA DuBois, Bible Instructor, Michigan Conference

#### I. INTRODUCTION.

Israel has a strange history.

"Ye shall be witnesses"—chosen to be the light of the world. Acts 1:8.

What Abraham was to Land of Promise, He-

brews were to be among nations. To reveal God to man.  
Israel blessed by receiving the law, covenant, promise.

## II. ISRAEL FAILED IN GOD'S PLAN FOR HER.

1. Followed after heathen nations.  
Worshipped false gods.  
Forsook law of God.  
Sought counsels of spirits of devils.  
Set up altars to Baal and Ashtaroth, etc.
2. Attempts to be restored to God.
  - a. After Babylonian captivity, idol worship not practiced by Israel.
  - b. Worship of God restored, but worship marred by formalism and ritualism.
  - c. Synagogues and schools established.
  - d. Hope of Israel has ever been the coming of a deliverer as Redeemer and Saviour.
  - e. Every sacrifice prefigured Messiah. Every prophetic picture gave hope of His coming. All the light of sacred story centered in Him.
3. Coming of Redeemer.
  - a. In an hour of the world's greatest need Jesus came.
  - b. Israel expected a kingdom of worldly grandeur, a king of regal splendor.
  - c. Yet they did not receive Him but closed their eyes to the prophecies. John 1:11.
  - d. They hated His purity, rejected His word, scorned His love, mocked His messengers, and stoned His prophets.
  - e. When they crucified His Son, last thread of divine mercy was severed. Matt. 21:37-41.

## III. DOOM OF JEWISH NATION FORETOLD.

1. Parable of householder shows His rejection of Israel. Matt. 23:37, 38; 13:51, 52.
2. Stone that smites image breaks every nation, kindred, tongue, and people who reject His mercy. Dan. 2:34, 35, 44.
3. Kingdom taken away; given to nation which brings forth fruit. Matt. 21:43, 44.

(NOTE.—Modern dispensationalists deny that kingdom of God was taken away from Jewish nation. They believe that Jewish nation will be restored, that Jews will be converted as a nation, that they will have second chance for salvation during future millennial age.)

## IV. BIBLE REVEALS FULFILLMENT OF GOD'S PLAN.

1. Jesus sent to lost sheep of Israel, to Jews who had gone astray. Matt. 10:6; 15:24.
2. Sent to turn people from their sins. Acts 3:25, 26.
3. At Calvary middle wall of partition broken down. Eph. 2:14, 15.
4. Significance of "partition" broken down:
  - a. Peter, a Jew, sent to Cornelius, a Gentile. Acts 10.
  - b. Both one in Christ. Eph. 2:14.
  - c. Both reconciled into one body; both have access to one Spirit. Eph. 2:16, 18, 19.
  - d. Gentiles are fellow heirs. Gal. 3:16.
  - e. All one in Christ. Gal. 3:28.
  - f. Gospel power of God to both Jew and Gentile. Rom. 1:12.

g. God no respecter of persons. Rom. 2:10, 11.

5. Who are Israelites of the kingdom?
  - a. Not all Israel, which are of Israel. Rom. 9:6-8.
  - b. He is a Jew which is one inwardly. Rom. 2:28, 29.
  - c. These were all heirs of the kingdom. Heb. 11:39, 40.
  - d. Abraham looked for a city whose builder was God. Heb. 11:10.
  - e. All died, not receiving the promise. Heb. 11:13-16.
6. Dispensational confessions.
  - a. Dispensationalists erroneously look for a future rebuilding of the temple at Jerusalem and a resumption of animal sacrifices. Matt. 23:37, 38.
  - b. To re-establish this would be a denial of incarnation, death, resurrection, and priestly ministry of Jesus in the heavenly sanctuary. Rom. 6:10.
  - c. Must be a transformation of life before one can enter this kingdom. John 3:3. Jacob's example—a trickster, subtle, selfish, scheming, crafty, calculating—he had much to overcome before he could be numbered with children of faith. *Out of defeat came victory.*
7. Lessons from Israel's experience.
  - a. "I have stretched forth My hands unto a disobedient and gainsaying people." Rom. 10:21.
  - b. Under last king of Israel crown removed, never to be restored. "It shall be no more." Eze. 21:26, 27.
  - c. Kingdom given to a people whose right it is. Eze. 21:26, 27.
  - d. Given to saints of God, not the natural Jew. Dan. 7:27.
8. Only a remnant to be saved. Rom. 11:4, 5.
  - a. "If ye be Christ's then are ye Abraham's seed." Gal. 3:29.
  - b. Some natural branches broken off because of unbelief. Gentile branches grafted in because of belief. Rom. 11:13-25.
  - c. Salvation to all, Gentile as well as Jew. 2 Cor. 6:2.

## V. IMPORTANT POINTS IN SUMMARIZING.

1. Two types of prophetic messages:
  - a. Conditional prophecies made to Israel as a nation, and dependent upon her obedience.
  - b. Prophecies which picture triumph of God's truth, lighting of the earth with glory, and gathering His people into their eternal home.
2. Jews broke conditions of covenant; therefore prophecy could not be fulfilled.
3. Gathering of true Israel from north, south, east, and west *can never fail*. This is the covenant made with spiritual Israel. Isa. 11:10-12.

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# KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

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## Guard Well the Soul's Avenues

By CARIS H. LAUDA, M. V. Secretary  
of the Southern Union Conference

THE other day, in one of our "youthspiration" rallies, I asked a young man who had just returned from the war zone the following question: "What would happen, soldier, if you were given the task of guarding a group of men in the war zone while they were getting a few hours' sleep, and you dropped off to sleep yourself?" Very quickly he answered, "I would be court-martialed sir, and probably condemned to death."

Yes, fellow workers, those words are true, but do you know that it is possible that some of us are going to sleep on the job in guarding "well the avenues of the soul"? Today, in the hustle and bustle of life, it is so easy to allow the cares of life to creep in upon us, and to be so excited about the news events of the day that we spend much more time in listening to the news on the radio and in reading the newspaper than we spend in studying the Word of God and the prophecies pertaining to our day. There is a growing tendency among us all to listen to the radio and to the thrilling stories told there, and to read in the newspaper the exciting happenings of the day. But I am wondering whether we should be spending our time in this way.

Would it not be well for us to take inventory of our own selves and ask, "Am I spending more time reading the newspaper than the Bible and the Spirit of prophecy? Am I spending more time listening to the radio than I am in letting God talk to me through His Word? The wise man tells us, "Keep thy heart with all diligence; for out of it are the issues of life," and, "As he [man] thinketh in his heart, so is he." The psalmist prayed most earnestly, "Create in me a clean heart, O God; and give a right spirit within me." How can we have a clean heart? How can we be ready to see God? Only "the pure in heart shall see God."

The Spirit of prophecy, in *Patriarchs and Prophets*, page 460, and *Messages to Young People*, page 285, says: "We have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest."

To follow this counsel, you and I have a great work to do, and we will need to use every ounce of will power we possibly have. Notice the words,

"We have a work to do to resist temptation." How true this is, for we must work our will power to the place where we will not be found reading anything that will suggest impure thoughts. Much in the newspapers should not be read. Yes, and it will require work to keep from seeing anything that suggests impure thoughts. As we travel by bus, train, auto, and plane, we hear people talking and jesting and joking, but as workers of God seeking for entrance into heaven, we must, by God's grace, keep our hearts pure. To do this, we must work, putting ourselves and our minds away from hearing anything that will suggest impure thoughts.

We are living at a time when it is popular to read the comics, but should we as followers of Christ read these untrue, uncouth words and symbols? The *Chicago Daily News* of May 8, 1940, writes editorially concerning comics as follows:

"Badly drawn, badly written, and badly printed—a strain on young eyes and nervous systems—the effect of these pulp-paper nightmares is that of a violent stimulant. Their crude blacks and reds spoil the child's natural sense of color; their hypodermic injection of sex and murder make the child impatient with better, though quieter stories. Unless we want a coming generation more ferocious than the present one, parents and teachers throughout America must band together to break the 'comic magazine.'"

"One pupil (high school) said that she was 'collecting comic books and at the present had 198 copies. Every dime I get goes for funny books,' she said. Such misdirected enthusiasm is a reproach to school people as well as parents."

The foregoing quotation and other interesting statistics are given to us in the book *Library Guidance for Teachers* by Walraven and Hall-Quest.

The American News Company reports that there are seventy-six different titles in these comic books, and that upwards of ten million copies are sold monthly. Surely, with the ever-increasing popularity of these comic books, we as workers not only need to help the boys and girls and youth, as well as adults, to stay away from these evil teachings, but by example we must show them better things.

The popularity of the radio serials, not only among children but among parents as well, is increasing. Housewives, and perhaps ministers' wives and workers, are listening to these serials through the morning hours. I was called to visit a home in the interest of the son, who was then eleven years old. The parents were concerned about their boy. He was showing a dislike for school, a carelessness in Sabbath school attendance, and disinterest in religious things. On

knocking at the door of this home one morning, I was soon greeted by the mother. She came to the door with tears in her eyes, weeping as though her heart would break. I asked her, "Sister, what is the trouble this morning? Has something gone wrong?"

She replied, "Oh, no, that dizzy serial turned out wrong this morning." Ah, had that mother been spending the time in the closet or the bedroom, praying earnestly for her son, I feel sure that she would have been able to accomplish much more in the home from day to day in the saving of her boy. Other mothers hurry their children out to play so they can listen to the radio. Yes, and children, too, are spending much time listening to the radio. There are good programs, it is true, but they are few and far between.

It will be of interest to you to read the following statistics, tabulated during a study which a radio council made of school children in one county in a Southern State. This report includes school children in their largest city.

1,300 children reported that they listened to *all* programs.

872 studied their school lessons with the radio on.

596 liked serials best.

1,120 preferred complete stories.

700 dreamed of the programs.

1,200 had bought articles because of the radio advertising.

24 listened to news reports.

Think of these findings! Over half of the boys and girls who listened to these programs dreamed of them at night. Late one afternoon I was playing touch football with my son Caris, and his next-door playmate, a lad twelve years old. While Caris left the playground for an errand, I visited with his playmate, Bill. I mentioned that I had been traveling almost all night and had only about six hours' sleep.

At this he said, "Oh, I didn't sleep at all last night; I was too scared to sleep. I saw the worst show yesterday I have ever seen." I talked with the boy, and he confessed that following attendance at any theater he dreamed almost all night concerning the picture, and that now it seemed he dreamed about something he had seen at some show almost every night. You could tell it in his play, in his speaking, and in his life. Surely, we as workers have a work to do in resisting temptation ourselves and in helping boys and girls to break away from the colorful snares the devil has set for them.

How timely are the words of Paul for us all today. Would it not be an excellent thing for us as workers to bring this text before our people, urging them to place all their reading, all their seeing, and all their hearing to the test of Philip-  
pians 4:8: "Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any virtue, and if there be any praise, think on these things."

Yes, "We have a work to do to resist tempta-

tion." We must "guard well the avenues of the soul." We must "avoid reading, seeing, or hearing that which will suggest impure thoughts," for only "the pure in heart shall see God."

Fellow workers, you and I have come to a time when we must have such a Christian experience, such a union with God, and such power in our lives that we, too, can say as did Paul, "Those things, which ye have both learned, and received, and heard, and seen in me, *do*: and the God of peace shall be with you."

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## Notes From the Book of Nature

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### Lessons From the Trees

- Wisdom is a tree of life. Prov. 3:13-18.
- The life of the righteous is like the days of a tree. Isa. 65:22.
- Trees represent the righteous. Ps. 1:1-3; 92:12-14; Isa. 61:3; Jer. 17:8.
- Deformed trees are like youth who have developed bad habits: they are likely to retain the deformity throughout life.
- Trees may be grafted. We need to be grafted onto Christ in order to bear fruit.
- When a scion from one tree is grafted onto the stock of another, the two cambium layers must be brought into contact, in order that life may go from one to another. When we are grafted into Christ we must maintain an active connection with His life, in order that we may grow.
- "The words of men are like leaves of the tree; when there are too many, they hinder the growth of the fruit."
- Some trees are anchored by taproots that go deep into the earth. In time of storm when other trees go down, they stand erect. If we would have a stability of character that will stand the fierce gusts of temptation, we must strike our roots deep into the truth early in life. Like a tree, we cannot develop a strong taproot in haste, while the tempest is forcing us down.
- The groves were God's first temples.—BRYANT.
- The largest sequoia originates in a single cell so small that it requires a powerful microscope to make it visible. The power of God, continuously exerted, develops this tiny cell into a mighty giant of the forest.
- Trees begin preparation to shed their leaves long before cold weather comes. The seasonal rhythm has become established, and they respond to it. Maple, beech, apple, and pear trees transported to warmer lands continue to drop their leaves, even though it does not turn cold. The habit has become so ingrained in their nature that they cannot change.
- "What a thought that was, when God thought of a tree!"

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



## Swivel-Chair Critics of Evangelism

**C**RITICIZING the evangelist, his handbills, sermon topics, equipment, appeals, approaches, follow-ups, and converts, appears to be a favorite pastime, or should we say the other constant avocation, of not a few talented swivel-chair critics. Some of the complaints emanate from the college classroom, others from the executive office, some from professional musicians, and still others from the editorial sanctum. A few come from the pastor's study.

Some tell us they do not like the wording of the evangelist's sermon titles. They wish plain, simple, unadorned topics—topics suitable for the Sabbath church service, the camp meeting, the college chapel hour, or Seminary vesper service—where loyal members come to hear, topic or no topic, irrespective of the speaker. Or they wish topics suitable for the lesson heading of a teaching syllabus for classroom use—where daily attendance is assured by the teacher's relentless record book, topic or no topic. It might be observed that if the tame, lifeless topics preferred by such—without appeal or pull, without attraction or power to arouse an interest—were used, handbills would be valueless, and attendance from the general public would be nil.

This journal does not condone sensationalism or justify tricks. It believes in dignity and honesty. It speaks out frankly and frequently against unsound and unworthy methods, as our files through the years will abundantly attest. But we do contend for an appeal that will grip, for topics that will make men say, "I must hear that, whether or no." And the contention that our topics should be so conservatively designed as to appeal to the university professor, the judge, and the elite, is utterly misconceived. Such would rarely come to an evangelistic service in tent, tabernacle, or theater under any conditions. They would not come irrespective of the topic—even with engraved invitation cards, accompanied by reserved-seat enclosures. That argument is not valid.

To appeal to the populace we must meet them on common ground. There can be force without cheapness, and attraction without sensationalism. But do let us have the breath of life in an appeal to the world. Do let us deal with vital themes, effectively phrased. Dead titles rarely draw living people. Dull, prosaic topics—and preachers—are a total misfit on the evangelistic platform. There are appropriate evangelistic topics. Let us toil until they are wrought out.

Some claim they do not like the evangelistic

song or chorus employed in evangelism. Staid, stately hymns and religious classics, and conservative anthems with their frequently "vain repetitions," are urged. But only the studio theorist or professional musician who has his assured congregation at the stated worship periods of the church or institution would advocate such a procedure. This type of music will never succeed in welding together the diversified and discordant elements that come from every sort of background, unifying and attuning them to the message of God for the evening. We have a message to give in song, a testimony to give, an appeal to make, as well as to worship through the congregational hymn.

We hasten to add that we, too, deplore the cheap, syncopated songs that have sometimes crept in to disgrace some of our evangelistic services. We have lifted our voice against them, and had part in bringing the representative *Gospel Melodies* into being. But indiscretions by some do not justify blanket condemnation of the wholesome message-song that changes hearts and provides a genuine evangelistic message or appeal. Oratorio solos or choruses and most church anthems do not convert souls. They may edify and uplift the saints, but they do not bring decisions for God and righteousness from the sinner. The churches of the world employ them to the full. But they lack a transforming message from God. They are not our pattern.

**O**TH<sup>ER</sup> critics fulminate against the evangelist's equipment, his charts, prophetic symbols, slides, or other paraphernalia to illustrate and impress truth. Why not simply preach the Word, they ask, as the college professor would teach his class? Why not depend on the Holy Spirit instead of on human devices? We do need to be on guard against leaning on devices instead of on God; yet some who criticize have neither the divine energy to move men, nor the evangelistic aids to make their presentations effective. (Many of our church members attest that it is a weariness of the flesh to listen to them.) And the public would not come back to hear them the second time if they tried the evangelistic platform.

Oh, that we would differentiate between the evangelistic service, with its burning message of life and death, and the pastoral instruction hour. If God has given a man the gift of powerful, persuasive evangelism, let us rally around him, pray for and support him, and help him to improve—not criticize and pick him to pieces. We have an imperative message to give to the masses in our great cities. Who is sufficient for the task? Rarely

the swivel-chair critic. Too many have made the evangelist the object of their criticisms.

Still others are prone to criticize the positiveness of the evangelist. He should be less dogmatic, they complain. He should not speak with such certainty. He should tell his hearers that the world's scholars are divided on the date of the crucifixion. He should frankly admit that expositors hold differing views on various points of prophecy. He should candidly state that historical evidence seems to be contradictory on some key dates—that we really know little about most things, or merely that the evidence would simply indicate thus and so. Some of these proponents of the noncommittal are unwilling to preach on this, that, and the other essential theme because they do not know and think no one else knows. They would refrain from preaching on many subjects for, say, ten years, until there could be special study and investigation and agreement. God pity evangelists under such inhibitions.

Has it ever occurred to such that only as one has profound personal convictions can he produce conviction in others? Only as one has a deep sense of certainty in his own soul can he instill certainty in others. The tendency of scholasticism is to regard all truth as relative, to consider all evidence as biased and inconclusive, and all conclusions as tentative. Some men study ten years on a fundamental date of prophecy, attested by repeated and explicit Spirit of prophecy declarations, and sustained by sound sources and authorities, but dare not take a positive position. Do they think that an evangelist can be noncommittal, hesitant, and tentative, and ever win men to a positive faith that will lead them to break with the world and join an unpopular movement? If our ministers should adopt the indefinite attitude of some of the scholars, our evangelistic ministry and message to the world would be doomed. Men never go to the martyr's stake except for a profound conviction.

THE most difficult, exacting, nerve-racking ministry in our entire cause is public evangelism. To draw an audience in this hurly-burly world, crowded as it is with numberless attractions, filled with competition of every sort, driven by economic pressure, crazed by pleasure or drink, distracted by grief or sorrow, and dulled by sin—calls for methods out of the ordinary, and for messages that will startle the hearers. On this we have explicit Spirit of prophecy counsel. We had better spend our time studying the blueprint and its mandates rather than criticizing the evangelist.

We suggest that some of the swivel-chair critics of our evangelists try to gather and hold a crowd one night in one of our great cities. More than that, let them attempt to get them back night after night. If some who are most vocal did succeed in gathering a thousand people for the song service, just how many would be there at the close of the sermon, or how many would ever come back to succeeding lectures? Let us not confuse the quiet and appropriate technique of the worship service of the church, and the prosaic routine of pastoral ministry or institutional services, with the intensive

evangelistic service for the public. They are as far apart as day and night.

The evangelist is on the firing line of the battle for truth. He is under constant fire from a relentless and pitiless foe that gives no quarter. Yet he is confident and content as long as there is support, confidence, and co-operation from behind the lines. He is a warrior for God, and is confident of victory and happy in the conflict if he has strong backing. But it is hard and discouraging for him to find bullets and even barrages striking at him from the rear, coming from the ranks of those who should be supporting and encouraging him in the fight. It is difficult and often disastrous to wage battle when between two fires. In war those who smite from behind the lines are regarded as aiding the enemy. Surely no fellow worker would knowingly engage in espionage or fifth-column work.

Brethren, let us rally behind our evangelists. Let us believe in them, pray for them, help them constructively to put away unworthy methods, unsound arguments, and untrustworthy quotations, and to grow in power with God and man, doing a work for Him that most of us could never touch. Despite all his faults and failings, this journal believes in the gospel evangelist and backs him to the full. His is a divinely appointed work as verily as that of the pastor, teacher, or administrator. It is one of the gifts God Himself has "set" in the church. Let us not try to break down these distinctions and run everything through the same groove or mold.

At the same time THE MINISTRY is laboring for the evangelist's improvement and wishes him to be wholly sound in his method and true in the content of his message. We wish him to be the ideal representative of the church before the world. We have a divine blueprint for evangelism in our possession. Let us follow it. We appeal to the swivel-chair critic to study this blueprint, and he will find that much he is prone to criticize is in fact an attack upon the heavenly blueprint. Forward, then, with sound aggressive evangelism!

L. E. F.



#### REVOLUTIONARY CHANGE IN THOUGHT

Very few seem to realize that within the lifetime of men and women now living, a complete change has taken place in the intellectual climate of the entire civilized world. All Christian churches at least used to believe in a literal creation; now they, like all the rest of the world, accept some form of the theory of evolution. This radical change has come about, not by the mechanical inventions of our age, not by our rapid means of communication, but by the interpretation placed upon the discoveries in geology and biology. Most educated men admit that the theory of evolution has not been proved in strictly scientific fashion; they admit that perhaps it can never be proved; but they go right on believing it just the same. This is the modern intellectual climate in which we find ourselves. For these perverse scientific theories are being taught in all the universities of the entire civilized world and have come to be accepted by essentially everybody. And evidently the God of heaven foresaw all this and has planned that the gospel for the last days should be proclaimed under just such conditions.—GEORGE MCCREADY PRICE.

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# RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

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## Programing a Simulated Broadcast

By HORACE J. SHAW, Office Secretary,  
General Conference Radio Department

This unique program, given September 28, 1945, at the M.V. Society meeting of the headquarters church at Takoma Park, was interesting, informative, and inspirational. With modification it could be presented in other centers where sufficient local talent and equipment are available. THE MINISTRY therefore asked several chiefly responsible for its success to write these descriptives to provide tangible help for those interested in using the general outline. Specific questions on untouched points will be cheerfully answered by these writers.—EDITOR.

"GOOD EVENING, FRIENDS OF RADIOLAND. As the bells chime eight, you are tuned to WMVS, Washington's Much-Valued Station of Missionary Volunteers, now presenting a program transmitted from a realistic studio in the Takoma Park S.D.A. church. You are about to see and hear depicted the living, moving drama of the Voice of Prophecy in the pageant of radio."

Thus was announced a simulated broadcast presented in radio fashion to a crowded church at our general headquarters on a recent Friday night. Ideas and efforts were co-ordinated to bring the story of radio's fastest growing religious broadcast to historical accuracy for public interest and presentation. This nation-wide broadcast, the Voice of Prophecy, had humble beginnings—even to a chicken coop—but has continually expanded until today it has reached international proportions, being channeled through 512 stations.

Many of our people, including Seventh-day Adventist youth, do not know this story—a story of faith that leads ever forward. In order to depict the intimate human-interest details that center around the trials, struggles, and divine triumphs of the Voice of Prophecy group, a script was prepared of conversation, narration, triologue, interview, and music, and parts were distributed.

The work of planning the simulated broadcast about the Voice of Prophecy began with a young people's committee consisting of Nora Buckman, Allan Anderson, Vernon Nye, Raymond Hill, Paul Knight, Robert Correia, and Horace Shaw, with Paul Wickman as counsellor. Sensing their responsibility, the members of this committee studied how to co-ordinate the active help and participation of a half hundred folk. Even up to the last moment before the broadcast, allowance was made for unexpected changes which must be bridged for smooth running. This calls for teamwork, imagination, and speed!

What conviction rested upon those planning such a program? Well, just this. We live in a modern age. Radio's magic day is here. Hence

it is our young people's hour of opportunity. The challenge of the twentieth century is the giving of the gospel to the entire world. Thus a desire to inspire our young people to prepare for, and participate in, preaching by microphone, became the conviction of those planning, participating, and sharing this program. Here are the major details that required attention and unification:

1. *Studio.* A realistic broadcasting studio was fabricated, with simulated control panel and space for what might be termed *gloria technica ad infinitum*.

2. *Publicity.* Art posters and church bulletins emphasized admission to reserve section by free complimentary tickets.

3. *Script Collaboration.* The golden thread in the program was God's voice through the ages speaking by prophecy for the climax of these, the last days.

4. *Technical Co-ordination.* Recordings had to be brought in, leveled, or faded. The amplifying system with turntables, microphones, and loudspeakers required skill and deftness.

5. *Lighting Adjustments.* While on the air the studio audience was in dim light. Program participants were lighted directly by floodlights. Appropriate colored lights were flashed for signals.

6. *Ushering.* Well-trained young ladies, uniformly dressed in black and white, with pink diagonal ribbons overprinted with green letters "Voice of Prophecy," escorted guests to their seats, presented printed programs personally, and smilingly invited contributions at offering time.

7. *Rehearsal Arrangements.* The mid-line was sought with two complete performances. As program directors know, too many rehearsals kill the spirit of participants, and too few rehearsals kill the program. Speakers, instrumentalists, ushers, and technicians practiced timing, cuing, and continuity. Voice level and modulation are the trials of most amateurs. In practice comes perfection. We also realized the need of prayer for performers, wherein alone comes poise and power.

8. *Budget Planning.* Volunteer help was enthusiastically offered, which greatly reduced the expenses of producing such a program, and the liberal offering of the evening equaled nearly three times the total expense.

9. *The Printed Program.* Each guest in the studio audience received a four-page printed program. Its purpose was to present attractively, but with dignity, the opportunity young people have today of actively participating in some form of radio evangelism. Then, too, the sequence of



From This Realistic Radio Studio in the Takoma Park Church These Young People Presented a Diversified Friday Night's Program Depicting the Story of the Rise of the Voice of Prophecy in Typical Broadcast Fashion

the broadcast was featured, giving the time, place, and signal on and off the air. This information was in the center spread, though a bit off center so as to appear as one piece when folded. An artist and layout designer selected a grained cover stock of salmon tone. A lineoleum cut on the front cover, in the form of a blurb in green color, was over-printed with the title in brown: "The Story of the Rise of the Voice of Prophecy." The program personnel was featured on the back page, listing those mainly responsible for the preparation and presentation, such as script writer, reader, interviewer, technical co-ordinator, artist, studio designers, printer, organist, other voices, receptionists, and usherettes.

In your town, church, or school, a simulated radio broadcast may inspire with new vision and vigor the very ones who yet have hardly dared to dream of preaching by radio. Would the script of this program interest you? It is on file with the General Conference Radio Commission. Would you like to hear a recording of such a broadcast? It also is filed at the Radio Commission's Transcription Library. A limited number of sample tickets, bulletins, and programs are also available. We, too, would like to know of programs past or future in which you share an interest. May we hear from you?

## History of Voice of Prophecy

By NORA M. BUCKMAN, *Editorial Secretary, Review and Herald*

**THE SCRIPT.**—We planned and wrote our script from all the information available about the Voice of Prophecy broadcast and the people who built it up from its beginning. In order to make the program appealing to the young people, we tried to bring in as many characters as possible. To do

this we divided the program into two sections. The first half covered the historical background, giving the story of the struggles and subsequent rise of the broadcast.

A main reader told all about the principal characters. By the use of an extra microphone we brought in different voices who spoke for the ones the reader mentioned from time to time. This relieved long periods of reading by one person and added interest.

At the end of the first half of the program an interviewer appeared who interrogated a number of people who represented different countries. The questions were written up by the interviewer, and the one being interviewed supplied his own information. Of course the answers were gone over beforehand, that we might make sure the material would be acceptable.

The last half of the program pictured the Voice of Prophecy as it is today, and aimed to give a cross section of those who are benefited by the broadcast. The reader introduced these various persons, who then appeared on the program and spoke for themselves. The script was typed double-space for easy reading, and many copies were made, so that each person on the program could have his own complete script and mark it at the places he appeared.

**THE MUSIC.**—Fortunately one member of our group was an engineer, and he took care of the turntable and adjusted the microphones and recorded music to fit the program. He chose appropriate selections from well-known sacred and classical music to use as background and during pauses between speakers, etc. We had recordings of the

original King's Herald's quartet, "Onward, Christian Soldiers," some of Bach's compositions, Handel's "Pastoral Symphony," "The Battle Hymn of the Republic," and other favorite selections.

**THE CHARACTERS.**—In selecting characters, we tried to find those who had good speaking voices, for, of course, this is an essential requisite for broadcasting. Altogether we had fourteen people whose voices were heard. Some spoke for more than one voice during the first half of the program and did not appear on the platform. One person was responsible for seeing that each person came in at the right place.

**THE PROGRAM ITSELF.**—At exactly eight o'clock the voice of our announcer came over the air, stating that this was station WMVS. The engineer then began playing "Onward, Christian Soldiers." As it faded out, one of Bach's pieces, played softly was used as a background for the reader's introduction and narrative. From time to time the other voices appeared throughout the story. At one of our presentations it was necessary for all the characters to appear on the platform, but it is more effective to have extra microphones, so that those who take part can be hidden and only their voice be heard. We used two microphones at all times for those who appeared on the platform.

During the first half there were a number of points at which sound effects were desirable. For instance, when the reader told about the first stenographer working in the original office, which was a cold place, a typewriter's click was heard and the wind howled. Other sound effects could be used.

brought in a number of characters by having a wife ask for prayer for her husband, a junior ask for prayer for his father, and a man tell how much the Lord had done for his family, and request prayer for them. Any number of requests or variety of people could be used.

As soon as the main historical story was finished, the interviewer was introduced by the reader, who mentioned that the Voice of Prophecy was now going to many foreign lands, and stated that one of the group would interview a number of representatives from those countries.

We were fortunate in having a returned missionary from South America, where the Voice of Prophecy is now being given in Portuguese and Spanish; a young Japanese woman whose husband is studying at the Seminary; and the treasurer of the Voice of Prophecy at the General Conference.

The missionary spoke in Portuguese just as the Voice of Prophecy sounds when it comes over the air in that country. The interviewer asked him a number of questions, and then asked him to tell a story of an actual conversion from the broadcast.

Of course there is no broadcast in Japan as yet, but we do have Voice of Prophecy lessons prepared in Japanese, and these were exhibited and discussed. Our Japanese lady also wrote on a large sheet of paper the name "Voice of Prophecy" in Japanese for all in the studio audience to see, and then spoke it in that language over the air.

The treasurer was asked such questions as these: "What is the annual budget?" "What is the cost for one broadcast for all stations in the United States?" "What portion of your budget for the United States is provided by donations from the public?" Of donations received from the public in the United States, what were the receipts of the largest month so far? "With the possibility of increasing funds, do you seek more outlets or more powerful stations?" "How many public offerings are taken each year?" "What was the amount contributed by our churches in 1944?"



Above: Eldine Dunbar and Ray Hill, as Bill and Blind Chuck, conversed while recovering from wounds at a base hospital. They learned about Christ from a set of lessons given them by a "Buddy"



Center: Mrs. Seino, to the Right, Attired in Her Native Japanese Costume, Interviewed by Nora Buckman. At the "Mike" She Spoke the Name "Voice of Prophecy" in Her Own Tongue. She Also Showed What the Japanese Bible Lessons Look Like and Told How She Plans to Use Them on Return to Her Native Land



At Right: Diagonally Ribbed "Voice of Prophecy" Ushers, White Bloused and Skirted in Black, Escorted Ticket Bearers to Reserved Section, Passed Out Programs and Winsomely Smiled Their Thanks at Offering Time

When the reader told about the original quartet, a different voice answered for each man as he was introduced, and then the engineer played a recording of their singing.

In telling about the prayer circle that was started in response to so many requests for prayer, we



THUS ended the first half of our program. At this time the organist played a selection, and a corps of usherettes came forward and took up the offering. The number of usherettes needed depends on the size of the congregation. One presentation of our program required eight ushers and the next, twenty-six.

As soon as the offering was taken, the engineer brought in music again, and faded it out as the reader began to tell about those who were there in person as a result of the Voice of Prophecy. The first was a minister who read from the Scriptures and offered a prayer.

When he finished, the reader again came in, introducing two soldier boys, one of whom was not a Christian but had learned of the Voice of Prophecy.

—Please turn to page 42

## Constructing the Studio

By VERNON NYE, Artist, Review and Herald Publishing Association

TO complete the effect of a real broadcast, it was necessary to erect some sort of construction to resemble as closely as possible a broadcasting studio. To do this with limited means and time posed a problem. The following materials and procedure seemed to meet the demands:

About 180 feet of 3" x 2" lumber was secured for the general framework. Diagram A illustrates the simple construction of the framework of the three sections that were needed. The longest of these (1) formed the front of the studio, squarely facing the audience. The two shorter frames (2 and 3) formed the sides, which ran back at a 135° angle, allowing those on the extreme left and right sides of the audience to view the broadcast. These sections of framework can be further strengthened by nailing triangular pieces of ply or other wood at each corner. (See diagram B. This is a close-up inside at the top where two sections came together.)

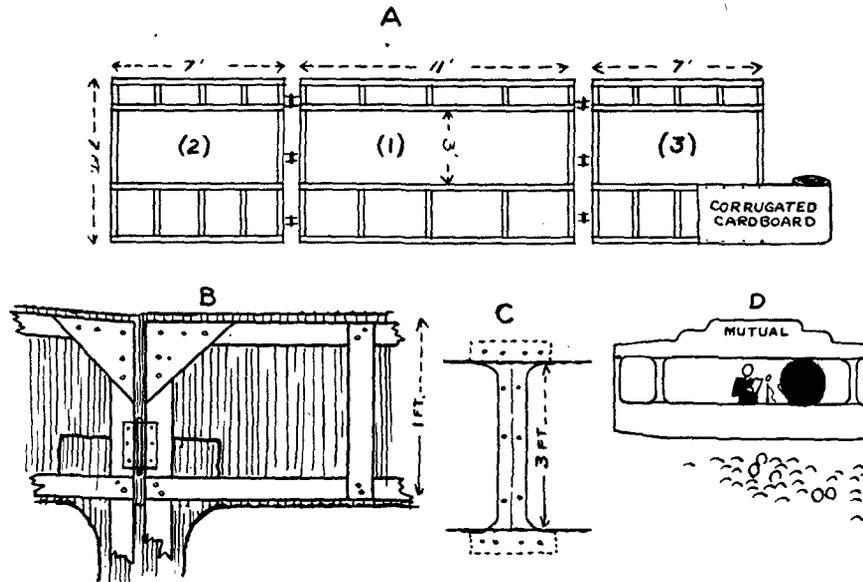
The three frames, or sections, were fastened together by hinges placed on the inside at three points where the two shorter frames were fastened to the larger one. This provided a sturdy, uniform method of linking the three sections together, and made the

whole framework flexible to fit odd shapes of platforms and rostrums. It also facilitated dismantling, as the pins can be removed from the hinges, quickly detaching the sections.

To cover this skeleton framework, corrugated cardboard, the flexible kind that comes in a roll three feet wide, was obtained. Two pieces were cut full width by twenty-six feet long. These were stretched, smooth side out—one at the bottom and one at the top—around the outside of the framework, and tacked every foot or so with upholstery's tacks. The top edge of the strip stretching around the upper part of the studio may be cut to any desired design, on which may be placed station letters or others wording (diagram D).

At this point the exterior of our studio was completely covered, with the exception of a long hinged (or window) about three feet wide, running horizontally across the front and back on both sides, broken only by the uprights where the three sections were joined. To cover up this bare wood and to add to the design, we cut three pieces of cardboard as in diagram C. Slightly creasing two of these lengthwise, we fitted them to the corners, slipping them underneath the strips of cardboard that covered the upper and lower parts of the studio, and tacking them to the hinged uprights. The third piece was cut in half lengthwise, and the two pieces used to cover the vertical braces at the extreme back and left and right ends of the studio. This provided rounded corners for the windows or openings through which the broadcast was viewed.

The studio then looked like diagram D. One can paint the entire exterior with any flat water paint, and trim with a second color if desired.



This Sketch, by Vernon Nye, Shows How He and Robert Correia Fabricated the Realistic Radio Studio Erected for Church Platform Use. Its Portability Is Maintained by Using Corrugated Cardboard Overlaid on the Simple Bracing Shown in "A." It Is Hinged Together as at "B" Forming Three Windows, Three Feet High, as at "C" and "D." Light Blue, Inexpensive, Washable Paint Covered the Front Panels. The Studio Window Effect Was Enhanced by Striping in Outline With Two-Inch Deeper Blue

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# HEALTH EVANGELISM

Our Health Message a Part of Our World Mission

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¶ Stress positive health principles, not a narrow program of negativism

## Our Symmetrical Health Program

By JOHN E. PETERSON, M.D., *Assistant Clinical Professor, C.M.E., Los Angeles*

**D**URING the years that I attended our denominational schools I was subjected to a number of lectures on "health reform," and almost without exception the speakers spent the hours detailing the woes that would surely attend the use of tobacco, alcohol, and flesh foods. Their remarks did not particularly impress me at the time. Later, as I learned how greatly they had stretched and distorted the few facts that they had presented, my attitude toward "our health program" became one of scorn and derision.

Fortunately, I have since learned that our principles of health reform are not limited to any such narrow programs of negativism. However, some of the discussions at a recent medical evangelistic program have led me to wonder how well these health principles are known even among our leaders. It may therefore be worth while to consider briefly just what our program entails.

The following two sentences from *Ministry of Healing*, page 127, seem to summarize the situation as concisely as possible: "The only hope for better things is in the education of the people in right principles. . . . Pure air, sunlight, abstinence, rest, exercise, proper diet, the use of water, trust in divine power, these are the true remedies." The context supports the idea that these "remedies" should be used prophylactically to avoid disease, and that illness is the ultimate result of disregarding these principles. While a detailed study of each of these eight points is beyond the scope of this paper, we can perhaps consider them briefly.

**PURE AIR.**—Though most of us recognize the need for oxygen, many are unaware of the important part that breathing plays in the proper circulation of blood and lymph. We complain of the stupefying effect of sedentary work in a poorly aired room, but rarely do we make more than occasional use of the tonic effect of vigorously breathing pure fresh air. This type of breathing automatically accompanies proper exercise, and it is unnecessary and unwise to try to make breathing a voluntary effort. It is important, however, that we provide a well-ventilated environment, and that we do not impair the respiratory mechanisms by poor posture and inactivity.

**SUNSHINE.**—Sunlight is one of nature's best disinfecting agents. If our homes and their contents,

especially bedding and clothing, were regularly aired and sunned, they would be healthier places in which to live. Sunlight is also an aid to bodily growth, though the prolonged exposure that is currently popular is unnecessary and in some instances unwise.

**ABSTEMIOUSNESS.**—We usually feel a righteous glow when this topic is discussed, but there is little reason why we should. Not long ago a conference worker consulted me because he was no longer able to do his work. As he described the situation, it appeared that his living program consisted of committee meetings, sermons, and meals, with scant rest and almost no exercise. He was fat, flabby, and tired. I asked him what difference he saw between himself and a businessman who, though he smoked and had cocktails before dinner, kept himself trim by a sparing diet and regular exercise. His reply was, "I guess we're just intemperate in different things."

My observations of our workers has led me to believe that this is not an exceptional case. Many of us who boastfully eschew all "harmful habits" rather pride ourselves in being good trenchermen, or hearty eaters. Is this being abstemious?

**REST.**—The copybook maxim that "people don't wear out, they rust," contains some truth, and some of us try to use this bit of truth to cover our intemperance in work. I am convinced, however, that in our dealings with others, what we *are* is more important than what we *know*; and what one is when chronically tired is far different from the calm, resilient personality that the Christian ought to be. Chronic fatigue impairs all physiological reactions, and we cannot expect a healthy organism without regular and adequate rest.

**EXERCISE.**—Much of relaxation consists of the judicious combination of rest and exercise, and it is often in these two points that professional workers err most. Muscular exercise is a natural tonic, and, regularly employed, it is most important in maintaining the circulatory, respiratory, and nervous functions in an efficient state. In this connection we should contrast the healthful effect of regular activity with the occasional overdone "exercise" of the conscience-smitten sedentary worker. This latter is usually terminated by sore muscles or injury, and serves little or no useful purpose in maintaining health. It is pointless to list the many forms of exercise, except to disparage the use of

gadgets. We need no elaborate plan for exercise. It is better that we get physical exercise in some regular activity that we can learn to enjoy.

**PROPER DIET.**—We are so keenly aware of what *not* to eat that I should like to emphasize two other points: *what* to eat and *how much* to eat. Available evidence suggests that human nutrition is so complex a problem that the only safe course is in a large variety of foodstuffs. This need not be eaten in one meal, but if we have two or three vegetables or fruits at one meal, we should have still others at the next. The same is true of our sources of protein—milk, eggs, cheese, legumes, nuts, and whole grains. No food is meant to be a complete or perfect food in itself, but rather one substance complements another, so that our needs are best met by a varied diet.

Obesity is a reliable indication that more food has been eaten than was needed. The excess is stored usually as fat. Though this concept may be unpleasant, it is an inescapable fact. A number of disturbances may alter the body's energy requirement, but fat is stored only when the energy requirement is exceeded. Unfortunately, an improper choice of foodstuffs may result in an excess of calories without enough of some of the essential elements. It is especially important, therefore, in weight-reduction programs, that the diet be well planned and balanced.

**USE OF WATER.**—About seventy per cent of the body's weight is composed of water, and it is an essential component of all our tissues. This tissue fluid is not a static thing. Water is constantly lost from the body, not only via sweat and excreta, but also in considerable amounts through insensible vaporization and through the exhaled air. This loss is normally replaced by the water contained in food and drink. Heat, activity, and disease usually increase water loss, and if this need is not met by increased intake, the body efficiency is impaired by the resulting dehydration. In addition to water's being vitally necessary for the maintenance of bodily function, it is the most generally useful agent for cleansing the surface of the body. The relaxing or tonic effect that can be obtained from various types of baths and sprays has been recognized from antiquity.

**TRUST IN DIVINE POWER.**—There are few illnesses indeed in which emotional problems play no part. In many they are the sole cause. There can be no denial of the fact that fear, anxiety, and a sense of guilt are potent causes of disease. Where can these problems be met with such assurance as—

"Fear thou not; for I am with thee." Isa. 41:10.

"I will deliver thee, and thou shalt glorify Me." Ps. 50:15.

"My God shall supply all your need." Phil. 4:19.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

**SUMMARY.**—We have been told that these "true remedies" will fill a general need—a need that is clearly apparent in our clinical work. We need not waste effort in debating which of the "remedies" is most important, for none is sufficient in itself,

and our health work has been frequently discredited by efforts to make one or another predominate. Let us, therefore, practice and vigorously promulgate this program of healthful living, not in part, but in its useful and symmetrical entirety.

## What Narcotics Do to the Body

By ADLAI A. ESTEB, *Temperance Secretary, Southern California Conference*

IN presenting our full message to the world we cannot rightly omit the health phases in our program of evangelism. We must be leaders in the temperance movement in every land. But we must have a positive program, and approach the problem from a sound, scientific viewpoint. We must be positive not negative. For instance, in presenting the subject of narcotics, it is essential that an accepted definition be found that will help us to understand the field to be explored. Two such definitions are:

"A narcotic is a substance that acts as a depressant upon the nervous system and other organs of the body."

"A narcotic is an agent that temporarily inhibits or suppresses the activities of living matter."

According to these definitions there are a number of substances that should be listed among narcotics. A few of these are opium and its derivatives, such as heroin, morphine, codeine, cocaine, marijuana, nicotine, and alcohol. All these drugs are depressants and are therefore narcotics.

Some may ask, "What is meant by a depressant?" It is any substance which slows down the movements of the body by affecting the nervous system or other organs, and causes the loss of ability to function in a normal manner. It produces a stupor, induces sleep, and usually brings the subject to a state of lethargy. In the field of medicine certain drugs are used to relieve pain. The second step is to produce sleep. However, an overdose can kill the subject.

From these elemental facts it is obvious that narcotics are the opposite of stimulants. Narcotics are the sleep-producing drugs and bring on a loss of sensitivity.

In a study of narcotics it is important that one understand that these drugs contain alkaloids, and alkaloids are poison—powerful poison. These alkaloids are produced in plants and also in animal life. There are more than eight hundred known alkaloids. Twenty-four of these are used in medicine. A few important ones are quinine, alcohol, strychnine, opium. There are many others. Most alkaloids are vegetable in origin. They come from the poppy, from various leaves, the bark of trees, and from roots of plants. Alcohol and tobacco, as well as opium and marijuana, contain these poisonous alkaloids.

There are also animal alkaloids formed in rotting flesh. These are known as ptomaine. It is well known that ptomaine poisoning is often fatal. It is evident from this that alkaloids, whether veget-

table or animal in origin, are dangerous enemies to the human body.

In view of the danger in the use of these drugs, which militate against a normal functioning of the body organs and the nervous system, and definitely slow up the movements of the body, the question arises as to why people use narcotics. Many people use narcotics because they say they get a "lift." Others use the drugs as an escape mechanism. They wish to escape from fear or the cares and problems of life. Some want to escape from responsibility, and some want to forget. Others use certain drugs as a matter of social custom.

Another question which presents itself in the study of the problem is this: What is the physical basis for narcotic addiction? In some cases there seems to be a physical basis. The chemistry of the body may reveal a nutritional deficiency. It may be a lack of vitamins, or it may be that the constant use of spices and rich condiments has conditioned the stomach for the use of, and desire for, stronger substances. Some stimulants, such as tea and coffee, may be milder in form than others; yet their constant use is preparing the stomach and the body for other substances which are stronger.

This same principle seems to be evident in the use of narcotics themselves. Any narcotic acts as an antigen (a toxin), which tends to produce antibodies (to oppose the action of other substances). When a certain amount of narcotic is taken into the system, the body of man begins to build up these antibodies as a defense measure. By the next time that same amount of narcotic is taken into the body, nature has built up these antibodies to counterbalance the invasion of this narcotic drug. In order to get the former "kick" from the use of the narcotic, the addict must use a larger amount of the drug. Then the system builds an equal amount of antibodies. And thus the vicious circle begins. The addict takes more and more of the narcotic, and the body builds more and more of the antibodies. However, these antibodies are a dynamic force and eventually turn on the nervous system of the addict. This brings on the fatal results of narcotic addiction.

This aspect of the physiological results of narcotic addiction should be sufficient reason why any human being should never use these narcotic drugs. They are definitely invaders, and the body system recognizes them as such. The human organs and the blood set up defense measures to resist the invasion. As more narcotics are taken into the body, reinforcements are sent in to aid in the defense of the body. However, the poison is potent, and eventually the defense measures are broken down before the repeated assaults of an enemy. And the stark tragedy of the whole business is this strange enigma—the enemy's invasion is brought about by the very person whose body itself tries in vain to protect the addict, who seems bent on self-destruction. How can a sane, civilized man defend his use of a poison which has such a physiological effect upon his whole system, and which has left such a record of havoc in its wake?

It is obvious that many of these facts and factors

are not understood by many people, who nevertheless call themselves both sane and civilized. But they are uninformed, to say the least. Otherwise, *how can a sane man wish to destroy his own life?* Narcotics definitely suppress living tissue. They undermine the health and happiness of the addict—often not immediately, but so insidiously that the sufferer in his illness looks to another cause than the real one.

How can a man be happy who is not healthy? Health is essential to the full enjoyment of life. A full contribution to the welfare of the race is possible only through vigorous co-operation of the individual members of the race. Any man or woman who weakens his body through the use of poisons not only fails to take his place in the mosaic of life's pattern of service, but on the other hand falls as a dead weight upon the body politic. Instead of filling his niche, he becomes a burden to another. Thus the narcotic addict becomes a social problem, as well as a medical problem.

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☞ I HAVE just returned from a most impressive little prayer meeting. There were fourteen present; several not of our faith. As the chaplain is a Protestant, but **S. D. A. DOCTOR LEADS ARMY CHAPEL MEETINGS** has no evening services through the entire week, I asked him to allow us to use the chapel. "Certainly," he said, "that is what it is for"—and away he went to a movie, which he attends every night. The only service he holds is on Sunday mornings.

So we have organized a vesper service Friday evenings, and a prayer meeting Wednesday nights, and several non-Seventh-day Adventist young men are coming. After a song service and a prayer service in which each one takes part, kneeling—they never kneel in chapel services on Sunday—one of our boys gave a most interesting Bible study on the law. At the first of the study one of the non-Seventh-day Adventists injected the statement that the law given at Sinai was not given to man before that time, and then he asked for the privilege of reading the text in Galatians about the law being a "schoolmaster." Sergeant Bryan Michaelis very tactfully handled the situation and in closing, having considered texts from both the Old and the New Testament in his study, referred to Revelation 22:14. The study was well presented, and very little question was left as to whether God's law is still binding.

Friday evening I plan to show the illustrated still film "The New Earth." I was able to secure films from the Mayse Studio while on Oahu through the Hawaiian Mission Book and Bible

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This impressive recital, secured from the secretary of the General Conference War Commission, was in a personal letter from Captain W. E. Westcott (M.D.) dated August 29, 1945, "Somewhere in the Philippines." That aggressive spiritual leadership and recognized professional skill may very properly go hand in hand becomes apparent from the citation of the Bronze Star awarded the doctor. Believing this will also be of interest to MINISTRY readers, we append the text of the citation at the close of the letter.—EDITOR.

House. I also have a projector. I have just been waiting for this opportunity, and now providentially the way is being opened. Even the chaplain's assistant is enthusiastic about it and plans to invite as many as possible to our Friday evening service.

Then as a group, we servicemen (ten in all) go to our native church Sabbath morning. We have to walk about a mile to the little village after our vehicle has taken us as far as roads permit.

Last Sabbath I spoke during the eleven-o'clock hour on "Our Name Hidden in Our Belief," and used a chart which I had prepared during the week and had pinned up in front of this interesting little thatched-roof chapel for my listeners to see as we went along. One of our native workers was visiting from another island and interpreted for me in Tagalog. Brother Diaz, the interpreter, was so interested in the chart that he requested it for his work among his churches elsewhere. Of course I gladly turned it over to him for the good work he might accomplish.

He had ordered the book *Living Evangelism* through the Book and Bible House, but on account of the Japanese occupation he had never received it. I had already written to my wife to send it to me for a Christmas present. Knowing the difficulty our native workers have had in so many ways, I gave him the copy that my wife sent me, and you should have seen how happy he was.

#### Award of the Bronze Star Medal

##### "CITATION

"Captain William E. Westcott, 0485566, Medical Department, United States Army. For meritorious achievement in connection with military operations against the enemy on Okinawa Island from 1 April 1945 to 27 June 1945. Through his skill as a surgeon Captain Westcott saved many lives of men seriously wounded. On many consecutive days he operated from eighteen to twenty hours, and then in total disregard for his own personal safety and discomfort spent his relaxation hours in the postoperative ward, seeing that much-needed medical and surgical procedures were being carried out, and adding to the patients' mental and physical well-being. On 7 April and 13 April, when his unit was subjected to artillery shelling which caused the lighting system to fail, he performed heroically by continuing his surgery in a most proficient manner under the illumination of flashlights, and later, in total disregard for his personal safety, assisted in the evacuation of seriously wounded patients to areas of safety. Captain Westcott's skill as a surgeon was reflected in the superior results obtained by the unit to which he was assigned. His professional ability and his extreme devotion to duty was an inspiration to the men of his unit and reflects great credit upon himself and the military service."



¶ It has been truly said that those who try to do something and fail are better than those who try to do nothing and succeed.

## Health, the Entering Wedge

By L. A. SKINNER, Y.P.M.V.  
Secretary, North Pacific Union.

WHILE laboring in the Hawaiian Islands, I was informed that a certain man living in a remote part of the island where we had no believers had replied to an offer for literature given over the radio from Honolulu. I found this family and made arrangements to come to the settlement and stay a few days. The man invited me to stay in his home. He was a Catholic but had become interested in the broadcasts.

The evening of my arrival I was invited to sit down to supper with the family. The wife was very uneasy about her meal, fearing the minister would not have the food he liked. I noticed some foods which I was not in the habit of eating, and just passed them by tactfully, hoping not to offend my kind hostess and prospective adherent. However, she became very solicitous and asked whether all Adventists refrained from flesh foods. I told her that most of them did. Her next question was, "Why?" I tried to avoid making diet and health my first Bible study, but she was insistent. So we finished our supper and had a Bible study on the subject. During the next eight days that I was in their home, no flesh foods appeared on the table.

Later in the evening the mother remarked that her eight-year-old boy had a cold, and that he was very susceptible to them. I suggested some fomentations, a hot foot bath, and the regular hydrotherapy procedure. The Lord blessed these simple treatments, and the boy was well enough to go to school the next morning. The parents' confidence in the message and messenger increased. Night after night and during the day the Bible teachings were unfolded, and I rejoiced to see this family accept the message, as well as a score of others in the community. Later a church was organized, to become a light in that hitherto unentered territory.

## Daily Dietary Requirements

By MARTHA MILLER, Dietitian,  
St. Helena Sanitarium and Hospital

ALL during World War II, the importance of nutrition was recognized as a major factor in the war effort, not only in this nation, but all over the world. Food determines military strategy in several ways. Not only will the best-fed army win the most battles, other factors being equal, but it will hold out longer in adversity. In the defense program in the United States food was given consideration along with other defense necessities, and was recognized as among the most important of them.

If men in governmental responsibilities recognize the importance of diet in winning the war, how much more should we, who are now nearing the end of the work of the remnant church of

Christ in this world, subscribe to a program of healthful living. These times demand that every member of the remnant church be prepared and alert.

The body is composed of certain elements which are supplied in the food eaten. All the body tissues, organs, glands, and fluids are made from the food material taken into the body. The quality of food we eat determines the quality of the building material entering the body. Whatever is lacking in the diet in essential body-building material will be wanting in the body, for it has no means of making up what is not supplied by food. Thus, if we want a strong body we must put into it a sufficient amount of good-quality material.

An engineer building a bridge is well aware of this fact. The ability of the bridge to withstand pressure is dependent upon the quality of material used. Likewise, if our bodies are to withstand the pressure they will have to bear in the last days, if they are to resist disease, they must be sturdily built.

Dr. Sherman, of Columbia University, has done a great deal of experimental work in the field of nutrition. He has families of rats which are thriving in the thirty-fifth generation on a uniform diet, which certainly would indicate that their diet was adequate. And yet he found that on enriching this already adequate diet in certain of its chemical factors, by increasing the proportion of milk, there was an improvement in the general well-being of these animals. The young grew more rapidly, there was a lower death rate among the group, and a higher vitality in all ages, an increase of ten per cent in the life span, and an extension of the prime of life. This experiment, as well as the work of many others, would indicate that a good diet, other factors being equal, results in good, vigorous health.

There are some nineteen or twenty chemical substances which are combined to make up the body tissues. For normal body development, these elements must be present in the food in proper amounts and proportions. They are not taken into the body as elements, but are first built up into seven elemental food classes. These seven food classes are carbohydrates, fats, proteins, vitamins, minerals, cellulose, and water. These foods serve four general functions:

1. They furnish material from which the body structure is built, and by which it is repaired.
2. They furnish material for the production of heat and energy.
3. They govern body processes.
4. They stimulate peristaltic activity of the alimentary tract.

#### Daily Requirements of Balanced Diet

In order to have a balanced dietary which will furnish all of the seven elements necessary, one should include the following foods daily in his diet:

1. Milk—one quart for each child; one pint for each adult.

2. Fruit—three or four servings—one should be citrus or tomato.

3. Vegetables—three servings besides potato. One should be green leafy or yellow; use raw vegetables often.

4. Cereals—three slices of whole-grain bread. Whole grain cereal for breakfast.

5. One serving cottage cheese, dried legumes, or nuts.

6. Egg—one at least three to four times a week.

7. Four to eight glasses water.

8. Butter or fortified margarine, one to two tablespoons.

Whole grains should be used instead of the milled and refined grain products, as it is the outer layer which contains the largest percentage of minerals and vitamins. In an article in the *American Journal of Digestive Diseases and Nutrition*, Dr. Agnes Fay Morgan gives the following figures: Six sevenths of the vitamins of grains is removed in the milling. Whole-wheat flour contains nineteen times as much vitamin B<sub>1</sub> as white flour. One third of the calcium, two thirds of the phosphorus, three fifths of the iron, and two thirds of vitamin B<sub>1</sub> are lost in the milling process.

It is not only important to choose the right kind of foods necessary for health, but they must also be cooked so as to retain their health-giving qualities, and stored properly in the home until they are ready to be used. In cooking vegetables, use the smallest amount of water that will cook the food without its sticking to the bottom of the pan. By avoiding excessive amounts of cooking liquid, you can hold to a minimum the loss of water-soluble vitamins and minerals. Vegetables should be placed in boiling water and cooked quickly until they are tender but not overcooked. This protects the vitamins by keeping to a minimum the time they are exposed to water, heat, and air. After the food comes to a boil, reduce the heat to the lowest temperature required to maintain boiling. Avoid violent boiling, to keep vegetables whole.

It is vitally important to store foods properly if we are to get the full benefit of the precious vitamins they contain. Vitamins are very unstable. Some in particular rapidly disappear if they are not treated just right.

For instance, some fresh vegetables lose from 10 to 47 per cent of their vitamin C if kept at room temperature for only forty-eight hours. In spinach, beans, and green peas, 30 to 50 per cent of vitamin C vanishes in two days (all, in a week) when kept at room temperature. But when the vegetables are properly refrigerated this fragile vitamin keeps very well. The only safe thing to do is to get vegetables into the refrigerator as quickly as possible. Wash them first, then put them in the hydrator or humidrawer (covered vegetable pan), or into a vegetable bag.

Before the food elements can be used by the body, they must be absorbed from the alimentary tract. Minerals, vitamins, and the simple sugars may be absorbed in the form in which they are present in the food. Others, including protein, fat, and the more complex sugars and starches, must

be broken down into simpler forms before they can pass through the intestinal wall.

This process of breaking down and absorption is known as *digestion*. There are a number of factors which influence digestion: (1) The nature of the food, (2) amount of roughage, or fiber, present, (3) combinations, (4) the emotional state. Eating while worried or in too great haste, or when unduly excited or in a state of anger, retards digestion. So it is important to know not only *what* but also *how* and *when* to eat.

"We must all remember," says Dr. Thomas Parran, Surgeon General of United States Public Health Service, "that no one becomes well nourished by accident. Every citizen should have a down-to-earth working knowledge of modern nutrition. Each of us must learn how to choose every day the foods necessary for a balanced diet. We must eat to live, not live to eat."

## Solving the Alcohol Problem

By C. A. HAYSMER, M.D., *New England Sanitarium, Melrose, Massachusetts*

AS leaders in the cause of temperance, Seventh-day Adventist workers should be cognizant of the work being done by other agencies in studying the problems relative to alcoholism. An excellent summary of the work and findings of the Yale School of Alcohol Studies is presented by Marvin B. Kober in *The Christian Advocate* of September 20, 1945.

A recent summer session student body was told this at the outset: "Science and scientists cannot solve the alcohol problem." How true this is! This fact enhances the responsibility of the church to do that which science is unable to accomplish. On the other hand, Christian champions of temperance must lean heavily upon the findings of science in their public presentations of the subject. The following are interesting quotations from the points emphasized in this article:

"A more thoroughgoing and deepened appreciation of the moral and spiritual aspects of the problem is needed. . . .

"The wisdom or folly of legislative procedures will depend upon a popular understanding of the subject in all its moral, social, economic, scientific, and political aspects." These were the concluding words of the lecture by Attorney Edward B. Dunford, of Washington, D.C., on the legal aspects of prohibition. . . .

"Next comes the recognition of the alcoholic as a sick person. One hundred and twenty years ago Lyman Beecher preached six sermons on the alcohol problem, and in them he clearly recognized that the chronic alcoholic had a constitutional infirmity, like any other disease, and for him, Beecher had no condemnation, only the desire for his redemption. . . .

"There is another insight that comes from Yale, and was hardly to be expected from a group of scientists whose major interest is not in the realm of values. Dr. Gertrude M. Grose, psychiatrist of the Yale Plan Clinics, was lecturing. 'It is very necessary that a person believe in something!' she said. 'If he has no religious background, we try, as an important part of our therapy in working with the alcoholic, to relate him in some way to the spiritual realities.'

"So! The scientist stretches out his hand to the church, and together they combat the evils that have always been associated with the use of alcoholic beverages."

## Medical Opportunities in China

By MARTIN H. VINKEL, M.D.,  
*Medical Missionary to China*

YEARS ago we were told through the Spirit of prophecy that the medical work is an entering wedge. We may be sure that this statement is as certain as everything else that God has seen fit to reveal to us in the Bible as well as through his messenger, Mrs. White. In America it may not be so easy for one to understand why the medical work should be an entering wedge, but striking examples are seen of that in China.

As nearly all our hospitals in China have outpatient departments connected with them, and as these are closed on the Sabbath and open all day Sunday, many patients wonder and often ask why that day is being kept instead of Sunday, as in other hospitals. This gives us an opportunity to tell them about our message. As patients come to us on Friday, we have found it very helpful for increasing our Sabbath school attendance, as well as offerings, to tell them that tomorrow there will be no treatments given, as that day is the Sabbath, but we shall have meetings in the church instead. If the patients are then personally invited to attend, some make it a point to be there.

One such patient, a well-educated man, came for the first time on a Friday for treatments, not knowing we were Adventists. When he was told that the next day the hospital would be closed he looked at us in surprise. He had never heard of a people who kept Saturday, although he had received part of his education in America. He then said he wanted to know more about our religion. Arrangements were made to give him Bible studies. He came faithfully every day for studies, and each evening he gathered together the people at the place where he stayed and repeated the Bible study to them. They often stayed up until late, studying. He also invited them to come for studies and attend Sabbath school.

After about a month he had to leave our section of the country. The evening before the day of departure some of his friends invited him for a feast. As he left their house he stumbled into a ditch and injured one of his knees so badly that he could hardly walk. The next morning he came to us for treatment and told us what had happened. Instead of feeling discouraged he seemed happy and we asked why he should feel so cheerful over a misfortune. He then said, "I am sure this misfortune is providential, for now I have an opportunity to study some more of your doctrine." He stayed nearly another month and seemed actually to drink in the message.

One thing which apparently impresses the patients who enter our hospital is that no meat is served. This, of course, also presents the opportunity to tell them about our health principles. Because of our meatless diet we had found that Mohammedan patients do not fear to come to our hospitals. In going to other hospitals, they cannot

be sure that they are not served swine's flesh or things fried in such fat.

Patients in the hospital, sick and helpless, are often more willing to listen to things eternal than well people. Here every worker in the institution can have a part in bringing the gospel to the sick, and God, through various channels, brings His message to the suffering ones. We saw a good example of that once. The wife of one of our national workers was in the hospital, having undergone a major operation. In the same room we placed another woman who had been very ill for some time before she came to us for an operation, and, in fact, had given up all hope of getting well. Our sister talked to this woman about our belief, and before this patient left the hospital she had already made up her mind to join us in church fellowship. Said she, "There must be something to your religion. Before coming here I was a very sick woman. I did not expect to get well, nor did my friends hold any hope for me, but now you see me well on the way to recovery."

Might it not be that God sent that worker's wife to the hospital in order to save a soul? That patient not only accepted the truth herself but went home with a missionary zeal and brought this message to her father. The two were later baptized, and the last we heard were still rejoicing in the truth.

## Breakdowns From Immoderation

By DANIEL H. KRESS, *Veteran Physician, Orlando, Florida*

AT the age of thirty-seven I was stricken with what was considered an incurable malady. For one year I was unable to do any mental or physical work. Up to that time I had worked continuously and incessantly. Day and night my mind had been on my work. I was a pioneer worker and had opened a sanitarium in Surrey, England, with a medical office in London. I had also started and edited a health journal, and at night usually had been called upon to give lectures in the large cities of England, Scotland, and Ireland. My wife, seeing my danger, had cautioned me frequently, but I had felt that I needed words of encouragement rather than words of caution, for the work had to be done.

Then the time came when I collapsed. I had to leave my work and go to the southern part of France, accompanied by a nurse. During my stay of three months I made some improvement, but, being impatient, I returned to my work in England too soon. In less than two months I had another breakdown. This made it necessary for me to forsake altogether the work which I had built up and loved, and for almost an entire year my brain refused to function normally. I know how it feels to be sidetracked after leading a most active life.

Since I had what was then considered an incurable disease, pernicious anemia, I came to the point

where I gave up all hope of ever getting well again. But through the earnest prayers of my friends and a careful diet and good treatments I began to improve.

Several months later I gave a lecture to a large audience in the city of Melbourne, Australia. At the close a woman stepped up to me and said, "Are you Dr. Kress from England?"

I answered, "Yes."

She said, "I thought you were dead."

"No," I said, "I think there must be a mistake about that." She then told me that she had read my obituary in a London paper that had been sent to her.

I said, "That would certainly be of interest to me," and I asked her to let me have the paper. The next day she came with the paper. She called my notice to the headlines which read, "The Voice We Once Heard, We Shall Hear No More." Then appeared a delightful write-up of the good I was said to have accomplished. The obituary concluded by saying, "The world can ill afford to lose men like Dr. Kress." Forty-six years have passed since I read my obituary. I have succeeded in reaching the age of eighty-three, and during the past two years I have been in my office and on duty daily from nine to twelve.

As I look back over the past I can say with David, "It is good for me that I have been afflicted; that I might learn Thy statutes." "Before I was afflicted I went astray." Ps. 119:71, 67. I learned, in part at least, the lessons God designed to teach me during that sickness. I began to make reforms in my diet, and refused to obey my inclinations to work when I ought to be sleeping. To be sidetracked for that one year was the best thing that could have happened to me, although for the time I felt unreconciled to it.

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## What Shall I Pray?

By ANN PUTNAM, R.N.

What shall I pray in the morning,  
There on the brink of the day,  
What besides thanks for the dawning—  
What to my Lord shall I say?

There at the day's fresh beginning,  
With spirit renewed by my rest,  
What else beside strength to cease sinning—  
For work of the day a new zest?

Grace for the day's undertaking,  
Pleas for the troubled and ill;  
For those who old creeds are forsaking—  
For them shall I ask strength of will?

And for myself ask the blending  
Of courage and wisdom and zeal,  
Of spiritual conflicts an ending—  
His plan for my life to reveal?

For this shall I pray in the morning,  
There on the brink of the day:  
"Thy Spirit be with me at dawning  
To guide and instruct all the way"?

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# WITH OUR THEOLOGICAL STUDENTS

Current Field Training Experiences

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† From one ministerial student to another

## So You're Going to Be a Minister?

By JOSEPH N. BARNES, *Junior Theological Student, Union College*

SAID Art as we stood in line for Sabbath dinner: "Say, that was one of the best sermons I have ever heard." It was not long before a group gathered around us, and a full discussion of the morning sermon began. Those who were taking speech analyzed the minister's entire delivery, tone, and action—every little detail—as only college speech students can.

"Yes," said Edwin, "I know he did a few things that we may think were wrong in the line of proper speech, but he wasn't afraid to tell the truth—he was *really on fire!*"

Those last five little words summed up everyone's thoughts as to the whole sermon. Not only did the minister have fire, but also he had started a mighty flame right there among us. Fire always spreads. Soon, one of the most instructive discussions emerged. The general topic was, "Why Our Church Is Lukewarm." It was truly a healthy discussion, for there were preministerial, premedic, and liberal arts students taking part. There was no one-sidedness here.

We met the facts with open minds, willing to find the truth and do something about it. I have preserved the most important thoughts of that "free-for-all," and I wish to bring them to you, my fellow ministerial students. We are the ones to fill the places of the leaders of tomorrow. Whether the church continues lukewarm depends upon us.

How can we expect the church to be anything but lukewarm when many of the pastors and conference workers are even more lukewarm than the church members? How can we expect the church to have fire when so many ministers who should be leading the church are standing still like stagnant water? Is this wretched condition the fault of the congregation, of the minister, of the conference, or of the theological program and its teachers?

We must face the solid facts today, for tomorrow may be too late. The devil would have us live from day to day as we lived yesterday, but the way of the Christian is *onward*. Onward, is Christ's command. Onward we go, or back into the worldly abyss.

Let us examine the blinding facts before us at present, and may it be our every desire to do as Paul commands in 1 Thessalonians 5:21: "Prove all things; hold fast that which is good." Yes, the facts are before us.

One of the weakest points in this denomination,

this church, is you—yes, you who are preparing to be ministers. Not only you, but also those who are backing the theological course—the teachers and the conference leaders. This is no time to make excuses, to shift responsibility, to put things off. Now is the time to be real men, analyze the facts, and do something about them.

Many of you who are preparing for a place in God's work are failing to see the great importance of your divine call. Many are insincere, following after the world, yet passing as true ambassadors of Christ. Can God tolerate such blaspheming examples? You are not only bringing upon yourself the reproach of others, but also by your false actions, the whole field of ministry is being frowned upon. Those who mar His truth will have only their just reward. Those who are driven from the truth by your coarse, willful actions may be lost. You are responsible for them and God will hold you accountable!

Only those consecrated to a true service of ministry should be allowed to go forth from the theological course. In the medical course, in the dental course, and other secular training programs, those who are not qualified are sifted out. They are dismissed, and asked to seek some other type of profession for which they are better suited. Is the ministry of God below these in importance? Then why do we tolerate those who profane God's holy cause? Is it because they are "cash" students, because their fathers hold important offices in the church? God forbid! Those who go forth from the ministerial training should be, and must be, the most deeply converted of all men; for they are to lead others, and many know Christ only by their living. Those who enter the ministerial course with an "I don't care" attitude, and do not comply with the high standard of the profession, should be politely dismissed unless they become righteously and rightfully equal to the standard for true Christian living.

It is the duty of those in charge of the theological course to keep the program of the ministry pure and Godlike. It cannot be so if those who are taking theology are insincere, looking to a job of leisure. There is no time for idling in God's work! He has given us the greatest responsibility on earth, and if we plan to enter the ministry, it is our duty to fulfill that task. God has called us to

a higher work, and only by faithful service, constant study, and fervent prayer, will we be able to meet our Lord in the judgment day.

The leaders in charge of the ministerial program often realize their failure in making one hundred per cent ministers. Those who do come out of the course with a real Christlike character have had cause to grieve because of those who deny the high calling of Christ in their improper spirit and action. To you leaders who will be or are in charge of the theological program, we would say, You must feel the enormous responsibility of a pure ministry. Those who are not converted to Christlike living, gracious faith, and prayerful thought, should never be given the responsibility of leading souls, for many will be driven from heaven by a weak and staggering Christian experience. Is the best too much for God? Oh, no. God would have us perfect even as He is perfect. The gospel must be preached to all the world, but with insincere, lukewarm ministers, our great commission can never be fully realized. It is up to you, future teachers, workers, and leaders, to set the example and see that the theological standard is too high for worldly characters.

It takes a minister with real fire to set any congregation on fire. Where does the minister get fire? One of the greatest sources outside of God's Spirit is from a teacher who is aflame. A teacher can start a fire in the minister's soul, and God will do the rest, but He does not expect to do it all. We need teachers who can arouse ministerial students to action, and bring them to a truer Christian experience while in school. If a student has the spirit in school, he will carry it wherever he goes. A young minister will not be prepared to awaken a church, to change it from lukewarm to hot, if he has fallen asleep in his study of theology.

Future teachers, if your students of theology sleep in your classes, if they have no spirit, no life, do not blame the students altogether. Look into the mirror—there you may find the trouble. We must be always advancing. Perfection should be our goal.

Why is the church in a lukewarm condition? You, friend, are the answer. In your hand is the balance. What the church will be is what you will make it. Measure not yourself by others, but measure yourself by what you were yesterday and could have been today. God calls for a higher, more perfect ministry. That call is for you to work unitedly with God in saving lost souls for the kingdom.



☞ TRUE temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body.—*Patriarchs and Prophets*, p. 562.

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## THE LARGER OUTLOOK

Principles, Perils, and Developments

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### Case History of Osaka, Japan

By YOSHIO SEINO, *Mission  
Appointee to Japan*

**GEOGRAPHICAL POSITION.**—The city of Osaka is very nearly in the center part of Japan. On the west it looks upon Osaka Bay, and is closely connected with the Inland Sea by the bay. The city has easy access to the Pacific Ocean through the Kitan channel, and has three extensive plains—Settsu, Kawachi, and Izumi at its rear. Osaka lies among a network of canals numbering more than fifty, the water for which comes from Lake Biwa. It is called the Water City.

**HISTORICAL SKETCH OF OSAKA.**—In ancient times Osaka was called Naniwa. It was here that the first recorded emperor of Japan, Jimmu Tennō, stayed on his expedition to the eastern provinces (661 B.C.). Later, in the fourth century (A.D. 313-399), Nintoku Tennō; the sixteenth emperor, made the city his capital. He paid the keenest attention to the welfare of his subjects and the development of the city as well.

It was not until 1583, when Toyotomi Hideyoshi, peerless hero of Japan, built a strong castle in the city, that the foundation of Osaka as an economical center of Japan was established.

As a result of the rapid progress that Japan made since the restoration (1868), Osaka was formally organized as a municipality in 1889.

**THE PEOPLE.**—Osaka has a population of about four million inhabitants. It is called the Chicago of Japan. Osaka's men are born businessmen, with ancestors who laid aside their swords at a time when the feudal system was at its height. They are persevering, assiduous, and kind.

Osaka is also noted for *yoruri*, a kind of singing or reciting of ballad-drama. *Yoruri* treats of love, mostly tragic, or the *Bushido* of samurai, who sacrifice their lives for their masters or lords. Thus the most successful commercial people in Japan are the most passionate hedonists, and at the same time great admirers of stoicism. In Osaka today (1926) at least two hundred thousand people are learning *yoruri*. Many of them have been going to *yoruri* schools for more than twenty years. A certain merchant's son recently asked his father when he was expected to graduate from his *yoruri* school. The father's laconic answer was, "When I die!"

**INDUSTRIES.**—Osaka is noted for its textile and other manufacturing industries. According to official statistics there were 49,161 factories, employing more than five operatives in Japan at the end of 1925, of which 9.3 per cent were found in Osaka.

**EDUCATIONAL INSTITUTIONS.**—There are 620 schools in Osaka, of which a little more than a third are elementary schools. In addition to the

elementary schools, there are 66 kindergartens, 11 middle schools, 24 girls' schools, 19 commercial schools, 6 technical schools, and 132 business continuation schools. Besides these schools there are also normal schools, schools for blind, dumb, and deaf, agricultural schools, sewing schools, charity schools, etc. Night schools are numerous, for there are many aspiring young men in Osaka who earn their living in the daytime and attend night schools.

**FAMOUS NEWSPAPERS.**—About a dozen newspapers are issued in Osaka. One of the most conspicuous features of the newspapers in Japan is that from time to time the newspaper offices have to undertake various novel enterprises in order to compete with their rivals. A flight to Europe, the longest distance that Japanese aviators had ever tried, was undertaken by the paper *Asahi*, with the support of the entire nation. The *Mainichi* is a most untiring fighter for charity works, and is always ready to stretch out a helping hand to the unfortunate.

**RELIGIONS OF OSAKA.**—The majority of the citizens of Osaka are Buddhists. Therefore there are many Buddhist temples in Osaka, numbering eight hundred in all, and places are found where many temples are crowded together. Of the different sects, the Shin-shu, Jodo-shu, Nichiren-shu, and Shingon-shu are most influential, and the Tsumura Betsuin and the Numba Betsuin, two of the greatest temples in Osaka, belong to the Shin-shu sect.

The Shitennoji Temple is not less celebrated than the two already mentioned. It was built thirteen hundred years ago by Prince Shotoku, an ardent believer in Buddhism, and shares the reputation with the Horyuji Temple in Nara as being one of the oldest temples in Japan.

Christianity flourished for a while, immediately after its introduction into Japan, but later it was strictly prohibited by the government. After the restoration, however, freedom of faith was guaranteed by the constitution, and since then Christianity has become prosperous in some measure, but still it hardly stands comparison with Buddhism today. For many reasons Christianity in Japan is mainly confined to the so-called intellectual circles at present. Among the churches the Congregational is most influential in Osaka, and churches which have been founded for scores of years are not rare.

Shintoism is here also in a fair way, and Tenrikyo, one of the exoteric sects of the Shinto religion, is particularly popular among the citizens. Shrines (where national ancestor worship is performed) are dedicated to the spirit of the imperial ancestors, warriors of merit, loyal subjects, and scholars of renowned service, and are worshiped by nearly all the Japanese.

Osaka has many shrines of solemnity and grandeur, the principal ones being the Sumiyoshi Shrine, Ikudama Shrine, the Kozu Shrine, Temmangu Shrine, and the Goryo Shrine. A regular festival is held twice a year, in summer and autumn. The summer festivals are especially gorgeous. The classical river procession of the Temmangu festival is nation wide. On festival days banks, stores, and shops are all closed.

The work of Seventh-day Adventists in this great industrial metropolis of Japan has not been able to progress in a big way as yet, although the literature work has been carried on by several canvassers for many decades. There is only one Seventh-day Adventist church in Osaka, with a membership of about forty.

**OSAKA'S NEED.**—This has been very well expressed in a report made many years ago concerning conditions in Osaka, and it stands just as true today. "Osaka is the industrial center of Japan. Here is great need for more evangelistic work and social service for the thousands upon thousands of men, women, and children who work in the factories and industrial plants of the city. Here is a rare opportunity for the employment of the modern methods of Christian social work and direct evangelization."—*The Christian Movement in Japan* (1913), p. 217.

(Most of the above statements are taken from the pamphlet *Osaka*, municipal office of Osaka, 1926.)

## National Income and the Tithe

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

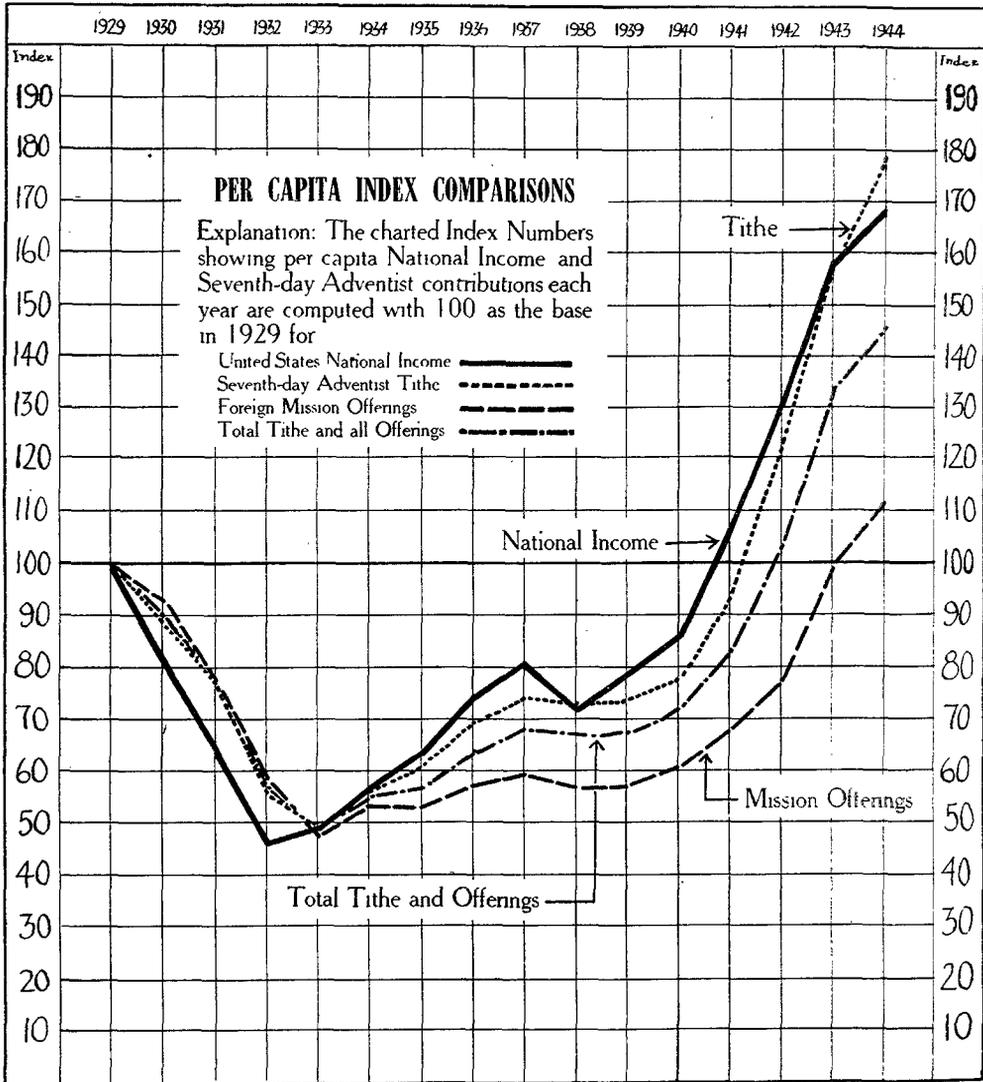
THE question of income in one or more of its varied forms is of much concern to many people: Personal earnings, financial profits, government revenues, public accruals. The accumulation of individual benefits and business successes mature into national wealth. When prosperity flourishes, incomes climb; in depression periods, incomes dwindle.

The United States Department of Commerce calculates that the national income of the United States of America in 1944 was over \$160,700,000,000. In 1929 the national income was only \$83,000,000,000, and in 1932 it was \$39,963,000,000.

National income, as the term is here used, represents the net earnings of the producing agencies of the country, such as agriculture, manufacturing, mining, transportation, and others, which earnings are largely paid to the workers and proprietors in wages and salaries, rents, interest, dividends, etc. National income measures the value of the net output of commodities and services of private and public endeavor, and probably is the most reliable indicator available of expansion or decline in the national economy.

Distributed equally among the population of the United States in 1929, the national income would have allowed each man, woman, and child in the country an average value of \$686. Calculated on a similar basis, the average per capita national income in 1944 was \$1,164. Comparing the two years: for every \$100 an individual received of the national income in 1929, he would have had \$169.80 in 1944, if he had shared proportionately.

If every member of the Seventh-day Adventist Church paid a full tithe, the total tithe received by



the conferences of the country annually would serve as a basis for determining the income of the membership group as a whole, and for comparisons between different years. These figures are not obtainable, but it is of interest to note that the tithe actually paid in the year 1929, divided by the church membership for that year, gave an average membership tithe in the United States of \$38.36. By 1944 the per capita tithe had risen to \$68.59. Reduced to a dollar basis, for every \$1 tithe paid in 1929, a church member with a proportionate income would have paid \$1.78 in 1944; or for each \$100 tithe in 1929, he would have paid \$178.80 in 1944.

Although the relationship between the individual average of national income in the United States and the per capita tithe payments of Seventh-day Adventist members is not a direct one, it is inter-

esting to see how small a difference exists between the two groups of figures when compared year by year. Breaking under the advancing depression, the national income dropped from an index of 100 in 1929 to 81.8 in 1930, and to 46.8 in 1932; and then began to climb, until in 1944 the index stood at 169.8. Seventh-day Adventist per capita tithe at 100 in 1929 shrank to 88.7 in 1930 and reached its lowest point of 49.9 in 1933. After 1933 there was a growth in average tithe per member every year but one, until by 1944 the tithe index had risen to 178.8 as compared with 169.8 for national income, with 100 in both cases as the starting point in 1929.

The following tabulation compares the index figures for national income and tithe in the United States each year from 1929 to 1944; together with similar comparisons of foreign mission offerings, and the total of tithe and all contributions, each group of figures based on 100 in 1929:

**National Income and S.D.A. Contribution  
Indexes in U.S.A.**

Year	National Income per Capita	Tithe per Capita	Miss. Offering per Capita	Total Tithe and Offerings
1929	100.0	100.0	100.0	100.0
1930	81.8	88.7	92.9	90.3
1931	64.1	76.4	76.6	76.4
1932	46.8	56.2	58.7	57.8
1933	49.2	49.9	48.1	49.3
1934	57.2	56.8	53.2	55.3
1935	63.8	60.7	53.0	56.8
1936	74.0	69.1	57.1	63.1
1937	81.0	74.5	59.6	68.2
1938	72.2	72.5	56.6	66.8
1939	79.1	73.9	56.7	67.6
1940	86.0	77.7	60.3	71.6
1941	106.5	93.2	68.0	82.7
1942	132.0	121.3	77.6	102.8
1943	158.1	157.3	99.1	132.6
1944	169.8	178.8	111.2	145.4

Whether the larger increase in per capita tithe than in national income between 1929 and 1944 indicated a greater degree of prosperity among Seventh-day Adventists than for the average American citizen during this fifteen-year period or more faithfulness in tithe paying on the part of church members, is not evident from the comparisons. Increasing carefulness in tithing is surely a desirable feature, with every church member returning to the Lord a perfect tithe of all his income.

A factor not so reassuring in the tabulation is the lag that is evident in the contributions to foreign missions as compared with the national income and the tithe indexes through the years. Beginning with 100 in 1929, the foreign mission index numbers kept close to the tithe until 1934, and ahead of the national income index for several of these years. From 1934 on there seemed to be a gradual slipping behind, until in 1944 at 111.2 the mission offering index was 58 points under the national income and 67 points below the tithe.

When the tithe, the foreign mission offerings, and the home and local church contributions for all Seventh-day Adventist members in the United States are added together and averaged, the index based on 100 in 1929 shows 145.4 in 1944.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Thy people shall be willing in the day of Thy power."

### Are You Moving Soon?

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

## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

### Little Sermons in Song

By HOLLIS WOLCOTT, *Singing  
Evangelist, Pitman, New Jersey*

REALIZATION that the majority of the people who attend our meetings look upon the song service as a preservice fill-in while the people are gathering, rather than as the beginning of the actual service, led me to give some thought to song service. Desiring to effect a change in the attitude of the congregation, I again reviewed the instruction in the Spirit of prophecy for a key to the solution. A single sentence in *Gospel Workers*, pages 357, 358, especially impressed me. Speaking about the song service, Mrs. White says, "This part of the service is to be carefully conducted."

I recalled how often I had gone into the song service with no adequate preparation, consoling myself with the thought that I could call most of the numbers in the songbook by memory and did not need preparation. When I read this statement in *Gospel Workers* I recalled a principle which Professor George Greer tried to drill into his advanced conducting class. This principle was that the chief function of the song service is to prepare the hearts of the people for the sermon which is to follow. Then I decided I would most carefully plan my song services so as to (1) eliminate the impression that singing is not a part of the main service, and (2) prepare the hearts of the people for the sermon. To accomplish this, I have developed what I call song sermonets, which have been well received.

**BUILDING THE SONG SERMONET.**—I build the song service like a short sermon. Using an appropriate theme song to open the service, such as "America," I have the congregation stand. At the close of this theme I offer a brief prayer for God's blessing on this particular part of the service. This not only brings God's blessing into the singing but gives the congregation the feeling that the evening's service has begun. As most people dislike coming into a service late, they plan to arrive in time for the singing. Immediately after the prayer I announce the subject of the evening's song sermonet—one that harmonizes with the topic of the evening's lecture.

For instance, if the lecture is on the law, the song service will be on obedience. If it is health night, we sing about God, our strength. When the evangelist speaks on other subjects, we choose fitting songs. After announcing the subject I quote an appropriate scripture as a text for the sermonet, then announce the first selection. I choose the hymns so that a continuity of thought is maintained, connecting the selections with a brief com-

ment, usually a single sentence of not more than eight or ten words. This is done while the audience turns to the next number. The last selection is always an appeal hymn. At its close I ask the congregation to respond to that appeal, sometimes asking for a show of hands and occasionally even asking for a standing response. Then follows the closing theme as the evangelist enters.

I have frequently seen the Holy Spirit come into these song services, softening the hearts so that seeds of truth presented in the sermon may fall on fertile ground. I am convinced that the good resulting from these little sermons in song fully justifies the time required in a carefully conducted song service. Educating the people to respond to an appeal in the song service makes it easier for them to respond to the evangelist's appeal.

These song services need not be dry or lacking in interest. Ways to vary them are numerous. Some of the means I have used to give variety and add interest will be discussed in another article.

Following are samples of the song sermonet as developed from the songbook *Gospel Melodies*, with the gist of the sentence sermon given just before the name of the song.

### Song Sermonet—Witnessing for Jesus

OPENING THEME.

PRAYER.

TEXT: Matthew 5:16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

1. "We've a Story to Tell to the Nations." (*Gospel Melodies*, No. 166.)

We can preach a powerful sermon by—

2. "Living for Jesus." (No. 8.)

God's light shines. Ours must too.

3. "Let the Lower Lights Be Burning." (No. 22.)

Our torch lighted from His.

4. "O, for That Flame of Living Fire." (No. 131.)

Boldly witness because of sure foundation.

5. "My Hope Is Built on Nothing Less." (No. 30.)

Then, as Christians, let us—

6. "Stand Up, Stand Up for Jesus." (No. 221.)

Our reward for witnessing.

7. "'Twas You Who Invited Me Here." (No. 93.)

APPEAL—I want my life to tell for Jesus. Don't you?

CLOSING THEME.

### Christ Our Example (The Ordinances)

OPENING THEME.

PRAYER.

TEXT: John 13:15. "I have given you an example, that ye should do as I have done to you."

1. "I Would Be Like Jesus." (*Gospel Melodies*, No. 10.)

Then follow His leading.

2. "He Leadeth Me." (No. 2.)

You can follow only if you—

3. "Turn Your Eyes Upon Jesus." (No. 153.)

One secret of His success—"It is written." Then—

4. "Give Me the Bible." (No. 83.)

Another secret—His prayer life.

5. "The Beautiful Garden of Prayer." (No. 142.)

Like Him, we must crucify self.

6. "Lead Me to Calvary." (No. 89.)

Follow His example all the way.

7. "I Will Follow Thee, My Saviour." (No. 43.)

APPEAL—Follow His example regardless of where it leads. (Show of hands.)

CLOSING THEME.

## Send in Your Hymn Stories

IN addition to the stories of how various popular hymns and gospel songs came to be written, there are many impressive recitals of how these hymns have won hesitant souls to Christ. Such stories can be found in various books that make interesting reading, and they enhance the effectiveness and appeal of the hymns in public meetings. But there are similar experiences that have come to our own evangelistic song leaders that have never been written out. We invite you to exchange these through the columns of THE MINISTRY. Will you not write out one or two and send them in soon? These will help other song leaders, and you in turn will receive manifold returns through the exchange.

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## Apologia

BECAUSE of a mistaken conclusion, the author of "Instructions to Guardians" in the December number of THE MINISTRY (page 14) was incorrectly listed, and we herewith make a correction, crediting Mrs. Ena Ferguson as the writer. The article on guardians was erroneously credited to Glenn A. Coon until he called it to our attention. We had just solicited some outlines and other materials from Elder Coon, and the item on instructing guardians reached us about this time, and from the same place, but bearing no name. Our apologies to Mrs. Ferguson.

✱ ✱ ✱

SOME fear discussion. They are concerned lest their contentions be set aside by superior arguments or contravening facts. But evasion is the refuge of weakness. He who fears to have his facts or arguments searched is putting his own desires ahead of the quest for truth.

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## THE RELIGIOUS PRESS

### Valuable Current Excerpts

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**AMERICAN-VATICAN RELATIONS.**—According to a Washington report, Myron C. Taylor, the President's special envoy to the Vatican, is not expected to return. He has been home for more than three months now, has reported to the President twice, and is still in this country. An informed newspaperman, returning from Rome, said that he believes that Taylor's retinue there will handle American-Vatican relations until Taylor resigns. For political reasons and because of Roman Catholic pressure, if Mr. Taylor is through as the President's special representative to the Vatican, the office may remain empty, but the Vatican embassy will continue to function. The situation is according to pattern. Failing to obtain an official and legal relationship with the United States Government, the Vatican will seek to retain the semblance of such a relationship by desiring the continuance of the embassy setup. Protestant and Free church people in the United States will not be satisfied until the Vatican embassy is closed and the permanent diplomatic staff moved to more useful spheres of service. American-Vatican relations are inconsistent with our great principle of separation of church and state.—*Watchman-Examiner*, Nov. 22, 1945.

**QUAKER ULTIMATUM.**—As time goes on, Congress is certain to find itself in increasing difficulty unless it formally ends the war. It has recently come to our attention that the Society of Friends believe the war ended when Japan surrendered and are acting upon that belief in a way likely to cause the Government some embarrassment. Accepting at its face value the promise implied in the original wording of the Selective Service Act, which was to remain in force during hostilities and for six months thereafter, the Quakers have notified the Selective Service System that they intend to renounce responsibility for the administration of Civilian Public Service camps after March 2, 1946. Other church groups are considering similar action.—*Christian Century*, Nov. 14, 1945.

**POLISH-VATICAN BREAK.**—The growing tension between the Polish Government at Warsaw and the Vatican has finally resulted in an open break, as the Polish officials canceled a twenty-year-old pact with the Roman Catholic Church. Developments in this area are significant in the light of the recent trend to separate church and state in the European nations.—*Religious Digest*, December, 1945.

**UNTRAMMELED PRESS.**—The world's hope of peace rests, in very large part, with a free press and an untrammelled circulation of news. It is extremely significant that the troublemaking nations have been those in which the institution of the free press has been unknown. Without a controlled press and radio a totalitarian government is helpless. The plain men of the earth want to live in the spirit of good will toward their neighbors. The native sense of justice which resides within the human soul as a product of his divine creation can be relied upon to keep the world at peace if the people can have free access to all the facts. Revolutions, wars of aggression, military dictatorships, suppression of liberties, and all such crimes are a product of minds that have been artificially darkened by governmental interference with a free and frank intercourse between peoples.

For the first time in their lives the people of Japan are getting the truth in some reasonable measure, and their first response to this clean air is encouraging.—*Christian Advocate*, Nov. 8, 1945.

**PALESTINIAN QUESTION AGAIN.**—The Jews hold that Palestine cannot be their homeland so long as an alien majority dominates it. The Arabs say that their civil and political rights would be prejudiced if they

were reduced to the status of a minority by an unlimited influx of Jews. Both statements are, of course, true. If the promise means what the Jews were undoubtedly expected to think it meant, then it cannot be fulfilled within the condition safeguarding Arab rights. The British white paper of 1939, severely restricting Jewish immigration into Palestine when the need of a refuge was greatest, froze the Palestinian question—if anything so hot can be said to be frozen. And now, when something must be done about the more than a million homeless and hounded Jews remaining in Europe, classed as "displaced persons," the Palestinian question is more poignant than ever.—*Christian Century*, Nov. 14, 1945.

**DISREGARD OF HUMAN LIFE.**—We are appalled when we consider that the casualties of our country in this World War reached the high total of 1,070,524. But the National Safety Council reports that in this country, during this war period, the accident toll has reached the all-time high of 36,355,000. . . . Our total war casualties, we have suffered 261,608 killed, 651,911 wounded, 32,811 missing, and 124,194 prisoners. But on our American home front there have been killed in accidents 355,000, and of the 36,000,000 injured, 1,250,000 are permanently disabled. It is significant that traffic accidents alone claimed 94,000 lives and injured 3,300,000; 270,000 of the latter will be permanently disabled. If we could see these hosts of dead, they would look as horrible as the piled-up mounds of bodies in Europe. If we could see in one vast company these injured ones whose bodies are maimed for life, they would give us a shocking revelation of human carelessness. Cannot something be done to raise the level of reverence for human life in this country? The trend of death and suffering by accidents is increasingly higher. Now that liquor flows in an unbridled torrent and the highways are increasingly crowded with cars, we may expect more tragedies.—*Watchman-Examiner*, Nov. 8, 1945.

**PROTESTANTISM'S OPPORTUNITIES.**—Bishop Oxnham spoke interestingly on his recent visit to the American chaplains in Europe. He made it clear that Protestantism now has its greatest opportunity to set the pace for world peace. He indicated that there were three Protestant chaplains to one Roman Catholic chaplain serving the armed forces, and that the work of these chaplains was of vital significance. The Bishop told of his official visitations with England's Archbishop of Canterbury, and Archbishop Damaskinos, regent of Greece. He said that the Greek church would send its theological students to Protestant seminaries in this country and that its union with Protestantism was already in working order.—*Zions Herald*, Oct. 24, 1945.

**RUSSIA AND THE BIBLE.**—The Russian Government quite unconsciously has been paving the way for fruitful missionary work among the Russians when the Lord intervenes in answer to prayer and opens Russia for the gospel of His Son. In 1917 at least eighty-five per cent of the Russian people were illiterate. Today not more than fifteen per cent of the people are illiterate. This means that eighty-five out of every hundred people in Russia can now read. For the first time in Russian history it is possible for the Bible to be an "open book" in the sense that so many would now be able to read it. The Russians have now become ardent readers, we learn, but so far very few of them have ever read the Bible, God's Word, for Russia is without the Book of books. Here is our opportunity, Christians of America and Britain. Let us pray Russia open and the Word of God in.—*Gospel Minister*, Nov. 8, 1945.

**MERGER URGED.**—At the one hundredth anniversary of St. John's Episcopal Church in Buffalo, Henry Sloane Coffin, president emeritus of Union Theological Seminary and former moderator of the General Assembly of the Presbyterian Church, U.S.A., urged the merger of the Presbyterian and Episcopal communions as a dramatic step toward the union of non-Roman Christianity in this country. The world, he said, is pleading for unity, knowing that in an atomic age disunity will

mean the destruction of civilization. But when we claim Christ as the cohesive factor in the universe, the nations scoff and ask, "If that be so, why not allow Him to unite His own household—the church?" "It is indeed tragic," Dr. Coffin asserted, "that we cannot show Christ's unifying power by uniting these two churches. Such a demonstration would be far more convincing than all our talk. If the breach between Presbyterian and Episcopal churches could be closed, a nucleus would be established about which almost all the major groups of English-speaking Christians could be brought into accord."—*Christian Century*, Nov. 14, 1945.

**SUREST DEFENSE.**—Our greatest national defense is our nation's faith. If we will not turn to God and obey Him, then all our boasted military might will avail us little. A few years ago Germany was militarily invincible, but she had turned from God and all His works; where is she today? France was hailed in 1930 as invincible, but France failed to turn to God, and her Maginot Line proved to be no more than a flimsy barrier. Russia's boast was her Red Army, but "godless" Russia was almost beaten to her knees and would have fallen at Stalingrad but for our armaments. We hold the faith that the strongest weapon on the side of Great Britain and America was that of prayer from humble millions of Christian believers who implored the help of Almighty God for victory. Now that we have before us the work of reconstruction we need to renew this faith and to cherish the hope that God will lead us in the task. Our spiritual freedom and our social idealism are, in God's grace, the richest source of that high ability which enables us to rebuild a shattered world.—*Watchman-Examiner*, Nov. 8, 1945.

**WAR'S NEW ASPECT.**—The dropping of the atomic bomb on Hiroshima shattered every military precedent in the world. The whole science of defense has taken on a new aspect. Safety is not to be guaranteed by a vast body of young men trained in field maneuvers, but

a small army of scientists supported by a larger army of specially trained technicians.—*Christian Advocate*, Nov. 8, 1945.

**OLD BIBLE FOUND.**—According to the Religious News Service, a first edition of the Martin Luther Bible has been unearthed deep in the cellars of the Reformed Evangelical Church in Warsaw, according to a report received by the Polish Press Agency in New York. The Bible contains Luther's translation of the Scriptures from Hebrew into German and was printed under his direction more than four hundred years ago. Another find was two copies of the first Bible translated into Polish for the Calvinist denomination under the patronage of the famous Radziwill family, dated 1563. These are known as the Brzesc Bibles and are especially rare.—*Herald of Holiness*, quoted in *Gospel Minister*, Nov. 22, 1945.

**MONASTICISM RETURN.**—More than 175 Episcopal bishops, priests, monks, nuns, and brothers celebrated here on October 29 the one hundredth anniversary of the revival of societies of monks and nuns in Anglican and Episcopal churches after their abolition at the time of the Reformation during the reign of Henry VIII. Opening with a solemn mass at St. Luke's Church, Evanston, the celebration continued with symposiums on monastic and convent vocations. Joining in the procession and celebration of the mass were Bishops Leonty of the Russian Orthodox Church, Grochowski of the Polish National Catholic Church, and Dionisiji of the Serbian Orthodox Church. Bishop James P. DeWolfe, Anglo-Catholic Episcopal bishop of Long Island, delivered the sermon.—*Christian Century*, Nov. 14, 1945.

**ALCOHOL MENTAL CASES.**—Yearly first admissions of alcoholics, as such, with and without psychosis, to mental institutions in the United States more than tripled and the number of women so confined increased

## A Message to - -

### Ministers, Physicians, Nurses, and Dietitians:

In this, the first of a series of messages through the pages of *THE MINISTRY*, we wish to introduce ourselves and our objectives to you to whom Seventh-day Adventists the world over look for guidance, not only in spiritual matters, but in those of health and nutrition as well.

As manufacturers of palatable and nutritious vegetarian food products, we believe that we are contributing in some measure to the work you are doing in bringing the gospel to new believers.

Those who have grown up in the faith have learned through teaching and experience the need for a balanced diet, one that includes nourishing vegetable proteins in the place of meats. Too often new believers discard their meats and other such products without making adequate dietary replacements, and thereby impoverish their physical if not their spiritual well-being.

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It is our hope that you who are leaders will find in these messages, and in the foods we produce, a program which will merit your approval, and which will be of some help to you in your work of winning souls.

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four and a half times in the twenty-one years beginning in 1922, "peak year of prohibition enforcement," and ending 1942.—*Watchman-Examiner*, Nov. 22, 1945.

**PROTESTANTISM IN POLAND.**—Polish Protestants are in a desperate plight, according to a release from the Geneva office of the World Council of Churches. It will surprise some readers to hear that there are any Protestants in Poland, or that there ever were. The truth is that the Reformation got a good start in Poland in the latter part of the sixteenth century, and was strong enough to make the king of Poland think it worth while to promote a conference in 1645 to make peace among Catholics, Lutherans, and Reformed. That early Polish Protestantism was largely wiped out by persecution. This was one of the major projects of the Jesuits in the seventeenth century. The destruction of Poland by successive partitions opened the way for the coming of Protestants from the West into what had been Poland; and after the restoration of Poland in 1919, there they were. Before World War II they constituted about two and one-half per cent of the country's population.—*Christian Century*, Nov. 21, 1945.

**SPIRITUALISM AND CHRIST.**—Taken as a whole the messages received over the last seventy years claim to constitute a new revelation; and although they may not all be entirely consistent with one another, they make a combined and unanimous attack on the basic dogmas of Christian theology as at present accepted by the Protestant, Catholic, and Orthodox churches. The first thing which the orthodox Christian has to face is that the doctrine of the Trinity seems to have no adherents in advanced circles of the spirit world. The divinity of Christ as a coequal partner with the Father is universally denied.—Lord Dowding in his book *Many Mansions*, quoted in *Signs of the Times* (South Africa), November, 1945.

**History of Voice of Prophecy**

(Continued from page 26)

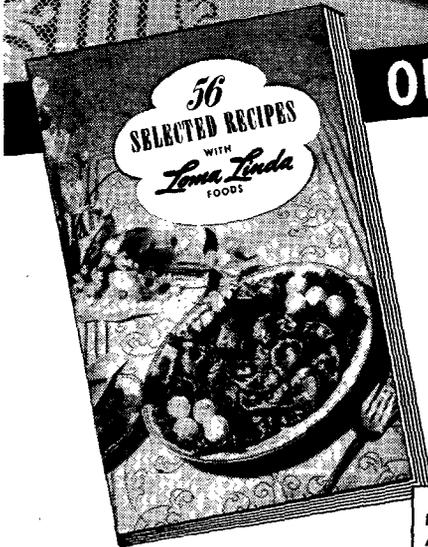
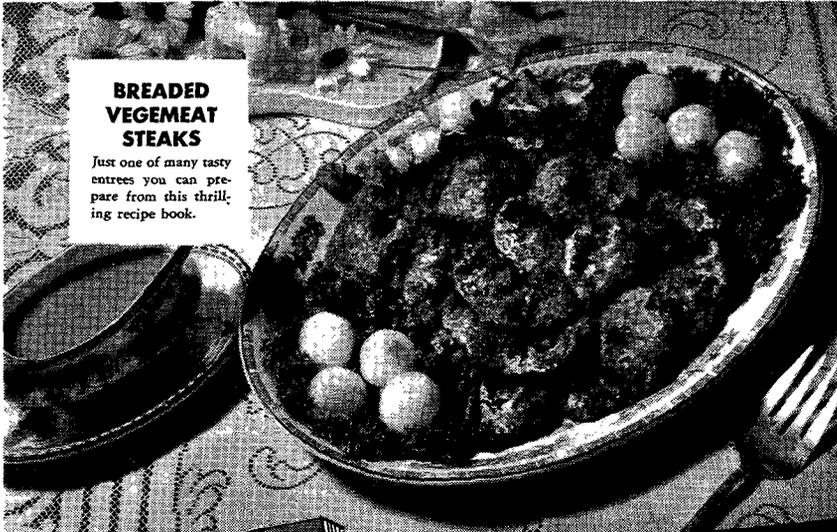
ecy and was eager to hear more. (You may be able to get actual experiences from your conference or the Voice of Prophecy news letters and weave in conversation to fit.) The soldier we had who was supposed to be a Christian was asked by the other one to offer a prayer at the close of their conversation. For this prayer we used "Lead, Kindly Light," repeated by the soldier as a prayer and played on the organ as a soft accompaniment.

Next the reader introduced a housewife, and her voice was heard telling what the Voice of Prophecy has done for her and her family, and how much she enjoys listening to it every week. Also it was in her conversation that the time and station on which the Voice of Prophecy actually appears was given.

After this the reader introduced a junior boy was supposed to be representative of the hundreds of Juniors who are now taking the junior Bible correspondence course offered by the Voice of Prophecy. He told of having just started the lessons, and how much he enjoyed the pictures. His speech was a typical small boy's, and brought in something about his home and his dog. He also mentioned that one of the ministers of the church who supplied the lessons took him to Sabbath school and church every week. Be sure to keep the speech down or up to the level of the speaker. This adds variety and makes it seem much more natural.

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It was also our privilege to have a blind woman in our midst who reads Braille. She brought a portion of a Braille Bible, and exhibited a set of the Braille lessons which have been prepared by the Voice of Prophecy. The interviewer introduced her and asked her a few questions about herself, and then about the lessons which she held in her hand. She was also asked about the large volume which she held, and then she read from it. Her selection was the twenty-third psalm. While she read this, the engineer played Handel's "Pastoral Symphony" as a background. This was a beautiful and touching part of the program. The interviewer closed the scene by saying, "God be praised when your eyes shall see the glory of the coming of the Lord."

As a finale the reader told of the vast which are covered by the words of God, and read portions of Scripture emphasizing these thoughts, such as, "The isles shall wait for His law," etc.

His last words were, "Even so, come Lord Jesus." Quickly come." At the very moment he spoke these words the engineer brought in "The Battle Hymn of the Republic." This was a marvelous climax. The audience had previously been asked to stand during the playing of that hymn, and then on the last stanza all were requested to join in singing. One of the group played his trumpet in unison with this chorus. The chorus swelled mightily and was a fitting benediction indeed, leaving a wonderful ring in every heart.



## Autumn Council High Lights

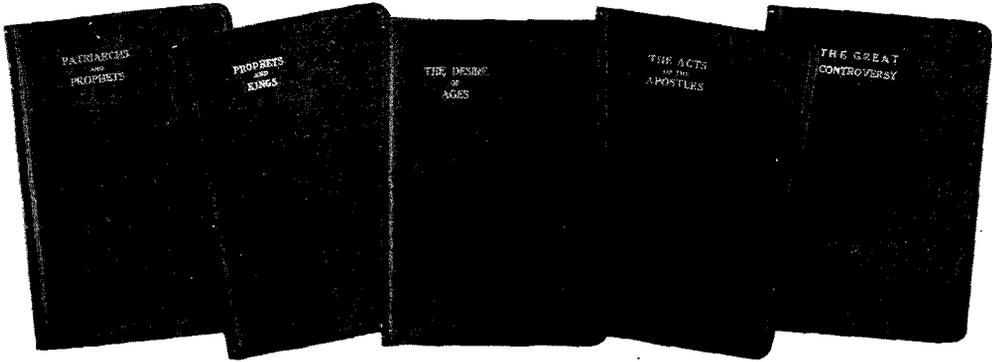
(Continued from page 6)

1. *Christian Experience and Teachings of Ellen G. White* (220 pp.). (Embodying a brief autobiography of Ellen G. White, drawn from *Life Sketches*; the early visions taken from *Early Writings and Testimonies for the Church*; and a well-prepared Appendix statement on the place of the prophetic gift in the remnant church.)
2. *Early Writings on the Conflict of the Ages* (250 pp.). (Being the *Spiritual Gifts* section of *Early Writings* augmented by matter drawn largely from *Spirit of Prophecy*, volume 1, and *Acts of the Apostles*.)
3. *Selections from the Testimonies*—3 volumes, 450-500 pages each (1,350-1,500 pp.). (A new selection drawn from the English 3-volume set of *Selections* and from the Latin-American 3-volume 1,100-page selection.)
4. *Gospel Workers* (534 pp.).
5. *Your Home and Health* (380 pp.). (Being a slight abbreviation of *Ministry of Healing* with some chapter rearrangement.)
6. *Messages to Young People* (500 pp.).
7. *Steps to Christ* (144 pp.).
8. A book on Christian education, embodying part of the book *Education* and portions of *Counsels to Teachers* and other educational material.

The final items pertain to the huge budget for 1946—\$12,400,000—which, large it as it, nevertheless in no way compasses the crying needs. It reads as follows:

### Summary of Appropriations

Base, all divisions	\$ 7,453,171.93
Specials:	
Overseas divisions	\$1,245,000.00
N. American and General	946,100.00
	2,191,100.00



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Church Extension:		
Overseas divisions	120,000.00	
North American	80,000.00	200,000.00
Estimated revertible funds:		
Overseas, 1944 basis	1,074,295.95	
N. American, 1944 basis	1,489,620.31	2,563,916.26
Total appropriations for 1946		
including reversions, 1944 basis		\$12,408,188.19

And the great rehabilitation program so nobly begun and so desperately needed to restore war-ravaged facilities led to this action:

#### Rehabilitation Offering—1946

*We recommend*, 1. That an earnest endeavor be made to raise one million dollars for rehabilitation in an offering to be taken on July 27, 1946, and that for this year the Midsummer Offering be combined with the Rehabilitation Fund Offering.

Truly, we have come to the day of great things for God, whereof we are glad. In turn, we must seek for great things from God—the endowment of His Spirit for the finishing of the work—for which we have most urgent need.



#### Study on the Sanctuary

*(Continued from page 17)*

sand years, or millennium, will begin; then it will be too late for salvation to be sought.

“In the end sin and sinners will be destroyed, just as the live goat was taken into the wilderness to die. Let us live faithfully day by day so that when Christ comes to our names in the book of life, He will be able to confess us before the Father. Always remember that ‘in such an hour as ye think not the Son of man cometh.’ Matt. 24:44.

“Next week we shall find out when Christ entered the most holy place in the heavenly sanctuary.”

[I usually open and close with prayer. At the close of a study the reader receives a paper on the subject studied, and also the texts to copy into a notebook, to be used for study during the week.]



#### Oral Questions at the Close

*(Continued from page 13)*

My closing counsel is this: If you are not willing to put your mind to the stretch, and do not care to study and learn how to answer questions on your feet without first looking up the answers in a book, never attempt to hold this kind of service. But if you want to really enjoy a thrilling experience that will sharpen your mind and help you to rightly divide the Word of truth, and help you to win souls, try this method and see the results.

## HOW TO BUILD A GOOD “LIBERTY” LIST

### NAMES WANTED:

It is desired that our people gather names of attorneys, clergymen, and teachers in high schools and colleges. People are moving so much these days that it is important to get the names of professional folk and the addresses at which they can be reached at the time papers are mailed.

### SECURING NAMES:

List the names of those with whom you have personal acquaintance. Take names and addresses from telephone

directories or other available records.

### REPORTING NAMES:

If directories are available for the purpose, sheets containing the desired names can be torn from the books; otherwise copy carefully (print or use typewriter), being sure to identify each name as “attorney,” “doctor,” or “teacher.”

### WHEN TO REPORT:

These lists should be sent to the conference office early in the year—January or February if possible.

## LIBERTY MAGAZINE

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## VINDICATION AT LONG LAST

For a long century the public press has been one of the chief means by which fantastic stories have been circulated concerning the allegedly fanatical acts of the advent pioneers in 1844. Even so recently as October 22, 1944, the leading morning paper of Washington, D.C., carried an editorial on ascension robes and other silly stories. And last August a Cincinnati daily had a similar editorial item. That's the side of the picture we've been accustomed to. And we've done little to correct it. In fact we've been tempted to hide our relationship to the whole Advent awakening of the early 1840's, though Mrs. White emphatically declares that she was a part of it and that the awakening was the beginning of the last advent message to the world.

But something new is taking place in the newspaper world. Columns of space are being devoted to clear cut admissions that the wild stories about the 1844 Adventists are false. These columns are being written in comment on the book *THE MIDNIGHT CRY*. For example, the *Chicago Tribune*, which has the second largest circulation in the country, said this in its book review:

"Miller was an ardent and sincere evangelist of unassuming humility whose revivalism . . . created the fruitful soil whence sprang all the adventual denominations, the most prominent today being the Seventh-day Adventists with a world membership of exceeding half a million. . . .

"This book (*THE MIDNIGHT CRY*) is a defense of Millerism. Not by the apologetic method of special pleading, but solely by allowing the documentary record . . . to speak for itself. . . . Every story is traced to its source and shown to be either fabrication or distortion and even malicious representation."—July 29, 1945.

A reviewer in the *New York Herald-Tribune*, one of the most influential newspapers in America, devotes half a page to *THE MIDNIGHT CRY*. He reminds his readers that the stories about Millerite fanaticism, robes and all, have become a part of American folklore. Then he adds immediately:

"Now comes Mr. Nichol, a prominent member of the Seventhday Adventist church, with a truly monumental and enlightening study of Millerism, with especial regard to the allegedly insane acts of its cohorts. With a self-avowed bias, but with great good humor and a vast amount of research, he has made a book that must be reckoned with. . . .

"Mr. Nichol has done a remarkably clear, fine and important book, and it stands virtually alone in its field. Though I admire the book and found it of intense interest, I regret it must largely dissipate the more lurid of the folktales about the Millerites, wondrous stories cherished for years."—August 19, 1945.

Other equally gratifying admissions are appearing in the public prints. And why? Simply because these editors have finally been provided with the Adventist answer to all the false charges. *THE MIDNIGHT CRY* was placed in their hands. Remember, we have no one to blame but ourselves if the public continues to have a wholly wrong idea about our beginnings. There is a book available that gives the answer. Editors willingly read it and review it. That has been proved in regard to some of the largest dailies. Why not see that your church places a copy in the hands of every editor in your area? And also in every library? The General Conference committee has taken action urging that this be done. And then, too, why not encourage all your members to read the book. It will strengthen their faith. The book might also be used in missionary work. If newspaper reviewers express keen interest in it, perhaps some non-Adventist friend would be interested also. Before he finished reading he would have some very strong reasons why he should believe in the second advent and in the movement proclaiming the advent.

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## The Elijah Message and the Home

To preach the Elijah message we must do more than denounce apostasy and unmask the man of sin. We must elevate the standard of the home. This is not always easy. It takes less grace to correct one's understanding of history than it does to correct the habits of the home. But the Adventist evangelist is charged with the responsibility of building up the home.

Thrust right into the heart of Malachi's prophecy is the promise that homes will be restored. The hearts of the fathers will be turned to the children and the hearts of children to the fathers. Home relationships are woven right into the Elijah message.

Nothing is so vital to the church as the homes of her members. And no greater opportunity is presented to the minister than to proclaim the sanctity of the home. The war has played havoc with homes. Tragedy is everywhere. Broken homes must be rebuilt. Only as homes are rebuilt can nations be rebuilt, for the nation is made up of its homes.

Homes are the cement of national and moral life, "the nonstop assembly line of character." But home building is an art. Dare we say a lost art? Edgar Guest surely stated a truth when he wrote those familiar words, "It takes a heap o' livin' in a house t' make it home." To millions, home is only a filling station by day and a parking lot at night. People are so busy making a living that they do not have time to make a life. No wonder divorce records are rising so rapidly.

War has put a terrible strain on the home. It always does. But many who have been prepared to die for home and loved ones may soon be discovering that it is easier to die for them than to live with them. It is to such as these that we as ministers are sent. And our presentation of the message must be in a way that will turn the hearts of parents to their children, and the hearts of children to their parents.

The home, and especially the Adventist home, ought to be a place where love and respect, prayer and mutual understanding, combine to make it a little sanctuary in which friends, neighbors, and even enemies can find the peace of God. Would that this were always the case. No preacher's home, no church elder's home, should be a dictatorship. Peace fled when the dictators arose, determined to dominate. Love and mutualism are the foundations of peace. And our homes must be examples to the community.

When someone remarked that the nations shall get along like one big family, a humorist said, "The trouble is they do," and then added, "There is no place like home." That wall plaque which

reads, "Home—the place where we grumble the most and are treated the best," contains too much truth. If our homes are like that, then we need the Elijah message ourselves.

To proclaim doctrines and unfold prophecies, while by-passing the very principles of Christian living, is not fully proclaiming the message. "When preaching on prophecies, crowd in less on practical godliness," is the counsel of the Spirit of prophecy. We must not fail to bring a challenge to parents and children alike to rebuild homes that will rightly reflect the glory of the advent message. If we want stronger churches we must have more Christlike homes.

In the crisis on Carmel the prophet had to rebuild the altar of the Lord before he could bring the nation back to God. We need the spirit and power of Elijah in our ministry, to lead our converts to rebuild family altars and daily lead their households in prayer and praise.

No evangelist's work is done, howsoever many meetings he may have conducted, until those he leads through the waters of baptism have brought their homes into the harmony of heaven. As evangelists and pastors we must go to the homes of our new converts, and even older members, and by love and kindness teach them how to conduct family worship, showing parents how to encourage the children to take part. There is no greater work than leading families into fellowship with God and with one another.

R. A. A.



### Only One to Be Called Reverend

HE [Jesus] also reproveth the vanity shown in coveting the title of rabbi, or master. Such a title, He declared, belonged not to men, but to Christ. Priests, scribes, and rulers, expounders and administrators of the law, were all brethren, children of one Father. Jesus impressed upon the people that they were to give no man a title of honor indicating his control of their conscience or their faith.

If Christ were on earth today, surrounded by those who bear the title of "Reverend" or "Right Reverend," would He not repeat His saying, "Neither be ye called masters; for one is your Master, even Christ"? The Scripture declares of God, "Holy and reverend is His name." To what human being is such a title befitting? How little does man reveal of the wisdom and righteousness it indicates. How many of those who assume this title are misrepresenting the name and character of God. Alas, how often have worldly ambition, despotism, and the basest sins been hidden under the brodered garments of a high and holy office. —*The Desire of Ages*, p. 613.